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THE DEVELOPMENT OF THE EXPECTATIONS
OF MISSIONARY TEACHERS:
TEN CASE STUDIES

By

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ABSTRACT

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OF MISSIONARY TEACHERS:
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The purpose of this study is to describe the development of the expectations of 10 missionary teachers concerning their teaching in other cultures. The study covers these facets of inquiry: the levels of formality and types of learning experiences respondents expect to provide important learning; the sources of the respondents' expectations; the levels of formality and types of learning experiences respondents perceive their students as expecting to provide important learning; the respondents' perceptions of the differences between their expectations and those of their students; the respondents' efforts to accommodate to any of these different expectations; the changes in the respondents' expectations due to any such accommodations; the effects of the respondents' teaching on their students, and their proposed future modifications of these effects.

From February to September, 1978, 10 furloughing

missionary teachers were interviewed in East Lansing, Michigan, and in Wheaton, Illinois, for approximately 10 hours each. The qualitative data of the interviews served as the basis for interpreting the responses to an audio-visual instrument used to stimulate and focus responses. In this instrument nine learning situations represented combinations of three kinds of learning experiences (input, self-awareness, sharing), and three levels of formality (low, medium, high).

In the first use of the instrument, respondents were asked the same question for each learning situation represented: "Do you think these people are learning something important?" The instrument was used again and respondents answered this question for each learning situation: "Would your students think these people are learning something important?" Answers were recorded on a five-point Likert-type response scale.

As a projective technique, this instrument encouraged respondents to note contrasts between their expectations concerning important learning and those of their students in other cultures. Through the use of this instrument issues were raised concerning the development of respondents' expectations, which they explored in their own terms in the remaining interview sessions.

The findings of this exploratory study are summarized as comments about suggested sets of relationships. Among these are the following:

- * Respondents perceive their students' expectations concerning important learning to be associated more with clustering at the extremes and with fewer and broader sources than their own expectations.
- * Respondents perceive their students to expect higher levels of formality and more input learning experiences in important learning situations.
- * The learning of the students in the respondents' schooling contexts is associated with their expectations becoming more like those of the respondents.
- * An expectation by both respondents and students of low formality-sharing in important learning situations is associated with learning and teaching in the students' traditional modes.
- * The respondents' practice of low formality is associated with the adoption of accepted roles in the students' cultures.
- * The encouragement of the students' personal development is associated more with learning and teaching in nonschooling contexts.

In conclusion, the implications of the study for missionary teaching are suggested. Recommendations are also made for further study.

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CHAPTER 1

THE PROBLEM

A complex and largely idiosyncratic combination of factors develop the expectations of Protestant evangelical missionaries towards their teaching in other cultures. The varying sources of these factors include the missionaries' distinctive philosophy of life, their personality characteristics, their patterns of socialization, their experiences in learning-teaching situations and their presuppositions about the other cultures. These expectations cause them to anticipate certain behaviors that are most likely to occur in the learning-teaching situations in other cultures.

Missionary teachers are not the only ones who bring expectations to the learning-teaching situations in the other cultures. Students too are subject to influences from their societies which produce specific group and individual expectations appropriate to learning and teaching. Increasingly these students are exposed to networks of expectations far broader than their own socialization processes. A multitude of sources, some consistent, some conflicting, contribute to forming the students' expectations that they bring to the learning-teaching environments of the missionary teachers. Further conflicts may occur as

the students perceive their expectations as differing from those of their missionary teachers. If the missionary teachers assume the roles of powerful authorities in the other cultures, the students may discard their expectations in favor of those of their teachers. Alternatively, they may modify their expectations or suspend them for use in the context of their own environment.

The extent to which missionary teachers are aware of both their own expectations and those of their students in the other cultures governs the accommodations they consider necessary to bridge any perceived differences. Lack of awareness of these issues will cause missionary teachers to plan and conduct irrelevant learning experiences for students and to anticipate inaccurately student behaviors.

Purpose

The dual purpose of this study is as follows:

1. To describe the development of the expectations of 10 missionary teachers concerning their teaching in other cultures;
2. To present a summary of the findings in terms of relationships suggested by the data.

The first purpose is served by interviewing 10 missionary teachers. From these interview data, their present expectations concerning important learning and teaching are deduced. The sources of these expectations are traced and their perceptions of the differences between their expectations and those of their students in the other cultures are

5

delineated. Attempts by the missionaries to accommodate to their students' expectations are described. The missionary teachers note any changes in their expectations resulting from these accommodations. Both actual and desired effects of the missionaries' teaching in the other cultures are explained.

This study relates in terms of the missionaries' own perceptions the development of their expectations. How the realities of teaching students in other cultures temper the actual outworking of these expectations is the focus of the study.

The second purpose is served by noting the features of common themes in the responses of the missionary teachers. Relationships between several features as suggested by the data are noted. Out of these arise implications for missionary teaching and recommendations for further study.

Problem

This study describes the development of the expectations of 10 missionary teachers concerning their teaching in other cultures. The problem involves the examination of these areas:

- * The nature and source of respondents' expectations concerning preferred levels of formality and types of learning experiences that contribute to important learning.
- * The differences between respondents' expectations and the perceived expectations of their students in other cultures.

- * The accommodations made to account for expectations perceived as differing.
- * The modifications of respondents' expectations resulting from such accommodations.

Research Questions

This order of inquiry is followed in the study:

1. What levels of formality do the respondents expect to provide important learning when "level of formality" refers to how structured, authority-oriented and teacher-controlled a learning situation is? What kinds of learning experiences do the respondents expect to provide important learning when "kind of learning experience" refers to input, self-awareness or sharing?
2. What do the respondents perceive to be sources of these expectations?
3. What levels of formality do the respondents perceive that their students in the other cultures expect to provide important learning? What kinds of learning experiences do the respondents perceive that their students in the other cultures expect to provide important learning?
4. In what ways are the expectations of the respondents and their students perceived as differing? What are the perceived causes for any differences?
5. What efforts are made to accommodate to any different expectations of respondents and students?

6. What changes result in the respondents' expectations as they accommodate to any different expectations of their students?
7. What are the perceived effects of respondents' teaching on their students?
8. What modifications of these effects do respondents intend to make in their future teaching?

Background

The values of any social group are an ideal which actual behavior may sometimes approximate but seldom fully embody. The expectations of missionary teachers reflect the conflicts inherent in attempting to practice their ideals against a background of educational tradition which does not necessarily exhibit these same ideals.

The recent Willowbank report (1978), compiled by 33 leading evangelical theologians, anthropologists, linguists, missionaries and pastors, expressed concern to develop an understanding of the interrelation of the gospel and culture. It reemphasized some of the ideals of missionary teaching in other cultures:

The spiritual calling of the missionary:

...our fellow men and women are made in God's image.
...we are commanded to honor, love, and serve them in every sphere in life. To this argument from God's creation we add another from His kingdom which broke into the world through Jesus Christ. All authority belongs to Christ. He is Lord of both universe and church. And he has sent us into the world to be its salt and light. As his new community, he expects us to permeate society.

Thus we are to challenge what is evil and affirm what is good; to welcome and seek to promote all that is wholesome and enriching in art, science, technology, agriculture, industry, education, community development and social welfare, to denounce injustice and support the powerless and the oppressed; to spread the good news of Jesus Christ, which is the most liberating and humanizing force in the world; and actively to engage in works of love....the church cannot impose christian standards on an unwilling society, but it can commend them by both argument and example. All this will bring glory to God and greater opportunities of humanness to our fellow human beings whom he made and loves....churches must seek to transform and enrich culture, all for the glory of God (p.29).

A contextual approach to Bible teaching:

It takes seriously the cultural context of the contemporary readers as well as of the biblical text, and recognizes that a dialogue must develop between the two (p.11).

Sensitive cross-cultural witnesses will not arrive at their sphere of service with a prepacked gospel. They must have a clear grasp of the "given" truth of the gospel. But they will fail to communicate successfully if they try to impose this on people without reference to their own cultural situation and that of the people to whom they go (p. 14).

A respectful attitude to culture:

We repent of the ignorance which assumes that we have all the answers and that our only role is to teach. We have very much to learn. We repent also of judgmental attitudes. We know we should never condemn or despise another culture, but rather respect it. We advocate neither the arrogance which imposes our culture on others, nor the syncretism which mixes the gospel with cultural elements incompatible with it, but rather a humble sharing of the good news - made possible by the mutual respect of a genuine friendship....we see the need to begin where people are, but not to stop there. We accept our responsibility gently

and patiently to lead them on to see themselves as we see ourselves, as rebels to whom the gospel directly speaks with a message of pardon and hope. To begin where people are not is to share an irrelevant message; to stay where people are and never lead them onto the fullness of God's good news is to share a truncated gospel. The humble sensitivity of love will avoid both errors (p.16).

Missionaries uphold these ideals of their spiritual calling, the need for effective contextualization of their message, and a respectful view of culture. They also represent a home-based constituency that has an idealized conception of their ability to achieve these high purposes. However, the translation of these ideals into educational practice has been less than complete. The expectations of missionaries concerning their teaching in other cultures provide evidence of this. Charges are made that missionaries' education is based on "minimum estimates of the potentialities of people" (Gezi, 1971: 98), and their institutions are perceived as authoritarian, conservative and alien to actual aspirations and problems of the people. While many criticisms of missionary teaching have arisen more out of emotional bias than careful research, it is clear even to most missionaries that these ideals are not automatically transformed into educational procedures.

Nowhere is this more obvious than in the institution building of missionary teachers. In 1928 missiologist Roland Allen criticized the Jerusalem International Missionary Council of attempting to "saddle the native churches with institutions created by foreigners," and of using a schooling "conception of training for leadership

(that) is Western and unapostolic" (Allen, 1928: 5, 27). His concerns reflect the dilemma that recent critics of missionary education have pointed out. Missionary schools have attempted to impart biblical values (e.g. love, justice, unity of believers) in environments that have long reflected the accepted Western classical mode of learning and institutionalization fashioned on the rationalistic Greek model with its hierarchical authority system. As servants of these institutions, missionary teachers are socialized into roles as imparters of knowledge and as controllers of learning outcomes, more than as models of their ideals.

In the postwar era missions imbibed the fervor of the modernization movement with its emphasis on overseas institution building. There was little consciousness that the process of modernization had its own latent ethical content, which Knapp (1977: 155) claims is frequently inimical to the very biblical faith which missions are intent on propagating. In promoting the secularizing impact of both technology and institutional form, missionaries were more "children of their age" (Luzbetak, 1977: 332), rather than "servants of the Kingdom" (Rowen, 1971: 98). The active programming demanded by institution building as well as the "success" of missions (in terms of converts) allowed little time for reflection on aims and the development of theory for educational practice.

Efficiency in planning and quantitative gains of institution building were not sufficient to combat the

increasing malaise in Western-style education, both in America and overseas. Critics called for radical measures ranging from remedying the weaknesses of the school experience to the "deschooling of society" (Illich,1971). Some of the loudest critiques of Western education as "cultural imperialism" (Carnoy,1974) came from countries considered "mission fields" by the Western church. Many were beginning to realize that their belief in schools as complete problem-solvers was only an hallucination (Hanson, 1965).

The inherent dilemmas of attempting to improve the schooling became increasingly clear. McCoy (1979) notes that alternative methodologies (as in the instructional technology field) do not alter the classical schooling approach to education. The discussion method has the paradoxical effect of attempting open-endedness while affirming the divine right of the teacher. Teachers still view education as primarily what they put into students rather than as what they can get out of them (Leacock,1969). Interactional methodologies are recommended yet classes continue to be teacher-oriented and to offer rewards for conforming behavior (Gallagher and Aschner,1963, Bellack et al.,1965, Flanders,1969). Current views of curriculum reflect several diverse and seemingly irresolvable philosophic conceptions of man and education. From personality theory and quantifications, the explanations and predictions concerning effective teaching remain contradictory.

In the sixties bold moves were taken to reform missionary teaching (particularly theological education.) These were motivated not so much by the conflicts within the schooling movement, its radical critics (Illich,1970, Reimer,1972, and Freire,1970), or by charges from the missionaries' constituency that it was producing "ecclesiastical children" (Gatu in Wakatama, 1976: 9) and "evangelical robots." The clear realization that the classical nature of missionary schooling was perpetuating oppressive elitism has only been more recently recognized (Kinsler,1973). Rather the reformist efforts reflected a concern for more effective church leadership training and simultaneously grew in different mission locations (e.g. Guatemala 1962, Indonesia 1967).

The resultant Theological Education by Extension (TEE) movement offered an alternative to institutional training to meet this concern. It recognized the value of a worldwide trend to field-based, life-long learning and adopted these educational methodologies to implement TEE. By 1977 TEE had spread to every continent and involved 40,000 students. The movement has become so popular that most evangelical missions claim some sort of TEE program. Yet TEE is in danger of being interpreted as a "packaged panacea" (Mulholland,1976: XI) for missionary educators rather than as one alternative to institution-based training with its own inherent limitations. As Ward

(1979a) notes:

On the one hand TEE has demonstrably increased the availability of help for isolated and previously untrained pastors; on the other hand it has even further extended the influence of the Western culture church. TEE has enabled many underemployed missionary educators to find a more meaningful life; yet it has given a new validity to externally controlled institutions at the very moment that nationalism is making its most substantial gains towards localizing the church. TEE has given the technologizing of missions and church growth a substantial boost in the very face of a sweeping awareness of the theological validity of christian liberation. How ironic that TEE, with its attendant emphasis on educational technology, arises at the very moment when all sectors of the church (yes, evangelicals included) are becoming aware of the need to attack dehumanizing influences and technocratic tyranny within the secular society.

These are some of the background elements shaping the attempts of missionary teachers to practice their ideals. The expectations of the missionaries concerning their teaching in other cultures reflect the modifications of these ideals by the realities of their backgrounds, personalities and responses to other cultures.

Importance

Much of the research on the effects of the transmission of education, notes Kimball (1974: 33), has focused more on the recipients than on the initiators. This study recognizes the need to broaden this focus of inquiry, particularly to the previously unexplored area of the expectations of missionaries concerning their teaching in other cultures. In an age increasingly characterized by multilateral "missions," even apart from those church-based, this study is timely. If the practice of freedom is to be promoted

by these missions, indigenous education systems, not transplanted ones, must be developed, claim Calhoun and Ianni (1976: 157). Protest, evangelical missionaries particularly, who are concerned that their educational practices reflect their ideals, must seriously examine their expectations concerning teaching in other cultures.

Larson (1977: 76) claims that the "core presuppositions" of missionaries matter significantly in their ultimate effectiveness. He identifies these common presuppositions about "overschooling" among missionaries: the key to effectiveness is a good school; learning outside the school is inferior; missionaries are fully equipped when schooling is completed. Though these presuppositions are not neatly separated, indexed or readily accessible, Larson believes that they should be brought into awareness and challenged when they are found to interfere with the pursuit of chosen goals. He recognizes that the changing of "core presuppositions" can only be done by the person holding them.

Larson's concern lies at the heart of the questions regarding missionaries' expectations concerning teaching and learning. Their expectations are critical because they stimulate teaching postures and patterns of interaction that cause students to react in preferred modes. These expectations are particularly influential in cultures where Western-educated teachers represent the social success, power and authority which are apparently denied to students. Out of such situations Freire (1970) claims a "culture of silence" develops were the expectations of the "oppressed"

are conditioned by the passive, fact-absorbing, "banking" pedagogy of the powerful. Unless the people are liberated from this form of oppression, claims Freire, they will never develop the dialogical, critical skills necessary for acting on and transforming their own reality.

Cultural differences influence the development of specific expectations about valid learning and teaching. In different environments, these can be modified, as Ward (1973) notes:

The most concrete evidence of the imposition of culture on the learning potentialities of people is their expectations of what constitutes a valid learning experience. What is accepted as a valid learning experience in one culture may be rejected in another. The wisdom of the elders, transmitted as legends and proverbs, may be profoundly respected as a learning experience or totally rejected as having no place in an educational system. A person may be culturally conditioned to accept the pedantic ways of the lecturing teacher in a formal classroom as a valid learning experience, tending to make him suspicious of discussion groups or instructional motion pictures (pp. 2-3).

For effective learning to occur, Burger (1968) claims that teachers should utilize instructional procedures that are recognizable to the learner as valid learning experiences. If learner expectations are ignored and not utilized to improve teaching, educational objectives may be subverted (Singleton, 1971), and dysfunctional outcomes produced (Rosenfield, 1971).

Zintz (1963: 77) found that teachers recognized obvious differences in language, customs and experience background, but they failed to recognize significant differences in value perspectives among learners from differing ethnic

groups. Teachers with pedagogical expectations, for example, of an Anglo origin tend to use inappropriate teacher-learner relationship styles, instructional materials, channels and concepts if they lack bicultural sensitivity to learners of another ethnic origin. When teaching techniques and learning experiences are incongruous with learner expectations, in a fairly short time learners tend to return to the previous attitudes and behaviors which are part of their dominant cultural pattern (Homme 1966).

McKean (1977) points out that complete congruency between expectations of teacher and student is not the key issue:

With pedagogical expectations, the degree of congruency is a more important consideration than absolute congruence between expectations and instructional activities....The important point is that the higher the degree of congruency the more meaningful the learning experience is likely to be for the learner....Both Dewey and Piaget suggest that meaningful learning occurs when there is disequilibrium....Thus it may not be harmful to have some dissonance caused by a mis-match between instructional activities and learner pedagogical expectations. However, the type of disequilibrium Dewey and Piaget talk about concerns the content, or the subject matter of a learning experience and not necessarily the medium of that experience. Thus it would not necessarily mean that there ought to be a mis-match between instructional activities and pedagogical expectations (pp. 9-10).

Three specific kinds of learning experiences are explored in this study. Ward suggests that these three kinds form a model for effective learning. They are as follows:

Input learning experiences involve learners in receiving or coming into contact with some new information.

Self-awareness learning experiences involve learners in reflecting upon their current situations.

Sharing learning experiences involve learners in putting into their own words or acting upon some new information, ideas, insights (McKean, 1977: 34).

Wilson (1978: 16-20) points out in her summary of the three kinds of learning experiences that there are great differences of opinion on what learning experiences most consistently stimulate the total transformation of a person's conception and behavior that represents learning (Eisner and Vallance, 1974). For some, most effective learning occurs through the input experiences involving transfer of new sets of information. They focus on attempts to externally stimulate the student's internal development (Lamm, 1972). Others believe that learning occurs not only by articulating and clarifying present perceptions but also by confronting the will so that the learner must choose to change or to stay the same (i.e. self-awareness experiences). They focus on the individual's own efforts to change and how best to facilitate this natural development process (Chase, 1970: 98-104; Combs, 1962).

It is further claimed that the students need to cement the union between knowing and doing in sharing experiences. Freire (1970), Illich (1970), Dewey (1949) and Huebner (1963) focus on the combining of the inner development of perception with outward communication in a transactional environment (McLuhan, 1963).

Western schooling uses input experiences as the primary learning modes. Schooling has attained such a stronghold on

learning that input is valued by some people as the most legitimate and important way to learn. Even in nonschooling settings teachers tend to create learning situations primarily out of input experiences as they have been conditioned by their culture to accept input as the teaching-learning norm.

Within the past 15 years self-awareness learning experiences have become more widely used in both formal and nonformal learning settings. Slowly expectations of important learning are changing to include these experiences. However, instructional experiences are not yet characterized by the constant giving and receiving relationship of sharing experiences in which no one person lords it over another or has ascribed status (Pinar, 1975). As Wilson notes: "Most adventures into learning are not joint adventures at present" (1978: 19).

Dewey (1938) saw the need to integrate all three experiences (input, self-awareness and sharing) into one instructional experience. Other contemporary authors also follow this integration rather than the use of one experience or another (Pinar, 1975; Miel, 1963; Combs, 1962). If effective learning situations should comprise all three kinds of experiences (input, self-awareness, sharing), then one of the first tasks of educational planning is the assessment of current expectations of both teachers and students concerning important learning experiences. Only then can learning experiences be attuned to the present learning preferences of students and an appreciation for

other kinds of learning experiences be stimulated.

This study is important because it represents an exploratory preparation at the initial stage of assessing the differences in expectations of missionary teachers and their students in other cultures. If the burgeoning educational involvement of protestant evangelical missionaries is not going to be further labelled as "cultural imperialism," the significance of any differences in expectations must be studied.

Assumptions

These assumptions are made in this study:

1. Levels of formality (high, medium or low) and types of learning experiences (input, self-awareness, sharing) are important features of learning experiences.
2. Representatives of various cultural systems hold different and potentially contrasting expectations concerning important learning.
3. The expectations of both missionary teachers and their students concerning important learning influence their behaviors in learning-teaching situations.
4. The learning and teaching behaviors resulting from the expectations of teachers and students are consistent with their perceptions of those behaviors.
5. It is important for missionary teachers to be aware of their own expectations concerning important learning and those of their students in other cultures.

6. An awareness of the contrasting sources and natures of these expectations influences the missionary teachers' accommodations to their students' expectations and the modifications of their own expectations.

Limitations

This study attempts no generalizations. It is confined to describing the development of the expectations of 10 missionary teachers.

While it is recognized that there are other important features in learning situations besides levels of formality and types of learning experiences, the focus of the study is on these two factors. However, the focused interview process reveals other factors which respondents regard as necessary to consider in important learning situations.

This study is limited to the respondents' perceptions of their own expectations concerning important learning and those of their students in other cultures. There is no attempt to compare respondents' perceptions with students' perceptions.

The fact that the researcher herself is a missionary teacher means that she accepts the respondents' roles as legitimate. However, this is not recognized so much as a limitation. Though the researcher's empathy may influence the objectivity of the study, it is recognized primarily as an advantage to gaining immediate acceptance and confidence of respondents.

Definitions of Important Terms

Culture. Useem, Useem and Donoghue (1963: 170) define "culture" as "the learned and shared behavior of a community of interacting human beings." Thus references in this study to the expectations of students in the other cultures indicate those expectations formed out of the learning, sharing, and interacting of the students prior to their contacts with respondents. It is recognized with Useem, Useem and Donoghue that the interaction of the respondents and students creates "binational third cultures" in which both missionaries and their students act as "cultural middlemen mediating between societies."

Ethnopedogogy is a term coined by Burger (1968) and refers to the need of a teacher to be able to effectively adapt teaching-learning activities to the cultural viewpoints and experiences of learners.

Expectations refer to those conscious and unconscious personal evaluations which lead to treatment of others in such a manner as though the assessments were correct. Expectations are estimations of reality and imply the anticipation of behaviors most likely to actually occur if certain circumstances are created and put into action (Finn, 1972: 390). In learning situations, expectations often termed "pedagogical expectations" are what "a learner and teacher expect to be the sociology (roles of teacher and learner), content and procedures of an educational activity" (McKean, 1977: 19). They are considered cultural phenomena

by Ward, Burger and others.

Learning experiences refer to the distinctly different nature of experiences in which a learner can participate. Based on the Ward model, three kinds of learning experiences are represented in this study instrument: input, self-awareness, and sharing. All three kinds are considered necessary for effective learning. Input experiences involve learners in receiving or coming into contact with some new information. Self-awareness experiences involve learners in reflecting upon their current situations. Sharing experiences involve learners in putting into their own words or acting upon some new information, ideas, insights.

Levels of formality refer to how structured, authority-oriented, controlled the learning activity must be for important learning to occur - low, medium or high.

Perception defines how people view the world. Behavior is assumed to be a function of perception. People behave in ways that are consistent with their view of the world.

Overview

In Chapter 2 some of the precedents in the literature related to expectations and their influence by culture are reviewed. In Chapter 3 the research methods used to describe the development of the respondents' expectations are outlined. The field use of the research instruments is discussed.

Chapters 4 and 5 present the findings of the study. A review of each case study is given in Chapter 4, and analyses of common themes in the study are presented in

Chapter 5.

Chapter 6 summarizes the main findings of the study. Implication and recommendations for missionary teaching are suggested.

In summary, this study describes the development of the expectations of 10 missionaries concerning their teaching in other cultures. In terms of their own perceptions, the differences between their expectations and those of their students are noted. Accommodations to these different expectations are described as well as the modifications of the expectations of the missionary teachers.

CHAPTER 2

PRECEDENTS IN THE LITERATURE

This chapter reviews some of the precedents in the literature related to the function of expectations in learning-teaching situations, the effect of schooling on the development of expectations, and expectations associated with relationships across cultures. Companion studies to the present study are also described.

Overview

In the last 20 years the expectation phenomenon has been given considerable attention in literature related to personality theory, social interaction, psychological diagnosis, teaching-learning, management, the practice of medicine and other areas of study. Abundant evidence exists for the existence and influence of both interpersonal and intrapersonal expectancies in a wide variety of settings. Many unanswered questions remain and methodological flaws have caused ambiguous results. The changing patterns of expectations at different stages of development need future research. Even so, it appears that expectations do influence both the behavior of the person holding the expectation and the behavior about whom the expectation is held. Expectations have consequences on affecting social reality, whether

or not the assessment of that reality on which they are based is accurate (Krishna, 1971). The Thomas theorem (1928: 1104) apparently stands intact that "if men define situations as real, they are real in their consequences." Expectations, popularly labelled "self-fulfilling prophecies," play an important function not so much in telling the future but in making it, notes Jones (1977: 243). Yet he rightly cautions against claiming that "expectations are everything" (p.110). Much research remains to be done on the effect of transferring expectations related to the performance of particular roles across cultures.

The Effect of Expectations

The process of communicating expectations has been studied extensively in teacher-student interaction in formal schooling settings. The basic thesis is as follows:

a teacher creates a reality commensurate with his own perceptions... the learner, while creating his own reality, shadows substantially the reality forming in the teacher's mind. (Braun, 1976: 185).

In 1968 Rosenthal and Jacobson followed up this thesis in their "Oak School" experiment by testing the proposition that children would demonstrate greater intellectual growth if their teacher expected such growth than if the teacher had no such expectation. Teachers were informed that some students had been identified as "spurters" and were predicted to show "academic blooming" in the following year. The experimental group was in fact a random selection of 20% of the 18 classes (kindergarten through fifth grade)

under investigation. Intellectual growth was defined as the difference between IQs at the time of the pre-test and the post-test. The results indicated that the students who had been identified to their teachers as "spurters" showed significantly larger gains in IQ than their classmates. In the first and second grades the experimental group showed as much as 15 IQ points gain above the control group. Teachers described experimental children as being happier, more curious, more interesting and having a better chance of success in later life than control subjects.

The Rosenthal-Jacobson study has been severely criticized because it was not adequately standardized for use with the young children who showed the more significant gains in IQ (Thorndike, 1968). The statistical analysis was challenged (Snow, 1969) and replication of the study presented difficulties (Claiborn, 1969). The pervasiveness of the teacher expectation effect was questioned (Brophy and Good, 1974). Rosenthal (1969, 1970) answered criticisms to the satisfaction of many researchers. Adams and Cohen (1976: 216) indicate that half of the successive studies of the expectancy effect do in fact support the original Rosenthal-Jacobson thesis that one person's expectation of another person's behavior can come to serve as a self-fulfilling prophecy. To Baker and Crist (1971: 64) "the question for future research is not whether there are expectancy effects, but how they operate."

Though Rosenthal and Jacobson paid little attention to

effects of expectations, several studies have provided some evidence to account for the processes involved. Robovits and Maehr (1971) show that more participation is demanded of gifted students and leads to the precise articulation of ideas and better understanding. Beez (1968) indicates that teachers with favorable expectations about their students attempt to teach them significantly more symbols and give fewer explanations and examples than the teachers who had unfavorable expectations.

Research concerning the function of teacher expectations has also looked at the communication of negative expectations. Rubovits and Maehr (1973) studied the interactions between 66 white female undergraduate teacher trainees and their groups of four students (two black and two white). They noted that black students were paid less attention, were requested to offer fewer statements, were praised less and criticized more.

It may be, notes Jones (1977: 109), that teachers become overly exacting when they believe they are dealing with a low ability student and slow down the learning process. A "labeling approach" tends to operate in which the "processes involved in letting those so stigmatized know their place are anything but passive" (Jones, 1977: 112). Implicit in all studies on expectations is the fact that students are alert to any clues from the teacher concerning desirable and undesirable behavior (Rosenberg, 1965). It is difficult, Berne (1961) agrees, not to let others know

what we expect of them.

In reviewing research on expectations since Rosenthal and Jacobson, Brophy and Good (1974) claim that the teachers' accuracy and flexibility in taking into account new evidence are the crucial factors in the influence of their expectations upon their behavior. Where teachers' expectations are inaccurate and inflexible, Rosenthal's "self-fulfilling prophecy" effect is more likely to take place. Such teachers tend to persistently treat students in ways that cause them to conform to their expectations concerning appropriate interaction patterns, achievement, and self-concept.

Brophy and Good's research also points out that in addition to "student individual differences...teacher expectations can also be shaped by the curriculum materials used and the grade level expectations associated with them and within these by the nature of the steering group toward which the teacher aims his level of instruction" (p. 119). In summary, the existence of the expectancy effect has been widely demonstrated across several kinds of educational settings. The sources of expectations and variables related to expectations have been pointed out (e.g., Adams and Cohen, 1974, 1976; Cooper, Baron and Lowe, 1975; Brophy and Good, 1970; Braun, 1976; Dunkin and Biddle, 1974; Finn, 1972).

Schooling and Expectations

Bruner's social theory of perception (1951) indicates that perception does not arise from a neutral ground, but is

the result of antecedents. The stronger the antecedents the less input material is needed for its activities (pp.121-147), and the more likely it is to be activated in a given situation.

Formal schooling experiences have been shown to provide extremely strong antecedents for the formation of expectations concerning important learning. Freire (1970) critiques these expectations out of a Brazilian context where, to him, the dehumanizing effects of the submission of the poor to the learning systems of the powerful are oppressive. These expectations are as follows:

1. The teacher teaches and the students are taught.
2. The teacher knows everything and the students know nothing.
3. The teacher thinks and the students are thought about.
4. The teacher talks and the students listen meekly.
5. The teacher disciplines and the students are disciplined.
6. The teacher chooses and enforces his choice, and the students comply.
7. The teacher acts and the students have the illusion of acting through the actions of the teacher.
8. The teacher chooses the program content, and the students (who are not consulted) adapt to it.
9. The teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students.
10. The teacher is the subject of the learning process

while the pupils are mere objects (p.59).

Such expectations are particularly reflected in teacher and student behaviors in non-Western societies swept into the great race to grab the illusive socio-economic rewards of Western formal schooling. The source of much of the development of such expectations can probably be traced to the assumptions of those transferring Western learning systems overseas that the expectations of others concerning teaching and learning are the same and not culturally influenced. Increasingly research shows the teaching-learning strategies of Western formal schooling to be the polar opposites of those typical of the traditional learning environments in non-Western societies (Di Stephano, 1970).

Cohen (1971) notes the contrasts between learning through socialization and learning through schooling. The former involves the inculcating and elucidating of basic motivational and cognitive patterns through spontaneous interaction with parents and others in the community. In contrast, formal schooling is aimed at the inculcation of standardized and stereotyped knowledge, skills, and values. Nonkinship, universalistic considerations are primary.

Schooling is basically analytical and orients those of this style towards higher levels, but is disorganizing for the relational person, claims Cohen (1969). The academic requirements and the general environment favor the cool, impersonal and outeroriented individual who can sit quietly for long periods, is well-ordered, and can follow time schedules. These attributes are rewarded, while the

relational ones are not. A higher formality level is associated with individualized expository methods than with the group and discovery methods more "culturally attuned" to traditional learners in Brazil, notes McKinney (1974).

Bruner claims that schooling fosters Western ways of thinking, for instance learning to categorize by form rather than by color (Bruner et al. 1966: 315). In schooling environments students are required to make transformations in the head. They learn that they are expected to combine all kinds of material, even if by their standards this does not make a great amount of sense.

Denny (1975) concludes that even in Western societies unnatural demands are placed on individuals in formal schools to classify with similarity criteria:

There seems to be more evidence for the position that all individuals are capable of grouping according to either complementary or similarity criteria and that the criterion they use depends upon environmental factors....It may be argued that both young children and elderly adults are capable of grouping according to similarity, but that they simply prefer to use complementary criteria. Neither the young child nor the elderly adult experiences much pressure for categorizing in any particular way; under such circumstances, complementary categorization would seem to be the most natural....the transition appears to begin in the young child at about age six, at the initiation of the child's formal education with its attendant emphasis upon similarity relations and more abstract forms of thought. Such demands would certainly continue through one's education and into many occupations. In fact it is only after retirement that many individuals are freed from demands to categorize according to similarity, and it is at this time that there appears to be a return to the use of complementary criteria for categorization (p.48).

Students in formal schools are encouraged to use words independent of the immediate context (Bruner, 1966). The learner is also expected to work with problems that operate within well-defined, circumscribed limits. In traditional cultures the tendency is to include many other conditions in keeping with the real life situation (Cole et al., 1971).

The need for conceptual consistency is stressed in Western schooling systems. In other cultures there is less recognition of the need for such a unifying principle (Khokhlov and Gonzales, 1973; Mendelson, 1956).

Emery (1978: 237-8) notes that often students from the third world studying in Western institutions apparently learn well, but apply little of this learning to their home contexts. They learn terms at a high level of generalization but have no connotative experience to use in transferring the ideas into concrete applications. The nonexistence of all the foundation levels of cognitive structure based on idiosyncratic experience makes this transfer impossible. Emery points out that Western teachers need to find ways to fill in the lower levels of the conceptual hierarchy so that the high level generalizations are in fact grounded in concrete experience, and can be related to it.

It is clear that no groups of people remain isolated from outside influences. The increasing amounts of new knowledge necessary for building multilateral networks cannot be transmitted by the oral traditions and socialization patterns alone. As Western schooling has become an accepted alternative system of transferring knowledge and

of building new behavior patterns, it is important to appreciate the different expectations associated with this system.

Relations across Cultures and Expectations

When different cultural groups interact, each develops expectations to enable them to consistently anticipate appropriate behaviors. As Secord (1959) notes:

Certainly it is not feasible to observe and grasp each individual in all his uniqueness and still carry on the smooth, fast-moving interaction with other persons which is characteristic of most everyday relationships. A reasonable assumption is that each perceiver has a set of person categories (of which stereotypes are the most obvious) into which he classifies those with whom he interacts (p.313).

Normative expectations associated with a particular role and setting in one culture may not correspond with those associated with that same role in another culture. The unmodified performance of a role in a different culture may cause the related behaviors to be perceived as inappropriate. The results of inappropriate behaviors are influenced to some extent by the relative power of the interactants. When the inappropriate ones are low in status, attempts may be made to shape their behaviors, notes Jones (1977: 240). When the inappropriate ones are perceived to be higher in status, the options available to those with whom they are interacting are more constrained.

Expectations related to the interaction of different ethnic groups often result in the development of stereotypes. These are artificial constructions arising out of the

perceptions of the interacting groups. When the goals or desires of one group are thwarted, certain characteristics of the other group are seized upon and if necessary distorted to "explain " the causes. Cathuen claims (1971) that the functioning of these stereotypes about others reflect implicit theories of personality. Jones (1977: 50) notes that they are sometimes not very responsive to disconfirming data.

The greater the real difference between groups on any detail, the more likely "that feature will appear in the stereotyped imagery each group has of the other," says Campbell (1967: 821). He further claims that the more remote and less well known the other group is, the greater the perceiver projects his own content into the stereotype. The characteristics actually invoked in the intergroup interaction are likely to provide the strongest stimuli relevant to each group's perception of the other and hence to be incorporated into the stereotype that each has of the other. According to Campbell, "once a stereotype or perception of differences is established, less real difference is required to maintain it" (p.822).

Harding, Proshansky, Kutner, and Chein (1969) point out that:

...socially desirable characteristics are more likely to be emphasized in a group's description of itself, while undesirable characteristics are more likely to be stressed in descriptions of the group by members of another group (p.8).

Yet, as Secord and Backman (1964) point out, there is no

simple relation between prejudice toward a group and stereotypes of that group. The question also of the veridicality of stereotypes has not received the research attention it deserves.

More recently research has implied that expectations about other ethnic groups are subject to revision and to the same criteria for evaluation (internal consistency, testability, parsimony, validity) as are implicit theories of personality (Jones, 1977: 62). Kraft (1973: 262) points out that if strangers to a particular context simply conform to the stereotyped expectations of the other group, they operate at a low degree of credibility. Acting unpredictably in terms of the stereotypes, while at the same time acting intelligently within the frame of reference of the group, increases the credibility of strangers and their potential for acceptance.

Byrnes (1965) studied the attitudes and responses of American technical assistants to their roles abroad. He observed that a low awareness of the necessity to modify expectations concerning the assistants' roles and stereotypes of others was some measure of a lack of cultural sensitivity. Such technical assistants may be more concerned with the cultural transformation of their host country rather than with the specific problems for which their assistance is sought, says Caldwell (1959). Of the 192 missionary teachers interviewed by Ward and McKinney concerning their self-perceived teaching modifications, Dettoni (1973) points

out that those less authoritarian were concerned to make modifications towards more positive intercultural communication.

The literature on the interactions of different cultures has largely concentrated on adjustments and conflicts. Useem, Useem and Donoghue (1963) developed the concept of "third cultures" to describe the new patterns of interaction created by the intersecting of societies. Out of these third cultures develop expectations of the "men-in-the-middle" to function as "cultural exchange units" in the continuing interactions between the larger societies. In these open-ended, rapidly changing third cultures "the man tends to construct the role," notes Useem (1971), rather than merely to inherit a prescribed role. The concept of third cultures thus emphasizes the need for an understanding not only of the contrasting expectations of the interacting cultures but also of the new expectations that develop out of the creation of these third cultures.

Companion Studies

Most of the studies of expectations concerning learning and teaching have been done in the formal schooling context measuring people who are credentialled as "teachers."

Kidd (1977: 28) recognized the need to carry on research on the expectancy effect in out-of-school education settings.

McKean (1977) and Wilson (1978) took up Kidd's concern.

The McKean Study

McKean studied the expectations of 225 adults from various adult education programs in Michigan concerning important learning for themselves. He found that the subjects considered low and medium formality settings preferable to high formality settings, and that sharing and self-awareness experiences were considered more valid than input learning experiences. He also noted a lesser preference for high formality by those who had more schooling. It was apparent that the type of learning experience was significantly related to the expectations about the level of formality. In low formality settings, all three types of learning experiences were considered approximately equally valid. In medium formality settings, sharing experiences were considered more valid. In high formality settings, input was considered least valid (pp. 51-69).

Wilson claims that it is not clear from McKean's study whether the results reflect the expectations of important learning for the subjects or for others or both. The study was not backed up with any descriptive data, and thus assumed that all respondents interpreted all learning situations exactly the same as they were in the audio-visual instrument.

The Wilson Study

As a companion study to McKean's inquiry, Wilson probed the expectations of 51 Girl Scout leaders in Hawaii concerning the important learning experiences they provided for their

troupe members.

The results showed that the leaders considered low formality more valid than medium or high formality situations, and judged input learning experiences as providing the more important learning above sharing and self-awareness experiences. Leaders preferred medium levels of formality with sharing experiences. Least preferred were low formality-sharing experiences. With input and self-awareness experiences leaders preferred low formality settings.

Several variables were discovered to be significantly related to the leaders' expectations of learning. Leaders' amount of schooling significantly related to choices on medium levels of formality. Leaders with least education and those who were college graduates preferred the extremes of formality. The more schooling a leader had, the more favorable their expectations were that important learning would occur in input-low formality, self-awareness-low formality, and self-awareness-medium formality settings. Leaders with mean and above degrees of self-acceptance judged input-medium formality settings less favorably than those with below mean degree of self-acceptance, but judged sharing-low formality more favorably.

In addition, age of the leader, the kind of schooling (public, private, both), the age of the girls the leaders worked with, the leaders' attitude toward past schooling, and the leaders' income level were all found to significantly relate to judgments made regarding one or more levels of

formality and kinds of learning experiences.

Summary

The literature which forms the background of this study is related to "expectancy effect" research. The majority of studies examine how teacher expectations are related to learner academic performance in formal schooling contexts. The literature suggests that teacher expectations significantly influence the treatment and achievement of various learners. The influence of Western schooling systems in modifying the expectations of learners from other cultures is discussed. Some of the literature concerning expectations associated with relations across cultures is also reviewed.

The companion studies related to this investigation are described. The McKean audio-visual instrument is used as a projective technique in this study to explore the expectations of 10 missionaries concerning their teaching in other cultures. Chapter 3 outlines the methodology used in the study.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter describes the methodology used to trace the development of the 10 missionaries' expectations concerning their teaching in other cultures. Elements of the research process, research questions and short biographical sketches of the respondents are presented. Field experiences in the use of the methodology are outlined. Also explained are the procedures used to record and organize the interview material. The methodological assumptions and recognized limitations of the research are then stated.

Description of Methodology

The research is a descriptive study done for exploratory purposes. Only such a study permits the flexibility needed to consider the many different aspects of a previously unformulated area of study. This use of qualitative methodology allows the researcher to "get close to the data" and thereby develop "the analytical conceptual and categorical components of explanation from the data itself" (Filstead, 1976: 6). The researcher interprets the real world from the perspective of the respondents. According to Glaser and Strass (in Filstead, 1971: 299), qualitative research is not to be seen merely as a preliminary provision

of categories for use in ensuing quantitative research. They stress the importance of discovering substantive (or "grounded") theory based on qualitative research. No clearly formulated general methodology for qualitative research has been established. In fact, the inadequacy of using any single source of data unsupported by other sources is underscored (Riley and Nelson, 1974: 8). This study used an audio-visual instrument (McKean, 1977) as a projective technique in the context of a focused interview with each respondent.

The purpose of the study is to present multifaceted case studies of the development of the expectations of the respondents concerning their teaching in other cultures. To encourage a focus on the development of these expectations, the McKean instrument was used at the beginning of each interview. This stimulated the respondents' efforts to compare and contrast their expectations concerning important learning with their perceptions of their students' expectations. In the other sections of the interview process the respondents explored the origins, modifications, and implications of their expectations about teaching in other cultures.

McKean Instrument

The instrument developed by McKean was used to examine the pedagogical expectations of a sample of Michigan adult education students concerning the levels of formality and the types of learning experience they desired in important

learning situations. The degrees of expectation were the respondents' scores on the audio-visual instrument made up of nine pictures and their associated audio-stimuli (Appendix A1). Scores were recorded on an answer sheet with a Likert-type response scale. A questionnaire listed the relevant demographic data.

Level of formality of a teaching activity referred to how structured, inflexible, authority-oriented and controlled a learning activity was appropriate for providing important learning for others. Formality was measured in three levels: low (very informal), medium (in between), and high (very formal).

Types of learning experiences and instructional activities referred to what experiences the teacher offered for important learning to occur. Three types of learning experiences were identified:

- Input - the learner was involved in primarily receiving or coming into contact with some new information;
- Self-awareness - the learner was involved in reflecting upon his or her current situation including abilities, interests, feelings, knowledge, limitations;
- Sharing - the learner was involved in "putting into his or her own words" or acting on some new information or ideas (McKean, 1977: 34).

McKean studied the adult learners' pedagogical expectations regarding their own learning experiences. Responses to the instrument were correlated with the independent

variable of amount of formal schooling.

Use of McKean Instrument

The present study used the McKean instrument as a projective technique, and assumes that responses to the stimulus situation are indicative of the basic trends in the respondents' perceptions of the subject. Such techniques have been useful in the uncovering of reactions that were otherwise difficult to obtain, particularly social attitudes (Proshanky, 1943; Sayles, 1954). Pictorial instruments have long been popular in projective studies. Collier (1957) found that a photographic instrument gave more specific information in his interviews and provided greater ease of keeping the interviews on the topics of concern. Selltiz (et al., 1959: 287) notes that some respondents find it easier to express their own attitudes and feelings if they do not explicitly focus on their own situations.

The McKean instrument, as a projective technique, became the common entry point to the building of thorough case studies which trace the development of the respondents' expectations. It encouraged the freedom and spontaneity necessary for the focused interview process. The instrument was used twice during each interview. It was also available during the interviews as a source of reference or stimulus for questions and explanations. The two prime uses of the instrument were sources for these data:

1. The expectations of the respondents concerning preferred levels of formality and the types of

learning experiences they considered would provide important learning for others.

2. The respondents' perceptions of the expectations of their students in the other cultures concerning preferred levels of formality and types of learning experiences appropriate for important learning.

The nine pictures showed teachers and students participating in various kinds of learning-teaching experiences (input, self-awareness, sharing) at various levels of formality. The taperecorded audio-stimuli simulated the teacher's directions in all learning-teaching situations to clarify for the respondent what was happening in all pictures.

The learning-teaching situations represented by the audio-visual instrument were as follows:

Picture 1. In a high formality situation the teacher asked the class to list 20 things important to them concerning this topic as a self-awareness exercise - (HF-SA);

Picture 2. In a high formality situation the teacher asked the students to share with their neighbors their answers for the reading assignment - (HF-S);

Picture 3. In the low formality of a class break two students responded to the teacher's request to look through their notes to discover areas still confusing to them (a self-awareness exercise) - (LF-SA);

Picture 4. In a high formality situation the teacher instructed the class to look at page 54 in their books to

clarify his input- (HF-I);

Picture 5. In a cafeteria after class students responded to teacher's suggestions to informally share with others two helpful things they learned in class- (LF-S);

Picture 6. In a medium formality of a group discussion, six students shared how they would answer the question- (MF-S);

Picture 7. In an informal lunchtime meeting the teacher further explained his class input to Fred- (LF-I);

Picture 8. In a medium formality situation students made a list of 10 things that they felt should be discussed in that class- (MF-SA);

Picture 9. In a medium formality situation the teacher indicated that students should take notes on his input as it would be very helpful for their exams - (MF-I).

After hearing each audio-stimulus and carefully examining the associated picture, respondents described their processes of arriving at their chosen responses. They then marked their choices of five possible answers on the Likert-type response scale, ranging from "yes," "probably are," "some are, some aren't," "probably not" to "no" (see Appendix A2). In the first use of the instrument respondents were asked the same question for each picture: "Do you think these people are learning something important?" This question was chosen for several reasons. In trial uses McKean found this question was the clearest. It focused on participants' personal viewpoints and has been used in other ethnopedagogy studies to determine if people considered an

activity as a valid learning activity. The word "important" focused on intentional goals and objectives of the activity and away from ancillary or negative learning.

On the second use of the instrument this question was asked for each picture: "Would your students (in the other cultures) think these people are learning something important?" Respondents again marked their answers.

Each of the nine pictures demonstrated a particular level of formality (low, medium or high) combined with a particular kind of learning experience (input, self-awareness or sharing). Thus nine combinations, as shown in Table 3.1, were possible:

TABLE 3.1
POSSIBLE COMBINATIONS OF LEVELS OF
FORMALITY AND KINDS OF LEARNING EXPERIENCE

| | | |
|---------------------------|------------------------------------|-----------------------------|
| High formality Input | High formality Self-Awareness | High formality Sharing |
| Medium formality Input | Medium formality Self-Awareness | Medium formality Sharing |
| Low formality Input | Low formality Self-Awareness | Low formality Sharing |

The process of selecting answers for all pictures on both uses of the instrument were enunciated by the respondents and recorded. Both sets of answers and the processes of reaching them provided the basis for further interviewing.

Focused Interviews

The focused interview methodology was particularly relevant to the building of multifaceted case studies of the development of the expectations of the 10 missionaries towards their teaching in other cultures. The flexibility and freedom of this interview structure allowed respondents to explore at length all aspects of their changing perceptions. McKean concentrated on the influence of the amount of schooling on the students' perceptions for certain levels of formality and kinds of learning experiences. But he recommended that other influences also be examined. In another study using an expectation of learning instrument, Wilson (1978) inquired into the effects of the quality of schooling (the nature of past schooling and the respondents' attitudes towards this). She also investigated any relationships between ethnic backgrounds and preferences for kinds of learning experiences and levels of formality.

As no previous research has been done on the development of the expectations of missionaries towards their teaching in other cultures, focused interviews were necessary to amass a body of data for the purposes of generating further studies.

Facets of Inquiry

Interviews covered these facets of inquiry related to the research questions of Chapter 1:

1. Respondents explained their expectations regarding the level of formality and kind of learning experiences which provided important learning. These explanations were

given in the process of formulating responses to the McKean instrument.

2. Respondents traced the sources of these expectations.
3. Respondents described their perceptions of the expectations of their students in the other cultures regarding the levels of formality and kinds of learning experiences considered necessary for important learning. These descriptions were given in the process of formulating responses to the second use of the McKean instrument. Respondents also described the characteristics of learners in the other cultures.
4. Respondents explained the ways in which their expectations and those of their students in the other cultures were perceived as differing.
5. The adaptations in the teaching process considered necessary to accommodate to these differences were detailed. They cited experiences in making these accommodations.
6. Any changes in the respondents' expectations as a result of these accommodations were also outlined. Factors influencing these changes were traced.
7. Respondents then gave details of their perceptions of the past and present effects of their teaching on students in the other cultures.
8. They also projected the desired modifications of these effects for the future.

Interview Procedure

Each interview involved four to five sessions with the

respondent to total approximately 10 hours of detailed case history recording (Appendix C). All sessions were tape-recorded in full for later transcription and building of case studies (Appendix E). This way the researcher's selective bias and distortion through relying on memory were avoided.

Interviews were conducted at the convenience of the respondents. A quiet place suitable to both researcher and respondent was agreed on to permit maximum concentration and freedom from interruption. Some interviews were conducted in the homes of respondents but where conditions were too disrupting, the respondent and researcher met in quiet rooms on the campuses of Michigan State University and Wheaton College.

Two pilot tests were conducted so that the researcher could become more skilled in conducting interviews. As a result of the pilot tests, the researcher took particular care to avoid leading questions and to review at the beginning of each interview the overall directions of the research. The latter was considered necessary as the interview process was lengthy and some respondents became uneasy when they lacked clear understanding of the goal of the research.

The following clarifications were outlined before the interviews began:

1. The purpose of the interview to explore the development of the respondent's expectations about teaching

- in another culture;
2. The importance of frank and open expressions of the respondent's personal views, values, hunches, experiences;
 3. The assurance that answers would not be judged against external criteria;
 4. The function of the instrument as merely an introductory procedure in the research;
 5. The value of the respondents' insights and experiences as the basis for knowledge building about teaching in other cultures.

To allow maximum freedom for respondent's self-expression about matters of personal significance, the researcher used a nondirective technique of interviewing. The availability of the objective instrument as a point of reference focused all discussion on the nature of learning-teaching experiences in other cultures. The researcher recognized it was a challenging and demanding experience for respondents to examine the development of their expectations and could not be confined merely to what she considered relevant data. Out of the sometimes diffuse recounting of experiences came the richest source of the understanding of process of the formation of respondents' expectations of what was valid learning in another culture.

Types of Questions

Questions of varying degrees of structure were used throughout the focused interviews (Merton, 1956: 15):

- (a) Unstructured questions that were stimulus and response-free and led the respondent rather than the interviewer to indicate the foci of attention (e.g. Why have you chosen to teach in another culture?)
- (b) Semi-structured questions that were response-structured but stimulus-free (e.g. What did you learn about your students in your second term that you hadn't known before?)
- (c) Semi-structured questions that were stimulus-structured but response-free (e.g. How did you respond to your students who expected only straight lecturing and notegiving?)
- (d) Structured questions that were stimulus and response-structured to elicit specific details required by the researcher (e.g. Did your improved knowledge of the vernacular encourage you to adopt more formal or informal methods of teaching?)

To ensure maximum effectiveness of the focused interviews, these criteria were used: range, specificity and depth (Merton, 1956: 41-114).

Range was maximized by the researcher's eliciting as many anticipated and unanticipated responses as possible. Care was taken to avoid premature judgments of the irrelevance of interview material and rapid shifts in topics leading to superficiality. Respondent-led transitions to new areas of discussion were preferred. When unstructured questions proved no longer effective in looking at adequate coverage

of the issues, the researcher made use of these types of questions: cued transitions (researcher shifted the discussion by drawing on a phrase or remark of the respondent); reversional transitions (researcher attempted to relate a previous issue to the current context); mutational questions (if necessary, researcher made explicit reference to a previously unconsidered issue.)

Specificity directed attention toward the search for determinate elements or patterns in the situation which were involved in changed responses. The researcher refrained from imposing her structure on the specifics of the evocative situation by requesting respondents to elaborate particular features of examples of their answers.

Depth was necessary in interviews to encourage the maximum self-revelation by the respondent of how situations relevant to the research were experienced. No responses were considered peripheral until probing had failed to show them so. Respondents were continually oriented towards the process under research rather than to the researcher. Increasing depth was encouraged by alluding to feelings as well as to objective observations; by direct restating of intimated feelings and concepts; and by encouraging comparisons between the evoked situation and one known by the researcher to be central for the respondent.

Method of Analysis

The scores of the McKean instrument were only accepted at face value where the respondents viewed the learning

situations in the terms of the instrument. Care was taken to note if the respondents focused on one or both features of each learning situation (i.e. level of formality and type of learning experience) and if they interpreted the features according to the instrument.

The descriptive data revealed any differences in focus and interpretation which affected the use of the instrument scores as accurate representations of both respondents' expectations and their perceptions of their students' expectations. Case studies were necessarily reviewed as individual units. Common themes from all studies were then analyzed according to the categories of the respondents. Both extreme and central tendencies of interpretations were noted.

Respondents

The respondents for this study were chosen from a convenience sample of adults who have had varying lengths of experience of teaching in other cultures. They were all missionaries, members of a mission society or representatives of North American Protestant churches overseas. At the time of the study all respondents were removed from their actual teaching environments and on leave in North America. They were located in Lansing, Michigan, and Wheaton, Illinois. Four were involved in part-time or full-time study to upgrade their professional skills for future service overseas. Five were mainly engaged in deputation meetings in churches. One respondent was on leave for health reasons. The researcher

obtained from friends and from church and mission leaders the names of possible respondents who considered themselves missionary teachers either in formal or nonformal settings. Interviews were conducted with those who were willing to commit the large amount of time required by the research.

No attempt was made to obtain a representative sample of the North American missionary teacher population. Respondents were treated as individuals rather than as representatives of their particular group, country or teaching specialty. Pseudonyms were used in reporting case studies. However, all other details reflected the actual experience of the respondents. (Appendix D).

The following brief biographical statements encapsulate the main concerns of each respondent in the interviews.

Sylvia Bowers

After teaching nursing at the college level, Sylvia Bowers worked in a village mission hospital in Kalimantan since 1969. The medical needs of the people have been so pressing that Sylvia has had little time to give to the preparation of the wide range of courses for training local nurses. Plunged into the foreign environment of the American style hospital, the students constantly amaze Sylvia at the way they respond to the "massive reorganization of their minds" and to accepting the responsibilities expected by the missionary staff. When disappointed with their performance, Sylvia tries to remember the primitive background of her students prior to entering nursing training.

She particularly enjoys the spontaneous teaching of small groups of students in the hospital wards. Being in Indonesia forced her to revamp her ideas of student-teacher relationships as "the Eastern way is to almost give undue respect to those in authority." In the future she plans to introduce more cultural elements into both nursing care and training. However, she recognizes the need for much reflection and discussion concerning what standards and technology should be "sacrificed" to make this possible.

John Gross

After taking Agriculture Education at University, John Gross taught for two years in a high school and then went to Korea with his wife and small daughter. There he introduced an agricultural program into a Christian college. In 1974, they went to Chad where John began extension agriculture projects with village farmers. Through the local church a cooperative has been established to improve the farmers' incomes and to make farming supplies more easily available. John prefers working directly with the people where "the problems of the people are our textbook." This provides the immediate learning that both John and the Chadians value. This agricultural outreach branch of the church John considers an effective way of stimulating interest in people who would never come to church. After seeing practical economic results, many people have learned the value of cooperation and overcome the defeatist attitude that nothing can be changed. This experience, John believes, will give the people confidence to accept more of the church's

responsibilities. Missionaries are not to demand a certain level of education before they transfer responsibility. "We must work together at this," says John, "and not get so wrapped up with our titles and importance of education as in America."

Carl Beach

Carl Beach and his wife have been missionaries in South Africa since 1954. For seven years they supervised 13 rural churches, then worked on the publication of a popular Christian magazine for three years. After another seven years of teaching Zulu students in a Bible Institute, Carl became a field director for the mission. The last 25 years have been a time of bewildering transition for the church in Carl's opinion, as missionaries inadequately prepared the leaders to handle the practical issues of church government. During this time Carl has seen the role of the authoritarian missionary completely changed. He believes that drastic changes in future teaching and training by missionaries are also necessary if people are going to be adequately prepared for the worsening political situation. Training for Bible teaching ministries and in practical matters must be emphasized. "In Angola our institutions were destroyed," says Carl, "but the Word of God lasts." To this end Carl considers Theological Education by Extension (TEE) the most effective way of applying the Scriptures to the lives of the people. "TEE is achieving the goal missionaries have aimed at for centuries as the people spontaneously respond to the Word of God." This

necessary spontaneity, Carl cautions, happens "through the implanting of the Word of God, not through our teaching."

Jim Wilson

As a young teenager, Jim Wilson lived in Liberia for two years with his missionary parents. He returned to the USA for high school, undergraduate and graduate study in Theology as specific preparation for training church leaders overseas. In 1967 Jim, with his wife and two children, went to the Philippines. Following two years of language school and cultural orientation, Jim began teaching in a Bible college. Since then he has continued on its faculty and has contributed to the redesign of its curriculum. From 1975-76 Jim served as executive director of an organization to coordinate Theological Education by Extension (TEE) in the country. His involvement in planning extension education increasingly made Jim aware of the limited ways that the schooling approach could respond to the needs of training leaders for the church. His current graduate studies in Education are helping him discover some access routes to what Jim considers the critical problems in theological education. While admitting his own need for further understanding about introducing change, Jim believes he may be more fully involved in extension theological education in the future. He purposes to encourage the planning of theological curricula to respond to the needs of students' congregations.

Bill Johnson

Bill Johnson's missionary career began with his registering as a conscientious objector to the Korean war. After

completing a doctorate in chemistry, he applied to his church to teach overseas. Since 1959 he has taught science in an Indian Christian college. During his second term he married an American missionary nurse, and they now have three children. Science teaching in India is governed by what Bill considers an "unfortunate outside examination system in the British pattern of education." However, he attempts constantly to overcome the more formidable limitations of this system. He is particularly concerned that his students relate science to their everyday lives and view their social uncertainties as creative opportunities to serve their communities. Building low-cost electronic instruments for his students' laboratory work has occupied much of Bill's most recent furlough. His students will now have access to instruments that have been prohibitively expensive in India. Above all, Bill considers that the efficient and high standards of the science lab should communicate a concept of a God who can be depended on.

Karen Gegner

After training in Christian Education, Music, and Elementary Education, Karen went to the Philippines in 1967 to teach at a Bible college. Her language and culture study were abbreviated as she was assigned to an English teaching program. She has taught a wide range of courses related to her specialities, and has supervised the musical group of the college in several tours around the country. She views her teaching role as one of being an example of a Christian to

her students. In Karen's experience, cultural differences fade as she gets to know her students as people who can contribute to her Christian growth. Her part-time involvement in a local Filipino church adds the necessary reality to her institutional teaching. Karen and her students are able to use these experiences as creative problem-solving exercises in the classroom. "Teaching is character building," says Karen. "All my methods will fail if I don't bring students to the point of applying their lessons in life."

Maggie Becker

Maggie Becker first went to Zaire in 1951, where she spent 10 years in a mission hospital before being forced to leave by the war of independence. For 16 months she then trained Arabian nurses for government exams in Morocco. Since 1963 Maggie has been in Senegal, where her chief desire is to "reach women for Christ." Apart from being the mission treasurer, Maggie visits the women in their courtyards to tell them Bible stories. "The women consider me a nice and pleasant person to have around," says Maggie, "and look forward to their lessons as an interesting diversion to the humdrum ruts of their daily lives." The women have no intention of making any personal application of these lessons. But Maggie's aim is to "build up a reservoir of knowledge about the Christian life so that the women will be ready to respond when the right circumstances come." She considers herself called to a "spiritual ministry," and now restricts her medical care to specific periods during the

day. She does not want to be totally preoccupied with "secondary things." On furlough Maggie wants to "bubble out and tell people that the missionary is a fulfilled person and not the burdened, self-sacrificing creature so many people think we are."

Ray Norton

In 1953 Ray Norton, his wife and three small children settled in a relatively isolated landlocked Indian village in Guatemala to learn the vernacular for the purposes of Bible translation. They have since raised eight children in this area. Apart from time spent on mission administration and on consultant work with 25 other teams of linguists in Central America, Ray and his wife have steadily worked half-way through translating the New Testament. From the beginning Ray was determined to be more a learner than a teacher, convinced that he must not misrepresent the Christian message by his ignorance of the culture. Although the people expected him to play an authoritarian role in church leadership and problem-solving, he refused to comply. "The extent to which we exercise authority as outsiders to the culture," says Ray, "then to that extent we feed the idea that Christianity is a foreign religion." He is convinced that a thorough understanding of the vernacular and culture is an essential prerequisite to any active propagation of the gospel. Leadership training too, he believes, should take place within the person's own culture and language. In their next term, Ray plans to be more actively involved in training

church leaders and to help them understand that accepting Christianity does not mean rejecting their people. Before he returns to Guatemala, Ray hopes to complete his master's degree in linguistics.

