

ADULT LEARNING EXPERIENCES OF NON-  
TRADITIONAL PASTORAL CLERGY

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Submitted to the Faculty of the  
Graduate College of the  
Oklahoma State University  
in partial fulfillment of  
the requirements for  
the Degree of  
DOCTOR OF EDUCATION  
May, 2002

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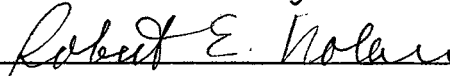
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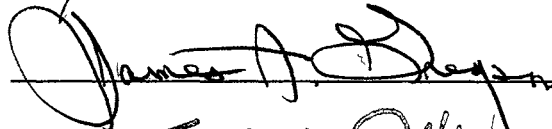
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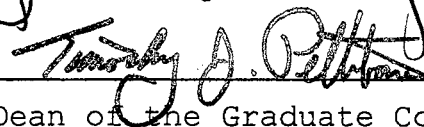


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## ACKNOWLEDGMENTS

My greatest gratitude goes to my heavenly father for his grace and unwavering supply of wisdom. I appreciate the loving prayers of my church family at Tahlequah Miracle Center, Tahlequah, Oklahoma. A well deserved thank you also goes to my spiritual father, Rev. Kenneth E. Hagin, for his integrity, character, and leadership. I learned so much about faith and healing from his teaching in the early 70's as I listened to his program "Faith Seminar of The Air radio broadcast" over short wave transmission in Africa. Another mentor that has meant so much to me also is Rev. Oral Roberts who taught me seed-faith giving. I am thankful for my darling wife and life partner Christiana, who has always stood by, prayed for, and gave me strength during the most difficult times in the process. Her support, together with that of my lovely children; Nelson, Aminta, Peace, and Joel have been beneficial.

I extend gratitude to my doctoral dissertation committee for their valuable guidance through the process. To Dr. Gary Conti, my committee chair, who is the embodiment of a mentor in motivating me to excel in every area of my professional career. He provided a great supply of

inspiration and knowledge. Through him and his wife Linda, I was challenged to develop a research of quality and integrity. My appreciation also goes to Dr. Bob Nolan who supported me from my very first days in doctoral work with encouragement and a reliable intuitive educative insight, to Dr. James Gregson, one of the most refreshing instructor and scholar, to Dr. Martin Burlingame, an outstanding research mentor who knew what great instrument for analysis ATLAS is, and suggested it's inclusion in my research.

Many thanks to Dr. Anne Ashby Ghostbear for her incalculable help and friendship. Finally, I appreciate my mom, Mrs. Veronica Uvieghara, my first educator. She nurtured me and my teaching gift, and mentored before me thirty years of professional teaching integrity and excellence. Mom is a product of British education and refinement. She was one of a few women in the early days of Nigerian Independence (1960) who attended and graduated from University and helped pave the way for many young women to pursue higher education. She was chosen as one of seven women in the country to represent Nigeria in an international conference in Israel in 1961. Mom raised nine children without support as a single mother. Mom has always believed in me and remains my greatest hero. Thank you mom.

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## CHAPTER 1

### IN THE BEGINNING

#### Introduction

With the dawning of the 21<sup>st</sup> century, churches and Christian institutions must adapt to unprecedented global advancement in technology, social change, population explosion, and the advent of the Information Age.

In the history of the world, no century can match the population growth of the one now coming to a close. We entered the 20<sup>th</sup> century with less than 2 billion people, and we leave it with more than 6 billion. (Gelbard, Haub, & Kent, 1999, p. 2)

Many countryside churches with a handful in membership have ballooned to mega-congregations of thousands. Single-pastor churches are no longer the norm. Christian institutions, which are comparative to local community small businesses, are dramatically increasing in revenue to multi-million dollar establishments. Sporadic evolutions of these establishments are on the rise. For example,

Such imposing places as Saddlerock Valley Community Church, in Mission Viejo, California, whose seventy-nine-acre campus, now under construction, will eventually include 10,000 worshipers at Saddlerock, is likely to exceed \$50 million. (Trueheart, 1996, p. 14)

Non-profit Christian organizations and institutions of this magnitude have not existed for years. Yet, it must be noted that traditionally known Christian organizations such

as that of the Roman Catholic, Baptist, Methodist, Presbyterian and Anglican Churches boast of overall extensive large worldwide membership. However, non-profit Christian organizations and institutions of this magnitude have not existed for years. The differences between both is the rate of growth and the level of religious involvement. Additionally, the rate of increasing membership, participation, technological involvement, and global impact has not been realized on a grand scale at the local level with the traditional main-line denominations as with this new movement.

#### The Pentecostal Movement

During the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, a spiritual renewal occurred in the United States with worldwide implications. Orthodox Christians from the main-line denominations, which included the Roman Catholic and Protestant alike, gathered to enjoy a new experience of something called the baptism with the Holy Spirit. This experience was characterized by the prolific outburst of spontaneous utterances called the speaking in tongues (glossolalia) gained through worship and prayer (Keeley, 1982, p. 455).

The baptism with the Holy Ghost is a definite experience, subsequent to salvation, whereby the Third Person of the Godhead comes upon the

believer to anoint and energize him for special service. This experience is designated, in the New Testament, as the Spirit "falling upon," "coming upon," or being "poured out upon" the yielded believer in a sudden and supernatural manner. (Duffield & Van Cleave, 1983, p. 307)

Charles Parham, an independent evangelist, ran the Bethel Bible College in Topeka Kansas during the time of this spiritual awakening as Christians in his school expressed this spiritual gift of speaking with tongues (Keeley, 1982; Synan, 1975). According to his account as well as that of other witnesses, Christians were being empowered with a new religious experience and he gained notoriety by advocating that all Christians can and should have this same experience. He based his beliefs on the reading of the New Testament book; Acts of the Apostles and the famous description of the first experience of how the disciples spoke with tongues on the day of Pentecost.

Parham was known to pray for the sick and conduct services exemplified by lively worship (Blumhofer, 1993, p. 69). It was a radical departure from the denominational teachings of the day where quiet worship was prevalent and where faith was expressed in more personal ways. However, this new movement was more reminiscent of the first earlier major Christian renewal that was inspired by the teachings of Martin Luther and subsequent renewals that followed as Protestant believers continued to break away from the Roman

Catholic Church (Keeley, 1982). The Pentecostal Movement then began to spread from state to state.

Denominational leaders who had this experience began to give it credence with their testimony and the subsequent support from accompanying biblical doctrine. Another new era had begun in the Christ Church. This was an era of new experiences, of re-evaluating new beliefs in the light of previously held beliefs, and of deliberating on how to inculcate new lines of thinking about religious dogma in the reality of profound new experiential knowledge. It signaled an era of new learning (Blumhofer, 1993, pp. 70-71).

Learning is when:

Most familiar material is renewed through questioning, criticism, discussion, and deliberation. In fact, education is not so much an accumulation of knowledge by students as it is a "process of acculturation into an interpretive community". (Brookfield & Peskill, 1999, p. 198)

This new movement became generally known among Christian practitioners as "The Pentecostal Movement" (Blumhofer, 1993, p. 69).

### The Charismatic Movement

In the mid 1900's, another movement in Christianity arose that also swept across the whole world. This movement piggybacked on the Pentecostal renewal already underway. It was Charismatic Pentecostalism. It had its main foundations

in Pentecostal thought and practice but also recognized and embraced some additional ingredients. New doctrinal tenets celebrated the "glossolalia experience" and in addition began to include the necessity to experience nine other spiritual gifts beyond that (Keeley, 1982, pp. 454-455). This resulted from precepts re-evaluated from the biblical texts found in 1<sup>st</sup> Corinthians Chapter 12 and Romans Chapter 12. Some of the major proponents during this new era were Oral Roberts, Kathryn Kuhlman, Dennis Bennett, Father Donald Gelpi, Lester Sumrall, and Kenneth E. Hagin (Synan, 1975, p. 201).

These new teachers were a little bit different from those in the Pentecostal era. While the Pentecostal era emphasized participation in the simple experience of Pentecostalism, the emerging Pentecostal Charismatic era promoted participation and then included teaching and publication of the new experiences and its doctrines (Brown, 1991, pp. 113-114). These proponents were more educated than those in the Pentecostal movement. They were also better traveled around the world because of the world's technological advancement and development of public transportation vehicles and aviation during this era. These leaders were products of the industrial age and witnessed global modernizations. They participated in the greater use of radio, telephone, television, passenger air travel, and

the educational advancements in science, business, medicine, psychology, art, and philosophy. Mass meetings were organized and mega-churches were being built as this new form of religious education began to spread.

### Theological Clergy Education

One of the foundations of today's educational system began with early monastic studies and the prophetic writings of religious scribes centuries ago. Religious individuals were believed to have written the earliest texts of parts of the Old Testament in our modern Bible. However, Moses was later concluded to be the original writer. They are known today as the first five books of Moses called the Pentateuch. They received their definite form between 400 and 351 BC (Newman, 1998, p. 5). These were the beginnings of theological education and learning.

Some of the world's most recognized institutions of higher education today were originally centers of religious training. Schools like Harvard, Yale, and a host of other prominent American universities started out as seminaries and colleges of Christian education (Gangel & Benson, 1983, p. 359). Modern educational systems has benefitted from the input of earlier religious thought and educational practice. Several aspects of its structural and functional base came about from that discipline. Therefore religious training was



not foreign to educational enlightenment neither was the pursuit of knowledge confined only to the areas of secular thought.

### Traditional

Today, traditional Christian clergy are very extensively educated and trained. The theological seminary has become the source of such education. It is a graduate school for theological ministerial training. Traditional seminary students are expected to participate in school for three years beyond the undergraduate bachelor level (Gangel & Benson, 1983, p. 361). Roman Catholic priests are required to complete a minimum of 7 years of higher education (The Mount, 2001, pp. 1-4). Protestant denominations such as the Baptists, Methodists, Presbyterians, and others require bachelor's degrees as a start toward clergy education.

In the 20<sup>th</sup> century, it was common to find such clergy with doctoral degrees (pp. 361-362). Priests, pastors, and ministers of the gospel who did not attain doctoral degrees were also well educated through many years of grueling traditional college-type institutions. In addition to theological education, clergy members had to attain familiarity with minimum knowledge in the areas of the humanities, psychology, sociology, history, and philosophy. Their main areas of study in theology included but was not

limited to courses in ancient Greek and Hebrew languages, the culture and times of the Bible, and some historical information concerning the origins of biblical texts (The Mount, 2001, p.1).

### Non-Traditional

Education has been affected in many ways due to the changing learning environment today. Non-traditional clergy education is the result of some of that change. Many people live very busy lives and are not able to segment large portions of their time for extensive education. Technology has made information readily accessible, and multiple learning techniques and environments have surfaced (Gelbard, Haub, & Kent, 1999, p. 3).

There are many non-denominational churches and institutions that maintain a one-locale congregation of thousands in membership. Without an established infrastructure like that of large main-line denominations and the multiple sources from which monetary contributions can come, they have managed to build huge organizations. They are organizations poised for vibrant religious education and adult learning. Traditional Sunday school classes which were originally developed by the main-line denominations are being transformed into non-traditional social centers of learning. The yearly repetitions of

generationally prepared Bible-story lessons is being replaced with self-interest classes such as weight loss management, money management, parenting, pre-marital dating, drug abuse and counseling (Trueheart, 1996, p. 5). These institutions use multi-media technology, offering both traditional and non-traditional kinds of worship services while merchandising their ideology on the worldwide web. This is a new environment in religious education, and it is definitely worlds apart from the humble ministry methods of the Jesus Christ of biblical days (Trueheart, 1996, pp. 5-6).

The training of the clergy for these new organizations is also different than for traditional organizations. The non-traditional clergy training today seems to take on the structure of an abbreviated theological education. The schools offering these training are often church-based and therefore usually present a less academic environment for learning than what is often seen at institutions of higher learning such as universities. They offer mostly one-year to two-year programs beyond the GED level of education. Their courses run for 6 to 8 weeks unlike the 16 week traditional theological school courses. Subjects are taught in a workshop-style environment including learning criteria of outside classroom implementation in real-life scenarios of ministry. Students are often required to take short-term

missions overseas or at home between modules in order to apply subjects learned immediately in the field of practice (Gangel & Benson, 1983, p. 361).

### Adult Learning

A major area in the field of education today is the area of adult learning. There is no doubt that adults have naturally participated in a variety of learning processes for centuries. However, most research and interests until the 1960's focused on the learning patterns of children. This was termed "pedagogy", which literally means the art and science of educating children. It is often used as a synonym for teaching.

Pedagogy is derived from the Greek word "paid", meaning child plus "agogos," meaning leading. Thus, pedagogy has been defined as the art and science of teaching children. In the pedagogical model, the teacher has full responsibility for making decisions about what will be learned, how it will be learned, when it will be learned, and if the material has been learned. (Hiemstra & Sisco, 1990, p. 1)

This teacher-directed model of instruction has been traditionally used both for children and adult learners alike. It is a model centered on the passive and responsive learning practices expected of the learner (Knowles, 1984). The instruction is totally and completely left in the control of the teacher as expert and organizer of all

learning criteria so that knowledge can be transmitted (Knowles, 1980).

### Andragogy

Andragogy evolved as a term to classify uniquely the way adults learn as distinguished from the traditional pedagogical model. Andragogy means "the science or art of teaching adults" and is derived from the Greek root of "andra" meaning adults. Alexander Kapp, a German grammar school teacher, first introduced the term "andragogy" in Germany in 1833. However, he only referred broadly to adults as learners rather than the now specifically defined learning style (Draper, 1998, p. 14)

Malcolm Knowles popularized the term "andragogy" by re-defining it. He described it as the science and art of how adults learn (Knowles, 1970, p. 54). Within a theoretical framework, Knowles presented several assumptions embedded in the overall philosophy of adult learning practices.

As individuals mature: 1) their self-concept moves from one of being a dependent personality toward being a self-directed individual; 2) they accumulate an increasing reservoir of experiences that becomes an increasingly rich resource for learning; 3) their readiness to learn becomes oriented increasingly to the developmental tasks of their social roles; and 4) their time perspective changes from one of postponed application, and accordingly, their orientation toward learning shifts from one of subject-centeredness to one of performance-centeredness. (Knowles, 1970, p. 44)

The concept of andragogy is closely associated with the works of Knowles. It is a theory that individualizes uniquely the learning process by recognizing the divergent nature of adult backgrounds, experiences, needs, interests, and goals and includes them into the learning styles that the adults exhibit in practice. When considering each of these elements, it is understandable to note why adult learning lends itself to techniques such as problem-solving activities, case methods, group discussion, simulation exercises, and laboratory methods (Knowles, 1997, p. 59). Adults participate in learning when they are motivated by changes in their life-cycle, developmental issues, and quests in new interest areas (Merriam & Caffarella, 1991, p. 89). They capture meaningful areas of life experiences and frame them to the background of their cultural knowledge base. Then each aspect realized is in turn related to emerging new experiences accommodating new directions of interests.

### Self-Directed Learning

Self-directed learning is a process by which adults take control of their own learning, locate appropriate resources, set their own learning goals, and decide which learning methods to use and how to evaluate their progress

(Knowles, 1975, p. 18). Self-directed learning is a major aspect of adult learning practice. It is a component of andragogy, which emphasizes the self-concept principle and reflects the self-directing character of the adult learner. This is contrary to the dependent learning nature of children evident under the pedagogical model (Hiemstra & Sisco, 1990; Knowles, 1984). With self-directed learning, there is also an acknowledgment that adults have a wealth of life experiences from which to draw as a rich source and a sense of mature abilities to incorporate into the vital aspects of the learning environment. Within the interplay of these elements, new knowledge is created (Knowles, 1980).

Taking the initiative and managing the learning process are considered unique traits familiar with adult learners. Self-directedness indicates that the elements of control in the learning process are assumed by the learning adult themselves. This control is driven by self-interest, well-defined goals, and some level of desired expectations from the learning adventure.

Adults' orientation to learning are life-centered, therefore the appropriate units necessary for organizing adult learning are life situations (Knowles, 1998, p. 64). After adults decide what their learning interests are, they will usually gather resources and design their own patterns toward how to become involved in new learning experiences.

As they continue to invest time and energy to the newly designed educational process, they usually reap many benefits (Tough, 1979, pp. 13-14).

### Transformational Learning

Transformational learning is "understood as the learning process by which adults come to recognize and re-frame their culturally induced dependency roles and relationships" (Tuinjmans, 1995, p. 3). This was greatly recognized by Jack Mezirow as he analyzed his study of women returning to higher education (Tuinjmans, 1995). One of the important aspects of adult learning principles is that "as people grow and develop they accumulate an increasing reservoir of experiences that becomes an increasingly rich resource for learning--for themselves and for others. Furthermore, people attach more meaning to learning they gain from experience than those they acquire passively" (Knowles, 1980, p. 44). However, it is through Transformational learning behavior that adults make sense or meaning of their experiences, understand the structures of those meanings and deal with the changes that those meanings undergo when dysfunctional (Mezirow, 1991). Adults apply to each of their experiences a comparable amount of critical questioning and evaluation as they seek to assign the meanings which in turn becomes educational. There is a



transactional approach to learning where an aspect of Transformational Learning is "a transactional drama in which the personalities, philosophies, and priorities of the chief players (participants and facilitators) interact continuously to influence the nature, direction, and form of the subsequent learning" (Brookfield, 1986, p. 8). It is a learning process that lends itself to the commitment and collaboration in program planning. In such programs recognition of the value of life experiences is permitted within the framework of the teaching-learning transaction. Central to this practice, Brookfield stresses the humanistic principles of a developed sense of personal control and the autonomy involved in adult learning situations (Brookfield, 1986, p. 291). This personal control and autonomy is advanced by the capacity of critical thinking adults who recognize that all knowledge and value systems were constructed culturally (Brookfield, 1986, p. 293; 1987). Mezirow theorized that critical reflection and awareness of why we attach the meaning we do to reality may be two of the most significant distinguishing characteristics of adult learning (Mezirow, 1981, pp. 3-24).

#### Problem Statement

Since the sexual revolution of the 1960's to the end of the Cold War in the 1980's, dramatic unprecedented changes

have occurred in the world. With the beginning of the 21<sup>st</sup> century, the world is becoming more of a global community in shared information and the re-appreciation of diverse cultures and philosophies. These dramatic changes can be seen in science, technology, and education.

Christian clergy education and learning has been dramatically impacted as well.

According to the yearbook of American and Canadian Churches, the years between 1968 and 1993 saw a steady decline in church giving as a percentage of income, and also a decline in the proportion of church donations designated for causes outside local congregations. In analyzing these declines, John and Sylvia Ronsvalle relate the drop in giving to the decline in church membership, and they warn that the end of the church as we know it is coming unless a drastic change occurs. (Amerson et al., 1997, p. 144)

These dramatic declines tracked by the Ronsvalles are largely being seen in traditional main-line denominations like the Roman Catholic and Protestant denominations (Amerson, et al., 1997). There is a high demand for priests in most parishes. Large communities within the same districts have resorted to sharing pastoral leadership because of inadequate representation of clergy members in the population (Amerson, et al., 1997, p. 144; Sweeter, 1996, p. 20). On the other hand, attendance and participation is very high and increasing in non-traditional clergy education. Pentecostal Charismatic institutions and churches are brimming with overwhelming participation. Their

practice has increased more member participation and fostered a flourishing Christian lifestyle (Trueheart, 1996, p. 1).

For more than a decade, Pentecostal Charismatic pastoral training has been developing within the growing arena of today's adult learning environment. During this time, it has attained and surpassed many milestones in the successful participation of new members in religious activities and also in sustaining high membership rolls (Trueheart, 1996, p. 14). However, it is not clear if the success of non-traditional clergy training is due to seminary education, prior life career and experience, continuous learning while in the practice of ministerial duties, technological advantages in education, the benefit of the information age, or a combination of any of the above. While adult learning applies to the training of non-traditional clergy members, it is not known how it is being applied, to what level, and what implications there are for a continued conscious successful clergy learning. Furthermore, there has not been an adequate empirical documentation in the field of practice of the determination of what adult learning principles are being employed in non-traditional seminary training and to what level of practice this is being utilized in order to add to the wealth of knowledge or

benefit of the practitioners. This arena is ripe for investigation and thorough research.

Donald Schon (1987) also narrated a unique trait that practitioners employ in the field as they learn. He said that many practitioners utilize a process called Reflection-on-action in the workplace. It is the reflecting that occurs which practitioners do after every event they encounter, they continue to think through it, discuss it with colleagues and supervisors to such an extent that they become embedded in the experience as it transpires. This is not the case with every incident that adults experience, but it is with much of what they encounter on their daily professional practice. They do not just offer a shallow recounting of the basics of an incident but a deep and deliberate reflection which provides value. A huge enhancement can be received by a greater understanding of the transforming process (Schon, 1987) by helping to generate vital questions and then formulating responses which contribute to further learning needs.

This is a rich benefit that the reflective practitioner brings to the field by providing professional development strategy aimed at behavioral change which can facilitate both individual and organizational change.

