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THE RELATIONSHIP BETWEEN CLASSROOM
LEARNING AND FIELD-BASED LEARNING IN
HIGHER EDUCATION FOR RELIGIOUS SERVICE

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Peh-Cheng Ng

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THE RELATIONSHIP BETWEEN CLASSROOM LEARNING
AND FIELD-BASED LEARNING IN HIGHER
EDUCATION FOR RELIGIOUS SERVICE

By

Ng Peh Cheng

A DISSERTATION

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ABSTRACT

THE RELATIONSHIP BETWEEN CLASSROOM LEARNING
AND FIELD-BASED LEARNING IN HIGHER
EDUCATION FOR RELIGIOUS SERVICE

By

Ng Peh Cheng

Higher education in theological schools prepares students for religious careers. Singapore Bible College is an institution that exists to train religious workers for church and para-church organizations in and outside Singapore. The curriculum of Singapore Bible College requires that students participate in practical Christian service assignments in addition to a specified number of hours in course work. Field work is compulsory but not a prerequisite for graduation.

The purpose of the study was to describe the relationship between academic studies and field-based learning experiences of students at the Bible College. The research was carried out with 28 student subjects and seven faculty subjects, and the data were collected with an interview and a questionnaire instrument. The data were analyzed qualitatively to answer the five research questions that guided the research.

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The analysis indicated that the faculty viewed the value of field-based learning as a contribution to students' career decision making. The students valued the field component as a link to their classroom studies. That is, the field component was needed to help them put their formal training into practical use. The study also identified five factors that influenced the transfer of academic learning to meet the needs of students in their field assignments. The transfer was influenced by the instructional behavior of lecturers, prior experience of students before college education, presence of field supervisor, and the relevance of courses to field needs and church requirements.

Another conclusion of the study indicated that the Bible College administrator and faculty conceived the importance of field-based learning in theological education but did not give concrete support to justify its status in the curriculum. The analysis concluded with a list of suggestions given by students to reinforce their learning in the two domains in theological education.

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My mother deserves very special recognition. She has supported my desire for further learning although her own opportunity for education has been limited. And thanks to my sisters and brothers, who helped to take care of the family during my absence from Singapore to sojourn as a student in Illinois (Wheaton College--graduate school) and Michigan (Michigan State University).

In Wheaton, "Mom Nelda" and "Dad Herbert" and in East Lansing, "Mom Eleanor" have provided the needed parental love, care, and

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counsel. Their loving kindness always brought comfort and strength whenever my life was interrupted by discouragement, disappointment, or disillusionment.

The interest to pursue a higher degree of learning has been motivated by the living testimonies of Lois McKinney, Virginia Patterson, Theresa Pereira, James Plueddermann, Jane Nelson, Wilbert Norton, and Suat. Their faithfulness to Christ and commitment to Christian service have contributed to my personal growth and cautioned me, "Serve not to build one's kingdom on earth but as Christ's channel to establish the fullness of His reign in the hearts of men and women."

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CHAPTER I

STATEMENT OF THE PROBLEM

Field-based learning in the form of practical teaching experience as an integral part in the preparation of teachers has been cited in much of the literature in teacher education. In La Pray's (1974) study of teacher education at Montana State University, student teaching was regarded to be its greatest strength. And at the University of Alabama, Bates (1974) found that student teaching was singled out by its graduates to be the most important and relevant phase of their professional preparation.

Even in her time, Hildreth (1951) found student teachers expressing the same optimism about the need for field-based learning in teacher preparation.

Our teaching courses at X college were purely theoretical, chiefly lecture and book work, with the result that the statements did not mean very much to us. If only we had had some chance to observe the conditions we were actually to meet in the classroom. Now after several terms of experience in teaching the theory begins to take on some meaning.

The abstractions of my methods courses didn't come alive until I was actually in the classroom.

My course in educational psychology meant little to me until I became acquainted with young children and their ways. (p. 181).

On-site practical Christian service experience is also indispensable in the training of professional religious workers at

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Singapore Bible College. The strong belief of incorporating field-based learning in the curriculum of the institution is affirmed in its catalog (1983-86) that "in addition to academic studies it is important for the students to gain practical experience in Christian service" (p. 5).

Disarticulation in Field-Based Learning

Why is gaining first-hand experience pertinent and valuable in training professional teachers or religious workers?

With humility, educators of religious workers are willing to recognize the inadequacy of learning about teaching religious knowledge to adults, youths, and children; preaching; evangelism; and counseling in academic coursework.

Undoubtedly, teacher educators will also acknowledge that it is insufficient for preservice teachers to learn about teaching in the college classroom. They need student teaching practice in real-life situations outside the campus. Hence, field-based learning is seen as complementary to classroom learning, not replacing or demising the traditional program of training professionals.

In traditional preservice teacher education programs, the professor is put in the awkward position of attempting to present solutions in class to problems which the preservice teacher has not yet found. . . . This "traditional" approach to teacher education is far from ideal, and a number of alternatives are now being developed. As a result, there has been a gradual trend toward field-based teacher education programs. (Nicklas, 1982, p. 2)

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The same approach to education is also embraced by the Institute of Education in Singapore (the former Teachers' Training College).

Teaching Practice is that part of the program during which students come into contact with the teaching-learning situation in schools. It aims to help them to develop their teaching skills, broaden their experience and gain insight into the theory and practice of teaching. (Catalog, 1982, p. 27)

Apparently the two citations assume an articulation from classroom learning to field learning or from theory to practice. Based on that assumption, field-based experience is deliberately planned to provide opportunities for preservice teachers and pre-full-time religious workers to engage in actual observation, participation, and applying their learnings from textbooks and classroom lectures.

The simplicity of that belief, however, is questionable. Experiential disarticulation is not to be discounted. Mismatch between classroom learning and field-based learning is often a reality; "reality shock is realizing the teaching methods you learned in educational classes seem totally divorced from the realities of learning problems encountered in your own class" (Metzner, 1972, p. 194).

The disarticulation is not a modern educational phenomenon, for Dewey (1938) warned about it: "How many found what they did learn so foreign to the situation of life outside the school (college) as to give them no control over the latter?" (p. 27). The prognoses of Dewey and Metzner, 34 years apart, illuminate a potential unhealthy relationship between the world of classroom learning and the world of field-based learning of students.

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Like teacher educators, lecturers at Bible colleges are not able to assert unequivocally that what their students have received academically will be helpful and relevant to their field-based experience, and consequently to their professional work. The Singapore Bible College is not invulnerable to the contagious dichotomy between the two learning worlds. To what extent are students at Singapore Bible College experiencing disarticulation between the two learning worlds? It could be useful for the administrators, lecturers, and students of Singapore Bible College to find that out.

Purpose of the Study

The purpose of the study is to determine the relationship between classroom learning and field-based learning of students at Singapore Bible College. An investigation of students' learning experiences in field-based learning assignments is used as the basis for inferences about the degree to which programmatic articulation is being facilitated regarding the relationship of academic coursework and planned field-based learning experiences, both intended and actual outcomes. Educators in theological education cannot take for granted that because a field-based learning component is implemented in the training program, programmatic articulation between the two learning worlds will take place as intended.

Research Questions

In fulfillment of the purpose, the following questions guided the research.

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1. In what types of field work do students participate as required for theological education?
2. How do students and faculty view the requirement of field work as a component of theological education?
3. To what extent is classroom learning articulated with field work?
4. What kinds of factors affect articulation between classroom learning and field work?
5. What new awarenesses or insights do students attribute to field-based learning experience?

Context of the Problem

The research was conducted on the campus of a Bible College in Singapore. To honor the anonymity of the subjects involved in the study, pseudonyms were used in all cases.

The Singapore Bible College was selected for the study. It is a training institution that exists to train men and women to assume Christian service positions in local church and para-church organizations, in and outside Singapore. Alumni of the institution have occupied religious professions as pastors, youth workers, preachers, evangelists, Bible translators, missionaries, Christian education administrators, adult educators, child workers, pre-school teachers, and other types of professions.

Academic Programs Offered at
Singapore Bible College

Students at Singapore Bible College pursue a Diploma in Theology program, a Bachelor of Theology degree program, or a Master of Divinity. Their preparation for the various areas of Christian religious professions may depend on the type of program they are enrolled in. For example, there are some churches that prefer to employ individuals as pastors holding at least a Bachelor of Theology degree.

Field-Based Learning: The
Compulsory Educational Component

Although each academic program promises certain types of religious professions, demands certain entrance qualifications, a number of years to complete, and specific coursework, all students are required to participate in field-based learning. The requirement is stated in the Singapore Bible College catalog (1983-86):

In addition to academic studies it is important for the student to gain practical experience in Christian service. Each student is required to undertake a variety of supervised practical activities in churches and evangelistic situations. Such appointments will be arranged by the Director of Christian Service. (p. 5)

The requirement is also specified in the Student Handbook (1980) with authority and concern.

1. All students must undertake Christian Service, during term time and/or in the vacations.
2. Students' Christian Service in the various churches and para-church organizations is arranged by the Christian Service Department in the College in consultation with the student concerned.

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3. Invitations which come to a student directly from a church or organization must receive the approval of the College before being accepted.
4. A student's Christian Service greatly affects the reputation of the College among the members of the church where he serves. For that reason it is essential to serve the church faithfully, with dignity and propriety, in speech and conduct, dress and deportment, so setting a good example to the believers.
5. If, in carrying out Christian Service assigned by the College, the church concerned does not provide travelling expenses, and the student has financial difficulty, he may inform the Dean, so that the College may meet the need.
6. Each student is required to complete and hand in a weekly report on Christian Service, giving details of the work done, for consideration and evaluation by the College.
7. Students experiencing difficulty in their practical work should bring their problems to the Director of Christian Service or to a teacher concerned, for advice and help. (p. 8)

The inclusion of field-based learning in the academic programs at Singapore Bible College testifies its purpose to prepare students academically and professionally. For professional development, students can participate in field work as preachers; "evangelists"; or church educators teaching religious knowledge to children, youths, and adults in Sunday Schools, Bible study groups, or camp sites.

Certain Assumptions Underlying Field-Based Learning

Field-based learning as an invaluable procedure to prepare religious workers professionally is sanctioned with certain assumptions.

First, it is assumed that field-based learning will indispensably help to interlink theory and practice. In other words, students ought to put into practice what they have learned in the college

classrooms, or the field experience will bring new clarity to prior classroom learning. They should not be inert "knowers" but practitioners of knowledge. Knowledge must be translated into action or it becomes mere intellectualism.

Following the first assumption is the belief that the knowledge gained in the classroom can be transferred directly into field-based assignments. Invariably, the acquired academic information, skills, and concepts are assumed to be compatible, relevant, and useful to students' practical experiences.

Third, the two assumptions may be weakened if the relationship between classroom learning and field-based learning is viewed as a one-way process. And they can be strengthened if the relationship between the two realms of learnings is viewed as a two-way process.

Classroom and Field Based Learning: A One-Way Process

The dynamics of articulation are absent when classroom learning and experiential learning are treated as a one-way process (see Figure 1). In adopting this view, educators of religious workers will perceive classroom learning as the world of theory and field learning as the world of practice. The two worlds are separate, and naturally they do not articulate with each other. The educator's primary role (perhaps the sole role) is to transmit prescribed content or theory to his students. The predetermined content or theory is assumed by the educator to reflect the needs of the students and the problems they are likely to encounter in their field-based experiences.

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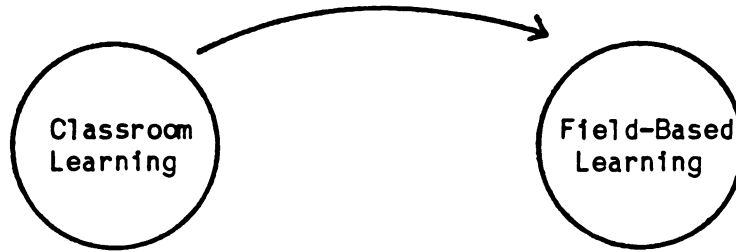


Figure 1.--A disarticulated relationship between two worlds of learning.

Students are called to be faithful and responsible "practitioners" of the prescribed content. If the theory does not work, it is not the fault of the educator but the student. This allegation may be based on the college lecturers' assumption that the courses they teach are facilitating the work of students in the field. Is the assumption a valid one?

Confronted with such a question, faculty in theological education may say, "The students have never told us, so we do not know what is going on in their practical experiences!" Perhaps they want to consider another question like "What provisions have been made to permit students to reflect and to interact with educators about the concern for articulation between theory and practice based on their field experiences?"

Provisions for Reflection and Feedback of Field-Based Learning

In compliance with the compulsory practical experience, students at Singapore Bible College are expected to file a weekly

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report to substantiate their presence and fidelity in carrying out the requirement. A separate report is to be turned in for the evangelism experience. The standardized reports (Appendices A and B) have no room for students to express their judgments about how what they have learned in their classes relates to what they have discovered in the field experiences.

Once a week, a half-hour chapel session is set aside for students to share their field experiences voluntarily. Very often, the content is confined to sharing items for prayers or praises. Again, the purpose of the chapel session does not liberate students to talk about the relationship between learnings in the classroom and the field.

Attempts have been made to have church administrators evaluate student performance in the field, but responses have been discouraging (Appendix C). The lack of opportunity for students to relate the two worlds of learnings is compounded by the fact that the Bible College does not have a full-time field administrator or supervisor. The teaching workload does not permit a part-time field administrator to take charge of field placement and supervision. The administrator is away for further studies, and in his absence, students are assigned to different faculty advisors to receive help and counseling related to field problems.

The "Hidden Curriculum" in Field-Based Learning

Deprived of personal supervision and procedures for reflection and feedback, what might students think about the assigned field experience? Is it more important or less important than academic learning?

It is a matter of concern if students consider field-based learning to be "second class" in contrast with classroom studies. The "hidden curriculum" was acknowledged by Fletcher (1979). He accepted the importance of field-based learning as "activities designed to ready him/her for practice" but regretted that the student

unerringly perceives that the major expectation of seminary (Bible College) life is that creditable academic work done with the intent of "integrating" the disciplines in a manner that will reassure faculty members that their teaching is worthwhile and bears upon issues in church and society. . . . The pattern of authentication, that which makes one "real" in his/her own eyes and in the eyes of the authorities, tends heavily in the area of academic performance with attention to intellectual integration of academic disciplines. The student may develop a vague sense of anxiety about the relationship between theological education and service in the church. (p. 5)

Classroom and Field-Based Learning: A Two-Way Process

If a college or a university aims to prepare its students academically and professionally, efforts must be made to bridge the gap between academic and field-based learning experiences of students. That is, classroom and nonclassroom learnings are to be viewed as a two-way process, illustrated in Figure 2.

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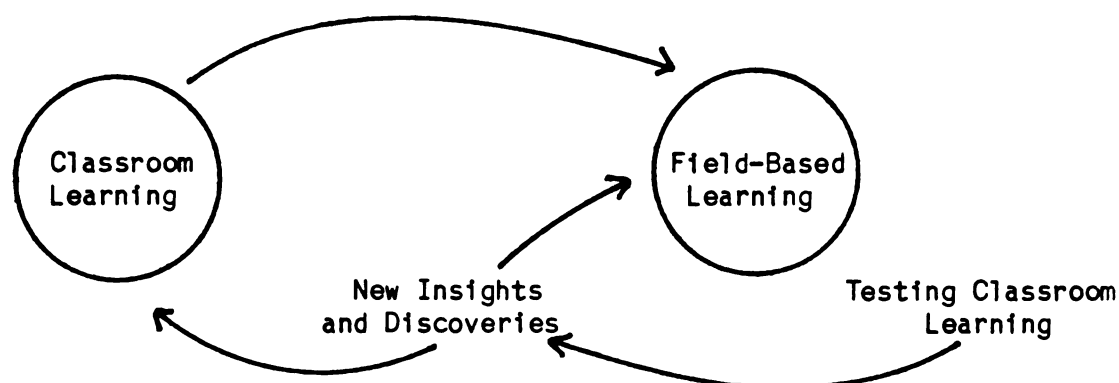


Figure 2.--An articulated relationship between two worlds of learning.

The aim and the effort are demonstrated in the curriculum of Alverno College, a small liberal arts college for women. The College offers "off-campus experiential learning" (OCEL) opportunities for students on the assumption that "any learning process requires an experiential phase in order for complete learning to occur" (Doherty, 1978, p. 26).

Off-campus experiential learning is educational because the field operates as a laboratory where students are actively engaged in testing and refining their theories of action to better their level of professional performance. However, educators at Alverno College caution the assumption that the interplay between the reflective and the active modes in the learning process will occur in any field-based learning experience because

Only experience that is reflected upon seriously will yield its full measure of learning, and the reflection must in turn aim at testing the newly refined understandings by further experience. Our duty as educators is both to provide a framework for regularly

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analyzing the experience and forming new concepts and theories, and then submitting these new concepts to the test of experience. (Doherty, 1978, p. 25)

And in Alverno, the activity of reflection is not confined to field supervision, field seminar, or paper-and-pencil assessment. It includes the manner in which the courses are designed and instructed in the college classroom.

Even the heavily "bookish" focus of such experiences as a history course or a philosophy seminar can be (and usually is) subjected to the experiential learning test. For what is being learned is a mode of thought, not simply "content" information; the experience of engaging in a sustained philosophical discussion or researching and presenting a paper on a historical issue provides the laboratory in which the student discovers the extent to which she has grasped all the subtleties and complexities involved in successfully carrying out this manner of thinking and sharing it with an audience of colleagues. She is developing and refining her theory of action as a thinker. (Doherty, 1978, p. 28)

As a result of placing students to learn in "real-time conditions," educators at Alverno College discovered that the student has the tendency to view the campus as a place "where she resorts for reflective analysis of her ongoing involvements in the world outside, and from which she ventures forth to seek further experience" (Doherty, 1978, p. 31). And inevitably, the student develops from

an other-directed, dependent learning posture to that of a self-directing, independent learner. Most students come to college accustomed to learning environments in which an authority figure (the teacher) sets the standards by which learning is to be judged and does the judging, while each student works in competitive isolation to achieve the highest possible rating (grade) on a normative scale based on the group performance. An experiential curriculum, using the theory of action learning model, can move a student quickly out of the habit of trying to "please the teacher" and "win out" at the expense of others. (Doherty, 1978, p. 31)

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Assumptions

Contained in the context of the problem are certain assumptions about classroom learning and field-based learning in the training of religious workers.

1. Both the classroom and field domains of learning are necessary in the training of religious workers.
2. The literature gives little or no attention to articulating academic learning and field-based learning. Chapter II suggests that both realms are essential in the academic and professional preparation of religious workers.
3. The quality of theological education is enhanced by articulating classroom learning and field-based learning.

Significance of the Study

The academic programs at Singapore Bible College expect to train their students both in academic and professional excellence. The findings in the study may inform administrators of the college about the extent to which the expectation has been realistic as perceived by students in the Bachelor of Theology degree program. What are the inherent weaknesses in the present classroom-field learning system, and what may be done to maximize the relationship?

For the lecturers, students may offer their opinions of how they have perceived the teachers' pedagogical endeavors with their existential endeavors in the field. Lecturers have the information or content but are limited by what they can role-take all the experiences of students in the field. The study may encourage them to consciously

plan the teaching-learning process where "content" can meet with "practical" in the classroom.

For the students, the study may enable them to gain critical consciousness of their role as learners in and outside the college classroom. Should they expect lecturers to integrate the two worlds of learnings for them? If not, what have they done or could they do to articulate the two curriculum components to reap the benefit of higher theological education?

Eventually, the study may justify the existence of classroom and field-based learning experiences in higher education and "why" the quality of articulation should be attained and maintained for training better religious workers.

Delimitations of the Study

For practical purposes of cost, time, and manageability, the study focused on interviewing students in the Bachelor of Theology degree program at Singapore Bible College. The delimitation poses problems in the generalizability of the study.

1. Whether similar findings would emerge if students in the Diploma in Theology and Master of Divinity programs are included, the study is unable to verify.

2. Since the research is confined to selected types of subjects' field-based experiences, the findings may or may not be generalized to other types of practical Christian service works not examined in the study.

3. The extent to which the research can be generalized to other Bible colleges beyond the campus of Singapore Bible College will depend on the similarities in curriculum and training emphasis.

Definitions of Important Terms

Administration: The task involves training leaders and supervising the overall curriculum in the religious education department of the church, such as Sunday School and Youth Group.

Articulation: The coupling relationship between theoretical knowledge and life experience brought about through coursework linking to some forms of field-based learning such as practical Christian service assignments (Hildreth, 1951).

Bible college: An educational institution that functions to train men and women for religious careers.

Classroom learning: Concepts, skills, and information which students acquire when enrolled in a specific course.

Curriculum: A planned series of courses designed to help students attain both academic and professional excellence.