Lisa Rohr

Lisa Rohr describes herself as a "missionary to the missionaries," in her primary thrust to teach missionaries' children. Her concern to give missionaries' children the extra attention that their busy parents cannot offer took Lisa first to Korea for five years and then to Abu Dhabi, an Arab Emirate, for four years. In Korea she also taught English Bible classes for college students and wrote radio scripts for Bible lessons in English. At the American international school in Abu Dhabi she considered her job was to harmoniously "put many cultures together in the same classroom."

The array of nationalities represented at international schools has fascinated Lisa and afforded her students an interesting and varied environment for learning about other cultures. Lisa found the majority of missionary children were leaders, not followers, and thus a challenge to "keep their fertile brains channelled in the right direction." On her return to Abu Dhabi Lisa plans to teach the children of the missionary staff associated with the mission hospital. Being identified with the hospital gives Lisa a greater acceptance in Bedouin villages. "They realize we are interested in them as individuals. To be effective in teaching in

their culture you have to let the people know that you really care." The same, she believes, applies also to international students.

Ed Kerr

Ed Kerr and his wife with their two young children have spent three years as missionaries in Brazil. They first acted as assistants to a Brazilian pastor in a large interior town. Later they joined the faculty of the mission's seminary in a neighboring town. This move was necessary to avoid Ed's three day separation from the family, demanded by the combining of pastoral duties with seminary teaching. Ed's preparation for an "international citizenship" began early with attending a Chicano high school and a trip to his church's missions in the Orient as a college senior. After majoring in psychology and religion at college, he attended seminary both in America and in Germany. He taught Semitic languages at his American seminary for three years. Ed considers his wife, the daughter of long-term South American missionaries, the most helpful influence on his growing cross-cultural awareness. "Just getting to know Brazilians" was the aim of their first missionary term. Thus they declined the mission's usual plan for theological educators to go straight from language school to the seminary on the mission compound. They realize their decision to work under a Brazilian pastor and to put their children in Brazilian schools are key factors in demonstrating that they want to work with Brazilians as equals.

Ed is pursuing graduate studies in education to search for solutions to his frustrations in attempting to teach theology in another culture. These studies, rather than completing his German doctorate in theology, Ed believes, will be more relevant to his future work.

Field Experience in Use of Methodology

In spending at least 10 hours with each respondent and in encouraging them to be frank and open about their experiences, the researcher was highly sensitive to the fact that their individual interests, personalities and preferences were to be respected. The interview experience was such a "catharsis" for some respondents that they appreciated the opportunity to unload all of their experiences and to reflect on these. For such respondents the preplanned schedule for covering the facets of inquiry was highly restrictive. They preferred to discuss spontaneously issues relating to all facets of inquiry. The researcher respected this desire and realized that the more significant insights were obtained when the respondents felt free to follow their own agendas. Being asked to relate issues or experiences back to the features of the audio-visual instrument prevented the interviews from wandering into irrelevant material. It became clear that other respondents were only comfortable within a tightly structured interview schedule and so relied on the researcher constantly to make transitions to other facets of inquiry.

It is obvious from Appendix C that the spacing of

interviews varied considerably. The plan to hold interview sessions reasonably close together was achieved with some respondents. Some sessions were held on successive days because of the missionaries' speaking and travel commitments. Other sessions were widely separated because respondents had sudden responsibilities (e.g. overseas trip), family commitments or special classes to attend. The researcher was concerned that time delays might cause the issues of the interview process to become stale or hazy. But this was not so. Two respondents were able to quote themselves almost exactly even after a month's delay. It was apparent that the interview process had stimulated deep reflections in the minds of respondents so it was almost an advantage for those (e.g. Beach, Wilson) who had time for this further reflection. The long time delay also gave the researcher an opportunity to check on the consistency of the respondents' earlier and later statements. However concentrated sessions forced respondents to focus very intensely on the development of their expectations. This time for some became an exciting time of discovering new insights, or of linking aspects of their work together which they had not previously done.

The total time spent on interviews varied according to the actual progress made in each session. Some respondents had to consider many issues before they came to decisions. For others, the issues were very clear-cut, requiring concise answers. One interview was curtailed after six hours as the respondent (Rohr) said she had "told everything."

and objected to further probing on issues raised. Individual sessions of other interviews were cut short because of disturbances. Most sessions were two hours in length. It was found that after two hours it was difficult for both researcher and respondent to concentrate effectively.

Use of McKean Instrument

As respondents were asked to discuss each picture and related audio stimulus in the process of arriving at an answer, many commented on their difficulties related to the instrument. The researcher accepted negative comments about the instrument as insights into the respondents' perceptions concerning their expectations of factors contributing to important learning. However, attempts were made to relieve anxieties related to the instrument without suggesting the researcher's preferred answers which three respondents requested. The field use of the instrument revealed some genuine liabilities related to the attempt to represent aspects of learning situations photographically. For example, the two severe people at the end of the table in Picture 6 were viewed by some as "experts monitoring student answers," and not as fellow students; the audio stimulus for Picture 7 suggested a future meeting, yet the picture showed the actual meeting; the teacher in Picture 9 was considered by several as "too enthusiastic" to be talking about exams. One respondent felt most learning situations represented the arts and not the science disciplines with which he was involved.

Four respondents struggled with the meaning of the question: "Do you think these people are learning something important?" They felt they were given too little information on which to base a decision. They did not know the purpose of the meeting, the nature of the content, the degree of student preparation, the relationship between teacher and student. The researcher encouraged those concerned about these issues to supply for themselves the unknowns which would contribute to satisfactorily answering the question. Some respondents were ambivalent about the meaning of the question: "Did it mean that content was important or the method of learning was important, or both?" Again, the researcher encouraged the respondents to supply their own definitions of important learning. This was a new and difficult task for some, but in their struggles to do so, they decided on the aspects of learning-teaching situations that they really valued.

In all of these struggles, the researcher was patient and sympathetic and noticed no embarrassment by the respondents as they verbally agonized about these issues. At any signs of distressful impasse in the respondents, the researcher suggested a different topic of discussion. For only one respondent (Gross) was the use of the instrument abandoned. The respondent's suspicion of "these little pictures" was considered damaging to the harmonious relationship between the respondent and the researcher necessary for the focused interview. This respondent was more comfortable discussing broad issues, so the researcher waited for him to discuss situations similar to those in the audio-visual instrument.

Then he was very willing to discuss what he considered important learning.

In the second use of the instrument, it was difficult for some respondents to focus on the perceptions of their students in the other cultures. When some lapsed back into commenting on their own expectations, the researcher asked, "Would your students agree with that perspective?" This helped to restore the focus. One respondent (Gross) commented that his perception of the students' answers may be inaccurate as his experience in the country had been limited. Other respondents felt more secure in knowing how their students perceived the learning situations.

Focused Interviews

One of the difficulties experienced in the process of a 10 hour focused interview was that a relationship was built up between researcher and each respondent, yet the researcher could not contribute her ideas. As Goode and Hatt (1952: 191) note, "The interview of necessity has all the warmth and personality exchange of a conversation but with the clarity and guidelines of scientific searching." Some respondents desired an exchange of information either to overcome their own insecurity or to enjoy genuine dialogue. Where possible, the researcher tried to fulfil these requests in an informal sharing session after the interview sessions were completed. The researcher is still sending books, articles and materials to some respondents to encourage their further reflection on issues.

Research Questions

Within the eight broad areas denoted by the research questions (Chapter 1), which correspond with the eight facets of inquiry for the interview process, the researcher had many specific questions in mind as she listened to responses.

General questions related to the whole interview process:

- * What distinctive language was used (e.g., the vocabulary missionaries used to describe their work; recurrent strong words, like "efficient"; word pictures like "teaching is one big fencing game")?
- * Was there a consistency in the responses of different sections?
- * What was the distinctive contribution of the missionary role to teaching?
- * What key incidents, experiences captured the essence of respondents' explanations?
- * What general attitudes and recurrent themes were expressed (e.g., attitude to culture; role of Western-style institutions)?

Questions related to the respondents' expectations:

- * How was formality defined and valued by the respondent?
- * How was each learning experience defined and valued by the respondent?
- * Were any levels of formality particularly associated with specific learning experiences?
- * Did the respondent tend to focus on the formality aspect or the learning experience aspect of the audio-visual instrument or on both aspects?
- * How many features of each learning situation were considered necessary to be aware of in formulating a response to the instrument?
- * What was the preferred role of the teacher in the different learning experiences?

- * What was the preferred role of the student in the different learning experiences?
- * How did the respondents view their own roles as teachers?
- * How did these views affect responses?
- * Did teaching the Scriptures affect the roles of teacher and student?
- * How did personal experience of similar learning situations affect responses?
- * Did an institutional setting modify responses in any way?
- * How was learning defined?

Questions related to the sources of respondents' expectations:

- * What sources were valued most highly (e.g. models, formal training, books, experiences)?
- * What were the positive and negative sources?
- * What sources were related to people and experiences in the other cultures?
- * What sources were related to religious calling of the missionary?

Questions related to students' expectations:

- * How was formality defined and valued?
- * How was each learning experience defined and valued?
- * Were any levels of formality particularly associated with specific learning experiences?
- * What was one aspect of the learning-teaching experience focused on in preference to the other?
- * Were responses all related to any specific posture (e.g. a particular view of culture; a particular view of the learning-teaching process)?
- * What contribution did the student's background make to the learning-teaching situation?
- * What was the preferred role of the teacher?

- * What was the preferred role of the student?
- * What factors were considered necessary to ascertain students' expectations accurately?
- * To what degree were respondents' perceptions of students' expectations considered accurate?
- * Were students' perceptions considered to be influenced by their having a Western teacher?
- * What was considered the sources of the students' expectations?
- * How was learning defined?
- * Was the missionaries' teaching seen to be an influence for changes in students' expectations?

Questions related to the differences between the expectations of teacher and students:

- * Which differences were stressed?
- * What were the bases for these differences?
- * What was the effect of these differences both on teachers and students?
- * Which differences were considered as major or important?

Questions related to accommodations to the different expectations of students:

- * What specific accommodations were considered necessary?
- * What were the bases for judging these accommodations as necessary?
- * Were accommodations considered necessary for the student related to any aspect of the missionary's religious role?
- * Were accommodations viewed as a developmental process or as a dramatic transformation?
- * In reflecting on respondents' answers to the first and second uses of the McKean instrument, to what extent did respondents appear to be making the accommodations they claimed necessary?
- * What view of the other cultures influenced the accommodations considered necessary?

- * Were accommodations considered technical or conceptual processes?
- * What were successes and failures of respondents to make these accommodations?
- * What feelings were associated with any accommodations considered necessary?

Questions related to the changes in the expectations of teachers:

- * What particular changes did the respondents consider important?
- * What were the causes of these changes (e.g., greater cultural awareness; different view of students; improved knowledge of subject matter)?
- * What was the role of failure in these changes?
- * What effects did these changes have on the perceptions of missionary role?

Questions related to effects on teaching:

- * What were actual and desired effects?
- * What were the bases for determining effects?
- * To what extent were desired effects achieved?
- * What provided confirmation of these achievements?
- * What caused these effects to be achieved?
- * Were the perceptions of effects consistent with other responses in the interview process?
- * What effects were considered negative?
- * Were effects considered locally or on a broader spectrum?

Questions related to future modifications of teaching:

- * What present effects of teaching were to be enhanced?
- * What present effects were to be modified?
- * What were the bases for making modifications?

Recording Responses

All interview sessions were fully taperecorded for later transcription and building of case studies. The researcher reviewed each recording before the next interview to find features that were not clearly described and important items that were not covered. Materials from these reviews provided the introductions to the subsequent session.

Responses from the two uses of the McKean instrument were recorded on an answer sheet (Appendix B1). These were always available to respondents during the interviews and provided a ready assessment of the differences in the expectations of the teachers and their students in other cultures. The respondents constantly referred to the answer sheets when explaining the ways they had accommodated to the expectations of learners in other cultures.

Scoring of Responses to McKean Instrument

Responses from the two uses of the McKean instrument were scored in the following way:

| <u>Responses</u> | <u>Score</u> |
|---------------------------|--------------|
| Yes | 5 |
| Probably are | 4 |
| Some are, some aren't ... | 3 |
| Probably not | 2 |
| No | 1 |

Levels of preferred formality were first assessed. Pictures #1, 2, 4 reflected high formality; Pictures #6, 8, 9 reflected medium formality; Pictures #3, 5, 7 reflected low formality. With three pictures per level of formality the highest favorable score was 15. Scores of 10 to 15 were

considered positive scores for the level of preferred formality while scores below 10 were considered as suspicious to completely negative responses to that level of formality.

Kinds of preferred learning experiences were assessed in the same way. Pictures #4, 7, 9 represented Input experiences, Pictures #1, 3, 8 represented Self-awareness experiences. Pictures #2, 5, 6 represented Sharing experiences. Scores of 10 to 15 were considered positive scores for the kind of learning experience preferred, while scores below 10 were considered as suspicious to completely negative responses to that kind of learning experience.

Each combination of the two aspects of the learning situation (i.e. level of formality and kind of learning experience) was represented in only one picture in the instrument. Scores of 5 to 1 were assigned according to the response to each combination. Scores of 5 and 4 were considered positive responses, while scores below 4 were considered suspicious to negative responses to those combinations.

These scores were interpreted in terms of the reflections on the descriptive interview materials.

Organization of Interview Material

All interviews were transcribed verbatim apart from personal interchange between respondent and researcher. The materials were then rearranged into the appropriate sections of the eight facets of inquiry. This was particularly necessary for those respondents who preferred no structure

in the interview process.

To build the case studies as represented in Appendix E, much editing was necessary. Most case studies represent the result of at least four editings. Some required more because of the frequent repetitions and digressions to other topics. Materials eliminated in successive editings were related to poor grammar, repetitions, personal experiences not relevant to the issues under discussion. Some respondents requested that specific sections related to sensitive political issues or to institutional conflicts not be included in the final presentations.

In the process of editing, the researcher made every effort to retain the essence of the original interview, the spontaneity of colloquial speech, and the accuracy of perceptions. The prior-to-final edition was used for analysis of responses, but other editions were continually checked to see if interpretations were accurate. Each case study was then assessed and common themes in case studies were compared and contrasted.

Methodological Assumptions

Some of the methodological assumptions for the design and execution of this study related to the nature of the McKean instrument. It was assumed that the responses to questions on the research instrument indicated the importance of the learning which the respondent considered represented in the pictures.

It was further assumed that levels of formality and

different kinds of learning experiences were represented in these pictures. The audio stimulus was considered to aid the respondent in understanding what was represented in the pictures.

The researcher also assumed that intensive interviewing revealed any differences in focus and interpretation in the respondents' answers from the McKean instrument.

Limitations

Some of the limitations of the study also related to the nature of the McKean instrument. The instrument consisted of nine one-item tests, which were not usually considered very good measures for discovering differences that really exist. McKean took careful precautions to test the validity of the instrument though he did not set controls for this weakness. The five-point scale also provided for detection of only gross differences. However, the detailed focused interviewing attempted to compensate for the inadequacies of the instrument. The interviewing also probed beyond the two descriptive constructs (level of formality and kind of learning experience) to discover what other elements respondents felt provided important learning for students of other cultures. It was recognized that the respondents' scores were only valid when the features of learning situations were defined according to the instrument. The descriptive materials demonstrated where this was not done. This limitation was overcome by interpreting scores in terms of the descriptive data.

Another limitation in the study was caused by the fact that respondents were removed from the cultural situation on which they were reflecting. Yet this was not considered a serious limitation as the lengthy nature of the interview process provided the opportunity for reflection which respondents had been prevented from doing in the intensity of their overseas involvement.

It was recognized that the intensive process established a new and temporary social system and thus could lead to both interviewer and response bias (Riley, 1963: 187). The role relationship of respondent to researcher could have affected the interviewer's perceptions of the respondent's answers and the tendency of the respondent to offer answers favorable to the researcher. Constant efforts were made to avoid this limitation by reducing the social interactive character of the interview relationship and to neutralize the researcher's role. The researcher attempted to avoid the communication of normative expectations about preferred answers by expressing neither approval nor disapproval of responses given.

When respondents became frustrated with the neutral role of the researcher and desired more interaction in the interview process, observations were offered to reassure the respondent of the similar experiences of others. This response, as well as a sharing session after the interviews were completed, was necessary to prevent the researcher's neutrality becoming a limitation for some respondents.

Even though 10 hours seemed an extended time to spend

with each respondent, it was constantly recognized as a very limited amount. The researcher was continually aware of the danger of pressing for quick, simplistic answers. Though most respondents were relaxed and open, one was only prepared to admit any failures towards the end of the interview. More time was desired with each respondent but the researcher had to respect the intensely busy program of all missionaries. She valued the large amount of time all so generously made available for these interviews.

When finally preparing the case studies some issues in the interviews were not clear. Where physically possible, these issues were checked with respondents. But some had already left for their mission locations. In spite of constant efforts to review materials during the interview process, the researcher recognized the development of her own perceptions regarding the issues discussed. The inability to follow up some of these issues was considered a frustrating limitation.

Summary

This chapter describes the methodology used in this research. It explains the distinctive use of the McKean instrument as the entry point for the intensive interviews. Procedures for collecting and organizing the descriptive material are outlined. In chapter 4 reviews of each case study are presented.

CHAPTER 4

RESEARCH FINDINGS I

This chapter presents the quantitative data from the two uses of the McKean instrument. These results are then interpreted in the context of the reviews of the qualitative interview data for each respondent. The chapter concludes with a summary.

Overview

The aim of this study is to describe the development of the expectations of 10 missionaries towards their teaching in other cultures.

To trace this development, the McKean instrument was used as an introductory stimulus in the interview process. It helped the respondents to focus attention on the types of learning experiences and levels of formality that they and their students expected to contribute to important learning.

Responses to McKean Instrument

The actual scores for each respondent are presented in Appendices B1 and B2. In this section the main features of the teachers' responses and perceptions of students' responses to the instrument are noted.

The hierarchy of preferred learning situations for both respondents and students as presented in Table 4.1 demonstrates that the respondents perceive their students as expecting input experiences in situations providing more important learning. While respondents express a similar highest preference for the same learning situation as students (low formality-input), it is clear that other input experiences are expected to provide less important learning than are sharing and self-awareness experiences. Low formality levels are generally expected more by respondents than by students in important learning situations:

TABLE 4.1
HIERARCHY OF PREFERRED LEARNING SITUATIONS

| Respondents | | Students | |
|--------------------|---------------|--------------------|---------------|
| Learning Situation | Average Score | Learning Situation | Average Score |
| LF-I | 4.4 | LF-I | 3.9 |
| LF-SA | 4.2 | MF-I | 3.8 |
| MF-S | 4.1 | HF-I | 3.5 |
| HF-S | 3.9 | LF-SA | 2.9 |
| LF-S | 3.9 | LF-S | 2.9 |
| MF-SA | 3.9 | HF-S | 2.9 |
| HF-SA | 3.5 | HF-SA | 2.6 |
| MF-I | 3.1 | MF-S | 2.6 |
| HF-I | 2.8 | MF-SA | 2.4 |

N=10

From Table 4.2 it appears that nine of the 10 respondents expect important learning to occur in more of the nine learning situations of the McKean instrument than they perceive their students as expecting. Students are represented as perceiving almost twice as many situations as not contributing to important learning (i.e. with negative scores below 4):

TABLE 4.2

NUMBER OF NEGATIVE RESPONSES TO MCKEAN INSTRUMENT

| Respondent | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | Average |
|------------|---|---|---|---|---|---|---|---|---|----|---------|
| Self | 3 | 3 | 6 | 2 | 4 | 3 | 4 | 2 | 2 | 2 | 3.1 |
| Students | 7 | 4 | 3 | 6 | 6 | 7 | 6 | 4 | 5 | 6 | 5.4 |

The trend to assign students more negative scores is considered more significant than the actual scores recorded. Respondents imply that most learning situations can contribute some amount of learning for themselves. They perceive their students as viewing situations as producing important learning only when their specific expectations are fulfilled. All respondents, except Gross (#2) and Norton (#8), consider their students to have highly negative responses to all learning situations which are not directly concerned with formally receiving the teacher's input. The suspicion of respondent Beach (#3) towards the first use of the instrument is reflected in the more negative scores for his own expectations.

There is a tendency to perceive students' scores more in terms of the few extremely positive (i.e. score of 5), and

the more common extremely negative (i.e. score of 1). The respondents' scores are more evenly distributed over all possible responses except the extremely negative scores.

Method of Analysis

The two uses of the McKean instrument form an essential introductory function within the focused interview process. The scores are not accepted at face value but are interpreted within the larger context of the descriptive data of the interview.

It is clear on examining the respondents' reasons for their answers that the scores represent different degrees of focus on the two aspects of each learning situation (i.e. level of formality and type of learning experience), as indicated in Table 4.3:

TABLE 4.3
FOCUS OF RESPONDENTS' AND STUDENTS' RESPONSES
TO MCKEAN INSTRUMENT

| | Level of Formality & Learning Experience | Learning Experience only | Formality only |
|------------------|---------------------------------------------------|--------------------------------|-------------------|
| Respond- ents | 41 | 29 | 20 |
| Students | 14 | 54 | 22 |

N=90

Out of the total 90 learning situations, respondents focus on both aspects of the learning situations (type of learning experience and level of formality) in describing their expectations of important learning in 41 situations. However, in describing their perceptions of their students' expectations, they focus more on the type of learning experience (54 responses).

It appears that for the students' expectations, the formality aspect is more of a basic assumption. Eight respondents assume their students to expect high formality in important learning situations, while two sets of students are perceived to expect low formality. Thus for the students' expectations, the type of learning experience becomes a more determining influence in the actual preference selected.

The descriptive data also reveals that the three types of learning experiences are defined differently from the McKean instrument in some situations. Respondents interpret 73 of the total 90 learning experiences according to the definitions of the instrument, while they perceive their students as defining only 44 of all learning situations in these terms.

It is interesting to note in Table 4.4 that for respondents and students the definition of input experiences is similar to that of the instrument in most cases (28 out of the 30 input learning experiences).

Respondents also define 20 out of the 30 self-awareness experiences, and 25 out of the 30 sharing experiences in terms of the instrument:

TABLE 4.4
LEARNING EXPERIENCES AS DEFINED
ACCORDING TO MCKEAN INSTRUMENT

| | Input | Self-Awareness | Sharing |
|-------------|-------|----------------|---------|
| Respondents | 28 | 20 | 25 |
| Students | 28 | 5 | 10 |

N=30

Self-awareness and sharing learning experiences are considered not usual features of important learning situations for the respondents' students, particularly those in schooling settings. Students are perceived as defining several self-awareness and sharing experiences as input experiences. In fact, 65 of the total 90 learning situations are defined as input experiences in the responses assigned to students.

The three levels of formality are interpreted according to the McKean instrument in 41 of the total 90 scores of respondents and in 37 of the students' scores. Table 4.5 reveals that most respondent and student scores represent only high and low formality levels. Few recognize the medium level of formality:

TABLE 4.5
FORMALITY LEVELS AS DEFINED
ACCORDING TO MCKEAN INSTRUMENT

| Formality Level | High | Medium | Low |
|-----------------|------|--------|-----|
| Respondents | 19 | 2 | 20 |
| Students | 11 | 3 | 18 |

N=30

High formality is only defined as such in students' scores if the teacher is in complete control of the giving of input. When it is associated with the two other types of learning experiences (sharing and self-awareness), less teacher control (i.e. lower levels of formality) is assumed. It appears that the type of learning experience associated with each formality level has a greater influence on the assessment of the degree of formality than the physical structure of the classroom.

The only learning situation which all respondents' and students' scores interpret the formality level and type of learning experience in the same way as the McKean instrument is the high formality-input situation (No. 4). In contrast, the examination preparation situation (No. 9) is not interpreted in any score as a medium formality-input situation. Both respondents and students appear to assume that preparation for an examination is associated with higher formality. The more casual seating arrangement portrayed in photograph No.9 in the McKean instrument does not influence the assessment of the formality level. This learning situation (No.9) is the only one which lends itself to a greater focus on the formality aspect by both respondents and students.

Because of these varying foci and interpretations of the features of the McKean instrument, it is clear that the raw scores cannot all be accepted as accurate representations of respondents' expectations and their perceptions of students' expectations of important learning situations. The instrument served as a useful projective technique to focus the responses in the interview process.

In attempting to reconcile the instrument scores with the descriptive data of the interviews, considerable interpretation interpretation is required. Each case study is examined as an individual unit, so that the bases

of analyzing responses can be determined.

Review of Case Studies

The following presents reviews of the 10 case studies. The actual scores of the McKean instrument become more accurate representations of the respondents' and students' expectations as they are evaluated in the context of the whole of the interview data.

Each review is presented in the order of the interview process:

- * Respondents' expectations towards formality levels.
- * Respondents' expectations towards learning experiences.
- * Sources of respondents' expectations.
- * Students' expectations towards formality levels.
- * Students' expectations towards types of learning experiences.
- * Differences in teacher's and students' expectations.
- * Accommodations to different expectations of students.
- * Changes in teacher's expectations.
- * Effects of teaching.
- * Modifications in future teaching.

In each review the key words are underlined (as above) to represent the different sections. The expressions of the respondent are used in each review as far as possible.

Respondent 1: Sylvia Bowers

"My main talent is teaching because I am a creative person," said this respondent. Creativity to her meant "not sticking to traditional methods," allowing more student participation, and lower formality.

Her preference for medium and low levels of formality reflects her view of herself and her teaching ideals. However, lower formality is not commonly realizable because it is thwarted by obstacles mostly stemming from students (inadequate class preparation, immaturity in denying personal interests). The teacher's own lack of preparation time also restricts the practice of lower formality. In reality low teacher control results in the students resuming their own interests. Students require a teacher control that stimulates their minds, motivates their discussion and stresses an immediate review of class materials. Such a teacher accurately assesses and effects students' progress.

The respondent's scores indicate a negative attitude to high formality. This is associated with the teacher's attempt to enforce externally an internal process ("thinking"), and to require mechanical student compliance. Yet high formality is valued when it coincides with student goals (desire for examination success).

Though the respondent's scores indicate an equally positive preference for all three types of learning experiences, six of the nine experiences are interpreted in terms of input. Self-awareness defined as "thinking"

involves the students' acceptance of responsibility for their learning. Sharing defined as the expression of personal ideas necessitates student confidence and freedom "not to be perfect." However, these two types of learning experiences are interpreted as reviews of content exercises necessary for important learning, though less "creative" than generating personal ideas.

An input experience is contrasted with exploring one's own interests and feelings. When it is received directly from the teacher and is relevant to students' interests and rates of progress, input contributes more effectively to important learning.

Thus in the rushed reality of teaching experience, learning situations are more commonly characterized by input experiences with higher formality. Three of the six learning combinations considered positively are couched in terms of the hope "if they actually did that." The three favorable learning situations not associated with this proviso are the active and free sharing of ideas, the teacher's giving of input in a one-to-one situation and to the class as exam preparation.

It is interesting to note that the experience with which the respondent identifies as a student is that which stresses freedom from outside control and arbitrary stands. Yet the only experience with which the respondent identifies as a teacher is the highly controlled exam preparation session. This represents the heart of her conflict between the ideal and the real in teaching so pressured by limited time and

student inadequacies. It is significant too that the ideal is associated with schooling in America, and the real is linked with her teaching experience in Indonesia.

The sources of the respondent's high expectations of the teacher's role are traced mainly to her natural intuition for teaching (her "creative" abilities), and successful teaching experience in USA. The latter taught her the value of goal setting, adequate preparation time, use of different media and a prepared syllabus. But in Indonesia she is "in oblivion," cut off from information about new teaching methods, and with little time for preparation. She wonders if she is "all wet" and outmoded in teaching. In the informal teaching of the hospital wards, she proves that close teacher-student relationships enhance both the teacher's knowledge of student progress and the students' self-expression. Yet the "undue respect" demanded by Indonesian culture makes her ambivalent about the type of relationship a teacher can have with students.

The respondent considers her students negative to all levels of formality. Students are perceived as interpreting six of the nine learning situations as low formality, which is not expected as a feature of important learning. Their preference for high formality is expressed in their willingness to comply with a meaningless assignment from the teacher and their preference for the "teacher's word over delving for themselves in textbooks." The students' desire for high formality is traced to their previous experiences in

Indonesian schools where the teacher is "on a pedestal," preparing students for exams.

In contrast, the lower formality of the mission hospital training of the respondent encourages student participation, learning from peers, an appreciation for textbooks, and a decreasing gap between student and teacher. Yet these "positive structures" still have to operate within the government examination system, which perpetuates an orientation to external criteria (as it does in America, she believes).

The learning experience feature is the focus of eight of the nine scores for the students. They are perceived as being marginally positive to input learning experiences and as completely negative to both sharing and self-awareness experiences. Learning experiences in the mission hospital are so dissimilar to previous learning patterns in public education that negative responses are given to six situations. Indonesian schooling causes students to value the rote learning of the teacher's input. The respondent blames missionaries for perpetuating a "segmentalized" view of learning as restricted to the classroom through their continued emphasis on notetaking above thinking. The drastic and immediate changes demanded by the American hospital contributes to the students' feeling that their previous backgrounds are of no contribution to their nursing training. The most negative learning experience is the "strange" self-awareness experience which requires students to take

responsibility for their learning on the basis of their previous backgrounds.

It is interesting to note the wide variance between the students' two very positive and the seven very negative scores in contrast to the more generous and evenly dispersed scores for the respondent. Students' scores are assessed on two bases: the degree of similarity to former public school experiences and the extent of appreciation of mission education patterns. The former are considered a stronger influence as the latter take several years for the students to develop.

The main differences between the respondent's and students' expectations are traced to the students' preference for "absorbing knowledge" in the outmoded Dutch educational pattern. The students are used to being "spoon-fed." They are unable to discuss because their own culture keeps them "quite humble" and never requires them to offer opinions. The respondent considers it important to always remember that her students are from a "primitive people who resist the enormous rate of change of modern people" and who thus take longer to believe the "truth." She is sensitive to "the massive reorganization of the students' minds which the missionaries demand of students in response to medical crises." The respondent also realizes that the difficult mechanics of notetaking overcome much of the students' real learning in class. Both students and missionaries are confused as to what is of value in the Indonesian culture

to modern medical practice.

The teachers's accommodations to the students' different expectations are generally seen in terms of the classroom activities to ensure that the teacher's input is being absorbed, (e.g., review of notes, oral sharing as review of class). Through discussions with many people, she attempts to make this input relate to specific problems of nursing care. Asking for students' ideas, role-playing, using the culturally harmonious narrative method are all seen as desirable but as unrealistic because of the teacher's limited time to prepare. New types of learning experiences (e.g., peer sharing) are considered appropriate for those students more familiar with the "positive" hospital training. The respondent recognizes that the learning situation cannot be totally unfamiliar to incoming students.

Students need to accommodate by changing some of their values as well as adapting to the "shock" of the foreign hospital environment. The "Muslim way to allow patients to endure pain" has to be replaced by an immediate effort and desire to alleviate suffering. Patient care also has priority over pleasing authorities.

The respondent considers the enforced language learning on her first arrival changed her expectations and gave her a good grasp of "how Indonesians looked at things." Her Indonesian colleagues on the hospital staff made her realize the need to temper the informal US style classroom atmosphere so that the students can learn more "respect" for teachers.

Thus the respondent complied with their suggestions so that the students' transition from their former training would not be so harsh. But within this structure she attempts to show her students the "mutual respect" she associates with Christian love and humility. Indonesian students cannot be expected to respond like American students. Yet knowing their background, she increasingly becomes "more generous" and "more realistic" in her expectations of their performance. She is not sure what "plain Western" aspects should be eliminated from the hospital training. A formal course in cross-cultural nursing at an American university could help her to understand this.

The respondent is amazed at the effects of her teaching. The students' "almost miraculous amount of nursing knowledge" makes them "quite responsible, more confident to contribute their own ideas." They receive far more "respect" from the missionaries than they do in their own culture. "Sometimes," the respondent said, "I think we overdo it."

The lessening of her workload is seen as the key to more effective teaching in the future. This will lead to more accurate goal setting. A better understanding of what is of value from the students' backgrounds will make the training program "less foreign." Yet some "bucking of the culture" is thought necessary. Individual monetary incentives are considered the best way to encourage better work attitudes in nurses, even though Indonesians like to

"progress as groups." Technical standards and higher levels of nursing care (e.g. humidicribs) are also not to be totally abandoned for the sake of accommodating to cultural practices.

Respondent 2: John Gross

"Personal freedom is very important to me," this respondent often states, "as it influences relationships and motivation." Thus he expresses a strong preference for low formality, and relates this to the students' dealing with questions of immediate concern and participating in unrestricted discussions.

Any attempts to impose direction or outside evaluation on students at the medium formality level are reacted to less positively. Topics arising spontaneously from the group are preferred to those imposed by an outsider. Forcing students to learn under "threat" of examinations "kills motivation" and leads to irrelevant rote memorization. However the respondent realizes that many consider this type of learning as important.

High formality is associated with "artificial" learning for possible future usefulness and restricts subjects of doubtful personal relevance not chosen by the students. The teacher's control is considered legitimate if it does not hamper student involvement or force mechanical compliance and stressful competition. But strong teacher control is not able to provide the needs of all the students.

The respondent has a higher preference for sharing over

self-awareness learning experiences. His scores are only marginally positive for input experiences. Sharing experiences are valued as they are associated with intense student interest to immediately confirm or reject personal ideas through interaction. The "intensity" comes from the student's own desire for interchange, not from the slavish responses to the teacher's directives.

"Pertinent" self-awareness experiences arise out of the students' reflecting on their own concerns rather than on those subjects arbitrarily imposed by the teacher. Any restriction in the selection of subjects is considered negatively. Thus the very nature of self-awareness experiences is inherently associated with freedom from outside restraint (i.e. low formality).

The problem with input experiences is that the same input is not relevant to all students. However if it is not delivered in a mass, regimented way but within a sharing relationship, there are possibilities for important learning. Input geared only to external criteria (examinations) is considered irrelevant. Thus the respondent is not negative to input as such, but to irrelevant imposed input which eliminates personal choice. He infers that high informality is more probably associated with input experiences.

The two combinations associated with externally controlled input and high informality are considered negatively. In six situations the respondent is favorable to all three types of learning experiences if they stress the students'

freedom to deal with personal issues in a totally unrestricted way.

A source of the respondent's strong sense of personal relevance in learning is traced to his own study and teaching experience in agriculture education in America. This was confirmed through his university studies of agriculture as a tool for change, but mostly through his agriculture extension work in Chad. There the "problems of the people" form the textbook of the cooperative's advisory committee. Problems are defined and solved by the committee's discussions. This provides the immediate learning the people valued, in contrast to the future-oriented learning of demonstration farms. Other sources as books, lectures, US models of cooperatives stress the importance of starting from where the people are and the necessity of involving as many people as possible. Of special note is this respondent's emphasis on a wide variety of sources from other cultures.

The respondent perceives his students, unschooled, mostly illiterate farmers, to share his preferences for freedom in learning. His preferences are based on his values while the students' preferences are traced to characteristics of their culture and their resentment of colonial domination. Thus student scores show a totally positive preference for low formality, a marginally positive attitude to high and a slightly negative response to medium formality.

Low formality reflects the culturally harmonious method of decision-making by those inside the group. It is valued for affording students the freedom to voice their opinions

and have these confirmed or rejected by others. A one-to-one relationship is also considered the traditionally accepted method of decision-making, convincing one man who in turn convinces others. Teacher control that demonstrates patient interest in the problems of individuals is valued. However, "rigid" situations of formal schooling directed to the teacher's interests and not arising spontaneously are considered "artificial." Because of their colonial experience, the village people react against any outside dominance which allows no opportunity for feedback. Higher formality becomes more acceptable with increasing exposure to Western schooling.

The degree of similarity to traditional learning practices is also the basis of assessing the students' preferences for self-awareness and sharing over input learning experiences. Any learning experiences indicating culturally unharmonious features (individualized thinking, theoretical concerns, complying with outside interests, unfamiliar learning contexts) are considered negatively. It is interesting to note that self-awareness exercises confirmed by others are viewed more positively than individual thinking unchecked by the group. This indicates the cultural preference for learning to be reinforced by others.

Sharing experiences are for group members, not outsiders (other tribes, foreigners). The purpose of sharing is for the most forceful person to exercise his control to achieve consensus.

Input imposed quickly by someone remote from the group is considered irrelevant. It is more appropriate given in the known context of the people (e.g. a home not a classroom) and in a one-to-one relationship. Time for feedback is necessary if new ideas are to be considered.

It is significant that this respondent focuses on similarities rather than differences between his own expectations and those of the Chadians. Both prefer to follow up relevant concerns rather than to respond to the directives of others. Both value spontaneous sharing. Differences are traced to the students' lesser familiarity with Western schooling. Thus they expect interaction to be with people not with written materials and about actual not theoretical issues. Categorization exercises (making lists), distinctive of classroom behavior, are irrelevant to their learning.

Students from a "primitive culture" expect learning to center on themselves, their own existence. Western schooling is considered the instrument of forcing learning expectations away from self to the teacher, who knows things with which the student only gradually identifies. Both respondent and students resent being forced to comply. However the respondent is more used to submitting to the schooling system and thus to conforming.

Accommodations are mainly viewed in terms of a variety of specific methods employed by the respondent to promote cooperation in introducing change (e.g. small groups, change agent, cooperative). Imposed change, he realizes, is useless.

Insistence on Western educational standards is considered detrimental to cooperation and to giving more responsibility to the national church.

Learning from a previous "failure" in teaching agriculture in Korea, the respondent changed to realize the importance of using relevant methods and of taking advantage of local resources. He became aware that those most open to change are not necessarily the ones who could acceptably introduce change. His village experience in Chad demonstrates the necessity of immediate results in learning for those who have previously seen no possibilities for change. For such people, he realizes a "down-the-roadism" approach is inappropriate.

The immediate economic effects of the cooperative on the welfare of the people are stressed. The experience in accepting more responsibility for agricultural change is considered an effective preparation to also accept more responsibility in the church.

In the future the respondent plans to continue present effective methods (working in small groups) and to introduce new projects to make resources more available to the farmers through the cooperative. Agricultural extension will continue to be an effective evangelistic outreach of the church. The respondent expects the cooperative committee to assume full responsibility for its direction when they learn its operation more fully.

Respondent 3: Carl Beach

"Missionaries must be careful from the beginning not to carry over into our Bible teaching our own cultural baggage," says this respondent. "But until we learn the culture, we must just teach the Word of God in a positive way." The significance of the role of the teacher, particularly in Bible teaching, is reflected in his expectation of high formality in important learning situations.

Formality is defined as teacher control ("on the ball in his subject") and is adversely contrasted with student control ("classes with no basis").

The respondent's generally lower scores for both aspects of learning situations probably reflect his initial suspicion of the audio-visual instrument. His scores demonstrate a marginally positive attitude to low formality and negative responses to both medium and high levels. However, teacher control is assumed necessary or its absence criticized in six of the nine learning situations. In the three situations which the respondent identifies as providing important learning for himself, teacher control or even preplanned structure is not desired. His own initiative is the key to such learning. Other students are credited with more questionable diligence. Their learning has to be "kept on the track," and made to "work" by the teacher.

In the scores for types of learning experiences the respondent has a marginally positive attitude to sharing and equally negative attitudes to both input and

self-awareness experiences. However, the value of input (receiving knowledge from the teacher) is stressed in also sharing and self-awareness experiences.

Sharing is defined as sharing "knowledge" and treated with suspicion if the knowledge is gained "just" through the students' reading and not "kept in order" by the teacher.

When self-awareness is interpreted as "comparing notes," it is assessed more positively. But when defined as "just using their internal processes," "impressing things on their own minds," and thus not getting any fresh input from outside, self-awareness experiences are not considered to lead to important learning.

Input is viewed as knowledge from the teacher. It is very positively received in a situation of "mutual confidence" where the student can "really open up" for the teacher to deal with the subject in a "deeper way." The preference for "live" input suggests the high expectation of the teacher's performance. For the respondent, his personal desire for the information rather than its use in examinations determines the value of the input.

Thus the respondent considers that important learning for others is achieved through input controlled by the teacher. For himself, spontaneously comparing notes with colleagues at a conference yields the most significant learning.

The respondent traces the sources of his expectations to mainly formal environments: preachers, books, Bible schools. From "gifted African Bible teachers" he learned

the value of their interpretations of the Scriptures and the need for the missionary to be less authoritarian in imposing his own interpretations. From classroom discussions he learned more about African "thought patterns," their beliefs and fears.

This respondent, in contrast to other respondents, gives his students more generous scores than he gives himself. This represents his decreasing suspicion of the instrument at this stage of the interview. The students' responses to all learning situations focus on this type of learning experience aspect as these assume that high formality is associated with all important learning.

Teacher control is considered necessary, particularly for those who are more "lackadaisical" (i.e. defined as those who have had less opportunity for schooling). For these students schooling exercises (e.g. making lists, referring to books) are difficult. All group discussions assume a guide with "higher training" to prevent "miscomprehensions." There is little profit in student questions which come "off the top of their heads." These need to be controlled within a specific area. Learning governed by the teacher's examinations is expected in theological training by both students and the national church and conformed to by the missionary educators.

The students' scores for types of learning experiences show them to have decidedly positive responses for sharing. However, sharing is defined in terms of input (sharing the

information which would lead to right decisions). Sharing is culturally harmonious, a means of producing warm relationships and of coming to more accurate decisions concerning matters of the faith. Africans are "natural communicators" but their "spontaneous contributions" need to be held within "fairly clear limits."

Input is defined as information received from the teacher. The value of input from a book is limited by the students' poor reading ability. Input received directly from the teacher is preferable, and indeed ideal in a one-to-one situation where the teacher can help those with obvious perseverance.

When self-awareness is defined as a recall of questions concerning the teacher's input, it becomes a difficult writing exercise for those barely literate. As a memorization exercise for illiterates, it is not so difficult. As a note-learning task, there are also problems because of students' poor reading abilities. Students are favorable to self-awareness when defined as asking questions, but these have to be controlled by the teacher to produce "profitable" learning.

It is interesting that this respondent gives students more evenly distributed scores. The respondent's own preferences, particularly the need for teacher control to temper "the desire for communication" of Africans, is constantly injected into these responses. All learning situations for students are interpreted in terms of input

and teacher control. The basis for assessing these appears to be the necessary checking of "natural" learning preferences with schooling values. Yet where the mechanics demanded by schooling alone prevails, negative responses are perceived of students. The respondent bases his own answers on more personal issues (his own experience, motivation, assessment of the value of the content and skill of the teacher).

Despite the differences in scores, it is interesting to note the similar expectations of input and teacher control perceived to be necessary for important learning by both the respondent and his students. Africans are viewed as still expecting formal lectures but are gradually seeing the effectiveness of learning by participation in extension education. The respondent is unaware of specific differences in the way students think. Their "customs" have been broken down when they first enter school and thus are not expected to influence missionary teaching. It is assumed that by the time students come to the missionaries they are already thinking in Western frames of reference.

Thus accommodations (like oral testing) are made to overcome the students' inadequate study abilities and to improve the comprehension of what the missionary presented. More interaction is considered desirable for the teacher to discover learning problems. The respondent recognizes the need not to impose irrelevant Western interpretations of Christian behavior. But at the same time strong guidance

is needed for people who are "theologically illiterate" as "eternal" issues are at stake.

The main changes in the respondent's expectations are related to a gradual realization of the need for a less authoritarian missionary role and a more practical and a less theoretical approach to theological training. These changes are forced on the mission through the "evolvment of the church." With the increasing numbers of missionaries after World War II, he also realized the necessity for a study of the culture so Christianity will not cause cultural dislocation.

The negative effects of missionary teaching are described as the "terrible struggle" of African leaders in administering the church because they have received inadequate practical preparation by missionaries. Much of the missionary teaching has not penetrated deeply into the traditional social practice and belief systems of the people but remains "white man's teaching." This shocks the respondent. However, some African leaders are now prepared to "take a stand against evil practices."

The respondent has seen missionaries go too far in making interpretations of Scriptures. The self-study methods of the Scriptures encouraged by TEE stimulates initiative, and thus "breaks down the alienation between Christianity and culture." The effects of the missionaries' material possessions are noted, but their attitudes are considered of far greater influence.

In view of the country's political urgency, more practical and more locally based theological education is needed in the future. More Bible teaching is considered the only adequate preparation of the church for the inevitable crises.

Respondent 4: Jim Wilson

This respondent considers the teacher's acceptance of a high sense of responsibility as the key to important learning. He claims that he is forced to emphasize on this aspect because of the inadequate nature of other clues in the instrument. He is the only respondent who focuses on both aspects of all learning situations in forming responses. His scores demonstrate a slight preference for low formality over high and medium levels. An inadequate sense of responsibility is indicated by the teacher's "displaying his own brilliance" and in giving input merely for examinations. This is associated with high formality.

A sense of responsibility respected by the respondent involves the teacher's efforts to plan and take time to help students move toward their own goals. This is interpreted as lower formality. The teacher relates content to the students' life experience and encourages their "integration between learning and life." This type of teacher control promotes the students' defining and reaching their highest goal ("full maturity as demonstrated in the life of Christ").

Group sharing is considered a "method employed by a

teacher interested in helping learners to identify the importance of what's happening in themselves." Thus a teacher with a high sense of responsibility initiates individualized or group learning experiences. A formal classroom setting does not necessarily detract from learning. It can be an effective demonstration of the teacher's positive concern about improving students' comprehension. It is the teacher's stress on satisfying his own or merely external criteria that indicates the "inadequate" values.

In evaluating the learning experiences, the respondent has a slightly more positive preference for sharing over input and self-awareness experiences. Sharing is related to the development of students' understanding, the promotion of self-reflection, and the stimulus of others' thoughts. It is the means of bringing about the integration between learning and life and is contrasted with having "a bunch of facts laid on the students" by the teacher.

Input experiences that demonstrate the teacher's concern to relate to the students' specific "areas of growth" are considered to contribute to important learning. But input related to merely satisfying exam requirements indicates "superficial learning."

Favorable aspects of self-awareness experiences involve the students' removing confusions through observing their own understanding levels." In similar experiences, they identify their goals and assess their development towards these. Unlike the respondent, some students and teachers treat such experiences as mechanical exercises.

The respondent traces significant sources of his expectations to both positive and negative teaching models. The positive model convinced him of the importance of student development as a learning goal. From the negative model he learned that all truth must be open to scrutiny. His own class experience made him more aware of the need to focus on personal relationships over transmitting content. The personal dimension and the need for teaching objectives were presented to him in valued reading. However, this "skills" emphasis is considered to be of less importance than "development of the person."

In analyzing his own expectations, the respondent needs many more clues to form an adequate assessment (e.g. nature and relevance of the content, purpose of the class, teacher's relationship to the students). The worthwhileness of the learning experience is considered to derive from the teacher's sense of his own responsibility. The responses of the students are explained mainly in terms of the influence of the authoritarian structure of their culture on their expectations of important learning. The respondent considers that students are only positive towards highly controlled input experiences, and are negative to any experiences that lessen the control of the authority figure.

The scores represent the students as being negative to all levels of formality. Yet the high formality of the teacher's complete authority is assumed in five learning situations, and its absence viewed negatively in the remaining four situations.

Students expect learning to come from outside of themselves and comply with a teacher's request to do a meaningless exercise assured that the teacher would "make sense of it." Learning is from the teacher and any classroom requests are considered "legitimate." The value of a learning experience derives from the students' awe of authority of the teacher, particularly a foreign teacher, not from the worthwhileness of the activity. Students do not expect to participate but to learn from the teacher and books. Peers cannot supply answers but only remind one another of the teacher's input. Any lessening of formality through student contributions represents the teacher's abdication of this role and is considered negatively. The culture encourages student "acquiescence" not "thinking."

The students are represented as being totally positive to input learning experiences, suspicious of sharing and extremely negative to self-awareness experiences. Scores are strongly dichotomized on the basis of degree of correspondence of the learning experiences to the hierarchial authority structure of the culture.

Input is expected to be received from teachers and books without student participation. The formal giving of input for examinations is the culturally harmonious role for an authority figure like a teacher.

Valued sharing is only concerned with the teacher's input, not ideas from the student or his peers. The only value in sharing is the teacher's future use of it. The respondent

has only overcome this cultural attitude by persistent efforts to encourage peer sharing.

Learning is not generated by the individual, thus self-awareness experiences are not valued. Reproducing the teacher's input is considered more important than understanding. It is recognized that language problems also hinder this understanding.

The basis for major differences between the expectations of the students and teacher is considered to be the respondent's definition of learning "in terms of critical processes." He admits that it is easier to say why his students are not interested in critical processes than to explain why he is. He infers that his explanation requires a consideration of many complex factors but the nature of the students' culture explains their answers. It is authoritarian and places no value "of any kind" on critical or reflective thinking. To them education is mere "data retrieval." He objects to the Filipinos' consideration of critical processes as "Western." These are necessary for Christian maturity, the respondent claims.

Accommodations are mainly seen in terms of classroom activities to make learning more "active" and disciplined (e.g., work sheets, regular assignments). The students' "penchant for memorization" is satisfied with "meaningful" rote learning experiences and with their purpose clearly explained. It is necessary to replace take-home exams with class exams because of the cheating encouraged by societal

pressures and lack of personal discipline. Critical processes are possible to teach through observing examples and practicing the methodology. The respondent sees dangers in accommodating to a Filipino methodology for theology as the culture is oriented to establishing dominance not to seeking truth.

As an evolving process rather than as a dramatic change, the respondent became more responsive to the personal over the content orientation of his teaching. He thus teaches only the "basics" and gives more content only as students' questions request it. In efforts to "spend his goodwill" on the students, he tries to challenge them not to accept his words uncritically. He considers this necessary to force them to confront their own comprehension of the role of Christianity in their society and their concept of the all-powerful authoritarian teacher. However, he has seen only limited integration of faith into life experience outside the classroom. Gradually he realized the elitist nature of theological institutions and believes these to be destructive to the true intentions of the church.

The effects of his teaching are deduced from the responses of former students who claim the respondent's classes have taught them to "study the Bible." He is encouraged to see two of his students base a radio Bible teaching ministry on this theology courses. However, his teaching is rejected somewhat by those who have "elitist aspirations."

In the future the respondent is concerned that the practice of theological education be brought more "into line" with its scriptural presuppositions. He considers extension education to be more harmonious with promoting noncompetitive, egalitarian structures. He plans to develop curricula to respond to the needs of the students' congregations.

Respondent 5: Bill Johnson

This respondent considers himself "institution-oriented" and more conscious of the larger picture than the immediate human situation. His expectations of learning and teaching are based on his view of important learning as the efficient relating of specifics to wider concepts.

The respondent's scores reveal a slightly higher preference for low formality over high formality, and a negative response to medium formality. Yet many of the positive scores do not reflect the negative nature of their associated comments. Perhaps this indicates the respondent's uneasiness with the instrument, which he feels is more relevant to arts than to science teaching.

Formality is defined as the degree of the teacher's efficiency in instructing the class and in using the time of the student. Low formality is associated with dealing with concepts, methods of reasoning, emotional hindrances to learning. It is definitely "incongruous" with an examination preparation class and unsuited to the average motivation of students. All situations in the instrument are considered "low pressure." Situations that are seen to deal with

specifics over general concepts are thought particularly "inefficient" when the teacher offers no framework for answering questions.

The respondent expresses marginally positive scores for all learning experiences, though is slightly more favorable to self-awareness experiences. Self-awareness, defined as "thinking through values," "generating their own points," is considered an inefficient classroom activity and likely to produce only "reinforcement" and not learning (i.e. "generating something new"). However, a very favorable response is made to self-awareness defined as a review of the teacher's input.

Sharing is viewed more positively when it is related to comparing methods or reasoning processes based on values. But classes are expected to stimulate students' initiative to share matters of personal helpfulness. It is inferred that high motivation is not associated with usual learning experiences.

Input experiences are contrasted with those which developed concepts. Input demands clear, precise definition, direction by the teacher and external signs of student concentration. Thus objectivity rather than emotional involvement is expected in situations producing important learning (i.e. with reasoning processes, teacher's input). Classroom learning is not associated with strong personal emotions, and thus there is no motivation for students to discuss the personal relevance of learning outside the

classroom. A teacher's emotive presentation is considered inappropriate for giving the "nutshell" of facts for examination preparation. More personal issues (e.g., sorting out of personal preferences) need to be dealt with as the students' learning preparation in their own time.

In the classroom the students' reflections on their own values or discussions with peers are more "profitable" when done within a framework provided by the teacher to "avoid wasting time." The classroom is not to function as an "Inefficient mimeograph machine." The teacher's relying on a book for better explanations is an "inadequate technology." The learning situations most highly valued are the students' own review of the teacher's input and the one-to-one dealing with concepts difficult to comprehend.

The respondent traces the sources of his expectations about learning and teaching to his university science training. From courses and a professor he particularly respected, he learned the "infinite" possibilities of knowledge and the consequent necessity for guidance in the rational selection of those areas of knowledge "with broadest application." A helpful science teaching journal and his own creativity have stimulated his efforts to improve science teaching through building low-cost electronic laboratory equipment. In college teaching he hoped to avoid the problems of the disciplining in younger students that he discovered at a YMCA camp in the USA. However, he has to face those very problems in his Indian college.

The respondent bases all his perceptions of students' expectations on their reactions to the pressures of the Indian academic system, particularly its external examinations.

Though the students are perceived as being negative to all levels of formality, the presumed irrelevancy of most learning experiences is the focus of seven responses. Where high teacher control is assumed (e.g. in examination preparation and using input from a book), very favorable responses are given. Formality is interpreted as the degree of teacher control necessary to prepare students for the examination system. Methods and answers are considered to be "cut and dried" and to be authorized by the teacher, not by peers. Only the teacher can define the significant areas to learn within the large syllabus. The teacher is expected not to waste students' classroom time but to clearly define all input and relate it to the examination. Materials are obtained from the teacher in the classroom but the "real learning" (the memorization) occurs in the students' own study time.

Students' preferences for input learning experiences are perceived as being positive but as very negative to self-awareness and sharing experiences. Input specifically selected by the teacher, "efficiently presented," in the quickest time and directly related to examination preparation, is highly desired by students. The personal relevance of subject matter is of no consequence. Personal reflection (self-awareness) is only done on the teacher's notes. Only

the teacher's input is considered worth sharing.

There is a wide variance in the six negative scores and their three completely positive scores. The latter represent learning situations involving examination preparation through the memorization of the teacher's input.

While both respondent and his students expect the teacher to "efficiently" present content in the classroom, the major differences in their expectations are related to the wider conceptual context to which the respondent wishes to relate to all specific pieces of knowledge. Thus the respondent is more concerned than his students for personal relevance and understanding. He considers the purpose of learning to be greater than mere examination success. Sharing among peers is considered more positively, though necessarily structured by the more experienced teacher. However, the respondent has less appreciation for the "human" side of learning than his students, (e.g., necessity for leniency in examination if sick).

The respondent's earlier desires to change the external examination system of science teaching in India are modified as he realizes the entrenched resistance of this "colonial" tradition. Thus his accommodations to the different expectations of his students are related to broader purposes, not to the specifics of the examining system. He is seeking to make the best out of such a restrictive system by attempts to overcome the compartmentalizing of knowledge to encourage more personal relevance. Project contests stimulate students

to consider social uncertainties as creative opportunities to apply their skills. His semimicro methods of analysis, low-cost electronic instruments, constant attempts to link specific units of knowledge to their wider concepts and bookbank system are all efforts to creatively accommodate to the examination system. Through failure he realizes the importance of accommodating within the system rather than in attempting vainly to introduce completely foreign procedures (e.g., a cooperative staff-student college government).

The respondent considers that right from the beginning of his missionary career he has been sensitive to the need to be open to change. When his projects were rejected (e.g., rotation of department leadership among faculty members), he realized the existing social structures which made such a proposal untenable. In the future he may suggest less radical changes. Teaching in India has forced the respondent to break down the concepts he has wanted to teach into well-defined units for expression in the other language. This has made him realize that any language is capable of the precise definition demanded of "scientific concepts."

The respondent hopes his teaching will effect a better understanding of scientific concepts and an awareness of alternatives as a source of hope both in life and faith. The college, while not specifically achieving many conversions, has at least "exposed" many students to the gospel, and has met some portion of the great human need in India.

The respondent's concern to be a wider influence for future change in the teaching of science is recognized as a

difficult aim. He plans to increasingly encourage his students to be confident and to integrate more of their learning with their lives. Maintaining efficient standards in the science laboratory, he stresses, will continue to prove to students the dependability of God.

Respondent 6: Karen Gegner

This respondent considers herself a "stimulator, a reflector." "I set up projects for my students so they can eventually grow without me," she states.

The learning situation which she most highly values is the one with which she identifies her own high motivation and desire to understand in order to satisfy personal not external criteria. Thus the features she considers important in making these responses are related to her own teaching and her value of high personal motivation in the students and the teacher's role as available stimulator and guide, encouraging the students' change in behavior. Thus in situations where the teacher remains "remote" and uninvolved behind his desk, or the students' motivation is doubted, negative responses are recorded. She expresses slightly higher positive preferences for low formality over medium formality, and is negative to high formality.

Low formality is associated with the freedom to exercise personal choice. Yet a total lack of structure (i.e. outside of the classroom) causes hindrances to the learning of some. The teacher's informal meeting with an individual student is considered most conducive to the main aim of teaching -

encouraging change in behavior. The teacher's guidance is also valued through nonthreatening yet specific instructions, the "creative" use of media and directed reviews. But the teacher can only stimulate, not ensure personal reflection or learning, especially in a large class. He is to be available and involved in student discussions, but not to "hover over them."

The respondent is positive to all learning experiences, but has a slight preference for self-awareness experiences. When self-awareness is defined as an "opportunity to reflect" or as desire for understanding, it is dependent on the student's own motivation, which the respondent recognizes as high in herself. Yet in a more formal setting the real value of the self-awareness exercise comes through the interaction with the teacher and peers, not through the student's personal list-making.

The value of input experiences depends on the personal desire of the students to learn and to seek out the teacher. The willingness to put "concepts into practice" and not just absorb them lead to important learning ("a change in a life").

Sharing defined as "mulling over and interacting on their concepts" also depends on the motivation of the student and the teacher's ability to communicate, stimulate, and willingness to be available. The students' high motivation is particularly necessary to carry through on learning exercises in totally unstructured situations.

The respondent traces some of the sources of her expectations about learning and teaching to an "exciting"

project in starting a new church where students and staff cooperate with the local people in a "team ministry." There she experiences the value of immediate learning, of relating the institution to the outside reality, and of making aspects of the project into "creative problem-solving" exercises in the classroom. The "strong" example of Jesus as a teacher challenges her, particularly the fact that He "didn't get all shook up when the deciples failed." Thus she tries to "fan the spark that God sees" in each of her students. She aims to be open to learn from everybody who comes into her life.

As with the respondent, personal characteristics (motivation, openness, maturity) are perceived to influence the students' expectations in learning situations. The students' responses are also governed by the degree of these displaying their traditional expectations of learning. Thus their responses reflect an ambivalence between responding to traditional authority patterns and developing internal motivation. This ambivalence is represented not only in the respondent's college, but also in the "changing culture" in which students are becoming "more vocal."

Students are perceived as being marginally positive to low and medium formality and as marginally negative to high formality levels. Their responses interpret six of the nine situations in terms of high formality. The respondent distinguishes between students with "internal motivation" and those who "lacked self-discipline," a traditional characteristic of the culture. The latter respond to authority,

high formality, and expect to receive from the teacher not from their peers or from their own reflections. However, internal motivation has developed in students in the respondent's college. This has taken a long time to build. Thus the students' scores represent their transition from the traditional to newer learning patterns. Not all students develop the high personal motivation to continue learning exercises away from the formality of the classroom. The students' heavy workloads make the respondent's efforts to increase motivation a "drowning experience."

The students' responses to learning experiences show only a slightly positive preference for input over self-awareness experiences. Marginally negative responses are given to sharing experiences. Input experiences as referring to books and learning for tests are the expected exercises of the country's education and develop little internal motivation. Students with the high motivation that many of the respondent's students possess are interested in seeking the teacher out concerning the application of input. Self-awareness exercises defined as self-reflection are hampered by the students' lack of motivation. But as an exercise required by the teacher, it is responded to favorably. A preference for sharing increases with the development of internal motivation.

Seven of the nine learning situations are considered negatively in students' responses. Five of these negative

scores reflect the ambivalence between students with internal motivation and those who merely respond to authority. The two more negative scores focus on the inapplicability of the learning experience to those oriented to the traditional authoritarian structures. The two positive scores reflect this same ambivalence: one represents the more internally highly motivated; the other a perfunctory response to the authority structure.