Reflective practice are the responses that skillful practitioners bring to their practice. This reflection consists of strategies of action,

understanding of phenomena, ways of framing the situations encountered in day-to-day experience. This reflection-in-action may take the form of problem-solving, theory building, or re-appreciation of the situation. (Schon, 1987, p. 9)

A major concept to be explored involves not only determining the extent to which adult learning experiences are prevalent in ministerial training as participants employ adult learning principles, but also how reflection-in-action contributes to a determination of the various meanings expressed by clergy members concerning their experiences as they saw them. These meanings can be viewed through the theory of practical reasoning espoused by Stephen Toulmin (1958) in his book, *The Uses of Argument*. He laid out the premise that arguments cannot only be made by relative or absolute means, since some arguments which are based in absolute logic such as mathematics and geometry are only relevant to the concepts involved which are already field dependent. On the other hand, other arguments that do not fit this mode of absolute logic may view truth not "as a priori and immutable, but rather as contingent, created by context-bound rhetorical processes" (Brockriede & Ehninger, 1992, pp. 249-258). The solution of understanding those arguments from a non-absolute perspective therefore required another paradigm which he called practical reasoning.

Practical reasoning, also referred to as substantive logic, involves the rational

exposition and criticism of arguments. Arguments which are field-dependent and probable lie at the core of this form of reasoning. These arguments are not evaluated as correct/incorrect, valid/invalid, but as relevant/irrelevant, strong/weak, or reasonable/unreasonable. (Brockriede & Ehninger, 1992, pp. 249-258)

Clergy training involves specifically two dimensions of understanding knowledge. One dimension deals with the approach to and handling of elements in education involving rational and logical knowledge that is fact-based. The other deals with the practicality involved with revelational and intuitive knowledge which is faith-based (Gangel & Wilhoit, 1993). Practical reasoning is essential to understanding the way clergy members use words to denote meanings of their experiences, and how they weave in and out of a variety of such divergent experiences which may consistently enumerate summations of acquired facts and also celebrate spiritual interpretations of internal transformations. Non-traditional pastoral clergy experiences thrive in both realms and an understanding of how to determine the extent of both, the contribution of both, and the relationship of both in the arena of clergy training and learning is of utmost importance to this study. The key is accepting that the relevance theorized provides clarity of the argument, "which is an essential component of everyday human affairs" (Brockriede & Ehninger, 1992) and that the concepts contained in them are field dependent (Toulmin, 1958). The

arena and field of determination in the context of clergy training is religious and therefore faith-based, but not religious in its entirety.

#### Purpose Statement

The purpose of this study was to describe the learning experiences related to how non-traditional pastoral clergy members carry out their ministerial duties. This was accomplished by giving considerable attention to variables, context, subjects, and the overall limitations and delimitation of the study (Ary et al., 1996; Merriam, 1998) that relates to learning.

Adults are generally willing to engage in learning experiences before, after, or even during the actual life change event. Once convinced that the change is a certainty, adults will engage in any learning that promises to help them cope with the transition. Adults who are motivated to seek out an experience do so primarily because they have a use for the knowledge or skill being sought. Learning is a means to an end, not an end in itself. (Zemke & Zemke, 1984, p. 1)

In the light of dramatic global changes in science, philosophy, medicine, art, and education, adult learning continues to remain the focus on how interest-minded individuals pursue their goals of self-discovery and experiential satisfaction. As adults adapt to their social roles and aim for ambitious goals, they chart their own course for acquiring knowledge (Zemke & Zemke, 1984, p. 1)

They utilize matured internal abilities within the framework of prior experiences to adapt to new responsibilities.

Adults seek out learning experiences in order to cope with specific life-changing events....The more life change events an adult encounters, the more likely he or she is to seek out learning opportunities....The learning experiences adults seek out on their own are directly related at least in their perception to life-change events that triggered the seeking. (Zemke & Zemke, 1984, p. 1)

Adults often exhibit a wide range of skills, techniques, and learning patterns in order to compensate for areas of minimal knowledge. One such group of learners are the clergy members who have graduated from non-traditional training programs and who now pastor their own churches.

### Research Questions

This descriptive study addressed the following research questions:

1. What prior learning experiences made an impact on the non-traditional seminary training of pastoral clergy?
2. How has non-traditional seminary training prepared pastors for their ministerial tasks?
3. What new things have non-traditional pastors had to learn in order to carry out their ministerial tasks?
4. In what ways have non-traditional pastors gone about obtaining new learning related to their ministerial duties?



5. What should be included in or eliminated from pastoral training that would contribute to better non-traditional clergy education for pastoral duties?

### Definitions

Andragogy: A word derived from the Greek root of "andra" meaning adults which was originally used to define the "art and science of helping adults learn" but can now be better used to denote a set of assumptions about adult learning (Knowles, 1980, p. 43).

Adult Education: It is a process whereby persons whose major social roles are characteristic of adult status undertaking systematic and sustained learning activities for the purpose of bringing changes in knowledge, attitudes, values, or skills (Darkenwald & Merriam, 1982, p. 9).

Adult Learning: The process by which adults gain knowledge and expertise (Knowles, Horton, & Swanson, 1998, p. 124). This can be done in formal or informal settings, within an educational program or outside an educational program.

ATLAS: Assessing The Learning Strategies of Adults (ATLAS) is an instrument developed to easily determine adults learning strategy preferences (Conti & Kolody, 1998a, 1999).

Charismatic: The word "Charismatic" refers to the *Charismata* (Greek), for the gifts of grace, such as tongues, prophecy and healing, which in the New Testament the Holy Spirit gives to believers to build up the church and empower it for its mission (Keeley, 1982, p. 459). This term is also used in this text to denote all practitioners of these spiritual gifts.

Charismatic Pentecostalism: The aspect of the Pentecostal Movement that has now embraced the full expression of Charismatic spiritual gifts and practice.

Engagers: They are passionate learners who love to learn, learn with feeling, and learn best when actively engaged in a learning task that is meaningful to them (Conti & Kolody, 1999, p. 13).

Learning Strategies: The external behaviors developed by an individual through experience with learning which the learner "elects to use in order to accomplish a learning task" (Fellenz & Conti, 1989, p. 64). These are techniques rather than stable traits (Conti & Fellenz, 1991, p. 201).

Navigators: Focused learners who chart a course for learning and follow it (Conti & Kolody, 1999, p. 9).

Non-traditional: A term used in this text to denote specific learners, pastors, individuals, methods, processes, philosophies and theories related and symbolic of non-Catholic and mainline protestant denominations, but of Pentecostal and Charismatic.

Pentecostal: A term related to the apostolic experience on the day of Pentecost, recorded in the Bible of the outpouring of the Holy Spirit as they spoke with tongues, and today generally refers to all people and institutions who believe and practice the same (Webster, 1994).

Pentecostal Charismatic: A descriptive term to denote any and all individuals, peoples, churches, institutions and philosophies of Protestant Charismatic practicing Christians who hold a foundation in and practice of Pentecostal experience.

Protestant: Any and all Christian practicing individuals, churches, institutions and members thereof not belonging to the Roman Catholic Church or Eastern Orthodox Church (Webster, 1994).

Problem Solvers: Learners who use the learning strategies associated with all the areas of critical thinking skills which involves testing assumptions, generating alternatives, and being open to conditional acceptance of outcomes (Conti & Kolody, 1999, p. 12).

## CHAPTER 2

### REVIEW OF THE LITERATURE

#### Introduction

The Roman Catholic Church is one of the institutions that most people in the western world associate with the earliest origins of Christianity. However, many other sects were initiated much earlier than that, such as The Montanists, The Gnostics, and The Tertullians (Keeley, 1982, p. 425). The origins of the Christian faith was founded by the teachings of Jesus Christ, the Jewish Prophet and teacher, and continued through the Apostolic fathers which were the 12 original disciples of Christ mentioned in the New Testament Bible (p. 426). Roman Catholicism spread to the United States through the original European Immigrants that settled in North America. Today, it is one of the largest Christian establishment in the United States.

As the Roman Catholic faith grew, many factions began to break-away from the original tenets to form their own movement, claiming new perspectives on the scriptures. Movements characterized by people and names such as The Orthodox Churches, The Reformation, Martin Luther, Methodism, Calvinists, Anabaptists, Baptists, and The Puritans (pp. 433-454).

## Pentecostal Christianity

In more recent times since World War II, the Pentecostal church has been the fastest growing religious group in Christendom. Among developing nations, Pentecostal movements have left their Catholic, Baptist, Methodist, and Presbyterian counterparts for vibrant and multiplied church growth. This is also true of its rate of growth in developing nations all over the world (Synan, 1975, p. 1).

Pentecostalism seems now to constitute the wave of the future for Christianity. Some experts have predicted that after another generation or so, the majority of all the Christians in the world will probably be non-white, from the southern hemisphere, and *pentecostal*. (Synan, 1975, p. 1)

The Pentecostal Movement began with denominational people who were in search through a spiritual awakening for a closer holiness experience of God (Synan, 1975, p. 83). While some "holiness groups" taught the possibility of obtaining entire sanctification through the baptism of the Holy Spirit, others emphasized, however, that this experience was for the endowment of power for Christian service (Keeley, 1982, p. 455).

New Year's Day, 1901 marks the day that the modern Pentecostal movement officially started in the United States (Olsen, 1998, pp. 10-17). It was initiated by the supernatural experience of spiritual awakening among

Protestant Christians of the outpouring of the Holy Spirit. The first known record of such definite new experience, which they believed was similar to that recorded in the Christian New Testament about the apostle's experiences on the day of Pentecost (Duffield & Van Cleave, 1983).

One of the key events occurred at the Bethel Bible College, Kansas, on New Years Day, 1901 when one of the students received a vivid spiritual experience, and spoke in tongues. (Keeley, 1982, p. 455)

Bethel Bible College was being ran at this time by an independent evangelist named Charles Parham (Blumhofer, 1993). He also taught at the school and publicly expounded on the validity and necessity of the emerging experience and doctrine of speaking with tongues. The tongue-speaking experience began to spread to neighboring states like Texas and eventually to California (Synan, 1975, p. 26).

Five years later, a Black, one-eyed preacher named William Seymour, who was a protégé of Parham, traveled from Kansas to Los Angeles and became instrumental to the establishment of the highly celebrated "Azusa Street Revival" (Keeley, 1982, p. 455). The "Azusa Street Revival" involved experiences such as bodily healing, lively worship, and the expressions of the gift of speaking with tongues which started at the Los Angeles neighborhood of Azusa street, and continues today with many Christian believers all over the world (Olsen, 1998, pp. 10-17). The experiences

were synonymous to those under Parham's ministry and reflective of the biblical account in the Acts of the Apostles. Hundreds of people flocked to this Black neighborhood on the now famous Azusa Street from all over the world to participate. There was no one prominent leader in charge, but several facilitators guided the meetings. It grew and lasted for three whole years. The meetings were conducted daily from 1906 to 1909 with two services and with no specified time frame on the length of services (Keeley, 1982, p. 455).

When Pentecostalism arrived in Chicago, many people began to participate, and the doctrine began to spread. One unusual characteristic of those who were in the forefront of this movement was that they were mostly uneducated, racially diverse, ethnic minorities, and immigrants. This was unusual because Christianity for the most part at that time was mainly a "white man's religion" (Trueheart, 1996). It had been an exclusive religious sect dominated by the predominant culture, which is white and male. However, now a new flavor had arisen that was inclusive of all races, gender, national origin, Christian persuasion, and educational background. It created an educational smorgasbord of religious thought, cultural acceptance, and racial expression. This increasingly became an environment conducive for adult learning.

A leading pastor in this movement, Leith Anderson, of Wooddale Church, in Eden Prairie, Minnesota, likes to talk about "reading the culture" and "translating the culture." The culture is suspicious of old-church "European" atmospherics, ritual, and language-suspicious of old institutions in general...it is necessary for a church to become culturally indigenous to its mission field--whether that is Asia, Africa, Latin America, or Exurbia. (Trueheart, 1996, p. 5)

A Baptist-turned-Pentecostal, William H. Durham who was an American and a Chicago-based employee of Marshall Field's Linen Department stores, received this experience on March 2, 1907, when he journeyed to Azusa Street Mission in Los Angeles (Blumhofer, 1993, pp. 69-71). He became a teacher of this doctrine and a major proponent of its experience. Other famous evangelists and teachers that hailed this doctrinal persuasion arose all over the country and throughout the world. This included people like the pentecostally-famed Irish evangelist "Sister" Aimee Semple McPherson, who relocated to the United States, an English plumber-turned evangelist Smith Wigglesworth, John G. Lake of South Africa, and American A. A. Allen. Maria Woodworth Etter was also a powerful American personality and an evangelist from the late 1800's well into mid 1900's (Etter, 1916, p. 573).

There was the blurring of gender and cultural lines in the mass participation within the Pentecostal movement as well as in the leadership and the major teachers that emerged. Several Pentecostal denominations began to form as

they acquired huge memberships. Among them were the Foursquare Gospel Church, Church of God, Church of God in Christ, Pentecostal Holiness Churches, and Assemblies of God (Kilpatrick, 1997, p. 2).

### Charismatic Christianity

Charismatic Christianity is a term used loosely to help identify the reality of a few unique elements of the new movement which evolved out of the Pentecostal Movement. The published literature reflects this understanding also and therefore does not detail any extensive differences like that evident in the revolutionary beginnings of Protestantism from Roman Catholicism (Carmody & Carmody, 1990, p. 139; Gangel & Benson, 1983, p. 363). Charismatic Christianity has much in common with Pentecostal Christianity. In fact, it is an aspect of Pentecostalism, just as the holiness movement is a part of Pentecostal dogma (Keeley, 1982, p. 455; Synan, 1975, pp. 52-53). Charismatic believers are Pentecostals foundationally, but all Pentecostals are not Charismatics in the full expression of their faith and practice. The most appropriate term which should therefore describe Charismatics is Pentecostal Charismatics.



The Charismatic movement began in the early 1960s and continues until this day as a vibrant Christian movement.

The word "Charismatic" refers to the *Charismata*, the gifts of grace, such as tongues, prophecy and healing, which in the New Testament the Holy Spirit gives to believers to build up the church and empower it for its mission. (Keeley, 1982, p. 459)

Charismatic practice finds its home in the pentecostal experience of the Baptism with the Holy Spirit. "The meetings were energetic and emotional and often included spontaneous worship, singing, clapping, prayer and testimony sessions" (Brown, 1991, p. 114). The Pentecostal experience began with the original outpouring of the Holy Spirit during the feast of Pentecost spoken of in the New Testament. It was renewed in the Pentecostal Movement of 1901 after a long absence in the church, and then renewed again with the advent of the Charismatic Movement. Charismatic Christianity had all the elements of the inspirational ecstasy and the individual-by-individual experiences of speaking in other tongues which is basically Pentecostal. However, the emergence of the Charismatic distinction centered first on the emphasis of teaching and then on further biblical experiences which was included in the "Charismata" experiences. "The initial experience of tongue speaking should lead to other spiritual gifts of prophecy, healing, and singing in the Spirit" (Keeley, 1982, p. 459). Prayer

and Bible study meetings were held in people's homes continually as this movement spread through local communities.

A form of the Charismatic movement that emerged and became popular in the 1960s was the Jesus Movement. This was very popular among young people because it combined elements of Pentecostalism with modern features of the present culture. They used rock music in hymns, drama skits to depict biblical truth, and teachings concerning the "born-again" experience (Brown, 1991, p. 114). The Charismatic Movement continued to get wider acclaim and consequently began to spread all over the world.

The movement has majored on healing ministries both to bodies and minds. It has drawn people together in prayer groups and communities. Covenanted to pray with and for one another and to share gifts, problems and tasks-sometimes even houses and possessions as well. It has made a significant contribution to Christian unity at grass-roots level, creating acceptance and affection between different kinds of Christians and notably between Catholics and Protestants. The movement has been accused of divisiveness in making distinctions between "first-class Christians", who have been renewed in the Spirit, and "second-class Christians", who have not. Although its main effect has been to unite, it has also given rise to new church groupings making exclusive and sectarian claims for themselves. (Keeley, 1982, p. 459)

Pentecostal Christianity was marked by a general perception of inclusion. The participants were people from both the traditionally Roman Catholic background as well as

the now established traditional Protestant churches. They had come from differing backgrounds but found themselves at a place of similar unmet mental and emotional needs. Pentecostal Christianity provided a forum for their spiritual expectations for new expression and also of satisfying religious experiences.

Pentecostal Christianity in its formative period had strong ecumenical tendencies. The spontaneity and vitality of its experience spread without too much regard for denominational boundaries. Either by intuition, or by conscious reflection, or both, one sees the unity of the Body of Christ as a necessary correlate to the outpouring of the Holy Spirit. (Synan, 1975, p. 31)

The Pentecostal movement gave people home and fostered congeniality because of its informality and inclusiveness. Values were placed on people's experiences, and an arena was developed which cultured open expression. This welcomed all who already felt disenfranchised from traditional Christianity due to the rigidity imposed by their former churches. They came from a place of high structure and formality in worship to a place of loose structure and informality. It was a place of the elevation of individual acceptance and expression rather than a place of the elevation of doctrinal church ideals.

One of the fore-front leaders of the Charismatic Movement was a preacher from a local church in Enid, Oklahoma, named Oral Roberts. Oral Roberts began to travel

all over the United States preaching a gospel of healing and deliverance and also of the benefits and reality of the baptism with the Holy Spirit. As time went on, others of the same persuasion began to trumpet the same message all over the world, and then Oral Roberts began to use television to spread this gospel (Carmody & Carmody, 1990, p. 139).

In 1964, Oral Roberts built a university, which is a liberal arts school with a solid Pentecostal Charismatic flavor in Tulsa, Oklahoma. Several other schools were started during this period. The Evangelist Gordon Lindsay built a two-year Bible seminary in the late 60's in Dallas, Texas, and named it Christ for the Nations, a two-year Bible seminary in the late 60's. In 1974, the RHEMA Bible Training Center (RBTC) was established in Tulsa, Oklahoma, by Prophet-Teacher Kenneth E. Hagin of McKinney, Texas. RBTC started as a one-year Bible seminary for ministerial training and education. Today there are numerous schools similar to RBTC all over the United States.

#### Context of Learning

Religious experiences are spiritual in nature and consequently are a matter of faith and of the heart. It may never be convincingly proven empirically to the satisfaction of others whether the experiences that accompany spiritual faith is real, essential, or valid. What is important though

as far as human nature and the implications for learning are concerned is that it is considered real by the participants (Dewey, 1938; Lindeman, 1961). The participants view their spiritual practice as being essential to their essence for living and therefore valid and optimally important. There are, however, elements involved in the process of acquiring, developing, and transmitting knowledge. One of those is the sentimental importance that religious learners place on the meaningful experiences in their lives. They subscribe to the belief that their experiences are divinely guided by acquired underlying values, principles, and philosophies of faith. Tenets that effect their behaviors and eventually ultimately control their whole learning process. Such elements guide, influence, and often dictate what becomes experientially educative in the lives of religious practitioners and eventually set into motion cumulative and extensive learning processes (Ozmon & Craver, 1981).

When adults embark on the process of education or begin the adventure of learning in any area of life, they make a commitment to the process and exert effort in order to complete and to achieve expected goals. This is true of whether they are learning a new game, a skill, a craft, a subject, or taking on a new profession (Knowles, 1975, p. 18). This cognitive nature that leads adults to learning therefore suggests that adults will often consider the

responsibility for involvement and will usually evaluate the satisfying benefit of the endeavor before, during, and even sometimes towards the end of that learning activity (Brookfield, 1986, p. 53).

Additionally, the learning that adults engage in is contextual because it involves the participation of specific people with a related subject or subjects, the initiation of a process that provides a vehicle for learning, and a place where such learning occurs, is acquired, or realized. The arena of clergy training and education lends itself to a variety of learning scenarios and contexts.

#### Current Theological Clergy Education

The education of theological clergy members for ministerial work involves both formal as well as informal methods. Theological universities, seminaries, Bible colleges, and Bible training centers are a few of the names given to the places where this structured education takes place (Gangel & Benson, 1983, p. 359).

Another arena where learning continues to thrive is in the daily lives of clergy members as they carry out their ministerial duties. Adult learning and continuous learning is never confined to a school environment, a classroom, or a college building. It goes on everyday and everywhere in the lives of lifelong learners who see to it that they continue

to develop mentally and emotionally in all the areas of informational awareness and the integration of knowledge.

In looking more specifically at the educational context of formal training, there are definitely several aspects that are of utmost importance in understanding theological clergy training today. They are the aspects of subject areas, educational content, the learning process, environment, and the ultimate goals of such training. One of those context is the traditional approach to clergy training.

#### The Traditional Approach

In the earlier days of Christianity, the vibrant religious arena provided a venue for education since it captivated individuals who were involved with learning on many levels. Some were seekers of truth as it related to morality and spirituality for living, while others sought theological knowledge which was of more relevance to doctrinal development and training for the clergy. Initially the church provided informal ways of disseminating knowledge and later formalized it into defined structures. The Church remained for several centuries, "the greatest educational force in the country" (Kelley, 1970, p. 1). The clergy were expected to maintain the duty of teaching through preaching and talking with the people in their everyday lives. This

necessitated not only what needs to be learned but also who should access that learning and who should be allowed to provide teaching through instruction or facilitation of learning materials. Another aspect that arose was verifying subject and content areas in the educational process that was developing.