Evangelism: A Christian sharing with a non-Christian the need to accept the basic beliefs in the person and salvation work of Jesus Christ, the founder of Christianity.

Field-based learning: Educational programs that function outside regular college classrooms as opportunities for students to put academic learning into practice during the course of their training.

Practical experience or practical Christian service experience:
A planned experience that involves students working with children,

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youths, and adults in and outside the local church or para-church organization.

Preaching: The act of communicating a particular message, topic, or subject taken from the Bible to an audience to draw applications for practical Christian living.

Teaching: The responsibility of helping small groups of learners to study the teachings of the Bible for daily practical Christian living.

Summary

In the training of religious workers in higher education, theological schools have often included an academic component and a field-based learning component in the curriculum. The aim is to produce workers who are both theorists and practitioners. That is, with the "what" they know it should lead automatically to "how" to perform. The aim is pragmatic if whatever is taught in the classroom is relevant to students' learning experiences in the field. But disarticulation between the two domains of learning experiences can occur.

What do students have to say about their learning experiences at Singapore Bible College? To find that out, the research is focused on examining the relationship between classroom studies and field-based learning of students at Singapore Bible College.

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CHAPTER II

PRECEDENTS IN LITERATURE

Field-based learning is a type of experiential learning.

Hamilton (1980) defined experiential learning as those

educational programs functioning outside of conventional school classrooms that place participants in responsible roles and engage them in cooperative, goal-directed activities with [children], other youth, with adults. (p. 180)

Inferring from Hamilton's definition, there are two worlds of learning experiences in the education of students; it may be in elementary, secondary, or higher education. There is the world of learning which is confined within the four walls of the classroom, and the other, which extends beyond the school compound, called experiential learning. Prevalent in the literature of education is a variety of descriptors denoting the functions of classroom and field-based learning. Learning in the classroom consists of acquiring "theory," "knowledge," "academics," "idealism," and "intellectualism." Whereas learning outside the classroom is oriented to "practice," "action," "direct experience," "realism," and "first-hand experience."

Do the two worlds of learning repel or attract each other? Hamilton (1980) perceived them as complementary to each other, not as rivals. The issue is not whether experiential learning is more

superior than classroom learning, but which is more effective in achieving certain goals.

Unity of Field-Based Learning and Classroom Learning

Dewey (1944), a predecessor of Hamilton, was a strong proponent of the unity between knowledge and experience; he said, "Information severed from action is dead, a mind-crushing load" (p. 153). To him, the two realms of learning should not be an "either-or" educational phenomenon but a holistic approach to education. He was discontent with traditional education which defined classroom learning as mere "acquisition of the organized bodies of information and prepared forms of skills" as incorporated in books (p. 18).

On the contrary, Dewey (1963) contended that classroom learning must be rooted in life experience, for, apart from it, the learned content was prone to become obsolete, purposeless, and irrelevant.

Almost everyone has had occasion to look back upon his school days and wonder what has become of the knowledge he was supposed to have amassed during his years of schooling, and why it is that the technical skills he acquired have to be learned over again in changed form in order to stand him in good stead. . . . One trouble is that the subject-matter in question was learned in isolation; it was put, as it were, in a water-tight compartment. When the question is asked, then, what has become of it, where has it gone to, the right answer is that it is still there in the special compartment in which it was originally stowed away. If exactly the same conditions recurred as those under which it was acquired, it would also recur and be available. But it was segregated when it was acquired and hence is so disconnected from the rest of experience that it is not available under the actual conditions of life. (pp. 47-48)

The ideal of using the present simply to get ready for the future contradicts itself. It omits, and even shuts out, the very conditions by which a person can be prepared for his future. We always live at the time we live and not at some other time, and only by extracting at each present time the full meaning of each

present experience are we prepared for doing the same thing in the future. This is the only preparation which in the long run amounts to anything. (p. 49)

In the context of teacher education, Dewey would not assume that student teachers who have acquired skills and knowledge about teaching by learning certain subjects in college classrooms are ready to meet the complex demands of their profession. Succinctly, granting an academic college degree is not an adequate measure of preparing a student to become a professional teacher or a professional religious worker. However, the quality of teacher education or theological education can be different if the curriculum of the college includes field-based experiences. Field education will serve as opportunities for neophytes to "experience," "practice," "experiment," or "test" those theories as espoused by educators in their courses. By this teacher education and theological education "may be a reality and not a name or a slogan" (Dewey, 1963, p. 91).

Like Dewey, Steinaker and Bell (1979) would agree that field-based teaching experiences or practical Christian service assignments provide a holistic way of training students in teacher education and theological education. In their taxonomy of experiential learning, there are five categories of learning experiences involved in the education of teachers and religious workers. The categories are (1) exposure, (2) participation, (3) identification, (4) internalization, and (5) dissemination. An expansion of the categories can be found in Appendix D.

In relating the taxonomy to teacher or theological education, students will initially be exposed to theoretical learning in the college classrooms. An exposure to academic knowledge is not the end product of education. Students must be given the opportunity to participate in field-based experiences outside the college campus. When in the field, it is possible that they will either experience a positive or negative identification between what is learned in the classroom and what is actually happening in their practical assignment. Once the positive or negative experience is internalized by the participants, it will affect their attitude, behavior, and life-style toward the teaching profession or religious career. Their actual experiences in the field must ultimately be disseminated to their educators about the intended and actual outcomes of transferring classroom learning to experiential learning. Dissemination as a feedback procedure will enable educators to "better" their theories to increase relevancy of academic acquisition to students' professional preparation.

The taxonomy is designed to develop students' cognitive, affective, and action domains. It does not divide a learning experience into the categories of cognitive (Bloom, 1964), affective (Krathwohl, 1968), and psychomotor (Simpson, 1966). Therefore, learning should be a gestalt experience involving students in thinking, feeling, and acting.

Classroom and Field-Based Learning
in Teacher Education

A review of literature on the relationship between classroom studies and field-based learning seems to indicate that more research has been done in teacher education than in any other forms of training such as theological education. Thus the research studies cited in this chapter emphasize teacher education.

Stratemeier's (1951) assessment of an effective teacher education program would be one that "must always embrace the correlations of theory and practice" (p. 9) because "practice becomes more significant and meaningful in the light of theory (basic ideas); basic ideas and understanding become more readily understood through practical experience" (p. 9).

Theory or classroom learning alone will only produce teachers who are "active intellectually." The complexity of the teaching profession demands that intellectualism be coupled with active participation or practice.

He must be able to translate ideas into action in a variety of situations and under varying conditions. So precious is the human material with which the teacher works that the ability to translate soundly-conceived ideas into action cannot be entrusted either to verbal translation or to implementation after the period of professional study. (Stratemeier, 1951, pp. 7-8)

Stratemeier concluded that direct experience is viable in teacher education since "direct experience gives meaning to ideas and contributes to functional understanding that goes beyond superficial verbalization, making meaningful basic theory and ideas considered in college classes" (p. 9).

The ardent belief of incorporating experiential learning to complement classroom learning in teacher preparation was also expressed by Ward (1968). From his perspective, the college classroom is a place where teachers are "prepared," and the public school is where teachers are "employed." The two phases of teacher education should not be viewed as unconnected.

If one is unwilling to concede that teacher education is closed with the bachelor's degree, then the possible effect is that of deepening further the unfortunate gulf between two phases of teacher education which should be tightly articulated with singleness of purpose and with an effective delineation of respective responsibilities. (p. 97)

At the same time, transition from the former phase to the latter should not be presumed. To facilitate the transition, Ward invited public schools to expand their role as a solid ground to engage prospective teachers in "observation and participation experiences" to enhance their professional preparation.

There seems to be a growing realization that the artificial barrier between "reality" in the public schools and "idealism" in the college of education can be minimized through increased public school participation. Although a dichotomy of theory and practice may be seen in the assumptions and beliefs of some participants in teacher education, it is clearly spurious and incongruous with the real needs for direction and skills in teachers. Much is to be gained through a clarified, unified approach to theory and practice as being functional aspects of each other. (p. 101)

The practice of interlinking on-campus coursework with field work in teacher education is well heeded in the United States

During the late 1960s and throughout the 1970s, early and extensive field experiences became an article of faith supported by college-based teacher educators, classroom teachers, professional associations, and potential employers. (Ryan, 1982, p. 682)

and by teacher educators at the Institute of Education in Singapore.

Teaching Practice is that part of the programme during which students come into contact with the teaching-learning situation in schools. It aims to help them to develop their teaching skills, broaden their experience and gain insight into the theory and practice of teaching. (Catalog, 1982, p. 27)

Classroom and Field-Based Learnings in Theological Education

The procedures of blending campus and field experiences in contemporary education for training professionals like teacher education has great import for theological education (Ward, 1972). The import is conceivable since religious workers ought to be treated as professionals because

by definition, professional training is specialized training which prepares an individual for a high-level, client-oriented service. The training of a pastor is professional training in this sense because specialized training is needed to prepare a leader to serve people. (Ward, 1972, p. 2)

In training professional religious workers, academic learning is necessary

"Cognitive input" refers to the learning of the informational knowledge. Cognitive input is basic to competence and excellence. . . . Cognitive input is provided through a wide variety of instructional modes: through textbooks, assigned reading, lecture, recording, films and programmed instruction of several sorts. (Ward, 1972, p. 9).

but not sufficient.

They [theological education institutions] have been satisfied that a certain quantum of knowledge, adequately digested, will give the graduate a degree which in turn will give him status in the church community as a pastor, teacher, or evangelist. Many today are asking whether this degree is really a valid statement of qualification for a church ministry. Could it be comparable with, say, a jet pilot, who when he graduates from flying school can really fly? An airline hiring this pilot must be assured of his competence, skill, and knowledge to fly its plane. Does a B.D.,

Th.M., or Th.D. really assure a church that the man is sufficiently trained, skilled, competent, and knowledgeable, to become its leader? (Savage, 1972, p. 29)

Furthermore, it can become irrelevant if over-emphasized.

Unfortunately, it is often the cognitive input component that is likely to suffer from the learner's low learner motivation and from rapid obsolescence of content. A curriculum that over-emphasizes cognitive input is likely to be characterized by high rates of drop-out (premature withdrawal) and by frequent complaints about irrelevancy. (Ward, 1972, p. 9)

If theological education is serious about training religious workers who are of academic excellence and professional relevance, then the field-based experiential learning component should be included in the curriculum, for "getting experience 'where the action is' seems to be one useful answer for the demand that education be relevant" (Ward, 1972, p. 10).

The inclusion of field-based experience as a concern to integrate classroom learning and nonclassroom learning in theological education is evidenced in some of the school catalogs and brochures. The Discipleship Training Center in Singapore provides its students opportunity for practical ministry because

it is important to relate our learning to our ministry, not only when we graduate but also during our training. Our practical ministry provides an opportunity of transferring and applying our classroom learning to actual situations in the field. (Brochure, 1983)

Field experiences under the heading "Christian Service" are required of students at Prairie Bible Institute for graduation.

Students at Prairie Bible Institute are required to complete a certain amount of Christian service before graduation. These requirements are to be fulfilled during the summers, between school terms, and during school terms as opportunities are available.

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Opportunities for Christian service during the school year are available in the following areas: Sunday school teaching, Bible clubs, Boy's Brigade and Awana for girls, door-to-door visitation, Bible studies, street work, extension work for the School, and outreach ministries to various ethnic groups. (Catalog, 1984-86, p. 32)

The same requirement applies to students at Trinity Evangelical Divinity School.

The Greater Chicago area provides numerous opportunities for the practical application of theological education. . . . Field Education is required of all students. . . . It is a requirement for graduation and a prerequisite for internship. (Catalog, 1983-85, p. 71)

The Intended and Actual Relationship Between Classroom and Field-Based Learning

The implementation of field-based experiences in teacher education is often grounded on the educators' optimism that "first-hand experience makes the best teacher" because the field is seen as "an opportunity for preservice teachers to test and thus more clearly define pedagogical concepts in the 'real world' setting" (Nicklas, 1982, p. 3). This assumes that what is learned in college classes will articulate with what is happening in the field.

The assumption makes it a necessity to expose prospective teachers to "real" teaching situations in the public school classrooms concurrently with their formal educational experience in the college classrooms. The Thirtieth Yearbook of the Association for Student Teaching, entitled "Off-Campus Student Teaching," is entirely devoted to that concern (Malter, 1951). Walsh (1970) has also pleaded, "Let's Move the Methods Course Off Campus" in his article.

To what extent has the assumption that an articulation between theory and practice will occur because an experiential learning component is implemented been examined and found valid? It is the educator's intention that the articulation should occur, but what is the actual outcome as experienced by students participating in field-based teaching assignments?

Disarticulation in Field-Based Learning

Prospective teachers and religious workers can encounter disarticulation in their field-based experiences. Metzner (1972) defined disarticulation as "reality shock." "Reality shock is realizing the teaching methods you learned in education classes seem totally divorced from the realities of learning problems encountered in your own class" (p. 194). Dewey (1963) defined it as a "mis-education experience."

The belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative. Experience and education cannot be directly equated to each other. Any experience is mis-educative that has the effect of arresting or distorting the growth of further experience. (p. 25)

A "mis-educative" experience can be said to occur when a student teacher or religious worker is unable to "further" his classroom learning experience in the field experience.

Evidence of Disarticulation in Field-Based Learning

A number of studies have examined the extent of intended and actual articulation between the theoretical and the field components in

teacher education programs. In one of the studies reviewed, beginning teachers were questioned about the effectiveness of college preparation in dealing with actual teaching problems in the field. Using an open-response questionnaire, Lane (1954) reported 20 categories of teaching problems identified by 73 beginning teachers recently graduated from State University of New York Teachers College at Brockport. Beginners attributed 19 categories of the problems to poor college preparation. "In general, coursework was indicated as a greater cause of problems than student teaching, and 'ineffective inclusion' was somewhat more important than 'omission' from coursework" (p. 236).

Other researchers believe that the relationship of planned experiences to academic preparation can only be determined through an examination of the field experience itself and not through administering prescribed questionnaires and surveys (Feiman-Nemser, 1983; Iannaccone, 1963; Tabachnick, 1979-80). In their studies, observation and interview were the two prevalent procedures of data collection.

Feiman-Nemser carried out a study titled "Two-Worlds Pitfall in Teacher Education" (1983). Based on observation and interview, she created a vignette to illustrate disarticulation between coursework and field work. Her composite student teacher was named Tom. In Tom's educational psychology course at the college, the instructor's intention was to teach and convince students

that focused observation can help you learn to think like a teacher. It gives you practice in noticing differences in children's responses to instruction and that, in turn, can help you decide whether pupils are learning something. (p. 7)

To fulfill his intention, the instructor required that Tom spend one afternoon in a second-grade classroom as a field assignment to put the skill of focused observation into action. Through the researcher's observation and interview with Tom, she was questioning whether the "academic" skill would become a part of his conception of teaching. Was Tom convinced that the skill was realistic and applicable to specific situations in the classroom? Did Tom think that he was capable of transferring the skill in actual teaching situations?

The answer would depend on what happened with his observation (field experience) and his foundations course (academic experience). If he failed to see the relationship between the two worlds, then Tom might believe that academic learning was irrelevant for teaching but relevant to gain a good grade. Thus, Tom's experience is an example of "Doing well at the university brings immediate and highly salient rewards which may not have much to do with success in teaching" (Feiman-Nemser, 1983, p. 10). She concluded that Tom needed help "to see how what he has learned as a university student can shape his thought and action as a teacher" (p. 10).

In the college classrooms, prospective teachers learn about principles and techniques that constitute "good" teaching. With great expectation, educators are hopeful that students will implement ideas and beliefs about "good" teaching in their respective field placements. But the intended outcomes of college staff did not seem to materialize in at least two of the studies on student teaching experience in public school classrooms. Both the studies indicated that the actions of

students in the field show contradictions to what they have learned in college classes. "Much of the learning that occurs in student teaching seems to be antithetical to what the students have been taught in college" (Iannaccone, 1963, p. 74).

Iannaccone's (1963) research involved 25 female elementary student teachers "who spent a large part of their time for a semester in elementary-school classrooms observing, assisting, and teaching under the direct guidance of an experienced cooperating teacher" (p. 74).

Do student-teachers change their ideas and actions toward the specific problematical situations arising from the classroom context? If so, what are the forces and pressures to which they respond? What is the nature of the changes? (p. 74)

One conclusion derived from the study was that student teachers were not able to articulate their college learning in public school classrooms because of the "pressure" exerted by cooperating teachers. In an interview with a subject, Alice was asked why she had not recorded a half-page daily log as required. She could not, because "what she had observed conflicted with what her training had taught her was good teaching, and she was afraid of expressing criticism of her co-operating teacher" (p. 76). Her observation ranged from "horror at Miss Adam's shaking Jack to make him obey, to indignation at her use of the children's time for housekeeping" (p. 76).

Unexpectedly, by the end of the semester, Alice had conformed to Miss Adam's behavior and her pattern characterized 24 of the 25 subjects studied.

Now, when faced with a problem such as disruptive behavior on the part of a pupil, they fell back upon a technique they had observed in the first period of student teaching. They even used techniques or patterns of teacher behavior that they had previously identified as violations of what they had learned at college. Further, they found that following the co-operating teacher's pattern worked to get them out of the immediate dilemma. What worked to get through the lesson at hand or past the immediate problem they faced was re-evaluated as good by the student teachers. In effect, they were developing the idea that "it works" is a basis for accepting many procedures their previous training had forbidden. (p. 77)

Disarticulation between the two worlds of learning could mean that college preparation is redundant or symbolic and of no substantive value. "In fact, student teaching may be viewed as a period which helps the student teacher modify her behavior from what she was taught in college to what seems to be required on the job" (Iannaccone, 1963, p. 74).

The next study took place at a large midwestern university where three researchers examined a student teaching semester of an elementary teacher education program. Similar to the first study, the researchers were determining the correspondence between student teachers' beliefs about teaching learned in the college and their actions in the field. Data were collected from interviewing students and observing them in classroom teaching, field-experience seminars, and workshops.

The results of the study were comparable to Iannaccone's. Student teachers were not given opportunities to put their pedagogical theories and beliefs into action.

Student teachers had little control over their classroom activities and engaged mostly in the routine and mechanistic teaching of precise short-term skills and in management activities designed to keep the class quiet, orderly, and on task. Teaching became

equated with moving the children through the prescribed lesson in a given period of time. (Tabachnick, 1979-80, pp. 16-17)

Again, the influence of cooperating teachers was a cause of disarticulation.

But the college or university is also responsible for the disarticulation as inferred from field-experience seminars.

Many seminars, for example, had a quality of show-and-tell. Each student would "present" something they had done in class. . . . By focusing upon how things are to be done in classrooms to the exclusion of why, the university originated discussions which tended to accept the ongoing patterns and beliefs illustrated earlier. Instead of responsibility and reflection, the actions of university personnel encouraged acquiescence and conformity to existing school routines. (Tabachnick, 1979-80, p. 22)

The posture of the authority during supervisory conferences influences disarticulation.

In most interviews, student teachers say they want to be different from their cooperating teachers. Particularly, they suggest they want to develop a freer, more varied curriculum for pupils. These statements are contradicted by the failure of most of the students to create such environments when they have the chance. . . . They are pressured to act when they are not sure about what action to take, in a context where they have little trust in those in authority (cooperating teachers, university staff) to understand and accept their failures. Students frequently remark that they perceive teaching to be largely a response to imperatives which stem from outside the teacher and which the teacher is powerless to influence. (Tabachnick, 1979-80, p. 22)

The studies cited in this subsection revealed that there is more than one cause of disarticulation. Student teachers need help, and educators are given the challenge to bring the two worlds of learning in teacher preparation to articulate. Hence, alternatives are needed to improve the present forms of teaching experience and college classroom experience.

Attaining and Maintaining Articulation Between Classroom Learning and Field-Based Learning

Zeichner (1980) affirmed that "the student teaching experience seems to be one component in urgent need of redirection" (p. 8). He endorsed the idea that it is desirable for trainees to have some form of practical experience but cautioned that a mere field exposure may not necessarily improve the quality of teaching. The quality may result if teacher educators ask, "What do students actually learn during this experience, and what is the expressed purpose of the experience as articulated by teacher educators?" (pp. 1-2). For the purpose of retrieving information from student teachers in field-based experience, Zeichner espoused the "student teaching seminar." The information seems to be used as a means to reinforce or check the degree of articulation between classroom learning and field experience.

Field Learning or Student Teaching Seminar

The seminar is campus-based and is intended to help students to reflect critically on their learning experience in the field (assigned schools). The intention is steered by a five-fold goal.

The first goal centers on helping students examine any educational issue or field problem critically. Take the issue of "ability grouping" in the elementary school classroom as an example. Before the seminar, students would read materials relating to the issue and then meet for interaction or discussion. During the dialogue, students are guided to concentrate on the "why" and not just the "how" of grouping.