Differences in students' expectations are traced to their "lesser exposure" to the type of learning considered important by the respondent. She values sharing and the application of knowledge rather than the "authority" of the content. Filipino students are less familiar with abstract concepts for which Americans are prepared right from the beginning of their learning. However, after years of experience with the students, the respondent believes the cultural differences fade. They become just "learners" and she their "teacher."

The respondent does not consider accommodations either of teacher to student or of student to teacher the main issue in teaching in another culture. "Learning and growing together" are more important than "accommodation to a method." The real issue involves finding out the best method to encourage mutual growth. Thus the respondent is concerned to build a relationship of openness and trust, to encourage the immediate application of the students' learning to set patterns for "eternity," to challenge them continually

to test authorities and thus overcome the traditional attitude to the teacher as a "god." She just practises new methods preferably with prior preparation of the group leaders. The explanation to the whole student group is given after the method is completed.

The main changes in the respondent's expectations are related to the fading of cultural differences after several years in the country. Thus the "molding of all cultural upbringings" to "conformity with Jesus Christ" is the main concern of both her own learning and teaching. She consistently cuts back on the amount of content given to students, and is not concerned to be the authority with all the answers. However, removing all guidelines for students' learning makes them insecure so she has to come back to a "middle road" and provide "more boxes" for them. Accusations of being "imperialistic" because of her own decisive manners has caused her to modify these and be more aware of the importance of how others perceive her.

The desired effects of her teaching relate to her students' continued character "building" through her emphasis on "biblical values." It is necessary for her own life to continuously communicate these values. She is most encouraged when students lose their fear of approaching her. Other encouragements come from seeing graduates follow her counsel to act as "learners" more than "authorities" in the churches, to work in teams instead of alone and to "set goals for Christian growth" in their ministry.

In the future the respondent desires to continue to view students as "persons" and train them through "creative problem-solving exercises." She wants to "use her own abilities to the maximum" by combining the local church outreach with the institutional teaching.

Respondent 7: Maggie Becker

Although involved in teaching for 25 years, the respondent did not think of herself as a teacher for a considerable time as she lacked formal teacher training. However, being a "people lover" makes her an effective teacher, the respondent claims.

Her scores for high formality are slightly more positive than for low formality, with negative scores for medium formality. Responses to high formality situations reflect more the respondent's preference for the associated learning experiences. The teacher's belaboring a point which the students have already covered in their own study is considered negatively. Thus a preference for lower formality is actually implied in these situations. This is confirmed in other responses. An application of the students' ability to "internalize" important things (i.e. learn) from even the casual remarks of the teacher is expressed in favorable responses to low formality levels. Students are generally assumed to share the respondent's enthusiasm for "learning." Learning as satisfying external criteria (e.g., exams) and as receiving the teacher's monologue is considered negatively. Though the respondent values a high degree of student

contribution to the learning, she feels the teacher should remain "the final deciding factor" (an "old-fashioned idea").

The respondent expresses a higher positive preference for sharing over self-awareness and is negative to input learning experiences. Learning is essentially an "internalized process". Thus peer sharing, which appears to be a "pooling of ignorance", is the source of important learning for the respondent. Her own excitement about life and "getting involved in the subject" has rubbed off on others in sharing experiences. Self-awareness ("thinking for yourself") is considered a positive and active way to "clarify" personal values. "Looking for something important for yourself" even in casual remarks often leads to the highest aim in learning and teaching (a confession of faith). The teacher's input contributes to more effective learning in the context of dialogue and as a stimulus of internal motivation, not external compliance.

The respondent bases the responses on her own positive learning and teaching experiences, and her personality characteristics of enthusiasm and motivation in life. She realizes that not all students share this excitement. The internal motivation of the student is the key to important learning. The teacher is responsible for seeing that the students' learning goals are accounted for in her syllabus.

Having no formal teacher training, the respondent traces the sources of her expectations to her observations of other teachers, practical on-the-job teaching experiences and "being a student most of my life." Thus she values

relevant, enjoyable, practical learning. Though she realizes the value of formal schooling in "sharpening one's wits," she resents the power of institutions to make those feel "stupid" who are denied formal training. Her close contacts with illiterates convinces her of their ability to learn, though not "in our way" (i.e. concentrating for long periods).

Her students, the illiterate village women, are perceived as having negative expectations of all levels of formality, yet the focus of six responses is on the irrelevance of the learning experience. The women's expectations are based on their view of the formal schooling as prestigious but unattainable. Formality is defined as the teacher control and structured environment expected of the classroom. The only positive scores are recorded for those situations where the teacher is in complete control. Students consider themselves "stupid" and rely totally on the teacher for input, answers and direction. Learning is submitted to as a painful and disciplined experience as the "natural" fight stemming from their "whole way of life" is against it. The women consider the respondent's "lessons" in their courtyards as enjoyable diversions from their humdrum ruts, not as "classes."

The students are perceived as being only marginally positive to input learning experiences, and negative to both self-awareness and sharing experiences. However, all types of learning experiences are interpreted in terms of the degree of input from the teacher. Thus self-awareness, defined as a review of the teacher's notes, is considered positively.

"The absolute fact" is required, not personal relevance or reflection. Valued sharing is concerned with the ideas from the authority, not from the students' peers or from their own reasoning processes. The village women consider this whole system of correct answers with remote awe.

When measured against the disciplined authoritarian rote learning system inherited from the French colonists, seven learning situations are considered negatively. The ones considered as contributing to important learning are those that indicate the teacher's control of input. Formality and input from the authority are characteristics of "civilized" schooling, with which village women cannot identify.

The differences in the expectations of respondent and students are traced to the contrast between learning stimulated by internal motivation and learning imposed by the outside authority. The respondent prefers learning to be applicable to life and not "superficial" (i.e. produced by external motivation). The students expect learning to be a "parroting of the absolute facts" received from the teacher and are thus convinced they cannot learn. The respondent realizes that the women have no intentions of personally applying her spiritual messages to their experiences. However, she has "enough faith in an all-powerful God to do something with this knowledge." In contrast to her own faith, the Muslim religion offers the women only "material values" and requires no logic.

The main accommodations by the respondent are through simplified "mainly child" techniques. Intuitively, she makes their learning "fun" and even gives them candy as rewards for memorizing Bible verses. She knows they do not resent this. Cassettes with short gospel messages are effective in aiding their learning. The respondent has accepted the women's perception of her role as a "symbol" of medical and general help. Yet she wonders if the incessant demands for material goods will be lessened if the people realize her different perception of her role ("to get the facts of the gospel to them"). However, these culturally-based perceptions become an advantage to the missionary. Parents do not object to Bible classes for their children because "children can't learn"; several households welcome her visits and Bible lessons because she is "a bearer of good fortune."

As the respondent accepts herself as an effective teacher, she has overcome her feeling of inadequacy from lack of formal training. In contrast to the "old-fashioned paternalistic" missionaries who told people how to change, she views the Christian message as "authoritarian," not the missionary. She believes in teaching "people not lessons" and with "gentleness and persuasion." Thus she has lost her desire to quickly condemn another culture as "wrong" because it is different. All cultures need to be examined from the Word of God, and the "Christian culture" has to become a "subculture" within any culture. Through political crises, she has become aware of effects of the varied

barriers between cultures. Getting to know the people better has enabled her to understand the "disrupting" results of conversion on the "beautiful organism of the extended family."

The effects "hoped" for in the respondent's teaching are related to her main desire to get across "the facts of Christianity as a necessary prerequisite to faith in Christ." She hopes to "attract people to the Savior." However, she realizes that some people only want her material goods. Muslims are considered "hard to reach" so the missionaries expect disappointments. Some young men became Christians and are having a "real influence." All converts are warned to expect persecution. A few people have told the respondent that she is not a foreigner any more but "one of us." This is an encouragement.

In the future the respondent aims to use traditional communication means (e.g., fables) to teach the gospel. She considers these powerful tools for developing attitudes to change conduct. She is also interested in tying health care and literacy more closely with her Bible teaching for women.

Respondent 8: Ray Norton

In his 25 years as a missionary, this respondent has determined to be a learner and to avoid the role of an authoritarian propagator of a foreign message.

His scores indicate an equally positive preference for low and medium formality levels and a marginally positive attitude to high formality. Informality in a learning

situation is associated with sharing with peers, student participation and freedom from "worry about being on the spot." The respondent has personally resisted playing the role of the "expert," the one who knows it all. He appreciates the need for the teachers to have a clear idea of the direction of the class. But the teacher's effectiveness is determined by the degree to which he stimulates interaction, not feeds input to students. Exams are not expected to be associated with teacher enthusiasm. Thus high formality is defined as the degree to which the teacher performs as the expert and to which the student is put on the spot. All of the learning situations reflect a preference for low teacher control and active student participation.

The respondent is positive to all learning experiences with a slight preference for sharing over self-awareness and input experiences. Sharing is associated with passing on what one has learned "at least in a cautionary sense," not with displaying expertise. Sharing is a valued way of self-review or of being exposed to a new viewpoint from peers. Developing the ability for concise expression is an important facet of learning. Sharing is aided by meaningful listening and adequate preparation. Self-awareness, defined as an exercise in personal application or in determining self-progress, is considered positively. But when defined as a review of input exercise, it draws a more negative response. The respondent does not value learning exercises which stress only the transferral of input from teacher to student. But

he recognizes that this is what some people expect in a learning experience.

The facts considered by the respondent in making his responses are his own strong desire to avoid the controlling role of the expert, his teaching through stimulating discussion and monitoring the feedback, his own formal and informal learning experiences, his lack of training in "techniques." His most favored learning situations are those that encourage interchange between peers, not the mechanical transfer of input from the teacher.

The sources of his expectations are traced to his view of himself as a continuous learner. In his mission situation his experiences in seeing "pointless formalism" being stressed over "effective communication and personal growth" increase his sensitivity to the need for a "constant search for new forms" and for avoiding stereotypes with little meaning. His linguistics training has also confirmed this.

The students are perceived as being positive to low formality but negative to high and medium levels of formality. The informal sharing of equals is considered culturally harmonious within the "still largely oral society." High formality is associated with distance between people, a perfunctory response to the control of an outsider, and no identification by the outsider of his role in the culture. Thus formality is defined in terms of cultural identification. The insider's confidence of his role in the culture is demonstrated by his low formality. A teacher's enthusiasm

and an informal physical setting seem incongruous with an outsider's imposition of input.

Students are perceived as positively preferring sharing experiences and as negative to both self-awareness and input learning experiences. Sharing defined as "dialogue" is considered a culturally harmonious and a "valuable learning tool" for Christians. They, unlike non-Christians, "volunteer the truth" because of their confidence in the missionary. Sharing in groups is considered a "good learning device" for the missionary to glean a well-rounded picture of matters related to his translation from various individual experiences.

Self-awareness defined as "having opinions or applying it to themselves" presents difficulties as a learning tool for students. Only gradually do they become familiar with missionaries' content and develop confidence in him as an "insider." Defined as a review of notes experience, self-awareness becomes a "motion" with limited meaning for the few who have been to school. Input experiences related to schooling exercises are considered irrelevant. However, when given in the context of informal one-to-one communication, input is viewed positively.

The responses of the student are based on the cultural relevance of the learning situations, their degree of response to the teacher as an "insider" and their familiarity with schooling. Thus oral sharing, informal one-to-one or group discussions are considered positively. Situations related to the strangeness of formal classroom exercises,

unfamiliar content, lack of personal communication are considered negatively.

Differences in the expectations of the students are related to their tradition of "oral indoctrination" and unfamiliarity with "book learning." Some traditions have become meaningless rituals and thus some of the missionary's efforts to give meaning to religious exercises are resisted. Other differences are traced to the respondent's not fulfilling the foreigner's usual "authoritarian," "ecclesiastical role." He rather prefers to acquaint them with the Scriptures and encourage them to "trust the Lord to make their own decisions." Living in the culture also gives the respondent a different view of the value of centralized training for church leadership. He considers it very difficult to modify the effects of the resultant "cultural dislocation." Thus he claims that training should take place in the culture and relate to daily life.

The main method of accommodating to the different expectations of the students is considered to be through achieving an "insider's" role in the culture. This involves a thorough facility in the vernacular. Such an understanding of the culture is necessary before the missionary begins to propagate his message. This, he admits, is contrary to the usual rapid evangelization schedule of the missionary. Presenting the Scriptures within the concepts and analogies of the culture is the only way to transmit the message effectively. The key to overcoming cultural barriers is the

missionary's sympathetic treatment of the people.

In the respondent's determination to avoid the role of the foreign change agent who expounds on things only from his own point of view, he realizes that he was too reticent in following up some "natural openings" to form relationships with key people in the culture. He realizes this reticence could have been changed earlier by "simply tracing out important features in the culture" to discover what role he could have adopted. Yet the political uncertainties at that time increased his desire to be "no threat at all."

The encouraging effects of his teaching have been seen in "major breakthroughs" when the people realize that through reading the vernacular Scriptures "God really wants to talk to them." When the people act on faith in the Scriptures, Christianity becomes part of local experience. The respondent is also gratified by successful efforts to encourage the government to introduce vernacular education for Indians. As a spinoff to his main aim of Bible translation, this and other efforts attempt to improve the dignity of Indians in the society.

In the future the respondent hopes to encourage the people to accept more of the responsibility of teaching themselves from the Scriptures. He plans to maintain his "nonauthoritarian, nonecclesiastical" role, yet to be more "aggressive" in presenting "scriptural alternatives to Present customs" and in training Christian leaders. He hopes to encourage leaders to understand that "being a Christian

does not mean rejecting people." If the local church recognizes the culturally important rites of passage and "puts Christian content into cultural problems," this, he considers, will tie Christianity even more closely to their every day experience.

Respondent 9: Lisa Rohr

This respondent describes her teaching as "authoritarian" and "old-fashioned" (i.e. expecting no arguments from children). This is reflected in her reference to the need for teacher control and direction in seven of the nine learning situations.

Her scores demonstrate a positive response to all formality levels with stronger preference for both medium and high levels. Teacher control ensures students' interest, guidance, and actual completion of their required assignments. A structured seating arrangement is considered to aid listening and to prevent "socializing." The lessening of choices is particularly necessary for the important learning of younger students. The respondent considers her strong control a sign of caring for students. For older students the cost of the course and the reality of examinations supply the motivation to learn. Yet even for these students motivation is likely to diminish when the teacher's control relaxes. In only one group sharing experience is the absence of the teacher not considered a detriment. The usual tendency is for students to please the teacher rather than speak their minds.

For the learning experiences the respondent's scores show a slightly more positive attitude to input than to self-awareness and sharing. However, in all but one of the learning situations the emphasis is on input. Important learning is aided by specific directions from the teacher, his preferences for a text for clarification, his use of media, and his assigning specific exercises. The effectiveness of self-awareness experiences, when defined as a required list-making or review exercise, is only ensured by the presence of the teacher. Another self-awareness experience ("expressing strong feelings") leads to "getting their money's worth," presumably of input. Sharing experiences also focus on sharing the teacher's information or on the reinforcement of his input. Sharing "what they think" is of doubtful significance to important learning as "self-opinionated" students tend to "hog the situation."

The respondent's readily formed answers are based on her unashamed confession of the necessity of being "authoritarian" with younger children. "Rules make learning easier for all." Far too often she has "to pick up the pieces" of the results of teachers allowing permissive classroom behavior.

The sources of the respondent's present expectations are traced to her "very good" teacher training where the strict supervision of her student teaching has made her "very secure" in teaching. Planning and setting objectives for lessons became a habit. From her own teaching experience she developed the expectation of a well-functioning classroom where all

students have their particular roles. "Most educational books are terrible," she states, thus these have not influenced her teaching practice.

The respondent has taught students from many different nationalities in international schools. Thus she chose to focus on the perceptions of Korean college students concerning the levels and formality and types of learning experiences which contribute to important learning.

Students are considered decidedly positive to high formality situations, marginally positive to medium levels and suspicious of low formality. Formality, the focus of seven of the nine responses, is defined as teacher control. The role of the teacher is considered the focus of all legitimate learning experiences. Learning by other means (e.g., learning from peers) is merely "accidental." Teachers are respected, responded to implicitly. Students are perceived as "used to a totally structured program without much freedom," and unable to take initiative in learning situations. They always aim to "feel the teacher out" and to give an appropriate and pleasing response. This causes the foreign teacher to be "frustrated" and to liken teaching to "fencing" because she has to "distrust their responses."

Students are perceived as favoring input learning experiences above self-awareness experiences to which they are marginally positive. Sharing experiences are considered suspiciously. The basis for responses is the "culture" which is wholly focused on the school. Even the family's honor is at stake in students' examination results. No study is

"for fun" but for receiving and memorizing the teacher's input. Self-awareness experiences when defined as exercises to please the teacher and not as "discussions" are viewed favorably. Discussions are "against their culture" and not understood. Sharing ideas are not expected to produce important learning. Rote learning rather than learning with understanding is the expected classroom practice.

Though the scores vary, both respondent and students express a strong expectation for teacher controlled input in preferred learning experiences. The reason for the students' preferences is traced to the "culture," while the respondent's reasons are traced to her own training, experience and personality (i.e. being the type of person who "speaks with authority" to whom people "sit up and listen").

The students' scores show a strong variance between those situations demonstrating teacher controlled input and those lacking such. Situations requiring student initiative and responsibility in learning are viewed negatively. Discussion skills take years of painstaking effort to develop in students.

The students' differences in expectations are explained mainly in negative terms as the reverse of the respondent's expectations. Students do not "volunteer information" or take initiative. Relationships with students tend to "get out of hand" because of the demands of the "culture." These differences make it difficult for missionary teachers who are "geared to responses" and interested in knowing if

their beliefs have actually been accepted. These "barriers" between cultures are not expected to disappear completely. But the respondent has had no difficulties in "adjusting" to the external features of the culture (e.g. wearing a sari, eating the food). She rather enjoys "doing as they do."

The respondent's policy in making accommodations to the different expectations of the student is to "give them what they expect at first" and gradually "work it around to my methods." After a year in her class children of all nationalities are responding in the same way. In the international school students are expected to fit in with Western culture through the American curriculum, though the respondent aims not to make the American culture predominant. Some learning experiences (e.g. discussions), though perhaps "American," are "beneficial for all cultures to learn." More mature students only develop an ease with these methods after extended and close relationships with the missionary. It also takes a long time for them to realize that their class distinctions are against the Scriptures. Before this happens, their social values, though sometimes hurtful to missionaries, have to be accepted.

Changes have come about in the respondent's expectations as a 'growing experience by trial and error.' She has learned that a quieter approach and more individual attention are more effective with students. Her ability to bring together many cultures in the one classroom has developed through experience. However, her philosophy of education remains the

same: children still need a structure to be secure in their learning.

Other teachers appreciate the positive effects of her teaching. Her students are "able to settle down and work straight away." International students, particularly missionaries' children, value the extra attention of the teacher. Those embarrassed by this individualized care gradually learn to enjoy it. True caring is the key to effectiveness in all teaching and relationships. The local Bedouins being less sophisticated quickly sense the missionaries' sincere interest in them.

In the future the respondent considers it increasingly essential for students to be able to make their own decisions, especially concerning a commitment to Christ. This decision cannot be made just to please the missionaries. The students are perceived as realizing they have no hope or satisfaction in their own religion. It is essential for the missionaries to "back up" their words with action.

Respondent 10: Ed Kerr

"In theology classes," says this respondent, "I don't believe that students' contribution will detract from the truth. It's independent of me or anybody else. My aim is to get students to think of all issues involved in a problem, rather than to lead and protect them."

He expresses a totally positive preference for low formality, but is also positive to medium and high formality levels.

A relaxed atmosphere and the relieving of the students' personal problems are considered conducive to important learning. Spontaneous student sharing is desirable but not a usual activity expected in classrooms, so students need to be forewarned. The teacher's embarrassing students with requiring new and unexpected classroom activities is viewed as "not a very noble motivation." The teacher is not considered a "guardian of the truth" who monitors students' personal reflections. A desire to control the input indicates a "lack of confidence" in students. Any teacher participation is to be exercised without condescending control. Low physical formality in the classroom is not a "fetish" for this respondent. However, he objects to learning which merely aims to satisfy external criteria (i.e. exams).

Strong positive preferences are recorded for both self-awareness and sharing learning experiences, but the respondent is negative to input experiences. Students' personal interaction and efforts to understand relevant material are considered very positively when free from external monitoring. He values the personal involvement and responsibility stimulated by sharing experiences.

Input experiences that indicate the teacher's personal interest in the students and desire for high academic standards (i.e. with low formality) are considered positively. However, the respondent is negative to mere "content-oriented" input, lacking personal application.

Thus the only learning combinations considered negatively

are the two which demonstrated high teacher control, no student interaction, and no application of the content. The bases for forming these responses are the respondent's own varied experiences in studying in the USA, Israel and Germany and in teaching in the USA and Brazil. His own view of theology, the value of the personal relevancy of learning, and the teacher's interest in the students also influence the answers.

The sources for the respondent's expectations are traced to positive teaching models, who emphasized the necessity of examining broad trends and making personal application of all input. From his own experience as a student, he has learned the extent to which negative emotions can hinder learning. His German experience has impressed on him the necessity of grasping underlying presuppositions of different views on a subject. Several key books have stressed the need to challenge, to ask questions, and to apply learning to life. However, his wife, the daughter of long-term missionaries in South America, is his chief source of learning about cross-cultural issues.

The respondent views the students as negative to all levels of formality, but with a slight preference for high formality. In situations interpreted as demonstrating complete teacher control in feeding input, confirming answers, and the students' awe of the teacher, completely positive answers are recorded. The lessening of the teacher's control through his encouragement of individual

or peer learning is considered suspiciously.

Students are perceived as being totally positive to input learning experiences. The teacher's direct input or use of textbooks is commonly expected by Brazilians to bring about important learning. Self-awareness, defined as the personal application of knowledge, is considered "confusing" and not an important learning exercise as knowledge comes only from the prestigious authority. Receiving the diploma is the main aim of learning. "They do have ideas," the respondent says, "but it is a real job to unlock these." His experience in using topics of high personal interest has helped. Sharing equated with personal expression is "embarrassing" and not part of classroom learning. The valued and "real" answers come from the authority figure.

All responses of students are assessed on the basis of similarity of the learning situation to the formal schooling system in Brazil. The only three totally positive scores indicate a preference for high teacher control of input. All other situations indicating an absence of these features are considered very negatively.

Thus all differences between the teacher's and students' expectations are related to the disparity between the teacher's preferences and the traits of the Brazilian schooling system. To the student, an education means a successful "filling in of all the blanks," or copying answers. The memorization of right answers is aimed at getting the certificate which leads to a job or promotion.

Thus the classroom is the place to receive from the teacher and to study. In contrast, the respondent does not want the responsibility of being the authority with all the answers. He values learning from peers. Knowledge is to be understood and applied, not merely absorbed. The role of the teacher is to "provoke students to ask their own questions" and generate the answers from discussion.

The respondent's positive experiences in accommodations came through first "plugging more into their problems" (e.g. the common understandings of the "folk religion"). But attempts to train students to think methodologically and examine presuppositions in theology are considered suspiciously by students. With their "black-white" mentality, they want a fixed content and a fixed method. However, the respondent views the content as fixed but the method as "totally flexible."

Through a growing respect of many different types of people, the respondent's "misconceptions about uneducated people" have changed. He has learned that there are many other ways of gaining knowledge besides "academics." He realized the ineffectiveness of trying to train students to "raise up local churches" before he had been involved in the local church. However, becoming a pastor made him aware that missionary training institutions are "not in touch with what is happening in the society." Missionaries, generally politically conservative, have a responsibility to be sensitive to social issues in South America and promote proper directions in history, not merely teach personal piety. Missionaries also

have to share mutual gifts with the church as part of the "body of Christ" rather than offer their higher training.

In the seminary he has attempted to get students to think for themselves. Through painfully "going down trying," he has discovered the need to give them more "comfort level" memorization exercises. Changing their expectations of important learning he began to see is a "developmental process."

The encouraging effects of his teaching are noted in the increasing ability of the students to apply the Scriptures to their own problems. He aims to make students decision-makers, rather than dependent on his resources.

In the future the respondent realizes the need to be less "purist" in his avoidance of memorization exercises for students. He also realizes that he will have to accommodate to this "craving" yet wants to "provoke" them out of it and overcome their insecurity. He hopes for further efforts to "Brazilianize" the seminary program and challenges the mission's foreign concept of their "wholesome atmosphere" for students. He needs also to reconcile his frustrations of feeling like a "paid propagandist" as a missionary. His future work will either be directed to maintaining the seminary program or to having "authentic existence" as a layman effectively in touch with the concerns of society. Yet changes in the mission policy are likely to modify these alternatives.

Summary

In this chapter the main features of the responses to the audio-visual instrument are noted. These responses are then interpreted within the larger context of the interview data for each missionary teacher.

In Chapter 5 the presentation of the research findings are continued with an analysis of significant themes from the interviews.

CHAPTER 5

RESEARCH FINDINGS II

This chapter examines the research findings according to significant themes common to all respondents. Observations on these themes are also presented.

Overview

The previous chapter reviewed each case study. The data obtained from the two uses of the expectations of learning instrument was interpreted in terms of the descriptive interview data.

The concern of this chapter is to trace the significant themes of these case studies by categories which represent both extreme and central tendencies of interpretations.

Formality

Both respondents' answers and their perceptions of students' answers focus less on the formality aspect of learning situations in eight of nine cases. It is only the exam orientation of situation 9 (MF-I) that causes them to stress the formality aspect to a slightly greater degree.

Six respondents perceive a wide contrast between their

expectations of low formality in important learning situations and their students' preferences for high formality. Two respondents consider that their students share their preferences for high formality, while another two respondents view their students as sharing their preferences for low formality.

According to Teachers' Expectations

The respondents generally define formality as the degree of teacher domination in the classroom. The physical setting is of little influence in the definition. The formality levels of the total 90 learning situations are interpreted in this way: 37 as high formality, 6 as medium formality, 47 as low formality. Thus medium formality is not a significant consideration for respondents. Input experiences are mostly associated with expectations of high formality. Low formality situations are more commonly associated with sharing and self-awareness learning experiences.

Preferences for Low Formality. Eight respondents expect lower formality in important learning situations. This is associated with the teacher's "creativity," (encouraging the student's personal growth), the student's participation, high motivation, and freedom from external restrictions. To these respondents, high formality indicates the teacher's control of standards, input, and "putting students on the spot." It implies the teacher's desire to play the role of the expert, and be the only source of knowledge when learning is an internalized process which cannot be externally forced.

However, these respondents value a type of teacher control that is geared to the best interests of the student as the particular respondent views these. Thus low formality does not mean the teacher's lack of involvement. Rather the teacher's high sense of responsibility towards students indicates the need to aid but not dominate personal development. Two respondents (Wilson, Gegner) claim that lower formality is more conducive to achieving "growth to maturity in Christ" and the mutual aim of both teacher and students.

Several qualifications are placed on these respondents' preferences for low formality. Johnson, the only science teacher, associates low formality with the teacher's dealing with broad concepts or reasoning processes based on personal values. Even these issues are not "efficiently" handled within the teacher's framework. Committed to institutional, academic excellence, Johnson claims that science demands the teacher's precise definition and guidance in the "rational selection of those areas of knowledge of broadest application." Bowers associates low formality with her teaching ideals. However, she admits that in the rush of getting information to students in the classroom, high formality is more usual in teaching practice. Bowers and Johnson, together with three other respondents who teach in institutional settings (Wilson, Gegner, Kerr), expect the loss of some student interest with lower formality. They contrast general student motivation with their own highly developed motivation. Gegner and Kerr, who comment on the greater motivation of their students in

out-of-school settings, associate this with lessening the gap between students and teacher.

The two respondents (Gross, Norton), who express a more unqualified expectation of low formality in their own learning and teaching situations, prefer to teach in out-of-school settings. To them student motivation is only a problem when the teacher does not have a culturally acceptable role or use relevant linguistic analogies. Becker also prefers low formality and teaches in nonformal modes. However, she clings to the "old-fashioned idea" that the teacher should be the "final deciding factor," particularly in directing courses.

Preferences for High Formality. Beach and Rohr, who expect high formality in important learning situations, also consider themselves "old-fashioned." They contrast teacher control with student control. The latter involves confusion, disorder and "classes of no basis." Both relate the need for teacher control to the nature of their students' limitations. The possible miscomprehensions of Beach's "theologically illiterate" students need to be clarified by the missionary's greater knowledge of the Bible. Rohr's young students in international schools need fewer choices and more structure to make them secure in their learning. Rohr unashamedly admits that her "authoritarian" methods have been successful. The sign of her care for students is "having my finger on exactly what they are doing." However, Beach is concerned that missionaries be less authoritarian and stresses his own development in this direction.

It is interesting to note that in the learning situations with which Beach identifies personally he recognizes his own high preferences for low formality (i.e. no monitoring or even preplanning for effective learning). Yet both he and Rohr assume that a lack of such student motivation is more common in actual teaching practice. The presence of input experiences is valued or their absence criticized in most high formality situations in their responses.

Observations on relationships suggested by the data:

- * Low formality is associated with the teacher's concern for students' personal growth over performing the role of the expert.
- * Low formality is associated with sharing and self-awareness experiences.
- * Low formality is associated with high student motivation in nonformal learning.
- * Low formality is associated with possible loss of student motivation in schooling settings.
- * High formality is associated with input experiences.
- * High formality is associated with a view of students' abilities as limited.

According to Students' Expectations

In contrast to the expectations of the majority of the respondents for low formality, more students are perceived as expecting high formality in important learning situations.

Preferences for High Formality. Eight respondents

perceive students in other cultures as preferring high formality in situations producing important learning. This type of high formality is unmodified, authoritarian teacher control with student subservience. Three respondents (Wilson, Gegner, Rohr) trace this preference mainly to the hierarchial structures of the culture, while the three other respondents (Bowers, Johnson, Becker) trace it to the outmoded, extant colonial structures of education. The students' preference for high formality is always associated with a strong preference for input received directly from the teacher.

Low formality is perceived by the students as the abdication of the teacher's legitimate role. It is associated with personal reflection and peer-sharing which are of doubtful value in obtaining right answers, the main purpose of learning.

A wide variance between very strong preferences for high formality and very weak preferences for low formality is noted in all the responses of these students. Some degree of schooling in institutional settings has been experienced by seven groups of students perceived as preferring high formality. The other students are unschooled, illiterate women, whose children attend school. These mothers are denied the benefits of this prestigious system. Becker objects to the power of the formal educational system to make these women feel "stupid" (i.e. incapable of learning).

Two respondents (Bowers, Gegner) stress that their students' preference for lower formality increases as they

become used to the more "positive structures" of the missionary's learning environment. "After they get over the shock of it" they learn to prefer the smaller gap between teacher and students. A decreasing of the authoritarian role of the teacher is interpreted by four respondents (Bowers, Wilson, Johnson, Gegner) as part of the missionary's responsibility in teaching biblical values. However, time and patience are required for developing such relationships. Wilson concludes that elitism is so ingrained in the schooling structures that the features of grading and competition be eliminated or the structures themselves be abandoned for biblical principles to prevail in mission institutions.

Even when theological education is conducted in nonformal modes, students who have experienced some schooling still prefer a leader with "stature" (i.e. foreign). Beach agrees with his students that someone of "higher training" always monitor nonformal learning sessions to prevent the erroneous interpretation of biblical truth.

Preferences for Low Formality. Two respondents (Gross, Norton) perceive their students as expecting lower formality in important learning situations. Their learning occurs in the traditional method of sharing of group members. Unfamiliar with a classroom, these students view higher formality as the imposition of ideas by someone outside of the immediate group. Schooling associated with higher formality shifts the focus of students' learning from themselves to the teacher with whom they only slowly are identifying. Students becoming

used to schooling tend to impose highly formal structures on their peers (e.g., church services with preaching from pulpit, and invitations for repentance). If accepted by the unschooled, these are meaningless rituals. Thus for these students a wide variance is noted between the greater preferences for low formality and the lesser preferences for high formality.

In the experience of Gross and Norton, the foreigner, who has no significant role in the society, adopts a high formality role. This indicates a lack of cultural identification and is associated more with implementing a program than with being concerned for the people. This is considered more a pattern of former than of present missionary endeavor.

Gross and Norton recognize that the people's definition of low formality is different from their idea of a mutual sharing of equals. The low formality desired by the people requires freedom from outside control but involves indoctrination and domination by significant people within the group. Low formality is the culturally harmonious way of a powerful leader enforcing group consensus.

Observations on relationships suggested by the data:

- * A wide variance in preferences of high and low formality levels is associated with students of other cultures.
- * High formality is associated with colonial schooling patterns and hierarchial structures in other cultures.
- * Low formality is associated with closer relationships between the foreign teacher and students in other

cultures.

- * Low formality is associated with biblical values.
- * High formality is associated with input experiences in schooling settings.
- * High formality in nonschooling settings is associated with the imposition of ideas foreign to the group.
- * Low formality is associated with consensus decision-making processes in other cultures.
- * Low formality is associated with a foreigner's adoption of an accepted role in the other culture.

Learning Experiences

In eight of the nine learning situations, the focus of both respondents' and students' responses is more on the type of learning experience in describing their expectations of important learning. In fact, the following learning situations lend themselves more strongly to a focus on the type of learning experience feature in over half of all responses of respondents and students (N=180): HF-SA (#1); HF-S (#2); LF-SA (#3); LF-S (#5); MF-S (#6); LF-S (#7).

Respondents readily assess their students' expectations of learning experiences. The complex task of determining their own preferences demands the weighing of many influencing factors (e.g., type of input, nature of class, students' preparation). However, the expectations of eight groups of students are seen to be governed by one factor - the desire for the teacher's input. Students' responses also demonstrate a greater variance and more negative attitudes than the teachers' more evenly distributed responses. Beach is the

only respondent who gives more generous scores to his students than to himself. However, this reflects more his suspicious attitude to the first use of the instrument.

According to Respondents' Expectations

Six respondents interpret the learning experiences as they are defined by the research instrument. Thus in input experiences students receive new information from an external source. Self-awareness is "thinking for yourself," "chewing the cud," "clarifying personal values." Sharing is the interchange of ideas between peers. From his science teaching orientation, Johnson relates sharing and self-awareness experiences to the development of concepts or reasoning processes, and input to the giving of specific facts. Three other respondents interpret the three learning experiences more in terms of their preferences for input (e.g., sharing involving sharing the teacher's input).

No Marked Preferences. Two respondents (Wilson, Gegner) value all types of learning experiences especially when these are associated with personal application, high student motivation, and lack of teacher domination.

Preferences for Self-Awareness and Sharing. Five respondents (Gross, Johnson, Norton, Becker, Kerr) prefer self-awareness and sharing over input experiences. Becker and Kerr are particularly negative to input experiences because of an assumed orientation to external criteria (exams) and lack of dialogue between teacher and students. Gross and Norton appreciate the immediate relevance and personal choice in

self-awareness and sharing experiences. They also value input that is related to students' interests and is not imposed in a mass, regimented way.

Johnson also prefers self-awareness and sharing over input experiences. To him, important learning always relates the clearly defined items of specific knowledge (of input experiences) to their broader concepts (of self-awareness and sharing experiences). However, in his experience self-awareness and sharing experiences are less commonly associated with the lower motivation in the classroom and can become quite "inefficient" if not structured by the teacher.

Preferences for Input. Input experiences are valued highly by three respondents (Bowers, Beach, Rohr). They also express a preference for high formality. Beach and Rohr interpret all learning experiences in terms of the teacher's input. They are negative to learning situations where no fresh input comes from outside the students (i.e. students are "just using their internal processes" or "sharing what they think"). Bowers, however, appreciates the personal stimulation of "thinking for myself" and of sharing personal ideas freely and confidently. But in her opinion most students are not highly motivated and teachers concentrate on just giving input.

Observations on relationships suggested by the data:

- * A positive attitude to all learning experiences is related to the personal application and relevance of learning.
- * A positive attitude of all learning experiences is

Students engage in these activities outside the classroom among their own peers but consider them "recreational." Within the classroom they comply with any teacher request for these types of experiences but consider the learning comes afterwards as the teacher resumes control.

However, five respondents (Bowers, Wilson, Gegner, Rohr, Kerr) claim that preferences for sharing and self-awareness experiences increase as students become more comfortable with the missionary's schooling environment. It is a painstaking, lengthy yet necessary process to develop these preferences in students. Half of Gegner's responses for students are marginally negative as she perceives her students to be in this transition away from former rote learning practices to the "positive" learning experiences of her college. Three respondents (Wilson, Gegner, Rohr) consider that their students' conversion and spiritual growth depend on the development of these independent, critical thinking processes.

It is interesting to note that the seven of the eight respondents who perceive their students as strongly preferring input expect their students to value the same type of learning as they value ("relating facts to broader concepts," "thinking methodologically," "critical processes," "discussions like Americans"). It is a frustrating and even surprising experience to find out that students do not have such preferences. Becker, who appears less frustrated, is content for the illiterate women to think of her lessons of little value other than "enjoyable diversions from their humdrum routines."

related to high student motivation.

- * A positive attitude to all learning experiences is related to low formality situations.
- * A preference for input experiences is associated with high formality.

According to Students' Expectations

In 54 of the total 90 learning situations, the perceived degree of relevancy of the learning experience is the complete focus of students' responses. Input experiences are considered to be represented in 65 of these learning situations. Self-awareness and sharing experiences are not commonly associated with important learning, particularly in schooling settings.

Preferences for Input. Eight groups of students are considered to value input most highly and to interpret 67 of the 72 learning situations in terms of input. Seven of these groups are in institutional settings and have already experienced some schooling. The other group has no access to schooling, but highly prizes its social and economic benefits. Input is expected to be received directly from the prestigious teacher. It is absorbed and regurgitated in examinations. Knowledge, the "real answers," is not expected to be personally relevant or generated through self-reflection or dialogue with peers.

Some respondents trace the desire for input to the students' hierarchial cultures which stress acquiescence and lack of reflection. The rote learning of the formal schooling system confirms the desire for the authority's input considered

to be bred by the culture. Three respondents (Bowers, Wilson, Kerr) lay some blame on the missionaries for confirming this content-oriented system in their own teaching by not sufficiently stimulating thinking or "critical processes."

The strangeness of the schooling exercises (list-making, note-taking), the lack of relation of the subject matter to their previous knowledge and learning in a foreign language are factors considered by these respondents to increase the students' focus on input. As Wilson says, "They're so used to ingesting stuff that they don't understand. Words come at them instead of ideas. A partial picture seems normal."

These same respondents consider their students negative to sharing and self-awareness experiences when they interpret these as discussions or reflections on personal ideas. Becker claims that her illiterate students lack "the world of ideas," Three other respondents (Bowers, Wilson, Rohr) comment that their students are not expected to have ideas in their cultures. Kerr credits his students with having ideas, "but it is a real job to unlock them." Another group of students has "a natural desire for communication" but it is to be "curbed" and directed towards "profitable" input, according to Beach.

Bowers is aware that her students feel they have nothing to contribute from their village backgrounds and are confused when asked to do so. Kerr's students find sharing "embarrassing" and suspect he is trying to "do something to them" in his efforts to get them to think for themselves.

Unlike the other respondents, she does not have the pressure of institutional schedules and examinations.

Preferences for Sharing. Beach and Norton perceive their unschooled, illiterate or marginally literate students as viewing only two of the nine learning situations (#4, #9) as input experiences. These students are negative to input if it is imposed by those outside the group and not relevant to their concerns and given in their context. Any learning experiences directly related to the skills of schooling (e.g., review of notes, preparation for exams) are considered irrelevant motions. Learning is traditionally done through sharing within the group. The most forceful person attempts to establish the superiority of his ideas. Both respondents base their teaching in nonschooling settings but within traditional learning patterns, and attempt to encourage mutuality between their students and themselves. For Norton's purposes of Bible translation, sharing is a preferable learning experience for Christians as non-Christians are in the habit of "never first volunteering the truth." Both Gross and Norton see problems with self-awareness experiences. To Gross they represent individual thinking, unconfirmed by the group and thus are culturally irrelevant. Norton realizes that his students cannot use their conceptual skills until the missionary's foreign content is expressed in their analogies.

Observations on relationships suggested by the data:

- * Fewer factors are necessary to consider in determining the learning expectations of students in other cultures.

- * A preference for input experiences is associated with the schooling system.
- * A preference for input is associated with a stress on acquiescence in the other cultures.
- * Preferences for sharing and self-awareness experiences develop with increasing relationships with foreign teachers who also prefer these.
- * A preference for sharing is associated with the traditional learning patterns of nonschooling settings.

Role of Teacher

The respondents perceive the role of the teacher in two contrasting dimensions: as a presenter of knowledge, and as an encourager of the students' own discovery processes.

A Presenter of Knowledge

The five respondents (Bowers, Beach, Johnson, Becker, Rohr) who consider the teacher as a presenter of knowledge stress several common features: the achieving of the teacher's aims, the ordering of the classroom and the students' attention to the teacher; the teacher's precision in defining the knowledge; the teacher's closely monitoring the students' intake of knowledge. Student participation is less emphasized though all respondents infer that this is an ideal which can be incorporated in a well-functioning learning situation. Becker particularly stresses that knowledge be presented enthusiastically.

This knowledge is not totally theoretical and unrelated to students' concerns. In fact, Beach sees the need for this knowledge to be increasingly applied to the students' daily lives. Johnson is concerned to overcome compartmentalizing of scientific concepts from the "oriental view of life." Bowers, too, realizes the need to make both medical knowledge and practice culturally relevant but admits the confusion of both students and teacher in attempting to relate scientific procedures to a "primitive" background.

All respondents view their knowledge as unfamiliar to the students, particularly those in other cultures. The teacher's responsibility is to generate this new knowledge in the students. Limitations in the students' backgrounds (e.g. primitive culture, "theological illiteracy," interest in facts over wider concepts, Muslim religion) cause such knowledge to be remote from them. These inadequacies are only overcome by the teacher's contributions. The students are expected to absorb the teacher's knowledge so that teaching aims can be fulfilled. This view of the teacher's role is compatible with the role expected of teachers in the schooling settings of the respondents' students. However, these settings are perceived as demanding unmitigated authoritarian control. Three of the respondents (Bowers, Johnson, Becker), who prefer lower formality learning situations, actually exercise greater teacher control (higher formality) in performing their overseas teaching. The other two respondents (Beach, Rohr) expect the teacher to exercise firm control in all learning environments.

The relationship between teacher and students is not a matter of unconcern for those holding this view of the teacher's role. Closer relationships and the students' enjoyment of learning appear more possible to achieve in Becker's non-schooling setting (Bible lessons for the Muslim women in their courtyards) .

An Encourager of Students' Discovery Processes

The five respondents (Gross, Wilson, Gegner, Norton, Kerr), who view the teacher more as an encourager or stimulator of the students' own discovery processes, stress these common features: the relevance of materials to students' interests; the students' desire for learning and personal development; the teacher's stimulating the students' thinking abilities. Students' capabilities are emphasized over their limitations. This role is associated with close student-teacher relationships and the teacher's avoidance of being an "expert." To different degrees they consider themselves learners with their students as well as teachers. To these respondents, learning involves more the development of the person, change in behavior, rather than the mere acquisition of knowledge and skills. To Gegner, the teacher's giving of input is an inferior method of teaching which she "falls back on" when she encounters difficulties in fulfilling her preferred teaching role.

The respondents (Wilson, Gegner, Kerr) who feel compelled to modify their preferred role, or even abandon it completely when teaching students of other cultures, operate in a context which is associated with teaching as absorbing knowledge

(schools). Wilson and Gegner also teach in a language which is not the students' vernacular. This forces students to grasp at words and become accustomed to "incomplete pictures," says Wilson.

The frustration of not fulfilling their preferred teaching role causes these respondents to make concerted efforts to modify the effects of schooling structures on their students' learning. These five respondents have all experienced that the teacher can operate as a stimulator of the students' own learning more harmoniously in nonschooling contexts. However, in the schooling environment they are forced to adopt roles more oriented to higher formality and to the imparting of input. Though they personally value teacher-oriented roles less, such are expected by their students in these environments.

The two respondents (Gross, Norton), who operate in the traditional context of the students (their homes, farms), are not forced to abandon their preferred teaching role. Using the language of the people they are able to respond to specific points of interest and in the people's valued modes of learning (sharing with low formality).

Influence of Missionary Status

For all respondents the perception of the teacher's role is influenced by the fact that they are missionary teachers. Though variously defined, their main aim is to influence people to become Christians and to "grow to maturity in Christ." It is generally recognized that this is a "spiritual" transformation and cannot be achieved by the missionary.

The "spontaneity" desired by the missionaries of "the Word of God taking hold of people's lives" can only be achieved by the Holy Spirit, says Beach.

Though this overall aim is readily acceptable to all respondents, there is a wide divergence on the nature of the preparation to achieve this aim. It appears that those with a student-centered view of the teaching role make greater efforts to ensure that the materials they present are relevant to students and expressed in their cultural analogies. They encourage students to weigh alternatives through developing their own discovery processes. All these efforts involve the students' participation. These respondents express the desire not to make students dependent on them and not to appear "responsible for the truth."

Three of the respondents (Beach, Becker, Rohr) with a more teacher-oriented view of their role claim that the facts of the Gospel have to be presented by the missionary clearly, simply and protected from the students' misconceptions. It is assumed that, as the Scriptures "fit all cultures," "the all-powerful God will do something with this knowledge" presented by the missionary. This "something" is the desired spiritual transformation. Beach is concerned that scriptural knowledge be divested of the missionary's cultural baggage to be presented in a "positive" way. The Holy Spirit, not the missionary, becomes the real teacher. However, at this point ideally the missionaries stop. This "pure" presentation is sufficient to lead people to the point of faith (spiritual transformation).

It is interesting to note that the two respondents with a more teacher-oriented view of their role (Bowers, Johnson) and who are not primarily involved in Bible teaching, show more concern that the teacher make efforts to make knowledge relevant to their students. Thus Johnson's efforts at overcoming compartmentalization are considered to offer students more hopeful alternatives both in faith and life. To Bowers cultural relevance is an important but a necessarily neglected aspect of her program because her time is so limited. She barely has time to prepare the basic facts to give to students.

Observations on relationships suggested by the data:

- * The role of the teacher as knowledge-giver is associated with an emphasis on student limitations.
- * The role of the teacher as knowledge-giver is associated with higher formality, particularly in reaching students of other cultures.
- * The role of the teacher as an encourager of the students' own discovery processes is associated with an emphasis on student capabilities.
- * The role of the teacher as an encourager of the students' own discovery processes is more harmoniously fulfilled in nonschooling learning contexts.
- * The role of the teacher as an encourager of the students' own discovery processes is associated with efforts by the teacher to prepare students for "spiritual transformation."
- * The role of the teacher as knowledge-giver is associated

with a greater emphasis on presenting the "pure" facts of the Gospel to prepare students for "spiritual transformation."

Sources of Expectations

All respondents find it a difficult task to trace the wide variety of the sources of their expectations. So many diverse and contrasting influences have molded their preferences that it is almost impossible to specify the learning expectations which stem from clearly definable sources. In contrast, the sources of students' expectations of learning experiences are readily traced to one or two broad causes.

Sources of Teachers' Expectations

Two broad categories are noted for sources of teachers' expectations: sources related to schooling (e.g., experiences both as students and as teachers; prescribed reading; models of teachers; specific missionary training), and sources not related to schooling (e.g. observations of personality characteristics, informal experiences, reading chosen by respondent).

Sources related to Schooling. The six respondents (Bowers, Beach, Wilson, Johnson, Rohr, Kerr), who trace their expectations concerning learning to mainly schooling sources, are involved primarily in institutional teaching. However, these respondents are by no means locked into these sources only. For Beach, Wilson, and Kerr specifically, their teaching experiences in out-of-school contexts have increasingly

convinced them of the advantages of nonformal extension type learning and teaching over the more traditional institutional training. The teacher models admired by Wilson and Kerr are those who demonstrate how the students' personal development instead of the more usual authoritarian control of the teacher can characterize a more effective learning environment even in a schooling context. Wilson and Kerr are most conscious of the need to modify the negative effects of schooling.

Sources Unrelated to Schooling. Gross, Becker and Norton, who are involved in teaching in out-of-school contexts, trace their expectations concerning learning mainly to sources not specifically related to schooling. They emphasize completely informal experiences (e.g. "keeping my eyes and ears open"), as well as planned programs (e.g. cooperatives). It is significant that these respondents stress more highly the importance of experiences in the other cultures as sources of their expectations (e.g. a study of communication patterns reveals the most effective role for the missionary teacher).

It is interesting that Gegner, who considers "unstructured church training and formal Bible college training" in the Philippines to be equally valid and complementary, traces her expectations to both schooling and nonschooling sources.

Other Sources. All respondents trace some of the sources of their expectations to their positive personality characteristics (e.g. being a "people lover," "continuous learner," an "authoritarian person," a highly motivated person). The formal schooling resources of their home country tend to

be the avenues for finding solutions to the major hindrances to the fulfilling of their expectations towards teaching in other cultures (e.g. a formal course in cross-cultural nursing would help Bowers to understand better what she could expect her students to contribute to her program from their own background). Johnson and Norton also consider it important to relate their experiences to the associated disciplines at home. The lack of formal training (e.g., in anthropology or teacher training) is viewed in varying degrees a limitation to the effective performance of the missionary role.

Sources of Students' Expectations

The sources of the expectations of the seven groups of students involved in the mission institutional training are traced to their former rigid schooling patterns, remnants of colonial education systems. The values of these systems are so socially prestigious that they establish the criteria for "real learning" even for the unschooled, according to Becker. The consequent expectation of the authoritarian role of the all-knowing teacher is further cemented by the hierarchial structures of the students' cultures, according to five of the respondents.

Gross and Norton consider that the expectations of their unschooled students towards learning stem from the traditions of "oral indoctrination" in their cultures. Gross notes that the people's strong preference for freedom in discussion is also a response to past colonial domination.

Observations on relationships suggested by the data:

- * Respondents view the sources of their expectations as diverse.
- * Respondents view the sources of students' expectations as limited.
- * Respondents in schooling settings trace their expectations to mainly schooling sources.
- * Respondents in out-of-school settings trace their expectations to mainly nonschooling sources.
- * All respondents trace some of their expectations to their positive personality traits.
- * The sources of the expectations of students in schooling contexts are traced to former schooling experiences and confirmed by similar features in their cultures.
- * The sources of the expectations of students in nonschooling contexts are traced to their cultural traditions.

Respondents' Views of Students

Being missionaries, the respondents are committed to the fact that an ultimate change (conversion) through faith in Jesus Christ is necessary for all people, irrespective of their culture. However, even with this overall purpose as their motivating force, the respondents appear to adopt two different basic premises as they view their students of other cultures: students need to be accepted or they need to be changed. It is interesting to note how this basic perception of their students in fact affects the way in which the

respondents consider their main purpose can be achieved.

Students to be Accepted

"Sure there are lots of ways by which we can make life easier for the people," observes Norton. "But missionaries should go into a community and find some roles whereby they can be accepted and not come on as change agents from the first day." The language and the culture are to be thoroughly learned before any "active propagating of a message" is begun. Otherwise the missionaries misrepresent the gospel by their ignorance and superior attitudes and the people destroy their relationships by adopting meaningless Western formalisms. Only after 25 years of adopting the role of a learner in the culture, Norton began to feel more comfortable in presenting "scriptural alternatives." He recognizes that he was probably too reticent but feared to multiply the "tragic cases" resulting from missionaries' attempting to change people without understanding their culture.

After experiencing failure in attempting to change Korean farming practices, Gross too stresses the approach of "starting from where the people are" and working through their desires for changes.

It is significant that these two respondents view their expectations of learning-teaching situations as similar to those of their students. They also both operate in the students' environment, not within an institutional setting. The respondents realize that they have been conditioned to conform to the high formality input learning situations in

their American schooling experiences. Even though they have benefited from schooling to considerable degrees, they prefer freedom and informality even within schooling structures. Thus they perceive their preferences for learning situations to be similar to their unschooled students. In fact, they do not label the Indians and Chadians as "students," but as their co-workers, friends, and, indeed, teachers. The ultimate change of conversion and becoming strong Christians is only effected by the spontaneous desires of the people in response to the Scriptures and to the missionary's care.

Operating also in an out-of-school context, Becker too is more accepting of the people's present expectations. In contrast to Gross and Norton, she perceives these as being completely different from her expectations. The illiterate women view "real learning" as a painful, highly structured system of getting the right answers in formal schools. Her classes are enjoyable entertainment in their homes. Yet this is an advantage in fulfilling her missionary aim. The women do not expect to learn but, in fact, the respondent believes she is "building up a reservoir of scriptural knowledge" that they will be "ready to respond to when the right moment comes."

Students to be Changed

Seven respondents (Bowers, Beach, Wilson, Johnson, Gegner, Rohr, Kerr) view their students as needing to be changed, prodded into different ways, or challenged to confront their present misconceptions. Changes are assumed necessary in both the students' expectations towards learning situations and their

basic values because of the inadequacies of their backgrounds (primitive or authoritarian cultures, exam-oriented schooling). The respondents consider themselves to varying degrees to be key figures in either stimulating or directing these changes within their institutional settings.

It is interesting to note that three of these respondents (Wilson, Gegner, Kerr) perceive their students' expectations of high formality-input experiences in important learning situations to be markedly different from and the negative of their expectations. The other four respondents (Bowers, Beach, Johnson, Rohr) consider their students' expectations to be similar to their own. Yet they consider that their students' expectations lack significant dimensions which to them are important (e.g. sharing or relating ideas to wider contexts).

The changes desired in students are necessary to produce skills or attitudes which the respondents highly value. Thus the "little Dyak nurses" have to develop medical judgment; African church leaders must make their own applications of the Scriptures to their daily lives; Filipino theological students must develop "critical processes" to become "mature Christians"; Koren students need to express individual opinions, not to just please authorities; Brazilian students have to become "decision-makers." All of these changes are essential if the missionaries' ultimate aim of encouraging "Christian growth" is to be achieved.

Observations on relationships suggested by the data:

- * A premise of accepting students is associated with operating in nonschooling settings.
- * A premise of accepting students is associated with similar preferences by teacher and students for lower formality sharing learning situations.
- * A view of students as needing change is associated with operating in schooling settings.
- * A view of students as needing change is associated with wide differences between the learning preferences of teacher and students.
- * A view of students as needing change is associated with the students' expectations eventually becoming similar to the teacher's expectations.

Differences in Expectations

Most respondents are aware of only gross differences between the expectations of teacher and students concerning learning situations. According to eight respondents, the students' different expectations are described as the negative of the respondents' expectations (e.g., the students do not value peer sharing). This assumes that the teacher's expectations are the norm, the standard to which students' expectations must be raised. These opposite expectations of the students display extreme preferences for high formality-input experiences which the respondents have either modified or abandoned. The respondents link these opposite expectations with broad categories of values, views of relationships and

thought patterns. Thus fear of authority, disrespect for peers, lack of reflection, preference for absorbing facts over dealing with concepts, lack of personal applications, lack of internal motivation are all associated with the students' expectations.

It is interesting to note that the respondent Norton, who is most aware of specific differences in students' values, views of relationships and thought patterns, shares similar expectations towards learning situations with his students. Norton notices that when students are removed from their culture and made to conform to schooling values, they develop these opposite expectations which other respondents identify in their students. Norton regards these expectations conditioned by formal schooling and their associated values as "worthless formalisms" and signs of "cultural dislocation." The missionary who operates only in Western schooling contexts sees only these formalisms in students and does not have an insider's view into the culture to appreciate its complexity and richness of linguistic and cultural differences. To Norton, these were exciting to discover and not representative of any inferiority or wrong. Thus he does not stress how far student differences were removed from his own preferences. Rather he attempts to discover the logic of their actions and preferences which counter Western logic.

Other respondents (Bowers, Becker) attribute some of the basic appreciation of their students' different expectations to their understanding of linguistic differences through

learning of the vernacular. Political crises (e.g. nationalization of the church) have forced an awareness of different expectations on two respondents (Beach, Becker). Others appear to discover these differences as they encounter difficulties in fulfilling their teaching aims. Most respondents readily trace these differences to one or two broad causes (e.g. the authoritarian culture or the formal education system). The causes of their own expectations are more complex and related to individual preferences.

Differences in expectations are variously viewed in these ways: hindrances to the students' operating in the teacher's environment; features to be observed for the teacher's harmonious operating in the students' environment; and items of decreasing importance with the teacher and students appreciating the need to learn to "grow together."

Differences as Hindrances for Students

Six respondents view the students' different expectations as those features they consider the students lack. Three respondents (Bowers, Beach, Rohr) focus on the students' deficient mechanical abilities to operate efficiently in the missionary's institutional setting (e.g. poor notetaking, low reading ability, inability to discuss).

Undeveloped conceptual abilities (e.g. lack of critical processes, inability to relate specific facts to wider concepts) hamper students' developments according to three respondents (Wilson, Johnson, Kerr). Respondents trace some of the students' different expectations to lacking values

(e.g., desire to alleviate suffering and to personally apply lessons). All respondents encounter these different expectations as students attempt to function in their schooling settings.

Differences as Items for Respondents' Study

Three respondents (Gross, Becker, Norton) view the students' different expectations as features to be closely noted, studied and accounted for if the missionary is going to operate harmoniously in their system. It is interesting to note that Gross notices more similarities than differences in his students' expectations. It is these three respondents who also see more differences among individual students' expectations and are interested in accounting for varying causes for these. They also seem more aware of how the teachers' expectations are viewed by the students.

Disappearing Differences

Gegner views the differences in the students' expectations as merely individual differences which she broadly categorizes as those possessing or lacking "internal motivation." She views the expectations of students in America in the same way. Culturally-imposed differences in expectations, she claims, fade as she gets to know her students as "people, not Filipinos" and they gradually learn to value what the teacher values in teaching-learning situations.

Observations on relationships suggested by the data:

- * A view of the students' expectations as opposite to the respondents' expectations is associated to the students'

extreme preferences for high formality-input learning experiences.

- * A view of the students' expectations as opposite to the respondents' expectations is associated with explanations in terms of broad causes.
- * A view of the students' different expectations as deficiencies is associated with their functioning in the respondent's formal learning environments.
- * A greater awareness of differences is associated with a greater cultural awareness.
- * A view of the fading differences in students' expectations is associated with their expectations becoming similar to those of their teacher.

Accommodations

Accommodations to the different expectations of teachers and students are approached in these general ways: the students need to accommodate to the teacher's expectations; the teacher needs to accommodate to the students' expectations; both the teacher and the students need to accommodate to the best method to achieve the highest purposes of learning.

Accommodating to Teacher's Expectations

The seven respondents (Bowers, Beach, Wilson, Johnson, Gegner, Rohr, Kerr), with a view of students as needing to be changed, focus attention on students' accommodations to the expectations of their teachers. Students coming into the institutional learning environment of these respondents have

two types of accommodations: they have to increase their preferences for the positive values (e.g. desire to apply learning to life) and skills (e.g. notetaking) which the respondents associate with schooling; they have also to decrease their preferences for negative schooling values. The respondents consider that the latter (e.g. desire for rote learning exam orientation, awe of teacher) are conditioned by the students' former schooling experiences and authoritarian cultures. Students are therefore expected to accommodate to the missionary's schooling environment and at the same time reduce the accommodations they made to former schooling environments.

Four respondents (Bowers, Wilson, Gegner, Kerr) consider that the institutions of the missionaries display more of the "positive" features of schooling (e.g. less distance between students and teacher, discussion and self-expression, more application of content). These features are completely lacking in the students' former schools.

Johnson believes his institution displays Christian values (e.g. dependable weights in the science lab are to remind students of an unchanging God). However, his institution is restricted by an external examination system and thus has to conform to its demands as do other institutions in India. Both his own and student accommodations are made within the strictures of satisfying external criteria, but creatively capitalize on opportunities to "do the system better" (e.g. use of semimicro methods, low-cost electronic technology,

relating of exam facts to wider concepts). Johnson is the only missionary in his institution, which has a long history of national control.

Respondents are aware that students cannot accommodate to the "positive" schooling features of the mission institutions immediately. Modifications are necessary to make the transition from the students' former backgrounds less abrupt (e.g., sharing is to be "structured," and "the penchant for memorization" is to be satisfied). The respondents desiring an immediate transformation of students' learning expectations only produces frustration and failure (e.g., Kerr "went down trying" to get students to think for themselves). It is interesting to note that those respondents (Beach, Rohr) who view their students' accommodations as getting used to new methods, consider that students can quickly adapt to these. These respondents also prefer higher formality in the classroom just as their students do. High teacher control ensures that changes in the classroom are accepted.

The respondents who emphasize a lengthy, painstaking development for the students to identify with the respondents' learning preferences realize that the students' first experiences in adjusting to these institutions are "shocking," "embarrassing," and "painful." Bowers, Wilson and Kerr believe that some discomfort is part of the necessary accommodations of the students. However, it is also these respondents who are most sensitive to the "massive" changes required of students.