It is with the beginnings of religious non-conformity and the work of people such as John Wycliffe that we see a major shift. Rather than look to the priests around matters of faith, Wycliffe believed that we must look directly to the Bible. For this to happen-all "classes of people", not just the rich or privileged, had to learn to read. (Smith, 1997, p. 4)

Adult education and educators had an influence on initiating the beginnings of Christian education here in America. Today, the statistics are staggering concerning the explosion of Christian schools all over the United States. As the Christian School Movement continues to thrive, one organization alone, the Association of Christian Schools, International, claims that in their membership of over 1,500 Schools, enrollment has skyrocketed to more than 300,000 students in the United States and Canada (Gangel & Benson, p. 355).

At the core of the Christian School Movement is the purpose for their existence and consequently of the goals and objectives for societal implications. A main objective of Christian education is evangelism: that is to spread the



gospel of Jesus Christ. Secondly, Christian educators insist and traditional Christian school's curriculum affirms that it is commanded by the New Testament that those who profess a relationship with Christ be afforded essential personal development (Colossians 1:28-29). However, the third purpose for Christian education which represents a more general educational objective is:

To search for and communicate truth. The contrast with public education here center in whether the truth is relative, natural, and taught to basically "good minds," or absolute, supernatural, and taught to minds under the effects of original sin. As educators, we would be among the first to affirm that education has done much to raise the quality of life in America. But as Christian educators, we qualify that statement by insisting that education is not redemptive in and of itself. (Gangel & Benson, 1983, p. 357)

Another area for which the relevance of theological and religious training needed to embrace was the area of clergy training. This is an area that began with a more traditional framework. Traditional clergy training focuses and describes theological and seminary education of Christian ministers. Traditional clergy education in Roman Catholic and main-line Protestant denominations such as the Assemblies of God, Presbyterian, Methodist, Baptist, Church of God, and Anglican Churches involves extensive theological college-type education (The Mount, 2001; Gangel & Benson, 1983, p. 361). It entails many Bible-related subject areas familiar to any Christian educational requirement but also includes

extensive knowledge areas such as Ancient Hebrew, New Testament Greek, Bible exegesis, Psychology, and the Humanities. A Christian college is sometimes called:

A theological seminary [and] is a graduate school for ministerial training and would generally offer a variety of masters degrees and possibly one or more doctoral programs. The basic degree of a seminary curriculum is a three-year Master of Divinity that is geared toward the graduate preparation of pastors and other professional church staff. The Christian Liberal arts college is an undergraduate institution (though it may have a graduate division) offering a variety of oriented programs. (Gangel & Benson, 1983, p. 362)

Theological education at the main-line denominations reflect this traditional structure. Instruction consists of extensive lectures based on theoretical concepts rather than immediate hands-on exercises with more emphasis on major biblical exegesis, the push is for doctrinal idealism rather than practical application (Trueheart, 1996, pp. 5-6). Class assignments include drills on ancient theological terms and familiarity with the use of Hebrew, Aramaic, Greek, and Latin words from original biblical texts. Other requirements include knowledge on the cultural foundation of early biblical times. A majority of faculty members in these seminaries have earned doctorates. Conclusively, it is a very voluminous, rigorous, extensive, and a well-established theological educational system that has maintained its original heritage (Trueheart, 1996).

In order to maintain that original heritage particular doctrinal teaching prevailed in the religious system. The theological educational system had to depend on a set of value system, codes of beliefs, and standards. There are different ways of constructing knowledge and traditional clergy education approached knowledge from an idealistic perspective.

Generally, idealists believe that ideas are the only true reality. It is not that all idealists reject matter (the material world), but rather they hold that the material world is characterized by change, instability, and uncertainty, while some ideas are enduring. Thus. idea-ism might be a more correct descriptive term for this philosophy than idealism. (Ozmon & Craver, 1981, p. 2)

Some areas of differences in this philosophy includes Platonic idealism, religious idealism, and modern idealism and each of them are unique with their own characteristics (Ozmon & Craver, 1981).

Denominational teaching has been heavily influenced by Idealism (Ozmon & Craver, 1981, p. 5). Philosophies are the constructs on which the value of individual life goals are built. They represent core beliefs, principles, and the enduring tenets of people. These philosophies measure the essence of daily activities by weighing their significance. Philosophies might emanate from culture, family, friendly and professional associations or in most cases from faith.

One of the contributors to Idealism was a theorist named George Berkeley. His work and ideas, though respected for its profound benefit to the foundation of the philosophy and consequently to education, was considered too abstract by his critics and therefore was greatly influenced by his religious background.

Berkeley's philosophical views were strongly conditioned by his religious views....He was a champion of ideal realities and values whose main purpose is to make evident the existence of God and to prove that God is the true cause of all things. (Ozmon & Craver, 1981, p. 10)

His perspective on Idealism and its relationship to how people learn has been vastly contributive to the principles of education. He remains widely respected by modern scholars today. Berkeley's Idealism purports that the production of the thinking mind and its relationship to the material world rests on each individual human perception. The various levels of human senses are the gateway to how and what people consider reality. The certainty of any reality experienced is based on whether a clear perception is realized. When the particular perception of that phenomenon or existence passes, so does the reality. For instance one can say "that is because of sight and feeling, that a table exists within the confines of an office, but when that same individual leaves that office that individual can only assert that the table existed. The same meaning will be true

of an odor, color, or sound encountered by the senses"

(Berkeley, 1982, p. 25).

It is indeed an opinion strangely prevailing amongst men, that houses, mountains, rivers, and in a word all sensible objects have an existence natural or real, distinct from their being perceived by the understanding. But with how great an assurance and acquiescence soever this principle may be entertained in the world; yet whoever shall find in his heart to call it in question, may, if I mistake not, perceive it to involve a manifest contradiction. For what are the aforementioned objects but the things we perceive by sense, and what do we perceive besides our own ideas or sensations; and is it not plainly repugnant that any one of these or any combination of them should exist unperceived? (p. 24)

Berkeley provided compromises of abstract conclusions arguing that Idealistic theories and philosophical assumptions do not contradict religious thought. He stated that "the real existence of bodies which are drawn from reason be allowed not to amount to demonstration, but include the Holy Scriptures, sufficiently convincing good Christians that bodies do really exist and are more than mere ideas" (Berkeley, 1982, pp. 23-30). Berkeley's summations gave allowance to the existence of spirit thereby explaining the ability for human perception in the realm of natural existence, the intrusion of divinity in this finite world, and the realities in space (Calkins, 1929). His determination of perception did not only rest on the natural realm but accepted the notion of mind, spirit, soul or self, and the existence of an omnipotent Spirit (pp. 23-38).

However, like-minded Idealists along with Berkeley admitted that miracles lose their stress and import by Idealistic principles which are contradicted by certain questions such as (a) what perception created the serpent of Moses' rod? and (b) was the rod actually turned into a serpent or was it just the manifestation of reality only in the mind of the spectators? The truth of these writings are in no danger of having their truth called to question by Idealistic philosophy (p. 170).

Idealism only seeks to elaborate the value and connectedness of perception to ideas since ideas form the paramount basis on which to interpret the world that is sensed daily. David Hume, a Scottish philosopher, became the greatest antagonist to the ideas of Berkeley. He concluded that "all we can know are our own impressions and ideas and that the real basis for asserting the reality of either material or spiritual substances does not justify necessary connection or causation" (Ozmon & Craver, 1981, pp. 14-15). Modern theorists included people like William Torey Harris, Herman Horne, William Hocking, Giovanni Gentile, and J. Donald Butler. They have tried systematically to apply idealist principles to the theory and practice of education (p. 15). They emphasized that Idealism should go beyond mind development to things of more lasting value.

One of the major emphasis of Idealism is the search for Truth. Philosophers such as Plato rejected the notion that truth can be found in the world of matter. Many others like him still ascribe to the importance of mind over matter.

Philosophic wisdom and the conception of true ideas should be the highest aim of education. The search for Truth is a search for God. A true education leads one to God. Since God is pure idea, then God can only be reached through contemplation of ideas; therefore, a true education is one that is concerned with ideas rather than matter....Many religions in the world claim that their ideas are true, even though they are in conflict with each other. This is why many idealists feel that it is not truth per se that is important, but the search for truth. (Ozmon & Craver, 1981, pp. 16-17)

These concepts generate implications for education considering the validity and importance that people place on what they have been taught and ultimately on how it affects their learning experiences.

Upon an initial observation of the ideologies espoused in religious training and especially that of traditional pastoral clergy, there seems to be areas of idealistic determination of reality and consequently of "Truth" (Ozmon & Craver, 1981, p. 8). Christianity as a whole has been similar to other religions in many traditional respects. It often fiercely defends biblical truth as "The Truth" and entertains no variation of any progressive interpretation (Ziniewicz, 1999, p. 1). On the other hand, some sects or movements have dared to modernize some of their methodology

and practices of faith thereby considering themselves to be progressively pragmatic. However, their ardent claim and adherence to traditional Christian beliefs which were delivered to them encased in strict idealistic parameters (Boles, 1999, p. 6) suggests an overall framework of religious idealism.

For instance, the Roman Catholic Church believes that "the Pope is infallible in matters of faith and morals. By virtue of his office, he cannot commit a doctrinal error" (Brown, 1991, p. 55). The Church also holds a holy order in which priests remain celibate and also emphasize the selfless lifestyle of the priesthood which is indicated by the less accumulation of worldly wealth exalting more value in spiritual character than in material gain (p. 54). These tenets are rigid and compliment many of Berkeley's philosophy. There is no doubt that the Roman Catholic Church is adapting to changing world conditions and evolving technologies as they have grown through the centuries.

The quest by traditional clergy education for doctrinal idealism rather than practical application (Trueheart, 1996) is the unique philosophical foundation of religious Idealism. A set of those characteristics which represents religious idealism started in the early development of Christianity from its precursor faith of Judaism. Judaism contained many beliefs that were compatible with Idealism



such as the idea of one God as pure Spirit, and the claim of Universal Good (Ozmon & Craver, 1981, p. 5). Augustine, one of the earlier leaders of the Roman Catholic Church was heavily influenced by Idealism. Raised under the influence of Hellenistic culture, he later converted to Christianity and many of his writings reflected Greek philosophy and literature with particular specificity to Plato (P. 5). One of those notions espoused by Plato was the "divided line" between ideas and matter, and Augustine accepted this concluding that this referred to the two worlds as the World of God and the World of Man. The World of God represented purity and goodness while the World of Man represented sin, darkness, suffering, and ignorance (Ozmon & Craver, 1981). Augustine made major contributions to Roman Catholicism and consequently to early Christian faith. Some of those included the idea that God created knowledge, and that the way out of the World of Man into the World of God should include a release of oneself from the former into the later by concentration on God through meditation and faith. A person could discover it through a search for God. This led to the influence of monastic conception of Christianity. The Monastics believed that Christians should isolate themselves from the world of sin and indulge in daily meditations (Ozmon & Craver, 1981, p. 6). After all this is the process to true spirituality which is pure rather than carnal which

is corrupt. Worldly materiality is always sin-influenced, but Godly essence is that of self-denial from worldly gain and involvement. The ideas while greatly adhered to is not ordained for all traditional believers in a monastic sense today, but its tenets remain the most basic idea of religious idealism practiced by the majority of traditional denominations. Conclusively:

It is not surprising that religious idealism exerted tremendous influence on education and schooling. Early Christians were quick to realize that Christianity would fare better if its adherents were given some kind of systematic teaching. When they established schools along with the distinctly Christian ideas. For centuries, the Christian church was the creator and protector of schooling, and the generations educated in those schools were indoctrinated with the idealist point of view. (Ozmon & Craver, 1981, p. 6)

#### The Non-traditional Approach

Adult education has always been present in ministerial training since the days of the scribes. It was often the case that new clerics learned under the apprenticeship of their personal teachers in those monasteries. However, this adult learning practice was not well defined at that time and ran parallel to the predominant pedagogic system that was in place. Since that time Lindeman (1926), Knowles (1980), and other theorists have specifically defined uniquely adult learning as ANDRAGOGY and encouraged its practice in educational fields. Christian adult education

has arisen out of andragogical concepts and now the training of clergy members has become an area of interest and of further study. Christian adult education is symbolized by programs of study, venues of education, and ways of how adults assess learning in such a manner that it particularly defines current theological and Christian training. This includes clergy training.

Traditional clergy education is theological and teacher-centered. Curricula usually includes extensive lectures, theoretical work, and predominantly is often graduate education in design. Non-traditional clergy education refers to ministerial training which departs from that of the Roman Catholic Church and the main-line denominations of today.

One of the areas in Christian education where this is heavily reflected is in the new configuration of the traditional Sunday school within the arena of non-traditional education.

In recent years the Sunday School has gone into decline within evangelicalism. New adult learning ventures reflect the rise of newer social groupings and the rise and effectiveness of independent Bible classes, often home-centered. At the same time, we are witnessing the emergence of the "superchurch" concept with large, self-contained, independent ministries, in some cases apart from mainline denominational influence or control. This phenomenon appears to reflect a wedding of American pragmatism and activist individualism. They appear to be entrepreneurial experiments in religious experientialism somewhat

detached from theological roots, relationally rather than doctrinally oriented. (Hayes, 1993, pp. 33-34)

This "superchurch environment" reflects the new developing ministerial training which are non-traditional. These centers of religious education are content with not having a solid theological framework on which they can all claim to permanently reside, but they continue to develop uniquely in their own diverse ways separately, with programs that are sometimes locally designed. This is due in part to increasing emphasis on critical questioning. Adult learning principles permit critical questioning and individual applicability when it comes to the acceptance of "Truth" and the usefulness of any endeavor in education (Tuinjman, 1995, ; Mezirow, 1981). Non-traditional clergy training emphasizes the practical application of Biblical concepts in the complex arena of human living, rather than the pursuit of ideological states of truth. The focus of clergy training veers off of dogmatic doctrine to pragmatic practice.

One does not have to look far to document the slippage of the Bible from the center of Christian educational concern. At best it has been relegated to the "resource" category in much of the curricula currently in use in mainline denominations....Without the authority of the Scriptures (*sola Scriptura* to the Protestant Reformers), Protestantism may soon become merely an echo of a decadent society. Conservative evangelical scholars assert that Christians do not pursue truth; rather, they possess it. The centrality of the Bible forms a major plank in the

platform of evangelical education. (Hayes, 1993, p. 36)

Today's non-traditional clergy education attempts to blend the position of traditional conservatism with the tolerance of critical objectionism. Some scholars question if the Idealistic authority that most Christian religious training emphasize in the areas of dogma as it relates to scriptures creates an arena of narrow mindedness. Others surmise that non-traditional "evangelicals believe [that] they can commit to revelational dogma without [necessarily] closing the mind" (Gangel & Wilhoit, 1993, p. 37). A leading educational philosopher, Theodore Brameld (1952) posits the dilemma created by the tension between dogma and relativism.

What we learn is defensible simply insofar as the ends we support and the means we utilize are able to stand up against exposure to open, unrestricted criticism and comparison. What we learn is partial insofar as these ends and means still remain definite and positive to their majority advocates after the defense occurs. (p. 92)

The assumptions of andragogy are relevant to the nature and environment of current non-traditional clergy education. In addition to these basic ideas, Knowles adds a compilation of terms and "guidelines for gearing Christian Adult education toward the development of 'mature Christian persons'" (p. 95). Christian Adult Education from the framework of andragogical perspectives and in order to move toward Christian Maturation requires adults to:

1) Have an ability to identify and think about religious issues for one's self; 2) Have an informed understanding of the traditions and literature of the Christian church; 3) Have a creative questing for continuously more effective ways to translate Christian ideals into behavior; 4) Have a constantly expanding interest in religion; 5) Have an altruistic concern for the welfare of others; 6) Have a clear and integrated perception of personal value system; 7) Have humility about state of personal religious development; and 8) Have a total application of Christian ideals to life. (Knowles, cited in Gangel & Wilhoit, 1993, pp. 95-96)

It is quite obvious that Non-traditional clergy training approaches knowledge very pragmatically by maintaining a sizable dose of relativism in the determination of what is most important in education.

Pragmatism holds that the meaning and truth of all concepts is determined by their practical consequences (Elias & Merriam, 1995) . The original theorists in pragmatism were C. S. Peirce and William James. William James was trained as a scientist. He was a logical man that greatly mistrusted reason and logic and the pretension that modern science of his day enjoyed an exclusive access to truth.

Pragmatism accepts both the relativism and pluralism of world views....experience is placed in opposition to all authoritarian ways of arriving at knowledge. Pragmatism emphasizes the consequences of actions in the determination of truth or goodness. (Elias & Merriam, 1995, p. 48)

James was profoundly moralistic and religious but disdained organized religion and traditional theism. He looked at

"Idealism as well intentioned but fuzzy-minded often in its practice" (Marcell, 1974, p. 146). He wrote that a man's philosophy reflected both his character and his experience of the universe (p. 147).

Peirce's Pragmatism was based upon a method of clarifying conceptions and getting at the distinctive meaning of words. He made no direct reference to tests of the truth or the reasonableness of statements of belief. Peirce's doctrine avows that no statement or belief can be true unless its meaning can be articulated through the Pragmatist maxim that it has "effects that might conceivably have practical bearing" (Gallie, 1966, p. 26).

The well-acclaimed philosopher John Dewey championed Pragmatism not only in the area of formal education but also in the experiences of work life. Dewey focused not in the internal formulation of ideas to create reality as did the Idealists but on the essence of the processes that resulted and the new meaningful consequences they instigated (Dewey, 1938, pp. 38-39). Dewey touted the value of meaningful experiences that build on further meaningful experiences that in turn contribute to individual learning and development adding to beneficial and societal consequence.

Unlike the main-line denominations, Pentecostal Charismaticism centered around the value of individual experiences and focuses more on the importance of personal

experiences of the Holy Spirit apart from Sacraments and church institutions (Brown, 1991, p. 113). In Pentecostal Charismatic gatherings:

The meetings are energetic and emotional and include periods of singing, silent meditation, and spontaneous prayer and testimony. There is little if any clerical leadership at Charismatic meetings, making the participation of the individual more immediate and vital. (Brown, 1991, p. 114)

One of the criticisms directed against Pragmatism is that it deprecates the acquisition of knowledge and of cognitive development. The critics claim that this "watered down" philosophical theoretical behavior results in a curriculum that advocates a "core" or "problem" approach. Pragmatism selectively uses parts of disciplines that can only be viewed as readily applicable to practical beneficial situations.

Non-traditional clergy training among modern day Charismatics exemplifies a pragmatist approach to education. These schools often omit in their curriculum any knowledge or subject areas in the study of Hebrew, Aramaic, Greek, or Latin languages (Hagin, 2001a). However, students are encouraged to formulate new habits of self-directed learning by accessing "Biblical helps" materials to augment areas of theological void. Daily Bible application and practical wholesome living are emphasized rather than ideological duplication or traditionally religious culture. Classes are



light on theory, but are heavy on immediate application (Gangel & Wilhoit, 1993; Synan, 1975).

Instructors are mostly non-academics. They hail from proven experiences in ministry and not necessarily from educational theology. It was and is common to find instructors in these schools with no college education at all but with much on-the-street experiences in one or more areas of matured Christian ministry (Hagin, 2001a). In these schools, there are no requirements to gain any knowledge in the areas of philosophy, psychology, ancient history, or the humanities (Hagin, 2001b).

### Experiential Learning

Experiential learning is a term designated by educators to denote learning that is based on and enriched through educative experiences. Experience is emphasized as a defining feature of adult learning practice. Eduard Lindeman (1926/1961) frequently quoted an aphorism that "experience is the adult learner's living textbook". He further ties in the essentiality of experiences and the reason why it is substantive to adult education by stating:

My conception of adult education is this: a cooperative venture in nonauthoritarian, informal learning, the chief purpose of which is to discover the meaning of experience; a quest of the mind which digs down to the roots of the preconceptions which formulate our conduct; a technique of learning for adults which makes

education conterminous with life and hence elevates living itself to the level of adventurous experiment. (Cited in Gessner, 1956, p. 160)

In experiential learning the learners cease to be passive receptacles but involves themselves in the whole process. They bring an active participation to the process by involving physical movements and emotional investment. Then the action which they engage provide a basis for an educating transaction which entails continuous reflection on the action resulting in the evident learning (Bunard, 1989, p. 14). Adult learners are particularly associated with this kind of learning behavior since they use their human experiences as a source of learning (Bunard, 1989; Knowles, 1980) as well as subjectively capturing their view of the world rather than those of facilitators (Bunard, 1989). However, those meanings are not readily and hurriedly assigned. Instead, objects and situations are described by the learners themselves for a period of time until there is an adequate stage in the mind of the learners that sufficient experience has been logged for interpretations and meanings to be rendered. This is a pattern in experiential learning that is reflective of the learner's perspective free of a forced perspective from facilitators and teachers (p. 14). The basis for which experience becomes a rich resource for learning is relevant to adulthood since it is at this stage that meaningful themes of experiential

history have been adequately accumulated and congealed. Secondly, from this accumulated history the adult learner is able to access complimentary and relational connection to current learning activities and thereby formulate new meanings in learning.