The balance will expand students' thinking on the "diverse and conflicting" views of the issue.

Next, the seminar focuses on helping students become divergent thinkers in solving field problems. The "Tyler Rationale" or objective-oriented type of teacher planning seems to be the dominant paradigm. During the seminar, students are stimulated to probe into the "limitations and biases" of the approach and to seek other alternatives to planning.

Third, the seminar also aims to acquaint students with the history of the schools and the classrooms they are assigned to by asking questions such as the following:

Why is Math taught every day and Social Studies taught only once a week? What assumptions underlie the particular ways in which students are grouped for instruction, the ways in which time and space are utilized, the ways in which certain knowledge is selected to be taught, . . . and most importantly why these decisions were made. (Zeichner, 1980, p. 21)

The exercise hopes to urge students to consciously and critically examine the rationales and traditions taken for granted in the present. A sense of history may help students not to limit their teaching to procedural concerns. They should also focus on substantive issues for educational improvement.

The seminar is also designed for students to look into the "cultural baggage" they have brought into student teaching practice. That is, student-teachers do not enter a teacher education program with "minds as blank slates" to be filled. Inevitably, their assumptions and preconceptions about teaching will affect their performance in the field.

Finally, students are encouraged to think critically about their process of socialization as teachers within the university campus. In the campus classroom, student teachers are learning more than content and procedure of teaching. They are learning a code of behavior to play the role of a teacher. Teacher education socializes them in a certain style of communication, how to think about educational problems, and other appropriate codes of occupational conduct. But teacher educators do not deny that in the process of student teaching, trainees are being exposed to another mode of socialization. According to Zeichner,

One useful way of approaching this problem is to have students consider the nature of socialization during the student teaching experience itself. For example, students could read and then discuss some of the recent literature which has raised fundamental questions about the actual consequences of student teaching. Then students could examine their own experiences as student teachers in the light of these discussions and consider the ways in which they are being shaped and the possibilities for creative action. (p. 24)

In contrast with classroom learning, the seminar is student-centered. It is an avenue where students can reflect on the relationship between their academic courses and experiences in student teaching. The seminar assumes a positive role in articulating learnings in the two domains.

Many of the issues that have been suggested raise the kinds of questions that students have probably considered before student teaching (e.g., in foundation courses). However, because a student has considered an issue, it does not automatically follow that he or she will then be able to make connections between the implications of an

issue and his or her classroom practice (field experience) (Zeichner, 1980). Therefore, it seems beneficial for trainees to re-reflect on issues during their student teaching experience for better field performance.

The student seminar is a component in the elementary teacher education program at the University of Wisconsin-Madison and is a two-credit course.

Experiential Learning Incident Log

Located in the same state as Zeichner's university, Alverno College in Milwaukee, Wisconsin, has an active off-campus experiential (field-based) learning program for students in all majors. The program requires that students participate in the field-based learning assessment in order to qualify for degree credit.

The assessment technique uses the "Experiential Learning Incident Log" during seminars and courses to reinforce students' off-campus experience. The purpose of the Log is essentially

to make the student aware of the detail of her experience, to reflect on her experience, to identify her theory and her theory in use, and to test out her new ideas in action. The log is designed to encourage the student to become proficient at reflecting on experience, at conceptualizing, at planning for new actions and further experiences. (Mentkowski, 1983, p. 13)

In the Log, the students are first asked to describe an incident which they learned and then narrate the experience with the help of guide questions (Appendix E). Then the Log is examined with a set of criteria (Appendix F) to judge students' performance in the field.

The assessment technique has been tested and evaluated, and the College has found the log exercise helping students to change from an understanding of learning as comprehending knowledge and content, to seeing learning as a process, and developing a variety of ways of learning and ways of thinking. At entrance to college, they showed a marked preference for "concrete" over "abstract" thinking and for "reflective observing" as against "active experimenting." During the first two years of college, students moved rapidly toward a more balanced pattern. The same students had come to rely equally on concrete and abstract learning styles and to show a similar flexibility in choosing either reflective or active approaches (Mentkowski, 1983).

In another in-depth longitudinal interview study, the data showed that

students regard the Alverno learning process as concerned with teaching them how to perform and apply what they know, and the ways of learning and thinking that they have developed during college. The meaningfulness of day to day learning experiences is predicated on perceived performance. Students see themselves as testing out their learning . . . and their learned abilities (which we call competencies) . . . in common everyday social and work settings, including those encountered in off-campus experiential learning settings and their personal lives. Clearly, students see themselves as knowing what to do, how to perform, and as having a process for performing. (Mentkowski, 1983, p. 2)

The studies are impressive, and they indicate an articulated relationship between campus classroom learning and off-campus experiential learning. Alverno College, however, claims that the Incident Log is still in its experimental stage. The Log helps to attain and maintain articulation between the two domains of learning

by providing the institution with information and insights collected from students' experiences in the field.

It seems that college learning needs to provide some very important processes if students are to benefit from concurrent off-campus experience and to be able to transfer abilities they learn in college to their future or current work settings. Teaching skills in "learning to learn" is one way for higher education to develop students' continued lifelong learning (Mentkowski, 1983).

The case studies were cited as examples of how two higher education institutions have restructured their field-based learning experiences to ensure articulation between campus and off-campus learnings. Articulation is more than restructuring or adding courses into the college/university curriculum.

Summary

The literature review supported the educational benefits of exposing trainees to some off-campus learning experience in teacher education and theological education. In teacher education, students participate in student teaching practice, whereas students in theological education participate in practical Christian service assignments.

Field-based learning is regarded as complementary to classroom learning, for it serves as a practical component where students test and apply their classroom-acquired theories. However, the articulation may not be taken for granted. Literature seems to have shown that disarticulation between the two domains of learnings can happen. This is more prominent in teacher education since more research has been

conducted on the student teaching experience than on Christian service works in theological education.

Confronted with the issue of disarticulation, some educators have restructured the field-based experience to rectify the situation. Again, this effort seems to be limited to teacher education.

CHAPTER III

METHODOLOGY

The study was intended to determine the relationship between what students were learning in the classroom and in field-based experiences. The study adopted the descriptive mode of research, which describes the facts and characteristics of a topic of interest or a given population in a systematic manner (Isaac & Michael, 1981).

Population

The two populations in the study comprised 31 students and nine lecturers in the English Department¹ at Singapore Bible College.

Student Subjects

The 31 individuals were the second-, third-, and fourth-year full-time students in the Bachelor of Theology degree program. They had had at least a year of exposure to academic work and field work at the Bible College.

The total number of students who participated as subjects in the study was 28. Three of them were unable to participate due to family and personal inconveniences. Among the 28 student subjects

¹The English Department is the section of Singapore Bible College in which English is the teaching language.

there were 19 Singaporeans, 6 West Malaysians, 1 East Malaysian, 1 Philippino, and 1 African.

Faculty Subjects

The nine lecturers were full-time staff teaching courses in Old and New Testament Books of the Bible, Theology, Church History, Biblical Languages, General Courses, and Pastoral and Practical Theology. The number of faculty subjects involved in the study was seven. They were three Singaporeans, three Americans, and one New Zealander. Apart from their teaching responsibility, they served as advisors to students in their field assignments. Their main task was to counsel students in any field-related problems.

There were two lecturers who were unable to participate in the study. One of them was on a study leave, and the other was on furlough.

Instrumentation

The two instruments used in collecting data for the study were a face-to-face interview and a questionnaire.

Student Data

The personal interview was the instrument used in gathering research data from the student subjects. Before the interview, each of the 28 subjects was visited once in his respective field assignment. Although the field visit was not an instrument for collecting data, it helped the researcher in getting acquainted with each subject and the

nature of the field assignment in the study. The acquaintance facilitated rapport and interaction during the personal interview.

Interview. The interview was a face-to-face interaction between the researcher and each of the 28 student subjects. The purpose was to explore with subjects to help identify variables that determined the relationship between classroom learning and field-based learning.

The interview was administered within seven days after each student had been visited and at his convenience. The interview schedule contained 13 items designed to gather data to answer the five research questions.

Research Question 1: In what types of field work do students participate as required for theological education?

The basic operational questions used in the interview were the following:

Student Interview Question 1: How long were you involved in voluntary Christian service work before entering Singapore Bible College?

Student Interview Question 2: What Christian service assignments do you now have?

Research Question 2: How do students and faculty view the requirement of field work as a component of theological education?

For the second research question, the operational question was the following:

Student Interview Question 3: Apart from academic learning, Christian service assignment is also a requirement in Singapore Bible College. What do you think are the main reasons for requiring a Christian service assignment in Bible College education?

Research Question 3: To what extent is classroom learning articulated with field work?

The following operational questions were used in the interview:

Student Interview Question 4: From your experience in _____ (type of field work), what kinds of skills and knowledge are necessary?

Student Interview Question 5: From what academic courses have you drawn those skills and knowledge?

Student Interview Question 6: Have you also learned those skills and knowledge from other sources? If yes, what are they?

Student Interview Question 7: Where have you learned those skills and knowledge if not acquired from the college courses?

Research Question 4: What kinds of factors affect articulation between classroom learning and field work?

The interview used the following operational questions:

Student Interview Question 8: Sometimes what students do in _____ (type of field work) is different from what is taught in the Bible College. Could you think of an incident you have encountered (or done) in _____ that contradicts what you were told in the course(s)?
How is that different from what you were told in the course(s)?

Research Question 5: What new awareness or insights do students attribute to field-based experience?

The operational questions used in the interview included the following:

Student Interview Question 9: What kinds of things do you feel you have learned from _____ (type of field work) which you did not discover in classroom learning?

Student Interview Question 10: What would you say have been your main difficulties/problems in _____ (type of field work)?

Student Interview Question 11: Some students feel that academic learning and practical learning are not given equal treatment in the college. Do you agree or disagree? Why did you say that?

Questions 8 and 9 were adapted from suggestions given by a research assistant at the Institute for Research on Teaching at Michigan State University during an informal discussion with her. The rest of the questions were designed by the researcher.

Faculty Data

The seven faculty subjects were given two items in a questionnaire designed by the researcher to gather data for the second and third research questions.

Research Question 2: How do students and faculty view the requirement of field work as a component of theological education?

The following item was included in the questionnaire:

Faculty Question 1: What would you say are the main reasons for requiring students to participate in practical Christian service assignments in theological education?

Research Question 3: To what extent is classroom learning articulated with field work?

The following item was used in the questionnaire:

Faculty Question 2: Based on the courses which you have taught or are now teaching in Singapore Bible College, do you use students' experiences drawn from their practical Christian service assignments as part of your teaching strategies? If yes, give examples. If no, why?

Research Procedure

The research procedure was divided into three phases.

Phase 1: Preliminary Work

A meeting was held between the researcher and the Dean of the English Department at the Bible College to acquaint him with the aim

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and the features of the research. Three separate meetings were arranged between the researcher and the students in the second, third, and fourth years of the Bachelor of Theology degree program. They were briefed on the purpose and the procedure of the study. Time was also given to clarify some of their doubts and inquiries. At the meeting, each student was given a form on which to fill in certain information (see Figure 3).

| Type of Christian Service Work | Place | Days | Time | Telephone | Cognate |
|--------------------------------|-------|------|------|-----------|---------|
| | | | | | |

Figure 3.--Information on Christian service work.

Phase 2A: Collection of Student Data

Each field visit took about 30 minutes to one hour, depending on the type of field work. At the end of the visitation, an interview was scheduled with the student at his convenience. In addition, the subject was asked to list courses he had taken or now was taking at the

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Bible College (Appendix G) and to submit the information to the researcher before the interview.

Each interview lasted about an hour. All interviews were taped to minimize any loss of information pertinent to the study.

Phase 2B: Collection of Faculty Data

While the field visitation and the interview were in progress, the questionnaire was administered to the faculty subjects.

Phase 3: Analysis of Data

All tapes were fully transcribed to provide "hard copy" for the analysis. All answers given by the faculty subjects in the questionnaire were compiled to organize the given information. Data from both students and subjects were collated and analyzed to answer the research questions.

Limitations of the Study

The student and faculty subjects were assured of their anonymity in the study to encourage them to give reliable data. However, students might be reluctant to give their frank opinions about their classroom and field-based experiences in view of their respect for authorities (such as lecturers and church leaders) in the Asian context.

Other biases could have intruded into the research since it was implemented on the campus of the Bible College. For example, students who completed the interview might have shared their information with the other subjects. Furthermore, the presence of the researcher could

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Chapter I

have activated the faculty advisors to increase their attention on students' field assignments during the study. Thus, the validity of the study might have been affected.

The researcher herself was not free from biases. As an alumna of the Bible College, she was aware of certain conditions existing in the academic and field work components of the institution's curriculum. Therefore, her past experiences could influence her to look for data to verify her biases.

Summary

The study used the descriptive methodology. The two populations involved in the research were 28 student subjects and seven faculty subjects. Interviews were used to gather data from the students, and a short questionnaire was used to collect data from the faculty. A list of biases that could affect the objectivity of the study was also discussed in this chapter.

After the data were collected, they were analyzed and are presented according to the order of the five research questions in Chapter IV.

CHAPTER IV

FINDINGS

The components of academic learning and field-based learning exist in the curriculum of theological education as it has been in Singapore Bible College. What have students been learning in these two domains of learning? How have they perceived or interpreted the relationship between the two domains of learning?

To explore the contribution of classroom and off-campus experiences to the training of religious workers in higher education, 28 student subjects and seven faculty subjects participated in the research. The purpose of this chapter is to analyze the data gathered from the student and faculty subjects and to present the findings according to the five research questions used in the study.

Qualitative Analysis of Data

The data were analyzed and tabulated qualitatively for a number of reasons. The research was a descriptive study which aimed to "describe systematically the facts and characteristics of a given population or area of interest, factually and accurately" (Isaac & Michael, 1981, p. 46). That is, the research was designed to find out what was the subject's unique answer to each of the research questions.

It was not to quantify the number of subjects who gave similar responses to the questions.

In relation to the first reason, quantification of data was not possible since the personal interview and the questionnaire instruments used in the research elicited multiple, not uniform, responses. Third, the number of subjects involved in the study was inadequate for a meaningful quantitative analysis.

A Brief Description of Analysis Procedure

The procedure for the analysis of data was adapted from Krippendorff's (1980) discussion of the use of "clustering" and "contextual classification" in content analysis. In this section, the researcher provides a description of the steps involved in organizing and analyzing the interview data and illustrates with a sample of student subjects' responses to Student Interview Question 2.

A student's response to the question was both taped and recorded by hand during the interview. The note-taking exercise was intended to extract the essential concepts given by the subject to answer the interview question. The concepts were later verified and clarified using the taped interview. The concepts were used to compare with other students' responses to the same question. Similar concepts to the same question were then identified and listed together. Last, categories were created to cluster the list of concepts as illustrated in the example given.

Student Interview Question 2: Apart from academic learning, Christian service assignment is also a requirement in Singapore Bible College. What do you think are the main reasons for requiring a Christian service assignment in Bible College education?

Responses from the student subjects were clustered in the following categories:

1. Field Work and Its Contribution to Students' Application of Classroom Learning:
 - a. "It gives me the opportunity to translate academic learning into some form of practical learning."
 - b. "... an avenue to practice and to express oneself."
2. Field Work and Its Contribution to Students' Exploratory Learning:
 - a. "... to find out whether what's learned is relevant or not."
 - b. "... through actual relationship and interaction with people so as to know the needs of the people and how to integrate my learning to help them."
3. Field Work and Its Contribution to Students' Learning Process:
 - a. "... helps to understand the learned content when put into use."
 - b. "... gives confidence when able to answer questions asked by other people."
4. Field Work and Its Contribution to Students' Continuing Education:
 - a. "... seeks solutions to problems encountered in the field."
 - b. "... return to the classroom with more questions so I know what to study and go along the right line."

5. Field Work and Its Contribution to Students' Career Planning:

- a. "... it's a preparatory ground for religious career, helps to decide what type of work to do after graduation."
- b. "... discover one's gifts and talents to decide area of service later on."

With the analysis procedure, the data for the study were examined and organized as presented in this chapter.

Analysis: Field Work Requirement

The focus was on the evidence of student subjects' exposure to field-based learning before formal theological education and what types of field work they participated in at the Bible college.

Research Question 1: In what types of field work do students participate as required for theological education?

Student Interview Question 1: How long were you involved in voluntary Christian service work before entering Singapore Bible College?

Student Interview Question 2: What Christian service assignments do you now have?

Extent of Field Work Exposure Before Theological Education

Table 1 presents the number of years student subjects were involved in voluntary Christian service work before formal theological education. None of the student subjects was a neophyte in field-based experience. They had an average of 6.96 years in voluntary Christian service work before their formal theological education at Singapore Bible College. Their field work was considered voluntary because they rendered their time willingly for religious works besides holding full-time careers outside the church or para-church organizations.

Table 1.--Christian service experience before formal theological education (N = 28).

| Number of Years in Voluntary Christian Service | Number of Students |
|---|--------------------|
| 13 | 1 |
| 12 | 1 |
| 11 | 0 |
| 10 | 2 |
| 9 | 6 |
| 8 | 3 |
| 7 | 5 |
| 6 | 2 |
| 5 | 2 |
| 4 | 1 |
| 3 | 3 |
| 2 | 2 |

Average = 6.96

Types of Field Experience
During Theological Education

Although student subjects had previous experience in field work, Singapore Bible College continued to require field-based learning as a compulsory component in their Bachelor of Theology degree program. Based on the information received from the Dean's office, students were required to participate in three practical Christian service assignments. An examination of Table 2 indicates that the variety of field assignments participated in by students fell into four main types: teaching, preaching, administration, and evangelism. Definitions for the four types of field work were given in Chapter I.

The assignment "evangelism" was instituted by the Bible College so all students had to participate. The remaining two placements were

Table 2.--Types of field work participated in by student subjects.

| Subject | Types of Field Work | | | | | Total Assign- ments | |
|---------|---------------------|--------|----------|----------------|---------------------|---------------------------|-----------------|
| | Teaching | | | Preach- ing | Adminis- tration | | Evan- gelism |
| | Adults | Youths | Children | | | | |
| 1 | x | | | | | x | 2 |
| 2 | x | x | | | | x | 3 |
| 3 | x | | | x | | x | 3 |
| 4 | x | | x | | | x | 3 |
| 5 | x | | | x | | x | 3 |
| 6 | | x | | | | x | 2 |
| 7 | | | | | x | x | 2 |
| 8 | | x | | | | x | 2 |
| 9 | | x | x | | | x | 3 |
| 10 | x | | | | | x | 2 |
| 11 | x | x | | | x | x | 4 |
| 12 | | | x | x | | x | 3 |
| 13 | x | | | | | x | 2 |
| 14 | | x | | | | x | 2 |
| 15 | | | | x | | x | 2 |
| 16 | x | | | | | x | 2 |
| 17 | | x | | x | | x | 3 |
| 18 | | x | | x | | x | 3 |
| 19 | x | | | x | | x | 3 |
| 20 | | x | | | | x | 2 |
| 21 | x | x | | x | x | x | 5 |
| 22 | x | x | | x | x | x | 5 |
| 23 | x | | | | | x | 2 |
| 24 | x | x | | | | x | 3 |
| 25 | | | | x | x | x | 3 |
| 26 | x | | | x | | x | 3 |
| 27 | x | | | x | | x | 3 |
| 28 | | | | | x | x | 2 |

left to the discretion and choice of the students and/or their organizations. From the data, most of the students demonstrated a preference for teaching religious education to adults rather than teaching children or administrative tasks. The data also illustrate that 12 of the subjects had less than three field placements, and three subjects exceeded the requirement.

Selection of Students and Field Work for the Study

The student subjects were field visited and interviewed about their experiences either in teaching, evangelism, preaching, or administration. A total of 17 subjects was placed in the "teaching" category (see Table 3). Nine local students and five foreign students were studied in their field involvement with adults and youths on the basis of their continual experience. That is, they had prior experience in teaching these age groups and continued likewise in the present. The three subjects who were grouped under "teaching children" corresponded to the number of participants in that type of field work shown in Table 2.

For the "preaching" assignments, the three subjects had at least an average of two or three opportunities to speak each month. From a total of six students involved in administrative work (Table 2), only two subjects represented that field of study. They were a Superintendent of a Sunday School department in a church and an Advisor of a Youth Group. Both of them were active in decision making and training leaders for their respective departments. The four

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nonsubjects performed administrative tasks such as compiling writing materials for church publication, distributing religious literature, and coordinating church activities. They did not have a fixed schedule but responded whenever their service was needed. The three local students and three foreign students represented the study of "evangelism" experience in public housing estates, recreation parks, shopping malls, and hospitals.