It is significant that although students are expected to

modify their values, there is less recognition of the need for teachers to make any accommodations in their values. However, Wilson and Kerr are particularly concerned to modify the elitist values of their theological institutions. Beach asks that missionaries not impose their "cultural baggage" on biblical interpretation. To Bowers the issue is confusing: what should be "sacrificed" in making accommodations - standards of "progress" (i.e. technological advancement in hospital care) or the preferences of the people? It appears that the respondents Wilson and Kerr, who have experienced higher degrees of schooling themselves, see a greater need for radical changes, both of the methods and values of the schooling environment of missionaries.

Accommodating to Students' Expectations

To Gross, Becker and Norton the issues surrounding accommodations are less confusing. They work closely with people in their contexts and use their methods. This is only possible after the respondents achieve an insider's role in the culture through a thorough facility in the vernacular. It takes several years to win the confidence of the people and be afforded this role, as the foreigner is expected to desire control and a superior status. Even though Becker has been assigned a "symbolic role" (as a "bearer of good fortune"), she is prepared to accept this role as it enhances her opportunities to get the facts of the Gospel to the women in the courtyards.

Accommodating to the Best Method

To Gegner, accommodating to either teacher's or students' expectations is not the real concern of missionary teaching. In her understanding both students and teacher must accommodate to the best method that enhances their "growing together" and applying biblical truths to their daily experiences. Teaching is "continued character building." The teacher is to demonstrate in her behavior the lessons she aims to impress upon students. Thus Gegner is concerned that students practice immediately what they are learning (e.g. in planting churches or having quiet times) as they are "setting patterns for eternity." Any method that ensures application and practice is acceptable, particularly "creative problem-solving exercises," drawing on the experiences of the students in local churches.

Observations on relationships suggested by the data:

- * Students' accommodating to the teacher's expectations is associated with schooling environments.
- * Students' accommodating to the teacher's expectations is associated with developing preferences for the "positive" features of schooling in the missionary's institution.
- * Students' accommodating to the teacher's expectations is associated with reducing the negative features of their former schooling.
- * Students' accommodating to the teacher's expectations is considered a gradual process by those respondents

desiring less teacher control in schooling contexts.

- * Students' accommodating to the teacher's expectations is associated with the modification of more students' values than of teacher's values.
- * The teacher's accommodating to students' expectations is associated with nonschooling environments.
- * The teacher's accommodating to students' expectations is associated with an insider's role in the culture.
- * Accommodating to the best method is associated with ensuring the actual practice of scriptural principles.

Changes in Expectations

Respondents link their changing expectations to various causes: an initial openness to change; a realization of the limitations of formal schooling; political crises. The actual types of changes relate more to methods of increasing teacher effectiveness. Changes in the relationships expected between student and teacher are associated with the awareness of the need to change both the underlying values and wider effects of missionary teaching.

Causes of Change

Openness to Change. The realization that change in the respondents' expectations concerning teaching in other cultures is necessary and to be anticipated appears to be an appropriate starting point for the actual acceptance of change. If missionaries immediately assume responsibility in formal teaching settings and have a fixed "progression" of materials necessary for the students, they are less sensitive

and open to change, Norton claims.

Three of the four respondents (Bowers, Johnson, Norton, Kerr), who claim they began their missionary careers with an openness to change, chose to work in out-of-school settings and to learn the local language. Two of these respondents (Bowers, Kerr) found this experience of "getting to know people" invaluable when they later became involved in institutional teaching.

Realization of Formal Schooling Limitations. Three respondents (Gross, Wilson, Gegner) became very sensitive to the need for change in their expectations as they experienced the limitations of formal schooling environments in contrast to the advantages of nonschooling learning environments. Two (Gross, Wilson) consider these limitations so restrictive, and indeed, adverse to their main purposes that they prefer to teach in out-of-school settings. Gegner believes that one environment can supplement the deficiencies of the other and thus harmoniously function together.

Political Crises. Two respondents (Beach, Becker), with long term missionary experience, have had changes forced on them through political crises. Both discovered then the need to have closer contacts with people and for learning to be more relevant to their situations. It is interesting to note that Beach, who works in a country that has not experienced national revolution, still feels that high teacher control is necessary. At the same time he claims missionaries should be less authoritarian in telling people how to apply their learning.

Types of Change

Rather than the respondents' first attitudes towards change, it is the developing consciousness of the need for changes both in relationships and methods that are of more significant influence on their practice of teaching.

Changes in Relationships. An increasing awareness of students as individuals rather than as a mass appears to be associated with some decrease in preference of nine respondents for giving students high formality-input learning experiences. Five respondents (Gross, Wilson, Gegner, Norton, Kerr) claim that the mutuality of students' and teachers' contributions is more conducive to fulfilling the missionaries' ultimate spiritual aim. These who stress mutuality also emphasize the need to change or modify the values underlying structures in mission training schooling.

Changes in Methods. Changes in teaching methods become necessary as respondents encounter the inappropriateness of their preferred methods. These are described in terms of both scaling down of existing procedures and making them more appropriate to the students. Seven respondents (Bowers, Beach, Johnson, Wilson, Gegner, Kerr, Rohr) imply that there is some midpoint between the teachers' and students' expectations which has to be reached to give students more "comfort level" experiences in their training in the mission institutions (e.g. less content, more memorization exercises). However, these experiences are considered temporary stages in the students' development to being able to fully identify with

the teachers' preferred methods. Thus this scaling down of methods implies undeveloped rather than inferior abilities in students.

It is interesting to note that the two respondents (Gross, Norton) who did not have to scale down their methods, work closely with the people in nonschooling environments and are more accepting of their learning preferences. In fact Norton has the reverse concern of most missionaries: he feels he has been too reticent in offering scriptural alternatives. His teaching is done through translation projects in sharing sessions with small groups of individuals. For him the mutuality of the teacher-student relationship means that he must adopt a more "aggressive role" and be not only the learner.

Observations on relationships suggested by the data:

- * A decreasing preference for giving students high formality-input learning experiences is associated with viewing students as individuals rather than as a mass.
- * A decreasing preference for giving students high formality-input learning experiences is associated with realizing the need to change or modify the values underlying mission schooling structures.
- * A "scaling-down" of teachers' expectations is associated with giving students more "comfort level" learning experiences in institutional settings.

- * Fewer changes in methods and relationships are associated with working in the local context.

Effects of Teaching

The main effects of the respondents' teaching are described in terms of increasing knowledge and changing behavior. Seven respondents also express some awareness of the larger effect of their own presence and training programs.

Increasing Knowledge

Three of four respondents (Bowers, Beach, Johnson, Rohr), who stress improved knowledge or better study habits, also express a greater preference for high formality-input experiences. For Johnson's students, the improved knowledge involves the relating of specific facts to their broader concepts, the main aim of his science teaching. Thus respondents who focus on the effects of knowledge building and have a preference for a stronger teacher control, assume they can achieve their desired effects in students. Bowers is amazed at the "almost miraculous amount of nursing knowledge" that she was able to achieve in her students from such primitive backgrounds.

Changing Behavior

Respondents who look more for behavior changes in their students have less security in the success of their teaching effects if they are involved in institutional Bible teaching. Those outside of institutions (Gross, Norton) can focus more on the immediate applicability of learning and on learning that arises out of the intense desires of the people to solve

specific problems. They are able to see specific examples of changes in people's beliefs, behavior and welfare.

It is noted that the "biggest breakthroughs" in achieving the missionary's ultimate aim of Christian conversion and growth are considered to have occurred in spontaneous people movements where missionary control was minimal. In these cases the "right atmosphere" had been prepared by the missionary's translation of the Scriptures, and encouragement of decision-making in response to reading the Scriptures. This ultimate aim remains a hoped-for effect of all missionaries. It is interesting that the missionary (Norton) with the greatest number of specific examples of such "breakthroughs" is the one who least desired control and the role of the expert.

The respondents in institutional settings who focus on the behavior change and personal development of students (Wilson, Gegner, Kerr) have to wait to see if their teaching has any effect on the lives of their students. They are gratified when they see students later practice what they are taught in class (e.g. work in a team ministry, apply Scriptures to their own context). Gegner tries to overcome the delayed effects of institutional learning by ensuring her students practise immediately what they are taught (e.g. have "quiet times"). However, personal development is considered difficult to encourage in a schooling environment as the students are largely sheltered from the pressures of outside reality which challenge that development. In fact the separatist structures of the missionaries' institutions are seen by Wilson and Kerr

to negate the scriptural truths they present to students (e.g. integration between faith and life, oneness of the Body of Christ).

Larger Effects

Three respondents (Beach, Becker, Norton) express a particular awareness of the disrupting effects of conversion on traditional relationships and power structures. "Christians should not become traitors to their own people," warns Beach. He believes that these negative effects can be modified as the national church leaders themselves give "Christian content" to those features in the culture which are opposed to biblical values. Though discouraging, these negative effects are not considered sufficient cause to abandon their missionary roles. Rather these effects prompt further efforts to examine the culture, the structures of mission institutions or greater spiritual commitment in the high purposes of their missionary calling. These efforts are aimed at modifying as much as possible any negative effects, yet a "confrontation" of all cultures by the Christian gospel is still considered necessary.

Observations on relationships suggested by the data:

- * Increasing knowledge is an effect of teaching associated with more a preference for high formality-input learning situations.
- * Changing behavior is an effect of teaching more readily achieved and observed in nonschooling situations.

- * Changing behavior is an effect of institutional teaching more associated with students' future actions.
- * Wider negative effects of teaching do not prompt the abandonment of the missionary role.

Modifications of Future Teaching

Respondents view their future teaching either as an intensifying of their present activities or as a modifying of these to moderate or radical degrees. These effects are directly related to the larger aims of spiritual growth.

Intensifying Present Effects

Five respondents see their future role as maintaining and widening the present positive effects of their teaching. Thus more Bible teaching is considered essential to prepare students for practical crises (Beach); more integration between learning and life is desirable (Johnson); individual decision-making is to be fostered to prevent mere outward compliance to the missionary's ways.

Modifying Effects

Moderate Modifications. Two respondents (Becker, Norton) realize the need to tie Christianity even more closely to the daily experiences of the people. To Becker, this can be achieved by using traditional modes of communication (parables) for teaching the gospel. Norton intends to encourage church leaders to recognize the culturally important rites of passage. In contrast, Bowers believes that the future of medical practice and training among the Dyaks probably involves some

"bucking of the culture" by the introduction of more Western oriented practices (monetary work incentives) and technology (humidicribs) so that "progress and standards" can be maintained.

Radical Modifications. Wilson and Kerr plan for a very different future in their teaching roles. Their main concern is to challenge the accepted functioning of mission theological training, especially its elitist and socially conservative orientations. They realize the anomalies inherent in attempting to train people for essentially "serving" roles in institutions geared to degrees, the marks of social prestige. These make them reflect on their own "authentic existence" as missionaries. Their ultimate purpose is fixed yet the methods of achieving these within present mission institutional structures are in doubt. Both are encouraged at the possibilities of change in mission policy, particularly to allow them to teach in other than mission institutions.

Observation on relationship suggested by the data:

- * Future modifications of teaching practice are related to modifying the wider effects of the respondent's teaching.

Culture

Culture is recognized as an important and determining issue as respondents describe the different expectations of their students. In contrast, respondents explain their own expectations in terms of specifically individual preferences,

backgrounds and experiences instead of the larger construct of "culture."

Culture as a Barrier

Five respondents (Bowers, Beach, Wilson, Becker, Rohr) consider the culture of their students primarily as a barrier to the missionary's purposes. To different degrees, the other cultures are viewed as barriers to learning, to relationships, and to becoming Christians. Three of these respondents (Bowers, Beach, Wilson) realize that their own Western culture is a barrier particularly to the students' learning. It demands that students submit to foreign learning environments (schools), "massive reorganizations of their minds," and adapt to complex administrative structures.

Four of the five respondents who view the other cultures as obstacles are involved in primarily mission institutional or administrative roles dealing with people who have experienced several years of schooling. Two have no fluency in the vernaculars and little experience working outside of the mission-run institutions. Wilson is particularly concerned to change this in the future because he considers the present institutional education confirms rather than challenges, as the Scriptures require, the hierarchial trends of the culture.

The one respondent (Becker), to whom the cultural barrier is perceived primarily as an asset to her successful functioning, is involved in very informal teaching in the courtyards of illiterate women whose language she speaks fluently.

Culture is recognized as a barrier by three of the respondents (Bowers, Wilson, Rohr), as they encountered obstacles to their classroom effectiveness. These cultures encourage acquiescence, orientation to authority, and similar negative features, which frustrate the teaching of those "geared to responses." The other two respondents (Beach, Becker) are forced to confront the cultural barrier in crises (national control of the church and war of independence). These dramatic events, they claim, modified their whole orientation which Beach terms "getting rid of my cultural baggage," to consider more carefully the preferences and abilities of people in the other cultures.

One of the main concerns of these respondents is how to overcome these cultural barriers to their effectiveness. Limitations imposed by the culture on learning proficiency (e.g. rote memorization, lack of "critical processes") are gradually removable by the persistent efforts of the teachers and the students' increasing familiarity with the teacher's methodologies. However, cultural values (e.g. fear of spirits) that oppose the missionary's "biblical" values have to be "confronted by the Scriptures," (either through reading, the missionary's teaching, or preferably through the "strong stand" of the local church leaders against such practices). It is assumed that an acquaintance with the Scriptures is sufficient to make preferable values evident. The people then "apply the Scriptures" to life situations in the culture. The missionary's task is to "present the Scriptures

in a positive way" so the people will be "attracted to the Savior." As Rohr says, "We're interested in changing people, not cultures." It is assumed that as people change they will eventually desire to change those antibiblical elements of their cultures.

Respondents recognize that all cultures need to be examined in the light of the Word of God. Becker believes "Christian subcultures" should be created within every culture. By this she does not infer that separatist enclaves be formed. Rather those values and practices which are clearly antibiblical (e.g. the "Muslim way of allowing patients to endure pain because it helps them religiously"), should be substituted for those more in harmony with the Scriptures. Other cultural features that are not clearly antibiblical should be left alone, most respondents claim.

Culture as a Complex Set of Differences

Three respondents (Johnson, Gross and Norton) place no value judgment on cultural differences. "Different" does not mean "inferior" or "wrong," states Norton. In contrast to those who consider the other cultures as barriers, these respondents have no "monolithic view of culture" as an unreasoning obstacle frustrating the missionary's high purpose. Cultural differences are to be studied, accounted for seriously in all teaching and planning and even "enjoyed," in Norton's view. These differences are anticipated and searched for in language learning and in their increasingly closer relationships with people.

Johnson attempts to integrate the conceptual differences between cultures, particularly between the concepts of science and the "oriental mind." In his teaching, he deliberately tries to overcome some of the students' "compartmentalization" by showing them the relevance of scientific thinking to the rest of their lives.

Gross and Norton teach in nonschooling settings (agriculture extension and translation). They are more concerned to understand the cultural differences so they can find appropriate roles by which they can operate harmoniously in the cultures. Both insist that any changes be desired by the people who can also most effectively define the nature of those changes (whether in agricultural practice or church decision-making). Such changes are acceptable to the people and are not rejected as foreign impositions. An "insider's view of the culture" has given these two respondents a very positive view of capabilities of the people. Norton is particularly aware that a thorough preparation of language learning and cultural awareness precede the missionary's propagation of any new message. To him, the gospel becomes part of local experience as the people realize that God's Word is relevant to them, expressed in their own forms and analogies. This view does not emphasize the outsider's taking a strong stand against the other culture, but the offering of alternatives and encouraging the local church leaders to give Christian content (e.g., rites of passage), to those areas of culture not compatible with the Scriptures.

The Individual above Culture

Two respondents (Gegner, Kerr) focus more on relationships with people than on cultural differences. Kerr considered his first missionary term as orientation, the opportunity to get to know individuals who would be important in his ministry. His references to culture are limited to a few "tricks" which the foreigner must understand if he wants the local people to cooperate with him (e.g. in stores and government offices).

Though Gegner views many culture traits as negative to both learning and Christian growth (e.g. lack of self-discipline, face-saving), she believes that cultural differences fade as teacher and students "grow together" in close relationships. Her task is to "mold her own cultural upbringing into more conformity with Jesus Christ." It is the biblical concept of what a person should be that is most important. Hence in her teaching she does not contrast her values with those of her students but tries to "emphasize biblical values."

Observations on relationships suggested by the data:

- * A concentration on culture is associated with describing the expectations of students.
- * A view of culture as a barrier to learning is associated with teaching in schooling settings.
- * The overcoming of the cultural limitations on learning is associated with the persistent efforts of the teacher and the students' increasing familiarity with the teacher's environment.
- * A replacing of antibiblical elements of a culture is

associated with Christian conversion.

- * A view of culture as a complex set of differences is associated with the respondents' search for an appropriate role in that culture.
- * A view of culture as a complex set of differences is associated with the respondents' taking a less active role as a propagator of a new message.
- * A view of cultural differences as fading is associated with a preference for biblical values by both students and teachers.

Language of Missionary Teaching

The respondents, particularly the five primarily involved in Bible teaching, describe their teaching in terms which reflect their theology. Thus their teaching practice is "a ministry," implying that the respondents have special authority to serve the needs of their students, particularly those related to their spiritual welfare. This ministry implies a special and close relationship with students ("having a part in their lives") in which they are encouraged increasingly to trust the Scriptures and develop the qualities of Jesus Christ. This process is termed "discipling" and is aimed at the development of "spiritual maturity." Bible teaching is considered to promote life-changing experiences based on faith in this authoritative Word of God.

It is interesting to note that the other respondents not primarily involved in Bible teaching use less theological

language to describe their teaching practice. It may appear that the teaching of these respondents carries less of an aura of a spiritual ministry. However, these respondents all view their teaching as directed to the achievement of similar spiritual aims (e.g., development of Christian compassion in nursing care; belief in the dependability of God through science training; stimulating interest in the gospel through offering agricultural services).

The overall purpose of the missionary endeavour of these respondents is variously interpreted as "planting Christianity" in local cultures, or as "offering biblical alternatives." This means that missionaries aim for the daily practice of faith in Christ to become part of local experience and to effect the quality of living. This occurs as the Word of God (Scriptures) has "an entrance into their being" (i.e. people experience the reality of God's power and love for themselves).

One respondent (Beach) refers to non-Christians in negative terms (i.e. as "degenerate people"). By this he indicates their position as unbelievers according to his theology. They need to be "reached" by the gospel (i.e. have it presented to them) so that they can have an opportunity to have "their sin dealt with" (i.e. forgiven by God on confession of faith in Christ). Other respondents refer more to the antibiblical features in the culture that need to be "confronted" by the Scriptures (i.e. shown to possess inadequate values according to biblical standards).

In their relationship with non-Christians, the respondents emphasize the need for patience, gentleness and care.

Observation on relationship suggested by the data:

- * The teaching practice of missionaries is associated with viewing it as a spiritual ministry.

Meaning of the Interview

To Respondents

Most respondents expressed appreciation of the opportunity to reflect on their missionary involvement. Some had previously reflected on their own teaching perceptions. However, before the interview none had consciously considered their students' learning preferences. Speaking in detail of their experiences, frustrations and hopes became a creative exercise in viewing problems and attitudes in new ways. Wilson termed the interview process a "real catharsis." Becker discovered the significance of conflicting perceptions of her role in her relationship to the village women. The interview process stimulated her to realize the possibilities of using the traditional fable form for the communication of the gospel.

It is interesting to note that the respondent (Rohr), who offered to "tell everything," was the one who resisted prodding on her readily formed answers. After six hours she felt she had nothing more to tell. Beach, the mission administrator, tended to relate his remarks to broad general conditions and volunteered few personal anecdotes. As he

treated the McKean instrument as an amusing set of "little pictures," the researcher had to rephrase issues as general concerns for a mission administrator. To this method, he responded warmly and openly.

It is significant to note that the respondents who prefer high formality input experiences expected the researcher also to initiate all questions and discussions. In contrast, those who prefer low formality resisted direction from the researcher. These respondents ranged spontaneously over all topics.

To Researcher

During the interview process, the researcher continuously discovered more insightful questions related to the focus of the problem under study. These were kept in mind in successive sessions.

It is obvious that the chosen terms of "teacher" and "student" forced the two respondents (Gross and Norton), involved in nonschooling settings, into artificial dichotomies which they did not wish to make. However, it is recognized that all terms are value-laden, and when interpreted in the context of the descriptive data, specific meanings become clear.

The complexity of the task of missionary teachers became increasingly clear during the interview. The researcher was aware of the respondents' fluent articulation of their concerns. All respondents demonstrated ability to reflect on their own expectations, and to explain these in detail. Even though they had not reflected on their students'

expectations before, they felt confidence in assessing these. Only one respondent (Gross) expressed considerable doubt as to possible lack of congruence between his perceptions of students' expectations and their actual expectations. Generally, respondents claimed to be conscious of student behaviors stimulated by their expectations, and gave complex rationales to justify these. All respondents struggled to some degree with the authoritarian stance expected of Western missionaries and sought to modify this. The researcher wondered if this ready and confident articulation and role consciousness were characteristic of other American missionaries. The degree to which these features are also common to non-American missionaries is also a matter for further investigation.

Summary

This chapter presents analyses of the main themes associated with the research findings. Observations on relationships suggested by the data are made.

Chapter 6 presents a summary of the findings, and notes the implications of these for missionary teaching. Recommendations are also made for further study.

CHAPTER 6

SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

The purpose of this study is to describe the development of the expectations of 10 missionaries concerning their teaching in other cultures. To achieve this purpose, an audio-visual instrument was used as a projective technique to help respondents focus on any perceived differences between their expectations concerning important learning and those of their students. In the process of focused interviews, the respondents explored their accommodations to these perceived differences in expectations. They also examined changes in their expectations, as well as actual and desired effects of their teaching on students in other cultures.

In this chapter is a summary of the main findings. These findings are presented as comments about sets of relationships which are suggested by the data. Some of the factors represented in these relationships are as follows: students' expectations and respondents' expectations; students' expectations and schooling contexts; respondents' expectations and schooling contexts; respondents' expectations and nonschooling contexts; respondents' expectations and the practice of the missionary role.

The implications of these findings for missionary teaching are then suggested. Recommendations are made for further study. In conclusion, some personal reflections of the researcher are noted.

Summary of Main Findings

Findings Related to an Overview of the Data

These findings are suggested by an overview of the data:

1. Students' expectations are perceived to be associated more with clustering at the extremes than are respondents' expectations.

There appears to be a tendency for respondents to perceive their students' expectations in terms of the extremely positive and the extremely negative. Twice as many negative responses are recorded for the students as for respondents. These extreme positions of the students are seen to be generally unmodified. However, several features are considered to modify respondents' positive or negative answers.

2. Students' expectations of important learning are perceived to be associated with fewer and broader sources than are respondents' expectations.

For students who have experienced some schooling, their expectations concerning important learning are traced directly to their former schooling experiences. These schooling patterns are derived from colonial education systems and

emphasize the authoritarian features of the cultures. For the nonschooled, their expectations concerning important learning are derived from their oral traditions, colonial experiences or from an awe of the formal schooling system.

In contrast, the sources of respondents' expectations are many and varied. Their formal and nonformal learning and teaching experiences, admired or unadmired teaching models, books, their positive personality characteristics, experiences in relating to people of other cultures, have all combined in a complex and largely undefinable way to form their present expectations concerning important learning.

Findings Related to Schooling Contexts

The data suggests that these findings are related to schooling contexts:

3. Respondents' expectations concerning important learning for themselves are associated with lower levels of formality than are students' expectations.

The respondents' expectations concerning important learning for themselves are based on their assessment of their own high motivation, diligence, and interest in following up their own concerns. They resist authoritarian control over their own learning, though four respondents (Bowers, Johnson, Becker, Rohr) recognize the need for the teacher's direction to issues of wider significance. Not all American students are credited with having the

respondents' high degree of motivation, diligence and interest necessary for learning in less formal modes. Thus lower formality is viewed more as an ideal which is characteristic of optimum learning environments and suited to highly motivated students.

Students in other cultures, however, are perceived as expecting important learning to occur in high formality situations. Of the eight respondents teaching in schooling contexts, six feel forced to exercise more control over students than they actually prefer. Only gradually can they accustom their students to expecting a less authoritarian teacher role. The other two respondents (Beach, Rohr) consider firmer teacher control is necessary for all students, irrespective of their cultures.

4. Respondents' expectations concerning important learning for themselves are associated with more self-awareness and sharing experiences than are the respondents' perceptions of students' expectations.

To varying degrees eight respondents recognize that all three types of learning experiences (input, self-awareness, sharing) can lead to valid learning for themselves. Sharing and self-awareness experiences particularly contribute to the important learning of those students who, like the respondents, are highly motivated and prefer less teacher control.

The respondents, teaching in schooling contexts in other

cultures, perceive their students as expecting only input learning experiences to contribute to important learning. Neither the students' peers nor their own reflections are sources of valid learning. The teacher is the only legitimate information giver and is expected to fulfill this role. The schooling process makes new and difficult demands on students' abilities, yet is the recognized access to goals unattainable through traditional learning systems.

5. The negative features of schooling are associated with the students' former schools.

The respondents view some of the negative features of schooling as teacher domination, student subservience, rote learning, exam orientation. These are considered characteristic of the students' former schools. The inherited colonial education system together with the hierarchial features of the traditional cultures enforce the awe of authority figures.

The schools of the missionaries, however, reflect the more positive features of schooling: less distance between teacher and students; more application of learning to life situations; promotion of reflection and individual decision-making. It is these features which students must learn to value above the negative features of their former schooling environments. Both the valuing of the positive features of schooling and the devaluing of its negative features are assumed to be promoted simultaneously by the teaching of the respondents.

6. The respondents' recognition of differences between their expectations and those of their students is associated with their encountering difficulties in their teaching.

It seems that most respondents began their careers in schooling contexts with the assumption that the students' expectations concerning important learning were generally similar to their own expectations. Missionary training, and cultural orientation in the country, alleviated to only an apparently small degree the surprise or shock at the major difficulties they encountered in their teaching.

Respondents view themselves as altering their teaching methodologies to intuitively reflect the different expectations of their students about learning and teaching. Though they had well formulated ideas of their own expectations concerning important learning, it was only during the interview process of this study that they clearly enunciated any different expectations of their students.

The respondents' realization of methodological difficulties often stimulates the recognition of students' difficulties. Generally this promotes efforts by respondents to make it easier for students to adapt to their learning environments.

7. The learning of the students in the respondents' schooling context is associated with their expectations concerning important learning becoming more like those of the respondents.

For students to function successfully in the respondents' schooling environments, they must learn to expect these features to be more frequently characteristic of important learning situations: lower levels of formality, more self-awareness and sharing learning experiences. These features reflect more the respondents' expectations concerning important learning.

Even the respondent (Gegner), who claims that accommodating to the "best method" is the real issue (rather than accommodating to the teachers' or to the students' expectations), suggests that this method is characterized by lower formality and more self-awareness and sharing experiences. The two respondents (Beach, Rohr), who have greater expectations for higher formality-input experiences in important learning situations, still recognize a degree of transition to lower formality levels and self-awareness and sharing experiences as necessary for students. As the students' transition from their former expectations to these preferred expectations is lengthy and often painful, a temporary midpoint in the process is considered necessary.

At this stage the students are offered "comfort level" experiences to make such transitions less harsh and abrupt.

8. The respondents' schooling context is associated with more value changes by students than by respondents.

In the schooling environments of the respondents, students are expected to develop schooling skills as well as change many of their values. Their revered awe of the teacher is expected to decrease while their respect for peers and their own thinking ability is expected to increase. It is assumed that they will develop an appreciation of the dignity of all people as well as for the applicability of biblical principles to their daily life. They are expected to value their own culture as well as recognize the necessity of assessing it according to biblical standards.

Respondents recognize the need for fewer value changes for themselves. The changes assumed necessary for respondents are mainly methodological. It is implied that their values already reflect to a considerable degree those they are attempting to present to their students.

9. The respondents' awareness of the limitations of schooling is associated with difficulties in achieving their spiritual aim.

To these missionary teachers, their spiritual aim is achieved not when students merely absorb biblical knowledge but when they practice its principles. Four respondents

who teach in schooling contexts are particularly aware of the limitations of this environment for achieving such an aim. The schooling context tends to delay the students' application of knowledge and is remote from the social reality to which biblical principles are supposed to be applied. The generally Western living standards tend to "soften" the students so they are unwilling to return to their more rigorous home contexts. One respondent (Wilson) considers the very structures of schooling to promote antibiblical values (e.g. elitism, competition). It is this respondent who proposes that missionary teachers abandon the schooling model and develop other learning modes which can more harmoniously represent the principles to be taught. Four other respondents expressed some appreciation for alternative learning systems to supplement the schooling mode, but saw less need for such drastic measures.

Findings Related to Nonschooling Contexts

The data suggests these findings are related to nonschooling contexts:

10. An expectation by both respondents and students of low formality-sharing in important learning situations is associated with learning and teaching in the students' traditional modes.

The two respondents who use the traditional learning modes of the people teach in their nonschooling contexts.

They, like their unschooled students, expect low formality-sharing situations to bring about important learning. The respondents recognize that the mutuality inherent in their concept of sharing does not fully correspond with the traditional practices of "oral indoctrination." The latter involves the most persuasive person enforcing his point of view on the group. The respondents prefer to encourage more reciprocity in sharing. Yet in accommodating to the traditional learning modes, they have experienced less need to modify their expectations than the missionary teachers in schooling contexts.

The concern of these respondents is to accept the preferred learning modes of the people to teach in contexts familiar to them. They do not attempt to force the development of different expectations concerning important learning. These, they claim, lead to "cultural dislocation."

11. The respondents' practice of low formality is associated with the adoption of accepted roles in the students' cultures.

The practice of a high formality role by an outsider to a culture is considered an authoritarian posture by two respondents (Gross, Norton) who teach in nonschooling contexts. This role of the expert, usually expected of Western missionaries, is not adopted by these respondents. They aim to identify closely with the people and to be one with them in their learning processes. This low formality role is only achieved after gaining the acceptance of the people

and learning their language.

The other respondent (Becker), who exercises more control in her teaching of village women, realizes they have assigned her a symbolic role (a "bearer of good fortune") and do not intend to identify with her message.

12. The encouragement of the students' personal development is associated more with learning and teaching in nonschooling contexts.

The role of the leader as encourager of students' personal development is seen to be more harmoniously fulfilled in nonschooling contexts, according to five respondents. For students in other cultures, the schooling context is so equated with absorbing knowledge from the prestigious teacher and satisfying external criteria, that it is difficult for teachers to stimulate the students' personal growth in this environment. The nonschooling context has the advantage of allowing students to immediately practice their learning and of offering topics of optimum concern to the student. If the respondents choose to teach in the students' local contexts, they appear more likely to start at a point of learning relevant to students' interests and understanding and to use learning modes preferred by students. In these situations the teachers are more likely to be co-learners with students.

Findings Related to the Missionary Role

The data suggests these findings are associated with carrying out the role of a missionary teacher:

13. The respondents' encouragement of the students' increasing preferences for lower formality-sharing and self-awareness learning situations is associated with their purpose to stimulate the students' spiritual development.

There is a general realization by respondents that the students' penchant for accepting the word of a foreigner as authoritative is not conducive to the development of their own decision making processes. In the opinion of the respondents, these abilities need to be fostered if students are to become mature Christians. To varying degrees, respondents recognize that lower formality-sharing and self-awareness learning situations are more likely to encourage the development of such skills. Yet these situations are less characteristic of the respondents' teaching, particularly in schooling contexts.

14. The practice of missionary teaching is associated with viewing it as a spiritual ministry.

Respondents consider their teaching has the significance of a spiritual ministry to students. They are not merely teaching cognitions, they are fulfilling a divine calling. All of their teaching activities are ultimately related to the wider purposes of evangelization and encouraging the

practice of biblical principles. These wider purposes provide the motivation of missionary teachers. To varying degrees, they are conscious of attempting to alter their teaching methods to more effectively achieve these purposes.

Respondents recognize that their teaching is aided by the authoritative nature of the Bible and the power of the Holy Spirit who is able to convince students of its truth.

15. The role of the teacher as encourager of students' own discovery processes is associated with greater efforts by the teacher to prepare students for "spiritual transformation."

Respondents recognize that the goal of "spiritual transformation" is beyond their power to achieve. Those who view the role of the teacher as an encourager of the students' own discovery processes, consider that they can make specific efforts to prepare students for such a transformation. Materials can be made relevant to the students' contexts and presented in their cultural analogies. There is some recognition that the Scriptures as explained by the missionary may not be immediately applicable to their students.

16. The students' increasing familiarity with the Scriptures is associated with their recognition of antibiblical elements in their cultures.

Respondents claim that no culture fully embodies biblical values. All cultures, even their own, have to be evaluated according to biblical principles. Those elements in cultures shown to possess antibiblical values need to be given "Christian content." Such content is to be determined by those in the cultures, who alone can appreciate the specific application of the Scriptures to their context. Ideally, the role of the missionary according to these respondents is to present the biblical alternatives, not to define the nature of their application to the students' cultures.

Implications for Missionary Teaching

The findings suggested by the data raise some important implications for missionary teaching. It is clear that missionary teachers have clearly defined expectations concerning important learning. They also intuitively hold perceptions concerning their students' different expectations, and the sources of these. Whether or not the missionary teachers' perceptions of their students' expectations are accurate is a vital matter for their consideration. If their expectations are inaccurate or inflexible, they are more likely to act as self-fulfilling prophecies. It is necessary for missionary teachers to be aware of the relationships and attitudes of students that are engendered by their expectations. They also need to be conscious of the presuppositions on which their

own expectations are based, and not assume that their ideal values are automatically transferred into their teaching practice. If their expectations do reflect implicit theories of personality, missionaries need to ask these questions: what view of man is assumed in these expectations? Is this view of man consistent with professed biblical principles?

It is obvious that not all this awareness building concerning the expectations of missionary teachers can be achieved in pre-field orientation. The inherently developmental nature of missionary expectations stresses that this must be a continuous process of assessment throughout the practice of the missionaries' training. Instruments similar to the one used in this study could probably aid this process.

Missionaries need to be increasingly aware of the inevitable development of "third cultures," through their interactions with students. Yet missionaries, particularly in schooling contexts, claim to be training students to "go back to their own cultures" and to replace those cultural elements that are antibiblical. The expectations concerning learning and teaching that develop out of the third culture interactions need to be recognized and assessed according to whether they are functional within the students' own cultures. However, a static view of the students' cultures as objects to be wrestled against on their return, inhibits the recognition that viable third cultures can be created by those who maintain long term commitments to them. It is perhaps this view of culture which is more harmonious with the missionaries' concern that all cultures reflect biblical values.

It appears that the schooling contexts of the missionary teachers are viewed as arenas of conflict between their expectations concerning important learning and those of their students. Until the students' expectations conform to those of their teachers, the conflict continues. The teachers' expectations are normative and are associated with the achievement of their overall "spiritual" purposes. The question remains as to whether particular learning situations are in fact more conducive to the achievement of the missionaries' aims.

In the schooling context of the missionary, the persons of the other cultures are primarily perceived as learners or students. Thus, characteristics related to their performance as learners become the strongest features that contribute to the missionary teachers' perceptions of their expectations. This may account for the tendency to view the students' expectations in terms of extremes and to recognize only limited sources for these expectations. There is some suggestion that as teachers get to know students as "people," the extremes are modified and broader sources of their expectations are recognized. The nonschooling context is considered to be more conducive to this.

This perception of the students' expectations in terms of extremes may also reflect the missionary teachers' recognition of the students' limited awareness of learning preferences outside their traditional learning modes. The desire to broaden the horizons of students to recognize

wider preferences may represent less an attempt to mold their expectations to those of the teachers, but to introduce them to viable learning alternatives. However, the prestigious role of Western schooling and its stereotyped learning methods are difficult to modify. Any such efforts are often interpreted by students negatively. Yet the degree of conformity of missionary teachers to these stereotyped methods may relate inversely to the credibility of both their roles and their message.

The uneasiness arising out of the conflicts recognized in schooling contexts leads to the search for learning modes more concordant with the missionaries' aims and values. Increasingly nonschooling contexts are stressed. There is almost a tendency to idealize such contexts. Yet even in these contexts, if the values inherent in the practice of missionary teachers are not brought under scrutiny, the context alone can produce no solutions. As in institutional settings, the missionaries' educational philosophy is not necessarily harmonious with their theology (e.g., belief in the dignity of man, the community of believers, the servant-role of the leader). They cannot expect greater value changes in students when their teaching practice does not reflect the principles of their teaching.

This study suggests important areas of concern for the makers of mission policy, particularly in regard to institution building. It is clear that, whether for better or worse, the expectations of the missionary teachers are normative in their institutional settings. Students, on entering these

settings, bear the main burdens of conforming to the expectations of their teachers. This process of adjusting to structures of the institution and to the learning behaviors desired by teachers, is capable of becoming more significant than the students' responses to the teaching content. In fact, this adjustment process may even teach more powerful lessons (e.g., value of competition and of leadership prestige), which conflict with the biblical principles of the missionary teachers' lessons. Policymakers need to look beyond the stated content of institutional curricula to the structures of the learning environment, and to the student behaviors elicited by teachers' expectations, to see what is actually being taught in missionary institutions. Orthodoxy of curricula cannot simply be equated with the students' learning, or indeed, the practice of biblical principles.

Mission policymakers need to further reflect on the implications in institutional settings of the roles of missionary teachers as "ones sent to serve." How this serving role can be harmonized with the prescribing of normative expectations in learning-teaching situations is a matter of urgent consideration. This question also needs to be examined in the wider context of the relationship of the missionary teaching to the church and to the community. The missionary teachers' expectations condition their enactment of the biblical mandate to "commit...to faithful men who shall be able to teach others also" (II Timothy 2: 2b). Their expectations also have the awesome potential of influencing successive enactments of this mandate as these "faithful men"

teach the people.

Recommendations for Further Study

This study explores a wide subject on a limited basis. It introduces many areas requiring further study. Among these areas are the following suggestions:

1. The processes of the development of the expectations of specific types of missionary teachers (e.g., theological, medical, evangelistic) need to be described. A categorization system is required to explain the bases of their judgments.
2. The processes of the development of the expectations of specific sets of students of missionary teachers need also careful description. A comparative study between these expectations and those of their teachers would reveal actual differences and lead to the assessment of accommodations undertaken.
3. The contribution of specific learning situations to the personal development of students in other cultures needs to be explored.
4. With the increasing emphasis of missionaries on extension education, it is important to study the influence on the development of both teachers' and students' expectations of nonschooling contexts.
5. Expectations concerning other aspects of learning situations (e.g., nature of content) considered to contribute to important learning need to be explored.

6. The awareness of the degree to which the teaching practice of missionaries is perceived to reflect their ideals is another vital area of study.
7. The influences of features outside the learning situations of the missionaries (e.g., requirements of mission boards, and sending churches) on the development of their expectations also need clarification.
8. The factors that lead to the students' recognition of antibiblical elements in their culture need to be outlined. It is important to investigate the comparison of these factors, with the factors leading to the missionaries' recognition of antibiblical elements both in their students' cultures and also in their own cultures.

Personal Reflections

As a missionary teacher herself, the researcher is very keenly aware that her comments about missionary teachers also apply to herself. She is sensitive to her tendency to project her own content into her perceptions of the expectations of her students. Yet even a sensitivity to this alleviates only to a small degree the pain involved in attempting to modify her expectations. Arising out of her preferred perceptions of herself and out of treasured past experiences, they are not quickly modified. In fact, they are grasped the more tenaciously as the distance from home increases. If the missionary role is to mean anything to the researcher, it essentially requires the willingness to abandon her comfortable perceptions and stereotypes and to accept the instruction of

the joys and pains of missionary involvement. It is this willingness that she recognized in her respondents. As she attempts to maintain a responsiveness to students and the spontaneity of faith, she will always respect the contribution of these 10 respondents in stimulating her to do so.

Summary

The 10 missionary teachers in this study do have clearly defined expectations concerning situations that provide important learning. They also intuitively perceive the expectations of their students in the other cultures concerning important learning. Their students are perceived to prefer higher levels of formality and input learning experiences. During their learning in the schooling context of these respondents, their expectations become more like those of their missionary teachers. These changing expectations of students are also associated with more value changes than their teachers' changes in expectations.

In nonschooling contexts, the practice of low formality by missionary teachers indicates their functioning in accepted cultural roles. The personal development of students, a valued missionary aim, is considered by some respondents to be more readily fostered in nonschooling contexts. Yet above all, these missionaries consider their teaching a spiritual ministry in which they can play significant roles in life-changing transformations.

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APPENDICES

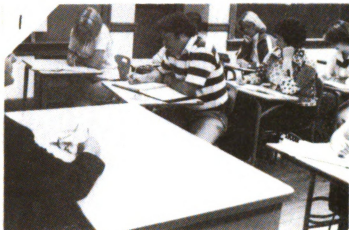
APPENDIX A1

PICTURES AND TEXT OF TAPE RECORDED TEACHER
INSTRUCTIONS USED IN RESEARCH INSTRUMENT

Picture 1

High Formality -
Self-Awareness

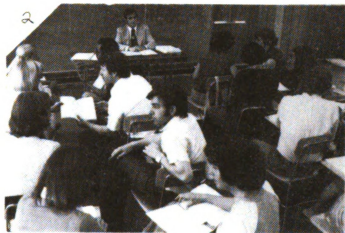
Caption: "Class, I
would like you to
make a list of 20
things that are
important to you
concerning this
topic."



Picture 2

High Formality -
Sharing

Caption: "Pair up
with the person
across the aisle
from you and tell
each other your
answers for the
reading assignment."



Picture 3

Low Formality -
Self-Awareness

Caption: "During our
break tonight, look
through your notes
and see if there are
any areas that are
still confusing to
you."

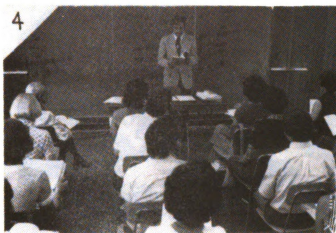


APPENDIX A1 (cont'd.).

Picture 4

High Formality -
Input

Caption: "If you will look at page 54 in your book, you can see better what I am talking about."



Picture 5

Low Formality -
Sharing

Caption: "After class tonight, talk with some other people about two helpful things you learned tonight."



Picture 6

Medium Formality -
Sharing

Caption: "Give each person in your group a chance to explain how he or she would answer the question."



APPENDIX A1 (cont'd.).

Picture 7

Low Formality -
Input

Caption: "Fred, if you
get the chance, I would
like to meet you for
lunch some day this
week and I can explain
this better."



Picture 8

Medium Formality -
Self-Awareness

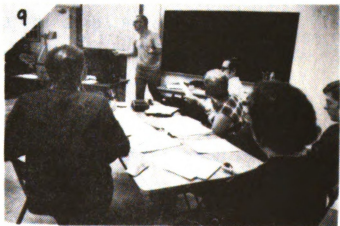
Caption: "Make a list
of about 10 things
you feel we should
talk about in this
class."



Picture 9

Medium Formality -
Input

Caption: "What I am
going to say today
will be very helpful
for your exams, so
you should take notes."



APPENDIX B1
SCORES ON MCKEAN INSTRUMENT

| Picture | BOWERS | | GROSS | BEACH | | WILSON | JOHNSON | | GEGNER | BECKER | | NORTON | ROHR | | KERR | |
|---------|--------|---------|-------|-------|---------|--------|---------|---------|--------|--------|---------|--------|------|---------|------|------|
| | Self | Student | | Self | Student | | Self | Student | | Self | Student | | Self | Student | | Self |
| 1 | 3 | 2 | 2 | 3 | 2 | 2 | 4 | 1 | 3 | 3 | 5 | 2 | 4 | 4 | 5 | 2 |
| 2 | 3 | 2 | 5 | 4 | 4 | 4 | 4 | 2 | 3 | 3 | 5 | 1 | 4 | 4 | 4 | 2 |
| 3 | 4 | 2 | 5 | 5 | 4 | 4 | 5 | 4 | 5 | 2 | 4 | 4 | 3 | 2 | 3 | 2 |
| 4 | 3 | 2 | 3 | 3 | 5 | 5 | 2 | 5 | 3 | 3 | 2 | 4 | 2 | 1 | 4 | 5 |
| 5 | 4 | 2 | 5 | 5 | 4 | 4 | 2 | 1 | 4 | 3 | 4 | 2 | 5 | 5 | 3 | 3 |
| 6 | 4 | 2 | 4 | 3 | 4 | 4 | 4 | 1 | 4 | 2 | 4 | 3 | 4 | 4 | 4 | 3 |
| 7 | 5 | 4 | 5 | 5 | 4 | 4 | 5 | 2 | 4 | 5 | 3 | 1 | 5 | 5 | 4 | 2 |
| 8 | 5 | 1 | 5 | 5 | 4 | 4 | 2 | 1 | 4 | 5 | 3 | 1 | 5 | 2 | 4 | 2 |
| 9 | 4 | 4 | 3 | 1 | 2 | 2 | 3 | 5 | 4 | 3 | 2 | 5 | 4 | 1 | 5 | 5 |

APPENDIX B2

LEARNING SITUATIONS PREFERRED

| SCORES | BOWERS | | GROSS | | BEACH | | WILSON | | JOHNSON | |
|--------|-------------------------------|------------------------------------------------|----------------------------------------|--------------------------------|----------------------------------------|-------------------------------|------------------------------------------------|-------------------------------|-----------------------|--------------------------------|
| | Self | Student | Self | Student | Self | Student | Self | Student | Self | Student |
| 5 | LF-I MF-SA | | HF-S LF-SA LF-S LF-I MF-SA | LF-SA LF-S LF-I MF-SA | MF-S LF-I | | HF-I LF-I MF-I | | LF-SA LF-I | HF-I MF-I |
| 4 | LF-SA LF-S MF-S MF-I | LF-I MF-I | MF-S | HF-S | LF-SA MF-S LF-I MF-SA MF-I | HF-S LF-S MF-SA MF-I | HF-S LF-SA LF-S MF-S LF-I MF-SA | | HF-SA HF-S MF-S | LF-SA |
| 3 | HF-SA HF-S HF-I | | HF-I MF-I | HF-A HF-I MF-S | HF-S LF-S | LF-SA HF-SA | LF-S | | MF-I | |
| 2 | | HF-SA HF-S LF-SA HF-I LF-S MF-S | HF-SA | | HF-SA HF-I MF-S LF-I | HF-I | MF-SA MF-I MF-S MF-SA | HF-S HF-S MF-S MF-SA | HF-I LF-S MF-SA | HF-S LF-I |
| 1 | | MF-SA | | M-I | | | LF-SA | | | HF-SA LF-S MF-S MF-SA |

APPENDIX B2 (cont'd.).

| SCORES | GEGNER | | BECKER | | NORTON | | ROHR | | KERR | |
|--------|---------------------------------------|---------------|-----------------------|---------------|-------------------------------|-------------------------------|---------------------------------------|----------------------|-------------------------------------------------|------------------------|
| | Self | Student | Self | Student | Self | Student | Self | Student | Self | Student |
| 5 | LF-SA LF-I MF-SA | LF-I MF-SA | HF-SA HF-S | MF-I | LF-S LF-I MF-SA | LF-S LF-I MF-I | HF-SA M-I | HF-I MF-I | HF-SA LF-SA LF-S MF-S LF-I MF-SA | HF-SA LF-I MF-I |
| 4 | LF-S MF-S LF-I MF-SA MF-I | LF-I MF-SA | MF-S LF-SA LF-S | LF-SA HF-I | HF-SA HF-S MF-S MF-I | HF-SA HF-S MF-S MF-I | HF-S HF-I MF-S LF-I MF-SA | LF-SA HF-S | HF-S | HF-S |
| 3 | HF-SA HF-S HF-I LF-S MF-I | HF-SA HF-S | LF-I MF-SA | MF-S | MF-I | MF-I | LF-SA LF-S | HF-S LF-S MF-S | | |
| 2 | LF-SA MF-S | LF-SA MF-S | HF-I MF-I | HF-SA LF-S | HF-I MF-SA | HF-I MF-SA | LF-I MF-SA | LF-I MF-SA | HF-I MF-I | HF-SA HF-S LF-SA |
| 1 | | | HF-S LF-I MF-SA | | HF-I MF-I | HF-I MF-I | | | LF-S MF-S MF-SA | LF-S MF-S MF-SA |

APPENDIX C

INTERVIEW SESSIONS

| RESPONDENT | DATES | TOTAL HOURS |
|---------------|---------------------------------------------------|-------------|
| Sylvia Bowers | April 3,5,11,13,19 | 10 |
| John Gross | April 3,4,12,18 | 11 |
| Carl Beach | February 3; April 4,15,28; May 7; September 29 | 13 |
| Jim Wilson | June 6,7,8,30; September 13 | 11 |
| Bill Johnson | May 10; June 8,9,12,13 | 12 |
| Karen Gegner | May 25; June 8; July 12; September 23 | 11 |
| Maggie Becker | June 19,20,21,22 | 10 |
| Ray Norton | June 16,19,20,21,22 | 10 |
| Lisa Rohr | June 15,16,17 | 7 |
| Ed Kerr | September 5,6,7,8,20 | 12 |

APPENDIX D

DATA ON RESPONDENTS

| Name | Location | Teaching Specialty | Highest Degree | Years of Experience |
|---------------|--------------|-----------------------------|----------------|---------------------|
| Sylvia Bowers | Kalimantan | Nursing | BA | 8 |
| John Gross | Chad | Agriculture | BAGSc | 10 |
| Carl Beach | South Africa | Theology | - | 23 |
| Jim Wilson | Philippines | Theology | MDiv | 12 |
| Bill Johnson | India | Science | PhD | 12 |
| Karen Gegner | Philippines | Christian Education - Music | MA | 11 |
| Maggie Becker | Senegal | Bible - Medicine | BA | 27 |
| Ray Norton | Guatemala | Linguistics | BA | 25 |
| Lisa Rohr | Abu Dhabi | Missionary Children | BA | 9 |
| Ed Kerr | Brazil | Theology | MTh | 3 |

APPENDIX E1

RESPONDENT: SYLVIA BOWERS

Since 1969 this respondent has worked in a mission hospital in Kalimantan and supervised the training of local nurses.

Before I went to Indonesia in 1969, I had built up my confidence that I was a good teacher. After university and nurse's training, I joined the staff of my nursing school. I was entrusted with a whole course and had an entire summer to prepare for it. So I had plenty of time and freedom to be creative. There was a prepared syllabus and many types of media to get the point across. The staff cooperated well in teaching the course. At the end of that year, they gave me a very positive evaluation. I sure needed this confidence when I began to struggle with the language in Indonesia and couldn't do things to the same quality as before. At least I knew I was a success in one teaching situation.

But this situation puffed me up. I now cringe when I think I once had the courage to point out other teachers' mistakes in front of students. At the Bible school where I prepared for missionary service, the Christian Education staff seemed to want to knock me down a peg or two. My experience told me I was a better teacher than they were. My Bible school supervisors didn't have a syllabus and different media like I had at the nursing school. I thought they should be listened to because they had gotten to their positions. I tried to conform, but their classes weren't as interesting as mine. So I really questioned whether these people had the right to make me knuckle under. They seemed to know it all and not respect my abilities.

I wasn't able to be creative in this authoritarian atmosphere. I didn't fit the mold, and I felt if I needed all

these restrictions, there must be something wrong with me. My self-confidence was so squashed. The philosophy of the bible school was to get people to obey God by obeying their supervisors. But they went against what I thought good teaching should be. They were sticklers for perfect details, busy work, and not ideas. However, their goal to harness me to serve God was accomplished, even though it squashed my creativity. Now, in Kalimantan I can knuckle under to God and do things that are difficult. And I think it gives my students a bit more courage to, say clean the johns when they see their supervisor in there scrubbing away.

But it was not necessary to squash my creativity to get to the point where I obeyed God. I don't think the two go together. I believe each student should be made to feel respected and free to contribute. The teacher should enjoy the student's abilities. There is a need to overlook a student's bad points and appreciate his unique contribution for what it is. I experienced this in secular schools. So I think in Christian schools there should be more leeway to accept what the students create, even if it's not exactly what the teacher expected.

Perceptions of Nine Pictures

Picture 1

Answer: Some are, some aren't.

It looks like some of them might be thinking. But you can't tell for sure. Everyone has their pencil out. But that doesn't mean too much. If the teacher has asked them to make a list of 20 things, hopefully they are thinking. But it doesn't necessarily mean that they are learning something important, or that the teacher has stimulated their minds before they started.

Picture 2

Answer: Some are, some aren't.

Here you have active participation because the teacher has asked them to do this. I wonder what the right answer to this is. I wonder if they did their homework and how interested they are in the reading assignment.

Probably if the teacher had motivated them to discuss a topic and to come up with creative ideas, there would be more learning than in just telling their answers. There wouldn't be much learning if they weren't actively involved before the class but were just writing down what the other guy said.

Picture 3

Answer: Probably are.

I think if the students review their notes immediately, the chances are that the information will stay in their minds. That's a good idea, if they will do it. But there is competition here between the coffee pot and the notes. If they are mature students, this would probably be a worthwhile learning experience.

Picture 4

Answer: Some are, some aren't.

It would have been good if they've had page 54 as some of their reading before class to get them actively involved and get their minds going before this point. The teacher obviously has given them some information and then wants them to look at possibly a graph in the book. But, if he says, "Better," he's not giving much confidence to what he just taught because it's better in the book. He should have just had them read the book. I wonder what the real answers are.

Picture 5

Answer: Probably are.

If they actually did that, it would be helpful. It's a sociological principle that if you quickly express to someone what you've just gotten into your head, the act of making your brain work to get out the words intensifies the learning experience. The only problem is that most people after class are on their way home and engaged in other things. They may have forgotten to do this.

Picture 6

Answer: Probably are.

I think that's good because each person is actively involved. I know that my best learning came when I was not a passive learner but had my mind working. When I've had confidence and freedom to express my ideas, I've done well. But at Bible school, I felt I had nothing to offer, so I didn't do too well. I enjoy thinking and reasoning with no one necessarily the leader. Just getting students to do things in a perfect manner goes against my idea of good teaching.

Picture 7

Answer: Yes.

Very important learning is occurring here because the person is interested in the beginning or they wouldn't be talking. It's a one-to-one teaching situation. So the teacher can find out where the student is to begin with. Then he can go along at that person's speed and get instant feedback from the person in the discussion.

Picture 8

Answer: Yes.

In this situation the student is taking some responsibility for his learning experience, if he actually takes it seriously. So if he is interested in learning, he has a chance to say what he wants to learn. But the teacher has to have time to actively think and be creative to get students involved in the classes better.

Picture 9

Answer: Probably are.

I've said that to students many times. There's incentive to learn because everyone wants to do well in their exams. They will take notes and they will study them. It's more passive learning because they wouldn't have the chance to explore their own thoughts and feelings on the subject. But it's active listening in that they wouldn't be sleeping.

Sources of Expectations About Teaching

I just enjoy watching people teach and noticing things that seem to get the point across. It seems I absorb these things. The Lord has given me an enjoyment of teaching and some gifts, not necessarily for teaching the Bible as for other subjects. I have a sensitive nature, which sometimes gets me in a mess, but other times I can use it for good. With this ability or intuition, I can perceive where the learner is and meet him there. I notice I have this ability in general relationships too. It's more a perception of my own skills rather than copying others.

But I feel a bit uneasy when I talk about my abilities because I might be all wet. Maybe I'm completely up the wrong tree in the way I teach. I might be outmoded. Here you are

with your latest educational methods. Here I am out in the struggle and I haven't kept up as well as I should have. But I guess I'm doing what I can with what I know.

I feel pretty good about teaching in Indonesia, especially if I have time to prepare so that I know where I'm going and what I want to get across. I feel good if I have time to get the information and to figure out ways to get the students' minds moving. This is why I was so grateful for that year of teaching nursing in America. I had had a good syllabus, a lot of time to prepare and a great amount of leeway to try out new methods.

My main talent is teaching because I am a creative person. By that I mean I don't like to stick to traditional methods if there are better ways of reaching the goal. If I achieve what I want to in the student, then I have some idea of whether my methods are effective. That sounds like pride. But in teaching in another culture, you're in oblivion as to ways of bringing students into an understanding of a new body of knowledge. There's so little written on that subject.

My university education courses may have given me some useful information about teaching, e.g. learning styles and learning levels. But I confess I don't remember an awful lot from these courses. I think I developed most of my ideas about what is good teaching from the year of teaching nursing when I had plenty of time, good materials and freedom to be creative. I had time to collect materials, formulate goals, and arrange for guest speakers. I tried to narrow the distance between teacher and students in developing closer relationships with students. But I had to maintain some kind of distance for the sake of respect. This made out of school relationships with students, e.g. in the Christian Fellowship group, a bit difficult. Calling me "Sylvia" was not in keeping with the philosophy of the school.

Another staff member said I had too close a relationship with one mentally disturbed student I was counselling. I agreed. But the psychologist said I was doing a better job than he could. Objectivity in teaching is necessary for fairness. Some students, close to the teacher, might feel they have an "in" to get better grades. On the other hand, I might be tempted to downgrade a student, say on nursing performance, if I know about her personal problems.

Probably I'm a better teacher when I'm working individually with students in the hospital wards. I enjoy these spontaneous teaching sessions. We can discuss a patient's problem and then I can see how far a student can reason. Some of my students have really progressed in these sessions. Respecting the student's feelings and individuality is so important. I learned that when I was denied it in the Bible school. Now, if I have to spend in preparation, I try to be

creative, and leave my students some room for expressing themselves . I give them positive feedback that I appreciate their unique contribution which reflects their personality.

Students' Perceptions of Nine Pictures

Before I went out I had quite a few courses in anthropology and linguistics, so I realized that I didn't want to be ethnocentric. I tried to get a grasp at how they looked at things. For example, when I first arrived, my Javanese language teacher asked me to save overseas stamps for her. But I was already saving them for a friend's father in the States. So I honestly told this girl that this man needed the stamps for his hobby as he was depressed. She was insulted and started to cry. In her eyes I was saying that others in the world were more important than her. So I learned that respect was different in this culture. The Eastern way is to almost give undue respect to other people. So I try in my teaching never to insult, even if I think my actions are not insulting. I had to revamp my whole idea of the person's concept of himself and the concept of the teacher's respect for the student.

Picture 1

Answer: Probably not.

Because of his background in Indonesian schools, he would probably say a flat out "no." After he's been with us for a while, he might still feel this way. I don't think he would realize that his input is also part of the learning experience. But he would be more apt to think it was after he's been with us missionaries.

Picture 2

Answer: Probably not.

For those who had not done their assignments, it would be a chance to get the answers down real fast. From their previous experience in Indonesian schools, they would not think they could learn from other's thinking. In Indonesian schools they get from the teacher, not from each other. So they would not think of this as important learning. They might be surprised that the teacher was asking them to share answers that they might say, tongue in cheek, "Let's look like we're doing it." But they do share in an informal way, e.g. trying to figure out what the teacher meant or what the information was all about. So there might be even less learning if the teacher instigated it.

Picture 3

Answer: Probably not.

Many of the students wouldn't look through their notes. They don't realize that going through their notes immediately after you write them down is a positive learning experience. I try to impress on them how much learning is lost if they don't go through their notes, and give them practical examples from patient care where that type of learning is essential. But after sitting for two hours in a class, they would rather have a good time goofing off with their friends than looking at their notes. They want to get out and get the wool out of their brains.

They have a segmentalized idea of learning. The classroom is one thing, but the break is something different - for social things. You'd better not bring the classroom into the break. That's a reflection on our teaching too. If they are more used to writing notes down than to stimulated thinking, then it's easier to put their notes down when they walk into a break.

Picture 4

Answer: Probably not.

Because the Indonesian language has evolved quickly, the language of the textbooks is strange and difficult for students. Textbooks are printed on another island where standards of language are higher. When I first started teaching, the resource materials were rotten, e.g. they advised cleaning the umbilicus with gasoline. Now the government Health Department has outside funding, so textbooks have improved. But students can't understand the technical language. They would rather get it straight from the teacher, even if the teacher is foreign and hasn't the best language. They complain of some missionaries' language, but they would still rather take the teacher's word than to delve for themselves in the textbook. But the midwives, nurses with a lot of experience, get all excited when they see a good textbook. They just pore over the textbook and wish they had more. So there's a gap between the experienced nurses and the inexperienced students.

Picture 5

Answer: Probably not.

I can see older people in this picture doing this. But our students are still quite young, between 18 and 20 years. So I'm not sure that they would still be talking about what they learned in class, for example, in the cafeteria.

Especially in their public school learning and even since

they've come to us, they haven't grabbed the idea that their thinking and discussions with others outside the classroom make up worthwhile learning. If a teacher tried to instigate it, there might be negative results. But before a test, they sometimes study together and everybody shares information as they go through their notes. We give them some positive structures for learning in the study hall time. They'll sit in the study hall in small groups and discuss their notes, especially if there's an exam coming on.

Picture 6

Answer: Probably not.