Experience does not go on simply inside a person. It does go on there, for it influences the formation of attitudes of desire and purpose. But this is not the whole of the story. Every genuine experience has an active side which changes in some degree the objective conditions under which experiences are had. The difference between civilization and savagery, to take an example on a large scale, is found in the degree in which previous experiences have changed the objective conditions under which subsequent experiences take place. The existence of roads, of means of rapid movement and transportation, tools, implements, furniture, electric light and power, are illustrations. (Dewey, 1938, p. 39)

William James, the educational Pragmatist, would not formulate a coherent theory of ethics nor frame a social ideology that sought any application through organized effort. He affirmed only that "every one should have his experience and his say" (Marcell, 1974, p. 194). He saw pragmatism as a philosophy not of rigid precepts in interpreting life experiences in single entities but as one that viewed history as open where the individuals of genius could alter its course and make meaning of their own experiences as it was relevant to them (p. 194).

## Adult Learning

A German grammar school teacher, Alexander Kapp introduced the term "andragogy" in Germany in 1833 referring broadly to adults as learners (Dover, 1999, p. 1). Later, European educators began to use the label "andragogy" to denote "the science or art of teaching adults" which was derived from the Greek root of "andra" meaning adults (Knowles, 1980, p. 42). This increasingly became the term used to identify adult learners in contrast to the traditionally famous "pedagogy" (Hiemstra & Sisco, 1990).

Eduard C. Lindeman had previously introduced the term andragogy briefly in the United States in his book *The Meaning of Adult Education* (1926). However, Knowles was the first to popularize the association of the term more specifically with adult learning principles and to lay a more theoretical foundation and understanding of its major assumptions and implications in the field. In 1970, Knowles wrote the book *The Modern Practice of Adult Education: Andragogy vs. Pedagogy* and in it defined andragogy as the art and science of helping adults learn (p. 54). A decade later, he presented a more recent revision and an update of the same book and also of andragogy in particular, where he outlined the following:

Andragogy is simply another model of assumptions about learners to be used alongside the pedagogical model of assumptions, thereby providing two alternative model for testing out the assumptions as to their "fit" with particular situations. Furthermore, the models are probably most useful when seen not as dichotomous but rather as two ends of a spectrum, with a realistic assumption in a given situation falling in between the two ends. (Knowles, 1980, p. 43)

Traditionally, all early education had been designed around the paradigm of the dependent nature of children. The educational system in place then reflected this assumption and was therefore pedagogic in design (Knowles, 1980, p. 40). Any later learning beyond early youth was therefore arbitrarily termed adult education. However, the change of terms now assigned did not dictate the form of learning in progress. The pedagogical program planning design prevailed at all levels of education (pp. 40-41). While Knowles was assembling the major concepts and theoretical foundation of Andragogy he determined that in order for people to be treated as adults educationally, it seemed that two critical questions should first be asked. Furthermore, an appropriate program design planning should then be initiated based upon the answers suggested that would reflect the true educational learning experience of the learner. These questions were:

1. Who behaves as an adult--who performs adult roles? (a social definition) and also 2. Whose self-concept is that of an adult? (a psychological definition). Both questions can probably be

answered only as a matter of degree. Applying the first criterion, a person is an adult to the extent that that individual is performing social roles typically assigned by our culture to those it considers to be adults--the roles of worker, spouse, parent....Applying the second criterion, a person is an adult to the extent that that individual perceives herself or himself to be essentially responsible for her or his own life. (Knowles, 1980, p. 24)

The use of these questions began to uniquely specify the description of andragogy as an adult learning process which was not confined to age and life-cycle but to life-roles and learning tasks (p. 43). It also allowed the assumptions developed by Knowles, which captured the comprehensive nature of this developing field, to be categorized as the educational reflectors and identifiers of adult learning in practice.

Pedagogy is "teacher centered" while Andragogy is "learner centered". In Andragogy, the nature of the learning requires instructors to be facilitators in the educational programs. It also involves self-direction on the part of learners as they learn in association with contributions from various kinds of helpers (Knowles, 1980, p. 18). This "learner centered" paradigm of adult learning emphasizes a greater involvement of adult learners in choosing what needs to be learned, how the learning should be initiated and managed, and the evaluation criteria for all that is learned. It is a focus that celebrates the independent

nature of adult persons and brings them into active participation in all phases of the learning process. The pedagogical model should be viewed as "an ideology", Knowles said, while the andragogical model should be viewed as "a program of elective assumptions" (Knowles, 1998, p. 69).

It is imperative that facilitators and learners keep in mind that there are implications for adult education that is dependent on the assumptions concluded about how adults learn. Children begin their journey in life as a dependent learner because they arrived in a condition of complete dependency. However, adulthood defined by psychologists "is the point at which individuals perceive themselves to be essentially self-directing. And at this point people also develop a deep psychological need to be seen by others as being self-directing" (Knowles, 1980, p. 46). Although adults may have been previously conditioned through schooling to perceive the learner as dependent and passive, when it comes to how they apply themselves in the learning process in adulthood their deep-seated sense of a self-directed nature conflicts with the prevailing teaching model. This is mostly due to the changing nature of their self-concept. Adults have learned through life roles, job responsibilities, and the demands of parenting to manage their own lives including the world around them, and they ultimately find fulfillment when they discover that they can

do the same in learning. Consequently, the development of the seven-step program planning model by Knowles (1980) provides a guide to managing adult learning with respect to the assumptions that are evident about adult nature and their disposition to complimentary participation in their own learning.

The implications he documented for practice are that educators set a cooperative learning climate conducive to adult learning. A climate that includes a comfortable physical environment with furnishings and equipment that are adult-sized, meeting rooms representing adult tastes in decor and that meets the acoustic and lighting needs adaptable to the physiological age of the learners. The program model should also include creating mechanisms for mutual planning, arranging for a diagnosis of learner needs and interests. This aspect is so important because it diverges from the traditional model where the teacher determines solely what needs to be learned. Adults "are more deeply motivated to learn those things they see the need to learn" (p. 47) and therefore prefer to be contributive in developing subject matter and the learning process in their learning. After this has been done, there should be a formulation of learning objectives based on the diagnosed needs and interests, a design of sequential activities for achieving the objectives, and executing the design by



selecting the methods, materials and resources. The final aspect of the seven-step planning model concludes with an evaluation of the quality of the learning experience while rediagnosing needs for further learning (Knowles, 1980, pp. 45-48).

Andragogy can be viewed within the principle of self-direction (Candy, 1981). Knowles, the "father" of adult learning can be compared to George Kelly (Dover, 1999, p. 1). Kelly, a psychologist, suggested that "the interpretation of the future is what drives a person to seek knowledge" (Hiemstra, & Sisco 1990, pp. 5-6). This perspective on the contributions of Knowles in connection with adult learning theories in general, and andragogy in particular, to the field of adult education, exemplifies the wide-spread respect that he has earned. The awareness, and continuous study of adult learning principles in practice has now been occurring in the last several decades (Darkenwald & Merriam, 1982, pp. 35-37).

### Self-Directed Learning

Most of earlier religious training which was primarily monastic began in "Europe between the seventh and the twelfth centuries and came to dominate secular schools when they were organized in the twelfth century" (Knowles, 1980, p. 40). Education was built at that time upon the already

established practices of the educational system which was mainly pedagogic (p. 40). This was the educational system that eventually spread throughout Europe and finally to America. It was based on the assumption that learners needed to know only what the teacher taught them, and the result was a teaching and learning situation that promoted dependency on the instructor (Knowles, 1984). The students regardless of their age, the type of learning, or the aspect of social responsibility learned in a strictly dependent arena. "Knowledge was acquired predominantly from an expert (the teacher) standpoint to learner (the student) standpoint" (Knowles, 1980, p. 24).

A major building block in adult learning principles and practice is the concept of self-directed learning. It was the first major assumption of andragogy made by Knowles in 1970. Self-directed learning occurs when:

Individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes.  
(Knowles, 1975, p. 18)

Self-directed learning does not occur in a vacuum or by the learning individual acting only dependent on themselves for resources and in facilitating the process, but it takes place in association with various kinds of helpers such as teachers, tutors, mentors, resource people, and peers

(Knowles, 1980, p. 18). There has been increasingly emerging evidence that "people who take the initiative in their own educational activities seem to learn more and learn things better than what resulted from a more passive individual" (Knowles, 1975, p. 14). Moreover self-directed learning appears "more in tune with our natural process of psychological development" (p. 14). Observation of the many evolving educational innovations which would include traditional as well as non-traditional programs shows that learners assume a heavy responsibility and initiative in their own learning (Brookfield, 1986, p. 53).

Several ideas related to self-directed learning were developed by Allen Tough, a student of Houle in the early 1960's (Darkenwald & Merriam, 1982, p. 84). Tough was interested in finding out how adults learn naturally when they are not being taught. His findings were reported twice in *Learning Without a Teacher 1967* and *The Adult's Learning Projects 1971*. He found out that (a) most adults engage in from 1 to 20 major projects each year; (b) only about 10% of the learning projects were associated with educational institutions; (c) adult learning takes on a "natural" process which seems to be universal and follows similar sequence of steps; (d) adults will often rely on somebody for help at various levels in this sequence; (e) adults

will habitually go to non-teacher type "helpers" but when they go to trained teachers, they will often find an interference on their learning as a pedagogical sequence of steps becomes substituted too often rather than flowing with the learner's natural sequence (Knowles, 1980, p. 42).

Tough concluded that a significantly large number of adults learn in informal settings such as reading, in participating in lessons and courses, and in listening to or talking to experts (Tough, 1979, p. 3). His doctoral dissertation found that 90% of adults involved themselves in major projects and that 70% of those projects were initiated by the learner (Darkenwald & Merriam, 1982, p. 84; Tough, 1979, p. 1). Tough insisted that it was imperative to note that the self-directed nature of adult learning develops as learners assume responsibility for the planning and direction of their learning course (Tough, 1967). This does not suggest that adult learning practice of self-directedness takes place in isolation, but it affirms the level of ownership that adult learners exercise over their learning, and the deliberate control that they exert throughout the process.

The most fully adult form of self-directed learning, however, is one in which critical reflection on the contingent aspects of reality, the exploration of alternative perspectives and meaning systems, and the alteration of personal and social circumstance are all present. The external technical and the internal reflective

dimensions of self-directed learning are fused when adults come to appreciate the culturally constructed nature of knowledge valued and when they act on the basis of that appreciation to reinterpret and recreate their personal and social worlds. In such a praxis of thought and action is manifested a fully adult form of self-directed learning. (Brookfield, 1986, p. 58)

Brookfield's theory on critical reflection expanded on the precepts governing self-directed learning. He had conducted extensive research in this area and viewed the divergent perspectives that surfaced in his findings to be essential in viewing adult learning practice in more detail. First, successful self-directed learning employs "specification of goals, identification of resources, and implementing strategies while evaluating progress" (Brookfield, 1986, p. 47). Secondly, it entails critical reflection where an internal change of consciousness occurs. Learners begin to view knowledge as relative and contextual and realize that morals and values represent cultural constructs determined by society at large. Adult learners then use this adjusted perspective to contemplate ways in which they can transform their personal and social worlds (Brookfield, 1986, p. 47).

The non-traditional pastoral clergy members operate particularly in an isolated context of learning due to their present distance from previously completed formal education. Also their new learning environment is within an arena of

practicing their ministerial duties. There is an absence in non-traditional clergy education of the hierarchical structure found in traditional Christianity such as that of the Roman Catholic Church and Protestant denominations. This is due to the fact that the traditional churches were the established system in place while the non-traditional clergy work hailed from isolated personalities that sprung up at different times with individualistic movements (Synan, 1975, p. 61). Consequently, there is an absence in the non-traditional clergy training of denominationally prepared learning materials, curriculum, and information technology-developed software. These are usually passed down to the local churches from a central headquarter (Boles, 1999, pp. 8-14; Brown, 1991, p. 54).

### Transforming Perspectives

The concept of transforming perspectives explains how adults construct and compose their life's stories within the context of complex imagining and critical thinking. Often it is the reinterpretation of events and experiences by perspecting new meanings through self-reflection and imagining, thereby forming a new life within a social context. There is an emphasis placed on critical reflectivity (Mezirow, 1991) and on critical thinking (Brookfield, 1987) as they become tools for effecting

transformative perspectives in learning (Nelson, 1997, p. 2). Sometimes for example, the accumulation of research data does not elicit an anticipated result either due to continued engagement in the intensity of the process or the close proximity to the knowledge gathered but when the researcher takes a moment of relaxation an image or insight might appear. Such discovery then leads to the development of an "elaborate process of knowing" (p. 3).

The function of insight is twofold: to remove blocks in our customary and fixed conceptions of things, and to gain new perceptions. When we fail to attend to the central role in knowing of this deep imagination, or insight, we become trapped in the already given. (Sloan, 1983, p. 141)

A deeper and permanent realm of awareness exists in the development of new perceptions and ultimately of new knowledge itself. A realm in which the adult learner has a lot more autonomy because of their personal involvement, the self-directed nature in which they approach learning, and the benefit of individualistic interpretation of events and experiences. The adult learner exhibits more control of the learning materials which are assimilated in the experiences that transpire in their lives due to self-direction. Consequently, the eventuating meanings that are assigned to the learning that results from those experiences emerge with more personal and private commentary. However:

If you are successful in changing adults' perceptions of the world in which they live, you

will not need to teach adults to acquire new skills and knowledge—they will be eager to discover these for themselves. (Brookfield, 1986, p. 248)

The cogitative learning practice of adults has been of paramount interest to adult educators and theory-building practitioners for years. No one has studied this aspect of education as thoroughly as Jack Mezirow. The most important work in this arena came about while Mezirow was conducting research related to women returning to higher education. He focused on the idea of perspective transformation which he stated was a learning process through which adults come to recognize and re-frame their culturally induced dependency roles and relationships (Tuinjmans, 1995, p. 1). Mezirow proposed a theory of transformative learning that:

Can explain how adult learners make sense or meaning of their experiences, the nature of the structures that influence the way they construe experience, the dynamics involved in modifying meanings, and the way the structures of meaning themselves undergo changes when learners find them to be dysfunctional. (Mezirow, 1991, p. xii)

Transformative learning is about dramatic fundamental change in how the individual learners see themselves and the world in which they live. It is more than just additional knowledge; it is a cognitive way of learning that provides a mental construction of inner meanings. It is all about how adults actually interpret their life experiences and consequently make educational meanings of them (Merriam &



Caffarella, 1991). Transformative learning involves: "becoming more reflective and critical, being more open to the perspectives of others, being less defensive, and more accepting of new ideas" (Dover, 1999, P. 1). The concept of transforming perspectives deals with inner mental changes that affect the meaning schemes assigned to experiences in the life of the learner. These learners have an evolving perspective of themselves and their world. There is a metamorphosis of inner values as they experience how culture and technology impact their daily existence.

### Learning How to Learn

Learning is a continuous process that should never cease. As adults learn, they utilize more than one method, and since there is no such thing as a complete learner (Smith, 1982, 1990), they develop themselves through several means into patterns of lifelong learning. Learning how to learn is intimately related to the adult learning principles of self-direction (Brookfield, 1991; Smith, 1982, 1990). It is so essential to adults in a dynamic world environment, which is submerged in the Information Age, to acquaint themselves with skills and techniques which enhance their ability to solve learning problems. This is fundamental in self-directed learning (Cheren, 1990; Tough, 1990) and in a process which "holds great promise for helping adults expand

their learning effectiveness" (Knowles et al., 1998, p. 166).

Smith argues against the tendency for some people in the field to shortening the phrase of learning how to learn by omitting the word "how" from the concept (Smith, 1976, p. 5; 1982, p. 19). His concern centered on the fact that although this shorter version of "learning to learn" may be easier to read and write it "loses some of the impact and utilitarian flavor expedient in calling attention to the concept and its importance" (Smith, 1982, p. 19). Most educators often wrestle pedagogically with major concepts in learning by giving too much attention to the tendency of quickly labeling, titling, and defining terms simplistically. This cheats the description of adult learning processes of its experientially contextual core. Adult learning is an andragogical, complex, and comprehensive process which gives meaning to concepts based on their nature in use, their influences on the learner, and the consequential effect on learning behavior and outcomes.

Most of the research concerning learning how to learn has been done involving college students and their meta-cognitive processes (Brookfield, 1986). This has been done primarily in formal classroom situations (Brookfield, 1995; Candy, 1990; Diez & Moon, 1990). A paramount mind set in

view of the relationship between theory and practice is that:

Understanding the concept of learning how to learn is more important than establishing a definition. Learning how to learn happens in everyday lives, yet little research about learning how to learn outside of formal educational or organizational settings exists. (Ghostbear, 2001, p. 36)

The first idea about learning how to learn is "the ability of adults to....become skilled at learning in a range of different situations and through a range of different styles" (Brookfield, 1995). This is uniquely an adult learning behavior because it relies on the reservoir of life skills and critical thinking for problem solving that adults have experienced. Another observable aspect in the andragogical model of assumptions involves the idea of lifelong pursuit in the learning adventure. In this process the adult learner correspondingly adjusts their learning criteria with every new change of life roles and responsibility (Knowles, 1980). Finally, learners come to a greater understanding of personal learning strengths, weaknesses, needs, and strategies through the process of learning how to learn, they are able to gain more than just the acquisition of new knowledge and skills. Learning how to learn brings together in concert and symphonizes the learner's developing skills, knowledge gathering limitations, potentials for a flourishing educative program

and the learning context in which any successful learning must thrive (Smith, 1982, 1990).

Smith developed three interrelated and overlapping components related to the concept of learning how to learn. They are needs, training, and learning styles (Smith, 1982). He identified relevant needs of *General Understandings, Basic Skills, and Self-knowledge*. Adults, he said, needed to understand that learning ability does not decline with age, but involves processes that can be acquired and enhanced with the ready expectation to deal with anxieties and difficulties. Basic skills were also utilized in communicating fundamentals which stand out significantly for success, such as valuable means for listening and reading in learning other than just reading, writing, and arithmetic. Lastly he referred to the self knowledge that emerges when the perspective of the amount of autonomy and structure which is preferred as valuable insights are being gained into personal strengths, weaknesses, preferences for learning, methods, and environment (pp. 20-22).

Understanding the place of training in learning how to learn is very important. Although it has often been associated with formal education, training should be viewed as an activity that "concerns itself with providing for learning about learning and improving learning proficiency"

(Smith, 1982, p. 25). "Training has a degree of purpose and organization although it can be done without the learner being consciously aware that one is in the mode of training" (Lively, 2001, p. 184).

The last component of learning how to learn deals with learning styles and strategies. Learning styles can be defined as "the individual's characteristic ways of processing information, feeling, and behaving in learning situations" (Smith, 1982, p. 24). The development of learning styles stems from a number of factors including personality type, disposition, academic background, career discipline, and job responsibilities. People generate skills in four areas of growth and development in their lives: affectively (sensing-feeling), symbolically (cognitive or thinking), behaviorally (acting or behavior), and perceptually (observational) (Kolb, 1985).

### Real-Life Learning

Real-life learning entails those aspects of adult learning experiences which develop from the learner's real-life situations. Learners identify perspectives of learning needs within their social environment and responsibility roles. In this process the learner's curriculum is also amplified by the concept of developing problem centeredness (Fellenz & Conti, 1989, p. 25). While adult education "has

witnessed a growing emphasis on learning in real-life settings" (p. 23), it is an important realization about adult learners themselves that in reality adults need to "learn on an ongoing basis in everyday, real world situations" (Kitazawa, 1991, p. 31). Learning is comprehensively dependent on "personal factors as the learner's background, language, and culture as well as social factors such as poverty and discrimination" (Fellenz & Conti, 1989, p. 25). Real-life learning is a major concept which "has been used to distinguish typical adult learning from the academic learning of formal situations that is usually spoken of as studying or educating" (Fellenz & Conti, 1993, p. 3).

In real-life learning, problems are often unstructured, and the answers that are developed by the participating individuals are multiple in nature and relate directly to their lives. This is different from the single-answer problems which are usually out-of-context seen in formal education (Sternberg, 1990, pp. 37-39). Formal education, which involves academic learning, rarely challenges learner's beliefs, and the feedback is immediate. Real-life learning provides ample accommodating opportunities for learners to debate information relevance and appropriate belief system and values and to exercise the power to reject or affirm feedback in untimely undesirable means (pp. 39-

40). Real-life learning is closely related to experiential learning because they both take place within the same general context--life experiences in adulthood. They are both also essential learning practices reflective of adult learning principles and theories frequently observed in how adults learn (Elias & Merriam, 1995, pp. 221-222). However, unlike the level of ownership that adults exercise in the meaningful personal selection of educative experiences in experiential learning, an adult's behavior in real-life learning is often tied to the living tasks in the life of the individual. Such learning involves problem-solving foci which are not encountered merely on an individual basis reminiscent of formal education practice (Sternberg, 1990, p. 40). The living tasks experienced dictates and determines the parameters and level of learning involved in real-life learning (Fellenz & Conti, 1989).

Non-traditional pastoral clergy members encounter real-life situations on a daily basis and are presented with a rich context for real-life learning to occur. The living tasks that they must participate in and respond to create interacting scenarios with other clergy and lay members, and they suggest tackling problematic situations which naturally occur for problem-solving and decision making in ministerial responsibilities.

One of the central and universal functions of religion is to supply an interpretive context for life, to provide a meaning system that explains and makes sense out of those events--both tragic and joyful--that transcend everyday and obvious cause-and-effect relationships. In the Christian tradition theologians and ministers take the lead in this explanatory function and communicate to the laity the results of their faithful search for meaning. (Boles, 1999, p. 6)

### Learning Strategies

When adults participate in learning activities they devise skills for learning in those new adventures. The concept of learning strategies depicts "the techniques or skills that an individual elects to use in order to accomplish a learning task" (Fellenz & Conti, 1989, p. 7).