Table 3.--Subjects and field work selected for the study.

| Subjects | Selected Field Work for the Study | | | | | |
|------------------|-----------------------------------|--------|----------|-----------|---------------------|------------|
| | Adults | Youths | Children | Preaching | Adminis- tration | Evangelism |
| Local students | 4 | 5 | 2 | 3 | 2 | 3 |
| Foreign students | 3 | 2 | 1 | | | 3 |
| Total | 7 | 7 | 3 | 3 | 2 | 6 |

Summary

The 28 student subjects had an average of 6.96 years in voluntary Christian service work before they entered Singapore Bible College. But in the College, Christian service field work ceased to be voluntary and became a compulsory component in the curriculum. Students were required to fulfill three field-based assignments, but there

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were students with only two placements. The data for the study were elicited from students based on their field experiences either in teaching, evangelism, preaching, or administration.

Analysis: Rationale for Field Work Requirement

The analysis centered on what rationale governed the views of students and faculty toward compulsory field-based learning in theological education.

Research Question 2: How do students and faculty view the requirement of field work as a component of theological education?

Student Interview Question 3: Apart from academic learning, Christian service assignment is also a requirement in Singapore Bible College. What do you think are the main reasons for requiring Christian service assignment in Bible College education?

Faculty Question 1: What would you say are the main reasons for requiring students to participate in practical Christian service assignment in theological education?

Student Rationale for Field Work Requirement

A total of 84 citations were collected from the 28 student subjects, and the data were grouped into five categories. Each category of the rationale contains summarized statements of similar or repeated citations. The number in the parentheses beside each statement presents the total number of student citations (see Table 4).

Table 4.--Student rationale for field-based learning.

1. Field Work and Its Contribution to Students' Practical Application of Classroom Learning (Total citations = 28)

It provides the opportunity to apply what is learned in the college classroom. (21)

It creates a balance between academic and practical learning in theological education. (3).

It supplies the practical experience or component in theological education. (2)

It prevents academic learning as an end in itself. (2).

2. Field Work and Its Contribution to Students' Learning Process (Total citations = 21)

It reinforces classroom learning when theory is put into practice. (4).

It develops students to become theorists and practitioners. (4).

It adds confidence to one's ability when able to handle a job well. (3)

It transfers learning from the classroom to meet "real" needs of people in the field. (3)

It makes learning meaningful. (2)

It helps to reflect learning in greater depth to make it meaningful to others. (2)

It sharpens skills needed for religious works. (1)

It increases retention of learning. (1)

It expands one's perspective of learning not obtained in books. (1)

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Table 4.--Continued.

3. Field Work and Its Contribution to Students' Exploratory Learning (Total citations = 15)

It helps students to explore the "real" needs and concerns of people through interacting with them in the field so as to prepare and integrate learning materials relevant to learners' lives. (8)

It helps students to explore the relevancy of college learning to field work, where it works and fails. (5)

It helps students to discover ways to counsel learners to grow and mature in their Christian life. (2)

4. Field Work and Its Contribution to Students' Career Planning (Total citations = 14)

It is a preparatory ground to select a suitable type of religious career after graduation. (4)

It is a vocational ground to learn about job expectations and requirements. (3)

It is a diplomatic ground to establish relationships with people in an organization to earn credentials as prospective employees. (3)

It is an exploratory ground to discover their gifts and talents to match with suitable jobs. (2)

It is a "safe" ground to commit mistakes before graduation. (1)

It is an assessment ground to evaluate students' performance as potential religious workers. (1)

5. Field Work and Its Contribution to Students' Continuing Education (Total citations = 6)

It motivates students to seek solutions to problems encountered in the field by discussing with lecturers and classmates. (3)

It motivates students to read lecture notes and library materials to answer questions on religion posed by learners in the field. (3)

All 28 students viewed field work as the "practical" component in theological education where they applied what they learned from the college classroom. Among the citations, two students indicated that no learning really takes place unless you practice it, "meaning that theory will remain as a theory until it is tested out in practical situations." Another student commented, "I feel that what I have learned about teaching religious knowledge to children can only come to its fuller understanding when actually doing it. I have the theory but without practice I really do not know the subject of teaching children." Most of the students also demonstrated that field work added valuable outcomes to their learning experiences, such as reflective thinking, better retention of factual information, confidence in job performance, consolidation of academic studies, desire to discover facts and solutions, and preparation for prospective career.

Faculty Rationale for Field Work Requirement

The seven faculty subjects gave a total of 27 citations clustered in six categories. Each category of the rationale contained summarized statements of citations given by one or a few lecturers. The number in parentheses indicates the total number of citations given to each statement (see Table 5).

Table 5.--Faculty rationale for field-based learning.

1. Field Work and Its Contribution to Students' Career Planning

(Total citations = 7)

It enables students to experience a variety of religious works, which is an essential and sought-after qualification for religious workers. (1)

It expands students' competencies to handle different types of religious works. (1)

It gives students the "taste" of the type of work most suitable for them. (1)

It helps students to discover their gifts and talents as they involve themselves in a variety of Christian service works. (1)

It exposes students to a variety of job options, Christian religious organizations and different church congregations. (1)

It acts as a basis of evaluating the students' suitability for opting a certain religious career. (1)

It allows direct observation as to what is demanded in the different types of religious works. (1)

2. Field work and Its Contribution to Students' Exploratory Learning

(Total citations = 6)

It gives students the up-to-date information about their respective types of field work. (1)

It keeps students in constant touch with the concerns of people in the field. (2)

It prevents students from exploring the realities of life as they pursue academic learning. (3)

3. Field Work and Its Contribution to Students' Practical Application of Classroom Learning (Total citations = 5)

It enables students to relate studies in a practical way. (1)

It adds to students' experience in performing religious duties. (1)

Table 5.--Continued.

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| | It provides opportunity for immediate application and testing of materials learned in the campus classroom. (1) |
| | It serves as a form of "in-service" training. (1) |
| | It helps to consolidate theories learned in the classroom. (1) |
| 4. | <u>Field Work and Its Contribution to Students' Continuing Education</u> (Total citations = 4) |
| | It creates the desire for studies when students realize the need for content and skills to perform religious duties. (1) |
| | It raises questions when students encounter uncertainties in the field and the experience drives them to seek answers. (1) |
| | It confronts students with "real life" issues which motivate them to seek help from lecturers. (1) |
| | It serves as a "break" from studies so students can concentrate when they return to the classroom from the field. (1) |
| 5. | <u>Field Work and Its Contribution to Students' Learning Process</u> (Total citations = 3) |
| | It makes students' learning more meaningful, practical and dynamic. (1) |
| | It trains students to communicate "religious truths" appropriate to learners' needs. (1) |
| | It keeps students' desire for religious work alive lest they become "book-worms." (1) |
| 6. | <u>Field Work and Its Contribution to College Existence</u> (Total citations = 2) |
| | It serves as a service to churches that support the College. (1) |
| | It is a form of gratitude to provide assistance for churches which support the College financially. (1) |

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The faculty's categories of rationale for field-work requirement in theological education were similar to the students' rationale with the exception of the sixth category. The last category was not cited by the students, but it illustrated the faculty's view of field work as a legitimate form of service to provide support for the Bible College. All seven faculty subjects viewed field work as a source to help students gain the necessary experiences for career planning or decision making. The data also indicated that most of the subjects perceived field work as helpful in making theological education realistic, practical, and motivational.

Relationship Between Student and Faculty Rationales for Field Work

Null Hypothesis: There will be no relationship between status and response to each category of rationale for field work requirement in theological education.

The chi-square test was used to determine whether there was any relationship between students and faculty in reference to their rationale for field-work requirement in theological education (see Table 6). With 1 degree of freedom, the chi-square value for the data in Table 5 were the following:

$$\chi^2 = 5.46, p < .02$$

$$\chi^2 = 6.70, p < .01$$

$$\chi^2 = 3.42, p > .05$$

$$\chi^2 = 2.37, p > .05$$

$$\chi^2 = 5.79, p < .02$$

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Table 6.--Test of independence on students' and faculty's rationales for field work.

| Category of Rationale | Student Citation | Faculty Citation | χ^2 Statistic |
|--|------------------|------------------|--------------------|
| 1 Field Work and Its Contribution to Students' Career Planning | 14 | 7 | 5.46* |
| 2 Field work and Its Contribution to Students' Learning Process | 21 | 3 | 6.70** |
| 3 Field Work and Its Contribution to Students' Continuing Education | 6 | 4 | 3.42 |
| 4 Field Work and Its Contribution to Students' Exploratory Learning | 15 | 6 | 2.37 |
| 5 Field Work and Its Contribution to Students' Practical Application of Classroom Learning | 28 | 5 | 5.79** |

*p < .05.

**p < .01.

There was a significant relationship between the respondent's status and his first and fifth rationales. It was highly significant between the respondent's status and his second rationale for field-work requirement. That is, at the 5% level of significance, the categories of contribution of field work to career planning, learning process, and practical application of classroom learning were probably not independent of status. The rationale given in those categories differed from student to faculty. Therefore, the null hypothesis was rejected. There was no significant relationship between status and the third and fourth categories of rationales.

Summary

Students and faculty viewed field-based learning as beneficial to theological education. Field experience makes academic learning realistic and practical when theories are put into practice. It also adds to students' ability to make career decisions, their motivation to pursue further learning for problem-solving purposes, and their insights into people's concerns and ways to help them in the field.

The list of rationales cited by students and faculty was classified into five categories. A chi-square test was administered to determine any significant relationship between students and faculty with regard to their rationales for field-work requirement. The results demonstrated a significant relationship in three of the five categories.

Analysis: Extent of Articulation Between Classroom Learning and Field Work

The data analyzed the contribution of classroom studies to field-based learning.

Research Question 3: To what extent is classroom learning articulated with field work?

Student Interview Question 4: From your experience in _____ (type of field work), what kinds of skills and knowledge are necessary?

Student Interview Question 5: From what academic courses have you drawn those skills and knowledge?

Student Interview Question 6: Have you also learned those skills and knowledge from other sources? If yes, what are they?

Student Interview Question 7: Where have you learned those skills and knowledge if not acquired from the college courses?

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Faculty Question 2: Based on the courses which you have taught or are now teaching in Singapore Bible College, do you use students' experiences drawn from their practical Christian service assignments as part of your teaching strategies? If yes, give examples. If no, why?

Formal and Nonformal Learning and
Their Contribution to Field Work

The analysis included (1) the kinds of skills and knowledge needed for teaching, evangelism, preaching, and administration; and (2) the sources from which students had acquired those skills and knowledge for field work. The sources of learning skills and knowledge were classified into formal and nonformal.

Source: Formal learning. The formal sources of learning referred to the academic courses in the curriculum of Singapore Bible College. In the analysis, individual courses were not specified to determine their contribution to field work because the approach was a threat to lecturers' reputations. Lecturers were few in number and often assumed the same teaching schedule each year, and the research was not an evaluative study of faculty's performance. To avoid any inconveniences to faculty, individual courses were listed according to Course Divisions. For example, if a student indicated the course "Doctrine of God" as helpful to his field assignment, it was recorded under the division "Theology." Therefore, all courses cited by students were tabulated under 11 main Course Divisions given in the college catalog as in the following:

General Courses
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Church History
Biblical Languages
Christian Education
Evangelism and Missions
Pastoral and Practical Theology
Modern Languages
Sacred Music

The kinds of courses included in each of the Divisions are fully described in Appendices H to T.

Source: Nonformal learning. Students identified seven nonformal sources in which they acquired some of their skills and knowledge for field performance.

1. Self-study. The source of learning came from the reading of newspapers, magazines, journals, and books. It also included watching television and listening to radio where information could be obtained for one's purposes in the field.

2. Observation of human models. Learning occurred as a result of watching other individuals in action. The three student preachers claimed that they learned about preaching from observing other preachers. Some of the youth workers commented that they derived the characteristics of a successful worker by watching other youth leaders in action. Another student learned the art of questioning by observing how lecturers asked questions in the class.

3. Past religious training/experience. Some students acquired certain skills and knowledge from their former short-term training sessions organized by the church or para-church before entering the Bible College. Examples of training were Sunday School seminar, Bible Study Leader workshop, and Discipleship training.

4. Past education and career training. Students who were former school teachers used their teacher education for teaching religious education in the church. There were trained nurses who used their experiences in dealing with problems of learners in the field. Another example was a student who attributed his ability to communicate or preach to his former occupation as a salesman.

5. Personal encounter or experience. Students who had experienced life in the Army acknowledged that the experience helped them understand and counsel their learners who were National Servicemen. The experience of being counseled by others was another source of learning the techniques of counseling for some students.

6. Trial and error. Students resorted to this means of learning when they failed to receive help from other sources.

7. Interaction with individuals. Learning resulted from students' interaction with individuals in the field. Through interpersonal communication, they became ware of their learners' concerns and ways to help them. College mates provided another source of learning when students were in doubt about certain matters related to field work.

Presentation of Data

The data were analyzed and are presented according to the four types of field work used in the study. The kinds of skills and knowledge listed as necessary for teaching, evangelism, preaching, and administration were organized into different groups, as shown in the

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tables. In each of the tables presented, the digits in the columns indicate the number of student citations.

Contribution of formal and nonformal learning to teaching. In teaching, the analysis was subdivided into the teaching of religious knowledge to adults, youths, and children.

Teaching adults: Table 7a illustrates the four groups of skills needed for teaching adults. Students acquired the skills of lesson planning and Bible interpretation mainly from their academic studies, such as Christian Education courses and General Courses. Those skills grouped under "Relationship" and "Teaching Tools" were learned from nonformal sources. The technique of counseling was indicated to have drawn only from noncollege studies.

The kinds of knowledge cited as necessary for teaching adults are shown in Table 7b. Christian Education courses were mainly responsible for giving students a knowledge of the development psychology of adults. Students acquired their Bible knowledge from Old and New Testament Studies and Theology. Knowledge about "Content Presentation" was learned from both formal and nonformal sources, but students learned the life needs of adults outside classroom studies.

Teaching youths: The data in Table 8a present the four groups of skills needed for teaching youths. From the college curriculum, General Courses and Christian Education courses contributed mainly to students' skills in Bible interpretation, lesson planning, asking questions, and leading discussion. Most of the students commented that

Table 7a.--Source of acquiring skills for teaching adults. (N = 7)

Table 7a.--Source of acquiring skills for teaching adults. (N = 7)

| Skill Requirement | Formal Source of Learning (Course Divisions) | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|---|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|----------------------|-----------------------|------------------|---------------------------------|------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangeliism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. |
| <u>Preparation</u> Procedure of lesson planning Interpretation of Bible (to draw "accurate" meanings and applications for teaching) <u>Relationship</u> Technique of counseling personal and spiritual problems Developing interpersonal relationship with students <u>Teaching Tools</u> Technique of asking questions Technique of leading discussion Technique of using audio/visual teaching media | 2 | | | | | 5 | | | | | | | | 2 | 1 | | | |
| | 3 | 1 | 1 | | | 1 | | | | | | | 1 | 1 | | | | |
| | | | | | | | | | | | | 4 | 2 | 1 | 2 | | | 1 |
| | | | | | | | 1 | | | | | | | 2 | 1 | | | |
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| | 1 | | | | | 1 | 1 | | | | | 1 | | 2 | 1 | | | |
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| | | | | | | | | | | | | | | | 1 | | | |

Table 7b.--Source of acquiring knowledge for teaching adults. (N = 7)

| | Formal Source of Learning (Course Divisions) | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|--|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|---------------------------------|------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. |
| Knowledge Requirement | | | | | | | 5 | | | | | 1 | | | 1 | | | |
| | | | | | | | | | | | | 3 | | | 1 | 1 | | 4 |
| <u>Student Characteristics</u> Development Psychology of Adult Awareness of needs and issues confronting adults in local context | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | |
| <u>Teaching Content</u> Content of the Bible Content of curriculum manuals | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | |
| <u>Content Presentation</u> Effective communication in teaching Principles of teaching | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | |
| <u>Teaching Resource</u> Awareness of available teaching resources | | | | | | | | | | | | | | | | | | |
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they learned the technique of counseling, interpersonal relationship, and the skill of organizational administration from nonformal sources.

An analysis of Table 8b indicates that all students acquired their Bible knowledge from their formal studies. Most of the students learned about youth development from courses in Christian Education. A majority of the citations demonstrated that students became aware of youth needs outside the classroom. Building a repertoire of illustrations for teaching was collected from Church History courses but mainly from students' off-campus learning experiences.

Teaching children: The data in Table 9a indicate that the majority of students acquired the three classified groups of skills from classroom courses. Courses in Christian Education were mainly responsible for teaching all the skills except the skill of Bible interpretation.

Table 9b illustrates a major contribution from academic courses in giving students the four groups of knowledge for teaching children, especially Christian Education. Citations demonstrated that all students learned about child psychology and communication with children from Christian Education courses and their Bible content from the studies of Old and New Testament Books and Theology. Knowledge about the life needs of children was obtained outside the college.

Contribution of formal and nonformal learning to evangelism.

The findings in Table 10a illustrate a heavy reliance on nonformal learning to acquire skills for evangelism, especially from students' past training and experience in evangelism. Most of the students

Table 8b.--Source of acquiring knowledge for teaching youths. (N = 7)

| | Formal Source of Learning | Nonformal Source |
|--|---------------------------|------------------|
| | | |

Table 8b.---Source of acquiring knowledge for teaching youths. (N = 7)

| Knowledge Requirement | Formal Source of Learning (Course Divisions) | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|---|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|---------------------------------|------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. |
| Student Characteristics Developmental psychology of youth Issues and needs relevant to youth in local context <u>Teaching Content</u> Content of the Bible Content of curriculum manuals <u>Content Presentation</u> Effective communication in teaching <u>Teaching Resource</u> Repertory of valid and practical illustrations Awareness of available resources for teaching Music <u>Qualification of Youth Worker</u> Characteristics of an effective youth worker | 1 | | | | | 4 | | | | | | 1 | | | | | | 1 |
| | | 7 | 7 | 7 | | 2 | | | 1 | | | 2 | | | | 2 | | |
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Table 9a.--Source of acquiring skills for teaching children. (N = 3)

| Skill Requirement | Formal Source of Learning (Course Divisions) | | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|---|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|--------------|---------------------------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|--|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. | |
| <p>Skill Requirement</p> <p><u>Preparation</u></p> <p>Procedure of lesson planning</p> <p>Interpretation of Bible (to draw "accurate" meanings and applications for teaching)</p> <p><u>Relationship</u></p> <p>Technique of counseling personal problems and spiritual needs</p> <p>Application of discipline without hurting teacher-pupil relationship</p> <p><u>Teaching Tools</u></p> <p>Art of story-telling</p> <p>Art of song-leading</p> <p>Technique of asking questions</p> <p>Methods of teaching memorization of verses in the Bible</p> | 2 | | | | | 3 | 1 | 2 | 2 | 2 | 1 | | | 1 | 1 | | | | |

Table 9b.--Source of acquiring knowledge for teaching children. (N = 3)

| Knowledge Requirement | Formal Source of Learning (Course Divisions) | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|--|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|---------------------------------|------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. |
| <u>Student Characteristics</u> Developmental psychology of children Issues and needs relevant to children in local context <u>Teaching Content</u> Content of the Bible Content of curriculum manuals <u>Content Presentation</u> Effective communication in teaching <u>Teaching Resource</u> Selection of songs/music Selection of games | | 3 | 3 | 3 | | | 2 | | | | | 1 | | 1 | | | | 1 |
| | | | | | | | 3 | | | | | | | | | | | |
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learned the methods of evangelism from the course, Evangelism and Missions. All students were shown in Table 10b to have acquired their knowledge of the teachings of Christianity from Old and New Testament and Theology courses. Other forms of knowledge such as the existential concerns of contacts and handling different types of questions were mostly learned nonformally.

Contribution of formal and nonformal learning to preaching.

The analysis in Table 11a illustrates that students mainly acquired the skills of Bible interpretation and sermon planning from General Courses and the art of public speaking from courses in Pastoral and Practical Theology. Two citations demonstrated that the skill of story-telling was learned outside the curriculum courses.

In Table 11b, all students gave evidence of acquiring their knowledge of the Bible and nonverbal communication from classroom studies. The illustrations used in sermons were mostly collected from Church History courses and nonformal sources such as personal experiences and readings. Students also indicated that they learned about the life concerns of audiences mostly through readings and conversations with people.

Contribution of formal and nonformal learning to administration.

An examination of Table 12a demonstrates that administrative skills for Sunday School and Youth Work were mostly drawn from past learnings and experiences, as well as personal readings. The skills of counseling and management were acquired exclusively from noncollege learning.