The girls in the group would blush and say, "I don't know," and shyly pass the buck if there were boys or the teacher or some other authority figure there. The boys would be more apt to participate but they would think, "What kind of a joke is this?" Because I'm a foreigner and haven't gotten into all their experiences, I often try to do that kind of discovery to get information, e.g., ask them if they remember ever seeing the effects of habituating drugs. I felt that was a positive experience. But I'm not sure that they would have enough confidence in their knowledge inventory to consider this a worthwhile learning situation. They are stepping into a fairly US type hospital from a different culture. So they are overwhelmed and feel they have little to offer from their previous experience because it's so different. Maybe they are feeling the experience I had in Bible school that what I had to offer was nothing. The situation was so different that I lost confidence. They feel they have nothing to offer, so the best thing to do is to soak up quickly what the teacher says so they can feel more a part of the place.

The midwives would consider this more of a learning experience because they have confidence after having performed in the setting with us. But I think the students perform so well even after a short time when I think of where they've come from.

Picture 7

Answer: Probably are.

Before they came to us at the hospital, I think an Indonesian student would be dumbfounded if the teacher said that. The teacher-student gap is very great. The teacher is up on a pedestal and the student is not singled out in any way except for favoritism. They would be quite shocked if the teacher approached them in that way. Once they got over the shock, they might perceive it as being a positive experience. Once they're in our setting (and we've been criticized for this), the gap between student and teacher is not so great.

We try to get closer to the student especially in the ward situation. So if they've been with us for a while, they wouldn't be so shocked. But if their friends were watching, they would be very embarrassed if the teacher singled them out. Their friends might feel they were in trouble. The group pressure is so strong that they would have difficulty trying to learn. If we could get rid of all this group pressure, they might consider it a positive learning experience. If the teacher had something to say, and if she could do it without the other students realizing, the student would come out feeling he'd probably learned.

Picture 8

Answer: No.

New students wouldn't be able to do that. They don't have any background so they don't have any basis for making a list. They might, if it was their second or third course. But the nurses who've been with us up to eight years know what information they are lacking in the work setting and what they need. They would write like mad because they would take responsibility for what they wanted to learn. The younger students have only had rote learning situations, so this would be a very strange experience. The more experienced nurses would shout for joy if they were given the opportunity to say what they wanted to learn.

Picture 9

Answer: Probably are.

They would grab their pencils and write madly because they are very rote and test-oriented. They are like us because we put so much emphasis on tests. Whether they make it in school depends on whether they pass their tests and the government exams. They like to know what's going to be on those exams. I don't know whether they think they are learning or not, but at least they can pass their exams.

Differences in Expectations of Teacher and Students

I think my answers were a bit optimistic. But even if I toned them down, there would still be marked differences from my students' answers. Part of this is because the Indonesian education system is a carry-over from Dutch ways of many years ago, which haven't been updated.

Another reason for this is that the Dyaks are a primitive people, not a modern people like us. Primitive people tend to

stick with old ways rather than change at the enormous rate of modern people. It takes them a little longer to actually believe that something we're telling them is actually the truth. You don't know if someone has learned anything until you see a change in their behavior. Actually we expect them to change at a more galloping rate than we ourselves do. We take them out of their primitive society and shove them into a modern hospital and expect them to perform. And they want to get ahead so they grab it all as fast as they can. We expect them to grab everything in a matter of weeks. On the first day we start on a massive reorganization of their minds. We expect them to quickly develop medical judgment in crises to a greater degree than you'd find in the States. There are a lot of disappointments, especially when we focus on what we'd like them to be rather than realizing and being thankful for where they've come from.

Because of their background, my students are not used to taking responsibility for what they want to learn. They're most used to having a teacher spoon-feed them, writing it down, memorizing it and parroting it back, not necessarily ever having it change their behavior. They don't realize they have anything worthwhile to put into the learning situation. This is because of their previous education and sometimes they get that feeling from us. Some of us have an ethnocentric idea of who knows what he is talking about in this game. We may make them feel they don't have much to offer, especially when we try to radically change the student because he has to start functioning in the hospital. But they have so much more background, e.g. in knowing their people and knowing how to reach them. In some things we want to change them so drastically and in other things we want them to contribute from their own background. They get confused.

I wonder if they really learn in a lecture situation. They don't really get emotionally involved in what they're getting, so learning really isn't taking place. So on the breaks they completely close it out. In taking notes, they often lose the point in all the mechanics of trying to write things down.

The newer textbooks have good information and it's quite modern. But it's such involved language. It's difficult for them to grasp facts without someone spoon-feeding them what the text is actually saying.

In their own culture, our students have never been asked for their opinion in their lives. So this is something strange for them. In their previous schooling and family, they're kept quite humble. Some of them who've been around us for a while start having more confidence in their own brain.

They are embarrassed by being singled out by the teacher. But older students, especially those who are outgoing, are more able to bridge the cultural gap and would probably gain from a

one-to-one teacher-student relationship. Absorbing knowledge fits more in with their traditional way of learning.

But I like getting close to students to see if that knowledge is actually getting into their heads. I like to have a goal for what I want the student to learn in class and then zero in on the goal by varied methods. I like to use creative ways of learning that make the student more involved. My thoughts on teaching were often swallowed, not because they didn't work, but because I didn't have time to do it the way I like. So I was unhappy with myself as a teacher because I didn't have the time to teach Indonesians in the way that was true to my philosophy of teaching.

Accommodating to Different Expectations of Indonesian Students

I lecture like I do here in the States. But sometimes it doesn't work. I find out in the tests that they haven't applied even what they know. In that culture, they can't take notes and absorb them. They're so busy writing, they don't have the main points. So I have to figure out ways to get the point across so they won't be so tied to their notes. I have not arrived yet on how to reach them.

I've seen good national pastors or lay preachers get their point across with a beautiful story that knocks it home. Sometimes I think of using their methods instead of my own Western methods. When I have time to think it through, I do try this. But usually I'm so busy I can barely grab some information and run to class with it.

Every day in class I really hammer away about the need to review their notes. I give quizzes but I don't berate them because they don't like to be embarrassed. It's important for them to take a more active part in their learning. But I couldn't get them to share during the break. If I included sharing, it would have to be fairly structured like the last 10 minutes of each class period for groups to tell the things they've learned. That sounds like I'm being authoritarian in this, but I'd do it this way because I understand where they are and that this is unusual for them. This might solve the problem of fitting the knowledge into their own thinking framework before it gets cold. It would also cause them to think about how they feel about the knowledge.

They have a tremendous lack of respect for their own thoughts on a subject. I've had to gradually show them that I did respect their thinking by asking for their thoughts. There hasn't been enough time for me to plan to do this much. But in the ward setting, I can encourage more discovery and creative thinking. One day we ran out of adhesive for sticking a bag to a colostomy. I asked the students to find something

in their setting which could be used as an adhesive. They jumped to the occasion and went out into the jungle and got various things. It was trial and error working together. But they came up with something useful from their setting. This might account for the mutual respect we have for one another.

It seems that learning is a group effort. There might be more input from peer contributions than we realize. Once one of them has gotten the idea of what we mean, then he can translate it so that the rest of them can pick it up. There's a lot of this trading outside the classroom. It's not an activity for the classroom in their eyes. They would be just trying to please me if we did it in the classroom. If it's important information, they'll share it naturally outside the classroom. Structuring it in the classroom would be strange and new. I'd leave it for the upper level students.

My main job is to make sure that the knowledge I am trying to get across is perceived as important knowledge. To achieve this, I need to spend more time in preparation. I do a lot of talking to people to see what problems should be presented to students. It's a constant struggle to get theory and practice together. I've achieved this in a course I call "ward class." Here we discuss nursing care for a specific patient. I stress that the patient must be treated as a whole.

Indonesian students are born actors and love humor. I learned that when I first arrived in the country from seeing a Sumatran man teaching. So I try to use a lot of role playing and act out situations myself. They enjoy this. But I need time to prepare so I can involve them.

Some transformations are very necessary in the students. For example, one nurse would never call the doctor in a crisis if he knew the doctor was exhausted. The Indonesian ethics teacher told us it was the Muslim way to allow patients to endure pain because it helped them religiously somehow. But that's not our philosophy. We teach the student to snap to it and do everything in his power to alleviate suffering. He has to learn that this is more important than pleasing authorities.

Changes in the Teacher's Expectations

My first experience in Indonesia gave me a tremendous advantage in getting a grasp of how Indonesians looked at things and what they felt was needful to learn. When I arrived I was made housemother for a girls' dormitory. There were no other missionaries around, so the Sumatran man in charge of

the boys' dorm, became like a brother to me. He taught Bible and got the point across beautifully with a lot of humor. Language-wise, this year was murder. But I wouldn't have the understanding I have today if I hadn't been through this experience.

I've had dilemmas as to how far I should escape from the traditional Indonesian respect relation between student and teacher. Indonesian teachers put their students on a low level. Students respect teachers greatly and stand when teachers enter a classroom.

Before Indonesian teachers arrived on our staff, we had been trying to put over US ways, a really informal classroom setting with students almost on the same level as teachers. But the Indonesian teachers complained that the students didn't know respect. So we had to temper the informal classroom and bring it back to a midline. That was quite an eye opener for me. It wasn't that I didn't want the students to respect me. I wanted to show them christian love and humility. But I followed the Indonesian teachers so the transition between their former ways to our school wouldn't be too harsh. They can learn to respect their teacher as they did in earlier times. But they also learn mutual respect when they know I value their ideas too.

In my changes I don't always know where I'm going. It's a matter of observing how I affect the students and modifying what I'm doing by how they respond to me. One thing I've realized is that students' progress a lot more quickly than we give them credit for. We must not expect a student to respond like a US student in a crisis. We'd be disappointed then. But if we focus on where that student is and remember where he has come from, then our expectations are more realistic and we're not too hard on him. In a real crisis I may lose my cool. But the longer I'm there, the more I'm able to realize the capabilities of the students and be more generous.

It hurts me to see a student in pain because he has not met my expectations. I like to encourage people and not see them squirm. So when I see a student feeling badly because he hasn't met all our expectations, I try to step back and see if our expectations have been too high. Then I get a better idea of how they think and how their minds work. Then I'm not as hard on them as I probably was before. It's been a gradual process of forming more realistic expectations.

There are some things that are just plain Western, and we may as well drop them from hospital training. But it's hard to know what is Western and what is needful for patient care to teach the students. I had hoped to do a course in cross-cultural nursing this furlough, but I wasn't well enough. That course would have helped me to work out what was cultural and what was Western.

Effects on Teaching on Indonesian Students

I would hope that the students see a Christian in action and that my concern for patients would become their concern. I hope this will help them to overcome some of the cultural things, like letting a patient suffer. As they become more Christlike, they gradually pick up that they must help all people, whether rich or poor.

We have achieved an amazing amount of nursing knowledge in our students, and they feel quite responsible in nursing situations. It's almost miraculous when you think how they can function as compared to how they acted before. Part of this is that we expect them to and give them responsibility early. We're forced to do this because there is no other way to meet the health needs of the people around us.

It's a usual thing in the culture to give a person of the age and understanding of our students that kind of respect. One of our medical students, who is training in the city, came back and was dumbfounded to see what involved things these little Dyaks were doing in our operating room. He said that in other situations not even doctors get to do these things. And some of these kids come to us with sixth grade education. Maybe our respect for them is paying off. Sometimes I think we overdo it.

When they first arrive they wander around quite lost, but don't hurt anything because we teach them not to do anything before they're checked by their supervisor. After they've been around for a while, they gain more confidence. At first they have no respect for their own ideas. They feel they have nothing to offer. But gradually they realize that we respect their brains.

In some ways we want to change them so drastically. In other things we want them to contribute from their own background, because it's so much richer than ours for that situation. So they get confused as to what is of value in their backgrounds and what isn't of value.

We have tried to reach towards the people and their culture in our hospital setting. A lot of things we do are quite primitive -- the family cooks for the patient, and we leave them in their own clothes. We don't throw them into hospital clothing and strip them of everything that gives them identity. Some authorities from Dutch hospitals look down their noses at us. Then a lot of people come from the city for our nursing care because of our good results. The city people think our hospital care is backwoods. The Dyak people just want to get better and appreciate the setting because it is more similar to their village setting. The students are confused about who they should be trying to please with their patient care.

After students have had a lot of experience with us, they start to take more responsibility for their learning. They eat up any new textbook that comes along. But at first the students expect the teacher to spoon-feed them.

Modifications in Future Teaching

I would like to allow myself a more reasonable workload so I could prepare better. Sometimes I've jumped too soon to crises - quicker than other missionaries. I'm going to jump slower in the future. Then I would have more time to think and define what I wanted students to learn and figure out ways in keeping with their culture, that I could help the students get where I wanted them to be. I want to show the students how they can integrate what they know with what they are learning now. Then they would feel they had something to offer. They feel that somewhat now, but it would be nice if it wasn't quite so foreign. Something like that course in cross-cultural nursing would have helped me get it all together and be a better teacher.

We need to develop better work attitudes in nurses and students. They need to be willing to go beyond what is just required. But there's no incentive for them to do anything but the ordinary. They all get the same amount of money, whether they're rotten workers or good. A nurse who strives to outstanding work should get at least some recognition or monetary reward. I've read that in some cultures monetary rewards are no incentives at all. I don't know how it is in Indonesia. They like the money, but it's hard for them to realize that they don't automatically get more if their buddy does. They like to progress in groups rather than as individuals. We'd be bucking culture if we gave incentives. But it's needful to get nurses who really try to be good nurses.

Sometimes we've been awfully Western and idealistic in the things we do that are not in keeping with what is possible in this country. I slaved my head off trying to set up a premature baby procedure and teach everybody how to care for premi babies much like we do in the States. We had an incubator, isolation, highly specialized feeding, sterility just like USA. Those kids (students) pretty much learned it and did a good job. But one mother just let her child starve after she got it home after two to three months. She couldn't feature that child as her own because she'd been isolated from it. It wasn't hers in her heart. We even got that mother to express her milk and give it to the baby right in the incubator. But she had to go home to look after other children.

I stopped in Bangladesh to see a mission hospital not unlike ours. They don't do anything unusual for premi babies. No isolation; if it's strong enough, it survives. We'll have to discuss incubators when I go back. I hate to let them completely go because to me it seems like progress to have gotten to that level of nursing care with our nurses. So I don't think we should overthrow it. We shouldn't do anything hastily, but think about it for a while.

A characteristic of a primitive culture is that they don't like change. So if you try all these wild things, throwing out methods and none of the new ones work, you've completely confused these poor people and you've backed many steps from progress. You've got to think a long time before you introduce change and then modify it to see if it fits their thinking. The main thing is to talk it over with them.

APPENDIX E2

RESPONDENT: JOHN GROSS

This respondent taught for three years at a Korean Christian college, where he introduced an agricultural program. Since 1974 he has worked in the Chad, where he has established a cooperative to assist local farmers.

We began the cooperative in 1974 as a program of the Evangelical Church of Chad. Interest in the cooperative is so high that we don't have nearly enough resources to handle the farmers who would like to participate. Our goal is to assist Christians in their economic and nutritional troubles. One of the first things we noticed was how dependent the farmers are on a very limited grain market. Because of their pressing need for cash to pay workers and buy necessities, farmers have to sell their grain immediately at harvest. Grain merchants take advantage of the low prices and buy up large quantities to store and resell later at much higher prices. Later the farmer does not have enough rice to feed his family or for next year's planting. Then he must buy grain, perhaps even his own, at the higher prices. The problem has been especially severe in recent years because of the long drought south of the Sahara. The farmers' income has plunged so they are caught in a bind.

We began to think that a grain cooperative could alleviate part of the problem. The cooperative buys grain from its members immediately after harvest, stores the rice and resells it at a later date. The profits, minus costs, are returned to the farmer. This gives him a greater income and also cash in hand at two different times of the year. Once the grain is resold, the original capital is put to work again in the cooperative, buying lumber to fix oxcarts, giving loans for new oxen, buying hand tools in bulk and other projects suggested by the people.

Perceptions of Nine PicturesPicture 1

Answer: Probably not.

The artificial mechanics hit me stronger at first than the appropriateness of the overall results. People could just go through the routine. They might find some new points useful for the future, but I don't think learning would be as strong as when they had to choose their own subject and write down 20 points. It may enhance the learning in the class because the feedback helps the teacher to teach what is relevant for the class. But I question whether these people are actually learning something at the minute of writing down these 20 points. Here they are all writing about the same subject, and coming up with the same number of things. Obviously they are going to please the teacher to get the most credit. But it is doubtful whether these are so pertinent and move the person to think about the subject.

Picture 2

Answer: Yes.

To me there is more learning taking place here than in No.1. Here they are talking about the same subject, but there is a little bit of freedom for the learner to discuss the areas that motivate him. In discussions his ideas are either confirmed or rejected. He may have to go to someone else and question why the other person saw it so differently. It leads to more immediate learning. The relaxed atmosphere is very important, because if a person is under stress to perform and compete, his learning is affected. He may go along with a group but deep down he may have mental reservations. In an intense situation, the teacher's questions put him on the spot. The most important part here is the students' interest in the subject and motivation to find the answer. Of course, the teacher is still looking over them. But this does not matter if they are intensely interested in the subject matter, and are not mechanically following the teacher's directions.

Picture 3

Answer: Yes.

This is very closely related to No.2. It is even higher because here they are intensely interested in getting an answer to questions that concern them. But they are going through a broader range of the material, not just a reading assignment.

The most important thing is for the students' interest to be captured. For example, a fellow talked to the Chadians about planting lemon trees. The people sat there, took it in and had the papers in front of them. But I wonder if they were really concerned. The possibility of their ever having a seedling was not very great. Did they then ever see the importance of planting them? If they had seen lemon trees and wanted to have some, they would have listened because they were motivated. If somebody comes with something remote and not related to that environment, I wonder how much the people are going to retain. Learning is retention. I think it is important for the students to see the immediate effects of the learning.

Picture 4

Answer: Some are, some aren't.

Somebody probably raised the question here about something that was not too clear. Possibly it is not clear to more than one. So the teacher goes back to this page. But not all of them have that problem. The ones who understand the question may be relaxing at that time and not learning. For those who brought up the question, learning may be taking place. I am not against formal classrooms, but his question just hit me that way. Some don't understand, others do.

Picture 5

Answer: Yes.

Picture 5 is related to Picture 2. The confirming or contradicting of your idea is real learning. The intensity of the process is very good. Personal freedom is very important to me. The students must want to discuss, not be forced to.

Picture 6

Answer: Probably are.

The only reservation I have is that the two severe looking people in the back of the group seem to be not participating but evaluating the discussion. If a subject is imposed upon the group and they are told to discuss it, there may be learning taking place as they share different ideas. But it comes back to motivation. I am happier if the topic arises out of a group. This relates to the problems of the missionary. The people will listen to him and even agree with him. As in the situation with the lemon trees, the people sat there with the papers in their hands, and listened all the way through, but it was not related to their needs.

Picture 7

Answer: Yes.

This seems very close to No.5. He singled out Fred, because he knows Fred is interested in this particular point, and is looking for help. No.5 is a bit weaker because they shared only two points. They look quite intent. There are lots of possibilities. There is a relationship here, and there is also someone with some knowledge to impart.

Picture 8

Answer: Yes.

It is similar to No.1, but there is a little more freedom here. They are formulating what they want to get out of the subject. The subject is so broad that they can branch out and discuss what interests them. Freedom is very important to me, because it influences relationships and motivation. If I am limited, my thoughts are going to be narrowed to a particular viewpoint. But if I can fix the subject, I am going to do a lot more research because I want to learn about this particular thing. This is how freedom and motivation are tied together.

The biggest obstacle to working with the Chadians is motivation. When the need comes up from the people, like mending oxcarts, it is a matter of their concern, something they really want to do. If they could not see the advantage of having the carts repaired, then we would be up against a deadend in introducing such a program. But when they see the advantage for a couple of people, they see what it can do for them. That is learning. I want to move in that direction, and there are positive not negative results. It was nothing to start a program about something they wanted and could see its economic benefit. This is very important when working in another culture because I might not understand what their need is. I did not see the need for hand sickles as great as they did. They recommended buying 200. I was afraid that they were expressing a great need and just putting a number on it. So I bought 100 first, but they went in four days. In two weeks 250 were gone.

Picture 9

Answer: Some are, some aren't.

Here I was tempted to go down to "No." Retaining something for a week is different from putting it into action for the next section of life. That's real learning. Memorization is not learning to me. Relevance is then secondary. The student learns it because he needs to know it. For some they may be

the very thing that they consider to be important. I would be surprised if anyone marked that too high. It kills motivation, but somebody may learn a point or two. It sounds like learning under a threat. When I think of "important," I think of how it fits my need and how it is relevant to me. I'm not just learning it for the class. In this case I may not learn even though the teacher mentions examinations.

Sources of Expectations about Teaching

I have to draw on a lot of different aspects. It is not something you can read and apply it. The method is confirmed by the need of it. This is confirmation through experience, rather than merely trial and error. When I was in high school, I gave myself to the Lord to serve Him on the mission field in agriculture. The teaching concept then and when I was an agriculture teacher was learning by doing, with a U shape of desks in the classroom. When we studied something, e.g., dairy cattle judging, we would go out to a barn and judge some cattle. This proved in my mind that doing confirmed the application of learning. Book learning may get something in your memory, but unless you see the importance of it, you don't identify with it and do it.

This teaching experience was a tremendous help, especially in the country of Chad, where you're working with more mature people who haven't been in a classroom situation. There has to be learning for people to change themselves. The other way is under brute force. In a university project on introducing change through using agriculture, I studied the effects on social life. Tracing village structure and communication lines helped me to be more sensitive to how people change.

People have to see that there is an advantage in their learning. This can be financial motivation, a desire to eliminate drudgery or to improve health. To achieve motivation, the learning has to be relevant to them. So many expensive demonstration farms collapse and the people don't see results come from them. Cattle are kept on cement or perhaps are given feeds that the people don't use. But the people can't buy the cement, so immediately they cut off any further learning because they are not motivated. These things don't identify with their problems.

I use no classroom situation in Chad. Here I work through the advisory committee. My goal is that these people will learn how to organize the cooperative so it will continue after we withdraw. The problems of the people make up our textbook, and they know the factors which might solve the problem. In this case, the committee members learn by contemplating, listening, jotting down the things they think are important. We discuss actual, not theoretical, problems.

They draw the conclusions, then easier and immediate learning takes place. People just don't store up new ideas to use perhaps later.

Our Bible Institute in Chad is for training church leaders. There is a 10th grade French entrance level. There was some talk of having agriculture in the program. But I preferred to work with the people outside the school in the villages. The training of the leaders through the Bible Institute was through a very deep scholarly approach, and they would not have time for all the field work. These students are trying to achieve something educationally. The people in Chad want to escape from their local village, and these bible school students are not going to be ultimately supporting themselves with agriculture.

These leaders must learn to research for themselves. Farming will only take them away from the learning through the textbooks in the classroom. I don't see these processes as necessarily opposite, but it is a matter of priorities. At this particular time in the Chad, what agriculture can we use in the classroom? We can't teach them the use of fertilizers because they don't have them available. The most valuable use of my time now is not tying myself to these students but to get out with the community and make it applicable. My idea was misunderstood quite a bit. It seemed that I was against the school. I have not overcome this problem yet.

Each of us has different ways of reaching people. Some use Bible teaching, some preach, and some use consultation. I feel that we can use agriculture as a means of stimulating people's interest and as an opportunity for witness. In the deeper part of our advisory committee work together, we also have a time of Bible study and prayer.

With agriculture, people immediately think of a social gospel,¹ and any potential for outreach through agriculture is lost. Some of our first missionaries who were strong Bible teachers put little value of what I am doing. Somebody said from the field council, "Let us not forget that we must tie the spiritual aspect to this." So many new loads have been dumped on our heads: colportage work, literature distribution, bookkeeping.

How do agriculture and spiritual teaching go together? These service projects are the biggest means of outreach for the church. We help somebody with a particular need. This takes away a lot of the barriers between the church and the individual outside the church. One fellow, who had never been to church, was so satisfied and happy with these agricultural things available to him that he said, "I just might go by the mission one day and see what this is all about." So even though we do not know what comes of it, we will never reach

this fellow within the church. It is true that in agriculture we are also helping in their spiritual life. I don't see why one is less spiritual than the other. 1 John 3:17 asks us - how can we shut up our bowels of compassion for someone who is in need? Christ showed this compassion. The need for our agriculture program came from the mission but many missionaries wonder if we are doing missionary work. It's not strict evangelism, but we're directly affecting the church outreach, tithing, and the Christians in their livelihood.

A Dr. Moomaw's book on problems to avoid in agriculture on the mission field confirmed in my mind that you had to work very closely with the people or waste a lot of time. A book on culture and change by Dorothy Lee showed me the importance of totally identifying in the culture. How can missionaries begin to teach until you have a starting point that the people can identify with? This is why I work with the local advisory committee. The people in the community and the church districts propose the projects. Then we reflect on these things together and thus we have eliminated areas for potential failure.

A professor at my university said that the success of an economic decision is in direct proportion to the number of factors that you take into consideration. So, for example, we must consider what tools these people are going to be working with, and start from that point. The individual's input is a very strong factor. I think this should be important in all phases of teaching, even in the classroom.

So my ideas have not really come from a class. My reading and university studies have been confirmed by experience in classrooms, or on projects when we work together. Vocational type agriculture and industrial arts have used this approach for several years. For the cooperative, I drew on some of the ideas of the farm bureau when the farmers cooperated together to get electricity. I realized that I could not go to a select group of Chadians and set something up for them. It is good to involve as many people as possible and to use many different ways.

Students' Perceptions of Nine Pictures

The most important part of teaching involves change. These guys in Chad have almost an attitude of defeatism. They feel nothing gets done to help them, so when they see a possibility of our working together to bring in things that they normally would not have, then they begin to realize the value of cooperation. This is learning, that is teaching. I feel very strong about this. I would even go as far as to say we can see quicker learning take place in a non-formal situation. They may reject what we are doing. They may come

up with a better way of doing it, which is good, too.

I'm a bit fuzzy about non-formal education. But we are doing non-formal education with these committees going out into the villages. This is also how we repair ox carts. People learn from the joint effort and the mutual benefit. One guy begged us to buy his grain at harvest so he could have the money right away to repair his ox cart. Later he came with two chickens as a gift in appreciation for getting immediate cash. I offered him \$15 for the chickens. He was amazed to discover this money was the profit on the later resale of his grain. When we say learning takes place that way, believe me it does.

Picture 1

Answer: Some are, some aren't.

I would like to use this instrument with bible school students because I feel there would be a more positive attitude to the classroom after their training than before it. They would identify their learning as occurring in the classroom. Their thinking would be altered through the classroom experience. Yet for the Chadian, unused to the classroom, formal training would be very artificial and not identified with learning. Sitting in rows of chairs, having to respond to something that isn't too concrete, forming questions that are not reinforced by others would not lead to important learning.

Picture 2

Answer: Probably are.

This is a tough one. There would be learning if we eliminate tribalism. When they share, they prefer to do it with their own tribe. Other tribes might think they'll never change their mind and their thoughts don't count anyhow. In the church we still run into it, sad enough. So if there were different peoples together, I wonder how much learning would take place and whether they would consider it important.

As in No.3, a discussion which gives them a chance to talk is in keeping with all their village learning. From that standpoint, I think they would learn much more by sharing with someone than if they would just put down the answers to questions based on what they've read. I would be interested to hear what others say. I have only been in Chad for a few years and I'm not sure I understand well what Chadians think. Maybe others have found it to be completely different.

Picture 3

Answer: Yes.

If Chadians were given a similar situation, they would consider this important as it gives them a chance to voice their opinion and share with everyone else. Their thinking would either be reinforced or cut down by the other person. If there are enough others who think differently, they would change their thoughts. Just accepting someone else's talk doesn't indicate learning. Remember that example of the fellow trying to introduce the lemon trees. In this picture they are able to express their views and it might change the other person or themselves. Even if they reject ideas, they've learned much more than when someone is telling them to learn because it's on a test.

Picture 4

Answer: Some are, some aren't.

It has a lot to do with people's interest in what the teacher is talking about. When things are explained in that way, it helps them better understand. The teacher is trying to cover the problem from a different aspect. It shows that this person is more interested in me as an individual than in just presenting it. This is important to the Chadian.

Moving so much step by step is a slower way of learning. When you're trying to change traditional ways of doing things, there's a more ready acceptance through sharing than by allowing no feedback. It might be possible to have more lecture methods later on. But when you get into a classroom, you are dealing only with the theoretical aspect. The methods we're using are better for the church's witness. When you're working with curious people, you have the time to share. But if you take these people away from their home and into a classroom situation, I don't think the people would identify with it.

Picture 5

Answer: Yes.

People get together automatically in little groups and after a church session talk over important matters. A Chadian put it this way: "When I was in France, I saw that the Christians prayed about problems together. But in Chad the most forceful person influences the decision." Force is used in small groups, by talking strongly and convincing people to get excited about your opinions. In this way you gather power and you win. Then more people are changed and convinced.

Picture 6

Answer: Some are, some aren't.

There is a direct relationship between Pictures 2 and 6. The teacher wants the student to reinforce his learning by sharing it with somebody else, and having it contradicted or confirmed. This is a kind of a rigid situation put up by the teacher. Often things are done because we tell them to do it like this. They disagree 100%, but they do it that way. They have been told to share. It has not arisen spontaneously. As in No.2, the learning is pretty well directed into a channel that the teacher is looking for. Some may move in that direction but they may not really see the reason in sharing answers. It is not a matter of whether they enjoy it or not. But this is our method of forming concepts.

Picture 7

Answer: Yes.

It's very direct with one person. This is how their learning has taken place over many years. In the church we feel we have achieved more by this type of interaction than through a group meeting. It is better to convince one man of the need and let him in turn convince another, rather than deal with 12 church leaders at once. I suggested to a pastor that he form a committee to organize the distributing of books which had formerly been locked up on the mission station. But he chose to work through the student president of the bible school. This student in turn delegated the responsibility to selected students and the distribution greatly increased through selling books in the market place. I believe that if I had tried to work through a meeting of all 12 church leaders, and suggested a method, there would have been no success.

Picture 8

Answer: Yes.

I consider this one higher than the situation in No.1, as here they feel very strongly about it. They have already had an opinion which would be brought up before the whole group. So they would be very interested in the outcome of the discussion of their question. Opinions are quite important for the Chadian, especially if they can be victors and convince someone else that their ideas are the important things.

Picture 9

Answer: No.

For the Chadians in the church who have been in a school, it would not be hard. But the average person in the village wouldn't go for that. There's one person who is pushing his idea. If they were sharing or arguing in the circle, they may be able to take it. But here is one guy who is not even close to them telling them to learn it. The village people would react against the dominance of one person. It's always been the outside influence with somebody else telling them what they should or shouldn't do. Whether they agree or disagree, they have to do it, like working on the roads, so they would be quite negative about what learning is taking place here.

Church leaders educated in France look at things differently. There is a problem of position. They were taught by the missionaries and so teach this way. They use the lecture type method, not the village type. There is not too much opportunity for feedback.

Differences in Expectations of Teacher and Students

Chadians prefer learning situations where they are sharing with someone and drawing conclusions from that. They do learn by sitting around together discussing things. Listening motivates them or at least plugs them in. The Chadians wouldn't identify with making concrete points on paper. For myself, I can see the value of it having taught and used this system. I think it is too linked to the classroom for the Chadian. Those in the leadership of the church, who have gone through school overseas, would know the teacher is aiming at something. Others would find it is a total waste of time. It is an irrelevant exercise as they would not know how to rate it to what they are supposed to be learning.

I value instant learning where you immediately confirm or reject your answers and check what others have. The Chadians would not be able to get the point of answering questions on assigned reading. They have stories but they do not make up questions on the story. They have never done this so they would be slow to learn from this type of activity. In the agriculture program we get this interaction between the teacher and the students, talking back and forth. But in the classroom situation, they are interacting with the material and not with the teacher.

I am motivated to wonder more about something confusing, but not to the point of frustration. I discuss this with others, so I give up. Chadians too meet together and discuss problems in the church. When we get together, whoever has

the most force can uncloud the thing and win them over. But in finding answers to problems, I would turn to a book to get the answer, but the Chadian would turn to a person. But, of course, it depends on the person and the book. We have these sorts of resources available, but a Chadian's first resort would be to go to people. Both the Chadians and I feel that the problem being dealt with must be relevant. But when the teacher deals with a certain problem area with a group of people, only some would identify with it. Some may be daydreaming because it is not relevant.

Sharing in small groups or one-to-one fits in with the culture. Three or four pastors go to another pastor's house to discuss our church problems. Two hours later they would leave, then this pastor will go to his neighbor. So both Chadians and I think important learning occurs by sharing, but we both prefer this to arise spontaneously rather than be directed into a channel preferred by some authority.

Both Chadians and I prefer learning situations because they are more personal and less rigid. Thinking about our own concerns is preferable to doing it because the teacher commanded. I am beginning to learn a few things from these pictures myself. In a primitive culture people's learning centers on themselves. The things that they learn have to be important for their existence. We have never to really think about existing. The focus in our learning is away from self and more on the teacher, who is not close to you. To the Chadian, the teacher is set apart because he already knows these things and they can't identify with him. They are only working towards that.

I am used to exams and being told to jot things down. I know this is something that I have to respond to. So the test is enough motivation for me. But the Chadians have been given orders when they had colonialism. So this may sour them a bit, and they might say, "If you are going to force me, I just may not do it."

Accommodating to Different Expectations of Chadian Students

Most accommodations have been through small group situations. In the agriculture program, we work together to get the feeling of what the needs are. If we approach it through a large group, often things can be misunderstood, and easily rejected because people do not understand the purpose well.

But it is very hard to categorize methods. For example, in one area I used a change agent approach in silage improvement. I tried it myself in the yard and a few curious passers-by wondered what I was doing. One fellow was very interested.

I agreed to help him if he paid for the labor. I thought we had it made because he was a leader and would get more people interested. Well, he did not keep the air out of the silage, so the silage was spoiled. So my change agent was the wrong agent in that case.

There is no one system that works in all the cases. I found that in agriculture it is very important to get out and get the people to learn by doing, either by using a change agent or in a group project where they learn together. In some cases a demonstration setup may work. It's hard to tell.

With the cooperative it seems that the more people involved the better. Both the people who set the cooperative up and the people who participate learn. I can see no reason why the cooperative should not continue without me if the capital is treated carefully. There are cultural ways of working together, e.g. three families will work together in thrashing. They can see the benefit in group effort in what we do. It does not take much convincing for these people to see the advantage of buying many grain bags cheaply.

Transferring more responsibility from the mission to the national church is going to be a far greater struggle if the missionary says, "You are unable to lead until we get enough of you with my standard of education. Until then you are not really at a level where you can undertake this church program on your own. You are going to mess it up." Then we are going to run into some serious problems in this whole idea of missions and change. It runs into a class war rather than a takeover by an educational process. You must have the involvement of the two groups working together. Perhaps we have gotten ourselves involved with titles and wrapped up with the importance of education here at home, and this has influenced our thinking.

Changes in The Teacher's Expectations

We don't like to look at our failures. But in Korea I learned from a failure that there is a need to make things relevant. I wasn't sure of the background of the high school students, and introduced brush control with weed spray. At the time I wondered how relevant it was to talk about something foreign which they can't get. I learned that we should start with the resources they have. This idea has been reinforced with students in the classroom and worked with groups outside the classroom. For the introduction of change, it is more feasible to work where the problem exists, and with a procedure acceptable to them rather than introduce a new procedure.

In agriculture, things are tied with culture. People accept things from their parents, and it is passed down in their society. The older people are slow to change. Younger people are more open to change, but they are not the ones who effectually change the community in which we are involved.

In Chad we want to do something effective with immediate results. In the college situation in Korea we were more concerned with "down-the-roadism." I haven't abandoned this philosophy. But in Chad these people only live from day to day. I found the best use of our time is to make changes in the agricultural community now. This should be done quickly because the people are already in the situation where they can't take care of themselves. It was different in Korea because they were producing food and had the possibilities of making large changes. In Chad none of these things are available for making change.

I follow the same principle in preaching, whether in the market place or church. I use a Scripture that deals with a particular problem, e.g. how we can have release from the spirits. That is why I say that preaching is teaching. We must be careful to apply the message to the real needs of the people. For example, one foreigner in Chad saw a real need for pneumatic tires on oxcarts. He showed them how much easier oxcarts would go on bearings, and used parts from an old pickup. But if you consider the number of old pickups that are available to these people, and the number of people who would like to have a cart like this, immediately you are defeated. I think we miss the boat sometimes between our ideas and their feasibility.

Effects on Teaching of Chadian Students

For the grain marketing, we were able to buy the bags in a great quantity for half the price. The people got two incomes for their grain - one through selling it to the cooperative, and a second income when we later sold it. Once we completed the whole cycle of storing and selling grain, the people saw the advantage of several working together.

One of the recognized leaders came to me with a proposal for buying a tractor. He had 15 who would give \$100 each. They were going to move around from farm to farm. This is before I ever mentioned any ideas about machinery hire. We discussed it and agreed that it was not possible because parts weren't available and customs rates were too high. I saw their need and I thought this idea of working it out together was great. But if it did not work out, too many people would be upset. I explained that if they put out

that much money they had to make sure it was going to work. I would like to think that suggestion came from the cooperative idea. It is their project, yet the missionary was involved in it and making it go. They are the ones who formulate ideas that are applicable to their situation. I think that this cooperation is going to be important in the church too.

As these people have more responsibility and direct involvement in the project, the more responsibility they can undertake. How can we suddenly turn over to them the mission's responsibilities? It can't be done that way. But we must put more and more responsibility on these people and let them be in charge of setting up the policy and formulate a workable plan. We can't really measure the effect of the cooperative at this point.

They haven't continued while I was on furlough because the program is new and if we make a mistake with the government, it could seriously handicap the whole thing. The other point is that sometimes a foreigner here is an advantage. The government might look on it more favorably on our request. The committee agreed with this.

Modifications in Future Teaching

In some way we want to better understand what we are doing by working with a small group. It just takes time to communicate and get enough of the people to understand what the program is. We have met on several evenings for a couple of hours and set up the objectives. They are the ones that understand who can explain the process to those in the community who want to participate. It is slow but we are reaching the whole community by word of mouth. Misunderstanding can creep in because not everybody knows what the program is at this point. That is an area we would like to change. It will just take some time. We are just dropping a stone in the pond, so to speak. These little waves have not spread out far enough, but we are not planning any mass media blitz or anything like that.

The grain marketing is the biggest and most important project for the people. But the people appreciate the ox loans and buying tools at decent prices. Repairing their oxcarts is also helpful.

In the future we hope to introduce a machinery hire or custom work plan, paying by the hour or acre for the use of a machine to thresh the grain. Those are the major areas we have been in. But we are concerned about little things like even grease for their oxcarts, which costs a lot because they have to get a big quantity. If we buy up a big amount

and put it in little plastic bags and sell it in a quantity they can afford, they are very happy.

Footnote

1. Social gospel refers to emphasis on humanitarian activities over evangelistic.

APPENDIX E3

RESPONDENT: CARL BEACH

This respondent went to South Africa in 1954 and has been involved in village church supervision, business management for a Christian magazine, and both residential and extension theological education. More recently he has assumed responsibility for the mission's administration in two large regions.

Presumably all our teaching is done with the guidance and power of the Holy Spirit, which you don't have available in other realms of teaching. The Holy Spirit helps both the teacher and the student to understand. Ultimately the Holy Spirit is the teacher in Bible teaching. You ask God for wisdom and guidance and to make these people receptive through the Holy Spirit's working in them. But this doesn't lessen our responsibility to work out methods of teaching. We need to be the best and most effective for God in all of our service. I found out these better ways of teaching through my own process of learning by being alert to the effectiveness of my teaching and being willing to change. This is not against any principle of God. It pleases God when we impart His Word. So if we can do it in a better way, so much the better.

Perceptions of Nine Pictures

Picture 1

Answer: Probably not.

They're not getting any instruction from anyone. They're just using their own internal processes to list things they already know. It could be impressing things upon their own minds, but there is very little learning. When they're finished, they would be just about where they started because they are only writing down what they know.

Picture 2

Answer: Some are, some aren't.

This means they should read the assignment. It depends on how diligent they are and what sort of class they're with. Even if they were in a university lecture, they may not be necessarily learning. Just because they're in something does not mean they're learning something important. He isn't giving them a test. These are just some notes they've taken during their reading.

Picture 3

Answer: Probably are.

Well, they're certainly showing their interest. If it wasn't important, they wouldn't be doing it. I'm not very talkative. I have never learned this way, and it has never been done to me. It has only happened spontaneously. From my experience at missionary conferences, I do think I have learned important things by comparing notes in this way. There's a possibility for an individual to understand what has been said by discussing it with someone else. I don't think I would suggest that it be structured.

Picture 4

Answer: Probably not.

It looks pretty dull. If the students were genuinely interested, they could probably learn. But that's not very good learning to follow the textbook with the teacher standing up there in front of you. It's very easy to turn off your mind in that kind of situation. If they can better understand what he's getting at by looking at their book, what kind of a teacher is he? I wouldn't approve of that method of teaching. There's no discussion. It would be better if a student had read the material beforehand. Just going into it cold would not have any value. It could be handled in a live way. Just reading from the book would turn me off.

Picture 5

Answer: Some are, some aren't.

I would say here that it depends on who you're talking to and whether they can provide the information you need. The fact that they are doing it straight after the class would help to impress it upon their minds.

When I am attending a workshop, I share ideas with a variety of people from different mission fields. I find this very helpful. There's a danger of getting only one point of view from the pulpit, and you have such a body of experience sitting in the group. It's a pity not to draw on this and to compare ideas. I have learned lots of things like this, but it has been on my own initiative. It would be difficult and a bit artificial to structure.

Picture 6

Answer: Probably are.

Yes, I think that's a good way to learn something. But again it depends on what the question is and on how knowledgeable any of them are. But if they have opportunity to express themselves, they would be learning. You don't tell me who these people are and how much knowledge they have on the subject. That type of situation does have possibilities, assuming that there is a leader of the group to keep everything in order and not let them get off the track.

Picture 7

Answer: Probably are.

I find the whole concept of these questions amusing. Perhaps I don't understand the reasoning behind it. I'm old fashioned. If the teacher is using one-to-one relationship, he must be giving important instruction. If there is a mutual confidence between the student and the teacher, the student is likely to really open up, where he wouldn't in a group. You can get deeper into a subject that way. To me the teacher would naturally be in control of the situation. He would have the respect of the students, and he would guide the discussion. But the value is in allowing the pupil to open up, while the teacher keeps control of it.

Picture 8

Answer: Probably not.

The important learning wouldn't take place here, but in the class period to follow. This is preparation for learning. No amount of time to do this is mentioned. But surely the class is not just for taking things off the top of their heads to talk about. I feel these lists shouldn't determine what happens in the class. Do you have classes that have no basis? So you just say, "O.K. We're going to have a discussion here so you just write down things you want to talk about." The only possibility of learning would occur if the

instructor or teacher is really on the ball on his subject. He could then make it work.

Picture 9

Answer: Probably not.

It seems to me that if a teacher says that sort of thing, then important learning is probably not taking place. If I'm learning something, it's something that I want to learn. Then it's important. I usually take notes whether there's an exam or not.

Sources of Expectations About Teaching

I just love to hear a gifted African Bible teacher. The lessons they get out of the Scriptures are fantastic. They have contributed greatly to my own ministry. I'm sure I have changed because of that. I can't say in what way. We are conditioned to interpretations of Scripture and here someone comes along with a completely new interpretation and opens up whole wider vistas. Because of this ability of African pastors, I think the missionaries should be less authoritarian about what the Scriptures say.

We had an experienced missionary who was more Zulu than he was a Swede. He remarked about my reference books, "I have long since given up using books. I am frightened to read commentaries. They just tell you what to think." I haven't stopped reading commentaries, but I have made it a very important matter over the years that I don't transfer anything from our American way of life. I just say to the African people, "This is what the Bible says. You establish your own churches." This has been a gradual change in my life. The experience at the Bible school taught me a great deal about the people that I didn't know, even though I had lived with them for several years.

In classroom discussions a lot of cultural issues come out. These just don't come out when you are preaching to people, or having casual conversations. I learned more about their thought patterns, religious beliefs and fears. Their religion is a system of fear. It is only Christianity that has a basis of love.

Students' Perceptions of Nine Pictures

People are spontaneous and take initiative when the Word of God really takes hold of their lives. This is the goal missionaries have aimed at for centuries. It's not because of the knowledge they have received from the teacher, but this

is what God has done, like the people's movements in Angola. It was continuous revival. Spontaneously every month two to three hundred people would come and say, "We want to be Christians." This is unusual in most of our fields and continued for 10 to 15 years. Of course, that station was destroyed. Spontaneity will happen through the implanting of the Word of God, not through our teaching. You can't plan for spontaneity. It is induced by the Lord. We just have to make the right conditions through our own spiritual life and understanding.

Picture 1

Answer: Some are, some aren't.

It certainly wouldn't work in an African situation. They could possibly list 20 things in a formal class period, but with their level of education, they would find it very hard. They couldn't write that fast. If it was oral, there wouldn't be any problem. The literacy difficulty seems to sharpen their minds to retain more. A person who prepares a sermon knows his outline, notes, the whole thing. There are varying degrees of intelligence, but there wouldn't be any difficulty recalling 20 things. It's quite a normal physical setting for a school. Young people coming into bible school would be able to do that sort of thing, but the older people couldn't. The older people could do it orally. The young people are accustomed to learning and studying for themselves.

Picture 2

Answer: Probably are.

I think the African people would learn something from that. They are quite happy interacting like that. They are natural communicators and like to express themselves. The amount of direction necessary from the teacher would depend on the purpose of the discussion. It would be good if it were followed by a class discussion. Here is another situation where misconceptions can arise, and a person can carry them out. If they were discussing a subject which had fairly clear limits, and this was followed by a class discussion, guided by the teacher, then this could be important. If there is no checking back with the teacher, there is danger of miscomprehension.

Picture 3

Answer: Some are, some aren't.

Some of them would learn something important from that kind of study, but it would depend on their intellectual ability to go to their dormitories and take out these notes and learn from them. Some of them would do it, others would

not attempt it because they just have a lackadaisical approach to life and schools and so on. Their attitude is: if there is confusion, let it be. Those less lackadaisical had had more opportunity. Some of the students have only gone to school for two years. Even reading is wearisome. It's a matter of deciphering word by word these difficult sentences, then finally getting the thought together. It isn't reading as we know it. We comprehend a whole sentence. The difficulty lessens motivation. But high school graduates would do it easily so would have more of a tendency to do this. We have a wide range of entrance qualifications in the Bible school. We hold strictly to the idea that we have the students that God wants here. So we in turn vary the qualifications.

Picture 4

Answer: Probably not.

It wouldn't do any good. With their sort of average ability, they couldn't look at a page in a book and quickly read. I don't think this kind of approach would capture their interest. It is a common method in missionary teaching but I don't think it's very good. I had a teacher in bible school who taught like this, and I went to sleep. The student has no opportunity to participate. The teacher's directing them to the exact page and reading are important to those who have been out of school for a long time.

Picture 5

Answer: Probably are.

This is probably a good learning experience because it's on a one-to-one basis. They do that all the time, sitting around in the dormitory, but not necessarily one-to-one. I've never thought of assigning them to do this sort of thing. But it could be done. They would learn from each point of clarification. I believe God leads people in groups. So if someone has a misconception in the dormitory and he verbalizes it, the others are going to pounce on him and straighten him out. Here the help gets done by the students themselves. It's a real source of learning, but the teacher is talking about an assignment to discuss two things before they go home. I prefer this to happen in a larger group, because in Christianity there is more chance of a right decision if many people are discussing.

It's traditional for a chief to be surrounded by his council so they would appreciate this method in school, and would feel they were learning. In a recent church conference I arranged for different tribal groups to discuss together. They had never done anything like that before and were really

enthusiastic about it. Many of them remarked how much more was accomplished this way. My missionary co-workers doubted that they would open their hearts before people of other tribal groups. There were differences between the regions represented, but there was a warmth that we had never had before. I gave them first some very easy questions to discuss to see how they would respond to the method.

Picture 6

Answer: Yes.

This is the method we used in my teaching of TEE. There was a spontaneous contribution from each man. We just went round in a group and gave each person a chance to answer the question. It's very excellent as long as there is someone to guide them. The guide should have higher training. They normally come to a group concensus, but would feel it necessary to have someone recognized as the leader. The leader does not make the decision for them, but if they don't have one, there is chaos because no one would be willing to put himself forward as the leader unless he was appointed. The students would not necessarily expect the teacher to be there. They would recognize the student who was outstanding.

Picture 7

Answer: Yes.

I take it this is an instructor meeting with a pupil to get points across. For the African one-to-one instruction would be an ideal situation. This does happen outside the classroom when a student will come and ask if he can talk with you. I think this is important. But you don't always have that much time. You like to help those who have that much perserverance.

Picture 8

Answer: Probably are.

From my experience they have questions on various subjects that I didn't expect them to have. So if I only lectured, I wouldn't answer these and they'd walk out without the answers. I always did give opportunity for questions. A lot of our students were older and were real exhibitionists. They all had many things to express. They were very eager to offer ideas. If it was a controlled situation, that is if the questions were related to a specific chapter, not just to things they wanted to talk about, I think it would be very profitable. There's not much profit if the questions come off the top of their heads.

Picture 9

Answer: Probably are.

Folk I've taught would respond to that kind of situation. They are very oriented to exams, much more so than here. It's a process of memorizing and writing the exam back. We don't necessarily agree with that type of educational process, but that's what they know. We have to fit in with what they know. The school is set on traditional lines by the staff in the school. The churches sending their students there would all agree that this is the way it should be done. I don't think there would be any question about it.

Early on when I was teaching at the Bible Institute, I used some "true or false" questions in an exam. I was reprimanded for that because it was said it would bring confusion into the minds of the students. The right kind of exam was considered the essay type, e.g., write five sentences on this topic. In the village there were no exams, and people couldn't write, so the situation is irrelevant to the village.

Differences in Expectations of Teacher and Students

Africans think very differently from us, but it is difficult for me to say how. For example, we would never think of having 50 people praise a person at his funeral. Their system of paying respect is so foreign to us. But when they start school, the way of teaching breaks down their customs. So the African way of thinking does not need to affect our Bible teaching so much. The things that missionaries must be careful to do from the beginning is not to carry over into our Bible teaching our own cultural baggage. Even if the missionary is not aware of African culture, Scripture fits in with their culture. As he goes along and sees particular problems in their culture, he addresses himself more to those problems. Anyone going into a cross-cultural situation must really learn that culture so he can minister to the problems. But until he learns the culture, he must just teach the Word of God in a positive way.

What the church expects from missionaries is different from when we first went there. In the last 25 years there has been a transition, and the church has been bewildered over so many things. A lot of things suffered because we had not taught them how to do it, e.g., administration skills. In those days Bible teaching was considered to be the concern of the missionary. But now they expect to do the Bible teaching. They want to take over all the things that the missionaries formerly did.

The Africans would still expect the lecture-type learning but they are changing their perspective as they see the effectiveness of TEE and learning by discussions. The advantages of the TEE method are too great to ever go back to the lecture method. My experience is that students accept the new method immediately when they see how quickly they are learning. They had been taught these same things for years by the other method, but they had never learned them because they were not participating. If you learn something by discussion, you will never forget it. You learn if you participate in coming to a conclusion. People in areas where we have not started TEE are pleading for it. They know what it can do.

Accommodating to Different Expectations of African Students

I have given tests and examinations where you can hardly read whether they know the material or not. I feel more comfortable in TEE with an oral method. So I've changed my method of testing because I have seen how difficult it is for the students, and how important it is that you get across the knowledge, otherwise it is a waste of time. This is where the TEE methods are important, because you have so much interaction you can discover whether they are learning or not. I have changed in my teaching method from the ones that were imposed on me in America to more interaction.

The trouble in teaching Scripture is that we have been guilty of bringing in a whole lot of irrelevant tradition from the West, which has no basis in Scripture. We have to throw those out in teaching Bible, e.g. insisting on special sacraments for communion. You have to plant Christianity there in the way it can flourish locally.

Discussion must be guided in a group of people who are theologically illiterate. They may be giving each other the wrong answer unless someone were there to point out from Scripture what God says. I feel discussion is good in Bible teaching, because you may not realize they have a wrong concept unless it comes out. But people go away from discussion like that with wrong ideas, which may affect their lives. We're not dealing with things that are a matter of opinion. We are dealing with truth, eternal things. As Christians, in teaching we have a motive far beyond any other teacher because God is watching us and we are pleasing Him. We are not pleasing the students. We are responsible to Him. The Word of God is eternal and the souls we are dealing with are eternal. These things, together with the potential of teaching one person to pass the Word on to untold numbers, make out teaching all the more important. It is not like teaching a skill. Passing on this knowledge to bring about the evangelization of the world is the goal.

Changes in the Teacher's Expectations

In our field it is not so much our changes but more an involvement of the church. When we first went there, they depended on us almost entirely for teaching and preaching. They did not share problems from their own experience. There was little interaction. But in 1962 the church became autonomous. They they did not lean on us for anything. We had to be invited to come in. It was a complete change. In teaching we are now concentrating on extension. Only the minority of the teachers are missionaries. In the beginning it was this way: I am a white man, and you're black. I was teaching old men who had been Christians for twice as long as I had lived. They spoke among themselves, "This is white man's teaching. We don't have to listen to that. We know the Bible." In fact, one man told me, "I don't need to learn about the Bible. I already know it." They resented the fact that I was telling them things. We went straight out to Bible school. That was the attitude of our generation of missionaries. Following the war there was a tremendous upsurge of mission activity in USA. During the war we had six missionaries on the field. Now we have 350. We were sending out hundreds of missionaries, all of them straight out of Bible school and knowing everything. With that kind of influx the blacks wondered what in the world was happening. It was overwhelming. There were barriers built up.

I don't have the same confidence that I know everything now, but young people do. We learn from our own background the form of christian services, but they don't necessarily work overseas. We struggle to get the people together for a service at 11 o'clock, but what is so special about 11 o'clock? I have to adopt to their time, rather than making them change. That's what I have learned. What's wrong with anything that is not really against Scripture? Young missionaries have not learned from the past. When they arrive among these poor illiterate people, the missionaries wish the people knew and try to tell them in the only way they know. I am afraid schools of mission are not teaching people any differently from my Bible school. If I were to change my career and teach missions to young people, there might be some possibility of learning from the past. But would they accept it?

These cross-cultural problems are fantastic, and we just bulldoze our way into a culture when we are not necessary. I think that the approach should be a study of the people to discover how effectively we can reach them with the Gospel without causing turmoil among them. Obviously they're degenerate people. They must have sin dealt with, and must come to know the Lord through a real conversion experience. But too many times we go and win them and insist on our ways so strongly that they're alienated from their own people.

They become black traitors to their own society. That's quite an extreme word, but it really amounts to that. Many times they are outcasts. That shouldn't be necessary. With the young missionaries coming to the field, there's more awareness of cross-cultural problems and more goal orientation. But in other ways they are just the same as we were. They feel the dodderly old missionaries who have been doing things for 100 years have got to be changed. So they become very vocal for change, but as missionaries we are not the ones to lead a revolution. We must temper it, and move along with it. But that's not acceptable to some young missionaries.

The residential Bible Institutes are excellent for preparing people for the ministry, but they are not meeting the need of the African churches. So few are being trained. You can't build a strong church like that. Most ministry comes from untrained, probably illiterate deacons. They might have one sermon they preach, which they preach every Sunday. This is why we felt we had to engage in an extensive program for TEE for appointed leaders in congregations. In the culture young graduates of bible schools aren't accepted as leaders. Nobody would take them as pastors. They may go away to the city, get into difficulties and their training is wasted. The older leaders can't drop their responsibilities and go to Bible school.

I feel that TEE is an answer because it does not take people out of their culture into an artificial situation. The difficulty is that most Bible colleges are operated by missionaries, and there is quite a different standard of living and schedule for the African. All these are completely foreign. TEE brings the school to their home. There you don't have to worry about closing your class on time. If you're having a good discussion, you can keep on going. The results of TEE students are startling. It's a better process of learning. They have to put their lessons into practice. It is remarkable the difference it has made in the life of the local congregation. The secret of these TEE courses is not in the content of the courses, but in its application to life. The subject and the answers are not cut and dried. You batter things back and forth to seek how to apply the lesson in actual situations. It made a difference in my own thinking about teaching. When we are discussing a Scripture, they would find applications that I had never thought of.

Effects of Teaching on African Students

When we turned the administration and all the church over to them, we helped with Bible teaching in the background and with the things they needed. They have been in a terrible struggle since then to keep their heads above water. There has been very little aggressive evangelism. They have been

bogged down with administration and never plan for the future. Every man must have his position. Now we realize the need for training in the practical aspects of running a church (e.g. filing). I was shocked a couple of years ago to find that we had not really taught the African people how to have a christian home. So many of them were carrying on the tribal customs, so the father remained the dictator and wasn't the spiritual leader. The places of the mother and the children were not emphasized. That needs to be taught in the TEE program, which reaches the grass roots of the churches. I have also found that ancestral worship is so prevalent and engrained in them from childhood. An experienced pastor once told me, "We will never give up the worship of the ancestral spirits." This was a real revelation to me that he was able to hold those two belief systems together. The African Christian generally feels this is wrong, but they are afraid to cut it off. I don't know whether it is fear of the supernatural or the neighbors. With Independence, a return to the old practices is officially fostered. The only way for the church to deal with this is to take a strong stand by preaching against it but they have been frightened to do this. Until recently they would say, "That's white man's teaching, but we don't have to listen to that. Missionaries can take a strong stand against this, but we must take care of our ancestral spirits." But this is changing. There are now several prominent African leaders who are willing to stand out against it. They can see that this is making the churches weak. There is no question that Satan is very busy. His power is displayed in ways we don't see in our homeland.

Bible teaching in primitive areas will bring about real spiritual growth on an individual basis, but it can also alienate the people from their communities. Christianity should not make people traitors to their cultures. There's a very great need for understanding of culture. Where there's evil in the culture and it is against the Scripture, it has to be exposed. But where there are things that don't matter, we should be willing to overlook them.

A basic principle is that there's a point in the teaching of the Scriptures where the missionaries should stop and the local people take over the interpretation. Of course, missionaries have violated this principle all over the world. I don't know if we could practice it now. There are no places left. Even in places we consider unevangelized, like Botswana, they have had the influence of the church. Missionaries have a set pattern of huge churches. I hope we can change this pattern, and encourage the people to meet in houses. If the houses aren't sufficient, I would ask for their suggestions. If they want a large church, I would ask them how they would finance this. If they realize that we just don't

have the money to give to them, this might help them to make a decision. I know it will work, because in the areas where we have the TEE they have taken the initiative themselves in building new churches without any reference to us. These churches are not so much different from their houses. Anything like that would tend to break down the alientation between Christianity and culture.

I suppose we make mistakes in going to the mission field with our own standard of living so that the example we have set is too high for their limited resources. Should we go with fewer resources and set regulations that our missionaries live like the people? I don't think that is realistic. The people aspire to higher things, so if you come and put yourself on their level, then they will despise you. They prefer to see you living at a higher standard and try to reach that themselves. The message can be effective, despite the differences in living standards, but you have to maintain some control. You can't be lavish. The real work of the ministry is in the attitudes of the missionaries themselves.

Modifications in Future Teaching

The trouble is that time is running out. Communism is pressing down on the southern tip of Africa. South Africa will probably be the last ditch stand. Outrageous things are happening to Christians in communist lands, but we must prepare the church for that kind of onslaught. So now we see the training aspect as the mission role entirely. In a recent reevaluation of all of our training programs, we realized that the teaching ministry is the weakest in the national church. Of course, it is not easy to remedy the situation. We feel our training programs have been hung up on the traditional lecture-type residential program when more practical methods should be used. Our training program must meet the needs of the local people and not just transplant programs from over here. A change in our own training program may prove to others that there are more effective ways of training. Fortunately a freeway is being built right through the campus of one of our urban Bible Institutes so we have to start all over again. This is an excellent time for conferences with church groups represented by students. Drastic changes are likely. There will be probably more practical courses like church growth,¹ christian education, church planting,² book-keeping, tying and carpentry. These practical things have usually been done for the people by missionaries. There will be a greater emphasis on field work, too.

We have also decided to send out mobile units to the churches from our communications center to teach church members how to use available equipment. The problem has been in the

past to relate this center to the grass roots level of the church. Like TEE, the trend these days is to take education to the people.

We haven't begun to see the potential for TEE. The improvement in spiritual tone of participants is fantastic. The main way the African church can prepare for a worsening political situation is to emphasize training for Bible teaching ministry. The leaders must be prepared to face things that are going to come. The people in Angola were hungry for Bible teaching during their crises. So it must be the same here. In Angola the mission institutions have been destroyed, but the Word of God lasts. I recently spoke to students at a South African Bible Institute and asked them if they knew that within a day's drive terrorists were kidnapping people. That is what they must be prepared to face. It's all right for us missionaries because we can always leave the country, but this is home for them.