Learning strategies are used in informal situations and the skills selected will usually dictate the success of the learning activity in progress. These are variable in nature, are contextual (Conti & Fellenz, 1991, p. 64), and are "more a matter of preference; as they are developed throughout life and vary task by task" (Fellenz & Conti, 1993, p. 4).

Learning strategies for adults are related to real-life learning because "the phrase real-life learning has been used to distinguish typical adult learning from the academic learning of formal situations that is usually spoken of as studying or educating" (Fellenz & Conti, 1993, p.4). There has been a long search for a clearer explanation and



definition of the distinctions between individual learners for years and for a way to identify individual differences. Some of the areas explored included cognition, intelligence, teaching theories, and learning styles. However, none of them could adequately identify the various approaches that learners employ to accomplish learning tasks (Conti & Kolody, 1999, p. 2).

Learners use various strategies depending on the context to achieve learning tasks. "Learning strategies are those techniques or specialized skills that the learner has developed to use in both formal and informal learning situations" (McKeachie, 1978). Learning strategies in real-life learning situations in adult education has identified five areas for concentration (Conti & Fellenz, 1991). They are the areas of metacognition, metamotivation, memory, critical thinking, and resource management. Each of these five areas consists of three learning strategies (Conti & Fellenz, 1991; Fellenz & Conti, 1989).

Metacognition strategies involves the knowledge and control that individuals exercise over their thinking and learning (Brown, 1985). This conscious and reflective endeavor requires the learner to analyze, assess, and manage their learning activities (Conti & Kolody, 1999, p. 3). This process is consistent with its original development by Flavell (1979) and Brown (1985), and they highlighted the

importance of the learner's self-understanding in order to achieve academic success. The three learning strategies involved in the area of metacognition are Planning, Monitoring, and Adjusting. These are consistent with Sternberg's (1986) metacomponents of cognition (Conti & Kolody, 1999, p. 3).

Metamotivation strategies address one's awareness and knowledge concerning an understanding of how and why they are motivated to become involved in a learning activity. It involves the control over the elements that fuels and directs one's learning (Fellenz & Conti, 1993, p. 12). Attention, Reward and Enjoyment, and the exhibition of Confidence are the metamotivational strategies (Fellenz & Conti, 1993).

Memory strategies involves not only the capacity to retain information but also what must be done to remember and to retrieve that information when needed. This strategy often involves the use of external aids and memory application (Fellenz & Conti, 1993).

The process of learning and memory are so closely related and interdependent that it is often difficult to determine whether we are concerned with one phenomenon or two....One who does not learn has nothing to remember, and without memory there is no evidence of learning. (Long, 1983, p. 58)

The processes of memory related strategies employs efforts to remembering which are completed by the learning

individual either through internal or external methods. Internal memory techniques are completed within the individuals own thought processes while external techniques depends on the interaction of the mental processes of the individual and the manipulation of the environment to insure recall (Paul & Fellenz, 1993, p. 23).

In Critical Thinking strategies, reflective thinking processes are utilized and higher order thinking skills are engaged in order to improve learning (Fellenz & Conti, 1993). Ultimately this strategy generally aims at an important goal of improving individual and societal learning, but at other initial stages, it is included as a strategy for problem-solving and decision-making (p. 30).

Critical Thinking strategies are Testing of Assumptions, Generating of Alternatives, and Conditional Acceptance (Fellenz & Conti, 1993). Testing of Assumptions involves a process of challenging societal assumptions which have often been held for a long time. This critical thinking process explores beyond ready conclusions by examining accuracy exploring to locate relationships, and to pinpoint inconsistencies in those assumptions (Fellenz, 1993, p. 32).

The higher order thinking skills involved in the strategies of Generating Alternatives are very useful in complex problem solving situations. This is most applicable in understanding the "multiple-solutioned situations common

to real-life" (Conti & Kolody, 1999, p. 8). This process usually results in tackling ideation, envisioning the future, ranking the order of alternatives, and identifying solutions (p. 8).

In Conditional Acceptance advocates reflectivity in critical thinking. It refuses to accept simplistic answers and easily predicted consequences. Instead this strategy questions universal truth, validity of ideas, and suggests the conditional acceptance of views with the rich accommodation of skepticism (Brookfield, 1987, pp. 20-21), contextual meanings, and situational application.

In order to find solutions to real-life everyday problems, it is important to locate and adequately manage the use of resources. Resource Management strategies are best at utilizing the means to accomplish this. There is an inordinate amount of information and resources available for learning, and the variety of resources requires the ability to choose wisely and to develop "techniques for identifying and acquiring appropriate learning resources" (Fellenz & Conti, 1989, pp. 4-5). The three areas of Resource Management are Identification of resources, Critical Use of resources, and use of Human Resources (Conti & Kolody, 1999, pp. 8-9).

The initial research in learning strategies in the field of adult education utilized the Self-Knowledge

Inventory of Lifelong Learning strategies (SKILLS) instrument (Conti & Fellenz, 1991). SKILLS has been used in several studies as a reliable and valid instrument to measure the learning strategies of adult learners. To date it has been used in more than 20 studies involving diverse groups and diverse settings. Some of the categories enumerated are:

College students (Bighorn, 1997; Conti & Kolody, 1995; Hill, 1992; Gallagher, 1998; Kolody, 1997; Strakal, 1995; Ungricht, 1997), nursing students (Lockwood, 1997), business and non-profit leaders (Conti, Kolody, & Schneider, 1997; Courtnage, 1998; Gehring, 1997; Moretti, 1994), public school administrators (McKenna, 1991), senior citizens (Quarles, 1998), and learning disabled students (Hays, 1995). (James, 2000, pp. 66-67).

The research reflected by the use of SKILLS and the five learning strategies identified and studied has led to the development of another learning strategies instrument called *Assessing The Learning Strategies of Adults* (ATLAS) (Conti & Kolody, 1997). ATLAS was developed to "produce an instrument which was easy to administer, which could be completed rapidly, and which could be used immediately by both facilitators and learners" (Conti & Kolody, 1998, p. 109). ATLAS identified three distinct learning strategy preference groups. These groups are titled Engagers, Navigators, and Problem Solvers (Conti & Kolody, 1999).

Engagers are "passionate learners who love to learn, learn with feeling, and learn best when they are actively engaged in a meaningful manner" (Conti & Kolody, 1999, p. 13). They are internally motivated people who will usually ascertain that a learning activity will be meaningful to them before they can become involved in it (Conti & Kolody, 1999, p. 14). The learning process feeds Engagers with enthusiasm and vigor as they consider every learning effort as "an extension of themselves and are motivated by feelings of satisfaction and pride" (p. 15). They live for the process and relish every step of discovery in their learning. Engagers will often allow their work to affirm their self-worth and will look to instructors for continued validation and affirmation. They are not unsure of themselves; they just want to maneuver every twists and turns in the learning process into a rich adventure of interaction, questioning, sharing, and learning. Engagers bring to the learning project an inordinate amount of passionate involvement and excitement so much so that "for this reason, they can be viewed as the Stimulants" (Ghostbear, 2001, p. 377). This learning strategy in the real-life learning practices of adults is one froth with a range of emotional connection to each learning activity.

When Engagers decide that a learning activity is worthwhile to them, they participate with full enthusiasm and utmost energy, and they encourage

others to do likewise. Enjoyment is an important component in Engagers' learning processes. The phrase "it's fun!" seemed to describe their approach to learning the best. They appear to delight in new accomplishments and tend to share those accomplishments with others. (Ghostbear, 2001, p. 377)

Navigators are "focused learners who chart a course for learning and follow it" (Conti & Kolody, 1999, p. 9). They are external planners and organizers of their learning activities. Other studies verified that Navigators approached learning with sincerity investing much effort into those activities that they have chosen and therefore "appeared to be learners who expected and demanded more of themselves than others did and were self-conscious and hyper-critical when they made efforts they perceived to be mistakes" (Ghostbear, 2001; Willyard, 2000). Such characteristic behavior permits why "Navigators may also be called Strivers. They continue to strive for improvement" (Ghostbear, 2001, p. 372).

They are high achievers who tend to concentrate on external learning processes...These learners rely on strategies such as Planning, Attention, Identification and Use of Resources, and Testing Assumptions. Navigators are uncomfortable with changes and depend on instructors to waste little time. Navigators work well under organized deadlines, clear-cut goals, and clearly-communicated expectations. (Ghostbear, 2001, p. 46)

Navigators are learners who fit-in more appropriately into our formal education environment and the world of business with its deadlines, schedules, and structure. They appear

"to be determined to stick with a specific plan, they can be viewed as learners who 'plan the work and work the plan'. Navigators tended to use their predetermined plans regardless of the plans' success" (Ghostbear, 2001, p. 373).

Problem Solvers are known to "utilize all the areas of critical thinking as strategies in their learning process" (Conti & Kolody, 1999, p. 18). They are similar to the Navigators in the way they rely on external preparation and accessing available resources that will assist their learning process, but above that they are the learning group that makes the most use of reflective thinking and a high order of thinking skills (p. 11). Open-ended questions, multiple-choice problems, inquisitive environments, and activities that use problem-solving techniques are a few of the ways Problem Solvers can be evaluated and stimulated to learn more. They love environments that "promote experimentation through practical experience and hands-on activities" (p. 13). Problem Solvers love narration. They use much descriptive detailing in the communicative exchange in learning. Of all the three ATLAS groups, Problem Solvers characteristically fulfilled the old adage "Ask them what time it is, and they will build you a clock" and therefore "can be viewed as Storytellers" (Ghostbear, 2001, p. 375).



## Empowerment and Social Action

Three of the most influential educators that developed a sense of empowerment and social action beyond their sphere of involvement are Myles Horton, Paulo Freire, and Antonio Gramsci. Horton and Freire transferred the concept of self-directedness in adult education practice into a directional concept of cultural, economic, and intellectual empowerment (Freire, 1972; Horton, Kohl & Kohl, 1990). They believed that the result of empowerment is democracy and human dignity (Conti & Fellenz, 1986). Gramsci, on the other hand, studied the makings of leadership not from the refined process of formal education and high-societal acculturation but rather from the unexpected environment of humble beginnings and informal development of vocational professionals (Inchausti, 1986).

### Myles Horton

Myles Horton is a name popularly associated with social change. He was raised from the humble religious beginnings of Presbyterian parents and the influence of his church which was Cumberland Presbyterian and which was a free-thinking but highly moral denomination (Flanders, 1999, p. 1). He eventually developed educational philosophies and practices that represented the transforming nature of adult

education. Some of these philosophies inspired individual reforms and sometimes in larger contexts instituted societal transformation. Horton was a senior at Cumberland University when he was sent to Ozone, which is a poor rural community in Tennessee, to organize a vacation Bible school (Adams, 1975, p. 1). He found out that the religious discipline of Bible memory verses, hymnals, and games did not connect with the daily lives of the people and also of their on-going plight of political, social, and economic disenfranchisement with the rest of society (pp. 3-4). Horton worked with the poor in the Southern United States for more than 50 years. He opened up meetings to the poor local parents of bible school students and they came together to explore common answers to daily quest for knowledge about the world (Horton et al., 1990).

Horton's Highlander Folk School was founded in 1931 in Grundy County, Tennessee. It was a place where labor and community organizers were being, but the 1950s saw a transformation of the school into a focus on the Civil Rights Movement. This evolved into the "Highlander Idea", an idea that facilitated the self-generation of solutions in everyday life and the sense of empowerment that arose from these participants taking charge of their own lives, influencing and contributing to their own learning process, and devising means to effect their own world (p. 3).

He stressed that there is no set methodology at Highlander (Conti & Fellenz, 1986), but there are several unchanging principles that are at the heart of the Highlander spirit. First is allowing the people to diagnose their own immediate daily problems and then motivating them to find the solutions themselves. Horton taught that the ultimate purpose of education is democracy. Education and learning should liberate the learner into free thinkers and empower individuals to decide what kind of a world and level of justice they would tolerate or embrace. Horton's work and life had been greatly influenced by the works of other educators such as John Dewey and Eduard Lindeman (Horton, et al., 1990a).

### Paulo Freire

The other name connected with similar educational philosophy involving social change is that of Paulo Freire, a Brazilian educator. Myles Horton and Paulo Freire viewed education as a "tool for making sense of the world and for preparing people to take action" (Conti, 1977, p. 42). Freire's philosophy compliments Horton's. Freire's view of education asserts that learning to take control and achieving power are not individual objectives as in a "boot strap" theory of empowerment. For the poor people, strength

is in numbers, and social change is accomplished in unity (Freire, 1970; 1985).

Traditional education equals "banking education," in which learners receive and store mental deposits. Knowledge is seen as a gift bestowed on learners by the teacher. This type of education offends the freedom and autonomy of the learners. Banking education domesticates students for it emphasizes the transfer of existing knowledge to passive objects who must memorize and repeat this knowledge. Such education is a form of violence, for in imposing facts, ideas, and values it submerges the consciousness of the students. This process alienates consciousness, as students are not involved in a real act of knowing but are given a ready-made view of social reality. Traditional education thus perpetuates individual and social oppression. (Darkenwald & Merriam, 1982, pp. 61-62)

As Freire worked among the economically, socially, politically, and educationally poor fellow citizens of Brazil, he wanted "education to be involved with the real and present everyday problems of people. If poor people need better health, then education ought to help them comprehend or construct ways in which to secure it" (Ozmon & Craver, 1986, p. 137). The joint perspectives expressed by Horton and Freire on the value and the use of education is that it should include individual as well as community liberation, the empowerment of individual existence, the expression within social spheres, cultural construct, and the ability to effect any other needed social change.

A remarkable connection between Horton and Freire is that both of them started out from strongly religious

foundations. Both had to deal with the population of disenfranchised people. Horton worked with segregated blacks and poverty stricken whites, and Freire worked with similar Brazilian indigents. They both ended up with similar religious humanism in their view of education (Adams, 1975, p. 2.; Freire, 1998).

### Antonio Gramsci

Antonio Gramsci was born an Italian in 1891. One of seven children raised in a little town on an island of Sardinia. He grew up to become a journalist and an intellectual who practiced Marxism (Burke, 1999, p. 1). The outbreak of the Bolshevik revolution of 1917 contributed to effecting the already socialist young Antonio to identify "himself closely, although not entirely uncritically, with the methods and aims of the Russian revolutionary leadership and with the cause of socialist transformation throughout the advanced capitalist world" (Rosengarten, 2002, p. 2). Gramsci developed his socialist views through pamphlets that he had read in his earlier days in Sardinia from his brother, and then later when he became more politically involved in University. He became a Marxist theorist and worked with the problems of revolutionary changes in Western European society (Burke, 1999). Gramsci made many unparalleled contribution to informal education, and many of

his writings especially those penned in prison did not emerge until several years after World War II (Burke, 1999; Rosengarten, 2002). By the 1950s his prison writings had attracted wide interest and critical reviews in the West as well as in the third world. One of the terminologies that he used to describe some societal systems was "Hegemony" (Rosengarten, 2002). Among other things,

Gramsci's significance for informal education lies in three realms. First, his exposition of the notion of hegemony provides us with a way of coming to understand the context in which informal educators function and the possibility of critique and transformation. Second, his concern with the role of organic intellectuals deepens our understanding of the place of informal educators. Last, his interest in schooling and more traditional forms of education points to the need not to dismiss more traditional forms. (Burke, 1999, p. 2)

The concept of the organic intellectual was more prominently outlined by Antonio Gramsci. He was a student of the relationship between society's social units and the political beliefs and practices of his day. He understood the plight of the working class and noticed how the ruling class wielded power over the peasants. However, upon further study and involvement as a leader of the Italian Communist Party, he said that, "every social class coming into existence creates with itself, organically, one or more groups of intellectuals who give it homogeneity and consciousness of its function" (Gramsci, 1957, p. 118). "He

did not realize that one of the best illustration of his idea would be the Polish Roman Catholic solidarity leader Lech Walesa" (Inchausti, 1986, p. 554). Walesa became the Christian fulfillment of Gramsci's Marxist prophecy. "The emergence of Walesa as the leader of the Solidarity movement in Poland reveals the possibility of a radically new configuration of faith, ideology, and progressive politics" (Inchausti, 1986, p. 554).

Organic intellectuals is a term used to describe people in leadership positions, who have emerged from the humble beginnings of the working class usually without the background of educational refinement and who attempt to bring to bear upon the technical realities a critical, humanist point of view (Inchausti, 1986, p. 554). Organic intellectuals are ambivalent to traditional "true" intellectuals such as artists, journalists, writers, college professors, and scientists (Szczeniowski, 1982, p. 128). In contrast to traditional intellectuals, they become social leaders because of their ability to use their technical knowledge to uncover the hidden logic of the industrial order (Fellenz & Conti, 1989, p. 19). Gramsci saw organic intellectuals as directly connected to classes or enterprises and by using enterprises and intellectuals, they organize interests, gain more power and control by serving the interests of the class. This is not just proletarian but

also the "capitalist entrepreneur" (Graves, 1998, p. 1). "Organic intellectuals provide one possible vision to bridge the gap between leftist intellectuals and the people they claim to represent...presenting a potentially positive as well as negative role for this sphere of social activity" (Browers, 1998, p. 18). Organic intellectuals see the practical and economic rationale behind the complexities of modern living and after comparing social realities with their own ideals will often move the working class to social reforms through resistance to hegemonies of the ruling class (Fellenz & Conti, 1989, p. 19).

The Non-traditional clergy members have emerged today with a lot of similar background to be identified closely to organic intellectuals. They are not widely representative of educators from academia, nor do they hail from the established order of denominational heredity of the Christian clergy leadership, of the Roman Catholic Church and Protestant denominations. Nevertheless, they have forged a genre of ministries that have originated from the humble beginnings of Pentecostalism and Charismaticism. These Movements were symbolized by the racially diverse cultures of lay people that were mostly uneducated, and mostly poor but had in common the desire to learn through their experiences and to share common interests of religious ideals.



## CHAPTER 3

### METHODOLOGY

#### Design

Qualitative research is research that deals with a methodology of using detailed narratives and investigative questioning in order to determine the facts concerning the nature and reality of phenomena in the natural or social environment (Punch, 1998, pp. 59-60).

Qualitative research is an umbrella concept covering several forms of inquiry that help us understand and explain the meaning of social phenomena with as little disruption of the natural setting as possible. Other terms often used interchangeably are *naturalistic inquiry*, *interpretive research*, *field study*, *participant observation*, *inductive research*, *case study*, and *ethnography*. (Merriam, 1998, p. 5)

Qualitative research is an analysis which involves the use of field notes, transcripts, audio recordings, video recordings, the gathering of supplemental documents and the deliberate empirical manipulation of the same to determine a comprehensive understanding of the phenomena under investigation (Gay, 1996, p. 227).

Five features which defines the characteristics of qualitative analysis are:

1. *Qualitative research has the natural setting as the direct source of data and the researcher as the key instrument. It is*

important that the research occurs in natural settings in order to maintain context. Researchers feel that actions can best be understood when it is observed in the setting in which it normally occurs.

2. *Qualitative research is descriptive.* The data collected is in the form of words or pictures rather than numbers.
3. *Qualitative researchers are concerned with process rather than simply with outcomes or products.* Qualitative strategies can suggest just how expectations of individuals are translated into daily activities, procedures, and interactions.
4. *Qualitative researchers tend to analyze their data inductively.* They do not search out data or evidence to prove or disprove hypotheses they hold before entering the study; rather, the abstractions are built as the particulars that have been gathered are grouped together.
5. *"Meaning" is of essential concern to the qualitative approach.* Researchers who use this approach are interested in the ways different people make sense out of their lives. Qualitative researchers are concerned with participant perspectives. (Bogdan & Biklen, 1992, pp. 27-30)

This contrasts with quantitative analysis that fundamentally deals with research study from an analysis of statistical data, and the investigation of research findings gleaned from the sample through numerical methods (Gay, 1996, p. 227).

Qualitative research is done using a descriptive method.

Descriptive research involves collecting data in order to test hypotheses or to answer questions

concerning the current status of the subject of the study. A descriptive study determines and reports the way things are....second, the descriptive method is useful for investigating a variety of educational problems. Typical descriptive studies are concerned with the assessment of attitudes, opinions, demographic information, conditions, and procedures. Descriptive data are usually collected through a questionnaire survey, interviews, or observation....[The] researcher has no control over what is, and can only measure what exists. (Gay, 1996, pp. 249-250)

In a qualitative descriptive study, data are collected by one or more ways from which final analysis and synthesis can be determined. Descriptive studies are forms of naturalistic inquiries and their purposes lie in discovery, description, understanding, and interpretation within a specific context (Crabtree & Miller, 1992; Glesne & Peskin, 1992; Patton, 1990).

The way in which the data is collected can be used to classify the descriptive study. A self-report study involves the gathering of and collection of qualitative data through interviews solicited from individuals (Gay, 1996, p. 251). This study utilized interviews in a self-report data collection system to determine the learning experiences as they have occurred or are occurring in the pastoral duties of the clergy members in the sample. "Descriptive studies rely on a primary data collection instrument which is the researcher. A personal involvement of the researcher is expected" (Guba, 1978).