Table 10a.--Source of acquiring skills for evangelism. (N = 6)

| Skill Requirement | Formal Source of Learning (Course Divisions) | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|--|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|---------------------------------|------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. |
| <u>Communication</u> The ability to approach different kinds of people to talk about Christianity The flexibility to use different languages and dialects <u>Procedure</u> Presenting the Christian message of spiritual salvation to different kinds of people Counselling contacts to understand and accept the Christian message of salvation Probing contacts tactfully with unoffensive questions | | | | | | 2 | 1 | | | | | 1 | | 3 | 2 | 1 | | 1 |
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Table 10b.--Source of acquiring knowledge for evangelism. (N = 6)

| Knowledge Requirement | Formal Source of Learning (Course Divisions) | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|---|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|---------------------------------|------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. |
| <u>Contacts</u> The needs and issues confronting different age groups of people in the local context <u>Content</u> The teachings of Christianity to answer questions The teachings of other religions existing in the local context <u>Methodology</u> Ways to handle contacts' different types of questions related to Christianity Different methods of presenting the Christian message of spiritual salvation | 3 | 6 | 6 | 6 | 3 | | 2 | | | | | 1 | | 2 | 2 | 1 | | |
| | | | | | 2 | | | | | | | | | | | | | |
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Table 11a.--Source of acquiring skills for preaching. (N = 3)

| Skill Requirement | Formal Source of Learning (Course Divisions) | | | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|--|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|--------------|------------|---------------------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|--|--|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. | | |
| <u>Preparation</u> Interpretation of Bible (to draw "accurate" messages and applications) Planning and structuring a sermon <u>Delivery of Sermon Content</u> The art of story-telling The art of public speaking | 3 | | | | | 2 | | | 1 | | | 1 | | | | | | | | |
| | 3 | | | | | | 1 | | 1 | | | 1 | | | | 1 | | | | |
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Table 11b.--Source of acquiring knowledge for preaching. (N = 3)

| | Formal Source of Learning (Course Divisions) | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|--|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|---------------------------------|------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. |
| Knowledge Requirement | | | | | | | | | | | | | | | | | | |
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| <u>Preaching Content</u> | | | | | | | | | | | | | | | | | | |
| Content of the Bible | | | | | | | | | | | | | | | | | | |
| Repertory of illustrations | | | | | | | | | | | | | | | | | | |
| <u>Communication in Preaching</u> | | | | | | | | | | | | | | | | | | |
| Awareness of nonverbal communication | | | | | | | | | | | | | | | | | | |
| <u>Audience</u> | | | | | | | | | | | | | | | | | | |
| Current issues and needs confronting audience in local context | | | | | | | | | | | | | | | | | | |

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The Sunday School Superintendent and the Youth Advisor required different administrative knowledge. The Superintendent received her learnings from the college courses, while the Advisor received his from nonformal sources as illustrated in Table 12b.

Faculty and Their Contribution to Field Work

The objective of the analysis was to find out what lecturers had used or done to help articulate classroom learning with students' field assignments. The seven faculty subjects were teaching courses in Old Testament Studies, New Testament Studies, Theology, Church History, Biblical Languages, Pastoral and Practical Theology. Christian Education, Evangelism and Missions, Modern Languages, and Sacred Music were not represented because the lecturers concerned were either part-timers or not available.

Ways of articulating classroom learning with field-based learning. A total of 12 citations was collected from the seven lecturers. The data were summarized and classified into seven types of teaching strategies used in articulating classroom studies with field work (see Table 13).

Problems in articulating classroom learning with field-based learning. The data gathered from the lecturers also reflected on the difficulties of articulating academic learning with students' field assignments. The information was summarized and classified under three headings (see Table 14). The seven citations were collected from six lecturers.

Table 12a.--Source of acquiring skills for administration. (N = 2)

| Skill Requirement | Formal Source of Learning (Course Divisions) | | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|---|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|--------------|---------------------------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|--|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. | |
| Relationship Developing interpersonal relationship with voluntary church workers Counseling staff in personal and work matters Promoting team work among staff <u>Administrative Competencies</u> Staff training Handling conflict and problem solving Supervision Planning and managing programs | | | | | | - | - | | | | | - | - | - | - | - | - | - | |
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Table 12b.--Source of acquiring knowledge for administration. (N = 2)

| | Formal Source of Learning (Course Divisions) | | | | | | | | | | Nonformal Source of Learning | | | | | | | |
|---|---|-------------------|-------------------|----------|----------------|--------------------|---------------------|---------------------|-----------------------|------------------|---------------------------------|------------|-------------------|---------------------|----------------------|--------------------|-----------------|-------------------------|
| | General Courses | Old Test. Studies | New Test. Studies | Theology | Church History | Biblical Languages | Christian Education | Evangelism/Missions | Pastoral/Pract. Theo. | Modern Languages | Sacred Music | Self-Study | Obs. Human Models | Past Rel. Trg./Exp. | Past Ed./Career Trg. | Personal Encounter | Trial and Error | Interaction With Indiv. |
| Knowledge Requirement | | | | | | | | | | | | | | | | | | |
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| <u>SUNDAY SCHOOL SUPERINTENDENT</u> <u>Staff</u> Developmental psychology of adults <u>Administrative Expectations</u> Recruitment of voluntary staff Bible content to supervise Sunday School staff Selecting curriculum for Sunday School | | | | | | | | | | | | | | | | | | |
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| <u>YOUTH ADVISOR</u> <u>Staff</u> Developmental psychology of youth <u>Administrative Expectations</u> Recruitment of voluntary staff | | | | | | | | | | | | | | | | | | |
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Table 13.--The use of teaching strategies in articulation between classroom learning and field work.

1. Incorporating Field Experience Into Course Work (1 citation)

A field experience was incorporated into the Asian Religion course. Students were sent out to interview people of other religions, for example, the nuns and the monks in monasteries and temples. Back in the classroom, students shared their findings, queries, and issues encountered during the field experience. Discussions were then generated to find plausible solutions.

2. Discussion (3 citations)

In the Greek Language classes, students were taught the tools and techniques of exegesis. Discussions were often held with students on how to preach certain passages in the Bible which they had learned in the exegesis classes.

In the course on Cults, students' experiences with people who were caught in cults were drawn into the course. Discussions were used to determine ways of helping the "victims."

In teaching the Book of Acts, students had to apply a principle extracted from the fifteenth chapter to their practical assignments in the church. In the class, they discussed about the applications.

3. Term Paper (2 citations)

In the course assignment, the term paper was one of the means to get students to reflect on their field experiences. To facilitate that, the paper was made as practical as possible, that is, church ministry related.

In the Pastoral Epistles course, the term paper assignment was given to involve students in analyzing the patterns of church government in the early church recorded in the Epistles; and evaluating their present church government to probe for similarities and differences between the two systems.

Table 13.--Continued.

4. Forum (1 citation)

In the course on Ethics, students were given the liberty to work on ethical issues of their choice. They were to do the research, present it, defend it, and chair the discussion in the class.

5. Case Studies (1 citation)

In the Pastoral and Practical Theology course, students' experiences related to church and para-church settings were used as case studies for class discussion. Discussion often alerted other "areas of current concerns for investigation and application in other courses."

6. Model (2 citations)

Personal experiences were used in the class to help students relate course content to Christian service work.

Experiences collected from family members and friends were used to relate classroom teaching to experiences which students might encounter in the field.

7. Lecture (2 citations)

In the course on The Life of Christ, students were told how the content was related to issues present in the church such as divorce, leadership style, celebration of Christmas, and so forth.

In the Greek grammar class, students were shown "how and what they were learning could help them to understand the Scripture better with regard to situations they might face."

Table 14.--Problems of faculty in articulation between classroom learning and field work.

1. Nature of the Course (3 citations)

"My courses have been basically factual. . . ."

"Most of my courses are Old Testament subjects, history, et cetera. These do not lend themselves to student input from their experiences. . . ."

"Generally no because of the nature of the courses I teach."

2. Diversity in Students' Field Experiences and Time Limitation
(2 citations)

"I do not directly relate my assignments to their Christian service assignments because there is great diversity in their Christian service work. To gear my course in that way would require almost an individualized instruction for which I do not have time."

"Student input is also limited by the brevity of time. When we have such a short time to do a subject . . . if student input was too great we would cover very little ground."

3. Unaware of Students' Experiences in the Field (2 citations)

"I do not know because I do not know what they are doing most of the time."

"At present, I do not use their specific experiences . . . because none have told me of such experiences. . . . When they ask me questions based on their experiences, they never say whether these have arisen specifically from their practical Christian service assignments."

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Summary

Students were aware of the different kinds of skills and knowledge needed for teaching, evangelism, preaching, and administration as a result of their field involvement. Based on the findings, students acquired those skills and knowledge from the formal and nonformal sources of learning. The formal sources of learning consisted of courses offered in the Bible College curriculum. Academic studies at the Bible College provided students with the knowledge of Bible content and developmental psychology and the skills of Bible interpretation, planning lessons, and sermon writing. Essentially, the nonformal source provided students with first-hand knowledge of learners' needs in the field and the skills of counseling and organizational administration.

In the curriculum courses, lecturers had used different teaching strategies to help students relate classroom learning with field assignments. But their efforts were limited because students had diverse field assignments, the courses they taught were fact oriented, and they did not know what students were experiencing outside the campus.

Analysis: Factors Affecting Articulation Between Classroom Learning and Field Work

The analysis in this section focused on variables that led to disarticulation between academic learning and field-based learning.

Research Question 4: What kinds of factors affect articulation between classroom learning and field work?

Student Interview Question 8: Sometimes what students do in _____ (type of field work) is different from what is taught in the Bible College.
 Could you think of an incident you have encountered (or done) in _____ that contradicts what you learned in your course(s)?
 How is that different from what you were told in the course(s)?

The data were gathered from 25 student subjects. Three of the students in the "preaching" assignment were not involved. Preaching was essentially a one-way process of communicating an intended Bible message to an audience. Due to a lack of active, personal interaction between the speaker and recipients, the students were not conscious of any disarticulation. There were 27 citations, and the findings were clustered into two main categories (see Table 15).

Summary

In summary, the students perceived at least two groups of variables that caused disarticulation between classroom studies and field work. The first group was related to the irrelevancy of courses designed in the curriculum, the "inappropriate" manner and method of lecturers' instruction in the classroom, and the lack of field supervision to promote articulation between the two domains of learning. The second group of variables were the educational and administrative constraints imposed by the church which adversely affected students' application of college learning to their work in the organization.

Table 15.--Factors affecting articulation between classroom learning and field work.

COLLEGE-RELATED FACTORS (8 factors)

1. Inflexible Class Assignments (1 citation)

Class assignments tend to be uniform and controlled by lecturers. There was no freedom to choose assignment pertaining to problems encountered in the field.

2. Time Demand (2 citations)

The course on the method of understanding and interpreting the Bible was ideal but required a lot of time to use it in preparing lessons.

The course on the procedure of lesson planning was so time consuming that it discouraged one from using it.

3. Inadequate Learning (3 citations)

Unable to apply the course on understanding and interpreting the Bible since the skill had not been really mastered.

Courses were crammed with too much content and taught within a short time. Thus, it was difficult to learn them well.

Courses were so crammed with materials that there was lack of time to digest them.

4. Lack of Field Supervision (4 citations)

There was no supervision to check whether students had actually acquired the skills for certain types of field work.

There was no supervision to find out what was happening in the field, so when problems arose there was no one to consult.

No supervision was carried out to investigate whether students were doing well in the field.

Since there was no supervision, why bother to change the "old" ways of doing evangelism?

Table 15.--Continued.

5. Redundant Courses (2 citations)

Certain students could be exempted from courses which they had taken before entering college. For example, certified teachers did not have to take courses like developmental psychology.

Those who had experience in evangelism could be exempted from the evangelism course. Since there was "nothing new" to offer in that course, students could rely on their former skills and knowledge.

6. Instructional Behavior of Lecturers (4 citations)

There were lecturers who were reluctant to declare where they stood on their teachings. Either the lecturer or the content was inconclusive, or both were inconclusive. Therefore, it was difficult for students to take a stand.

There were lecturers who encouraged rote learning and not teaching students to think independently. An example would be a course on how to study the Bible. Instead of teaching a skill, the lecturer gave the content: "This is the interpretation for. . . ." Hence students could complete the course without learning how to interpret the Bible on their own. So when the learners asked a different set of questions about the Bible, the learned answers were no longer applicable. Without the skill, students found it difficult to study the Bible to look for answers on their own. Therefore, "Don't give us the thinking, teach us how to think!"

Whether the course was useful to field work would depend on the lecturer. Some were so theoretical that the course content was of no practical use.

Learning was found useful when lecturers helped students to draw principles suitable for teaching purposes in the field.

7. Courses and Field Reality (7 citations)

Learners in the field were not interested to study the various doctrines of the Christian faith. They found doctrines too academic and not applicable to their life situations.

Table 15.--Continued.

Learners in the Sunday School class were confused and not interested in studying about the dating and authorship of books in the Bible nor the theories of creation. They found the content too academic and not applicable to them.

Students were taught not to use "symbols" or "abstract" concepts when teaching children. But in practice, it was impossible to find religious songs without symbolism.

The "how" to discipline unruly learners did not work as suggested in the course.

The activities suggested for youth and children in the church were not practical. The course did not consider the negative effects of the public school system and mass media upon religious education in the church.

The Christian doctrines learned in college courses were not appropriate for youth. They did not ask doctrinal questions but about dating, stress, materialism, and other life-related questions.

It was easy to read about how to set up a successful Christian Education program in the church, but it was not easy to implement it. The actual learning came later through numerous trials and errors.

CHURCH-RELATED FACTORS (2 factors)

1. Prescribed Curriculum (2 citations)

A prescribed curriculum could tempt students not to use the method of lesson planning learned from the college. Preparation was not needed since the whole lesson was written for the user. The tendency was to depend on it black and white than to make any changes to improve its quality.

It was difficult to teach voluntary teachers in the Sunday School to use the "proper" procedure of lesson planning since they were a prescribed curriculum. Volunteers found it easier to follow what was prescribed for them than "to think and write lessons on their own." Thus what was learned about lesson planning at the college was not workable in the field.

Table 15.--Continued.

2. Institutional Constraints (2 citations)

In the Sunday School class, the church prescribed the curriculum as what ought to be taught to the learners. Hence, students did not have the opportunity to teach the books of the Bible learned in their college courses.

Whether the student was able to implement college learning in the church would depend on his social status and position of authority. If he was recognized as an authority in the church, then implementing college learnings would not be restrained.

Analysis: Learnings From the Field

The 28 student subjects were "practitioners" of college learning in their respective field assignments. The focus of the analysis in this section is what students discovered or became aware of, based on the reflection on their experiences in the field.

Research Question 5: What new awareness or insights do students attribute to field-based experience?

Student Interview Question 9: What kinds of things do you feel you have learned from _____ (type of field work) which you did not discover in classroom learning?

Student Interview Question 10: What would you say have been your difficulties/problems in _____ (type of field work)?

Student Interview Question 11: Some students feel that academic learning and practical experience are not given equal treatment in the college. Do you agree or disagree?

Student Discovery From the Field

A total of ten local and eight foreign students responded to Interview Question 9. The data were arranged according to teaching, evangelism, preaching, and administration (see Table 16).

Table 16.--Discoveries from the field.

TEACHING

Data were collected from six local and five foreign students; findings were clustered into three categories.

1. Characteristics of Learners (8 citations)

Local Students (3 citations)

Adults did not seem to remain long in the church once they were married or when their children were born.

Children were not as submissive to authority as before. They would not come to class if they did not like the teacher or teaching. That is, they were more expressive than before.

The education system in Singapore had affected religious education in the church. Children were busy with school work, examinations, and extra-curricular activities, and they spent their week-ends visiting relatives. Therefore, there was no time for Sunday School and that made it difficult to have a systematic curriculum. And today's children did not hero-worship their Sunday School teachers. Instead, they worshiped popular singers like Michael Jackson. They wanted to be like him.

Foreign Students (5 citations)

The young adults in Singapore were busy and pressured with school work, and this had affected their interest and commitment in the class. For example, only a handful would turn up for the class picnic after much persuasion. The young adults in Malaysia were not busy at school, so organizing a class picnic would have very little problem.

The definition of adult was very different from that in Africa. In Singapore, adults could be below 30 years old and not married. They were also better educated than those in Africa. In the class, they wanted the lesson to have a structure and a framework. The teaching must be presented systematically. They were also pragmatic because they wanted to know the relevance of the lesson to their lives. In Africa, adults did not ask for lesson implications and applications. They just listened and accepted whatever the teacher said and would follow the lesson even without visual aids. Unlike Singaporeans, their time was flexible and not rushing from one activity to another on Sunday.

Table 16.--Continued.

Adult learners in Malaysia were less aggressive and interactive. They had set patterns of thinking and wanted the teacher to specify learnings for them. In Singapore, adults were uninhibited. They were more interactive and responsive. In the class, they offered creative views and took the initiative to draw conclusions for themselves. Opportunities for better and continuing education might have made Singaporeans different from the adults in Malaysia.

The youth in Singapore had a better standard of English, so teaching had to be more formal than it would be in Malaysia.

Children in Malaysia were more subdued to accept whatever the teacher said. They listened without asking any questions. In this particular church in Singapore, the children were argumentative and asked intellectual questions. They were frank to express if they had heard those Bible stories before and to correct details in the lesson. They were also realistic and more aware of what was going on around them. For example, they did not believe whatever the story portrayed and questioned the reality of what was taught to them.

2. Limitation of Religious Education in the Church (1 citation)

Local Student (1 citation)

Sunday School had a limited role to play in nurturing and disciplining individuals in the church. For example, a student left the class because he had no one to befriend him. All the learnings he had obtained from the class could not make him stay in the church. Another student left the church because he was influenced by a cult. Those were the kinds of students the Sunday School had produced. Students only had head knowledge of the Bible. They could win prizes from Bible quizzes but remained indifferent and uncommitted Christians. So Sunday School was limited and could only do "so much." Nurturing and disciplining Christians must involve the whole church.

Table 16.--Continued.

3. Methods of Teaching (2 citations)
Local Students (2 citations)

Youth needed more personal and intensive attention than merely giving them programs. In the class they asked questions about boy-girl relationships, education, career, and not about theological issues. They also asked interpretative questions: "How do you interpret this passage in the Bible?" And "I have learned to clarify with them, 'do you want me to give you the interpretation or show you how to interpret?' The latter encouraged thinking, exploring and self-dependency." Teaching could also be effective if the youth worker drew principles from the Bible lesson and related them to youths' life.

Teachers were not encouraged to use rewards and quizzes when working with children as taught in the college courses. But one could use them initially in the class and then discontinue later on.

EVANGELISM

Data were collected from two local students and three foreign students; findings were clustered into two categories.

1. Characteristics of Contacts (5 citations)Local Students (2 citations))

In Singapore, religion was not considered something necessary. Some despised it and would have nothing to do with it. Contacts usually challenged with questions and remarks such as (1) All religions are the same; (2) If the Bible is the Word of God, prove it to me; and (3) I am not interested because I am not a sinner.

Tertiary education students and adults in Singapore asked intellectual questions such as "How can you prove the existence of God?" and "How do you know Christianity is real?" They also questioned the justice of God, "If God is loving and just, why are there wars, famine and suffering?" In Singapore, females were more comfortable to talk about religion in the home than in public.

Table 16.--Continued.

Foreign Students (3 citations)

Contacts between 30 and over 40 years of age in the rural sector of Malaysia usually questioned the reality of Christianity to daily life. Questions such as "Can Christianity bring me food?" "Where can I find time for Christianity if I have to work hard for the family?" and "How can I change my religion to Christianity? To do so would be to sin against my religion and face negative consequences." In Singapore, those between these ages and below often question the existence of God.

In Malaysia, there were individuals who believed in God but with different ideas of who that God was. It was then necessary to explain the Christian concept of God and philosophy of solving existential problems versus other religions' concepts and philosophies. It was not easy to express one's belief in words to others.

Extended families were more prominent in Malaysia than in Singapore. In an extended family, evangelism was often hampered when the grandparents were present. In Singapore, the intellectual climate was better, and that helped in interacting the Christian faith with them than with "uneducated" ones back in Malaysia. But it was sufficient to share simple facts about Christ to Malaysians and they could respond. In Singapore, contacts were more likely to argue, including primary school children who asked, "Do you know that God does not exist?" The philosophy of existentialism seemed to govern the young students in Singapore. They questioned about God's existence and declared, "I live for myself today. Every person lives one day at a time. If I die, so what? Why bother about the future?" Materialism seemed to preoccupy career individuals: "I do not need God. I just work hard to get a house and whatever I want."

2. Methods of Evangelism (3 citations)Local Students (2 citations)

In evangelism breaking the ice was important. It helped to determine the appropriate method of evangelism to use with each contact. If he was seeking peace, then the "Peace with God" method would be used. If the contact was elderly and illiterate, then the "Gospel Bridge" would be used because it had pictorial illustration. If the contact showed no interest in Christianity, there should be no efforts to force him or take his time.