Footnotes

1. Church growth is a term to describe the study of how churches expand qualitatively and quantitatively to develop new congregations.
2. Church planting refers to the starting of new churches.

APPENDIX E4

RESPONDENT: JIM WILSON

This respondent has taught theology in a Bible Institute in the Philippines since 1967. He has also been involved in Theological Education by Extension. On furlough he was pursuing a doctorate in education.

I knew from my experience in Sunday school teaching that I had the gift of teaching. A good teacher has to be able to identify and analyse the extraneous and to communicate the essential. I saw that I had this capacity. This isn't waving flags for myself because any gifts come from the Lord, and he's the one who deserves the praise. He's gifted everyone. This happens to be mine. I found in various contexts that I was able to explain things so that people understand them. You don't have to start out by lecturing systematic theology in order to find this out. Some people can communicate, and other people can't. This is just something that I can do. I recognized this is a part of what's involved in being a teacher. From the time I was in high school, I have prayed that God would lead me through the process of preparation into the ministry that he has for me. So I've had a real sense of God guiding. There are three things that contributed to this sense of commitment to teaching ministries. One is based on past experience, the second is my perception of my abilities, and the third is my sense of guidance from God to this particular ministry.

Perceptions of Nine Pictures

Picture 1

Answer: Probably not.

This depends on what the teacher does with his list. These situations are so complex. I know from my own experience in the classroom that some students' responses would be perfunctory, basically insignificant. They don't feel free

to make themselves vulnerable in terms of how these things do relate to them. Other students would see this is an opportunity for reflection and perhaps do some very highly productive analysis both of the material and of themselves. The odds are that there are few classes with that kind of creative analysis and integration of learning with life. There is a possibility that something really exciting is happening here. But most teachers are such poor teachers. I have a very anaemic perspective. I've been burned too often. I'm protecting myself from everyone else.

Picture 2

Answer: Probably are.

I can read positive and negative indicators into that: either the teacher is concerned about student insights, or the teacher is unprepared. I've been in classes where I've felt we were sent into small groups because the teacher didn't have any more to say. But I tend to feel more trusting of this teacher and assume that he is interested in the students sharing their insights. He contrasts with the teacher who says it doesn't make any differences what the students think. It is only important for them to listen to what he thinks. More probably this teacher in the picture would not teach things that were trivial or unimportant. He is not only interested in content, but in the process by which they come to their understandings. Important learning can take place in structured environments. But their talking to the person across the aisle doesn't tell me anything about the value of the materials. To me, significant learning would develop a student's understanding, his value structure towards Christlikeness, and his capabilities to use his gifts.

Picture 3

Answer: Probably are.

A desire to clarify issues to resolve students' confusions reflects significant concern by a teacher. Sending students out confused is not the objective of teaching. I appreciate his desire to help them. There is more chance that the students are doing something significant because of that teacher's understanding of his responsibility. He has a more valid concept of what constitutes important education.

There are two questions here: are they learning something important? Are they going through a valid learning exercise? There is a content focus and a learning exercise focus. It is a valid learning experience to observe your own mental processes and to assess our own understanding levels. But I have no way of judging whether the content is relevant to

their own life experience or not. So I have to make a kind of a faith statement based on the assumption that a teacher who is interested in clarifying confusions would not be teaching things that are basically irrelevant.

Picture 4

Answer: Yes.

I'm at a loss here because sometimes significant learning does take place through a better understanding of concepts in a text. What impresses me here is how everyone is sitting in neat little rows. I think what's significant in determining what's really happening in the classroom is not merely a function of the content, but of the teacher's comprehension of the relationship of the content to students' lives. The students are kind of a given. I hadn't thought all this stuff through ahead of time. As I'm talking about it, I'm understanding better how I'm making some of these decisions. This teacher is concerned about students' comprehension and understanding as he directs them to that page. He is not just interested in sharing his own insights. He wants these insights comprehended.

If there is some real close contact, the teacher can often direct learning more competently than the learner can identify his areas for growth. Methodology doesn't have a real high priority in my own perception of the teaching-learning process. There may be situations in which lecturing becomes a very efficient way to meet some needs of a group of people who are more or less at the same point. There may be other situations in which discussions become very valuable tools. So when I look at these pictures, I need to know the content, the teacher's relationship to the students, and why the student is in that particular situation. It could be all the way from a required course for a degree to a completely nonformal situation such as a young adults' church retreat, where people perceive their needs will be directly met by this kind of interaction. With all these balls in the air at one time, I have to try to grab one of them and form an answer.

Picture 5

Answer: Probably are.

Again. I think the kind of teacher who would encourage this kind of sharing is probably concerned with the student's insights and with touching student concerns and needs. Probably he will deal with significant important materials. If he was only interested in laying a bunch of facts or his own brilliance on his students, he wouldn't make that kind of request. That teacher is apparently interested in the kind of

integration between learning and life that makes learning important.

Picture 6

Answer: Probably are.

Again, it seems to me that this kind of method would probably be employed by a person who is interested in helping learners to identify the importance of what's happening in themselves. What's important in the learning process is for something to happen internally in each person. This individual contribution has two functions: it forces each person to do some reflecting on the content; and his perception often becomes a stimulus for someone else to consider a new facet of the content or truth under discussion. So there is the possibility of learning and growth taking place as a result of interactions with the content, the teacher and the other learners. That I think is why it's significant that each person should be encouraged to participate.

Surface level verbalization of something does not constitute significant learning. Learning becomes important only as a truth or an insight or relationship is developed to the point where it moves the person towards his learning objectives, his standards or goals.

Picture 7

Answer: Probably are.

Saying, "Is he learning something important?" is different from, "Can he learn something important?" The "can" question is answerable. I cannot answer the "is" question. I understand the question to be, "Is it possible for important things to be learned over lunch?" To that I can give a definite, positive answer. However, most lunchtime discussions are of trivial and unimportant things. But I assume here that a teacher who is willing to take time with his students sorting things out probably teaches things that are important.

Picture 8

Answer: Yes.

What really determines whether or not learning is important is the relevance of the content and process to the learner's goal. You've got to start with the learner himself. The learner's identification of his own goal is critical. The assessment is also critical, either a self-assessment or it can involve others. For example, in terms of the Christian

life, there's the goal of full maturity as demonstrated by the life of Christ. The next step is to look at myself and ask in relation to this standard, "Where are the areas that I need to see God working in my life, and where I need the ministry of other brothers and sisters in Christ?" As you minister to me, I grow towards this objective.

The teacher is so important in my responses because his voice on the tape is my only positive indicator of his concern to help learners identify areas for growth and to address those areas. There's nothing on the tape and very little in the photographs that indicate whether the learners have been even sensitized to the question and whether it is relevant to them. I think that the teacher is an important part of the learning process. But his part is much less important than what I've been forced to give him in these pictures.

Any content is important that addresses the students' needs or facilitates growth. I think "growth" is better than "need". I don't mean to imply that all good learning goals are of equal value. As a Christian I think that spiritual maturation is the level demonstrated by Christ as the ultimate. Other goals are relative. This whole business of talking about this today has been a real catharsis for me.

Picture 9

Answer: Probably not.

When things are introduced with that formula, it usually reflects an inadequate view of what really is important in life. In my experience learning aimed at passing exams tends to be superficial. If they are learning anything significant, it is in spite of the teacher's perception of what's important. The fact that one guy has a microphone aimed at the professor and there happens to be an overhead projector there doesn't really indicate important learning. The largest clue to whether they are talking about something important is the teacher's statement because it reflects his values. Passing the exam is what's important to him. I think that exams are necessary evils at best.

Sources of Expectations about Teaching

There have been major influences on my own conception of the teaching-learning process. The most significant of all has been the model that I have been exposed to in graduate school. One professor has sensitized me to the larger issue of personal development as a learning goal. I had recognized large unshaped problem areas in my own teaching experience.

He hasn't planted new ideas as much as he's suggested some categories by which I can identify problems. The categories themselves seem to suggest access routes to answers to problems. I can think of a couple of teachers that affected me negatively. In a high school bible class I used to check the teacher's references in my RSV (Revised Standard Version) Bible. The RSV was very recent then and also widely looked down upon in evangelical circles in this country. At one point when I asked the teacher to explain how his interpretation related to my translation, he said to me, "I don't want you to ask any more questions like that." He just shot me right off. This forced me to realize that if truth has any validity, it has to be open to discussion. Truth statements lose their validity when they're accompanied by an unwillingness to scrutinize them.

To counter that experience, another professor in graduate school was so committed to the validity of certain issues that he was prepared to entertain any kind of question. He showed me that we're not committed to this or that particular statement. We're committed to truth, so we must be completely open to interaction and to seek what truth might be in a situation. My approach now is very similar to the latter, and I have no patience with teachers who are unwilling to scrutinize.

The other influence on my teaching has been my own experience in the classroom. In my first year or two in a classroom, I was much less aware of the personal dynamics in the teaching-learning situation, and much more prone to focus on content. I viewed students as empty jugs to be filled with content, instead of looking at them as individuals. In the process of teaching, I've developed some personal relationships with some of my students, and it sensitized me to the importance of being sure that I am addressing my students where they are.

Some reading has also formed my perceptions about teaching. At one point Robert Mager helped me over a hump to identify the importance of specificity and teaching objectives. Now I'm not satisfied with his approaching everything in terms of skills. There is much more to be considered. The whole development of the person is a much bigger thing than just the skills part. His little book, Developing an Attitude Towards Learning, sensitized me to the attitudinal aspects of the teacher-learner relationship. I found that learning doesn't have to be adversive in order to be effective.

Students' Perceptions of Nine Pictures

In my first year teaching in the Philippines, I asked a student now he was going. He said, "Sir, it's hard here.

It's really hard. In high school the teacher lectured and we took notes and we went home and memorized our notes. When the teacher called on us to recite, anyone who could memorize could do well. Here at college the teachers don't want you to memorize, they want you to think, and it's hard to think." That illustrates the traditional Filipino approach in high school education which emphasizes the authority figure, the prestigious individual, the teacher, the professor. He does the thinking. He tells you what's important. It's your job to ingest these goodies he gives you. At our college, not only in my classes, but certainly in my classes I wasn't asking students to simply ingest the materials that I had previously ingested for them. Instead, I was asking them to think. Gradually the students changed their perceptions, and eventually some senior students challenged me in class. But an incoming Filipino student, whose professor told him something was important, would take it as important.

Picture 1

Answer: Probably not.

This is close to something that I did in my introductory theology course. My observation was that only at the end of the course did they take it seriously. We talked about Asian theology and used Tillich's definition of theology as anything that relates to ultimate concerns. So Asian theology is giving biblical answers to Asian questions. Then I explained that, as a non-Asian, I didn't even know what the questions were. So I broke the students up into small groups where they made a list of questions. I gave them some suggestions, and left it openended. They came up with crazy things like, "Why aren't babies born from eggs like chickens?" But there were also some very good questions dealing with death, demonism, and other obviously real concerns. I don't think they took it as an assignment as such. It was sort of a jovial time in groups. This is because significant learning to them is that which comes from the outside. It is not learning that I generate within myself or that which I generate through interaction with peers. So they would not think this situation is particularly important, but to pacify the teacher, they would give him what he asked for. They are very patient people, and would resign themselves to the fact that the teacher would make some sense out of it later. They really wouldn't expect to learn in the process of doing this.

Picture 2

Answer: Probably not.

This would be considered a legitimate classroom activity, but not an important one. They trust that the teacher knows what he's doing when he asks you to check with the person across the aisle. He is going to make use of this in some way. But again, they learn not from costudents, but later from the teacher. Anything that the teacher wants to do in class is legitimate. It is not that the activity is intrinsically valuable.

Picture 3

Answer: No.

I don't think that would be considered important by my students because the emphasis is not on understanding but on being able to reproduce and deliver. But there is some development in the process of learning to think and to challenge. Students do discuss controversial subjects in dormitory bull sessions, but they would think of these as learning sessions. It's more recreational.

I think we underestimate the fact that my students in the Philippines do all their work in a second, third or fourth language. So part of the reason why they focus on being able to reproduce rather than to understand is that, to a certain extent, they're used to ingesting stuff that they don't understand. Words come at them instead of ideas. Some they catch and some they don't catch. They're trying to fill in the blanks just to make some sense. That is a much more serious problem than most instructors are aware. We try to get the whole of the picture together. But because of the language problem, a partial picture seems normal to my students. It would go right over their heads. I don't think they would take this situation seriously.

They don't go to another peer for learning. He may not be right. Learning takes place between the teacher and the student. Something learned from the teacher is always right.

Picture 4

Answer: Yes.

Yes, this has some significance for learning in the Filipino perspective because it is teacher-directed. It is a nonparticipating class. Students are sitting in rows and they're well behaved and it's book-oriented. Books and teachers are things that teach.

Picture 5

Answer: Some are, some aren't.

Helpful things are learned from the teacher. Sharing helpful things with peers is not on a learning level. Peer relationships have a low place in the hierarchial structure. The good flows downward. The value of the sharing would be in reminding one another what the teacher said, rather than in learning from one another's insights. Students may function as playback systems, but the teacher gets the credit as the source of learning.

I'm interested in how I'm seeing Filipino student responses. I'm not trying to be analytical. I'm giving gut level reactions as to how I perceive my students. Maybe I was trying to be analytical when I talked about my own responses. I felt that I was aware of my own analysis of what's important. I don't think that I've sat down and thought through carefully what makes learning important to Filipino students. This is forcing me to do that, and I appreciate that.

Picture 6

Answer: Probably not.

Again, I think it's very doubtful. Contributing something yourself is basically foreign to a situation where significant learning takes place. To a certain extent Filipinos do not value their own insights. Children from the time they first talk are taught they are not expected to think. They are expected to simply acquiesce. It's hard for them to think, because they aren't used to processing information. They take it in and repeat it, but they aren't used to processing it. On the other hand, they are capable of learning. It is strictly a cultural thing. They aren't incompetent. Some very good thinking is done when students are stimulated to think and taught how their thinking processes are demonstrated.

I had one very exciting experience in a course on Romans and Galatians. The Romans part was on inductive Bible study methods, based on what I had learned in graduate school. It was really a course in perception and thinking. Kids groaned about that course, but said that they really appreciated it because it taught them to think. It was like pulling teeth for a while. But I really encouraged the students as they began to respond and make more observations. They continued with this exercise until they made 20 observations on one verse. By demanding this type of intensive work of them, they were able to make good observations on their own. Then we were able to lengthen out the passages, so that we finished

Romans in half a semester.

Picture 7

Answer: Yes.

Definitely, he's learning something when he meets with his teacher to discuss it. It's quite common in our college to call students to your office to talk. The place doesn't make the learning important. They don't think learning only occurs in the classroom. It might be a slight exaggeration to say that learning to them only occurs between teachers and learners. What's important is that there is a teacher, one who knows, and someone who is available to be taught. A European teacher gives higher validity to the learning. Anything imported is better than anything domestic. There is more prestige and consequently more value attached to learning that takes place between Americans and Filipinos.

Picture 8

Answer: Probably not.

For the Filipinos, significant learning takes place from teacher to learner, and not from learner-initiated activities. So when the teacher asks the learner to make a list of things that ought to be discussed, he's abdicated his role as the teacher. Then probably what is happening is not significant learning.

Picture 9

Answer: Yes.

I think you'd get a very affirmative "yes" from most students. The whole society is very authority structured and hierarchial. That's the way their mothers train them. There is tremendous respect for anyone that is in an authoritative or a prestigious position. If an instructor says, "This is important," then this is important and no more questions are asked. So there is a real sensitivity to score high on exams in order to be a successful person. From beginning to end in our college, there is a very high value attached to scoring high on exams.

Differences in Expectations of Teacher and Students

The reason for the conflict between my judgments and my students' judgments about when significant learning takes place is that I perceived them not inclined to think of learning in terms of critical processes. I am very inclined to

think this way. It is easier to explain why they are not critical, than to explain why I am. I think they are not critical because their culture has not valued those kind of skills. It is a very authoritarian culture. It has not placed a value of any kind on the critical or reflective thinker.

To a certain extent I suppose I am doing something culturally unharmonious by stressing critical processes. But I feel it is necessary. The scriptural charge is to grow to maturity. Paul says in the Epistle of Ephesians that we must not be "like babes, tossed to and fro with every wind of doctrine." What is the foundation of the kind of stability which can withstand these winds of doctrine? It is the capacity firstly to understand the intent of Scripture; secondly, to be able to perceive what others are saying; and thirdly, to be able to measure what others are saying against the criteria of Scripture. It seems to me that these are all critical processes. There is no escape from developing critical processes if church leaders are going to be able to function as the kind of mature people God wants them to be.

The Catholic church has traditionally said, "It is not your job to think. That is the job of the clergy." The forces of modernization are changing things somewhat in the Philippines. There is more reflective thinking now than there was. But still it is just a drop in the bucket compared with what there is in Western societies. Students come to us not at all prepared to exercise a critical faculty. The Filipinos would think critical thinking is Western, but from my own perspective I think it is transcultural. Our culture has valued critical thinking partly because of the biblical values that were built into our culture centuries ago. Also we do have the heritage of Greek philosophy too.

I assume someone who lectures and is exam oriented is not interested in critical processes. He is interested in data retrieval. This corresponds very closely with Filipino concepts of education. Most of my colleagues would agree with me that critical processes are most important, but whether this comes out in their actual teaching practice would be an interesting thing to see. I have never sat in on any classes of my colleagues in the eight years I have been on campus. I have never had a teacher sit in on my classes. There is absolutely no interaction among the faculty on these issues.

Accommodating to Different Expectations of Filipino Students

In the last couple of years in my teaching, I was using work sheets, instead of getting up and lecturing material

authoritatively. In the work sheets the students could look up the references, and I would ask leading questions about the passage. What I was hoping to do in the process was not only to acquaint them with content, but to force them to be active in the acquisition of that content.

I have had to accommodate to the heavy academic load of the college. Students are not inclined to do assignments unless there is something to hand in. They will also not generally work ahead on assignments that are due sometime in the future. Rather they tend to live very much in terms of the immediate demands upon them. Consequently, I have gone to an approach which requires students to hand in something almost every class period. I find if they know they have to hand something in, they will do the assignments. There is a tremendous amount of embarrassment in coming to class without a paper to hand in, if one is expected.

Because my students have a penchant for memorization, I look for things that they can memorize, and take advantage of this. So I get them to memorize the order of the books of the Bible, and key ideas of certain chapters. I explained to them that the purpose of this memorization was not to recite the facts to their churches, but to make it easier for them to help people from the Scriptures. There is a place for rote learning.

I have also experimented with take-home tests because I appreciated these as a student. I found out that with the pressure to do well in their society, combined with the lack of personal discipline, it is absolutely impossible for them to resist the temptation to cheat on a take-home test. I discovered that I was considered naive to think that students would do a take-home test without cheating. So I had to abandon them and go strictly to classroom tests.

I have been able to teach some critical processes by example. In a theology class I outlined a methodology for study. We went over the methodology many times, using different materials. I explained how we turn a topic into a question, get the biblical data to form an answer to the question, and then list unresolved questions. Now I realize one of my mistakes in doing this is that I never tested them on the methodology but only on the content. But in a students' oral presentation on these topics, I found that they immediately adopted my methodology.

Filipino society is so very power-oriented. The point of debate is not to establish truth, but to establish dominance over the other person. So there are dangers building a theological methodology on these cultural aspects. I am quite willing to admit that there may be better elements underlying Filipino culture that I have not discovered. I want to meet Filipinos who are interested in the quest for

objectivity and truth. We will only get Filipino theology as we permit Filipinos to raise the questions and allow the Scriptures to give the answers.

Changes in the Teacher's Expectations

It has been more an evolution with me. Some might say I have got soft in my old age. When I first started teaching, I was much more demanding on my students. Another way to look at it is to say that when I started teaching, I was very "content" oriented. The longer I taught the more I became aware of the personal element. So the more responsive I became to my students. This was my first teaching experience, so I had to have my nose in my books. Because I was driving myself and because content was the only thing I was comfortable with, I tended to emphasize it. As the necessity for continually cutting new ground was relaxed, I started to look at the kids in my classes and at myself. I also realized there is only a limited number of things that you can communicate in any one semester. So I would lay out the basics that I thought were important for the students to know, and then wait for their questions. If they followed up their questions, I would go into more detail. I was willing to go as far as they keep pushing the issue, but I wanted to stop at the point where they were satisfied. At first I tended to unload everything on the students. I now also warn my students that many times questions mean more to the hearer than they do to the questioner.

It is almost frightening at times to realize the responsibility that we teachers have for Filipino students. Within the first two or three weeks with new students, I have to be very careful because I am aware that they will accept what I say very uncritically. Some of them are only 16 to 18. I quickly became aware of their receptiveness to anything I had to say. So I found it necessary to guard myself because I did not want to abuse that relationship. On the other hand, I tried to use it constructively by challenging some culturally based misunderstandings of what Christianity is. I did studies of wealth and poverty in the life of Christ, and on the triumph theme in the life of Christ. The demonic is very much evident and feared in the Philippines. I did one on Jesus in the Scriptures and the Holy Spirit in the life of Christ, speaking to the humanity of Christ. With the history of Catholicism in the Philippines, the humanity of Christ is generally dismissed. So the whole concept of Christ as example or model is lost. Any references are immediately met with, "but He was God. That is fine for Him, but it does not fit our situation."

These are some of the things on which I was trying to spend some of my goodwill with the students in order to force

them to confront their own comprehension of Christianity and its meaning in Filipino society. Their tendency was to accept uncritically what I had to say in spite of all my attempts to force them to integrate this with their life situation outside. They accepted what I had to say in the classroom at a superficial level so it did not really reach down. It made no difference in the way they interacted. There may have been some who reflected on these things more critically. By far most did not. At first I was not frightened about the power of my influence because for the first two years on campus I only taught upper division courses where there is more reflective activity. I was not conscious of my role at that time.

I am realizing too that the theological institutions are the worst things we missionaries have imposed on the church in the Philippines. This is a bit exaggerated, but at the end of the graduate level program we hand a man a degree, and in so doing we put on him our imprimatur. He is now prepared to be a pastor. We know in our heart of hearts that cognitions are not the criteria of being an efficient pastor. But we have bestowed upon and within this person a sense of an elitist posture in relation to the church. The whole thing is very destructive in terms of how God intended the church to function.

Effects of Teaching on Filipino Students

At the beginning of the inductive Bible study courses on Romans and Galatians, several students complained that the course made their heads ache. I responded to them with Elizabeth Browning's quote: "If heads that think must ache, then Lord give us headaches." But at the end of the semester several students came to me and said that that semester they had learned to study the Bible. I felt this course accomplished more in the direction of moving them from rote processes to critical processes than any other course.

I am not dissatisfied with my teaching experience. That sounds prideful. I tried to be responsive to students and I have seen them respond to me. I could never begin to recount the number of testimonies that students have given about my teaching. Two of my students are building a radio Bible teaching ministry for Vietnamese speakers using my theology notes as the basis. They expressed that their theology courses with me have been the most significant thing that has prepared them for this ministry. I am thankful to God that He has let me have this part in the lives of these men.

Students who have elitist aspirations do not respond to me. Students know that I do not want to throw my weight around in class, but want to let ideas and ultimately the

Scriptures to be the authority. I don't model an elitist posture that attracts those from a power-oriented society. The majority of students respond very warmly to me. But I have been rejected by some. My observation is that the more confident a person is, the less authoritarian he needs to be.

Modifications in Future Teaching

My involvement in a seminar on Theological Education by Extension was the first step in my eventually doing graduate studies in education. As I have had an opportunity to withdraw from the situation, and to think in a more concentrated way, I have come to the conclusion that schooling is not an appropriate approach to theological education. If we face some of the issues in Theological Education by Extension, there will be radical changes. If we believe our theology, we have to bring our educational practice into line with it.

I think it is a lost cause to try to overcome the elitist structure within the Bible college situation. People involved in the seminary program are so committed to what they see as their mission that they are blind to the detrimental effects. I feel a good place to begin change would be to stop granting degrees. If you would stop granting degrees, there would be no prestige advantage in coming to the school. Those who would come to the school would be those interested in developing their sense of ministry. There would be no compulsion to go through a particular set of subjects or reasons for giving grades. They would not be competing with one another. The model of the church is certainly not the competitive model. Then perhaps we could take off our academic gowns and get down to dealing with some of the real issues involved in developing leadership of the church in the Philippines.

In the future I want to be involved in extension education. But I need to do some more growing in terms of my own perceptions, too. The ways of introducing change and of taking advantage of the nonformal learning situations are critical. If we formulate an extension program, with the instructor and not the church as the beginning point, we are off on the wrong foot.

Just recently I have had the insight of planning curriculum to respond to the needs of the students' congregation. But I don't see how this can be done within the context of formal education. That has to be done in a small group discipling relationships.

APPENDIX E5

RESPONDENT: BILL JOHNSON

Since 1959 this respondent has taught chemistry in India at a Christian college.

This may be a generalization, but I think that in India they are centered in the here and now. The immediate human situation is more significant than situations farther away. For example, it is quite understandable to keep people waiting for a meeting if you are entertaining unexpected guests at home. This is a constant tension for me because I am much more institution-orientated. I feel that you don't destroy the institution for one individual at this particular moment.

I see the institution as a tool of constant assistance to many over a period of time. It's a larger picture rather than the immediate situation. I may be too institution-orientated. I may get the job done, but may have missed the person in the process. I am sure this is a Western value.

Perceptions of Nine Pictures

Picture 1

Answer: Probably are.

The idea of a student thinking through his own particular values and writing them down could be very valuable, particularly if you are trying to help a student understand himself. I would rate it high where the student's opinion is required and there is not one particular answer. This would come up in moral and religious education, not in chemistry teaching. But I have some reservation because recently I was in a group for a whole hour discussing the ideas of people. We would have been much further ahead if the teacher had asked the people to rank a list of ten points, rather than ask the group to generate the ten points. The kind of situation where you throw it open and ask people to write their reactions can be inefficient. This might have eliminated some spontaneity and a trivial suggestion which a person was embarrassed to make. But if the teacher is really aware of his class, he should make up a list to accommodate even

the trivial responses. People take a long time to warm up to this kind of thing.

Picture 2

Answer: Probably are.

Here students may or may not benefit. Discussing answers which are cut and dried is not very profitable. It could be quite efficient in helping one another to decide the method of reasoning to get to the answer. But it could also be a waste of time if a few words of guidance from the teacher could have given them the answer. I did try this as an experiment in laboratory work, getting two or three students to work together on a problem, so each could add to the knowledge of the others. I like this method. The problem is that Indian students have to do lab work silently in the exam so the method of cooperation may not be a good way to prepare them for the exam. This method is particularly good when more reasoning is required, rather than rote memory, e.g. in weighing alternatives.

Picture 3

Answer: Yes.

They are both concentrating on what the teacher said previously. They're still involved in what was happening in the class. Going over your own material, it is a valuable way to learn. The teacher is not going to provide learning necessarily, so you have got to go over your notes, certainly to reinforce it. Reinforcing is a very good learning goal. I would encourage them to go through their notes to see if they can understand. They can only do that themselves.

Picture 4

Answer: Probably not.

Learning is probably taking place, but the technology is poor. If he is just referring to a paragraph of written material, it will probably be a waste of time. It must be an illustration or a diagram, so he should have used an overhead projector or started with it. They all seem very relaxed and not very engrossed. He seems to be getting some concept across, not a lot of detail. None of them is particularly looking at the book. At this stage you would think the students would be right with him. The approach seems to be very inefficient, so he is not using his time well.

Picture 5

Answer: Probably not.

I can see how this should reinforce whatever the teacher talks about, or for a person to get a point he has missed. Unless there was a very highly motivated group, they would not be talking about the subject at all. Something at the low key level of "helpful" would never last through the doorway. If emotions were very high concerning the topic, the students would be likely to discuss it as they were going out. But the majority of learning-teaching situations don't have that kind of motivation.

Picture 6

Answer: Probably are.

It would be appropriate for the type of question where the process of reaching the answer was more significant than the solution. The method of reasoning then comes out of the person's values. It is unlikely that I would use this in chemistry teaching. The maximum value of this would come from the participants understanding and appreciating the values of others. The teacher would be trying to get the students to develop the whole concept, rather than let them disagree on separate points.

I have been in a lot of learning situations where I felt that two thirds of the time was wasted. The amount of material to be imparted to students always exceeds the available time, so I have to make a value judgment to exclude material. Then if I use my time in the classroom inefficiently, this is an injustice to the students. A classroom is used as an inexpensive, inefficient mimeograph machine a great deal of the time, and I feel it's wrong. What really happens between the teacher and the students could have been mimeographed and handed to the students in 30 seconds. Instead, the teacher spends that hour talking, and the student tries to copy that information, making many mistakes.

Picture 7

Answer: Yes.

This involves value judgment of some kind, or weighing of alternatives. One may have contrasting opinions. This could be a very inefficient setting if you are trying to solve a mathematical problem, where you need pencil and paper and to work through things. But this is a low-pressure situation, which could help with decision making or with overcoming emotions interfering with learning.

It may be helpful for working with a concept like relativity, which is not hard to understand but hard to believe. So when there is something foreign to the person's thinking, if he sits with pencil and paper and keeps working at it, he may never come to a position of believing it.

Picture 8

Answer: Probably not.

If it is really important to them, it shouldn't be necessary for them to think about it very much, particularly if they knew about the topic in advance. What is important is how the teacher tabulated the points and dealt with those particular issues. This is more feedback to the teacher rather than actually learning by the students. It is a guide to the learning that will take place later on. Learning might take place as the student ranks the ten things. Then he might see how much he values one thing in comparison to another. Reinforcement is a part of learning. But learning occurs when something new is generated in the person or when something is placed on a higher or lower level of awareness.

Picture 9

Answer: Some are, some aren't.

The statement about examinations seems incongruous with the casualness in the picture. In my experience in teaching science, when they are talking about examinations, it would be more a formal situation with students writing down specific details. The casual atmosphere seems more appropriate for dealing with concepts. The teacher's emotions contrast with the boredom of some of the students. You don't use this kind of gesturing for exam facts because gestures can't be conveyed on to paper. But you use gestures to get across a feeling beyond the bare facts. It is good for the teacher to say, "This is important." I think we cheat students too often if we are fuzzy about what is or is not important. The teacher here is giving the nutshell of the body of information, which the students can easily transcribe in a few lines. I think that is a worthwhile thing we need to do. You can be so broad that the student does not know where he is going.

Sources of Expectations About Teaching

As an undergraduate, I took a couple of teaching method courses. I can't particularly say how they helped me, but I know they exposed me to a number of new ideas. Then as a

graduate student, a couple of these gave me a new understanding of the breadth of alternatives in higher education. I think these made me more open for alternatives, rather than giving me actual choices to employ.

I think models have been very important. One of my graduate teachers always opened his huge notebook at the place where he would begin teaching that day. So you always felt that he knew what he was doing. Then he lectured for an hour and hardly looked at the notebook. He didn't use the notebook as a crutch. He decided what was important for us to learn and he eliminated a lot of material because of his more mature judgments. He was able to point out what areas of knowledge had wide applications and what were deadends. As a student, I could not have made those judgments. I think we allow the students too much choice in many cases because they are not able to recognize these deadends. The teacher, with his experience, should guide the learning because he can see ahead into the future.

I also read a good journal on chemistry teaching, which has a reputation for its excellence in content and method. I have learned a lot through trying to apply American things to India and finding they did not work. Building low cost instruments for use in Indian college laboratories has taught me so much. We have very few faculty meetings to discuss teaching ideas, but we have recently started a teaching seminar, where a faculty member can share something of his experience to other faculty members. We have only had two of those in my 18 years at the college, both very recently. This is an area that has been lacking.

I learned from a YMCA camp that a lot of energy goes into maintaining discipline at the younger age group level. In India I found that the discipline in college was about the same as in a USA high school. So I have had to learn how to cope with the very things I went into college teaching to avoid.

During my first furlough, my experience as an assistant editor for the National Science Foundation's Advisory Council on college chemistry was also a rich experience because I attended several national conferences on chemistry teaching problems. One of the projects I have worked on was the low cost library for college chemistry.

My experience with open-ended discussions has made me very hesitant about using them in teaching, so I want to be sure that they are within well-defined limits. The scope of knowledge is far greater than any one person can comprehend. So I feel we should make a rational, not an irrational, choice about how to handle the small amount of information that comes to us. To put it in the worst light, I, as a teacher, select information on the basis of what everybody else is doing for exams. But I also enjoy giving students a feel for chemistry and for things I consider important for their future.

I can project the broad application of particular pieces of information. They can deal with specific issues without ever realizing there is a common cord to them. So efficiency in teaching is a conscious selection from all material available. We are not whittling down knowledge, but it is an ever-expanding circle, and the area of the unknown is the circumference of the circle. So that the more we learn, the more we become exposed to what we don't know. The unknown and the known are both growing. Knowledge has infinite possibilities for direction, so we have to choose the direction we want to go. This is the critical factor in what we accomplish in the end.

Students' Perceptions of Nine Pictures

I would be hard pressed to define an Indian student. It's only when we are looking at something that is foreign to us that we see it as monolithic. It is only a lack of perception that lets us define characteristics and overall patterns. It means you have a well-defined pattern to compare this against. When you begin to see the pressures of the academic system on Indian students, generalizations do not seem very valid. It is not so very different from the USA. It is just more open in India. An Indian student can't relax and enjoy a lesson which the teacher says is not related to the exam because the exam is set by an outsider. He knows that in another classroom the students are getting content that is directly related to the exam. American students too would not stand for the teacher not discussing subjects that were on the examination. I don't think the Indian student is any more examination-orientated, though they are much more orientated to content than to understanding attitudes and opinions.

The oriental mind has been separated from their education right up from the first grade. They are living in two different compartments. The world of flowing into a reality beyond them that is too big to understand is not related to their academic life. With school, they start with specific reality and concrete answers and definite ways to get the answers. Even at the upper level they may not have a comprehension of what they are dealing with. Their scientific thinking is compartmentalized and they do not try to relate it to their more philosophical thinking. One of our Indian teachers who teaches archeology and ancient Indian history says the main difference between Hinduism and Christianity is that Christianity deals with reality not myth. He tries in the classroom to separate historical reality from myth. But as a Hindu he recognizes that the myth may be useful and important to people.

Picture 1

Answer: No.

In science the importance to the student of the subject is irrelevant. There's no attempt to establish direct personal relevance in any of the material beyond relevance to good examination results and future job prospects. This statement is irrelevant to the examination material because that is a fixed body. It would be quite relevant in extracurricular activity. But in the normal academic stream and especially in chemistry the student would be expecting cut and dried answers. The student would not consider his opinion important.

Picture 2

Answer: Probably not.

The Indian student would consider it this way that, "There must be an answer, and the teacher should tell us. If I ask my friend and he's wrong, we have wasted our time. We have no confidence that either of us has the right answer." This situation would probably degenerate into chaos in the classroom. Some of the students are socially immature. They anticipate rigidity in the classroom. An invitation to start talking would be an invitation to an instant hubbub. It would not work without a great deal of preparation.

Picture 3

Answer: Probably are.

This is not a common pattern, though we have help sessions where the teacher tries to answer individual problems. Generally we have no trouble getting students to come to such sessions, even though they are extra periods. Students get together to discuss problems in their learning and very often solve their own problems. But they generally expect knowledge to be cut and dried and not confusing. In the classroom the teacher assigns the material he considers important, and only briefly covers the material. But the necessary recall, memorization for the exam is the real learning and goes on outside the classroom often with the help of a tutor. In the classroom students expect to get notes, which they may or may not comprehend. Comprehension is not necessarily important, and may almost be a waste of time. Even the exam questions are standard and considered unfair if they are changed slightly. So the classroom is for teaching and accumulating material to be learned at home.

Picture 4

Answer: Yes.

If the teacher was explaining interrelationships between parts as in a botanical drawing, it would be relevant for the classroom. If he was referring back to something that was related to the present issue, it would be legitimate to refer to the textbook. It would help the student understand the textbook better, and isolate the significant content.

Picture 5

Answer: No.

When it's just two helpful things, there is nothing here to motivate a student to go ahead and discuss. I can't conceive of a situation where it would work. The people would be talking about something more interesting and learning would not take place.

Picture 6

Answer: No.

In science teaching rarely would two different thought processes be significant. There's one way to solve the problem. There's no need for everyone to tell the process of arriving at that answer. The teacher should have explained the approach, so there's no need to sit and listen to several students.

Picture 7

Answer: Probably not.

Personal help always has the negative overtones that the teacher is going to be selective in helping the student prepare for the examination. Our college has the reputation of taking more interest in students and they can come to the teacher's office and discuss their problems. But in this situation, if the student were learning something significant, it would be considered unfair. The information should have been given to the whole class. The students would not be too impressed with the informal atmosphere because for important learning they need pencil and paper to write down in a paragraph or two something well defined. Chatting like this would not be very effective. The syllabus is too large for the student to ever grasp, so he has to have very specific direction as to what is significant within the large body of information.

Picture 8

Answer: No.

This goes back to the efficiency issue. The students would feel that the teacher should have asked them to bring in those 10 things as an assignment. This is not a good use of the classroom time. In the students' minds the 10 things would be related to the information in their notes, so they would have to dig into those to find out the right items. It is hard to relate this to any kind of question in chemistry. Questions about the subject are a low priority in the college. Normally the student does not expect to fully comprehend or to ask questions. He merely is receiving content in the classroom.

Picture 9

Answer: Yes.

This is just the way to generate interest in a student. Often I have to justify why some broader concepts not actually in the syllabus will be on my examinations. I tell them how this knowledge will improve their examination results. One of our teachers, in fact, left the college because students objected to his teaching something not directly on the examination syllabus. Students could have even had a strike if they feel they are not getting what is necessary for the examinations. Teachers have a limited time with students, and the students feel cheated if all class periods are not directly related to exam preparation. The same applies to American students. But Indian students have a single examination in which the teacher's opinion and classroom performance have nothing to do with their grades. I think the outside examination system is unfortunate. It is an attempt to control standards.

You don't have to motivate students any other way than to tell them this material is going to be on the examination. I call this the British pattern of education. It is a cause for fame if the teacher guesses examination questions. Our college is considered a good college because the teachers do not teach selectively for examinations as do the teachers in coaching colleges. But the student expects the teacher to pick out the important questions for the examinations. They are a little bit ambiguous. They want to go to the academic college, but they want the results that often come from the narrower training at the coaching college.

Differences in Expectations of Teacher and Students

It may be only in chemistry teaching only, but the Indian student would think that it does not matter what is important to him. In the American situation the personal significance to the student beyond the examination contributes to learning and motivation.

In the American situation, content has less significance and understanding is the important part. There is less insistence on a right answer. In India also there is a greater emphasis on specific answers and content, rather than on general concepts. Informal sharing would just deteriorate into bad discipline. There is a common approach to problem-solving in science. The situation of having significantly different approaches does not come in India, not even in art subjects, and certainly not in chemistry.

There is a great difference in teaching between the content and the concept emphasis. The teacher's approaching the student is appropriate where concepts or emotions interfering with learning are important. It is inappropriate where you are trying to deal with content.

The Indian student considers the classroom is the place to get notes, not to make lists. As an American, I can understand why time would be spent on such a matter, but I feel the classroom time could be used more efficiently if the items were ranked. The Indian student would think this was not only inefficient but also irrelevant.

I put less importance on learning just for examinations than Indian students, but I feel that if it is a good examination, it should provide important learning. We often do a poor job of examining. This is why we don't associate important learning with examinations. We should be able to examine important things.

In the guru tradition in India, the students were subject to the teacher almost as slaves. He magnanimously gave what was necessary and good for the student, no matter how poor it was. But the whole freedom movement meant that the individual could make choices. Perhaps that's the result of Western education. The old structure of complete paternalism and submission to authority is starting to break down. The personal situation dominates his thinking. This attitude comes in with the students too. Some think, "If I have been sick, I should be allowed to cheat." They expect us to see the human side of the situation.

Accommodating to Different Expectations of Indian Students

The formal education of the Indian student is compartmentalized from the rest of his experience. Other things in his life may be inconsistent without his trying to evaluate them. One researcher has stated that the majority of Christians said that their Science studies did not influence their faith. As in America, the expression "good luck" has not disappeared, although we have a lot of exposure to scientific things. People continue to compartmentalize. Some people consider luck as a reality that actually operates and can be controlled. People don't stop to rationalize this, but it is implied. This is evidenced more so in India, where they are at a lower stage of having thought about these problems. Indians are exposed in their homes to much more ancient traditions.

I am very interested in trying to get students to relate their scientific thinking to the rest of their lives in courses in moral and religious education. It's not specifically Christian indoctrination, but we deal with idioms that have grown out of science, like "good luck", and "seeing is believing", or "everything is relative." These carry the aura of being scientific, modern and correct, but are used in a very unscientific way.

Their science concepts are pretty weak, so we use, for example, materials on relativity prepared for American school students. When we discuss relativity, I explain our responsibility to choose frames of reference accurately because we are bound by the framework we set up.

There is a despondency in India that it is impossible to escape from problems. We don't deny the uncertainties surrounding the student, but we also try to stress their potential. We try to encourage the students to see needs and to employ themselves in meeting these. The self-employment projects help students to develop their vocational skills, and to consider alternatives to the traditional vocations. We try to get the students to think that their demands should not be "give us jobs", but that they should have the capabilities to create jobs and make themselves useful in the community. So this is a very different type of education. Most American graduates would be lost in this.

We set up a contest for the students to demonstrate ways they have found of making themselves useful. One biology student applied his scientific background to raise chickens. Another group of biology students worked on the layouts of local publications. They are making enough money to put themselves through college. We encourage students to see their skills as an investment that can be of use to other people. Several students got involved in photography, and one is supporting his whole family this way. So these projects

encourage them to find employment in areas where they will not easily find it. We have never given them any starting capital. We want them to do it with the resources they have available or else they will depend on us. Students don't need to be discouraged by the situation. Discouragement should create opportunity. Our college also tries to give leadership in the national service scheme, which involves college students in digging wells and building roads.

I haven't had much success in encouraging Indian colleagues to allow students to share in the governing of the college. I was concerned that there be more working together, which I guess goes against the whole authoritarian structure of Indian society with its British rule. Teachers did not know how to react to the students. They either gave them whatever they wanted, or authoritatively told them what they ought to do. The students didn't know how to react. They either demanded or pled. They didn't know how to talk to one another and work out their problems. The committees disappeared when I went home for furlough. I would not try them again, because the attitude of the teachers was that they had failed. If they were going to succeed, there would have to be training for the teachers. I think it was just too big a scheme and too radically different to work. The committees attempted to cover all of the campus life. I think if we did it again, we would work through the existing structures of the student government.

One of the ideas of the students out of a committee was to start a students' bookbank. I realize now I made a complicated system to maximize meeting the needs of the students. It has become time-consuming and difficult for the students to operate. So while I am away I have a hunch that they are not letting the students choose the books themselves to make the system easier. If the students run off with the books, they would look on it as charity. They would not be concerned about the future usefulness of the project.

Fifteen years ago a group of American scientists recommended that Indian science education be improved by adopting semimicro methods of analysis. At first I considered this was too little change. I thought the changes should be more concerned with the purpose of science rather than with a mere change in method. I wanted applied chemistry that dealt with immediately important problems like soil conservation rather than classical analyses. I realized we couldn't start teaching this because of the examination system, but my hope was that the examinations would change. So I dealt with these applied issues in extra-curricular time and made suggestions to the examination committee, but nothing happened. As I tried to do these bigger things and our budget got tighter, I realized that these micro-methods were a start. This meant a quite significant saving to us. Other colleges are becoming interested in these methods too. The idea had been approved by the government of India, but it had never got down to the grass roots of college

administration. So I've been writing up these courses to share with other colleges. It will be interesting when I go back to see if the larger equipment has been introduced into the classroom again. I don't know how convinced my colleagues are of this method, so it will be interesting to see if it has been maintained.

I have also been working on developing electronic instruments for teaching chemistry. They are prohibitively expensive in India. The answer is not to import one or two machines from America. We have a budget of \$1,500 per annum to teach 400 students, so we have no resources for expensive equipment. My goal has been to make instruments for under \$50. My idea is not to just use simple things, but the best products of modern science with a cheaper design. A lot of instruments are overdesigned and have a lot more capability than is actually needed. I have tried to work on developing one recording station for all students in the lab, involving a mini computer. I am developing a low-cost spectrophotometer. The electronics part is sophisticated but very cheap. Part of a grant from the Indian government to improve Science teaching has been allocated to inexpensive instrument building. I am making every attempt to keep the number of imported parts as small as possible. So this is my attempt to deal with this major problem, as science students increasingly must have contact with modern electronic equipment. In the smaller instruments I may be able to get even more capability for the value. One of the main ways I accommodate to teaching in India is the development of these new instruments.

There is an accommodation somewhat at the conceptual level too, because Indians are much more interested in facts. So part of my job is to justify why they need to understand. Most of the time I rationalize this by saying they will get better results in the examinations. That immediate payoff is important because 40% of students fail.

I use a lot of illustrations and demonstrations to try to bring out concepts. This is rarely done in India, but I feel it is important to introduce these within the limits of the examinations and what the students and teachers expect.

Being an Indian situation makes me more aware of people's positions and the proper channels through which to achieve things. There certainly are cultural habits like asking those in authority if you can enter the room. Then I have to stay and have tea.

Changes in The Teacher's Expectations

In my missionary orientation it was very much impressed on me the need to adapt and to realize that our sensitivities are not the sensitivities of other people. I have probably gotten away with a lot of mistakes because Indians tend to

excuse the foreigner. Now it is very hard for me in America not to display the habits I have learned in India, e.g., in asking permission to enter an office. I think I have been fairly sensitive right from the beginning. I am not so extraverted that I would have gone in and blasted people. I was open to try to learn.

I suggested a rotation of the department headship among the faculty members at our college. One teacher objected because he said the servants won't know who to obey. He felt that it would be impossible for him to tell me to do things after I had been the leader. Relationships had been established with proper authority and submission. The idea of colleagues switching roles becomes very unacceptable. It is very difficult to talk about things as equals. This is one of my concerns, and it would be nice if it were different. I may be able to bring up this matter at a later date, or we may think of dividing authority.

Learning Hindi has affected my teaching and attitude towards people, though I certainly miss a lot of the implications in what people say. Hindi forces me to be simple, but this has only been to my good. Any language is capable of expressing scientific thought, but science requires the language to have clearly defined limits to concepts. A whole scientific process may be contained in one word. Technical language is useful so I don't have to go through and communicate all that conceptual background each time. One of my jobs as a teacher is to build up the aura around words. When the meaning is established, you can go ahead and use the word like a tool. It's not a matter of the language not being able to express either abstract or concrete thought, but it's more a matter of giving the language precise definition. Because we have not struggled to break concepts down into smaller units, we often hide behind technical language because we don't fully comprehend.

Effects on Teaching Indian Students

I would hope that students would have some better comprehension of concepts and the unifying link between things that look superficially different. I would also hope that students would be aware of alternatives that didn't exist before. In chemistry or lifestyle or religion, it is an important part of growing to be exposed to variety. In our city there were no alternatives in the study of chemistry before the micro method. I want to constantly open up students to a variety of possibilities.

The message of salvation is that there is hope. But with all the hunger and problems in the world, people often have a feeling of hopelessness. To have an alternative, you can't say,

"Be hopeful." You have to give the possibility of some alternative to the situation. We may not have the answer, but at least we know there are a number of possibilities. Then we can give people the reason to go on searching for answers. But if there aren't any possibilities, there is nothing that can be than what is. There's not even the possibility of looking. So if we point out possibilities, we will turn closed doors into open highways. This will surely help people to face problems in all areas of life.

I don't separate science teaching from my missionary role. Most of my time is spent in the lab. The college was founded with the idea that if people got Western education, they would naturally become Christians. It was a cultural identification of Christianity with Western culture, and the way to convert was to bring in Western culture. But it has never worked. Christian colleges have never been agents of conversion. They have been well aware of this for 50-75 years, so the college probably feels a little bit guilty. The mission sending groups from America and the church still ask, "How many converts are coming out of the institution?" The college has redefined its goals as affording an opportunity to expose students to the gospel. Only 10% of our students are from a christian background, 30% are from Muslim backgrounds, and 60% from Hindu backgrounds. But they are there out of choice because there are 17 colleges in the city. So there is a good deal of sympathy for Christianity, and a number of non-Christians come to chapel service. We have Scripture distribution, and find out that many years later they are still reading the Word. They would never have this exposure to Christianity in any other way. This may still be evangelism, but it is very much a redefinition of the original purpose that the gospel and education are just tied together. This way they have been separated. There is the hope that there will be conversions, but it is combined with the belief that the Word of God is working even while these students are being offered secular education.

The college sees the major part of its role as meeting human need. It represents one arm of the total ministry of the church in a country where there is a great need for material development. So in this sense an important mission of the college is good education. An individual without skill or education would probably barely survive in India. As long as there is a great demand for education, we can help a thousand of the many thousands who want help. Mission work in the past has often been limited to say giving out medicine and going away and leaving the person sick. But to leave a doctor there is a more definite way of meeting the need.

We are reexamining the kind of education we are giving to our students as they can be of maximum usefulness in the country. But we are very much tied into the university system, so in some respects we can only do the system a little bit

better. The system is becoming more flexible, so we are having more room for innovation. Some of the Indian staff have not been trained abroad. I have been encouraging teachers to take further studies outside of the city, and we have developed a scholarship fund for this purpose. Some have obligations to the extended family so they can't get away.

Modifications in Future Teaching

Some of the problems I still don't know how to solve, but I may go ahead with more determination to bring about change in broader areas beyond my own classroom, e.g. in helping other teachers to improve science teaching in the college. Maybe the teachers now are more interested in trying new things, so I will be able to encourage them in this. It will involve in a sense more leadership, but I would also like to be free of leadership as much as possible and support Indian teachers' initiative. In the past I have not had much response to suggestions for change. Only one or two of the Indian teachers used the overhead projector I built. I don't know whether I have not convinced them that this is not my little thing but that it belongs to the chemistry department. However, another department has now ordered one. Some may feel that this is the only thing that can be classed as an educational improvement, so I must have had some influence. This is why it is difficult to introduce changes.

I tried to stress with my teachers the need to draw out students because the ones that have problems may not be the ones that come to you. I've learned a lot in this area, but it must be a constant process of learning.

In this course on science and faith the students are doing a lot of integration. Probably the degree of interest in this depends on the ability of the teacher. My feeling was that the students have not really comprehended the basic facts of science, much less than allowed them to affect their lives. The Indian is more exposed to what might be the opposite of rational thinking. There is more compartmentalization in India, but I don't think it's unique to India. Scientific thinking has to be reinforced in a lot more ways, and perhaps emotions have to be overcome.

The science lab, if any place, should confirm that God can be depended upon and that we are not just dealing with a fluid. The lab should stress that the individual is significant and can discover alternatives. So I spend a lot of time checking the balances in the lab and repairing them. This is something that I don't know that the teachers will continue while I am on furlough. They are not convinced of the importance of it. They are also not convinced that the practice is just as important as the examination. They don't realize that the self-confidence of the student is related to

examination success. So I can sit and repair a balance for an hour and feel I am doing the Lord's work and not necessarily be out preaching and distributing food. I can see God's calling and purpose for me at the moment.

APPENDIX E6

RESPONDENT: KAREN GEGNER

This respondent taught music and Christian education at a Bible college in the Philippines since 1967. She has also conducted Bible studies and home visits for a Filipino church.

I am a very positive person. This comes from a realization of who I am and who God is. Problems are conquerable, so this must come across in my teaching. I have basic beliefs that people can learn and change and communicate. There is a place for everyone in life. God didn't make any misfits. Society has made the misfits. Each person can adjust to his limitations or capacities. I try to help people to accept goals that are realistic, yet challenging and reachable. I try to treat each student as an individual, and I expect everyone to achieve some basic learning. I expect success in learning. Failure may be their fault or my fault. I may not have motivated them or the chemistry of my personality may not click with them. I see the student as a growing person and a teacher to me. The more we interact, the more we grow together.

Perceptions of Nine Pictures

As a teacher, I am not a drillmaster, but I am a concept person. I like to run with a concept, according to the level of interest. But I can tend to get away from the structure, and I have got to be careful not to cheat the students out of a presentation of the basics. This is the way I get creative ideas, and do courses differently each time. The teacher must encourage students to become independent. Students often first see the teacher as an ideal person or as full of knowledge. The teacher could manipulate them, but I want to be the stimulus, the reflector, and set up projects to help students grow eventually without me. I need to show them the materials where they can get help. You go from a

teacher-student role to a friend, cosharing because you can always learn from your student. More important than the physical setting in teaching is how you relate to students and make them feel that their contributions are worthwhile. No question must be invalid and their participation is vital to the functioning of the classroom.

I teach primarily by example, as well as through spoken instructions. I don't see my role overseas in any different way from my role at home. At this point in my life I have settled down to realizing what my strengths are, and I don't think this will change with geographical location.

Picture 1

Answer: Some are, some aren't.

Some will be really going through and evaluating what the professor has asked them to do. Some will be in a dream. Again, it depends on what value the student has placed on that course, and the teacher's stimulation of ideas within that person. But most learners appreciate an opportunity to reflect. It's a good technique. It reflects where the student is and maybe where he is to go. But some will just doodle, or do it because they have been asked. You don't know whether it has been important in their life or not until they interact about it. Just because I say, "Do" does not guarantee learning or that the students will put the same priority of importance on it that I do. This privacy of a self-evaluation without the stimuli from other people is good. It depends on what he's trying to do with the information. If it is just an exercise without his thinking where it is going to take him, it's no good. The fact that the teacher is behind the desk here does not bother me as it does in No.2. In this one the teacher can't be involved in the individual thought processes.

Picture 2

Answer: Some are, some aren't.

Sharing answers, the buddy system is a good technique. It would be very obvious if you did not do it. Those learning are doing so through the interaction of ideas with others. It confirms answers or shows where ideas are different. But it depends on the motivation of the of the student. It is a formal structure and the teacher is not away from his desk and involved in the sharing.

I feel this detracts from the learning. He is removed. So hovering over students shows distrust. But I try to do the exercises as well to show I am a learner too. I don't want to sit like a judge. Availability of the teacher is a key. The teacher is the resource. The barrier that I know it all and you don't must be broken down. I admit the new insights I get from students. I stress we're all learners. In spiritual things the Spirit of God can speak to everyone. They come to the Scriptures with a different background. So it would be better for the student's learning if the teacher were milling around. But that does not guarantee learning. It depends on the teacher and whether he communicates well and is stimulating. In my concept of learning, a desk can separate you, but not necessarily. If the teacher were milling around, it would reinforce the importance of what they were sharing.

Picture 3

Answer: Yes.

I have been in many coffee breaks and asked to respond to that same stimulus. So the class must be stimulating because they choose to be involved. It is important to them. To me learning has to start from the inside desire. Why it is important to them could be varied: passing an exam, finishing a course. The highest reason they could be doing it for is for clarification, the desire to understand more, not just to pass an exam.

Picture 4

Answer: Some are, some aren't.

Again, I want to know what the teacher will do with page 54. If he would explain the illustration and have them interact about it, the value of the situation could even go higher. But with the structured situation and the large class, there is probably a good chance that only some are learning. It again depends on the personal desire to learn. The teacher can't know what they are all thinking. Probably if there is good interaction, everyone can take part. It does not mean that those who don't speak don't learn. It is going to be hard to judge unless there is a test later on, or the teacher watches them function.

Picture 5

Answer: Probably are.

They're reflecting on concepts and ideas and evaluating the input. They're mulling over it like chewing on the cud. So it is important learning. They would be talking about the class or how it would be related to them. They've stayed behind so they've made a value judgment that they want to learn. That's fine if they're highly motivated. But I could not say "Yes" because I still don't know quite what is happening. The informality of the situation may enhance the learning and encourage the students to express their own ideas. They don't have to raise their hands and wait for the right time to say something. The informality may also detract from important learning because the class is dismissed and somebody may be detracting them. It's totally unstructured whereas Picture 3 is still in a structure. Some structured situations are a hindrance to learning. The teacher does all the talking and the student does all the listening. To me that is not conducive to knowing what is happening in the student's head.

Picture 6

Answer: Probably are.

It is small enough to give everybody a chance to interact on their concept. They're involved. This is a generalization, but I have often said if you can't verbalize a concept, or write it, you don't know it or really have it all together. There's an opportunity here for fellow students to disagree.

Picture 7

Answer: Probably are.

The positive points of this situation are: the availability of the teacher, the student's desire to learn, the student's desire to meet with the teacher, and the teacher's desire to take extra time to go over the material again. But I don't think you can ever be sure it is important learning until a change has taken place in a life because of the learning. They may be in the process of gathering and disciplining. This goes along with my concept of learning, as change in behavior, putting my concepts into practice, not just being a computer and absorbing all of this. I don't know that you have really understood until you have tried to do it.

Picture 8

Answer: Probably are.

This is like No.1, where they are asked to write down their concepts. It is a similar idea of interaction, with not such a formal setting. What he is asking them to do and how he is involving them are the important things, not so much the setting. It does not have to be a casual atmosphere for important learning. The real potential of this situation is not the listing of the concepts but the interaction afterwards.

Picture 9

Answer: Probably are.

It depends on what the teacher meant. It could be a threatening situation, or it could be helpful. If he meant, "This is where we are going. Watch out," it could be helpful. I have often done that. It could be threatening if he said, "If you don't get this, you are going to be the loser." The informal structure of the classroom is good. I like that. I like his visual media setup, which shows creativity. There are certain things that have to be lectured, as well as acted on. It's a good review technique. It would give the students a clue to ask questions on this area.

Sources of Expectations about Teaching

The church situation where I worked was a very neat team experience. There was no jealousy. It was safe to fail. You didn't have to beat yourself. The team uplifted you. This has been a rich experience in my life because my teaching was in the classroom and was supported in the church ministry. It was a demonstration to myself and to the students of the discipleship we were studying in the classroom. It was not a stale "lab" presentation. We said what worked and what didn't, and changed to meet needs. It was a constant growing. While teaching in an institution, I see it is important to have that continuing contact with the local church. That's reality. I had to make this a priority. Working with people is the most important thing I could be doing.

The students who worked with me in the church brought experiences back into the classroom. I tried to structure my classroom to make it as creative as possible with

problem-solving experiences. But I have concluded that, like any other school, there are people who are just riding through. I can't expect all of them to put things into practice. No matter how hard you try to stimulate, they just sit there and dare you. I have concluded that I will pour my energy into students who are teachable and who want to learn. I have not closed these other kids off, but let them know that when they do church work with me, there are the commitments of time. It is exciting because it draws people. Some will try to get by with the least preparation. But they learn to schedule their time, to deny themselves to reach people outside the group.

I feel that both the unstructured church training and the formal school training are valid. As a result of the church ministry, I have tried to adapt my classroom to a more "doing" type of learning. In the church we don't try to cover five courses in one semester, but concentrate on one area of learning, put into practice and then come back and share about it. Every team member is important, no matter how small his area of contribution. It is a united effort, not one person's grandstand. I could think there's more productivity in the church training than in the school, but it is just because I am seeing the immediate results in the church. A student may not put his learning into practice for years. There's no guarantee that the student will ever put his learning into practice unless we go out and do it together until he is confident.

I have always tried to analyse why teachers I have strongly admired are effective. I have really studied why Christ succeeded as a teacher. He took the students from where they were. He saw what they could be. This has been a great challenge to me. I pray, "Lord, show me the spark you see in each student so I can fan the right one." Then I can anticipate my students will be something. Christ was also a strong example. He was in touch with God. The strong concept of "He was with them" has influenced me. He tested them and didn't get all shook up when they failed. He knew what he was teaching. So I must know my content. It's easy for me to talk but I have to be a worthwhile resource. These are the basic concepts I see of a good teacher.

My formal teacher training was the foundation for my later learning. For about 10 years before I went to the field, an effective educator disciplined me. But I want to learn from everybody who comes into my life. I want to teach others to be open to the people God brings into their lives. I want to continue to be open and to be a learner. Discussions among our teachers are more on character problems than on learning problems. I don't do

as much professional reading as I would like to.

Students' Perceptions of Nine Pictures

It has been an adjustment for me in changing cultures. My sheer size is boggling to people. I am a very authoritative person. As a new teacher I was very insecure and did all the talking. One brilliant student accused me of being an imperialist. This cut me to ribbons. I evaluated this because I wanted to change if this was true. It haunted me, so I discussed this with others. I realized my sheer bigness gave this impression. But I couldn't change this. I could change my style of walking fast and talking so much. This acted as a caution, not as self-condemnation. I realized it was important how I came across. I had to learn to be more Filipino. It has taken me a long time to be a relaxed person and not a driver, and yet still keep that inner drive for something I want to accomplish. Often my freshmen will say, "Mum, we are afraid to come to you." My upper classmen are not. It has always been that way just because of who I am. I am an upfront person. Gradually they see what freedom we can have in the class.

I share with my students that I have come from relying on lists of rules. Many of the students' lists they've got from missionaries are based on my culture. They tend to throw them out when they find a flaw. So I have to train students to dig out principles. I can't guard young people. But these principles build their fiber. I'm not with them in all situations as the teacher. But they always have the Holy Spirit and the Scriptures.