The long interview is usually the major data gathering process in a descriptive qualitative research. The investigator as the primary instrument in the research design uses a series of well crafted questions in a one-on-one interview process to elicit detailed data concerning the topic under investigation. It is paramount that the interviewer select interviewees who can give the most information concerning the phenomena under investigation. The interview generates an accumulated amount of data from the responses of participants that usually "cannot be gathered to generate the knowledge that this method alone provides" (Gay, 1996, p. 223). The interviewer must provide an array of sequentially open-ended questions which allow the respondents to choose from their repertoire of experiences and to express in their own words the true feelings and perceptions concerning those present or past events under discussion (Patton, 1990, pp. 294-295). The interview will also usually provide on-the-spot areas of inquiry that the interviewer can probe as those occasions present themselves during the interview, and that the researcher may not have anticipated on interview notes ahead of time. One of the important values that the interview process brings to the qualitative research is that it provides a way of data gathering that is generated by the participants themselves rather than what an observational

process provides, which is an interpretation by the analyst of what is being observed (Gay, 1996, p. 222). It also explores and provides the areas of internal values and meanings that the interviewee brings to the study concerning the research topic. This adult learning characteristic is unique in itself (Mezirow, 1991, p. xii; Punch, 1998, p. 174). The long interview is a very useful method in qualitative research and will usually generate a large amount of data enough to adequately cover the subject until there is a "saturation". This is the stage at which further data gathering becomes redundant since it no longer produces any new information relevant to the study (LeCompte et al., 1992, p. 387).

#### Constant Comparative Method

Glaser and Strauss (1967) provided a major portion to the theoretical foundation concerning the analysis of qualitative data in a research study. Their contributions:

Describe in four stages *the constant comparative method*: (1) comparing incidents applicable to each category, (2) integrating categories and their properties, (3) delimiting the theory, and (4) writing the theory. Although this method of generating theory is a continuously growing process--each stage after a time is transformed into the next--earlier stages do remain in operation simultaneously throughout the analysis and each provides continuous development to its successive stage until the analysis is terminated. (p. 105)

Glaser and Strauss's four stages are a means of deriving (grounded) theory and are not simply a means of only processing data (Lincoln & Guba, 1985, p. 339). Grounded theory simply refers to a practice in qualitative research whereby theory is generated systematically from the obtained data itself. This grounded theory contrasts with that generated by logical deduction from *priori* assumptions. It is a complex way of arriving at theory suited to its supposed uses (Glaser & Strauss, 1967, pp. 2-3). If properly and exhaustively done, theory generated through this means cannot be completely refuted because it is too intimately linked to the data; it tends to last despite any inevitable modification and reformation (pp. 3-4).

Glaser and Strauss indicated that a result of this thoughtful process by the analyst will discover that two kinds of categories have been developed: those that the analyst has constructed during the process and those that have emerged as categories used by the respondents with their own language and cultural terms (Glaser & Strauss, 1967, p. 106; Lincoln & Guba, 1985, p. 341). Care needs to be taken to minimize personal tendencies for isolated interpretations that are not congruent to the rest of the data.

Basically, the constant comparative method involves comparing one segment of data with another to determine similarities and differences (for example, one quote about returning to school as an adult with another quote by the same or another participant). Data are grouped together on a similar dimension. This dimension is tentatively given a name; it then becomes a category. (Merriam, 1998, p. 18)

In the 1970s, a debate about "positivism" versus "interpretivism" raged (LeCompte et al., 1992). It drew a contrast between the deductive and "testing" of theory method on the one hand and the qualitative inductive method and the "generating" of theory on the other. There is less emphasis today on any epistemological contrast. It is becoming largely accepted that qualitative techniques can be used to both generate and test theory (LeCompte et al., 1992, p. 381).

#### Internal Validity and Reliability

Internal validity seeks to determine if the findings of a study capture what is really there, and do the observations and measurements of investigators reflect exactly what is being observed or measured (Merriam, 1998, p. 201). One of the methods of ensuring internal validity is by using the process of "member checking". This is done by taking the transcripts of the interviews and the results of the observation back to the participants to check if what was recorded reflected their perceptions of what they had

provided. Secondly, re-checking should also be done with the analysis. That is, as the analysis is being developed, the propositions, the emerging cognitive map, and the ethnographic inscriptions being generated can be assessed as to their validity with the participants and validity to the emerging theory being developed (Punch, 1998, p. 260). Internal validity is dealing with the internal consistency of the study (p. 260).

Reliability in a qualitative study has to do with the extent to which the study can be replicated in order to arrive at the same findings of the original investigator. This is problematic in the social sciences because human behavior is never static. Generally, reliability in research design is based on a major assumption that there is a single reality and that in repeated studies it should yield the same results. This premise deals largely on the discovery of causal relationships among variables and the uncovering of laws to explain phenomena (Merriam, 1998, p. 205).

Qualitative research, however, is not conducted so that the laws of human behavior can be isolated. Rather, researchers seek to describe and explain the world as those in the world experience it. Since there are many interpretations of what is happening, there is no benchmark by which to take repeated measures and establish reliability in the traditional sense. (p. 205)

Reliability with regard to instrumentation can be applied to qualitative case studies in a sense that is



similar in meaning to traditional research (Lincoln & Guba, 1985). Measurement is done by the researcher as the human instrument in the study. Most of what is being studied in qualitative research in education is multifaceted, contextual, and in flux. The whole process depends on the skill of the researcher, the function of who gives the information, and since the study precludes a priori controls, achieving traditional reliability is not only fanciful but impossible (p. 206).

If the researcher's self is the prime instrument of inquiry, and the self-in-the-world is the best source of knowledge about the social world, and social reality is held to be an emergent property of interacting selves, and the meanings people live by are malleable as a basic feature of social life, then concern over reliability--in the postpositivist sense--is fanciful. (Bednarz, 1985, p. 303)

Reliability is typically held to be synonymous with "dependability, stability, consistency, predictability, accuracy" (Kerlinger, 1973, p. 422). In order to describe a "reliable man" as one whose behavior is consistent, dependable, and predictable (p. 422), evidence must be presented of that person's credibility. The credibility that ascertains reliability of qualitative research is attained by the adequacy of the researcher's education, experience, qualification, and competence. The researcher must be transparent in data gathering, understanding of the data,

and exhibit the highest preponderance that a believable empirical analysis will result.

Guba and Lincoln (1981) expands on this same perspective concerning the tests of rigor in qualitative studies.

The four terms naming these concerns within the scientific paradigm are, of course, internal validity for truth value, external validity or generalizability for applicability, reliability for consistency, and objectivity for neutrality. We propose certain analogous terms as more appropriate to the naturalistic paradigm: credibility for truth value, fittingness for applicability, "auditability" for consistency, and confirmability for neutrality. (p. 104)

It is essential to note that "establishing a degree of structural corroboration is also a means of increasing credibility" (p. 106). It entails the gathering of information and data using established links to create a whole that is supported by elements of the evidence that constitute it. "Evidence is structurally corroborative when pieces of evidence validate each other, the story holds up, the pieces fit, it makes sense, the facts are consistent" (Eisner, 1979, p. 215). The researcher must also avoid the bias that can develop through a faulty study design that ignores internal validity and reliability by not properly triangulating the study (Gay, 1996, p. 222; LeCompte et al., 1992, p. 748; Miles & Huberman, 1984, pp. 232-236).

Triangulation involves:

The use of multiple sources of data, multiple observers, and/or multiple methods--is another technique that is used to enhance the probability that hypotheses and interpretations are credible. In triangulation, the researcher investigates whether the data collected with one procedure or instrument confirm data collected using a different procedure or instrument. (Ary et al., 1996, p. 480).

To satisfy the criterion of triangulation in this study, a variety of procedures were used to gather the data as well as check the process in order to verify trustworthiness. Some researchers advocate that the best triangulated qualitative research is the one in which qualitative data gathering is validated with quantitative data as well (Creswell, 1994, p. 174). It is crucially important in naturalistic studies as the study unfolds to validate each emerging pieces of information with at least one other source such as a second interview or an observation in addition to an interview (Lincoln & Guba, 1985). Single item information should not generally be given serious consideration unless it can be triangulated (p. 283). Four strategies of triangulation are:

1. Different data--collection methods of triangulation--*methods triangulation*.
2. Different data--sources triangulation within the same methods--*triangulation of sources*.
3. Multiple analysts to review findings--*analyst triangulation*.

4. Multiple perspectives or theories to interpret data--*theory/perspective triangulation*. (Patton, 1990, p. 464).

This study employed the first and the second strategy proposed above. Data were gathered through different means, and the information was compared on many levels. This included the cross-checking and measurement against the learning strategies determination of using *Assessing The Learning Strategies of Adults*. In this study observational data were compared with interview data as well as what people said in private against what they said publicly. Additionally, the consistency of what people said about the same thing over time were also analyzed. Representative meaning were noted by taking into consideration the specific interpretation they presented using specific words, voice inflection, and body language in describing their learning experiences.

The sociological orientation of the contributions of Morris Zelditch laid the groundwork for analyzing field studies in terms of multiple methods, stating that field study is not a single method gathering a single kind of information. He identified three types of method which were participant observation, informant interviewing, and enumerations and samples (Zelditch, 1962, p. 566). Field workers must recognize the validity of combining these three

methods and realize that observation and interviewing yield complementary rather than comparable data (LeCompte et al., 1992, p. 20).

There are three possibilities for any study. It can have all quantitative data, it can have all qualitative data, or it can combine both types in any proportions. Which of these three should apply is not a matter for rules. The type of data we finish up with should be determined primarily by what we are trying to find out, considered against the background of the context, circumstances and practical aspects of the particular research project. (Punch, 1998, p. 61)

Nevertheless, the nature of the study should be the most significant indicator of what method of triangulation would be best. "When qualitative as well as quantitative data collection methods are being used, it is not a straightforward process and the analyst needs to be aware of that" (Patton, 1987, p. 161). Certain kinds of questions that particularly lend themselves to qualitative methods are unlikely able to produce through quantitative methods answers that in conjunction with the qualitative responses provide a single convergent integrated picture of the situation (Patton, 1987, p. 161; 1990, pp. 464-465).

Methods Triangulation was used to gather data in this study. First of all participants were each interviewed at length at their local churches. Open-ended questions were posed to them probing their perceptions about many subjects and their opinions concerning the substance, methods, and

design of clergy training and education among Non-Traditional pastors. Appropriately, follow-up questions were given either to generate more detailed answers that contributed to better ministerial learning or to clarify the topics under discussion when the answers were not adequate. They were free to also provide any additional information from their recollection of experiences of the past or present that has either aided or hampered their clergy learning. Secondly, the researcher took notes of every observable facts during the interview about the interviewee's body language, church, and any noticeable items in their learning environment in the church and office that provided complimentary information about the participant. This included church publications, church services and pastor's sermon content and delivery. Each of which was later analyzed against the participants responses, learning strategies, and philosophies. The result was ethnographic notes to complement participants quotes presenting a more accurate and detailed picture of what really existed in clergy learning.

The constant comparative method was greatly applied throughout the analysis of the data. The statements of participants were recorded and each quote or sets of quotes were compared across subject matters, measured against their

learning strategies, and against the constancy of those opinions throughout the interview.

### The Context

The role of the researcher is of paramount importance in qualitative research considering internal validity and reliability. "Naturalistic inquiry is a fluid, subjective approach to research" (Lively, 2001, p. 27). However, in order to minimize researcher bias, the context and role of the researcher must be understood. This also helps to enhance the triangulation of the study giving the research a comprehensively detailed documentation with integrity.

Objectivity should be played off against subjectivity. Scriven refers to the "quantitative" contrast between these two, a contrast that is the one usually intended by conventionalists. (Lincoln & Guba, 1985, p. 292)

"Subjective" refers to what concerns occurs to the individual subject and his experiences, qualities, and dispositions, while "objective" refers to what a number of subjects or judges experience--in short, to phenomena in the public domain. (Scriven, 1971, p. 95)

It is imperative that the investigator conduct the research with awareness and with the appropriate consideration of human factors within the process of information gathering, analysis, and interpretation of

results. The investigator and the process needs to be transparent on every level.

I was born in Nigeria, West Africa and was raised a Roman Catholic for almost 20 years. My mother was an orphan and had been raised by Catholic nuns and so Catholicism was generally practiced in my home. At age 18, after graduating from the British colonized schools, I prepared to join the priesthood. I felt a call to the ministry and followed my heart and began to associate with other seminary students who encouraged my desire. While in college which was American high school equivalent, I traveled often with my vice principal who was an Irish missionary priest. We visited various villages to preach Catholicism and to serve Mass. I was a mass boy and assisted at the altar quite frequently.

My introduction to Protestantism came about 2 years after high school when I experienced a spiritual rebirth and a new and stronger commitment to the Lord. This occurred under the ministry of American missionary evangelist, T. L. Osborn, during one of his open-air crusades in Nigeria. Shortly afterward I experienced the baptism with the Holy Spirit and the evidence of speaking with other tongues (glossolalia). This completed my conversion from Catholicism to Pentecostalism.



I developed a great interest in education and consequently a desire to teach and help people develop. I enrolled in a 1-year pivotal teacher training program after graduating from college in Nigeria. Upon the completion of this teacher training program, I taught-primary school age children, which is the equivalent of elementary school in America for 5 years before leaving for the United States.

I arrived in the United States in 1980 as an immigrant student and attended the religiously famous Oral Roberts University in Tulsa, Oklahoma. Oral Roberts University is a liberal arts university with a Pentecostal Charismatic culture. After completing my bachelors degree, I proceeded to finish my graduate degree at the Southern Nazarene University of Bethany, Oklahoma, and completed a post-graduate degree in Business Management. Southern Nazarene University was somewhat similar to Oral Roberts University on one particular but very important level. The university education of every student included an inter-woven curriculum of Bible doctrine and the cultivation of a Christian lifestyle meshed within the various criteria of academic experiences. It was a university operated by the Southern Nazarene Church, a Protestant denomination.

All through this period in formal education, I did not fail to continue to seek ways to satisfy my original interest in the ministry. I eventually took time off to

attend Rhema Bible Training Center for 2 years and graduated with a diploma in ministry from the pastoral group. Today, I hold ministerial credentials from Rhema as well as another independent ministerial association, Life Ministerial Fellowship International.

I pioneered a Pentecostal Charismatic Church in 1997 in Oklahoma called Tahlequah Miracle Center, and together with my wife and four children, I pastor this church. I have been a member of Rhema Ministerial Association International (RMAI) since March of 1998 to the present. Nevertheless, my church is independent of Rhema on all legal aspects. I have no legal or financial affiliation with Rhema, and Rhema exercises no controls over my responsibilities and duties at my church. My church has a board of trustees that assist in the administration of this non-profit organization, and none of the members are connected legally with Rhema or attend church there. However, I enjoy participating in RMAI as a dues-paying member yearly, and attend several of RMAI's ministerial functions from time to time.

After graduate studies and clergy training, I started to pursue a doctorate degree in education at Oklahoma State University in Stillwater, Oklahoma, majoring in Occupational and Adult Education. Alongside my pastoral duties, I am presently an Assistant Professor of Business Administration at Northeastern State University in Tahlequah, Oklahoma.

I come to this study as an investigator with a repertoire of experiences. I bring to the study with me many years of experiences both in education as well as in the religious arena. My religious experiences both in the Roman Catholic faith and in the Southern Nazarene faith both of which are traditional Christianity, provide a rich foundation from which to approach this research topic. I have received the glossolalia experience and to date have cultivated a professional involvement in Pentecostalism these many years. My training for the ministry from Rhema has established me as a non-traditional pastoral clergy member.

My desire and involvement in the clergy today does not conflict with my ongoing participation as an educator and a lifelong learner. My experiences as an educator began in 1975 as a teacher of young children and later here in the United States taught clergy members in a 1-year Bible college for 3 years. My present secular position as an Assistant Professor of Business Administration for the past year at Northeastern State University in Tahlequah, Oklahoma affords me continual venue for developing undergraduates as well as participating in self-development and professional enrichment in the area of education. This involvement in education and learning has spanned nearly 26 years. I treasure each aspect with an appreciation of learning as a

whole, and the joy of continuing in adult learning challenges in particular.

I registered on the ATLAS learning instrument as a Problem Solver. "Problem Solvers scored high in all three areas of Critical Thinking strategies which includes Testing Assumptions, Generating Alternatives, and Conditional Acceptance" (Conti & Kolody, 1999, p. 12). They rely heavily on a reflective thinking process that utilizes higher order thinking skills (Brookfield, 1987).

The SKILLS model of Critical Thinking strategies is based on Brookfield's (1987) four components outlined in *Developing Critical Thinkers*. Brookfield's approach to critical thinking applied to real-life situations and is composed of (a) identifying and challenging assumptions, (b) challenging the importance of concepts, (c) imagining and exploring alternatives, and (d) reflective skepticism. (Conti & Kolody, 1999, p. 7)

This might explain why I enjoy the satisfaction and the experiential reality within my Christian faith without any conflict from the merits and the profundity of intellectual pursuits, development, and learning. Without denying that I have some bias in defending all the areas of involvement in my professional development, none of these diminishes my honest quest for true discovery while continuously learning. The kind of learning that I constantly crave for erects no boundaries between the search for essential realities and the natural descriptions of human behavior; natural or

spiritual, nor diminishes the educative questioning that is essential for contributing to the field of adult learning.

In a qualitative study the investigator is the primary instrument for gathering and analyzing data and, as such, can respond to the situation by maximizing opportunities for collecting and producing meaningful information. Conversely, the investigator as human instrument is limited by being human--that is, mistakes are made, opportunities are missed, personal biases interfere. Human instruments are as fallible as any other research instrument. The extent to which a researcher has certain personality characteristics and skills necessary for this type of research needs to be assessed, just as a rating scale or survey form would be assessed in other types of research....The qualitative researcher must have an enormous tolerance for ambiguity. (Merriam, 1998, p. 20)

The human learning experience is complex and yet profound, individualistic and yet societal, philosophical and yet experiential. It does not lend itself to any simple interpretations, solitary conclusions, or casual theorizing. It is important to continue to seek further understanding of the various concepts involved in the aspects of human existence. A thorough investigation of natural phenomena done by an experienced educator within a well-designed study can achieve that. As a Problem Solver, I understand and accommodate this ambiguity and I am disposed to "testing every assumption" (Conti & Kolody, 1999, p. 12).

## ATLAS

### Description

Assessing The Learning Strategies of Adults (ATLAS) was used as an initial identifier of the learning strategies of the pastors before each interview. It was an easy to administer instrument used to identify the pastor's learning strategy profiles. It only took approximately one to three minutes to administer. "Although it appeared to be a very simple instrument, its contents are based on powerful multivariate statistical procedures" (Conti & Kolody, 1999, p. 16).

ATLAS uses a flow-chart design with items printed on 5.5" x 11" pages of colored card stock (Conti & Kolody, 1999). Simple directional sentences beginning at the top of the spiral bound multi-colored card stock sheets were read by each pastor as they proceeded to the next page identifying one of two options of a learning strategy preference. The learning strategy preferences were captured with statements printed in boxed outlines with arrows below. The pastors followed each preferred option to the next directed colored page until each pastors correct learner's group was identified. The identified final learning strategies matched certain characteristics and suggestions for conducting an informal learning activity that

complemented the learning strategy profile (Conti & Kolody, 1999).

The correct learners group identified for each pastor was reviewed on the last page of the ATLAS instrument which were titled under Groups of Learners. The three learning strategy preference groups are Navigators, Problem Solvers, and Engagers. They were: Navigators are focused learners who chart a course for learning and follow it; Problem Solvers rely on all the strategies in the area of critical thinking; and Engagers are passionate learners who love to learn with feeling and learn best when actively engaged in a meaningful manner (Conti & Kolody, 1999, p. 16). All the participants were comfortable in taking ATLAS. It provided a short period of discussion concerning their assessment of the instrument and whether the results measured accurately their learning strategies. All the participants agreed with the assessment of ATLAS in determining accurately their learning styles. Several participants were amazed at the quick and easy nature with which ATLAS identified their learning strategies and requested copies that they can use with their pastoral and support staff.

#### Validity of Instrument

In order to be sure that the results of a survey or data gathering process has integrity, it is essential that

the instrument is valid. The validity of ATLAS as a good measuring instrument has been determined on several levels. In educational studies, three types of validity are important. They are construct, content, and criterion-related validity (Kerlinger, 1973).

Construct validity is "the degree to which a test measures an intended hypothetical construct" (Gay, 1996, p. 131). It measures the underlying theory that constitutes the instrument and permits the assigning of "meaning" to the instrument (Kerlinger, 1973). "The process of establishing construct validity for ATLAS was to synthesize the results of the numerous research studies using SKILLS (Self-Knowledge Inventory of Lifelong Learning Strategies) and to consolidate these results" (Conti & Kolody, 1999, p. 16). The construct validity analysis of "ATLAS was established by reviewing the literature of studies actually using SKILLS in field-based research and by consolidating the similar data from many studies" (Conti & Kolody, 1999, p. 18). A cluster analysis was performed on an entire data set of 3,070 cases. The analysis of the aggregate data set from the various studies revealed three distinct clusters. It identified three groups of learning strategy patterns (p. 17) that were named Navigators, Problem Solvers, and Engagers. They were distributed relatively evenly between Navigators (36.5%), Problem Solvers (31.7%), and Engagers (31.8%).