Table 16.--Continued.

In Singapore, friendship evangelism might be more effective in gaining contacts' confidence to talk about Christianity because they were eager to get rid of "evangelists" as soon as possible. Giving out evangelistic tracts might be a waste of time and money in Singapore. Singaporeans were not likely to read the tracts because of the presence of sophisticated mass media such as radio, television, and video machine.

Foreign Student (1 citation)

In evangelism, the types of questions asked must vary according to contacts' race and religion. For example, Muslims liked to know more about their Islamic teachings than the Buddhists. Therefore, it would be appropriate to ask the Malays questions related to Islam. To the Buddhists, asked nontheological questions such as "Have you thought about knowing God personally?" Muslims and Hindus were curious to know, "How do you know that your Christianity is better than ours?" Due to cultural background, Buddhists wanted to experience religion: "If God lives in you, how can I know that is true?"

PREACHING

One local student contributed data for the "preaching" field assignment.

Self-Discipline (1 citation)

If time was taken to prepare, the sermon was shorter and enabled the speaker to preach concisely. That helped to arrest and attain the audience's attention. Lack of preparation resulted in long sermons, and that bored the audience.

ADMINISTRATION

One local student contributed data for the "administration" field assignment. She was the Sunday School Superintendent.

Characteristics of Learners (1 citation)

In Singapore, children of today were exposed to modern communication media, but Sunday Schools were still using the traditional methods of teaching religious education. That could be the reason why children were not attentive in the class.

In summary, the 18 students demonstrated what they had discovered from field-based learning experiences which were not acquired in classroom studies. The foreign students were able to compare and contrast their discoveries with experiences in their respective countries.

Student Tension With Field Problems

A total of 44 citations was collected from the 28 student subjects. The data were classified into college related, student related, and church related (see Table 17).

Table 17.--Problems encountered in the field.

COLLEGE RELATED

The citations in this classification were clustered into three categories.

1. Academic Restrictions (2 citations)

With "Greek" as a cognate, one was not given sufficient courses in Christian Education. Yet those courses were essential for students with pastoral duties. They were needed to give recommendations to church staff concerning religious education.

Having "Greek" as a cognate, one was deprived of taking many courses in Christian Education. That stifled one's creativity in teaching adults and limited one's contribution to church education.

2. Academic Needs (9 citations)

The "how" to counsel absentees to help them return to the church class.

The "how" to deal with absentees.

Table 17.--Continued.

How to simplify theological or religious terms so that learners could understand.

How to stop learners from asking unrelated questions which hindered completion of a given lesson.

The "how" to deal with learners' indifference, passivity, or asking questions to test the teacher's ability.

How to elicit passive learners to respond and participate in the lesson; and to return their attention during lesson time.

The "how" to discipline children since what had been suggested in the course failed to do the job.

Afraid to discipline children for fear of deterring them from attending classes because they did not like the teacher who disciplined them.

Discipline was a problem in Sunday School since teachers did not have the liberty to do so like the parents.

3. Field Restrictions (10 citations)

Lack of "follow-up" with contacts so evangelism became a "touch and go" activity.

With no "follow-up" program, evangelism was incomplete.

Lack of "follow-up" with contacts, so evangelism adopted a "hit and run" mentality.

Lack of "conserving" contacts made a "cold turkey" evangelism.

The eight hours of required evangelism was de-motivating.

The required eight hours of evangelism made it uninteresting.

The eight hours requirement was a hindrance to evangelism. It communicated a sense of distrust in students to fulfill the work.

The eight hours requirement affected students' motivation to evangelism.

Table 17.--Continued.

When assigned to a location for evangelism, no proper guidelines were given. Students were left to flounder on their own.

The rigidity of assigning locations for evangelism made changes difficult even though the selected placements proved unsuitable or futile.

STUDENT RELATED

The citations were clustered into three categories.

1. Time Management (7 citations)

The pressure of time to complete academic work and preparation for field work each week.

Due to academic demands, there was a lack of time to spend with learners in the field in a personal way.

Lack of time to spend with learners in the field due to academic workload.

Youth work required a lot of time but restrained while in college.

Could not spend too much time in field work because of academic work.

Lack of time to do adequate study for sermon preparation due to academic demands.

Lack of time for sermon preparation due to playing multiple roles in the church.

2. Self-Control (1 citation)

Fear of hurting people in the sermon being preached. Might become too emotionally involved while preaching; for example, the tendency to get angry with people who were not concerned about "lost soul."

Table 17.--Continued.

3. Cross-Cultural Adjustment (5 citations)

A foreign student needed help to adjust and to look for a church to carry out practical Christian service assignment. When first arrived, was told to look for one's own placements.

The difficulty of adjusting to Singaporean context and in the church.

As a foreign student, one needed help in field placement during the first year at the College.

How to relate myself as a foreign teacher to learners in Singapore because "I cannot demand other people to abide by my thinking style."

The problem of getting learners in the field to understand one's foreign accent and pronunciation.

CHURCH RELATED

The citations were grouped into three categories.

1. Recruitment of Voluntary Staff (2 citations)

How to get voluntary church education teachers to commit themselves to teach in the Sunday School for at least a year.

It was ideal to recruit "older" church members to teach but unsuccessful because they seemed to be busy.

2. Learners' Problems (4 citations)

How to help those students who faced parental objections to attend Bible Study classes.

How to deal with "wrong" parental expectations. Parents who sent their children to Sunday School because they could not discipline them and hoping that church education could help them to be good.

Table 17.--Continued.

Inconsistency of what was taught in the church and in the home. Children were then confronted with two sets of different value systems. Thus, church learning was "wasted."

How to deal with parents who objected to their children attending the Youth Group in the church.

3. Church Education Administration (4 citations)

The location of the Sunday School class was not conducive to teaching and learning.

Children in the Sunday School class consisted of those from Christian and non-Christian families. Since the first group knew more, they were easily bored and often misbehaved. So how could the teacher present the materials in a way that would satisfy both groups at the same time?

Ideally, the Youth Fellowship should be related to the whole church. In reality, it was functioning independently since the church administrator did not supervise or show interest.

The Sunday School Department existed independently. There was lack of involvement from church leaders especially in recruiting voluntary teaching staff.

The analysis illustrated the different categories of problems encountered by students in the field. Some of those problems were within the responsibility of the college to deal with. Others fell either within the control of the individual or the church to look for plausible solutions.

Student Awareness of Discrepancy
Between Classroom Learning and
Field-Based Learning

The 26 citations were collected from 23 students. They were classified into seven categories (see Table 18).

Table 18.--Discrepancy between classroom and field-based learning.

Values of the College (6 citations)

Course work was heavily supervised at the college.

College emphasized academic learning.

The value of the college was academic learning.

The emphasis here [college] was more on studies.

The college stressed knowledge acquisition.

The emphasis was on academics since the college hardly kept up with what students were doing outside the campus.

Lack of Evaluation or Attention Given to Field Work (8 citations)

No follow-up was given for field work.

The college did not provide any evaluation or follow-up.

Students evaluated themselves. They kept up with the field work but did not know whether their performance was effective or not. With no faculty attention, students might feel that practical experience was not important.

There was not enough attention to show that the College was concerned about field learning.

There was much checking on classroom learning such as examinations and assignments but not on field learning. Hence students did not know whether they were doing the right or wrong thing.

Table 18.--Continued.

If field work was important, then students should be called up to find out what and how they were doing.

A lot of emphasis was on serving, but the College did not bother to find out how well students were functioning in the field. If the student was a failure outside the college, they might not know about it.

No attention was given from the College to find out whether students knew how to perform in the field.

Lack of Field Supervision (4 citations)

Lack of supervision to observe and to give comments for improvement.

Students were left to do their own things without supervision or guidance. There was no one to turn to when there were problems.

Lack of supervision meant that skills remained as knowledge because skills were only learned through practice in the field.

Without any observation, faculty advisors were not able to give students any advice on field work.

Lack of Full Time Field Personnel (4 citations).

At times it was frustrating when no one was available to help out with the field work. Faculty advisors were too busy.

Could not expect too much attention from the College because lecturers who served as faculty advisors were busy.

Lack of supervision because lecturers (faculty advisors) had no time.

Faculty advisors were too busy to interview students about their field assignments.

Table 18.--Continued.

Reprimanded for Over-Involvement (2 citations)

Students were called up if they had too many field assignments at the expense of their studies.

Some students were afraid to list the exact number of field assignments in the weekly report lest they be reprimanded.

Nongraduation Requirement (1 citation)

Students paid little attention to practical work since it was not a requirement for graduation.

No Credits Given (1 citation)

Apart from evangelism, no credits were given for Christian service efforts. Thus field work could become a drag when the academic load was heavy.

The citations indicated how students viewed the treatment given to classroom studies and practical experience at the Bible College. The findings illustrated that students perceived a discrepancy between the two domains of learning.

Summary

Students were shown to have acquired new insights and discoveries as a result of their participation in field-based learning. From their field experience, they added new theories, concepts, and applications in the areas of teaching, evangelism, preaching, and administration in Christian service work.

The findings also indicated the kinds of problems encountered by students in their assignments. Some of the problems were attributed to college administration, church administration, and personal discipline. When questioned about the status of academic learning and field-based learning at the college, students illustrated an awareness of the emphasis given to classroom studies over field experience.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The study inquired about the relationship between academic studies and field-based experiences of students at Singapore Bible College. In Chapter I, the statement and the background of the problem were discussed. The five research questions that directed the study were also presented in the chapter.

Literature that reviewed the state of the academic and field-based components in the curriculum of teacher education and theological education was given in Chapter II. Specific studies that focused on the relationship between the two domains of learning were more prevalent in the literature of teacher education than in theological education. One of the major concerns indicated in some of those studies was the evidence of a disarticulated relationship between college learning and student teaching experiences in the actual classrooms outside the campus. The studies attributed disarticulation to a number of causes such as cooperating teachers, curriculum courses, field seminars, and supervisory conferences.

Chapter III discussed the populations and the research instruments and listed the interview and questionnaire items used in the

study. The outline of the research procedure and the limitations of the study were included.

Analysis of the data and the findings were reported in Chapter IV. The analysis focused on the rationale for field work requirement, extent of articulation between classroom learning and field work, factors affecting articulation between classroom learning and field work, and learnings from the field.

Conclusions for the study are reported in Chapter V. In addition, ways to improve the classroom and field-based learning components in the curriculum of Singapore Bible College are recommended. The chapter concludes with a list of suggestions given for further research.

Conclusions

The following conclusions are based on the findings of the study.

Values of Classroom and Field-Based Learning

Students and lecturers valued field-based learning as a practical component of theological education which contributed to trainees' (1) application of formal learning, (2) career decision making, (3) continuing education, (4) exploratory learning, and (5) learning process. A chi-square test indicated that students and lecturers responded differently in three of the above contributions. They differed very significantly in the fifth category. Unlike the lecturers, students were able to illustrate that the involvement in

field work had specifically helped them in their retention of learning, transfer of learning, perspective of learning, and their concerns for reflection and practicality in learning. Since they were the "practitioners" in the field, they were able to specify and thus rationalized subjectively, "Through our experience, field work has helped us. . . ." The lecturers were "theorists" in the classroom and therefore responded objectively, "These are what we think field experience could do for the students."

They differed significantly in the first and second categories. All lecturers indicated that field-based learning was valuable in the students' process of making career decisions because it exposed them to understand the structure and congregations of different church organizations and to be aware of their suitability for certain types of jobs. All students demonstrated that the value of Christian service assignment was the application of formal training in the field. In comparison with the lecturers' concern for students' career decision making, students were more concerned about integrating the formal and the practical domains of learning in their theological training.

Curricular Articulation With Field Work

Students participating in Christian service assignments have gained insights into some of the factors influencing the application of their academic studies to field work.

Courses relevant to field needs. Students who were involved in teaching identified courses in Christian education as helpful in giving

them the skill of lesson planning and the knowledge of developmental psychology of children, youths, and adults. The Sunday School Superintendent also acknowledged Christian Education courses as helpful to her administrative needs in the church.

General Courses in the college curriculum were identified as necessary in giving students the skill of Bible interpretation needed in teaching and preaching. Courses in the Old and New Testament Studies and Theology were singled out as supplying students with the Bible content necessary for teaching, preaching, evangelism, and administration in the Sunday School.

Content in Church History courses became the source of illustrations to students' preaching assignments and the source of answers to students' dealing with questions posed by contacts in evangelism.

The extent to which academic studies met the needs of the students in the field would depend on the nature of the courses and the nature of the learners. A student indicated that he would not deal with theological issues in the Youth Group because learners were more concerned about existential issues such as education, relationships, and morality. Another student illustrated how she had tried to interest her adult Sunday School class in the dating and authorship of books in the Bible and the theories of creation, but to no avail. The learners questioned the practicality of the content for their daily living.

Instructional behavior of lecturers. The instructional techniques of lecturers and the manner they structure the course content influence the degree to which students can draw their skills and knowledge from the college courses. A student found it helpful when lecturers assisted the class in "drawing principles from the course" relevant to teaching religious education classes in the field.

Some students indicated the difficulties in applying their formal training in the field when lecturers crammed the course with so much content that there was no time to assimilate or consolidate their learning; and lecturers who taught to give students "the thinking" instead of "teaching students how to think." Hence, a student commented that "you could complete a course and still not know how to teach it." Another student commented on the types of assignments prescribed by lecturers in the class. Assignments which were inflexible and theoretical had limited contribution to field work. He cited an example of a lecturer who focused the assignment on the theories of "The Flood" in one of the Old Testament courses which had very little implication for him or his learners in the field. If given the flexibility, he would have dealt with issues extracted from the course relevant to his learners.

Students' perception of the negative effects of faculty's instructional behavior on curricular contribution to field work was consistent with faculty's general lack of conscious effort to use students' field experiences in classroom instruction. The lecturers reported using case studies, forums, lectures, personal experiences,

field interviews, term papers, and discussions as teaching strategies to link classroom studies with field work. The use of case studies and forums illustrated conscious efforts to use students' experiences drawn from the field as teaching content in the classroom. The other teaching strategies demonstrated "incidental" articulation or a one-way process of helping students to relate course work with field assignments.

Some lecturers attributed the lack of conscious effort to the nature of the course, their priority to complete the content of the course, and their ignorance of students' experiences in the field. The last two reasons indicated an understanding of the classroom and field-based learning as two separate components in theological education.

Presence of field supervisor. Some students indicated that the absence of field supervision discouraged them from applying their formal training in the field. They needed attention from an "authority" to help them in the implementation and to rectify their mistakes.

Prior experience of students. Students who were certified teachers before they entered college found courses related to religious education redundant. Similarly, students who had acquired the skills of evangelism questioned the necessity of repeating the course at the Bible College. Their comments illustrated that articulation was influenced by students' prior training and experience and not directly by the college studies.

Formal training and church requirement. Some students had found that they could not implement the principles of teaching learned

at the College in churches where curriculum was prescribed for religious education classes. The voluntary teachers in the church preferred to follow a prescription rather than to design their own Bible lessons. The difficulty experienced by students illustrated a weak link between college learning and the reality in the church.

The Need to Strengthen the Link Between Classroom and Field- Based Learning

Based on their experiences in the classroom and in the field, students were aware of the actual status of field-based learning in the curriculum of Singapore Bible College. They reported that the Bible College administration required field experience in theological training but gave little concrete support to it. The students cited the following areas as necessary to improve the link between classroom and field-based learning in their theological training.

Learning is not confined to studies in the classroom. In the field, students noted that they had learned certain concepts, principles, and problems related to teaching, evangelism, preaching, and administration which were not acquired from college courses. There was a need for students to reflect their discoveries with lecturers and fellow students. Opportunities for reflection would illustrate a conscious and planned effort to improve the relevance of course content to Christian service assignments.

Some students identified a need to interact with their faculty advisors about their performance in the field. In addition, there was

a desire to have an evaluation of their field work to assess their quality of work.

Some students suggested the need for field supervision to help them implement their college learning in the field and to deal with problems related to the assignment. Students also indicated that they required help in solving the difficulty of managing academic studies and fulfilling field assignments at the same time.

Students whose cognate area of study was the Greek language suggested that they should be permitted to take more courses in Christian education to support their involvement in religious education in the church. The students involved in youth work requested an addition of counseling and organizational administration courses in the college curriculum.

The foreign students reported a need to help them in the field placements during their first year in college to ease the problem of adjustment in a different cultural context. The students in the evangelism assignment suggested the need for freedom to change sites if the given location was not suitable or productive.

Recommendations

Based on the findings, the following suggestions are recommended for improvement in classroom learning, field-based learning, and further research.

Classroom Learning

Suggestions and alternatives are recommended for improving the construction and the instruction of certain courses in the curriculum.

Evangelism. In the area of curriculum, the course content on the skills of evangelism may have to be reconsidered. Those students who have acquired the skills before coming to the college may be exempted from the course. The other alternative is to restructure the course so that it would benefit students with or without the skills.

The instructor could invite those students who have the skills to help out with the "how" or the practical part of the course. For example, they could role-play the behaviors of contacts to teach others in the class about interpersonal communication and the technique of asking questions in evangelism.

The course should not be restricted to the learning of skills. The rationale underlying the different methods of evangelism should also be explored. The lecturer could help students to analyze the assumptions of each method and determine to what extent it is relevant and practical to contacts in and outside Singapore. The exercise is likely to encourage students to integrate their former learnings with the new discoveries in the class.

The course could also be conducted as a seminar concurrently with students' involvement in evangelism as a required field assignment. At the seminar, questions and issues encountered by students could be compiled to derive certain hypotheses about evangelism in Singapore or in another culture. And it is possible to use the

materials for discussion in another related course like Apologetics or Asian Religions.

In evangelism, students have also suggested that they could work with local churches which conduct evangelistic programs. In cooperating with them, they may be able to solve the problem of "following up" contacts in the field because the church can take charge of that responsibility. Another advantage is the opportunity given to students to train up the church members in evangelism as they interact and work with one another.

Students are requesting more practice in preaching on campus but are aware that preaching in the college before lecturers and fellow students is different from preaching to people in the field. Some lecturers have resorted to analyzing students' preaching ability through cassette tapes, but as one student commented, "How can they advise if they do not supervise?" Therefore, on-the-field supervision for preaching is recommended.

Christian Education. Content in certain Christian Education courses should include discussions on the effects of society upon religious education in the church, the relevance of prescribed or foreign curriculum to the local context, and what could be done to contextualize it.

With the presence of computers, videos, and other sophisticated media in Singapore, the traditional method of teaching religious education should be questioned. Should the approach be discarded or remodified?

Students who have not opted Christian Education as a cognate in their program of studies may be given a choice to select those education courses which are relevant to them. Although the students control the types of courses, the college continues to dictate the number of courses permitted to them. In the present system, the number and the types of courses are prescribed for them.

Administration. Courses in leadership and management in Christian religious organizations need to be introduced to strengthen the training program. The present curriculum tends to concentrate on training students to preach, teach, evangelize, and conduct services such as worship, funeral, baptism, and wedding.

Course instruction. Some lecturers have provided a good balance between content and using students' field experiences in the classroom using case studies and forums. In addition, they could also use other interaction methods like role-playing and simulation games to help students integrate their former and present field experiences with new learnings in the college classroom.

Assignments can be purposeless if they center on compiling facts such as the theories of creation or the flood in Old Testament studies. Instead, assignments should be given with flexibility even to the extent of permitting students to work on improving an "old" sermon or Bible lesson with the new learnings acquired in the class.

Field-Based Learning

Suggestions and alternatives are recommended for improving the procedure of administering and evaluating the field experience of students at Singapore Bible College.

Field administrator. A full-time field administrator would be ideal but might be impossible considering the present conditions of limited staff and budget in the Bible College. As an alternative, lecturers could be assigned to take charge of a group of students either in preaching, teaching, evangelism, or administration. The alternative may be better than the current practice of placing a lecturer to take charge of a group of students with diverse field assignments. The lecturer would be able to concentrate on improving specific field assignments rather than giving general help to all students under his charge. The lecturers' duties could also include field supervision and counseling with students.

Field placement. Because of time constraints, students may only be required to participate in evangelism and one other field assignment instead of two as in the present procedure. Furthermore, students are expected to remain in the second assignment for at least a year for the purpose of supervising and tracing the progress in accomplishing a given task in the field. As an act of responsibility and concern, foreign students should be given help in their field placements.

Field supervision. Bearing in mind the diversity of field assignments, the use of a standardized observation schedule in field

supervision may be ineffective. One suggestion is to have the supervisor ask the students to list areas on which they want the observer to concentrate. After each observation, the supervisor may require several sessions to help students improve their stated areas of concern.

Feedback from the field. Once a quarter, a seminar on a particular type of field work can be implemented. The topics and content concerned will be determined by the faculty, based on their experiences in field supervision and counseling with students. Preferably, the seminar should aim to benefit the whole college body by keeping them informed of the latest developments in that particular type of field work.