Picture 1

Answer: Some are, some aren't.

It depends again on personal motivation. The ladies at church want to learn, so they would be able to verbalize more things about themselves. Whereas the students would not all put their effort into thinking of things that relate to them. It depends on rapport with the teacher. If it was a vitally stimulating concept, they could think through many things that were important to them. But I would never call on an individual to read her list. That makes her vulnerable and that isn't acceptable. We have to earn a right to ask in those areas. It does not depend whether you are in the Philippines or not. Different personalities are more open across all

cultures. I am a very open person.

Picture 2

Answer: Some are, some aren't.

Again, the students' personal interest is the key. Some would take initiative, others wouldn't. We do a lot of interaction with seniors and the teachers validate the student answers. I think there has to be motivation by student and teacher for real learning to take place. I have problems with motivating students because they are overloaded with work. It is a drowning kind of experience. I didn't cut back on projects that I thought would be very positive experiences. It's frustrating for the teacher. I don't want to just get the students through.

Picture 3

Answer: Probably not.

They generally would not take that self-discipline. Lack of self-discipline comes from the culture. The church women and I have built rapport and they want to learn. It is voluntary with no demand. I think a core of the seniors would want to learn too. Life is very casual in the Philippines. Some of them work very hard. Others have little discipline. But that is the same in America too. The break is their time. They separate class time from their own time. My opinion is that learning should be total. Maybe they view learning as something unpleasant. It must be got out of the way so they can do something pleasant. Grade schools are always overcrowded. If there was fantastic stimulation in the classroom and they were involved, probably they would be willing to continue discussing class issues in the break. If it is directly related to their experience, they will continue to discuss it. It's the same for us.

Picture 4

Answer: Some are, some aren't.

This is an average statement for a teacher. It is a formal situation. The ones who are learning may have had their thinking stimulated by the teacher. The ones who didn't think it was important may be just doing a required course. The authority of the teacher and his use of a book will give more weight for some people. I try to tell

my students that just because something is written, it is not necessarily right.

Picture 5

Answer: Some are, some aren't.

Here it is an individual and a group stimulus. The growing person would take time to share. Others would talk about anything. If I felt it was of value to my growth as person, I would do it. Someone said to our student body that a leader can never stop thinking, and I agree.

Picture 6

Answer: Probably not.

They probably would not think they are learning anything important, but at the end analysis they may see how involvement had helped. It would depend on the maturity of the group. The beginning kids would think it was a fun kind of thing but would wonder what right they had to be giving their ideas. They would think, "I just came here. I came with nothing and I am getting what I need from here." The upper classmen would think that this would be important. The students are changing their attitudes to learning as a result of being at our college.

Picture 7

Answer: Yes.

For a student, this one-to-one relationship would produce very important learning. I do this a lot. They value the concentration on their particular problem. But some would not take this up. They would be too shy and threatened. But for those who were highly motivated, some really good learning could come. Many people seek me out concerning concepts from class, and ask how these relates to their lives and problems. But these relationships take a long time to build.

Picture 8

Answer: Yes.

They would think they were involved. They are not passive people. Things are changing in the culture. Students are more vocal now than they were 10 years ago.

Hopefully we are working with leadership, not kids who are always going to be passive. The informal seating arrangements would not be upsetting to them. I think they would just do the exercise because I said it. It is not as if they were valuing their own input. They would be responding to the authority structure, and would think it would be neat to do. The value of what they had written down might come out later, as we discussed the 10 things. I don't think they would have analysed it at this stage.

Picture 9

Answer: Some are, some aren't.

My freshmen would be very eager and say "Yes." My seniors would probably give a snicker like me and say, "Oh, no. Not again." I think the ladies in the church would clue in and learn because the rapport level would be different. They know me better as an individual than the students. Filipinos have structured classroom situations where the teacher is the authority. By the time students are seniors, we would have developed the attitude that learning is not just what I say and the test is not the ultimate. They are more internally motivated. I trust this is the result of going through our college.

Differences in Expectations of Teacher and Students

I think a young teenage student in America could understand more abstract concepts than a Filipino student of the same age. But it is not a matter of ability, it is a matter of exposure. Our learning is set up for abstracts right from the beginning.

I have passed the stage where I think they're from the Philippines and I'm from America. They are learners and I am the teacher. It is a blend after a number of years. I don't think I would do anything basically different in an American classroom.

I believe involvement is important. Students do value the opinion of the teacher, not their own opinion. If they shared more, they may value the experience more, but not as high as I would.

My students have great respect for the authority of books. I have too, but I am more concerned with how this authority interacts with what we are discussing.

I am more concerned with the backing-up process. They are more concerned with the authority of the content.

Accommodating to Different Expectations of Filipino Students

The schooling structure does not allow for this immediate response. So I try to give assignments that are related to their present christian service. In Bible teaching I am concerned about the utilization of facts in life. Bible teaching in college is preparing them for the future, but it should have an entrance into their being now. When they approach a new situation, they should know how to use it because they have already applied it.

I can ensure that my students are putting their learning into practice by checking if they are having their quiet time or private devotions. I collect their quiet time notebooks but I never read them because I do not want to invade their privacy. That is one way I stimulate my students to act on what they have been taught. I also encourage students to share what they have discovered in their quiet times. I also encourage students to form more informal groups of Bible study outside of the classroom so they can share the application of Bible passages. In class we discuss the value of this and whether it is something that is worthwhile continuing in later life. I encourage them to think about whether the groups function on a "we-them" basis or on an "us" basis. It is a matter of setting patterns while they are at school, which they can continue later, for eternity. Students rarely go back to their old college notes. It is what we utilize that is important.

It is a face-saving culture. But I use educational games to build up a trust. I try to show them that learning is fun being open and by accepting different answers if they can back them up. I don't want either myself or the book to be the ultimate authority. They come from a background where the teacher is the god. But this is breaking down, and we see it at the college too. I encourage them to always test if principles are biblical or not. My list of rules may not always work for them.

I am concerned about student involvement, and am constantly trying new ideas to upgrade my teaching. The others on the staff are more traditional. The students listen while they tell. They are older and more content than involvement structured. But it's not impossible to

learn by listening.

I think the students want a teacher with standards, who will be available to them and whom they cannot manipulate. If they have standards for a secular school, they should have them for a mission school. I'm noted on campus for the quantity of work I give the students. Students prefer learning with involvement and enjoy learning games. They like a good lecturer. They are good notetakers. Sometimes I give a bare outline of my lecture so my students can fill in the points. I am not so much interested in imparting facts but how the students interact with those facts. I have become a better communicator to students by assuming that the problems in communication are my fault and not because of their dullness. I'm not afraid to try many doors. I think in pictures, and tend to illustrate with pictures. I find this very helpful in getting over concepts.

If I am going to introduce a new experience like reflecting on their own ideas, I don't try to explain what we are going to do. We just do it and discuss it later. I know eventually they'll catch on. I found new methods worked best when I take time to work with group leaders first. I think as teachers we blame our kids for a lot of failures when they are our own responsibility. I teach very spontaneously. So if an exercise does not work, I try something else. I may not have another plan on paper, but I can spontaneously think one out on the spur of the moment.

I would not be at the college if I did not have something to share. They wouldn't be there if they didn't want to learn, so there are no major problems in accommodating. I know a book is very important to them so I try to accommodate by using a book. But I'm not going to use a lousy book. I know they expect lectures, but I know from reading that they'll learn more through involvement. It is not "me-them" relationship, but it is what we are going to do together. It's not my authoritative structure. It's what we learn and put into practice.

I don't think accommodation is the issue. It's not accommodating me to them or them to me, but both of us learning and growing. It's not accommodating to a method but finding the best method and discovering together what the issue is. It's not so much method as application - seeing them change. I have to accommodate so the students understand. I have to accommodate to their rate of learning and to their interest. The growth of the student is the issue, not the method of teaching. I don't focus on method. My goal is to have the student expand and grow

and put this into their lives. Some methods are only content and have no application, and they are not conducive to growth. All my methods will fail if I don't bring students to the point of application. I don't want to deaden factual growth because some are going to be leaders in that area. But I challenge them to relate theories to their personal lives. It's a challenge to me as an educator to broaden that person another step.

Changes in the Teacher's Expectations

After you work in a culture for a while, the cultural differences fade. You see people as people rather than as Filipinos. You think of all that makes up a person. Culture is very important, but it's not the whole thing because you have the same problems in America, e.g. affluency and poverty. The value structure of Filipino culture is different from that of the American culture. Personal relationships are very important, whereas in America self is very important. I come back to the biblical concept of what a person should be. I have no right as an American to go over there and tell them what to do. I am not superior. The only right I have is that I have got Christ to share. To show I am conforming to His image is the only reason I have to be there. I have to mold my cultural upbringing to bring it into more conformity with Jesus Christ. It is not American culture, it is biblical culture. It's what God wants us to be. If the culture does not conflict with the biblical concept, then it's fine.

After 10 years of teaching I find myself constantly cutting back on the amount of content. But we are governed by an accreditation system so I have to be loyal to those requirements. At first I lectured in the way I was taught and was afraid of interaction because I might not know the answer. I was not safe with my material. Now I am not afraid of hard questions any more because there will always be things I don't know, but it's wrong not to find out. I often say to students, "Let's investigate this together and come back and share our findings." I think I would have changed whether I was in the Philippines or not. It is just a process of education growth and personality. It's coming into your own.

I have always admired people who had learning, so consequently I went out with the idea that I had to be the authority. I still have standards, but I think they are more realistic. They are not so boxed. I went to the extreme for a while and gave them no boxes, and that was totally frustrating for them. To me it is safe to fail

but it is not safe not to try new ideas. I like to try new ideas. I came back to a middle road, and now I give them about 10 boxes and allow freedom for those who would like to design something differently.

I have found security in myself with God. Before it was the security with other people. Now I don't have to apologize for who I am and what I am doing. I think this self-confidence is an important part of being an effective teacher because we communicate our hangups. But I have made the big realization that I am sure teachers have through history that I am not the master teacher and the students are not all going to reach the highest. It is not always my fault if they do not succeed.

Effects on Teaching on Filipino Students

I don't try to contrast the students' values with mine. But I try to emphasize biblical values. For example, is it only honesty when it is convenient? Teaching is continued character building through life. There is no set course in it. It hurts me deeply when we have to dismiss senior students for basic character flaws. Teaching is not being up front. Teaching involves my living and communicating in everything I do. Living on campus used to threaten me, but it is a good check to keep me constantly humble. My behavior is reflective of what I am inside. It worried me that first year when students were afraid to approach me, but by the time they were seniors and knew me, they didn't have this fear. I asked them why they were afraid to approach me at first, and they said, "It's because we did not know you."

The sad thing is that because our students have been through our gates the churches think they are authorities. So they are put in positions they should never have. Our graduates are leaders in the country. But some have been bombouts. More and more now students are going into an internship program rather than a leadership position, and I am happy about this. They are not at the maturity or concept level to handle a struggling new work. They just need encouragement. There is a very strong concept in the country of the professional versus the laity. We are trusting in the church that I am involved in to change this. I would tell my students, "You go out as a learner, and admit when you don't know something, and go out and learn it." It is very embarrassing for them to fail. They will cover up and do anything to get through the situation. So we are asking for a major change.

In one class I threw out the traditional content and helped the students develop to set goals for Christian growth. They also learned the value of working together

as a team on the concept. This was very important preparation for their ministry. I always wondered if it was a waste of time. But I heard of two who put the concept into action in their churches. Another grabbed the team idea and refused a job where she had to work alone. I expected my students to be able to function beyond the input level. Their brain is no different to mine. It's a matter of showing how they set goals in daily life. Americans have verbalized goal orientation more, but it's valid world-wide. Filipinos are more flexible, which is of value in relating the goal to the person.

Modifications in Future Teaching

I want to continue to be a creative person and see students as persons, not just learners. I can't meet the need of all students in a large class. I used to strive for this but now I know I'm not the only input into that person's life. I want to continue to do creative, problem-solving experiences with students. I let them do the content digging and reflect on that. My students complain that I don't give them enough content but expect them to do this outside the classroom. When they fail me, I have to go back to lectures.

My continuous conflict is not their lack of ability, but their lack of time. They are so overloaded. I'm stifled by 45 minute class periods. This is why home study groups, where time is no problem, are so exciting.

I plan to continue to live under the tension of working part-time at the college and part-time in the church. The problem is that two full-time mobs are involved. But one enhances the other. I don't know how long I can survive this. It's valuable to stay at the college because of the wider scope for my ministry in training leaders. To get the right balance in life is very important. I want to use my abilities to the maximum use.

APPENDIX E7

RESPONDENT: MAGGIE BECKER

This respondent worked as a missionary nurse in Zaire from 1951-61, then in Morocco for 16 months. Since 1963 she has been working among women in Senegal.

I did not have enough anthropology in my missionary training, and that is the reason why I think it took me so long to tumble to the fact that people do think differently. I discovered this in Zaire in my first year through one of the most traumatic experiences I ever had as a missionary. We had built a mud-brick house for the African girls who worked in our hospital. I had a message for them, so this was my excuse to go visit them in their home. It was over the noonhour. I walked in the front door and they ran out the back door and hid. I never found them. They later confessed to me that they were ashamed to have the white woman catch them eating their food. I was terribly hurt. I knew they were hiding from me. After several months I could talk about this with them. I said I would never come to see them again, but they pled with me to come back. "We will close our spirits," they said. A literal translation of that is, "We will grit our teeth." That means, "We will feel like running but we will just grit our teeth and hang on," which was a sad commentary on the situation there.

The colonial attitude was: we Belgians have the culture and the Africans have none. We have to see them evolve. In the Belgian system when the African got to the place where he ate properly on a table and dressed properly like the Belgians did, he was given a special legal standing as an "evolved one." That was still going on in the fifties. Frankly, we would not have dared to wear African dress at the time because we probably would have been thrown out of the country. We would have been setting them a bad example, because the Belgians were trying to get them to be like Europeans.

In the long run I think this was a good experience, but I was bitter that they didn't accept me as a person.

It was one of these cultural clash situations. I didn't understand until I began to wake up to the fact that even right up until Independence the white man had his little culture and the black man had his little culture, and the two never met except in in-between situations as in schools and institutions where they mostly learned to do things our way on our terms.

Perceptions of Nine Pictures

I was in a new hospital where I first went to the Congo 25 years ago. Imported plaster of paris bandages were expensive and arrived in poor condition. So the doctor told me to learn how to make them. As an American nurse, who always had everything well prepared, I did not have the slightest idea how to do this. But soon the doctor liked mine better than the professional ones. He told me immediately to train one of the African nurses to make them. These girls could barely read and write. There were no particular problems in showing the nurse how to make bandages. Teaching by doing not by telling makes sense to them. Soon she could make them better than I could, and she was teaching me. I have often laughed and said, "I must be a pretty good teacher because practically everybody I teach ends up reteaching me." I enjoy teaching, but I feel inadequate as a teacher because I have never had any training. In Zaire we did on-the-job training. There was no formal nursing training. Training was in a very practical way, doing it together, answering questions and checking up afterwards.

Picture 1

Answer: Yes.

I have no doubt about that one. When you are required to think for yourself, that is good learning. I have recently been on a course in cross-cultural nursing where I was required to do this kind of thing. We had to list our 10 highest values. It was not graded but it was a tremendous learning experience. It clarified my present values and will make me conscious for the future of my values. The teacher told us to check them in a year to see if we would change the priorities. This is similar to what is happening in this picture. This is active learning.

Picture 2

Answer: Yes.

Pooling of ignorance may cause learning of something important, but people do learn from each other in just discussing a topic. Someone who has had a perfectly good answer may find something better from another person. I have learned a lot this way.

Picture 3

Answer: Probably are.

This sounds like a good learning situation, because they are looking for something that is important to them. The woman is certainly giving it deep thought. Some of the best learning occurs during the break. I think some of the best spiritual results that came of my ministry in Morocco came through just casual remarks. Our formal Bible study was the basis. But some of these casual remarks led some girls to make an open confession of faith. The same has happened in Senegal. After 15 years there we have only six young men converts, but several times these young men have said how one of my casual remarks had made all the differences. I can't even remember what I said.

Picture 4

Answer: Probably not.

That is a rough one. You don't know what they are looking at in the book. I would certainly hope it was something they had been assigned. If it was, they probably are not learning anything new. If they have read it before, they should see what he is talking about anyway.

Picture 5

Answer: Yes.

It looks like they are doing this in a student center. It is good learning when you share what you have learned. Those who are sharing are definitely learning. The ones listening may or may not be learning. We have no way of knowing. They would have to react to be learning. They seem to be listening. If they later went back and internalized some of it, they would learn something.

Picture 6

Answer: Probably are.

Each one has done some thinking or study on this question, and has his own concept of what the answer is. But if they are not thinking too deeply, or have not done much study on the subject, they could spend their time sharing their ignorance. I have seen that happen. Then they won't really be learning. So it depends on both the preparation plus the calibre of the student. Some people never see it through, and remain superficial on any subject. I don't know whether this is to intelligence or motivation or interest in life in general. Some people really get involved and others just do things that are expected of them. I place a high value on motivation and getting involved in a subject. I get so enthusiastic about something I am teaching that it is bound to rub off on people. I don't have to worry about motivation of my students because I am enthusiastic.

Picture 7

Answer: Some are, some aren't.

I don't think right at that spot there is any learning going on. The fact that he is explaining something does not necessarily mean that the fellow is hearing it. For it to be good learning, there has to be more dialogue between them. It sounds too much like a monologue to me. That does not usually lead to effective learning. It has to be question and answer.

Picture 8

Answer: Some are, some aren't.

That is an interesting one. If the students are deciding on the things they should learn, sometimes there is good learning and sometimes there is not. Some students don't have enough insight themselves to know what they should be learning. In this case the students are almost controlling what is going to be discussed in the whole class. I guess I am old-fashioned enough to believe that the teacher must have some concept of what he is going to teach. The class would have a hard time discussing all the things the students wanted to discuss. I have some negative reaction to that but I realize that that is kind of the modern way of doing it. I have been involved in something like this, but it was all right because the teacher already had her syllabus made up. She asked us for our goals, but

it was interesting because most of our goals fitted into her syllabus. The assignments were already printed out. Our goals did not sway things very much but they could have a little bit. We knew that we weren't the final deciding factor, but it was a very good thing to do. It gave us some idea of what we were going to be learning as she shared how these goals probably would be met. I feel that if this is used, it needs a lot of teacher direction.

Picture 9

Answer: Probably not.

I think that is very funny because that is not the way to teach. You don't take a course just to get a grade on an exam. And yet the teacher's position looks as if he is saying something important. It is evident that one girl is listening, but three of them are not too interested. Learning just for a test is not good learning. Some of them could not care less, because they are not looking at the teacher. If they were really interested, they would show it in their faces.

Sources of Expectations about Teaching

I got my ideas partly from keeping my eyes open on situations, and partly from being a student most of my life. I observed others teaching and I have my own experience in teaching. I can remember two top teachers. My high school French teacher gave us translations of several common teenage expressions, e.g. "scram." That made me really thrilled since I was saying these things every day of the week. It was something that had meaning in my own experience. He used to explain grammar as if his life depended on it. He was also very approachable. We felt like he was our friend. He put our learning to practical use. He knew how to tease around and yet make it a worthwhile class. The other top teacher was a Belgian who taught us missionaries about human parasites. He gave us very good examples. They were sometimes crude to help us to remember the point. He used to act out the situation to help us to learn. I have also had a very negative experience. My French teacher in college would stick rigidly to translating a book and just went from page to page. I don't think he knew any better. He just wanted to get through the book. We got no feel for French whatsoever.

I have also got some concepts from our missionary teachers, both those teaching nationals and those teaching missionary children. I have learned a lot from their casual

conversations. One missionary had a number of cute little tricks for teaching Scripture memory. They were ways of making repetition a game so it was not too dull. She also used flannelgraph and a hand puppet to get concepts across. To me she is an excellent teacher.

One thing I have learned from working with Muslim ladies is patience in the face of many interruptions. It is real hard to teach them because they have never been in a formal classroom situation and they are not used to concentrating on one thing for very long. They are sitting out in a yard where people come and go and there are many interruptions. Another thing I have learned is the realization that they are not mentally awake the way we are. They have not been used to learning in our way. There is need for practical demonstration rather than trying to tell them. But in Bible teaching, you can't do much more than tell. I believe that something happens when a child goes to school and he begins to use his little brain. He wakes up, as it were. These women have never been through that process. They are awake to those few basics in their life that are important - going to the market, fixing their food, being concerned about their children, and the social amenities. They are not used to using their brains to consider the broader aspects. It is not that they can't learn, but they think they are stupid because they have never been to school. That is a mistaken notion. That institution of formal school has some power over people. But there is certain value to this institutional training because it seems to sharpen one's wits.

Students' Perceptions of Nine Pictures

Picture 1

Answer: Probably not.

I think they would be so confused by what the teacher was asking for. They wouldn't be able to believe that a teacher would ask students what was important to them. The important learning is the absolute fact given by the teacher. Whether it is important to the student is not important. I have never asked the women for what is important to them and then talked about those things. I go to teach them what the Bible says, and they have not the slightest idea what is in the Bible. It would be interesting to ask them if I should continue about the life of Christ or teach them about the ancient prophets. Some African women have never had to make a choice in their life. They find it very hard. For example, one woman, who had very little contact with whites, took half an hour to choose a reward stamp for her

reading assignment.

Though I feel I have made some real progress in getting down underneath the culture, they would still feel that the white woman doesn't understand them. They wouldn't offer personal problems to be discussed at our lesson in the courtyard. I am sure I would be able to help them with physical problems in raising their children. It would be interesting to see if they would come up with some suggestions for that. I am not sure that they do have ideas about topics for discussion. They do have ideas because they will ask questions like, "Don't you know any medicine to make my hair grow long?" So often the illiterate, unschooled ones particularly feel that the white man does not understand the answers that affect their daily lives.

Picture 2

Answer: No.

They would say that was terrible. That would be almost like cheating. You don't learn from one another. In the first place your answers are in the book or in the notes of the professor. There would be a definite yes-no answer and no areas for discussion. Your fellow students have no contributions to your learning. After all, you're both stupid and that is why you are there to learn. The only thing they would discuss is what the teacher meant in their terms. But I learn how they think from hearing them discuss what I say. One lady thought that when I said, "Jesus died for our sins," I meant Jesus died for the sins of the Christians. So I have learned to say, "Jesus died for the sins of all the people of the world." The Muslims don't like to think that Jesus died for their sins. They don't want it to get personal.

Picture 3

Answer: Probably are.

They would say they are probably learning because they are looking through their notes from class. The confusing areas are things they did not understand from the teacher's explanation, or their own poor handwriting. In a lot of classroom situations they would not be quite sure what was going on anyway. But if it is to do with notes and teaching, they would really feel it was important learning. They have an awe of the formal institution. They aim at getting a diploma, any kind of paper that shows that they have accomplished something in a formal school.

You often see a certificate showing, "A.B....Failed." After all, the work has been done. This helps us when it comes to Bible correspondence courses because they love to get certificates and display them. The women have no certificates and feel very inferior.

Picture 4

Answer: Probably are.

They might think they are learning something because they learn out of books and with the teacher's direction. This resembles more their formal classroom. They are all lined up and they all have their books. So they are really learning something.

Picture 5

Answer: Probably not.

"What good would that do?" would be the reaction. I wonder if the origin of this idea isn't in the French system of education. They have been forced to revere the teacher and to learn facts by rote, without too much development of the reasoning process.

Picture 6

Answer: Some are, some aren't.

I am not quite sure as to how they would respond to that. They would expect the question to be an absolute fact, with a black and white answer. There is only one answer. Some might know the answer, and some might not. They would not expect any discussion of the answer. It is a very rigid system. The women have no part so that is what makes them feel very inferior.

Picture 7

Answer: No.

They would say there is not much learning going on there. They are just going to sit and drink and eat, and not pay any attention. It is too informal. For learning to take place, it almost has to be painful. When you are in a class in Senegal, the teacher is rough on you. The whole way of life is against discipline. Yet they know they need a certain amount, so the natural fight is against it. The

women in the courtyard are very proud when they can repeat the lesson or the Bible verse. They don't usually expect to be able to answer. But to them that is not the real learning that their children have at school. They would not describe our times together as a class or a school, but as a lesson.

Picture 8

Answer: No.

That is not learning. The students don't know what they should learn in this class. The teacher is the only one who knows. They would not like the seating arrangements. They would expect it to be more formal.

Picture 9

Answer: Yes.

Studying for exams is a way to learn, they think. Learning is by rote memory. You don't have to be able to think a thing through logically. You have just to be able to reproduce what he has told you. I may have got some of my ideas of what poor teaching is from observing some of the Senegalese students. The French system of rote memory is still used. (There is no vernacular schooling in Senegal, because the way of writing the language is not settled yet.) They would like this situation and think it is real learning, because the teacher is in control and getting them ready for an exam.

Differences in Expectations of Teacher and Students

In my perception you study something that is going to be of some practical value. Studying for an exam as in Picture 9 is a very superficial motivation, but in the African perception you study to get a certificate. They have different goals. They are interested in getting jobs so they can earn more money. The ladies in the courtyard have these perceptions too because they get upset with the high proportion of their children who flunk government exams. Exam time is so pressured for these people. Part of it is the French ideology of education that a few are to be educated highly, but most knocked down. It is a terrible system.

These women have only been used to informal teaching on matters related to the home. The only learning that they

are exposed to from the outside is through me and other religious teachers. I have adopted an informal method because it is the only way that it would work. They would not come to my house. Going into their homes puts it in their context, and makes them feel that this belongs to them. It makes it less foreign to them. It is foreign teaching anyway. I try to constantly give illustrations from the lives of African Christians to show that it is not just white man's affairs, but that God is doing something in the lives of Senegalese.

For me, real knowledge must be internalized and applied to daily living, whereas with the Senegalese it does not have to have any practical application. You just need to be able to parrot in order to get a certificate in order to get a job, to have prestige. That is the basic difference here. You will find this many times in my answers.

For me, learning takes place in the sharing of concepts, whereas with the Senegalese they are only learning absolute facts that are in the book or notes from the teacher. So there is no reason to share. There is only one answer possible for any question. The greatest sharing would occur in studying together and quizzing one another for a written exam. Women talk things over, but they have no concept of learning in this. It is almost a gossip session, and young people and children learn from this talk. Even though some information they share might be vital for their children's health, they would not consider it learning. Learning is done out of books and at school, and the women think they can't learn. I think this is one reason why some of the women are interested in my visits because it gives them the feeling that they are learning something. It does something for their ego. I am interested in the internalizing process, applying the knowledge to life. But Senegalese women would be more impressed by looking over the notes from the professor. To them, memorizing facts is more important.

The average Senegalese student prefers formality. I think informality is more important. I think I have accomplished much more through informal discussions than if the professor purely lectures. Informality breaks down when people only share their ignorances. There has to be some good study and thought done on the subject, or some relevant past experiences to share. The whole ideology is completely different. The African carries it even further than the French do.

We have come up with some interesting differences - the difference between formal and informal, between motivations and concepts of learning (acquiring absolute fact or sharing ideas). I have not stopped to analyse that

before myself.

In Senegal learning has to be painful, and you have to be concentrating. You can't be doing something as pleasant as eating lunch while you are learning. Eating is a business you get over quickly. It does not matter if they understand as long as they go through the externals. I try to get understanding by asking leading questions and getting their reactions. I almost have to trick them into finding out what they don't understand. There's a tendency to not expect the white man to understand their way of life so they don't open up to you. There's also a cultural habit to give a lie in the first answer, so you are never quite sure when you have the truth.

Islam is a religion of duty, and what is going on inside a person does not seem to matter. You don't have to be logical to be a good Muslim. The women are bound to get more logic as they bump into more Western civilization. The Western logic that they learn in high school is a world apart from the reasoning of their religion. They don't expect to apply logic to their religion. There may be a problem that the women might keep what I teach them separate from their daily lives. They are interested, even attracted but it does not really apply to them. But I have got enough faith in an all-powerful God that He will do something with this knowledge. You're left in limbo because it is the cultural thing to agree with the foreigner. You don't know how far you've got until something comes out on its own.

I am old-fashioned because I am convinced that the student does not always know what he needs to learn. The Senegalese would hold this concept even more strongly because he believes it is the teacher who knows and the student is absolutely stupid. That is all part of this basic ideological difference. There is a feeling of inadequacy unless you have been through the schooling system. The French influence is very strong in the adoption of so-called "civilized" things like schooling.

There is another point of difference. Material things to me don't matter, whereas the material to them is their only value. They don't have the spiritual world. They don't have the world of ideas, which is rather unfortunate. You never hear them discuss ideas. For example, I try to ask them during their month of fasting, "Why are you fasting?" It is a rare woman who can come up with any answer for you. They say, "We are just fasting because God commanded it." They don't talk about the value to them. I only met one woman who was capable of discussing the subject. She was uneducated, but knew a little bit of French. Even after women have finished school, their lives seem to revolve around only basic things.

Accommodating to Different Expectations of Wolof Students

For the unskilled women I would use mainly child techniques, but with the adult vocabulary. I use flannel-graph pictures and flash card pictures, and they love it. It is almost childlike. They will ask what the pictures are, and you have to explain to them because they do not know how to look at pictures. We do alter some pictures to put in more local content. I love to use the Wordless Book¹ in the early stages with the women. It was developed in America, but the Bible concepts are not typically American. There are culturally adaptable.

Some people question the black page of the Wordless Book, but I believe I understand their ideas of black. Sometimes you think you understand the people, and then suddenly you realize you don't. They use expressions like, "He has a black heart," to mean "He's no good." I have no problem with black as the representation of sin, but use it more with the idea of darkness. To them dirt still is basically black, and includes the idea of contamination. I also spend a great deal of time teaching the doctrine that black is beautiful. Unfortunately in years past, and it still carries over, Africans have honestly drunken the idea that black is not beautiful. So, the African with the lightest tone of skin is beautiful.

I am conscious of trying to adapt culturally, but I may not have adapted as much as I should with these Muslim women. Their mental training is on the level of children. I even go as far as to give them a piece of candy if they have learned last week's Scripture verse. And they love it. They react positively to it. It's real ridiculous. We have almost adopted this as a mission just to give some external motivation. It is a great game for these adult women. They don't seem to disrespect me because of this.

They are used to listening to radio, therefore cassettes are effective. We thought up a few dialogues between a Christian and a Muslim. I pushed for our young Christian fellows to think up dialogues for themselves because they know naturally what would really hit. The ones that have been appreciated in the courtyard have been on the fear of death; God's true son; and the Christian life. But you must adapt your method and have programs of only four to five minutes to keep their attention.

I have automatically done what I knew to do without having stopped and thought about all of this. Perhaps without realizing it I have been teaching them that gaining knowledge is fun and not painful. We have a good time together. But because it is fun, it probably has less value

in their lives. The women consider their lessons an interesting diversion from their humdrum rut.

I don't think I should make the learning painful to adapt to their ideas of what so-called "real" learning is. They're learning anyway. My basic goal to get them to internalize the basic facts of the Christian life is so that they will be ready to respond to them when the right circumstances come. I trust that the Holy Spirit will have a reservoir of knowledge to draw on. So far as I am concerned, they don't have to value these lessons as important or not. The facts are possibly going in more because they are enjoying it.

I have been greatly helped by Ward Goodenough's book Cooperation in Change, particularly concerning the nationals' concepts of the foreigner and why you are there. These concepts may be entirely different from the concepts of the agents of change. This has been part of our basic problem. If you don't realize this, you're frustrated and ask, "Why don't they see things as I see them?" I realize that the ladies want to use me. I can give them some medical help and I am a nice, pleasant person to have around. They accept me as a symbol, not a person. One family decided that I was the bearer of good fortune because I had been there teaching the Bible and a baby was born very easily. They really opened their home and their hearts to me. I had regular Bible studies in that home week after week. Yet I get a very uncomfortable feeling when a woman says, "I want you to be my friend." Some are interested just in material possessions.

My conception of my role is to get the facts of the gospel to them so that they will come to saving faith in Jesus Christ. They have no intention of doing this. But I enjoy being with these women because God has made me a "people lover." That perhaps goes for making a good teacher. I realized that I was a people lover about five or six years ago, so I started to consciously work on it and enjoy it. Awareness of the different role perceptions has been very helpful to me. If you figure out these different perceptions, at least you know what you are working with, and it relieves some of the tension. Now knowing their perceptions, I don't deliberately try to conform to them or to change them. It is something in between. There has to be a limit to just giving material things, but I have tried intuitively to get over to them some perception of what I consider my role to be. I tell them that God has sent me there to teach them about Jesus Christ, and this is the way three households opened up. They asked me what my work was, and then told me to start doing it.

So the first step in accommodating is the realization of the different role perceptions. It would be ideal to work with them and get them to change their role perception some and you change your role perception some, so that you could come together.

The second point is the enunciation to the nationals of my role perception. I wonder how honest they would be in telling their perception of the missionary. There's the problem. They would say what they think that you want them to say.

A third step would be just being able to discuss with them the differences. I feel very happy with this. But frankly, I still have a real problem. There is a constant demand at my gate for things or services. If I gave in to all these demands, I would not be doing the job I went out to do, but would be taken up with secondary things. My problem was learning how to gracefully say "No." But the people will not take "No" for an answer, so I found myself getting nasty with people and I knew I should not be this way. But it was the only way to get them to accept "No." I don't know how I could have done it differently, but I wonder if some discussion on roles would have helped.

I don't want to conform to their ideas about teaching because it is mainly negative. The only way I could conform would be to give them some kind of a certificate which would give the classes value in their eyes. It might give learning the gospel social standing.

They feel that children can't understand anything religious. This works to our advantage because we can have children's classes. They are not concerned what we teach their children as children can't understand. At the same time they teach their little girls things about the material culture from the very beginning. I probably could combine some of the traditional ways of teaching with my teaching. But how do you teach people to act in my kind of teaching? There is not that much to do. While I am at the house and situations arise with the children, I can say, "This is the way a Christian would do it." I have done this without really realizing I am doing it, for example, in teaching about scabies.

If there is one thing the Lord sent me home to do it is to bubble out and tell the people that the missionary is a fulfilled person and not the burdened, self-sacrificing creature so many people think we are.

Changes in the Teacher's Expectations

I have changed in the acceptance of myself as a teacher. I never did this before. I only consciously thought of myself as a teacher when I went to Morocco and started teaching in a formal situation. Of course, I had been teaching before in Zaire on the job. I still find myself wishing I had had some formal teacher training. I probably have the same attitude towards formal training for teachers as the Senegalese have towards book learning. I may think there is much more than there is. I probably could have relieved my mind a bit if I had gotten a few textbooks. It is only in recent years that I see what happens when I teach people, so I realize I am a teacher. I wonder if a good teacher is one who enjoys teaching.

One big change in my teaching is that I do not teach lessons. I teach people. There is a big difference. There are some teachers who are so concentrating on their subject material that they are oblivious to the pupil. This also makes it easier for me to discipline without too much trouble. I am also more keen now to get student response now. In the first days I would have got up and lectured until I tried to find ways in their culture. In teaching Senegalese, I wonder if it is more important to decide on a method ahead of time and then you can concentrate on the people while you are teaching.

Hopefully, as Christians we are more centered on the other person than on ourselves. So the method used in Christian teaching would be more person-centered rather than lesson-centered, and with more gentleness and persuasion. It is the message that is authoritarian, and not the missionary himself. We have known old-fashioned, paternalistic missionaries who tell the people how to change, but those days are gone.

I would never let the children handle the flannelgraph figures before, but I am willing now because it makes the story live for them. I have probably just developed an attitude to the students because I have been a developing teacher. Before I had the old-fashioned concept derived from my schooling. I was there to pour it into them. I had authoritarian teachers. But I have changed as I have listened and observed other teachers. In Zaire I was afraid of failure, but a turning point came when I actually was able to achieve something. I did not feel I was a teacher. In those days nurses were not given the concept that they were teachers as well. There is much more teaching done in nursing now. Concepts in all phases of life are growing and broadening in the last 30 years.

As I got to know Africans better, I have learned how not to teach them. I have looked for ways to learn to teach them better. I have been frustrated in being taught the language by some Africans because generally they don't explain why the language is like it is. They just know that is the way they do it.

Some of my methods have become second nature to me, e.g. stopping often to get their concepts, reviewing at the end, and the necessity for simplifying. The new missionary does not understand that his high abstract thoughts have got to be brought down to earth. The more scholarly they are in America, the worse they are when they come out. They just don't get across. It is hard for them to get down to the concrete level. But it is not a matter of up and down. It is an entirely different set of concepts. When we're not getting through, we should listen to them a bit more.

Somehow we whites could never cross that barrier into their culture. I say it took me 10 years in Zaire before I began to get the message about cultural differences, and to want to get down underneath the surface. One of the things that made me conscious of this was all of the upsets in the last few years before Independence, when a few who remained faithful to the Lord really opened up to us and we began to be one in spirit. We did cross the barrier a bit. I got a real taste for their food.

Having learned from the culture in the Congo, I went to Morocco looking with my eyes and ears open, and I found that one of the girls was wide open to give information and willing to receive it. I learned a great deal about the life of a woman in Morocco, and I found that I was accepted when I was willing to learn. Some of the missionaries were disgusted when I went to the public bath with the Moroccan girls. The older missionary said it was sinful, so after she dealt with me, I went back to my Arab informant and told her. She was very puzzled and said, "That is very strange. The Lord has dealt with me about many things in our Arab way of life, but He has never dealt with me about that thing." So I stopped doing this, not because I thought it was sinful, but because of the other missionaries and I was a guest of their mission.

In Senegal, where I've been since 1963, I am attempting to reach women for Christ. I was not anxious for a fulltime medical work as in Zaire, because I felt I had been called to a spiritual ministry and medical work took up too much time. But we make contact with people and you can't resist showing compassion to people, especially because the government dispensaries are not equipped.

Any real ministry to the women would be hopeless without knowing the local language.. I learned the language partly from lectures at the University of Dakar, but basically by just being with the people, keeping my ears and eyes open. If you only speak French, you are restricted to the people who have been to school. Most of the women have no schooling. I learned to think as they think by just keeping my mind open to differences. To do this you must have the language that they think in, and then constantly make comparisons with how they say a thing.

I changed because I am more open to consider another culture. This has been a growing openness. I'm not quite as quick to condemn another culture as being wrong because it is not like my own. I now examine any culture including my own from the standpoint of the Word of God.

I have had a growing recognition that no Christian can go along with any culture 100%. In a sense a Christian has to have a culture of his own. The Christian culture becomes a subculture within any culture. Any culture is capable of expressing the Christian life. We thought we were being cultural in getting an African tom-tom in our services, when an African brother told us that they would never use a tom-tom in religious services. But that may be something we can introduce because the idea of anything joyful is not in Muslim religious ceremony. You have to deal with any culture as a non-Christian culture, and sort out what is antibiblical. You can't go along with that.

I have concentrated particularly this last term in getting down underneath the surface of the culture. I have made some definite progress in understanding the importance of the extended family. I thought it was an awful thing, but I have come to realize that the family is a living organism. So if anyone breaks away like the fellows who become Christians, they are in essence committing murder. They are disrupting the beautiful organism of the family. It takes almost our whole missionary life to understand this, and when we get to the place where we have made a little bit of progress, it's time to retire. But it is a very interesting and fulfilling process.

Effects on Teaching on Wolof Students

I hope to get across some knowledge of the facts of Christianity which are a necessary prerequisite to faith in Christ. I also trust I can attract people to the Savior. I would like to see a real conviction of sin. This has to come before there is real conversion. Another effect would be a greater tolerance for Christians, and an

understanding of us. I want to tell them how Christ loved the people and the children. I also give personal testimony of Christ's work in my life, and in the lives of others. My best friend is really attracted to the Savior, but is kept back from becoming a Christian because she fears divorce and her children suffering. The man automatically keeps the children. A couple of the women have said they believe in Jesus, but I am pretty sure this has been just to please me.

One negative effect of my teaching was in a young fellow I taught to read. He became quite my little shadow, but then he started to steal and it was obvious that he was only interested in material things. Eventually he said, "I have had enough of the things of Jesus." Possibly his motivation to begin with was for this world and this world only. He seemed very interested. He turned into a ne'er-do-well, and does not stick to any job. I may have avoided this problem by not being so good to him materially. I did not do much more than give him breakfast a few mornings a week.

My mission board is very keen for anything that would be more as the nationals do it. We tried having women's classes in our home, but they never were successful. We learned through this that the women would not respond to a formal European type class. We were discouraged and knew we would have to try some different methods, but we went into Senegal expecting this type of thing. Muslims are hard to reach, so we were ready for disappointments. But it is interesting that one of my present classes requested to go to my home one day. But I want to make their homes, not my home, the center.

I mention in my teaching that their becoming Christians would be unpopular, but that I'm sure God will take care of them. We would like to get whole families into the church. Even with these young men converts, we have encouraged them to be the best kind of sons to their family. We are thrilled that one of the younger brothers of a convert has accepted the Lord. The resistance is in the adults. Adults tell us, "That's for our children, not for us."

We have religious liberty in Senegal, so we need to take advantage of it as long as we have it. Christians will face persecution, but legally there is nothing wrong with becoming a Christian. We have two young Christian men in the University of Dakar. One has managed to get permission to show Moody Science films once a week. He is having a real influence there.

I know that I am getting some Bible truths across because one of the husbands told me that these women love

Jesus. I know he was only teasing me, but at least it shows me that some of the basic facts are getting through. These people are great teasers. It is a kind of a serious tease. But I responded to that by saying, "When they really have Jesus in their hearts, you will know it because they will become better wives." I had a few people say to me, "You are not a foreigner any more. You are one of us." This is an encouragement.

Modifications in Future Teaching

The Senegalese traditionally teach concepts through their fables. That has escaped me before. One missionary got the idea of using a fable of his own to get some good spiritual teaching across. Most of the time they don't have to teach after their fables as the message is obvious in the fable. Just as we talk, I can see that I should use some fables. If I am going to do this, I would first of all talk to some of my good Senegalese friends many times about fables, and also to our linguist. Fables are used for teaching about attitudes, but Wolof need the historical facts of Christianity too. It would be interesting to try drama also. My question about fables would be - can they be used for factual material because they are usually used for mythical stories? The advantage of fables would be that the people are used to responding to them. Fables are used to develop attitudes to change conduct. They are powerful tools. That is what we want in the communication of the gospel. But we are also interested in introducing people to a personal relationship with Christ. It would be good to get the same subtlety of the Africans into our fables. We get so taken up with other things so that we don't stop to think of some of these things that can be done.

It is an advantage that I am not conforming to the expected teacher role that is associated with pain. The informal atmosphere is associated with joy and with fun. If we start literacy training, we would do well to do it this way. I have done some thinking on this furlough on tying in teaching of the Bible with the teaching of health care for children, and I think this will make it even more attractive. I think the best way to make some inroads into their lives is by talking and listening and by showing that you are not completely closed to their ideas.

Footnote

1. Wordless Book is a visual aid made of a series of colored pages. Each color is linked with an aspect of Christian doctrine (e.g. the black page indicates sin, the red page indicates the death of Jesus Christ.)

APPENDIX E8

RESPONDENT: RAY NORTON

This respondent has been a linguist in Guatemala since 1953. He has also acted as a technical consultant for other linguists and as a mission administrator.

When we first went to the area, the political situation was extremely delicate. We tried to be inoffensive and to avoid laying rules on people. My interest was to be a friend and help where I could. Because of some anthropological awareness and a deep concern that we not misrepresent things by our ignorance, we were much slower than many others in actively trying to propagate the gospel. Missionaries should find roles in the community whereby they can be accepted and not come on as change agents from the first day. Learning the language is very important to avoid a superior attitude of "we can teach them how to boil the water, be cleaner, or harvest in a better way." Sure there are lots of ways we can make life easier for them, but it wrong to come on with that so strongly at first that you have no two-way communication. Maybe I have gone too far the other way. I find the cultural differences exciting. I've learned a lot from them, and they have learned from me.

Perceptions of Nine Pictures

Picture 1

Answer: Probably are.

It's more a review than a learning situation. In my mind learning is having exposure to new material. What they are learning here is now this applies to them personally. The teacher's motivation for asking this kind of question may be partly for the benefit of the student, and partly for his own benefit. He would want to find out how well he has communicated, or he wants to get a sounding of the students'

thinking on the subject.

Picture 2

Answer: Probably are.

I do not feel competent to answer this one. Presumably each of the students has done some reading, and now they are discussing what they have found. The importance of what they are reading might be an entirely separate question from - is this a good way to get something across? For me, this is a foreign situation. I am just not trained in techniques. My teaching centers around small discussion groups. I try to present a problem for discussion, and then monitor the feedback. I try to stimulate communication. This situation could do that. The interaction is good. But my experience has shown that you always find someone who immediately clams up, or one who dominates. So often there is not two-way communication. The important something they are learning would probably be the ability to encapsulate and express concisely the important point. Listening skills are important here too. I find sometimes it is hard to concentrate. If I know in advance what is going to happen and come prepared, then I can more likely listen meaningfully. I am usually reticent to speak up in the early stages. I have had a few experiences where I have spoken up prematurely, and found that as the discussion went on, I was beside the point. I am more a reactor than a stimulator.

Picture 3

Answer: Some are, some aren't.

I find it difficult to respond to that one. These people are scanning their notes, but I don't know whether they really are learning something important. Certainly I want to clear up confusions. I want to understand to see what is significant for me. I would mark it lower than No.9, where the lecturer is actively presenting something about which he is enthusiastic. Here these people are looking at their own notes. Reviewing something that has been communicated to me is a less important type of learning situation. To me, learning is receiving something for the first time. At college I always had a full-time job. I never had time to review notes. So from my own personal experience, this has been a very secondary type of learning. Even in my translation work, the initial translation is what excites me the most, although the review is very important. It is a growing experience of exciting discovery of new expressions.

Picture 4

Answer: Probably not.

My impression is that the best possible teaching situation is an eyeball to eyeball situation. So if a person in that situation has to appeal to the textbook, he is probably not getting anything very useful across.

Picture 5

Answer: Yes.

Here it is partly a matter of interchange with somebody else. You can get viewpoints from the other person and engrave on your own mind what is important to you. There is a good chance of learning because people's background experiences are different, so what they think is important is also different. I have never thought of applying it in that way. There is not only a review but it has the possibility of exposure to a new viewpoint.

Picture 6

Answer: Probably are.

I first thought that the two at the end of the table were monitoring the student answers. It is probably a good situation because each of the students gets an opportunity to listen to the views of the other students. The younger students can learn from the experience of the older people. At the same time the older people have a chance to tune in to what the younger people are thinking. The group is small and the setting is informal so that they would not be worried about being on the spot as in a formal setting. My wife and I once found ourselves in such a group. We got quite a shock because we were not used to thinking of ourselves as veterans or experts. We still tend to think of ourselves as learners. But we should have learned something that is worth passing on at least in a cautionary sense.

Picture 7

Answer: Yes.

This is the kind of informal situation where I often find significant communication takes place. Interchange makes it far more effective than the formality of a classroom or church. If I am on the learning end, I have a chance to direct the person who is teaching to places where I specifically want help. Most of my life I have tried to shirk the spotlight or a formal situation where I am supposed to be the expert, the one who knows it all. It is not that I don't respect the formal teaching role. Most of my training has been this way. I have also been a teacher of linguistic students. But even in a classroom situation, I much prefer the smaller group laboratory

situation to the larger group lecture, in which there is less chance for interaction.

Picture 8

Answer: Yes.

The people have an opportunity to say what they think is important about the subject. If I have this list in front of me as the lecture progresses, I can find out if the teacher has covered these areas or if I am off on the sideline. I can find out if other people think of more important things. This is a good advance way of turning the mind to be looking for specific things. If I am leading a discussion, I like to have interchange. I usually have in mind a certain core of things that I want to see covered to keep the discussion from going too far afield. But as a student I want to see how my ideas compare or contrast with those of other people. If I am given the opportunity, I like to express what I want to get out of the course and the reasons for it. I feel the teacher should mainly control the direction of the course. If he has not got some idea of what he wants to get across, he should not be there in the first place. You have probably heard education defined as something that is transferred from the notebook of the teacher to the notebook of the student without going through the head of either one. I have been in a few situations where that seems to be happening. There are students who are merely taking a course because it is required. I think the teacher needs to keep himself up to date, and he needs to know just what the students are bringing to the class.

Picture 9

Answer: Probably are.

The teacher is very enthusiastic. But the one face you see does not show all that much enthusiasm. He does not seem convinced that it is important. They are paying attention. My reaction is that that particular statement does not really fit this picture. If he was really talking about exams, he would be more formal about it. These students don't look as if they have responded to that kind of statement. I do not respond well to that kind of teaching myself. If I am studying something, it is because I am interested in the subject matter, not because I have to pass an examination on it. This would motivate the kind of person who is after grades. I would tend to overlook that statement and see whether it was something important to me. But I did not mark it lower because I know from experience that such a statement does motivate people to learn. With those gestures certainly the instructor thinks he is communicating something important.

Sources of Expectations about Teaching

I was on the field 10 years before I came back to graduate study. During that time the whole theoretical approach had changed so radically that this study was very painful for me. Often I had to approach a technical article sentence by sentence. I think this pain has made me sensitive to the problems of other slower learners. I can understand if someone is having trouble because I have been there. My trouble is not entirely over yet.

I don't know how I developed my present ideas about teaching because I have certainly learned a lot from lecture situations. I guess it is partly a hesitation of thinking of myself as a person who has sufficient knowledge that I could stand formally before a group as the one who knows it all. As I have got older, I have looked at people who I formerly thought of as authorities in a different light. I realized that they are the product of what they have learned. They have their own doubts and are doing their best to communicate things they feel important. I don't like adopting this authoritative teacher role. Some institutions almost require people to adopt this role by requiring formal dress. Perhaps they consider "Sunday type dress" is more appropriate for working on a subject that is solemn, dignified or spiritual, but I don't agree with this. A person's spiritual life or the communication of spiritual truth does not depend on what he is wearing.

Because of my own experience I feel there should be a high degree of relevance between what is taught in the classroom and potential life situations. I have seen vernacular speakers indoctrinated through a trade language which they understood only imperfectly. Then they adopt mere trappings as of major importance. When your Bible school student returns and thinks that the important things are his hairstyle, dress, a rigid order for worship services, and communication of valuable things only in the trade language, I conclude that his teachers have emphasized a formalism and not effective communication. I tend to feel that form and formalism are very wrong. Certainly form is worthless without content. Teachers misunderstand what they are really communicating. When students are in awe of their teacher and treat him as an authority, then this becomes a substitute for spiritual life or character. So the student decides that he will adopt these forms and in turn the people consider him to be someone with authority.

Once in our village we were invited to a service in the home of a shaman. His wife was ill, and in his cloudy mind he got the impression that prayer would help. We arrived early and had a tremendous time of answering this man's questions about the christian faith. When the Indian leader of the local congregation arrived, he started to lead a service in Spanish,

which only we could understand. The message was irrelevant to the situation. It had to do with reasons why they were foolish not to become evangelicals. In the end he gave a formal invitation to accept Christ just as if he had been in church. Of course, the shaman had to respond to be polite to his visitors. The only requirement placed on him was that he should attend all the Spanish church services. It was assumed that now he was Christian. My wife and I later commented that there was no communication in the service. It was unthinkable for a man in the shaman's position to show his face in an evangelical chapel. We followed him up several times, but we never felt that he had made an intelligent commitment to Christ, although he was reported for some time as being a new convert. He was eventually forgotten. He was no longer productive. This encapsulated for us what not to do. The young leader thought something magical had taken place. They had a service, and to this day he does not realize that he interrupted meaningful communication. We thought that everybody's time had been wasted.

In 1954 an evangelical mission hired a very fine Spanish pastor for our local village. He did a lot of home visitation, but he could not communicate in the Indian language. He hired a hall, made some benches and a makeshift pulpit, and he preached. The audience consisted only of him and his wife. The door was open and sometimes passersby would stare in. After we arrived, we were part of his audience. We learned some Spanish in that way. After a year and a half he left through discouragement. The three or four people who did come to the meetings were the result of his home visits, not of these meetings. We felt we were playacting - we were "having services." We deliberately tried to cooperate with that mission, and not compete with it in any way.

Over the years we have had a ministry among the members of that mission, and they have increasingly come to see our viewpoint. It would have been difficult for this pastor not to have services. I could not tell him to stop because I had nothing to replace them with. At that stage in the history of that mission there was tension regarding this pointless kind of formalism. The earlier missionaries still largely interpreted their work as starting churches with a formal organization and a list of things forbidden to Christians. These formalities had been communicated to the pastors and encapsulated evangelical Christianity for them. Later missionaries came to the area who, like us, were more interested in effective communication and personal growth and maturity. Some of these missionaries had encounters with the national church organization because they were not rigidly following the formal pattern.

It is difficult to say where my sensitivity to these matters stems from. I think by temperament I was pointed in this direction. Linguistics training and experience seemed

to confirm it. Right from the beginning I had very high ideals and was sort of exhibit "A" in the church. But conversion changed my outlook on quite a number of things. I had an immediate realization that spiritual life and religious form were not necessarily the same thing. They don't have to be contradictory, but sometimes they are. This has given me a sensitivity to examine forms. Then I had a good grounding in biblical studies, so this has given me a concern for what the Bible does teach. In my own thinking, form versus meaning is not the right way to say it. It is more form and meaning. A lot of the forms embody things that once had deep and significant meaning. They can become stereotypes and lose their meanings. That is why there is a constant search for new forms.

Students' Perceptions of Nine Pictures

There has been a long tradition of European missionary activity in this area. During the 1800's a catholic missionary wrote on the fly leaf of a Bible, "God help the missionaries who come to this area because after 300 years of evangelization these people are more animals than when the process started." The present priest has very little concept of the traditional religion. If I had not learned their language, I would have had very little idea too.

Picture 1

Answer: Probably are.

It is hard to underemphasize the critical importance of the fact that we are communicating brand new content. Because a number of these situations come from outside their cultural experience, the jump in learning is very great. For centuries they have learned by handing things down from one generation to another and responding to tribal authority, but always within their own context. As an outsider, I have difficulty because I am speaking from a different cultural background, language and thought forms.

Repetition is very important, and I hope that my listeners will remember two things, possibly three. I would only ask for this list in 10 different sessions. In some situations they won't open their mouths, let alone express a personal opinion. It depends on their degree of confidence in you and their feeling of whether you are an insider or an outsider. In the early years people would answer my questions by saying, "No, we don't know." But now I am using their language and already know something about the subject at hand so they lose their reticence.

Someone who considers that primitive people don't have opinions has not identified himself linguistically or has no particular role or relationship to the people. One missionary

who had been many years in an area claimed that there was no shamanism, but the people also knew that he considered such subjects were too sinful to talk about. Another missionary found quite a deal practiced. Once I was introduced to an audience as a missionary who had gone down to give these people a language, and another time as one who went down to give them a religion.

Picture 2

Answer: Probably are.

I have a higher answer for the Christians. For the non-Christians I would say, "No," because lying is an expected cultural practice. You never volunteer the truth if there is some untruth which will serve the purpose. It is hard for us to get used to. You can only get to the truth by developing a relationship in which people feel confident with you. Dialogue is a valuable learning tool. It is largely still an entirely oral society, so dialogue outside the formal classroom situation is extremely important.

Picture 3

Answer: Probably not.

The few people who have been in a formal classroom situation have written down what seem to be key words or catch words but are often not able to associate them with meaning. To review your own notes and hope that you caught what was said would be a difficult experience. They would be going through a motion or a form to obey a teacher's order. In my Bible translation I often type up a tentative translation for my informant. We have no clarification of confusing points in the times when the informant has compared this translation with what is the King James version in Spanish. Those situations have been ludicrous. Clarification has usually come from imagining situations which likely include that word or phrase. So the clarification comes right out of their own experience.

Picture 4

Answer: No.

It is out of context in a culture where books aren't used. Where a person can't explain orally what he is trying to get across, it is very inadequate teaching. There is some benefit in a precise definition or phrase. But if he is just trying to find help to get across something he is trying to explain, that is different. It is a prop.

Picture 5

Answer: Yes.

There is a great deal of personal interchange after a session or service. A lot of oral sharing takes place. This would rank high as a method.

Picture 6

Answer: Some are, some aren't.

From my standpoint, this would be a good learning device. From the Indians' standpoint, this will become a better learning device as we get more and more into the subject matter. This kind of activity would reveal to me what they do not understand and would help pinpoint the way I need to explain what terms and passages mean. I usually deal with people one at a time and then I can compare and contrast. But on some subjects, I have two or three people together and ask each one to help me to understand what I need to know. They answer from their individual experiences and I can get a well-rounded picture.

Picture 7

Answer: Yes.

The Indians' answer would be the same as mine, though the cultural setting would be different. It is like No.2, though there is a formal setting with everyone doing it at the same time. In No.7 there are just two together. A lot of oral communication does take place in this culture. I also prefer the informal meeting to the formal setting.

Picture 8

Answer: Probably not.

I think it would be a good tool to alert students to some things you might be talking about. For the Indian, much of the material is new and being looked at in a different way. Before they have ever been exposed to it, they don't know how it will apply to them. But I think it will be increasingly a useful tool. If I were leading a group, I would tend to describe the subject and try to relate it to their situation, rather than just announce it.

Picture 9

Answer: No.

This is not really relevant. Sitting down around the table with paper and pencil is not a common practice for our

people. They are not accustomed to exams. The one thing that would come across strongly is the interest and excitement of the teacher. He is doing it in an informal yet forceful way so this likely would communicate well. If we leave the exams out of the picture, this would come across as an important learning experience.

Differences in Expectations of Teacher and Students

We both expect enthusiasm out of the learning-teaching situation. Traditionally, learning is handed down by word of mouth from one generation to the next. The father and the grandfather have huge roles in transmitting information to the younger generation. A lot of the teaching takes this form and is reinforced by all kinds of stories and legends, and things you don't do to avoid offending the spirits. These warnings and negative teaching in the traditional culture largely explain the form that the pastoral teaching has taken. You are left in no doubt what you are and are not expected to do.

They expect oral indoctrination, not book-learning. They have had limited exposure to books, only the prayer book and the catholic Latin Bible which is chained to a post in the church. They are told, "Don't even touch it," much less read it. The reason the priest can use the Scriptures and they can't is that he is celibate. Sin is sexual intercourse unless otherwise designated, even among marriage partners. So the idea that they can own a book and that God encourages them to seek Him through this book is a new thing.

In the catholic services and in the traditional practices, both priests and prayermakers go through rituals which the people have paid for but are not expected to understand. As a result the early Indian believers were prepared to sit through Spanish meetings they did not understand. This part of their background was confirmed in their new evangelical experience. When they complied with the ceremony, their needs were taken care of. So it was a kind of a priestly system by remote control. It was a real hurdle for them to understand that God can communicate to their own mind through Scriptures in their language and that someone does not have to manipulate words on their behalf.

When I began teaching in the vernacular, there were two reactions: some people were thrilled and could not get enough of it; others understood far too well and were threatened. They would have preferred to comply with something that they only vaguely understood. They felt they had fulfilled all the requirements. Some of the ethical implications made them very uncomfortable. All their lives they have been conditioned to distrust their neighbors, and now they found out they should love their neighbors. I only wanted to emphasize positively

what the Scriptures say and not come on negatively about what they had to do. Up until this time the Lord's Prayer had been a magic formula, a set of gibberish to keep away evil spirits on the trail at night. When I translated the Lord's Prayer into the vernacular, no one was interested. An understandable Lord's Prayer did not serve the function of the old one. We are not over this problem entirely yet, but at least the christian leaders understand what it is for.

A lot of the Spanish terminology has connotations from colonial times. At first we were happy to find that many of the Christian terms were already being used by the Indians, until we began to realize the meaning of these words to the people. We found that "Jew" and "devil" were synonymous. The first time that I explained that Jesus and the Virgin Mary were Jews I thought I was going to be attacked. Jesu Cristo is the folk hero in our area, so there are more stories about his adventures than about any other folk hero. So this made me aware that I could not simply use any Spanish term, even other than religious terms, until we deliberately unwrapped what they understood by them. All Spanish words have cultural, situational and emotional trains. So in our translation we have had to deliberately bypass all the Spanish terms and find ways to express these thoughts in vernacular. I don't know if our area is extreme in this, but my advice to anyone working in a trade language is to be aware what vernacular speakers understand by trade language terms.

The people assumed that I, as a Westerner, would take the leadership in the church. But I explained that the leaders in the area would be responsible for the nurture of these people. It has been a problem for some of the congregations because of the things that I would not do. I prefer much more to see church leadership in the hands of the local leaders than to see them wait for the foreigner to come and instruct them on their problems.