Content validity refers to the sampling adequacy of the content of the instrument (Kerlinger, 1973, p. 458). It is "the degree to which a test measures an intended content area" (Gay, 1996, p. 129). Discriminate analysis was used to determine the differences between the three groups identified from the learning strategy database (Conti & Kolody, 1999). "The structure matrix of the discriminate analysis for these three groups revealed that the major process that separated the groups related to how each groups sought to accomplish the learning task" (Conti & Kolody, 1999, p. 18). Each question in ATLAS is based on one of these analyses.

The flow-chart design of ATLAS and the way the instrument's items are separated by pages guards against participant distractions. It minimizes learners reading descriptions of other learning strategy preferences other than the one they have been sent to as identified by the instrument (p. 19). "Instead of multiple attempts to identify a characteristic, ATLAS uses discriminate analysis to precisely describe the content for each item" (p. 19).

In criterion-related validity, "validity is determined by relating performance on a test to performance on another criterion" (Gay, 1996, p. 543). "Criterion-related validity was established by comparing ATLAS scores to actual group placement using SKILLS" (Conti & Kolody, 1999, p. 19). The

learning strategies identified on ATLAS was compared to the actual criterion of how it is in the real world. The non-traditional pastors in this study were therefore asked to confirm if their ATLAS grouping was accurate in describing them. The results of the inventory in this study confirmed that 100% of the participants agreed that ATLAS correctly identified their learning strategies. This was very similar to the "follow-up studies involving nearly 1,000 participants where approximately 90% of the respondents indicated that the ATLAS classification of their learning strategy preference was an accurate description of their actual behavior" (Willyard, 2000, p. 92). ATLAS has also been found to be accurate in identifying and describing personal learning strategy profiles in other research (Ghostbear, 2001; James, 2000; Lively, 2001; Spencer, 2000).

### Sample

The population is any well-defined class of people, events, or objects (Ary et al., 1996, p. 173). It is the group to which the researcher can generalize the results of the study. The population "consists of all members of a group of individuals who are alike on at least one specified characteristic" (Cotton, Duncan, Spence, & Underwood, 1983, p. 4). The interest of the researcher in studying this group is also understood by the uniqueness that the group

possesses in "at least one characteristic that differentiates it from other groups" (Gay, 1996, p. 102). In a descriptive qualitative research, not all findings can be generalized in exactly a statistical sense. Most descriptive studies are designed to a target population in which non-probabilistic sampling is more effectively used (Gay, 1996, p. 128; Merriam, 1998, p. 61).

A sample is a subset of the population. It is the small group that is actually studied which is representative of the larger population designated by the study (Ary et al., 1996, p. 173). There are several ways of selecting a sample in a research study. These include systematic sampling, random sampling, cluster sampling, purposive sampling, and stratified sampling. In systematic sampling participants are taken in a set order from a list of the population. In random sampling all members of the population have an equal and independent chance of being included in the sample. In cluster sampling, groups rather than individuals are selected. In purposive sampling, particular participants are included "because they are believed to facilitate the expansion of the developing theory" (Bogdan & Bilken, 1982, p. 61). "Purposive sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned" (Merriam, 1998, p. 61).

In stratified sampling, an equal number of subgroups are selected from the identified population of the study. They represent the major configuration of the general group that should best describe what the study is designed to learn. Descriptive studies often use stratified sampling techniques as the pool for obtaining the vital area of data gathering so that the widest, most comprehensive, and rich discovery and description can be attained. A stratified sample can also be used to select equal-sized samples from each of a number of subgroups if subgroup comparisons are desired" (Gay, 1996, p. 129). The population for this descriptive study was the RHEMA Ministerial Association International (RMAI) members in Oklahoma. This is one of a few number of associations present today representing the kind of non-traditional pastoral clergy under investigation in this study. There has been nearly 22,000 graduates from Rhema Bible Training Center (RBTC) since its inception in 1974. It is estimated by the association that almost 8,000 of these in the last 27 years have remained to work in Oklahoma after their ministerial education in a wide variety of careers, which includes religious as well as secular. It is also estimated that many Rhema-trained graduates are presently involved in many Charismatic churches across the state in many capacities. While some have made it to leadership positions in the pastorate, others have not but

remained as assistants in other ways such as in supportive roles in the RMAI churches and as partners and contributing members (Hagin, 2001a). Most of the nearly 8,000-Oklahoma resident, Rhema graduates are not licensed nor ordained in full-time ministry.

RMAI was founded January 1, 1985, in Tulsa, Oklahoma, as an organization for fellowship and association. The fellowship was established to provide a forum for networking, for encouragement and as a place where Rhema's ideals in ministry can be shared, sharpened, and solidified through continued mentoring (Hagin, 2001a). RMAI pastoral membership in Oklahoma is 73. This includes licensed and ordained Senior Pastors, Associate and Assistant Pastors, Youth Pastors, Children Pastors, and Helps Pastors.

Membership in RMAI is secured through application and payment of \$100.00 yearly dues. Only licensed and ordained members of the clergy can be admitted into membership. Licensure is mandated by the State of Oklahoma as recognition of legality to be a member of the clergy, and ordination stipulates the spiritual inclusion of that minister into full eldership by the church (Hagin, 2001a). It is recognized all over the world in Christendom.

All the pastoral members in the association have their own churches where they exercise oversight. RMAI holds no legal or governmental powers over any member or member's

church, except for a few, none of the member churches have any legal affiliation with Rhema. All members and their churches are autonomous. While they may hold ministerial credentials from Rhema, they can and many do affiliate in the same general sense with other fellowships and denominational groups.

The goal of RMAI is not control, but rather it is to provide a legitimate venue where ministers can share their professionalism and experiences in the ministry (Hagin, 2001a). There is moral oversight provided by Rhema where guidance and counsel can be provided where needed and if welcomed by that member. Where there has been a moral or positional departure of any member from the association's statements of faith and moral standard, that member loses membership and association. Membership can also be lost through non-renewal of ministerial credentials or non-payment of dues. These guidelines help the association to maintain a common statement of faith and integrity. RMAI's ultimate goal is to encourage the establishment of other ministries through united efforts and the propagation of excellence in ministry (Hagin, 2001a).

This study used a purposive sample of 30 RMAI pastors from the total population of 73 members. They were stratified by accomplishments and years of experience in

pastoral work into 3 groups of 10. The three groups were Builders, Becomers, and Beginners.

These groups were designed to provide representation for the various levels of experience that exist in the group. The following are the characteristics for each group: Builders, Becomers and Beginners.

### Builders

- Pastor has been a full-time pastor for eleven years or more.
- Pastor and almost all the heads of all major ministerial positions receives all of their income from the church.
- More than half of the major departments are headed by paid staff members.
- Church operates at least three or more of the following: fully equipped Youth, Children, Choir, Missions, Men or Women's ministries.
- Church maintains ownership of land and church properties where the ministry resides.
- Church funds fully at least three or more (internally based) outreach ministries (such as a Food pantry)
- Church exemplifies RMAI, Rhema, and Kenneth E. Hagin's ideals of leadership in church work.

### Becomers

- Pastor has been a part-time through full-time pastor somewhere between six to ten years.
- Pastor and more than half of the heads of all major ministerial positions receives at least half or a little less than half of their income from the church.
- Less than half of the major departments are headed by staff members who may be partially paid by church.
- Church operates no less than three of the following: Youth, Children, Choir, Missions,

Men or Women's ministries, which are partly of fully equipped.

- Church owns some property or real-estate.
- Church presently funds fully one or two (internally based) outreach ministry.
- Church is progressing adequately but not fully toward RMAI, Rhema, and Kenneth E. Hagin's ideals of leadership in church work.

### Beginners

- Pastor has been a part-time pastor for five years or less.
- Pastor and any department head receives most of their income from outside the church.
- Maybe 1 or none of the departments is headed by any paid staff.
- Church operates one and maybe none of the following: Youth, Children, Choir, Missions, Men or Women's ministries. None is fully equipped.
- Church owns no real-estate or building properties. Entirely rents at this time.
- Church funds one or none (internally based) outreach ministries (such as a Food pantry).
- Church reflects but very minimally RMAI, Rhema, and Kenneth E. Hagins ideals of leadership in church work.

### Procedures

A nomination process was utilized by requesting RMAI leadership officials to recommend members for the Builders, the Becomers, and the Beginners groups using the descriptions for each group. RMAI provided this nomination because they are the most qualified in identifying the characteristics of Builders, Becomers, and Beginners considering that RMAI as part of the Hagin ministries also



promotes Rhema Bible Training Center ideals and expectations of their graduates. Secondly, every participating member is measured by the same standards in goals, values, and accepted professionalism for ministry. They bring the "experts" perspective to the sample selection process. Nominations were made using a form (see appendix).

The pastors selected for the study were contacted by mail and e-mail as an initial contact leading to a phone conversation in order to secure a verbal agreement for their participation and also to schedule a face-to-face interview session with each of them. The time-frame for the interview session was scheduled for 75 minutes. This included 15 minutes to re-explain the purpose of the study to the interviewees, have them read and sign the Internal Review Board compliant consent form, have them take the ATLAS instrument, have them fill out the accompanying questionnaire survey form of demographic information, and then have them participate in the approximately 60 minute face-to-face interview.

### Questionnaire

The pastors were directed to complete an accompanying questionnaire after taking the ATLAS. There were 10 closed-ended questions on this questionnaire. It included a place to write their names, ATLAS grouping, age, pastoral

position, and educational and professional levels before and after their seminary training. Their years of experience were also required in order to place them in one of the three categories stratified in the study of Builders, Becomers, or Beginners. This was done with an option of one of three groups of years of experience in full-time ministry or membership in RMAI: 1 to 5 years, 6 to 10 years, or 11 years and above.

The questionnaire was self-administering. Collecting information in this way is a very useful method in descriptive studies (Guba & Lincoln, 1981, p. 164). It also provided an avenue of recording a series of demographical information necessary for use later as foundational information during data analysis (Guba & Lincoln, 1981; Merriam, 1998).

### Observations

Observations of the church organization and service events and the analysis of church documents and handouts were conducted at three locations. One was at the church of a 53-year old Problem Solver who belonged to the Beginners group of pastors. He is also African American. A second observational schedule took place at the church of a 47-year old Navigator. He is a white male in the Becomers group who ministered to a congregation of nearly 70% Hispanics. The

third observation was conducted at the church of a 48-year old Engager, who was a member of the Builders group.

Elements of interest in the observation included church and office environment. The pastors disposition, appearance, presentation, and conducting of the service event was also analyzed.

Special attention was given to observing and casually interrogating members and visitors to the service as well as staff members. They were asked why they chose to attend there, their knowledge of the purpose of their meetings, and the essence of church as they have understood it from the proclamations of the pastor.

Church hand outs and publications were collected from three pastors in the Builders group. This information was collected from this group since they were at the stage of ministry that supported a consolidation of their vision and purpose. At this stage their churches were also more financially capable to publish church information including monthly newsletters, Sunday school materials, and nicely printed hand-outs for visitors. These materials reveal where the church's focus and emphasis of developing adults lay. It identified the published public image of the church which can be compared with the private image as narrated by members, visitors, and the pastors themselves. Materials

also revealed what projects or educational endeavors carried the most attention.

The investigator took notes during all observational sessions. Each session lasted between 1 hour 30 minutes to 2 hours. This included time before, during, and after services. A journal was used to record observations.

### Interviews

All the interviews except three took place in each of the pastors offices. The remaining three took place in adjacent lounge areas outside their offices but inside their churches. No one else was present except the researcher and the pastor in each interview session. Interviews were audio taped in order to secure actual quotes and opinions of the respondents and also field notes were recorded during the interview and also concerning non-verbal observation. After the interview other notes were also recorded for clarity on any ambiguous points and observational items. On several occasions, respondents continued to talk after the scheduled interview and provided additional information. On some occasions, the pastors provided a tour of their facilities and continued to answer questions and carry-on conversations. Relevant information was therefore written down later for future reference during analysis. The

shortest interview session was 40 minutes while the longest ran for nearly 70 minutes.

## CHAPTER 4

### THE CONTEXT OF PRIOR LEARNING

#### The Participants

There were 30 Rhema Bible Training Center graduates in the sample. All are members of RMAI and practice clergy work in the field. Among the 30, 23 were males and 7 were females. There were no females in the Builders group. The sample comprised of a multi-cultural spread of 17 Caucasians, 8 African Americans, 3 Hispanics, and 2 Native Americans. They ranged in age from the youngest at 25 to the oldest at 61. In terms of position, 19 of the participants were Senior pastors, 4 were Associate or Assistant pastors, and the rest 7 were either Youth, Children, Helps ministries or other supportive pastoral positions. This sample was stratified into 10 in each of the three groups of levels of ministerial experience of Builders, Becomers, and Beginners.

The participants were each interviewed in a face-to-face interview format. Their responses were audio taped and the quotes transcribed onto text. The comments of the participants were analyzed using the Constant Comparative Method. This led to the identification of the following ten categories from the emerging patterns of commentaries. The categories and the corresponding total percentages of

commentary from the participants are: Clergy Training (16.3%), Social Issues (13.3%), Learning (12.5%), Spirituality (10.7%), Leadership (10.2%), Prior Learning (8.8%), Learning Strategies (8.3%), Present Learning (7.2%), Rhema Impact (6.9%), and Clergy Recommendations for Future Training (5.9%).

In addition, the participants were tested to determine their learning strategy preferences according to ATLAS. ATLAS' three groups share nearly equal portions in the adult population in general. The distribution on ATLAS for the general population are Navigators--36.5%, Problem Solvers--31.7%, and Engagers--31.8% (Conti & Kolody, 1999, p. 18). However the observed distribution in this study representing all RMAI pastoral members in Oklahoma showed a remarkably different spread: Navigators--6 (20.0%), Problem Solvers--10 (33.3%), and Engagers--14 (46.7%). This high percentage of Engagers in this field supports the people-related and people-centered nature of the institution. This type of institution offers a learning environment which might be more conducive to the Engager learner (Conti & Kolody, 1999).

Among the 14 Engagers that make up nearly half of the 30 people in the sample, 4 (28.58%) were Builders, 5 (35.71%) were Becomers, and also 5 (35.71%) were Beginners. There were 10 participants, one-third of the sample who were

Problem Solvers; of these 2 (20%) were Builders, 3 (30%) were Becomers, and 5 (50%) were Beginners. The Navigators had an unequal distribution. Only six of the participants in the sample were Navigators, yet two-thirds of these were Builders, and one-third (2) were Becomers. There were no Beginners among Navigators in the sample. However, the Navigators had the most number of comments on 6 out of the 10 major categories of the concepts under investigation.

There were four Navigators in the sample that were Builders. Engagers who had the largest representation in the sample also had four Builders. The Problem Solvers, on the other hand, had representation of a third in the sample but only had two members in the builders category. This became significant since the overall majority of the comments in certain categories of the concepts investigated came from the Builders group. Comments especially covering the categories of Leadership, Social Issues, Learning, Spirituality, and Clergy Training were areas that the Builders group had more tangible, cumulative, and reflective commentary. Builders also were more explicit about their comments in the category of Recommendation for Clergy Training, and easily narrated what has worked for them in their ministries as well as what was least contributive. A major reason for this is that they had accumulated more experiences in the profession as well as sustained



leadership roles for a longer period of time from which they were readily able to speak more collectively, knowledgeably, and experientially. This was evident in the interview sessions as they exhibited high levels of poise, confidence, expert opinions, and scholarship in their responses.

The Becomers group was made up of four Navigators, four Engagers, and two Problem Solvers. The Becomers provided substantial information as it related to how they grappled with consolidating their leadership roles. Their responses showed how they are learning to define Leadership in line with spiritual as well as the social context that they have now found themselves. Becomers also provided responses in the areas of social issues, Rhema Impact, and even more information in the category of Present Learning. They were the greatest seekers of practical knowledge to help them in ministerial tasks especially as they were now beginning to face the increasing challenges of managing growing ministries with all its obligations. These were obligations that included increasing membership, finances, recruiting staff, and training new assistants for the pastorate.

There were no Beginners among Navigators, but Engagers and Problem Solvers had five Beginners each. The Beginners provided a lot of commentary in the categories of Spirituality, Prior Learning, and Rhema Impact. They were able to recall more vividly their prior learning experiences

including Rhema's impact, and the challenges of initiating their present endeavor of a career in the ministry.

There were no graduates beyond the bachelors level of college education among the participants. Only two did not complete their high school diploma or GED before or even after their seminary training. In the overall sample a third (10) had graduated from high school, a little above another third (12) had some college or vocational education experience, and one-fifth (6) had obtained their bachelors degrees or vocational diplomas before pursuing their seminary training. After seminary training had ended, further educational pursuits showed that 7 retained their High School Diploma status while 11 continued some college or vocational education and 10 had completed the bachelors or vocational degrees.

The life experiences, work life, and career of the participants before their seminary training experience depicted that 13 out of the 30 members had been either self-employed business owners or middle-level to top-level managers. Only two members proceeded directly from their high school graduation into ministerial training. One had retired from a career, and three women had been homemakers. The job and career fields represented by the sample included but were not limited to the military, law enforcement, sales, automotive mechanics, information technology,

farming, real estate, factory, with landscaping, and restaurant businesses. While nearly two-thirds had some minimal roles in Christian service at their originating churches, only three came with substantial years of experiences ranging from 3 to 5 years in actual clergy work before their Rhema Bible Training Center experience.

### Prior Learning

One of the areas that supplies a great impact on or provides the most contribution to one's learning behavior is the aspect of educative life experiences (Dewey, 1938, p. 25). This concept is so important that it is one of the major assumptions of andragogy (Knowles, 1980, p. 44). Andragogy is a model of assumptions concerning adult learners which enumerates and analyzes the nature, scope and process of adult learning behavior. One of the major assumptions of andragogy which is widely accepted in the field, is the one that adults "accumulate a reservoir of experiences that can be used as a basis on which to build learning" (Knowles, 1970, p. 44). The use of educative experiences in learning is uniquely adult in theory and practice and has been studied by leading researchers in the field.

Adult education is a process through which learners become aware of significant experience. Recognition of significance leads to evaluation.

Meanings accompany experience when we know what is happening and what importance the event includes for our personalities. A friend comes excitedly into your presence exclaiming: " I have had an experience!" Immediately you become consciously expectant: you want to know what has caused this new vivification of his personality and what interpretation he will place upon it. If you know him intimately, you will make quick guesses....You will be observing a personality in the process of evaluating experience; you see him in a new and dramatic setting and you know that whatever meaning he attached to his experience it will either enrich or impoverish his life. (Lindeman, 1926/1989, p. 109)

Prior learning capsulizes an area in this study that investigates what was relevant and contributive to the learning experiences of the participants before their seminary training. Since adults rely on past experiences as a rich source for learning, it was reaffirming to hear the participants relate how they utilized certain elements from their prior learning in educating themselves. These participants critically selected appropriate resources from their past and applied it surgically in their present context of learning. They were realizing new learning with its application even though the present experience and context was not exactly similar in nature and context to where they had retrieved those past experiences. Two quotes from participants that spells the relevance and appropriateness of this concept of applying previous learning to ongoing learning are:

I learned that you can apply whatever you learn in one area into another. You can fix things before it gets broken. When something starts making a noise, you don't ignore that and say, "well it's going to go away". Generally you have to face it head on and take care of it at that time. (44-year old, male, Becomer, Problem Solver)

I would say persistence. That is what I took to Rhema. I used to run in races years ago, and I developed endurance and persistence. It helped me not to quit. (37-year old, male, Beginner, Engager)

There were 626 total quotes from the participants, and 55 (8.8%) of them were on prior learning. A number of quotes 13 (23.6%) came from the Problem Solvers, 20 (36.4%) were made by Engagers, and the largest contribution came from Navigators who said 22 (40.0%) of the statements. These comments formed the areas of Recognition of Readiness and Preparedness, The Value of Readiness and Preparedness, Words and Meanings, Internal Motivation, and Parental Influences in prior learning.

#### Recognition of Readiness and Preparedness

In order to determine what kind of prior learning affected clergy training, the participants were asked about their attitude to learning and participation in learning activities prior to clergy training and about experiences that they brought from their educational and work-life that they found most useful in clergy training. A remarkably great majority of them (89.5%) had the awareness of a

recognition of readiness and preparedness for new learning. Their responses reflected a noticeable level of confidence in talking about the processes that led to clergy training. It was usually a journey that began with each participant being involved in other pursuits and interests. For most of them, their interest about a decision to pursue seminary training came in the midst of or along side different career paths which previously intertwined religious and Christian service in their everyday life. This sense of recognition represented cognitive conclusions as well as the sense that a matured stage had arrived in their lives for something else.

One of those stages identified by some (5.5%) of the respondents was a readiness and preparedness for change. This uniquely adult behavior in recognizing and submitting to the transitional nature of change took a different process for the Engagers, the Navigators, and the Problem Solvers. Engagers recognized a preparedness to change as long as a prior similar learning experience had made them comfortable with the new impending environment. Engagers need to buy into things and depend on relationships such as:

I get bored with things very quickly, and then I don't want to do them anymore. So, if I'm going to stick with something, it has to mean something. It has to make a difference. I guess I kind of feed off the feeling I get when I connect with someone. But if I don't connect, then there's no meaning, so what's the point? (Conti & Kolody, 1999, p. 14)

The Engagers in this study responded similarly to those cited by Conti and Kolody. This Engager states how church attendance and note-taking in services contributed to a prior preparation for the educational environment and requirement for formal participation to aid learning.