The current weekly field report is sufficient as far as keeping track of students' conscientious effort to fulfill their duties, but it does not supply any qualitative information about their performance in the field. It is then necessary to supplement with supervision reports, personal interviews, and perhaps teaching students to keep a journal to analyze their progress in the field.

Recommendations for Further Research

The research was descriptive and was limited to describing "what is" that students are learning in the college classroom and in the field and how the two domains are related to each other. The study did not explore in depth certain forms of changes experienced by students as a result of their exposure to classroom and field-based learning. Therefore, a longitudinal study is recommended to determine

the effects of classroom and field experiences on students' cognitive and perceptual changes about learning and changes in the quality of field performance. The effects can be determined by comparing the changes in students at their entrance to the Bible College and during college education.

The research procedure in the study has another limitation. It did not examine how each specific course in the Bible College curriculum has contributed or can contribute to students' academic and professional preparation for religious careers. The limitation is an impetus for further research to collect data to improve specific courses in theological education.

The study can be repeated with students from the Diploma in Theology program, comparing the findings with students from the Bachelor of Theology degree program.

APPENDICES

APPENDIX A

WEEKLY CHRISTIAN SERVICE REPORT

WEEKLY CHRISTIAN SERVICE REPORT

Name of Student:

Term:

Name of Faculty Advisor:

Place of Christian Service: *(1)
(2)

| Week Date | *Assign. No. | C.S. Assignment Attended Yes/No If no, state reason | On Time Yes/No If no, state reason | Extra Meetings Place, Nature of Meeting, Date and Time (List all you have accepted) | Office Use Only |
|--------------|-----------------|---|--|--|-----------------------|
| | | | | | |

APPENDIX B

EVANGELISM REPORT SHEET

EVANGELISM REPORT SHEET

Name:

Team Leader:

Partner:

| DATE | TIME | TEAM MEMBER ABS | CONTACTS (age, sex, race, religion) | LIT/WITNESS GIVEN | PLACE | RESULTS | FOLLOW THROUGH |
|------|------|--------------------|--|-------------------|-------|---------|-------------------|
| | | | | | | | |

APPENDIX C

CHRISTIAN SERVICE EVALUATION

Dear

Re: Christian Service Assignment

We are privileged that our students can have a share in the ministry **at** your church/organization.

Your cooperation is deeply appreciated as such practical assignments **are** part of the training that every College student should have. **Therefore**, we would be most grateful if you could help in assessing **our** student's progress by your completion of the Service Evaluation **Form** (a copy is enclosed).

Thank you for your help to both the student as well as the College.

Yours sincerely,

Ch r i s t i a n Service Director

Confidential

SERVICE EVALUATION FORM

To:

Church/Organization:

Date:

Our records show that _____ has been
 serving since _____ in the capacity of
 under your supervision.

As per our earlier letter to you, we would appreciate your help
 in completing this form as well as any other comments that may be
 important to us in our assessment of the student. As we need the data
 for his/her file, we would appreciate your help in returning this form
 as soon as possible to:

Christian Service Director
 English Department
 Singapore Bible College
 9-13 Adam Road
 Singapore 11

Is this student suitable for the assignment ministry? YES/NO

If not, why, and what would you recommend?

Other comments:

 Signature

 Position

 Date

| | Excellent | Satisfactory | Needs Improvement | Unsatisfactory | Not Applicable | Have Not Observed |
|--|-----------|--------------|-------------------|----------------|----------------|-------------------|
| GENERAL DEPENDABILITY | | | | | | |
| Attendance Punctuality Honesty Reliability Completion of Assignments | | | | | | |
| JOB PERFORMANCE | | | | | | |
| Interest in Job Knowledge of Job Quality of Job Quantity of Work Involvement in Work Promptness in Doing Work | | | | | | |
| LEADERSHIP ABILITY | | | | | | |
| Initiative Ability to Work With Others Ability to Work Alone Aptitude for Learning | | | | | | |
| ATTITUDES | | | | | | |
| Submission to Superiors Submission to Policies of Group Helpfulness Willingness to Carry Out Duties | | | | | | |
| COMMUNICATION | | | | | | |
| Speech Readiness to Listen | | | | | | |
| Personal Appearance Courtesy Disposition Doctrinal Soundness | | | | | | |

APPENDIX D

CATEGORIES OF THE EXPERIENTIAL TAXONOMY

Categories of the Experiential Taxonomy

- 1.0 EXPOSURE: Consciousness of an experience. This involves two levels of exposure and a readiness for further experience.
 - 1.1 SENSORY: Through various sensory stimuli one is exposed to the possibility of an experience.
 - 1.2 RESPONSE: Peripheral mental reaction to sensory stimuli. At this point, one rejects or accepts further interaction with the experience.
 - 1.3 READINESS: At this level one has accepted the experience and anticipates participation in it.
- 2.0 PARTICIPATION: The decision to become physically a part of an experience. There are two levels of interaction within this category.
 - 2.1 REPRESENTATION: Reproducing, mentally and/or physically, an existing mental image of the experience, that is, through visualizing role playing, or dramatic play. This can be done in two ways:
 - 2.1.1 Covertly: as a private, personal "walk-through" rehearsal
 - 2.1.2 Overtly: in a small or large group or interaction, that is, in the classroom or playground
 - 2.2 MODIFICATION: With the input of past personal activities, the experience develops and grows. As there is a personal input in the participation, one moves from role player to active participant.
- 3.0 IDENTIFICATION: The coming together of the learner and the idea (objective) in an emotional and intellectual context for the achievement of the objective.
 - 3.1 REINFORCEMENT: As the experience is modified and repeated, it is reinforced through a decision to identify with the experience.
 - 3.2 EMOTIONAL: The participant becomes emotionally identified with the experience. It becomes "my experience."

- 3.3 PERSONAL: The participant moves from an emotional identification to an intellectual commitment that involves a rational decision to identify.
- 3.4 SHARING: Once the process of identification is accomplished, the participant begins to share the experience with others, as an important factor in his life. This kind of positive sharing continues into and through Category 4.0 (internalization).
- 4.0 INTERNALIZATION: The participant moves from identification to internalization when the experience begins to affect the life-style of the participant. There are two levels in this category:
 - 4.1 EXPANSION: The experience enlarges into many aspects of the participant's life, changing attitudes and activities. When these changes become more than temporary, the participant moves to the next category.
 - 4.2 INTRINSIC: The experience characterizes the participant's life-style more consistently than during the expansion level.
- 5.0 DISSEMINATION: The experience moves beyond internalization to the dissemination of the experience. It goes beyond the positive sharing that began at Level 3.0 and involves two levels of activity.
 - 5.1 INFORMATIONAL: The participant informs others about the experience and seeks to stimulate others to have an equivalent experience through descriptive and personalized sharing.
 - 5.2 HOMILETIC: The participant sees the experience as imperative for others.

It should be noted that the categories in this taxonomy are stated in positive terms, even though, as noted earlier, an experience can elicit either a positive or a negative reaction. For purposes of educational planning, for developing sequential counseling experience, or for planning in any area of human experience, those involved in planning, implementing, or evaluating the experiences usually see their goals in positive terms. A planner seldom, if ever, plans experiences in which those involved are expected to have negative reactions. It is for this reason that the categories are stated positively.

APPENDIX E

CRITERIA FOR JUDGING STUDENT PERFORMANCE ON THE
EXPERIENTIAL LEARNING INCIDENT LOG

Criteria for Judging Student Performance on the
Experiential Learning Incident Log

Does the student:

Focus on skill--what to do
Focus on how to perform--process for doing
Focus on thinking about doing
Focus on thinking about the context in which one performs

Does the student:

- * identify situations where learning takes place
- * organize experiences into a coherent narrative showing organization of components of experience, thought, feeling and action
- * describe behavior of self and others, rather than interpretation of the behavior
- * preserve confidentiality of the organization/persons involved in the incident
- * separate affective and thinking responses in the situation from those s/he has afterwards
- * describe other's perspective using evidence, rather than just describing his/her interpretation of the other's motivation from his/her point of view
- * describe explanations of own and others' behavior from multiple perspectives and points of view
- * see patterns in own behavior
- * demonstrate analytical thinking as seeing relationships rather than explaining behaviors using cliches
- * define terminology used in the log in terms of what happened in the situation
- * identify learning as a change in behavior or way of conceptualizing
- * identify learning styles used in situations
- * derive concepts from situations--see relationships and create a theory of action

- * relate theoretical concepts from content or information base and use them to inform judgment and theory of action
- * focus on series of incidents in the academic or work situation, to generate long range strategies and plans
- * show behavior change in further situations
- * identify examples of developing abilities
- * self-assess for abilities, learning styles and processes

Source: Marcia Mentkowski and others, Assessing Experiential Learning: The Learning Incident as an Assessment Technique (Wisconsin: Alverno College, 1983).

APPENDIX F

EXPERIENTIAL LEARNING INCIDENT LOG

Experiential Learning Incident Log

NAME _____ MAJOR _____ DATE _____

WHERE DID THE INCIDENT OCCUR?

Type of company or organization (e.g., department store, community service organization, bank, insurance agency headquarters office, machine tool manufacturing company, etc.) _____

Location in company or organization (e.g., secretarial pool, office of the V.P. for Personnel, student's own office, receptionist's desk, data processing center, etc.) _____

WHO WAS INVOLVED?

Your position in the company or organization (e.g., Secretary, Assistant V.P.-Sales, Personnel Manager, Accountant, Buyer, Salesperson, etc.) _____

Positions of all other persons involved in the incident (e.g., Secretary, Personnel Manager, and Supervisor) _____

HOW TYPICAL WAS THIS INCIDENT IN YOUR EXPERIENCE? ___Typical ___Atypical

WHAT HAPPENED?

Provide a detailed description of:

*The circumstances or events
that led up to this incident;

*The situation itself, including the activities and conversations of those involved;

*And especially what you did
and said as a participant
in the incident.

*What was the outcome or result
of this incident in terms of
decisions made, conclusions
reached, agreements or dis-
agreements, etc.?

*What were you thinking during
the time the incident was
occurring?

*What did you feel about the
parts played by others in
this incident?

*How did you feel about the
outcome of this incident?

WHAT WAS INTENDED?

*Why did you act as you did
in this incident? What did
you intend to accomplish
through your actions at
the time?

*Why do you think others acted as they did in this incident, AND what do you think they intended to accomplish through their actions?

*As you look back on this incident, why do you think things happened the way they did?

*What do you think and feel generally about incidents like these that occur in your work?

WHAT DID YOU LEARN?

*What do you feel you have learned from your experience in this incident?

*As you look back on this incident, how do you think you could have improved your performance or effectiveness?

WHAT ABILITIES AND IDEAS WERE INVOLVED?

*How did ideas or concepts guide your actions in this incident?
How were they used or applied in your actions?

*What abilities or skills are needed to perform effectively in incidents like this?

*Looking back on incidents like this one, what ideas or concepts seem to apply best now?

Source: Marcia Mentkowski and others, Assessing experiential learning: The learning incident as an assessment technique (Wisconsin: Alverno College, 1983).

APPENDIX G

RELATIONSHIP OF COURSES TO FIELD WORK

Relationship of Courses to Field Work

Dear

Think about those academic courses which you have taken before or are now taking at SBC. From your Christian Service experience, how many courses can you name that are relevant to _____? List the courses in the appropriate sections as given below. Please specify each course by its name and not in general, for example, "all courses in theology."

Thank you for being so kind and cooperative.

Sincerely yours,

(Miss) Ng Peh Cheng

| Old & New Testament Studies | Theology | Evangelism & Missions | Christian Education |
|----------------------------------|-------------------|--------------------------|---------------------|
| | | | |
| Pastoral & Practical Theology | Church History | Biblical Languages | Sacred Music |
| | | | |

APPENDIX H

COURSE NUMBERING SYSTEM

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Course Numbering System

Each subject is designated by a combination of letters (indicating the Division within which the subject is offered) and numbers (indicating the course for which the subject is normally offered).

DIVISIONS

| | |
|----|---|
| GC | General Courses |
| OT | Division of Old Testament Studies |
| NT | Division of New Testament Studies |
| TH | Division of Biblical & Systematic Theology |
| CH | Division of Church History |
| BL | Division of Bible Languages |
| CE | Division of Christian Education |
| EV | Division of Evangelism and Missions |
| PT | Division of Pastoral and Practical Theology |
| ML | Division of Modern Languages |
| SM | Division of Sacred Music |

NUMBERS

1st digit indicates year in which subject is offered.

3rd digit indicates term in which subject is offered.

2nd digit indicates course in which subject is normally offered:

| | |
|-----|------------------------------------|
| 0 | Subjects common to all courses |
| 1-3 | Subjects for diploma course only |
| 4-8 | Subjects for degree course only: |
| 4-5 | General subjects for degree course |
| 6 | Subjects for BL Minors |
| 7 | Subjects for CE Minors |
| 8 | Subjects for EV Minors |

Subjects designated by hyphenated numbers (e.g., 303-304) extend **t**hrough more than one term and must be taken in sequence.

APPENDIX I

CURRICULUM COURSES FOR BACHELOR OF THEOLOGY DEGREE PROGRAM

Curriculum Courses for Bachelor of Theology Degree Program

| YEAR I | | | | | | | | | | | |
|---------|----------------|-----------|--------|----------------|-----------|--------|----------------|-----------|--------|----------------|-----------|
| GC101 | Hermeneutics | 3 | GC102 | Induct. B.S. | 3 | GC103 | Geog. & Arch. | 3 | OT144 | I Samuel | 3 |
| OT101 | Genesis | 3 | OT142 | Pentateuch | 3 | OT143 | Josh./Jud/Ruth | 3 | NT144 | L. of Christ-2 | 3 |
| NT101 | Expos. of John | 3 | OT152 | Background | 3 | NT143 | L. of Christ-1 | 3 | BL154 | Intro. to Gk. | 3 |
| EV101 | Pers. Evang. | 3 | TH142 | Authority | 3 | NT153 | Background | 3 | TH144 | Doct. of God | 3 |
| CE101 | Principles | 3 | EV142 | Surv. Miss. | 3 | BL153 | Intro. to Heb. | 3 | PT144 | Homiletics I | 3 |
| SM101 | Music Theory | 1 | EV 102 | Outreach | 2 | EV103 | Outreach | 2 | EV104 | Outreach | 2 |
| | | | SM102 | Conducting | 1 | SM103 | Music Theory | 1 | SM104 | Music Theory | 1 |
| | | <u>16</u> | | | <u>18</u> | | | <u>18</u> | | | <u>18</u> |
| YEAR II | | | | | | | | | | | |
| OT241 | II Samuel | 3 | OT241 | Kings & Chron. | 3 | OT243 | Wisdom Lit. | 3 | OT244 | Psalms | 3 |
| NT241 | Acts | 3 | NT242 | Romans | 3 | TH243 | Christology | 3 | NT244 | I Corinthians | 3 |
| TH241 | Man/Sin | 3 | CH242 | Medieval | 3 | CH243 | Reformation | 3 | CH244 | Modern | 3 |
| CH241 | Early Church | 3 | CE242 | Children | 3 | CE243 | Youth Princ. | 3 | PT244 | Homiletics II | 3 |
| Minors | | 3 | Minors | | 3 | Minors | | 3 | Minors | | 3 |
| BL261 | Gk. Gram. I | | BL262 | Gk. Gram. II | | BL263 | Gk. Gram. III | | BL264 | Gk. Gram. IV | |
| CE271 | Dev. Psych. | | CE272 | Phil. CE | | CE | Elective | | CE274 | Youth | |
| EV281 | Meth. of Ev. | | EV282 | Theol. Miss. | | EV | Elective | | EV284 | Issues Miss. | |
| EV201 | Outreach | 2 | EV202 | Outreach | 2 | EV203 | Outreach | 2 | EV204 | Outreach | 2 |
| | | <u>17</u> | | | <u>17</u> | | | <u>17</u> | | | <u>17</u> |

YEAR III

| | | | | | | | | | | | |
|--------|---------------|-----------|--------|--------------------|-----------|--------|--------------|-----------|-------|-------------|-----------|
| OT341 | Isaiah | 3 | GC302 | Bible & Science | 3 | GC303 | Apologetics | 3 | OT344 | Daniel | 3 |
| NT341 | II Cor. | 3 | OT342 | 8th C. Min. Proph. | 3 | OT343 | Jer-Lam | 3 | NT344 | Pris. Ep. | 3 |
| TH341 | Soteriology | 3 | TH342 | Pneumatology | 3 | TH343 | Ecclesiology | 3 | TH344 | Eschatology | 3 |
| CE341 | Chr. Marriage | 3 | CH352 | Denom. Hist. | 3 | CH353 | Ch. in Asia | 3 | TH354 | Doct. Dev. | 3 |
| Minors | | | Minors | | | Minors | | | | | |
| BL361 | Trans./Syn | | BL362 | Trans./Syn. | | BL363 | Trans./Syn. | | BL364 | Trans./Syn. | |
| CE | Elective | | CE372 | Adults | | CE373 | Dynamics | | CE374 | Media | |
| EV | Elective | | EV382 | Anthropology | | EV383 | Area Res. | | EV | Elective | |
| EV301 | Outreach | 2 | EV302 | Outreach | 2 | EV303 | Outreach | 2 | EV304 | Outreach | 2 |
| | | <u>17</u> | | | <u>17</u> | | | <u>17</u> | | | <u>17</u> |

YEAR IV

| | | | | | | | | | | | |
|--------|---------------|-----------|--------|--------------------|-----------|--------|--------------|-----------|--------|-------------------|-----------|
| GC401 | Ethics I | 3 | GC402 | Ethics II | 3 | OT443 | Ez/Neh/Esth. | 3 | GC | Senior Paper | 3 |
| OT441 | Ezekiel | 3 | OT442 | 7th C. Min. Proph. | 3 | NT443 | Ep. to Heb. | 3 | OT444 | Post-Capt. Proph. | 3 |
| NT441 | Past. Ep. | 3 | NT442 | Gen. Epistles | 3 | PT443 | Past. Work | 3 | NT444 | Revelation | 3 |
| EV441 | Asian Rel. I | 3 | EV442 | Asian Rel. II | 3 | EV443 | Ch. Growth | 3 | TH444 | Denom. Distinct. | 3 |
| Minors | | 3 | Minors | | 3 | Minors | | 3 | PT444 | Past. Care | 3 |
| BL461 | Selection | | BL462 | Eps. John | | BL463 | Phil./Phile. | | Minors | | 3 |
| CE471 | Fld. Exper. I | | CE472 | Fld. Exper. II | | CE | Elective | | BL464 | Word Studies | |
| EV | Elective | | EV | Elective | | EV | Elective | | CE | Elective | |
| EV401 | Outreach | 2 | EV402 | Outreach | 2 | EV402 | Outreach | 2 | EV | Elective | |
| | | <u>17</u> | | | <u>17</u> | | | <u>17</u> | | | <u>18</u> |

APPENDIX J

DIVISION OF GENERAL COURSES

Division of General Courses

- GC101 HERMENEUTICS 3 units
 A study of the science and art of Biblical interpretation, with application to representative passages of Scripture. A survey of the history of hermeneutics and an evaluation of various schools of interpretation.
- GC102 INDUCTIVE BIBLE STUDY 3 units
 A presentation of the inductive method of Bible study to develop skill in independent study. Also included is an inductive Word Study approach. The method is studied using Amos or Philipians as the book investigated.
- GC103 GEOGRAPHY & ARCHAEOLOGY OF BIBLE LANDS 3 units
 A survey of the physical geography of Bible lands. An introduction to archaeological methodology, value and major findings, identifying sites, peoples, political units, cultural and linguistic developments which bear upon Biblical interpretation.
- GC104 GENERAL BIBLICAL INTRODUCTION 3 units
 Deals with the questions of canonicity, genuineness, authenticity, Biblical languages and writing materials. Traces the history of the English Bible with an evaluation of modern translations.
- GC302 BIBLE & SCIENCE 3 units
 A study of contemporary scientific and pseudo-scientific claims in the light of divine revelation with particular emphasis on creationism and the theory of evolution.
- GC303 APOLOGETICS 3 units
 The defence of Christian doctrine against the attacks of anti-theistic systems in the realm of metaphysics and the sciences. Considers major areas of controversy such as miracles, evil and evolution.
- GC401-402 CHRISTIAN ETHICS I & II 3-3 units
 Traces the biblical foundation and historical development of ethical changes and application through the Decalogue, prophets, inter-testamental Judaism, the teachings of Jesus, Paul and the other New Testament writers; a consideration of major contemporary approaches to ethical decisions in the areas of personal freedom, guilt and responsibility, law and order, politics, economics, war and peace, industrial relations, gambling, sex, marriage, church-state relationships.
- Senior Paper 3 units

APPENDIX K

DIVISION OF OLD TESTAMENT STUDIES

Division of Old Testament Studies

These courses provide a general survey of historical, cultural and redemptive developments from the beginning of creation to the close of the Old Testament canonical period. Questions of authorship, dating, background and characteristics are dealt with, but primary attention is given to the content and abiding value of each book with careful application of hermeneutical principles.