I was invited to a home of some Christians, whose daughter, also a Christian, had run off with another man after only being married for eight months. I went there not intending to lower the boom on them, but to answer some of their questions. I read them the Scriptures concerning marriage, divorce, and adultery, and said, "I cannot tell you what to do. The decision is up to you and the church leaders. You have heard what the Bible teaches, and now you must decide on a solution with the help and courage of the Holy Spirit. Nobody involved must be forced away from the fellowship, but the thing must be handled in a proper way according to the Scriptures." Then I told the leaders of the church that we are not interested in wielding authority just because we could. I still do not know to this day how they worked it out. I hope I will have a letter before too long telling me. They expected me to adopt an authoritarian role. I would have been the "expert" in the situation.

I did not just refuse to do it, but tried to help them to understand that, even though I could lay down the law, I would be gone soon. It would be better if they followed the Lord and made a decision for themselves. In this way they will be able to continue to help their people meet their needs.

This to me was a real stage of growth for the church as an organization. I am not officially authorized by the local mission to have an ecclesiastical role. By nature I react against an outsider coming in and being authoritarian in a situation like this. But probably I have neglected some Scriptures, like the Old Testament prophets who were authoritarian. I would much sooner see the time come when the leaders of the local congregation came to this position themselves. I would much rather fully acquaint them with the teaching of the Scriptures and leave the decisions to them. Our time in the village has been so broken and I don't think it is healthy to be an absentee authority. What will they do when we are not there? Life and death have a way of going on. Relationships don't hold still waiting for authoritarian answers. The extent to which we exercise authority as outsiders to the culture, then to that extent we feed the idea that Christianity is a foreign religion after all. Our experience has been that when we have acquainted them with the Scriptures and encouraged them to trust the Lord to make their own decisions, we have seen some remarkable Christian growth.

If you live in the culture, you see things from a different standpoint. We have had several promising young men leave our area for training outside their culture and language. Their communication was not good and the cultural setting was entirely different. What they were learning was more of the lifestyle of the missionary. This was associated somehow in their mind with the gospel. They returned to their villages and started telling the pastors what was wrong. Soon they were complete misfits and were rejected. They bounced from one place to another and never really fitted in anywhere. For one fellow, it has taken 20 years to settle down again. The process of his finding peace of mind and a relationship to his own wife and family and father has been a tragic thing to watch. This fellow came back from a Spanish Bible school and would not even use the vernacular Gospel of Mark which he had helped to translate. He told us, "If you want to know anything, just ask me." He used all the key Christian terms in Spanish, which he said could not be said in his language. He had Western style dress and had to find somebody below him to carry his bag.

The missionaries tended to blame the community for not accepting him. They said, "Here is this fellow, well-trained, and you won't take him." We began to help them see that it was not the fault of the institution. It had a legitimate ministry to Spanish speakers. The problem was taking the fellow from his own culture and language, training him in another culture and language, and expecting him to come back

to his own place. The institution had little awareness of the culture he was coming from and what he would be going back to. It would be very difficult to modify the effects of such cultural dislocation. The training should take place in the culture and relate both in language and in culture to daily life. The argument against that is that it is expensive and a waste of time for missionaries to learn all these languages. A central institution is considered adequate for the whole country. They say that vernacular training is fragmenting the church, and through one institution they can encourage fellowship and train people who can make a wide contribution. That is very fine if you are at that stage, but we are at the very beginning. The wider perspective is an alternative for people once they have had the beginning of an effective education in their own language. But to make this the only alternative is counter-productive.

We offered church services in the Indian language in our village, and we got tremendous opposition from the Spanish-speaking churches. The rallying cry was, "You are dividing the church. All these years we have been one nice fellowship, and now you want to split this church." We were misrepresented entirely. The Indians had attended church and not understood anything for as long as 15 years. One pastor explained the differences between having a Spanish translation of the Bible and a vernacular translation this way, "It is like watching somebody eating, smelling their food and being able to eat yourself."

Accommodating to Different Expectations of Indian Students

The missionary will face great difficulty if he continues to teach in his own language. Early in his career, if he is more interested in teaching than in asking questions, he will not realize what the difficulties are. One of the first rules of teaching is to begin where the student is. But quite often the outsider does not know where his student is. He has a certain progression he wants to teach, but how does he know that he is starting at the right place without knowing the culture? It is difficult to ask students how their thought patterns differ from ours. This is why I think it is a mistake to put someone in position of responsibility, say in the Bible school too early before he has a chance to get the language and culture under his belt. It is the usual thing. For example, I consider reading a missiology journal or a good course on descriptive linguistics is a "must."

I start from the presupposition that cultural differences are linguistic differences too. But we must try not to project the impression that "different" means "inferior" or "wrong." If you start from there, you can be friendly and not condemnatory. We have seen some trade language speakers browbeat vernacular

speakers because their categories are different. Some people feel if they don't have a classroom, with all the equipment, they can't teach. But I have seen instances where very effective teaching has taken place with no equipment at all, not even chairs. The student's perception of the teacher is very important. He must feel the teacher has something valuable to communicate, and will do it sympathetically. Even if there is no language barrier, attitudes come through. I think the same thing is true in a mission teaching situation. They know your attitude, and your degree of sympathy for them as people. Only then can you accomplish something and teach because the people are willing to listen.

I found that the understanding of tithing was closely related to the concept of making payment to the spirits to avoid sickness, death or crop loss. In a situation like this, sometimes I start teaching with the commonly held conception of the subject, and other times I start straight with the Scriptures. If I start from the cultural concept, I try to show sympathy with what is happening in the culture and then move on to what the Bible says. I try to show sympathy and an insider's knowledge as well as point out what we Christians believe. There is no need to point home the differences.

It is not difficult to teach abstract things in other cultures. The real difficulty is to find how other cultures express abstract things. Because there is no one-to-one correspondence, the tendency is to feel that they don't think about it. They have the same emotional gamut as anyone else. The figures of speech are based on cultural analogies, but if you don't know the cultural analogies, you don't know how they are expressing them.

Large institutions, as a Bible school, are not native to this culture. Granted they can serve a purpose, they do not fit local cultural patterns. The more effective way is to communicate on the level where the people live and can incorporate the gospel into their lives. Then you can use their figures of speech and illustrate the way the gospel applies to their lives. I would assume that the knowledge of the vernacular is an essential prerequisite. It is the way that you can understand the culture and the community before you become an active propagator. This does not suit the traditional role of the missionary who evangelizes this village and then moves on so he can get back home. If a missionary wants to communicate with a person, he should train him in his own language. Being trained in another language exposes him to a new culture. He has much wider horizons open to him, and knows the new economic opportunities open to him, whether in the Christian ministry or not. To assume that this fellow is going to be committed to the Lord and return to his people for the rest of his life is

unrealistic and possibly not even desirable. Either he does return or his conversion and spirituality are suspect. It does not work in our culture.

Changes in The Teacher's Expectations

I have been consciously modifying my methods of teaching as I get to know the people better. But the trend is more towards confirmation of previous trends. I have been kind of feeling my way, and being comfortable this way, where I wasn't otherwise.

If I were to do it over, I would spend more time in the earlier years following up natural opportunities to establish relationships with cultural leaders apart from any christian context. I can look back now and see certain natural openings where I as an outsider would have been welcomed by people in authority in the culture. I missed several of those because of my reticence. In many ways I was rather naive. In the earlier years I tried to avoid situations in which I would be called on to expound something from my point of view, when I could not also learn something about theirs. I didn't want to come on as the foreigner from outside who knew all the answers and who could straighten them out. I was afraid of trying to do too much too soon before I had control of the language and understood the culture. I think this reticence had some negative as well as some positive effects.

If I were starting again, I would simply try to trace out some of the features in the culture (e.g. kinship, lines of communication, authority, food supply), which are extremely important. I would try to get this general outline earlier so I would be more competent and confident to speak sooner to people of authority in the culture about things important both to them and to me. I think now I waited too long. It is true in some cases that Western missionaries don't wait at all before they speak out in a culture. I think there is a middle ground that would avoid some of the problems of the missionary's impetuosity or reticence.

I may have offended two or three of the leaders by not calling on them in the early stages. If I had paid court to some of the cultural leaders, it would have enhanced their prestige. I was looking at myself as a novice and didn't realize the extent to which my consulting them would have added to their prestige.

These things are clear on hindsight, but I was rather innocent when we first went there. At first we could not even communicate in Spanish, and we had to set up a household with three small children. Some of these realizations of what our

role could have been had come out of discussions in the Indian language with Indians. But the political situation was tense, so we deliberately tried to appear friendly and no threat at all. Even so it was a long time before we gained the confidence of the people. A growing understanding of the language and an increasing anthropological awareness helped us to understand what our roles should be. If I had time, I would like to do some more anthropology. This would help me to evaluate the data I have already received and help me to set some strategy for the future.

Effects of Teaching on Indian Students

Two of the major breakthroughs in our gaining the confidence and interest of the people began to come as they experienced some of the things in the Scriptures. The illness of one of the children of a new convert was blamed on their breaking with the cultural tradition. There were extremely large pressures from the family to get back into the flow of ritual and relationships. But this couple refused, and the baby recovered. It was a hard decision for the young father to follow through on what seemed a foreign concept. To have the Lord honor this was a very maturing experience. This was both frightening and revolutionary to the community. It enraged the baby's grandfather, who was a shaman. If the child died, that would have proven his point. The repercussions of this led to the formation of a whole Christian community in an isolated area. Up till then Christianity was still a foreign religion from outside, but now it was part of the local experience, and it was being discussed widely in the local language and we were part of it.

When we first arrived, the Indian children went to Spanish-speaking schools so the communication in the classroom was almost nil. They could obey commands, but they never learned Spanish. In 1960 the dropout rate in rural schools was incredible. As a result of a contact by one of our colleagues with the Ministry of Education, certain designated schools began to teach in Indian languages. Even with that minimum of a vernacular start, the results of the education have been so much better. There are more Indians enrolling and they stay longer. We have helped to design materials used in this program, and have been consultants for it.

By cooperating with the government in their educational effort, we can multiply our own effectiveness. The use of the Indian languages in education could be greatly enhanced if we can work with the government in making education more thoroughly monolingual in the early stages prior to transition to Spanish. We feel if this amount of progress has been made with basically an unhealthy education system, how much better it would be if the system were healthy. By pushing for a higher quality education

for Indians, there will be a higher quality transition to Spanish. This aim is subsidiary to our main aim of Bible translation, but if we can have this spinoff, we will be very happy.

In 1955 we heard the supervisor of the educational district comment on Indian students this way, "Here we are actually seeing Indians learning as if they were people." The attitude to Indians has changed but some of it has stayed the same. Last year we offered an introductory course in linguistics at the University. We were teaching in Spanish, but relied heavily on teachers who were Indian language speakers. The outstanding comment after the course was that the students had never thought of these Indians as people with feelings.

Modifications in Future Teaching

More than anything else, the people must teach themselves through the Scriptures. You just have to depend on that. To do this, one of our hopes is to use cassettes when we go back. We will be reading on to tape sections of Scriptures, Bible stories and hymns and need to train pastors to put their own messages on tape. The ones we have done so far are extremely popular and effective. They can circulate, repeat messages and go places we cannot get to. The cassette is a source of encouragement and evangelism, which we don't dare pass up.

I need to make some switch in the direction of becoming a more aggressive teacher. I have been more a learner than a teacher, and in some areas I probably have gone too far that way and passed over some legitimate context in which I could have taught or given alternatives to errors. Instead I chose to try to learn. I still need to keep my antennae activated to be sensitive to places where I need to learn more, yet take a more aggressive role as a trainer of Christian leaders. I will try not only to learn what people's present customs are, but also to present scriptural alternatives. I don't mean that by being more aggressive I will be more authoritarian, because I feel that the people more and more can take authority for themselves because of changes in the policy of the mission in the area.

I want to continue to be nonauthoritarian and nonecclesiastical. I don't want to take over any other function which they should be taking. I can see that I will be able to influence not only what the leaders learn but the attitudes with which they learn it. I have to help the people understand that separation from some of the old rituals does not mean rejecting people. They must make Christianity attractive and winsome to others. They could easily start a tribal war by preaching against traditional practices. I have always known

learning and teaching constitute a two-way process, but feared to step into this teaching role and not still be inoffensive and within cultural patterns. I could have responded to the teaching role earlier if I had had the courage and awareness to do so. I hope I will be balancing these much more effectively in the future. But there are several congregations there which started because I was willing to respond to something they wanted to know rather than to use so-called aggressive evangelistic techniques.

I plan to involve more of the Indian leaders in the translation process, and make it a training course for leaders. Hopefully, the interaction over the translation table will be attractive enough that they will want to desire this for themselves. Encouraging more knowledge of Scripture and an understanding of how this applies to daily life will be high on my priority list. Eventually there may be a school where our cooperating mission will have classes for men from outlying areas.

We have plans to go out twice a year to areas at times when the men are not occupied in their fields. We'll have a week or two weeks of intensive Bible training. My idea is to train those who are already taking responsible church leadership positions, and at the same time to make sessions open for anyone who wants to come. I don't know how I will structure these sessions. I will specifically go over the passage I am translating to get feedback. I will also encourage music and hymn writing so they can turn their pleasant religious exercises into meaningful praise. There will be sessions for responding to questions and problems they are facing and trying to relate the Scripture to these. In another session I will teach Spanish as they are all interested in it. In these training sessions we will be flexible and open-ended. It will be a matter of having certain overall purposes in mind and working as best I can with the people who come and go.

I have been very gratified in the last few years to see some people deepen in their understanding of translation and actually ask to help me. They are more and more aware that God can speak their language. Now they realize that if they are going to be fed spiritually, it will have to be through their own language. They are now in fact initiating the move to separate the Indian church services from the Spanish. This is exciting to me. There is a growing awareness that they have to take responsibility for their own spiritual welfare. I look forward to a time when there is an overt recognition by the church of the culturally important rites of passage so that they will realize that God is concerned about all things that affect their lives. If the elders of the church can put christian content into what are already serious cultural problems, this will tie Christianity to their everyday

experience. Then it will become much more an indigenous religion. In the leadership sessions we will work through these issues.

The beauty of being a Christian is that you can be yourself in the tribal setting. The Lord does not magically change an Indian just because he is a Christian. There are elements of his culture that will be changed because they are not compatible with Christianity, but that is true of US culture too.

If I hadn't learned the culture, I couldn't get down to this depth and I wouldn't have known there was a need for it. Time pressure is the greatest. I could fit six teams out with fulltime jobs in our area without duplicating anything. Ideally, the preparation of materials will be done by the people. We need someone to do a thorough analysis of the various discourse types in the language also.

APPENDIX E9

RESPONDENT: LISA ROHR

This respondent has taught for five years at a school for missionaries' children in Korea, and for four years at an international school in Abu Dhabi.

I am authoritarian as a teacher. I expect children to do as I request with no arguments. I am very old-fashioned. I have got good results this way. There's a lot of give and take. Every year I start off with the same speech: "I will be as nice as you let me, and as mean as you make me. It's up to you." There are certain rules that we set down to make learning easier for all. I feel my authoritarian attitude helps the learning. As children mature, they should be given more choices. But I don't agree with what's going on in the educational system today because I have had to pick up the pieces. They need to be structured to begin with to learn study habits. Some of them have to be forced to learn these, but when they know how to do it properly, then they can be given choices. They also need to know the consequences if they don't use their freedom wisely.

Perceptions of Nine Pictures

Picture 1

Answer: Yes.

They are learning something important because they are having to make a list. They have to really think about it and come up with a given number on a piece of paper. They have goals. From my own experience, when you are given something specific to do, you will often produce more than if you are just thinking about it. Writing it down forces me to give it a great deal more consideration. The teacher has specified a certain amount. I do this often. If you go over the amount,

that's fine. But if you are under the amount, maybe you could do a little better.

Picture 2

Answer: Probably are.

They are going to exchange ideas, and that can be very stimulating because their partner's ideas may be different. The teacher's presence makes it more conducive to having them go through and actually do the exercise. There is less of a choice, as opposed to No. 3, because it is teacher-directed. It is not a break time. It is part of class time. I think teacher direction is necessary in learning. How much teacher direction is needed depends on whether the subject is vitally important to the student. For example, if you dislike Maths intensely, you will need lots of teacher direction. If you like Maths and understand it more, you need less teacher direction. So it depends on your system of likes and dislikes. With young children, you learn the likes and dislikes very quickly. I think those who don't understand or like the subject need more help. It's up to the teacher to discover why they don't like it.

Picture 3

Answer: Some are, some aren't.

It's left up to the individual because the teacher is out of the way. It is a personal choice. Some people would do what the teacher says. Others would just chat with their friends over coffee. Some would take it very seriously and make it a learning experience, but others would not. Breaks are for relaxing, but two people discussing together can learn. It all depends on the decision they make. I have been in situations like that. Sometimes I would look over my notes if we were going to have an exam, or if there was something I had not understood in the lecture. If I didn't immediately have any questions, I would just relax, especially if I had a good friend to talk to.

Picture 4

Answer: Probably are.

The page in the book is a visual aid to help clarify what the teacher is saying. Visual aids are important, especially in our television age. The teacher's direction

saves them having to hunt. The more structured the seating arrangement, the more regimented you are so you tend to listen and not socialize. Listening and socializing can be opposites in the classroom. He said, "If you turn to page....," so some of them might not do that. This gives them a choice. Some people are lazy and would not turn to the page. I don't usually give choices in my classroom directions. I make it definite. It depends on who you are dealing with. I deal mainly with younger children. As they get older, they get more choices. When I give a direction, I usually check to see if it has been done.

Picture 5

Answer: Some are, some aren't.

When you vocalize or write down your own thoughts, it tends to cement your own learning. But the teacher is not there, so some would do it and some won't because it is not an assignment. They don't have to turn in anything to indicate that they did it. If they didn't learn anything helpful, they would have nothing to share, as has often happened to me. The reinforcement is good. But my answer shows it depends on their choice.

Picture 6

Answer: Probably are.

I first wondered if you have somebody in the group who is very self-opinionated and wants to hog the attention and do all the talking so others don't get a chance. This often happens in a group. I have had situations like this in my classroom. This situation is giving great freedom, and depending on who is in the group, everybody might get a chance to speak or they might not. If everybody had a chance, it would be a good learning experience because you are vocalizing and so you have to think about it. The teacher's absence is not a detriment. Many times if a teacher is present we just say what we think he wants us to say, not necessarily what we actually think. It is very common in Eastern cultures to do this, because you don't want to hurt the other person's feelings or you want a good grade.

Picture 7

Answer: Probably are.

I think this is amusing because the decision is left up to the student. It's a more relaxed atmosphere than the classroom, although sometimes we get more accomplished over food for some reason. This would be more memorable because you don't sit down to a meal with every teacher. It may turn out to be a strictly social thing. Are they going to stick to the subject or are they going to get off it? There are many possibilities as to the direction they could go. If it was really important learning, they would talk about the subject from the classroom. But you can learn important social things from a contact like that, so I would expect them to be discussing a little of everything. Table conversations can change so quickly. Every situation can be a learning situation. You may not learn the primary thing that you are there for. But you can still learn something by your contact with other people if you are a good listener. Some people are not interested in listening. All they want to do is talk. I don't think you learn a great deal if you do all the talking and none of the listening. Then you are only giving off with your own ideas.

Picture 8

Answer: Probably are.

It would depend on how strongly they feel about the given subject. Some may not have any strong feelings about it. It depends on how controversial the subject is. People feel strongly about something that involves their money. The setting appears to be extremely casual. It is not structured, and if you are sitting that way, people tend to be more casual in their reactions. Sometimes that would hinder learning, other times it would be a help. With an adult, it would not make that much differences, but children would tend to talk to their neighbors. If the adults are paying for the course, most people don't want to waste that money. They would want to get as much as they could.

Picture 9

Answer: Yes.

Usually we look for clue words like "exam" when people are talking. When this is followed by lecturing,

it probably would be important. It might be a review of what they have already learned in the course, so it is cementing the learning. I am also audio-visually oriented, and he has got an overhead projector and a tape recorder.

Sources of Expectations about Teaching

I felt I had very good college training in teaching. In my supervision and practice teaching I was given lots of good ideas, so I felt fairly secure before I went into the classroom. We had to evaluate everything we did, and had to have a detailed lesson plan with objectives. So when I finished, it was a habit. I could make lesson plans with objectives in my sleep. Generally, I still follow this method, though I don't write them down any more. It is a thinking process that goes on. Some students did not have as strict supervision, so after we got out and compared notes, I found I was much more secure in teaching.

I like best to be able to set up my classroom so it can function on its own. After we establish the teacher-student relationship and they discover that I am the boss, then the students understand my expectations of a higher standard of discipline in the classroom. I don't force them, but I expect this of them. Then I can set the classroom up so that the students are appointed to take care of all aspects of the classroom. Then the classroom can function without me, apart from the teaching part. This is the way they feel it is their classroom. I have had it to that point when the substitute teacher can come in and take over, and all the children know what to do. Books have not influenced my ideas on teaching. Most educational books are terrible. I once had a history teacher, who read to us out of a book. I thought that was rather silly, because we could all read. I try not to do that. People tell me that I do speak with authority. I have noticed that when I am on deputation the children really sit up and listen to me.

Students' Perceptions of Nine Pictures

This is more difficult because I have taught such a variety of people. I got to know the Korean college students very well. It probably would be best to focus my answers on them. The others I taught were young children. Though they are in a foreign country, all

students get to the point where they would react just like American children in the international schools. It's very easy for these children to adapt to the classroom situation. When you are treated in a certain way, you will react to the way you are expected to.

In my classes in Abu Dhabi, I had Irani, Japanese, British, and Scottish students along with all the American students. They come and go so fast. This is the feature of the work in the oil fields, because the husband of the family can be transferred so quickly. So the class would fluctuate between 12 and 25. It's unsettling if you are trying to maintain a program. You just keep on going. I had one third grader who had never been to school before. His mother was Spanish and his father was German. He came for the last six weeks of the school year. He was a very aggressive little boy as he was not used to the social environment of the classroom.

There are tremendous pressures on the oriental child because if you don't do the best, it reflects on the family name, and if the disgrace is bad enough, the whole family commits mass suicide. This didn't affect the American children as they are very gregarious and could not care less. The Japanese and Korean children work very hard. They are very concerned that they do everything right and get all the right answers all of the time. A child does not lead what we consider a normal life because they are under pressure to do well. There seems to be less pressure put on the Irani students. Compared with children who have just stuck to the United States, these children who have been in many nations have a much richer background. They have many more experiences to identify with. Some of these children have been in three or four countries by the time they reach the third grade. The parents ensure that the children know about their own country.

My job is to mainly prepare missionary children to come home. I do this by having a strictly American syllabus. We use the same textbooks. This can cause problems in international schools because the social studies book for the third grade in Abu Dhabi had a whole section on Israel. A Palestinian father felt we should give equal time to the Arab culture. But they do have some instruction in Arab culture every week. We teach American children to pledge to the flag. We also encourage the other children to bring in their national flag and explain how they honor it. We can't have a curriculum to suit every nationality, so the foreign children come into the school knowing that they will learn American history and geography.

Picture 1

Answer: Probably are.

Here it is teacher-directed, and it takes place in the classroom so most people would feel they are learning something important. In their society, whether in the classroom or out of it, they aim to please. They give you what you want. They would be more conscious of things that they thought were important to you. You see these traits even in the little Japanese children.

Picture 2

Answer: Some are, some aren't.

Although it is teacher-directed, they are getting the view of their peers. This is something that is foreign to them. They are used to lectures not discussions. So they have difficulty with this type of learning in the United States. They don't necessarily learn from their peer group. There isn't the respect there. If they were learning it would probably be an accident, but they might pick up something. In their own peer groups they wouldn't hesitate to disagree, as the Japanese would. They are freer in expressing their emotions. The Koreans are a very curious type of people. They don't hesitate to stare at you.

Picture 3

Answer: Probably are.

Because they respect all oral directions given by a professor, and are very concerned about getting good grades, they will respond to anything teacher-directed. They think it is something they are going to be tested on. They will write it down as their whole system is based on rote memory. Their system of education has nothing at all to do with thinking for yourself. You feed back to the professor what he has fed to you. The authority figure is older than they are. They always ask how old you are, so they will know how to treat you. You get preferential treatment if you are older, even by a few months. We do not think that is anybody's business in the Western culture, but over there it is a necessary question. Then they will know how to respond and whether they should respect you. It is not based on what you do, but on how old you are. So, even if this situation is outside the classroom, they would still do it because it is teacher-directed.

Picture 4

Answer: Yes.

This is a very definite learning situation because you are directing them to something they can read and memorize, and feed back to you. So they would definitely do this and think of it as a learning experience because it is very structured.

Picture 5

Answer: Some are, some aren't.

It is teacher-directed, although there is no assignment involved. Yet when they leave the classroom, they often totally forget about school and be social. They are used to a totally structured program without much freedom. Teachers are very respected. The foreign parents in Abu Dhabi listen to everything you say. Americans have a very blaise attitude about education. The non-American students work very hard because of the pressure from home. Some of them would like to be as free and easy as the Americans, but the parents keep a check on them.

Picture 6

Answer: Some are, some aren't.

It depends on the student. Here we are dealing with their peer group, and they don't carry the same weight. So they are contrasting opinions, when they are not used to giving opinions.

My tutor in the Arabic language could not explain to me the reason for forms of the language. It was just learning by rote, repeating for three hours. I didn't necessarily know what it meant. It was very frustrating to me because that is not the way I am used to learning. I wanted to know why, but my tutor didn't know why. The Palestinian tutor could explain why and in my language too, so that was very nice.

Picture 7

Answer: Probably not.

This probably would not be a learning situation because the student would not take the initiative. It would be up to the professor to arrange it. They don't

have lunch together. They go to the tearoom. This is where most business is transacted.

Picture 8

Answer: Probably not.

The students are not there to discuss, they are there to listen. So they feel cheated if you don't stand up and lecture them. They don't know how to discuss. It was very difficult to get the Korean students to participate. After a long period of time with the same teacher, perhaps you could get them to participate. But they don't like to hurt the feelings of the older teacher. No matter how much you want them to discuss, they don't seem to understand because it is against their culture. It would take years to get people to be able to discuss and to give an opinion. If you are older, you are supposed to be wiser. This produces frustration because they don't react to the things you want them to react to. You feel like you are not getting any response, and we're geared to responses. When you know they are going to give you the answer you want, this causes you to distrust their responses. You just keep trying. It's like fencing. They are always trying to feel you out, and what answer you really want. I understand why our diplomats have so much difficulty because they are not geared to this.

Picture 9

Answer: Yes.

Korean students are very exam-oriented. Everything rests on these exams. So they do everything in their power to get good grades. Their whole culture is focused on the school and the honor of the family is at stake in these exams. I have never met any Korean college student who ever went to school just for fun, as some Americans do. They go to study and succeed. So "exam" will be the core word here.

Differences in Expectations of Teacher and Students

I have had some beginning anthropology and a course in anthropology and mission in Bible school. This course particularly brought out the differences in the cultures, so it got you thinking of the differences you could expect. It is necessary to learn the differences if you are going to function among the local people. I have found that they make plenty of leeway for foreigners.

I was not amazed or thrown off by the different customs I found. I felt very much at home in both countries I worked in. I suffered more culture shock in coming back to the United States than in going to a foreign country.

In Korea, from a Christian point of view, it is very difficult to know if they have actually accepted your beliefs and become a Christian. For example, I consider the statistics that mass evangelists put out in Korea totally misleading because the people respond in the way they think the person wants them to respond. This is one of the frustrating things in working with them in trying to get statistics for the mission. You can only overcome this by working with them on a one-to-one basis for a long period of time to find out if they truly mean what they profess. I got to know people more and more, but I don't think you ever get to the point where there are no barriers whatsoever between the two cultures.

I have a natural ability to adapt quickly. For example, when I went to India for a few weeks and wore a sari, the Indian people commented to my friends that I wore the sari as if it was my natural dress. I consciously made up my mind before I went to the mission field that if I were going to relate to the people, I would do as they did. I had no frustrations in this. I rather enjoyed it. I had many oriental friends in California and so learned to eat with chopsticks so this was not a strange custom when I went overseas. I think my exposure to different cultures in America helped my adjustment overseas. It's hard for me to understand that missionaries have difficulties in adjusting because I have had no difficulties. But a goat head grinning at you from the top of a pile of food is not always easy to accept.

Foreign students would not take the initiative to meet the professor, as American students would. They would think the professor should take the initiative. So I take the initiative in inviting foreign students to my home. Then in their culture they would feel the need to invite me to their home. But this kind of relationship can get out of hand, as in Japan with the problem of gift giving.

In the learning situations requiring follow through, the foreign student would not necessarily follow through, as American students do. They are not used to casual situations in the classroom, though they do discuss casually among their peer groups.

Accommodating to Different Expectations of Students

In Korea we tried very hard to get the college students to respond the way Americans would and to get into discussions. It was very difficult because they didn't want to do it. They weren't used to thinking but to receiving all the information. They would discuss among themselves. If you were their peer, it was easier for discussion, but not if you were older than they. I taught with a lady, another missionary, who was 13 years older than me, and the young people would not discuss in front of her at all. There was no give and take between them. There was much more give and take between the students and me. They loved to play games, so we would try to teach them games. We taught English this way through the Bible.

With the radio scripts to teach English through Bible passages, there was no special message for Korea but a simplified version of what we would do in America. We didn't get any feedback from the radio program, but the station did, so we assumed we were doing O.K. because we didn't get any negative remarks.

My mother was in Korea as an adviser to a group of christian college students. When they discovered my father had been a postman, near the bottom of their social scale, they told her she was not fit to be their adviser. So she stopped seeing them. When this happened she was rather hurt. The other missionaries were quite incensed, but we could not do anything about it. That was just the reality of the culture. It takes a long time to teach them from the Scripture that your vocation does not make any difference. They have a class distinction very different from ours.

In teaching the American curriculum you have to adapt when you are in a foreign country because you don't have things available to you. For example, in field trips I took them to the Pepsi bottling plant in Abu Dhabi, but I could not take them to a bakery there because it is so different. So I can't emphasize the Fire and Police Department to the same degree as in America because these don't work the same way there. There is no railroad, but I can take them to an oil rig. You would not find that type of thing readily available around the mid-West. So we had to adapt the American curriculum to the country. We can teach it but can't show it.

You have to call on foreign students to say something because they won't volunteer any information. After they

had been there a while, they get the hang of it, and they can begin to react like children in a class. After 12 months with me there is not much difference say between an Iranian student and an American student.

Some Japanese parents told me that their children should only speak English at school. We would have to split them up when the Japanese children got together at break time because they were speaking Japanese. They were supposed to fit in with the Western culture. Towards the end of the year there were no more problems and they just fitted right in like all the other children.

At an international school you have all these different cultures coming together and you don't want to necessarily squash each one and make the American predominant. You want to promote an interest in all cultures. The color problem in America has caused problems because the majority of Americans who work in the oil fields come from the South. So the children tend to make derogatory remarks about the Arabs. They have been taught zero tolerance for other cultures. The very young children with prejudices get over them quickly as you try to share all the customs and cultures. It can be a very interesting experience with all kinds of possibilities. I have them try the different dishes from the different countries and it can be fun. These children are more adaptable.

Missionaries' children need a good education so they can fit back into their own culture and be right where they belong in the school setting. Sometimes they need a little extra attention because they feel their parents are so busy with the work that they have not got any time to pay attention to the kids. Missionaries' children have problems if their parents are not tuned into them. There is often a constant parade of people through the house, so the children are neglected and they try hard to gain attention. They are also a challenge. The majority of them are leaders and not followers, so that makes it very interesting in the classroom to have a whole lot of leaders and no followers. They have very fertile brains which you have to channel in the right direction.

Missionary children rank in the upper 20% of their grade level. They are always at or above grade level. Most of their parents are generally more highly educated. Many have Master's degrees. The children are more exposed to leading and cultural things. They are at the top of their class in the United States too, even though they are in the middle of their class in the international school. It is a hard adjustment when they come back from being an "A" student in America to the middle of the class.

In an international school, we teach about Christmas as we do in America. I had one child whose mother was American and father was Palestinian. They had decided they were going to raise their child in Islam but didn't like the morals at the Arab school. I also had the daughter of the Minister for Foreign Affairs for the United Arab Emirates. He was a local man but his wife was Russian, and it was their daughter who suggested that we have Mary, Joseph, the shepherds and the baby in the manger at Christmas time. She had been in our school since Grade 1, but communicating with her parents was difficult because her mother did not speak much English. So we have a very mixed bag.

If you are going to work with a group of students over any length of time, my approach is to start out giving them what they expect and gradually give them a little bit of something new and make it almost like a game in the beginning. You start out structured, and eventually work the class around to being freer. So ideally you could work it around to your own particular method of teaching. It is easy to get up and lecture all the time, but are they really learning? You have to have other experiences as well, discussions, ability to get along in a group. I get children to make the rules for their committee work, and at the end of each class session to evaluate their effectiveness as a committee. The non-American students cooperate just as well when they are in the American situation. You could not start this in an all-Korean class immediately. They are just not used to it. I saw one group ostracize a little American boy who was trying to push his ideas on them. No matter what the culture is, it is important to students to have experience in working in groups, because you can't live as an isolated individual. This is why I am against totally individualized learning.

Japanese and Korean education has great defects because it does not provide opportunities for discussion, and I think it is an advantage to experience this. They can still function in their culture if they don't have these experiences, but I think it is a nice, broadening experience for them. It's true that say a Japanese child who goes to an international school has trouble fitting back into Japanese society. I had a Japanese student who was most unusual for a Japanese. He was very vocal in offering his opinions. He had mainly gone to international schools, so will have trouble fitting back into a Japanese school. I think discussion is an American characteristic and offering opinions, but I think it is beneficial for all cultures to learn.

Sometimes playacting can help in learning. It's not that they don't express emotions in the same way as us, but I use playacting to get them to express it in the classroom situation. They hold these things in more. The Japanese, for example, are more reserved. They don't express it outright as American students, but constantly defer to the authority figure.

Changes in the Teacher's Expectations

After my nine years of teaching overseas, I probably have changed but I could not put my finger on it. It has been a growing experience by trial and error to find ways to make things more interesting to come across to the children for them to learn. It has been a learning experience for me. Of course, what works with one does not work with others. There is not as much in-service training overseas, but I have learned more about putting cultures together in classroom overseas. There aren't the same educational opportunities overseas, so when I come home I feel I need to pick up classes. Not that I think the American education is improving, but I feel we need to know what is going on. So my time overseas is a time of standing still as far as educational methods are concerned. I don't know that the methodology is changing, but the terminology is.

I have learned that working on an individual basis with children has much better results than a harangue to the whole class. More individualized instruction, within limits, is good if it is properly organized and the students have a minimum amount of work which must be done. It is better to go about it in a quiet way. Because their parents are extremely busy in a foreign country, the children need individual attention. So every morning I greet each child individually and say something to them about themselves to assure them that I notice them as an individual. They really love this.

I am not aware of any change in myself or in my method. It has been a very gradual change. My philosophy of education has not changed. I still think the children need to learn, and that some of the learning needs to be structured. As they grow older, they have more decisions but you can't just turn children loose and say, "The decisions are yours." You have to lead up to it, otherwise they don't feel secure.

I am not conscious of any failure, but my program is very close to what you would find in the United States. I have not been responsible for setting up a program that

could either go or fall. I go back to a smaller school with three grades in one classroom, and perhaps fewer than 10 children. This can be very difficult. It makes it hard to promote discussion, and the children don't experience the important part of getting close with their peer group.

One of the big reactions from my colleagues in the school was that I must be insane to teach in Abu Dhabi and not receive a salary. It was difficult for them as non-Christians to understand that I was doing it to benefit somebody besides me. This gave me the opportunity to explain to them that money does not mean that much to me. Most people are there to make as much money as possible, and pay mortgages on property in the United States. But I have contact with the local people that these people never have. These teachers were not as eager to have new experiences and visit the people in their home setting, and I think that's fun. When the Abu Dhabians find out we are from the mission hospital, they welcome us. The Bedouins are the most hospitable people I have ever met and have a marvellous sense of humor. I didn't get to know individuals, but I felt I was very well exposed to the general culture, and I would love to learn the language. It all depends on how many extra jobs I get to do in the mission.

Effects of Teaching on Students

In the medical work of our mission, we minister to the needs of the people first. They realize that we care about them as individuals because of the services we provide and our visits to them in the villages. The doctor even set a camel's leg, so the people say, "We know that the people from this hospital love us. They even take care of our animals." So everything you do communicates to the people how you feel about them. The less sophisticated the people, the more quickly they surely know how you feel about them.

So to be effective in teaching in their culture, you have to let the people know that you really care. This applies to the international students too. Part of this care is reflected in the daily discipline of the classroom in having your finger on exactly what they are doing. Oriental classrooms are so crowded, so it is something new to them to have this individual attention. They may be embarrassed by it at first, but when they discover that everybody gets the same treatment, then they want it.

It is difficult to talk about specific effects on my students. They come and go so rapidly, so I don't see them

over a long term. If we are lucky, the students are with us for two years. I have been encouraged that the next year's teacher has said that my students settle down and work right away.

In the international school in Abu Dhabi I had one Korean student, a diplomat's son, who was educated in Africa. He wanted to know where I was, what I was doing, and why I was doing it, every hour of the day. He was very hostile to me because I would not tell him anything. But in the American system it's none of his business as a student because I am the teacher, not him. I would say very often to him, "Really, it's none of your business," and that really got to him because he was not treated that way in his own society. It was partly because I was a woman, and the boys are not particularly disciplined in the Eastern culture. I found the key to that student was to give him responsibility of the rabbits in the classroom. As a result of that, he began to respond to me. He was a totally different child by the end of the year. So the way they treat male and female in these countries affects teaching.

We go into a culture mainly to present the gospel of Christ. Sometimes the teaching of the Bible runs contrary to their practices. We do not go in to change their practices on a grand scale, but if changes come about because the people become Christians, that's a different story. That's what we aim for, not to change their culture but changing the total person because they have become Christians. Once they become Christians, they pretty much discover some of these things for themselves when they study the Scriptures.

Modifications in Future Teaching

I don't think I'll be teaching Abu Dhabians when I go back because the Bedouin people don't understand English and the women have never been to school. I may be able to get into a home to teach women English on a one-to-one basis. I probably would use the sight method and pictures that she could recognize, learning English words for these objects. You have to start with objects that are known, and then progress to ideas.

In our culture we don't completely consider the revering of the teacher a healthy thing. So we try very hard to minimize this because the students need to be able to express their own opinion though it is foreign to their nature. For example, if you are dealing in the Christian world, how can you get them to make a personal commitment to Christ as something that they have to do, and not

something that you really want. You do want it because according to our belief, if you don't have it, you don't have eternal life. You could only encourage this personal commitment through a long association with the person. You can't also rely on yourself. It has to be the conviction of the Holy Spirit of their need.

When they compare their religious beliefs with ours, they realize that there is not a personal relationship in their religion. They repeat prayers over and over again. They don't have any hope that they will get answers to their prayers. Even in consulting a scorcercer, they don't have the assurance that his answer is correct. Most of them admit that they find no sense of satisfaction. They don't tell the truth even to members of their own family. If you are abroad and your mother has died, they won't tell you because they don't want to hurt you. The first answer is never the truth, and it is very hard to get around that. They also see how we live, and this must back up what we say. They know that we tell the truth.

APPENDIX E10

RESPONDENT: ED KERR

This respondent was an assistant pastor and taught theology in a residential seminary and in extension centers in Brazil for three years.

After language study we moved out to a town where there were no missionaries. We had some lengthy hassles with the mission administration because they wanted me to go directly into the seminary. I told them I did not want to teach until I had some first-hand experience in the local church. But nobody had ever done this. Our staff had always gone from language school to the compound. We did not want to live on the compound, but wanted to demonstrate that we could work with Brazilians as equals. We wanted to work effectively without any kind of condescension. I had seen our staff walk in and dominate a church situation. I didn't want to do this. Living off the compound, this made a difference in the type of people we could have through our home. Our kids played in Portuguese because we put them in Brazilian schools. The Brazilians were shocked at this, and said we were the first missionaries who had done this. But they knew then that we had confidence in them.

Perceptions of Nine Pictures

In Germany an American professor arranged us all in a circle and threw a basketball to one of the students, who immediately threw it back to him. After a while the students started throwing the ball to one another, and the professor said, "At last you are catching on. We have to learn from one another, not just from me." This really threw the Germans. I had another experience in an American Educational Administration class. We agreed to make decisions by the consensus model. I learned to see real value in this method of learning.

Picture 1

Answer: Yes.

It is always important learning if you are asked to interact with the material in terms of what makes it important to you. I am really suspicious of pure learning - that is learning something just to say you've learned it. I assume that later they will get into a group discussion. So they can't miss, especially if the subject has great relevance to them. Sitting in a circle always helps the interaction, but it's not a fetish with me.

In theology classes I don't believe that student contribution will detract from the truth. I don't feel responsible for the truth. It's independent of me or anybody else. I'm not a guardian of the truth of the Scriptures, because the Scriptures say that when you know the truth, the truth shall set you free.

Picture 2

Answer: Probably are.

That can be significant learning or it can be a waste of time. It would be significant to me if the reading assignment was relevant to my goals, and my partner who was really involved. But I could provoke the other student to realize why it was important learning. It's unusual for the teacher to be sitting behind a desk. I would be walking around the room. The students should know ahead of time that they have to share. It's not a very noble motivation to embarrass a student.

Picture 3

Answer: Yes.

Here they are trying to understand the material, and make an application. If they are drinking coffee, there must be important learning. That's my bias. The Germans say you can't do it without beer. It creates a relaxed atmosphere, and that's important when you are there for a long haul.

I found a way to overcome students' tension about Greek by letting them talk about anything on their minds for the first 10 minutes of class. This helped them relax and brought us close together. It was a shock to them at first because they expected a high tension level. But in one week this dissipated, and students created identities

for themselves. I've worked under super high pressure but it was never conducive to enjoyable learning. In a casual atmosphere the teacher works a lot harder because he has to be sensitive to students' needs.

Picture 4

Answer: Probably not.

I had a professor who taught like that. I didn't learn anything. I am suspicious if the teacher refers back to the book. It indicates a lack of confidence in the student. It shows poor perception of what students are capable of doing. It's killingly boring. A lot of theological training ends up content-oriented, and students never have to make applications.

Picture 5

Answer: Yes.

I have had a number of classes where this has happened spontaneously. It's helpful if it is not too structured but is the natural outgrowth of the class. You get a lot of spinoffs from the reactions of others. But I prefer to be warned at the beginning that this will happen. I enjoy sharing with others and a cafeteria is a nice place to have a class.

Picture 6

Answer: Yes.

If these are highly motivated students, it would be important learning. If I have got to justify my responses to my peers, I am much more cautious and thorough. The teacher's absence does not matter. If the teacher is the least bit condescending, it's better he is out of the room. But it's fun to have a teacher around who is interested in what you are thinking. If everyone is prepared, I find this to be one of the most significant learning experiences. That assumes everyone is not just there for the pay raise.

Picture 7

Answer: Yes.

Recently I met a group of Brazilian students in the cafeteria and explained things exactly as I had in class.

But there they understood it better. So I realized if I take the extra time to go and shoot the breeze with students, things finally click with them. I know this kind of a setting is very important for learning though it does sound presumptuous that the professor could explain something better over lunch. I have great respect for people I have met, who have trained under the tutorial system in Britain. They seem to be able to integrate wide areas of knowledge into a beautiful whole. I think if a professor takes an extra interest in a student it leads to important learning. I certainly respond to suggestions for reading that a professor says will especially help me.

Picture 8

Answer: Yes.

I always assume if you're interacting in this way the learning is important. Otherwise it's a very sterile type of experience. It's good to share similar basic concerns with colleagues. The number of items is not particularly relevant. It could be two or three. I would feel more comfortable if no one looked at my list and evaluated it.

Picture 9

Answer: Probably not.

I am usually suspicious of people learning just for tests. That's only good for short term recall. I have taken courses where any grappling with basic concerns was totally absent. I doubt if I will remember anything.

Important learning would occur if he dealt with the "so what" questions. Here it's pretty much all one way. But these people are all adults, so I assume that they all have a lot to offer. It would be much more important learning if there were some interaction. I'm never happy unless my students are explaining back to me what is significant to them. I want them to be able to link their present learning to other learning, and to their life experiences. None of that is happening here.

Sources of Expectations About Teaching

I have some positive models for teachers. My college psychology teacher was concerned that we be able to analyse broad trends, not just digest minute facts. The dean of the college was a very genuine and warm person. I would like to

combine both of these models in myself. My Hebrew teacher in seminary insisted on our seeing how orderly and systematic Hebrew was. He encouraged us to look for details as well as to keep the broad picture in mind. Another Old Testament professor was not interested in our spinning off all the facts, but in answering the "so what" questions. He was always concerned that anything we did academically had some personal implications. These models made the drudgery of the seminary worth it. A lot of teachers get to seminary positions without having done a methods course in their life.

The big influence on my insistence on understanding theological methodology came from my experience in Germany. In the German theological scene I was lost because I couldn't critically analyse or interpret methodologically or see trends. I had done that as a psychology undergraduate but not as a seminary student. I never understood the different positions in theology until I looked at the different bases for presuppositions.

A lot of what I do is a negative reaction to what has been done to me. After my brother-in-law died, I sat through weeks and weeks of classes in a daze. The lectures didn't really relate to me. So now I always start my classes by giving students an opportunity to share their concerns. I am dead set against doing things that are strictly academic. It must be life-related somehow. I assume that personal problems either damage or enhance learning. Students comment that they learn much more after they have had a chance to get rid of all their burdens. I always get my students to do some kind of application exercise at the end of an academic assignment. I did these things basically because nobody did them to me.

As a student there were a number of times when I should have been back in my room asleep. So I don't make attendance at my classes compulsory. I have a lot of confidence in the integrity of students. I once had to fail five students. One of them told me he held nothing against me for doing that. But I told him how I had agonized all night long about failing them. He was shocked because he thought professors gave out grades arbitrarily. But to me, both teacher and student are responsible for the grades. I think that because I have been positive to students, they always treat me positively. Of course, they disagree with me.

I have been influenced in my thinking about Christianity by Albert Camus' The Rebel. He says that when you ask a "why" question, you kill God. But I am not an existentialist and think "why" questions only enhance theological study. A book called Meaningful Learning in the Church was also helpful to me. This author confirmed my suspicions that learning must have application.

I did have some anthropological training and some work in missions in seminary, but the most helpful influence on me has been my wife. She helps me with language and understanding the culture. She is very comfortable with Latins, and helps me accept situations as they are. She has helped me to understand that you can never get a Latin to do anything for you if you demand the service. But if you make it a matter of honor, they will do it or lose face. I have seen this work every time.

Students' Perceptions of Nine Pictures

I don't feel my role is to protect students from error. To me this is authoritarian. My goal is that students will more adequately understand the Scriptures and be able to make application with greater facility through controlling detail more precisely. The students arrive at a position of a high view of Scripture (i.e. its infallibility as well as its applicability to their own community) without my imposing it upon them. I don't believe values can be imposed upon people in a genuine and lasting sense.

Picture 1

Answer: Probably not.

In a biblical theology class I set up role plays. Students liked these but they found it confusing to apply their learning to their own situation. It hadn't occurred to me that they didn't do this as a matter of course. A student wouldn't be interested in discussing what's important to him in a class. He wants to know what the answers are. They have ideas but it is a real job to unlock these. I found my students come really alive when we discussed prophecy. So you have to figure out avenues of getting them involved in the material. They are very interested in reincarnation as it is a key to spiritism. They see lots of references to this in the gospels. So I finally had to start studying spiritism.

Picture 2

Answer: Probably not.

Brazilians would want the real answers from the teacher after they had figured out their answers. They would be very nervous about not having their answers confirmed by the teacher. What they think doesn't really matter. I sometimes

refuse to tell them the answer because I want to get them to think. They get really upset with me. If they get this final confirmation from the teacher, it would be important learning.

Picture 3

Answer: Probably not.

One student in our seminary was being considered not eligible for graduation because of her bad attitudes. She said, "I don't care what you do. All I want is the diploma." Some of the more perceptive students would say this picture shows important learning, but most would think it wouldn't help in getting the diploma. They don't consider learning occurs by themselves. You learn in a class with a professor. I tried to get some experienced pastors who had finished extension courses to teach these same courses, but they said the students wouldn't come if I didn't teach the course. They don't study outside of class and think the notes that are given in class should appear on the exam.

Picture 4

Answer: Yes.

Usually they don't have standardized textbooks, but only a small class outline. But the teacher's referring to this would be considered an indication of important learning.

Picture 5

Answer: No.

By the time class is over, that is the end of the study. They are usually very tired. The planning at the seminary is done by the Brazilian administrators and each day is jammed packed. This is a feature of Brazilian church life. There are no diversions. Leisure time or time to reflect is not part of the schedule.

Picture 6

Answer: No.

They would be embarrassed at having to do this. They feel they don't know much and only want to know what the teacher and a couple of good students say. It's a sad but

true point that this wouldn't be an important learning experience. It would be interesting to use this instrument with a random sample of missionary teachers in Brazil and compare their responses with those of the students. I would be interested to know the results because I realize that even though I talk to students a lot, these are only my perceptions.

Picture 7

Answer: Yes.

That would be an unusual situation in Brazil. If the teacher would discuss the test or a paper, they would think it was important learning. The students would be overjoyed to meet the professor, but at the same time they would wonder what was going on.

Picture 8

Answer: No.

That's the same problem as sharing answers with your neighbors. Students are in class because the teachers know what they ought to know. They would be suspicious of being asked for their ideas. The majority of students think they wouldn't have much to discuss anyway. From my experience, I don't think they're far off. They are just not programmed to do that. I've worked at getting their ideas, but they don't really consider this important, and think the teacher should get on with sharing his knowledge. So there are some big gulfs between these ideas and my ideas of significant learning.

Picture 9

Answer: Yes.

My students think that is very important learning. They always ask if something is going to be on their exam. If it is not, they won't write it down.

Differences in Expectations of Teacher and Students

There are some violent differences that explain the tensions in my teaching. As a missionary, I come in automatically with a lot of excess baggage. I come in with the name "missionary," so right away I am considered an

authority figure, a teacher who has taught in a seminary. They consider I have the stature to teach where they don't.

Brazilians also come into the situation with a lot of baggage about what a teacher is. He is an authority figure who is going to tell them the right answers. In an extension class I got upset with two of my students who were filling out the answers to the programmed text in class. I wondered why they had not done better preparation, and were wasting my time when I had driven one and a half hours to get there. They were over 50, and with only two years of formal schooling, they had few preconceived notions about study. One fellow kept going back to his text to find the answers even though I told him that the test was to find out what he knew. It was not cheating to him, so he kept on doing this for three weeks. My wife explained to me that the whole goal of education was to get the blanks filled in. This helped me to understand what was happening.

There was a government promotion scheme on TV for schooling. One shot was of a guy copying his test answers from his neighbor's paper. These students were shown to be studying to meet the needs of the new Brazil. This explained to me the differences between my perception and the Brazilian perception of learning. There was no suggestion that the fellow was cheating, but for me copying answers is dishonest.

I am interested in understanding, not in their memorization of right answers or copying answers. The students don't care where the answers come from as long as they are right. It's simplistic to say that Latins are into memorization. It's more true to say the goal of education for them is the certificate. This means economic advancement and higher status. I see a lot of this in America too. So there's no necessity to understand knowledge.

Sharing of problems in class didn't work in Brazil. They would tell me things out of class. The classroom is for study, and problems are to be solved in personal prayer. The effective domain is a very minor part of Brazilian education.

Other differences in perception are related to the role of teacher and students. I learned a lot from my fellow students. That's really fun. I've learned so much from dialoguing with peers because we've been coming from relatively the same place. There's no condescension in that kind of learning. I've got some handles on some key concepts that way. I've helped some students in bull sessions too. The Brazilian is programmed to expect to learn important things from the teacher, with very little crossfertilization among students. I became more and more aware of this in my teaching. It's a real tension. I'm afraid of the notion

that I'm supposed to have all the answers. I don't want that responsibility. I'm not sure that the Socratic method is the final word. But for me, a teacher is one who can provoke students to ask their own questions. If it's not a question to you, the answer means nothing. If you've generated the question, and then out of discussion you can generate the answer, then it's important learning.

As a teacher I see my role as provoking people to keep asking the right questions. One Brazilian student got so mad at me and said, "You never tell us anything." I told him I could lecture, but I was not concerned with his memorizing my words.

I have a suspicion that theological education is different. You can have all the content in the world, but still be an ineffective minister. It's the same in preaching. You can have all the theoretical knowledge of pedagogy but not understand what you're doing intuitively. Then your effectiveness is really limited. I get really obnoxious and say that learning facts is not what we're about here. We have many effective pastors who have never been inside a seminary.

Accommodating to the Different Expectations of Brazilian Students

I wanted biblical theology to become more than a set of proof texts for my students. I wanted to teach a way of looking at Scripture and of applying it to society. But after six weeks I quit on methodology and started to plot salvation history. That worked O.K. For a Brazilian it's not really important unless you put it on the board and draw a chart of it. My students found it very difficult to deal with the "so what" questions, and apply the Christian faith to daily living. These questions seem so elementary. But with these kids, it was strictly a matter of listing the characteristics of a Christian.

I had some success with the better students who could understand my concern, but most students can't understand why you're interested in methodology. They just want to know what the answers are. It comes out of the black-white mentality. There are no shades of grey.

I started with methodology because an understanding of this in my German studies helped put together so many things. I wish I had understood this earlier. So I felt I could simplify the issues so my students could understand. I wanted them to grasp that people came at theology from many pre-suppositions. But the students wanted me to give them a

biblical theology with all the answers. Their view of theology was as a puzzle, and they just wanted all the pieces fitted together.

The salvation history worked better than the methodology because I started off with their understanding of common key terms. They responded to me where they were. We would talk about common understandings in the folk religion of Brazil. Their ideas often shocked me. Then we would look at the biblical perspective. I think this was more effective because I was plugging more into their problems.

My students were always wondering what I was trying to do to them. I told them I didn't want to do anything to them but just train them to evaluate and to check everything out. We are in real danger of oversimplifying the Scriptures and offering people a small corpus of principles which they can apply to every situation. Brazilians see a conflict between content and method. For me, the method is totally flexible but the content is fixed.

I suspect that it is not particularly pleasing to the Lord if missionaries are not concerned about social and political issues. We are so passive and don't want to hear a thing about politics. Most missionaries tend to be very conservative, and consider their job is a spiritual ministry. But you can't avoid these issues once you get involved with students. There's no middle ground for young people. They are obligated to take a position. It seems to me that Christian commitment goes way beyond personal piety. When Wesley was agonizing over the shallowness of Christians, he said, "Let the two so long divided be at last rejoined - vital piety and true knowledge." I really buy that. Christians have a responsibility to be sensitive to the direction of history and promote proper directions.

Changes in the Teacher's Expectations

I had a lot of suspicions confirmed. I've always been very academically oriented and had the normal misconceptions about uneducated people. Yet one of the people I was close to in Brazil couldn't read. He was a successful businessman. I always thought reading was very simple and anyone could pick it up. The pastor also didn't have a junior high school education but was a master at human relationships. I discovered from working closely with these people that academics is just one way of gaining knowledge. These were knowledgeable people. I've always been put in the role of

the resident intellectual. It always upsets me that people defer to me because I've done a little more work in Greek. I'm keenly aware that there are many other aspects that are much more important than academics. One Brazilian pastor I know equates success with advanced degrees. I happen to have the degrees but I don't equate them with success. I get scared of the responsibility that goes along with the training.

When I had to make a decision to become more involved in the seminary, the Brazilian pastor, who was my co-worker, was very upset and said, "The seminary is basically a waste of time." He suggested four more jobs we could do in case we were not feeling fully involved in the church. I was very tempted to remain in the church because he, as the president of the church, didn't see the residence program as very significant. But the mission leaders said I had the stature to make an effective contribution to the seminary. I considered my whole first term orientation and not the time to make any judgments about whether I was a "successful missionary." I was only concerned with getting close to Brazilians who would be important to my ministry.

With our mission the priority for missionaries is on the institutions. One of the goals of the seminary is to train students to raise up local churches. I asked how I could train students to do this if I had never done it. That was not considered the issue. Several of our key pastors have never been to seminary. Many of the seminary graduates have washed out so the church has not wanted to send young people to go to our American seminary on the mission compound. The people who get the job done are laymen who get some extension training somewhere down the line. The pastors think the life at the seminary is much too soft: they have innerspring mattresses, three good meals a day, get a scholarship and don't have to work. All these creature comforts are considered to make them unwilling to go back to their interior districts. The pastors think the kids get spoiled. So our involvement in the seminary was considered a real waste by our pastor.

I was very happy with the Greek I taught. To them, Greek seemed more concrete. Even though I was working in terms of implications, learning the specifics of Greek was more comfortable to the Brazilian student, they could take the implications because they could grab on to something definite to learn. This is why I would do biblical theology differently. I would give them more comfort level things so they could learn these and go on with what I wanted them to do. I was meeting their expectations in that they were learning Greek. I have always tried to make it a no-threat type of thing. But it was good to see the

students get excited about being able to translate because I don't like passive students.

Because of my frustrations in teaching in Brazil, I gave up my plan to finish off a German doctorate in theology, and came to study Education. It's possible that the degree in theology is really not so relevant anyway. I didn't have these frustrations in the American seminary, because I forced the students into thinking my way, but in Brazil I could not get anywhere. The dean was very helpful and said that Brazilians needed to think for themselves, but that this was the ideal. He realized that the students had been socialized into the old memorization thing, and weren't ready for this. He said I couldn't do what I wanted to do. I told him, "Maybe I can't, but I'm going to go down trying." I did just that.

I see now that the process is very developmental. A Latin theologian I know says that Western theology is very philosophical and psychological, but Latin theology is sociological. So the kingdom motif becomes very important, and you work with a whole new set of models. I'm giving a lot of thought to this.

My first cross-cultural experience with Arabs in an archeological project in my student days was not very rosy. I got really intolerant. They had no desire to learn English, and I was there for a job, not to learn to appreciate Arabs. It was really frustrating. I learned a lot from those experiences, especially the fact that men who hold hands are not necessarily homosexuals. I have learned so much from the mistakes I've made.

Now I have more a concept of the body of Christ and the sharing of mutual gifts. This helps overcome the belief that missionaries have much more to offer because of their training. When contentious issues come up, I see my role is to help people to look at the whole of the picture, not to lead them in the right direction and protect them from their own thoughts.

Effects of Teaching on Brazilian Students

I made a number of students feel quite good about themselves in terms of being able to follow through on subjects. At the end of our sessions they could handle some materials quite well. I also want to see precision and method in study. I have seen as students get a concern for detail they develop a high view of Scripture.

If we are equipping people for the ministry, we have to help people become their own decisionmakers. It distresses me when I see my colleagues lecturing students with the right answers and then sending them out to minister. I don't think it works that way. As history goes on, new issues come up on which decisions are necessary, e.g. divorce. The Scriptures are definite and authoritative, but decisions are necessary on how that applies to us now. I don't want to be always the resource person. I would like to see the church have its own resource people who can understand and interpret these issues. People are needed who understand the basics of the faith and who can make decisions about the nonbasics. As a theological educator, I want to train people who can answer the "why" questions.

Modifications in Future Teaching

I think I was wrong in being such a purist in my convictions that facts are not so important. I'll figure out ways to accommodate to their craving for memorization, but I'll do it a bit subversively. I want to provoke them out of that. I'd let them feel good about memorizing material. I was not aware that I was breeding insecurity. But I was creating situations where they would feel nothing but insecurity. They only wanted to know what I would ask on tests. I kept on saying, "I don't care about tests. They're not important." But to them, they were. If I could create a situation where they could relax about tests, that would be ideal. But that won't work. So I should tell them to learn specific things. Then I could go ahead and work on understandings. They may by accident learn something.

We must have a different policy towards the mission subsidy of the seminary. The faculty is half American. I feel the dormitories and cafeteria should be closed down. These are not the usual features of Brazilian schools. The mission wants to create a "wholesome atmosphere" for students. But the students gripe about everything. There are twice as many girls as fellows, but there are no jobs for the girls. That's frustrating after you work for years on a degree. A lot of these things could be changed.

The potential for the future is very good, provided we can Brazilianize the program and pry the mission administrators loose from all the decisionmaking. The location of our program is strategic.

I was also frustrated with what I call "authentic existence." We were living on a high level in Brazil and our professional neighbors were amazed that I would get paid

for holding meetings around the country. I felt like a paid propagandist. Working part time in the church, as in USA, is authentic existence to me. I was always dissatisfied with the authenticity of my traditional missionary role. You are required to meet the demands of a local church and fulfil the expectations of the missionary role. If our involvement was that of a concerned layman, we would have a certain latitude we wouldn't have as missionaries.

Our mission leader agreed with us but he hoped we would stay with the mission for the sake of the institution. But some time in your life you have got to ask the question: what is more important - institution or effectiveness? The trouble is that both missionaries and pastors are not really in touch with what is happening in society. We may see a change in the direction of the mission in Brazil, which will allow us to function more harmoniously.

A 17th century French mystic said, "God instructs the heart, not by ideas but by pains and contradictions." I really identify with that. Missionaries have to be able to tune in to the pains and contradictions of their situations.