OT101 GENESIS 3 units

An intensive historical, doctrinal and critical study of the first eleven chapters of divine revelation, dealing with the problems of creation, the fall, chronology, the deluge, ante and post-deluvian civilization, followed by a survey of the Patriarchal narratives.

OT142 PENTATEUCH 3 units

A survey of the Books of Moses, dealing with introductory and critical problems as well as historical and redemptive developments. One book each year will receive more detailed exposition as follows:

- 1983 - Exodue
- 1984 - Deuteronomy
- 1985 - Exodus

OT142a LEVITICUS 3 units

A critical, exegetical and homiletical study of this book.

OT142b NUMBERS 3 units

A critical, exegetical and homiletical study of this book.

OT143 JOSHUA/JUDGES/RUTH 3 units

An exposition of the books dealing with Israel's conquest and settlement of the land. An examination of Canaanite culture and religion as it influenced the development of Israel.

- 1983 - Joshua
- 1984 - Judges/Ruth
- 1985 - Jushua

OT144 I SAMUEL 3 units

A biographical approach, considering the contribution of Samuel, Saul and David to national development, emphasizing the abiding spiritual value of the records.

OT152 OT BACKGROUND 3 units

The political, economic, cultural and linguistic developments of the ancient Near and Middle-East which influenced the nation Isreal. A survey of OT history.

- OT241 II SAMUEL 3 units
A continuation of OT144.
- OT243 WISDOM LITERATURE 3 units
The nature of the Old Testament wisdom literature, its history, literary forms, authorship and dates. A survey of general content of the books, followed by a more detailed exposition of a set book, as follows:
1983 - Job
1984 - Proverbs
1985 - Job
- OT243a ECCLESIASTES/SONG OF SOLOMON 3 units
A critical, exegetical and devotional study of the books.
- OT244 PSALMS 3 units
A devotional approach, sampling various types of Psalms (such as nature, historical, eucharistic, imprecatory) giving particular emphasis to the Messianic Psalms.
- OT341 ISAIAH 3 units
A general introduction to the prophecies of Isaiah, emphasizing chapters 40-66, and exegeting Messianic portions.
- OT342 8TH CENTURY MINOR PROPHETS 3 units
An examination of the ethical and doctrinal themes of these shorter prophecies as viewed in the context of national and international developments.
- OT343 JEREMIAH & LAMENTATIONS 3 units
An inductive study of the writings of Jeremiah. The spiritual conditions leading to the Babylonian captivity. Abiding values of the life, call and the ministry of the prophet.
- OT344 DANIEL 3 units
A critical, doctrinal and historical study. Eschatological elements in perspective of the various millennial interpretations.
- OT441 EZEKIEL 3 units
A general introduction to the prophet. The principles of interpreting apocalyptic literature. Exegesis of select portions.
- OT442 7TH CENTURY MINOR PROPHETS 3 units
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OT443 EZRA, NEHEMIAH & ESTHER

3 units

The historical content and spiritual lessons of these post-captivity writings.

OT444 POST-CAPTIVITY PROPHETS

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The historical, spiritual and prophetic lessons of Haggai, Zechariah and Malachi.

APPENDIX L

DIVISION OF NEW TESTAMENT STUDIES

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Division of New Testament Studies

Surveys, analyses, and expositions, including introductory questions of canonicity, authority, date, provenance, destination and literary style. Primary consideration is given to content and preaching/teaching value with careful application of hermeneutical principles.

NT101 EXPOSITION OF JOHN 3 units

A practical, devotional and homiletical approach to the content of the fourth gospel.

OT143-144 LIFE OF CHRIST I & II 3-3 units

A chronological and historical survey of the life, teaching and miracles of Christ based upon the canonical gospels.

NT153 NEW TESTAMENT BACKGROUND 3 units

A survey of developments during the inter-testamental period which prepared Israel and the nations for the Incarnation. The political, economic, linguistic and cultural mould which influenced the life and ministry of the early church.

NT241 ACTS 3 units

An analysis of the founding and early expansion of the church. Emphasis is given to geographical, historical, social and cultural backgrounds as well as to spiritual principles. Each student will make a detailed outline of the book.

NT242 ROMANS 3 units

A theological approach to this soteriological epistle, examining the basic doctrines of sin, justification, and the victorious life.

NT243 THESSALONIAN EPISTLES 3 units

An exegesis of the basically eschatological letters of Paul.

NT244 & 341 I & II CORINTHIANS 3-3 units

A survey of the message of the epistles to the Corinthians against the background of their cultural destination. Prepares the way for an in-depth analysis of similar doctrinal, cultural and ethical issues in Asian churches.

NT344 PRISON EPISTLES 3 units

A survey of the four Epistles followed by a doctrinal and critical analysis of one of the prison epistles of Paul.

- 1983 - Colossians
- 1984 - Ephesians
- 1985 - Colossians

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NT352 CURRENT BIBLICAL ISSUES 3 units

A seminar approach to topics of significant interest with regard to Biblical introduction, content, and interpretation. Research papers will be required. (Elective)

NT441 PASTORAL EPISTLES 3 units

An analysis of the epistles of Paul to Timothy and Titus, with special emphasis on matters of church policy and the personal life of the Christian worker.

NT442 GENERAL EPISTLES 3 units

A general survey of introductory problems and primary teaching of the epistles of James, Peter, John and Jude, emphasizing style, doctrinal and practical content. One epistle will be considered in greater depth:

- 1983 - Peter
- 1984 - James/Jude
- 1985 - Peter

NT443 EPISTLE TO HEBREWS 3 units

A verse-by-verse study of the relationship of the Old Testament religious system to the New Testament fulfillment.

NT444 REVELATION 3 units

After an introduction to the various schools of interpretation, an exposition of the apocalypse emphasizing those spiritual truths which are held by scholars in all evangelical schools of thought. Emphasis is given to the practical use of the book in teaching and preaching.

APPENDIX M

DIVISION OF THEOLOGY

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Division of Theology

TH142 AUTHORITY OF SCRIPTURE 3 units

The nature of revelation, inspiration and authority, Scripture's claim for its own authority. An evaluation of liberal and neo-orthodox views of Scripture.

TH144 DOCTRINE OF GOD 3 units

The existence, person, nature, names, attributes, and works of the triune God.

TH152 INTRODUCTION TO THEOLOGY 3 units

Introduction to the study of theology. Definition of terms, theological methodology, and anti-theistic systems.

TH241 DOCTRINE OF MAN & SIN 3 units

The origin of man. His nature before and after the Fall. The nature, extent and results of sin.

TH242 ANGELOLOGY 3 units

The origin, nature, activity and destiny of angels, Satan and demons.

TH243 CHRISTOLOGY 3 units

His pre-existence, Incarnation, Virgin birth; His names and titles; His deity and humanity; His offices of Prophet, Priest and King.

TH341 SOTERIOLOGY 3 units

The application of the redemptive work of Christ to the believer. Regeneration, repentance, faith, conversion, justification, adoption, union with Christ, sanctification, perseverance.

TH342 PNEUMATOLOGY 3 units

The personality, deity and nature of the Holy Spirit; His work in creation and inspiration; His relationship to the life and work of Christ; His ministry to mankind in general and believers in particular. Contemporary issues.

TH343 ECCLESIOLOGY 3 units

The origin, nature, ministry, ordinances and mission of the church.

TH344 ESCHATOLOGY 3 units

The biblical doctrine of the last things in relation to the individual; death, intermediate state, immortality, resurrection, judgments, eternal state of the saved and unsaved; the great tribulation, millennial views and final state.

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TH354 DOCTRINAL DEVIATIONS 3 units

Definition and identification of a cult. The rise, development and peculiar doctrines of the "Christian" cults and perversions most commonly encountered in South-east Asia. Reasons for their rapid growth, practical lessons to be learned from them, the evangelical approach to leaders and disciples of the various cults and deviations.

TH442 PHILOSOPHY OF RELIGION 3 units

A survey of the relationship between religious thought and philosophy from biblical times to the present.

TH443 CONTEMPORARY THEOLOGY 3 units

A study of recent trends in theological thought and a comparative evaluation of these trends from the standpoint of the historical evangelical position.

TH444 DENOMINATIONAL DISTINCTIVES 3 units

A required directed research paper in which the student expounds and evaluates the peculiar doctrinal emphases of his own church.

TH451 ROMAN CATHOLICISM TODAY 3 units

A brief historical introduction to the doctrine of the Roman Catholic Church; ecumenical relationships, changes in practice and emphasis.
(Elective)

APPENDIX N

DIVISION OF CHURCH HISTORY

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Division of Church History

The development of Christianity from the first century to the beginning of the 19th century, emphasizing early schisms, development of the Papacy, the Reformation and counter-Reformation. Protestant expansion, missionary and revival movements and ecumenism.

CH241 EARLY CHURCH 3 units

The rise and growth of Christianity from the close of canonical sacred history to A.D. 590. Special emphasis will be given to Roman persecutions, theological controversies and early Christian writings.

CH242 MEDIEVAL CHURCH 3 units

The growth and vicissitudes of Christianity through the Middle Ages. The rise of the Papacy and developments leading to the Reformation.

CH243 REFORMATION & COUNTER-REFORMATION 3 units

A survey of the period with particular attention to the Reformation movements in Germany, Zurich, Geneva, England and Scotland. A survey of the Catholic Counter-Reformation.

CH244 MODERN CHURCH 3 units

The rise and development of Protestant denominations; a survey of missionary and evangelistic movements. The ecumenical movement.

CH352 DENOMINATIONAL HISTORY 3 units

A historical survey of the major Protestant churches found in South-east Asia. Each student will be guided in the preparation of a research paper of the history of his own denomination.

CH353 CHURCH IN ASIA 3 units

The establishment and growth of the Christian Church in Asia examining western and indigenous movements. Studies of the Church in Singapore and Malaysia.

APPENDIX O

DIVISION OF BIBLICAL LANGUAGES

Division of Biblical Languages

BL153 INTRODUCTION TO HEBREW 3 units

A study of basic Hebrew grammar and syntax so as to enable the English reader to understand technical terms commonly met in commentaries.

BL154 INTRODUCTION TO GREEK 3 units

As BL153 for N.T. Greek.

BL261-264 GREEK GRAMMAR 3-3-3-3 units

A study of basic Greek grammar.

BL361-364 GREEK TRANSLATION & SYNTAX 3-3-3-3 units

A more detailed study of grammatical elements, applications of the principles of syntax in translating set portions of the Greek text.

BL461 GREEK EXEGESIS 3 units

Exegesis of selected Greek texts designed to demonstrate the approach, techniques and tools of Exegesis.

BL462 EXEGESIS OF THE EPISTLES OF JOHN 3 units

BL463 EXEGESIS OF PHILIPPIANS & PHILEMON 3 units

BL464 WORD STUDIES IN THE GREEK N.T. 3 units

APPENDIX P

DIVISION OF CHRISTIAN EDUCATION

Division of Christian Education

CE101 PRINCIPLES OF CHRISTIAN EDUCATION 3 units

A study of the Biblical basis of Christian Education, the educational principles of the teaching-learning process, and the building of teaching units using these principles.

CE242 MINISTRY TO CHILDREN 3 units

A study of the child in the church environment. Includes the child at worship--involvement with prayer, music, and the Scriptures. Also units on evangelism and missions. Emphasis on teacher skills in the area of story-telling, visual aids, and classroom discipline.

CE243 BASIC YOUTH PRINCIPLES 3 units

A study of youth characteristics in a multi-racial society amidst pressures of change: a Biblical approach to the issues of self-acceptance, dating, family, goals and friendships.

CE271 DEVELOPMENTAL PSYCHOLOGY OF CHILDREN 3 units

A study of the growing process of a child. Particular emphasis is given to the mental and moral growth. Piaget Kohlberg's work is surveyed and evaluated from a Christian perspective. Focus is also placed on the development of a conscience and the development of self-esteem in a child.

CE272 PHILOSOPHY OF CHRISTIAN EDUCATION 3 units

A study of cultural, educational and philosophical trends in relationship to Biblical principles which will lead students to formulate their own philosophical foundation for the communication of God's truth.

CE274 MINISTRY TO YOUTH 3 units

Deals with an evaluation of youth group needs and programming for such; investigates several types of counseling with evaluation and role play; a guide for turning problems into projects and church music trends today as they relate to youth.

CE341 CHRISTIAN HOME 3 units

A study of the Biblical guidelines for courtship and marriage. A survey of the pressures on the Christian family, and the elements that foster "oneness" in marriage. Also deals with some common threats to marriage.

CE372 MINISTRY TO ADULTS 3 units

A study of andragogy, including objectives, organization, methods, and activities for work among adults.

CE373 CHURCH DYNAMICS 3 units

Spiritual gifts and leadership principles as they relate to the nature of the Biblical pattern of the church. Steps in the educational process including organization and administration, church agencies.

CE374 MEDIA COMMUNICATIONS 3 units

A study of the principles underlying different media. The establishment of a basic Christian Educator's file and the preparation of materials for use in communicating Christian truth. (Elective)

CE471-472 C.E. FIELD EXPERIENCE I & II 3-3 units

Observation, evaluation and active guided field work in Christian Education. This is correlated with theory through reading, lectures and discussion.

APPENDIX Q

DIVISION OF EVANGELISM AND MISSION

Division of Evangelism and Mission

EV101 PERSONAL EVANGELISM 3 units

The Biblical definition and principles of evangelism, the place of the Holy Spirit and Scripture in evangelism. Effective approaches to various types of individuals. Common problems encountered in person-to-person witness.

EV102-403 SUPERVISED TEAM EVANGELISM 1 unit per term

EV142 SURVEY OF WORLD MISSIONS 3 units

A study of the history of missions, and a brief survey of present world needs and opportunities.

EV281 METHODS OF EVANGELISM 3 units

Principles and methods of various types of evangelism such as literature, open air, city-wide crusade, industrial evangelism, house-to-house evangelism, etc. Emphasizes lay involvement for total evangelization.

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| EV282 | THEOLOGY OF MISSIONS | 3 units |
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A study of the Biblical doctrine of missions in the Old and New Testaments, including the work of the Trinity in Missions, the missionary mandate, motives, call and goal in missions.

EV284 ISSUES IN MISSIONS 3 units

An evangelical interpretation of such current issues as the ecumenical theology of missions, universalism, syncretism, colonialism, nationalism, para-church institutions, the question of missions or mission, philosophy and program of worldwide communism.

EV381 INTRODUCTION TO SOCIOLOGY 3 units

A study of culture and society, the individual in society, group behavior and social problems. How to relate Christianity to a secular society.

EV382 INTRODUCTION TO CULTURAL ANTHROPOLOGY 3 units

A study of the contributions of Anthropology to the theory and task of missions. Case studies of Asian cultures in relation to the planting and development of churches. Topics include customs and traditions, cultural dynamics, culture, shock, race, prejudice, and how to be culturally orientated.

EV383 MISSIONS AREA RESEARCH 3 units

Intensive study of a restricted area of missionary service. A research paper presenting the cultural and political background, the history of missionary work in the area, present activities, needs and prospects.

EV384 STRATEGY OF MISSIONS

3 units

An examination of traditional missionary methods and an evaluation of modern trends. The establishment of indigenous churches, the place of social concern in the development of missions, cooperation and unity, effective use of laymen, etc. An imaginative search for a total strategy in the light of all the opposing forces in our changing world.

EV441-442 ASIAN RELIGIONS I & II

3-3 units

A comparative study of Buddhism, Taoism, Confucianism, Hinduism, Islam, Sikhism, Shintoism, and more recently developed non-Christian religions, considering the philosophies, doctrines, and practices of each in relation to the Christian faith.

EV443 CHURCH GROWTH PRINCIPLES

3 units

An examination of the factors which contribute to and those which hinder church growth. Topic includes individual conversions, people movements, resistant and receptive peoples, leadership training, indigenous principles. The student will do a preliminary study of the growth of his own church.

EV481 INTRODUCTION TO LINGUISTICS

3 units

The importance of language in social acceptance, cultural adaptation and gospel communication. Introduction to the techniques of language learning. Concepts and methods of modern linguistics. Problems of translation.

EV482 MISSIONS SEMINAR

3 units

The call, qualifications and preparation of missionaries. An examination and evaluation of various types of mission boards. The relationship of the local church to missions. Practical problems and pressures of missionary life, particularly in a foreign culture.

EV483 CHURCH IN CHINA

3 units

There were four major missionary thrusts in China from the 7th century A.D. to the 19th century. Each of these had tremendous success, but none was able to maintain it at grassroots level. This course seeks to find out why. (Elective)

APPENDIX R

DIVISION OF PASTORAL AND PRACTICAL THEOLOGY

Division of Pastoral and Practical Theology

- PT144 HOMILETICS I 3 units
A study of the fundamentals of sermon preparation and delivery with classroom demonstration and practice.
- PT244 HOMILETICS II 3 units
A study and preparation of various types of sermons (evangelistic, doctrinal, special occasion) with particular emphasis on expository preaching.
- PT341 FOUNDATIONS FOR COUNSELLING 3 units
The characteristics of the healthy personality; promotion of personal growth and interpersonal communication skills as a preparation to effective counselling. (Elective)
- PT342 INTRODUCTION TO PASTORAL COUNSELLING 3 units
An introduction to the principles of pastoral counselling. Discussion of special counselling situations such as pre-marital and marital counselling, crisis counselling, vocational counselling, counselling those with emotional and physical problems. A consideration of counsellor limitations and practice of referral.
- PT343 INTRODUCTION TO PSYCHOLOGY 3 units
A study of human behavior, touching on perception, motivation, learning, social psychology, abnormal psychology. (Elective)
- PT344 HOMILETICS III 3 units
Development of a "homiletical mind" in Bible Study, critical analyses of sermon construction and an analysis of selected sermons written by great preachers. (Elective)
- PT441 THEORIES OF PSYCHOTHERAPY 3 units
The consideration of various counselling techniques employed by different psychologists. The formulation of one's own counselling technique that incorporates Biblical principles. Supervised practical experience. (Elective)
- PT442 GROUP DYNAMICS 3 units
Understanding the dynamics of group interaction; analyzing processes and styles of leadership. (Elective)
- PT443 PASTORAL WORK 3 units
A consideration of call, qualifications, preparation and work of the ministry. Practical instruction regarding administration, visitation,

administration of church ordinances, weddings, funerals. Relationship of the pastor to the various departments of church life, to other church and Christian groups, and the ministry outreach.

PT444 PASTORAL CARE

3 units

The principles and procedures of pastoral counselling. Weekly clinical reports and evaluations will be presented by the students and by the staff concerning all aspects of pastoral ministry.

APPENDIX S

DIVISION OF MODERN LANGUAGES

Division of Modern Languages

During the first term, new students will be given a battery of tests to determine their English language skills. If a student falls below an acceptable standard, he must enroll in one or more non-credit courses of corrective English. The aim is to enable every student to write and speak internationally comprehensive English.

ML101 ENGLISH GRAMMAR 3 units

A review of the grammatical structure of the English language with particular emphasis on correction of common errors.

ML102 ENGLISH COMPOSITION & COMPREHENSION 3 units

A survey of the patterns of speech in the English language with the aim of producing facility and correctness in usage.

ML103-104 ENGLISH & CHRISTIAN LITERATURE 3-3 units

An introduction to English and current Christian literature to provide students with a broader base of understanding of humanity.

ML105 CHRISTIAN JOURNALISM 3 units

An introduction to journalism and creative writing covering newswriting, feature articles, tracts, and church bulletins.

ML106 ADVANCED ENGLISH 3 units

Etymology and semantics with a view to vocabulary building, analysis of sentence structure and patterns in contemporary English. (Elective)

APPENDIX T

DIVISION OF SACRED MUSIC

Division of Sacred Music

SM101 MUSIC THEORY 1 unit

The fundamentals of notation and sight reading and a survey of hymnology.

SM102 CONDUCTING 1 unit

A practical course of basic conducting techniques, planning and leading a song service. This course with SM101 provides the minimum in church music programs.

SM103-104 MUSIC THEORY 1-1 unit

Continuation of SM101.

INSTRUMENTS

Introduction to piano, organ, piano accordion, and voice are available. All students are encouraged to develop elementary skills in music.

CHOIR

The study and performance of worthy forms of sacred music. The choir is occasionally used in chapel and is on call to represent the College in churches and other Christian gatherings. Tours will be arranged when possible. Required for all students except by written excuse from the Dean.

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BIBLIOGRAPHY

Books

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