Church attendance before Rhema prepared me as I began to take notes during the services. I didn't do that before. That helped me when I started attending Rhema. (39-year old, female, Becomer, Engager)

The Navigators emphasized that the recognition and preparedness for change involved a need to succeed in an area of failure or non-accomplishment because of the lack of training and experience. Navigators, more than any other ATLAS group, were more up-front in admitting failure, incompetence, and also had the appetite to convert their failures into success. Navigators have been referred to as "Strivers" (Ghostbear, 2001) because they strive for excellence and efficiency. They seek efficiency of others and of themselves more readily than Engagers and Problem Solvers.

I was as green as a gourd even though I had pastored another church before I came here. It had been a disaster simply because I did not know anything about administration. I think that Rhema helped ground me and settled me in that area and taught me some things that I wasn't aware of. I knew that I needed that then. (55-year old, male, Builder, Navigator)

The Problem Solvers predominantly had more recognition in the area of education and formal schooling. They narrated their ability to transit from one structured environment for learning into another and yet another. This verified their ability to readily be prepared for different learning criteria. Problem Solvers have an "ability to generate alternatives and consider various solutions" (Conti & Kolody, 1999, p. 12) and therefore can be found participating in many diverse interest areas in their learning experiences. This is also indicative of why it is difficult for them to specify exactly what prior learning experiences were contributive to their ongoing learning. It seems to be all contributive everywhere and in every place in their learning experiences.

Basically I had just a high school education. I had had several areas of vocational technical school. Things that related to mechanical work, and even some welding classes. I had one electrical class in high school and another one out of high school. I actually took a course on sewing machine mechanics. (44-year old, male, Becomer, Problem Solver)

The second area dealt with a readiness and preparedness for adaptability to new learning and responsibilities. With the act of change and how such decisions affect adult life roles came the ability to adjust also to new contexts of learning and the expectation to fulfill newly acquired responsibilities. Such adjustment required a tremendous



amount of cognitive processing. Some of the clergy members (5.5%) who spoke about prior learning were clear in identifying some of these qualities. Again there was a difference in the identification of them in each ATLAS group. Problem Solvers are critical thinkers. They rely on a reflective thinking pattern, and will often utilize higher order thinking skills in their learning (Brookfield, 1987). "Problem Solvers' critical thinking skills are sustained by the ongoing modification and revision of their learning plans in relationship to their evaluation of their own learning process" (Conti & Kolody, 1999, p. 12). This was exhibited by the response of a Problem Solver who explains the cognitive transformation that occurred because of reflecting critically on prior verbal behavior and instead chose new alternatives of behavior to replace the old.

What I found least useful from my work life into the seminary learning environment was my propensity to degrade people, and then I would say, just kidding, but why are you so ugly. I learned that my words were important and I changed them. I began to build people up and say nice things to them and about them. (47-year old, male, Builder, Problem Solver)

Navigators identified more often a list of completed responsibilities, accomplishments, and assignments and then evaluated each whole in the light of their readiness to accomplish new responsibilities in their new learning activities. Navigators are "conscientious, results-oriented

high achievers who favor making logical connections" (Conti & Kolody, 1999, p. 9) and therefore as in the case of this Navigator evaluation was made on whole activities and their ultimate ends. The activities either contributed as a whole or did not contribute as a whole. The activities were not judged in what parts were useful.

I obtained a bachelors degree in Management from a secular University from Louisiana. I also received Naval Reserve Officer Training Corps NROTC from which I received my commission as an officer of the Navy. I found that their training greatly enhanced study habits. The ability to handle the schedules and the work Load because at the time I attended Rhema we had two small children. My wife and I were working and so that prior discipline helped me. (43-year old, male, Builder, Navigator)

Engagers just identified the process that was involved in their learning as being useful. They utilized prior techniques which they have already mastered as a tool in new learning.

My habit of reading on my own was useful in preparing me for the training at Rhema. (48-year old, male, Builder, Engager)

A third area of readiness and preparedness had to do with learned skills. In this area the participants had a variety of responses that differed remarkably according to learning strategies identified by ATLAS. The Engagers made a total of 20 comments on prior learning but 9 (45.0%) of those comments were about readiness and preparedness in connection with social and human skills. Those skills were

communication, problem solving, managing human resources, and decision making. Social and human skills were important to Engagers. They responded to this concept as a preparation endeavor for readiness for new learning. They dealt with people from an emotional and psychological basis. This 43-year old, Male, Builder had much experience in engaging people this way and it had become a foundation of preparedness for new learning.

I learned that whether you are talking about secular people or Christian people everyone has problems and a lot of our problems come out of the emotional realm. I learned how to deal with people from an emotional level even though we as pastors have to deal with spirit. We found out that a lot of our problem is psychological. People have real emotions and we must deal with them a little bit from an emotional level. I learned that working with people, with a lot of ladies, and that helped me a great deal. I felt that working with that many different types of people got me ready working in this local body. I worked with people from age 16 to some in their 60's. Some I got to pray with because they knew I was a minister. A lot of good things went on.

Another participant expressed some of the same experience as the Builder, giving a diverse combination of skills that were acquired in work-life forming a foundation for the readiness necessary for clergy training. This Engager was emphatic and specific in identifying these wide array of learning in social and human interactions.

As an automotive shop owner and manager, I learned to motivate people, manage people, people skills, lots of problem solving and dealing with people

and having lots of experience. (37-year old, male, Becomer, Engager)

This was a common peculiarity with Engagers. They expressed the most clarity when talking about the things that connected them with learning. Those things are usually things of high interest which can be related to emotionally such as people. Their learning must bring meaning to them as they journey through the process (Conti & Kolody, 1999).

When the Navigators spoke of their learned skills acquired in readiness and preparedness for seminary training, 13 (59.0%) of their total 22 comments on prior learning narrated their conclusions as a matter of competence, qualification, and even value of applying a talent to the new religious environment. Navigators emphasized the same thing: competence and expertise which they had gained from each area.

I didn't like school back then. Music was my life. I brought those skills to Rhema and used it. When I taught first grade for them, I returned to music and played for the kids. These were in the Sunday school at Rhema. I was ready for clergy work. (47-year old, male, Becomer, Navigator)

The Problem Solvers did not say much in the area of learned skills acquired in readiness and preparedness for seminary training. They made a total of 13 comments concerning prior learning, and only 4 (30.8%) of them were on the readiness and preparedness in learned skills. These centered on their education and cognitively learned

activities. Problem Solvers emphasized the learning skills acquired through a variety of educational programs. They asserted that the discipline of formal or informal learning experiences provided mental cognition, a necessity to readiness and preparedness.

I studied history in school before Rhema, and you have to know those things for it to mean something to you. When they taught New Testament survey, about Alexander the Great, the Greeks, and the Romans in an elementary way, you can memorize that for your tests. However knowing what impact these empires and Leaders had on Christianity such as the roads that the Romans built and how that helped Alexander the great involves much thought and learning. Realizing all the countries and the colonies that he conquered and united is also profound. If you didn't have that previous knowledge from schooling then that is that. (45-year old, female, Beginner, Problem Solver)

My business makes pre-cast concrete. I started out making burial vaults and that led to other things like septic tanks and picnic tables. I understood how to learn before I got to Rhema. (53-year old, male, Beginner, Problem Solver)

### The Value of Readiness and Preparedness

Another typical way in which each of the ATLAS designated learners approached the idea of prior learning was in how it was valued. The Navigators saw it as learning in order to lead. The Problem Solvers saw it as learning in order to gain livelihood. The Engagers viewed the value of prior learning as learning in order to live.

Navigators valued learning differently. They valued learning that placed them in pivotal roles to accomplish things. The usefulness of learning to the Navigator meant an ability to assume positions of status and provide the capability of an expert. This expertise does not necessarily describe excellence in that field but rather expertise because of preparation to function in that profession. Navigators believed that education and learning qualified individuals to assume such particular discipline and thereby provide them with every advantage of success in that arena.

The most and foremost learning I had prior to Rhema was my leadership and management training. I have been born again for about 11 or 12 years, and I was an Assistant Pastor in San Antonio. I learned just like in the medical profession; doctors may have proficiency in that skill, but they do not have management qualities. I've noticed that in the ministry too that without a keen sense of leadership or management qualities you won't be successful in life. (48-year old, male, Becomer, Navigator)

Problem Solvers valued education and learning in a more general than specific way. They were able to recount the value of learning in every sequential activity in their lives. They seemed to transit more naturally between several diverse contexts of learning with ease because of their ability to use all three areas of critical thinking strategies of Testing Assumptions Generating Alternatives and Conditional Acceptance. "Problem Solvers test assumptions to evaluate the specifics and generalizability

within a learning situation; they generate alternatives to create additional learning options; and they are open to conditional acceptance of learning outcomes while keeping an open mind to other learning possibilities" (Conti & Kolody, 1999, p. 12). Problem Solvers' ability to utilize the benefit of higher order thinking skills as critical thinkers (Brookfield, 1987) enables them to assimilate essence from every experience, while applying learned skills in ongoing pursuits of livelihood. Problem Solvers were able to reflect back on learned skills and realize how they have applied them in a different context. They continue to view such transformations, and re-application of prior learning as merely a consequential value in the daily pursuit of livelihood.

Before my Rhema training, I had a high school education, and other than that I had no other education. I was raised on the farm which in itself is rather educational. I learned that a lot of the things that I do in the ministry, I learned on the farm. (58-year old, male, Builder, Problem Solver)

Engagers viewed prior learning as a necessity to existence. The experience of learning and acquiring skills and becoming an educated adult was valued as an asset. It was an asset to the extent that it resonated life with meaning. It represented accomplishment that was worthwhile, and to them this was essential to facilitating adaptability

to their environment, an inhabited context that was inevitable.

I took three semesters of College in a general business major and then became a homemaker. I believe that education is high on my list. It is very essential. People should get as much education as they can to be able to live in this world system. (40-year old, female, Beginner, Engager)

### Words and Meanings in Prior Learning

The other area of response concerning prior learning from the participants is in the use of certain phrases. Since the ministry is a people business, it was noticeable that the following phrases were used a total of 19 times in the 55 comments on prior learning: people skills, working with people, dealing with people, communicating with people, and helping people.

The Navigators expressed this concept 5 (26.3%) times. They used the same words and phrases to convey an assurance that any help and assistance provided to individuals can be relied on as qualified and reputable. The ability to adequately help, assist, or solve people problems to Navigators could only be equated to an educated and experienced professional with extensive training in doing such. Efficiency and success can be expected by their use of those words because it is guaranteed by their prior learning.



Prior to Rhema I spent 21 years in the military and gained a whole lot of education in college training as well as military training. I retired in what is now known as a physicians assistant. I used to be a physicians extender which is a training in ER and medicine. I have a very extensive background as far as helping people. (48-year old, male, Becomer, Navigator)

Only once (5.3%) did a Problem Solver use that kind of phrase in this context. Problem Solvers tend to be the most abstract of all the three ATLAS groups because they tend to relate best to ideas. They are into generating a variety of approaches and alternatives rather than relating on an interpersonal level (Conti & Kolody, 1999; Ghostbear, 2001; Lively, 2001; Willyard, 2000). They relate to the abstract and the practical more readily.

I had had many years of ministry at the time I attended Rhema, and I would say that they gave us plenty of practical knowledge in the areas of psychology and culture and how to deal with people. They gave us things from experience and not all from the textbook. I found myself often saying, "yes, yes, yes" to the things they were sharing. (51-year old, male, Becomer, Problem Solver)

These phrases were used 13 (68.4%) times by the Engagers. They used these phrases in relating to an interpersonal working scenario involving the emotional empathy of coming alongside someone else to offer help. Engagers offered help in emotional and interpersonal ways which involved empathetic assistance and social relationship. For example,

I took to Rhema from high school after being a senior class president and football captain. This

pretty much gave me some idea of leadership and influence while working with people and a little bit of understanding about people. I learned by working as a dish washer in a restaurant and learning about working with people. Then at a Baptist church as a pastoral assistant. I also worked at another church going from door to door with the guys and talking to people gave me experience in leadership and influence. (38-year old, male, Builder, Engager)

### Internal Motivation

An internal consciousness was also expressed in the comments on prior learning by the participants. This transcended age, ethnic/racial origins, and the three designated learning strategies identified of Navigators, Problem Solvers and Engagers. Their comments also crossed the boundaries between the three stages of ministerial experiences of Beginners, Becomers, and Builders. Adults orientation to learning is not passively and externally driven as it is with children but it is one involving their active participation with an orientation that is internally driven (Knowles, 1980; Brookefield, 1986). Life roles, personal goals, self interests, and daily living tasks are the reasons adults muster internal commitment and psychological and emotional engagement in their learning activities until they reach completion.

Learning is described psychologically as a process of need-meeting and goal-striving by the learners. This is to say that individuals are motivated to engage in learning to the extent that they feel a

need to learn and perceive a personal goal that learning will help to achieve; and they will invest their energy in making use of available resources to the extent that they perceive them as being relevant to their needs and goals. (Knowles, 1980, p. 56)

Participants related a level of cognitive consciousness as they narrated the internal motivations for learning which was reminiscent in tone to a calling. A calling so persistent and yet was self-imposed. The participant's responses reverberated what is already known about adult learning behavior as an internal process.

Navigators' internal motivation centered on focusing on their self-determined goals without allowing any distractions. Their goals and duties were so important to them that it was essential to mentally be cognizant of achieving them even at the expense of ignoring petty human interferences. They refuse to be drawn into an emotional recess in order to tackle less important incidentals. To the Navigator, these incidentals might detour them from their prescribed learning path. It was essential to Navigators to stay the course already charted and exercise resolution to goal accomplishment.

You also become a little bit calloused in law enforcement. I am not saying you become hard-hearted, but you become a little bit calloused by not letting people get to you. In pastoring, if I listened to every little old gripe and complain that comes down the road, you will quit nine times a day. I don't. I just do what God tells me to do,

and law enforcement prepared me to do so. (55-year old, White male, Builder, Navigator)

Problem Solvers expressed their internal motivation in the area of consolidating the character traits which they have developed from multiple and diverse learning experiences. It was essential also to Problem Solvers to avoid distractions like the Navigators. However, Problem Solvers garnered their strength to maintain their course from a mental resilient attitude that has congealed into a character trait. They felt that they could depend better on those.

I was in the military and in business, and one thing I brought to Rhema was integrity which I had developed. This was something that was instilled in me. Then the tenacity, which in the world we call it tenacity, but in the spirit we call it faithfulness. Just the dogged determination of not quitting. Not allowing obstacles to cause you to give up. That was something that I had brought from my experiences in life. I guess the second thing would be commitment. (53-year old, African American male, Beginner, Problem Solver)

Engagers developed an internal motivation for learning which came directly from a prior learned experience. They were able to provide themselves with the persistence of advancing toward their goals just by remembering the emotional fortitude that was experienced when they had prior personal involvement which resulted in achieving a personal goal.

I would say persistence that is what I took to Rhema. I used to run in races years ago, and I developed endurance and persistence and it helped me not to quit. (37-year old, Hispanic male, Beginner, Engager)

## Parental Influences

Although each of these participants are adults, it was important to note the impressionable effect parental guidance and influence played in their lives. It is commonly accepted in psychology that the early years play a major role on one's life, these participants did not talk about it. Only three comments were made. There was one from each ATLAS category. Their comments represented the same consistency with their learning strategy preferences found in other studies using ATLAS. The Navigators comment appreciated achievement and leadership. The Problem Solvers comment resounded their usual skill of getting a little bit of impact from many contexts in which the parental influence was contributive but not solely. The Engager suggested that parental influence was effective because it was meted out at close quarters and with the involvement of the learner in the learning process.

The Navigator emphasized that the need felt for further learning became influential when received from a person of achievement and authority. This Navigator came from a parent also. However, it was of more value because it came from an individual that had achieved in life.

I felt that education was important. I had been raised by my father who had a masters degree in engineering, and so he always stressed the need

for further education for all of his kids. (43-year old, male, Builder, Navigator)

As for the Problem Solver parental influences were there but it did not matter how specific or by what channels the parental influence came. What was important to the Problem Solver was that such influence translated to their further reflection and a re-application of life principles resulting in new learning pursuits and behaviors.

The biggest thing that helped me out was my father. He was a pastor, and I learned from him. I was in prison for a while for selling drugs, and it is easy for me now to understand other people's troubles. I learned to be merciful. I believe the key to my measured success that I have right now is to be merciful towards people. I really wasn't that way in business, so I have combined the management style I had in the restaurant business and bathed it with mercy and it has really helped. (47-year old, male, Builder, Problem Solver)

Engagers depended more on relationship in their learning. The parental influences in the life of this Engager definitely involved personal mentoring from parents. She gleaned new learning from memorable occasions, pleasantly curious activities where she was an integral participant in the events as they unfolded. She talks about parental influence from a nurturing standpoint as well as an endearing perspective.

My mother, my grandmother, and my grandfather taught me about God. I learned through watching him, and he is so delightful. What I mean is that he is a farmer. I watched him plough and then I would ask questions. I grew up asking questions. I

ask people a lot of questions so that I can learn.  
(61-year old, female, Beginner, Engager)

### Summary

The participants viewed prior learning in a variety of ways and also applied it to new learning in a variety of ways. The respondents described necessary ingredients to prior learning. One element is a recognition of the participants readiness and preparedness for new learning that includes change, adaptability and responsibility, growth, and of learned skills. Finally the participants assigned when they used certain phrases at this stage.

Each of the learning strategy groups approached prior learning differently. In the area of recognition and preparedness Engagers relied on recognizing how to utilize their emotional connection of feeling and desire and their dependence on acquired human skills which they associated in assisting others interpersonally. The Navigators had awareness of new competency areas for greater achievement and to plan on adapting to the impending new learning criteria in order to succeed. The Problem Solvers expressed recognition in readiness and preparedness by relying on an educational foundation, cognitive alternatives of expertise, the necessity to change unacceptable behavior quickly, and a need for scholarly qualification.

In the area of valuing readiness and preparedness, Navigators valued learning in order to lead others and themselves in accomplishing goals and purpose, Problem Solvers valued learning as a means to ascertain livelihood for themselves, and Engagers valued learning in order to live and exist in a changing world.

The comments by the participants on the internal motivation transcended age, ethnic/racial origins, and the three ATLAS designated learning strategies. They crossed the boundaries of ministerial stages of Beginners, Becomers, and Builders. Each comment in this area expressed a sense of fortitude, determination, control of mind and spirit to assume the task and role ahead. The comment emanated from the participants inner nature for spiritual exaltation, growth, and faith.

Although there were very few comments related to parental influences, comments in this area reflected the participants learning strategy preference. For the Engager, parental influence was effective when delivered from close quarters by mentoring and the active involvement of the learner in the process. The Navigator was affected by parental influence when it came from a respectable authority. It was only for Problem Solvers that parental influences were appreciated and effected from non-specified ways. What resulted in the learner was a reflected change of



behavior, rightful re-application of life principles, and  
the enjoiment of new learning pursuits.

## CHAPTER 5

### LEARNING AND THE SCOPE OF NEW LEARNING

#### Learning

Learning was the third largest area of commentary by the participants in this study. A total number of 78 comments were made by the participants in this category. That was 12.5% of their total comments in all categories. Nearly half (47.4%) of the comments came from the Engagers, indicating that they had much to say about learning. The other half of the comments were almost evenly divided with 22(28.2%) by the Navigators and 19(24.4%) quotes by the Problem Solvers. The Engagers also made their second largest (15.9%) volume of responses in this vital area. The scope of new learning refers to the area of present learning, and the comments from participants in this area were 7.2% of the total number of comments.

The first aspect that was explored which related to learning was to determine how the participants defined learning. The next aspect probed their philosophy of learning. Thirdly, the researcher requested of them to describe what they did when they went to learn something new, and how they went about doing that. There were also follow up investigation that was employed as it was

appropriate to each response and for the benefit of accumulating additional information as they were being generated.

Two of the major motivations for adult learning are to enhance competency in parental and spousal roles as well as to improve occupational performance (Darkenwald & Merriam, 1982, p. 130). However, adult participation in learning activities and education are not so readily explained away in a short simplistic manner. Factors to be considered are determining the kinds of adult learners in question, the variety of ways that they pursue learning, the environment and context of learning, and the motivating or foundational philosophies effecting each learning criteria. In other words, learning is complex. It is therefore essential to determine the reasons why certain adults participate in learning activities, their motivational orientation toward a certain learning activity, the belief system or principles guiding those choices, the direction and the goals in the process (Darkenwald & Merriam, 1982).

Another element connected with learning that makes it such a vibrant part of living is the affective domain.

### The Affective Domain

The interest, motivation, and the ability to access one's own learning as an adult begins at several levels in

the life of the learner. These are often formulated and guided by a gamut of feelings and emotions measuring the extent that the learner will go to attain knowledge. The affective domain captures all the emotional context with its array of feelings and the motivational energy that individuals experience in the learning transaction.

Furthermore, it is also educative to observe the investment they are sometimes willing to make in time and effort to make a desire and a dream become the reality of learning experiences. "This is a matter of the emotions and not of the intellect when the learner brings to the learning transaction feelings of self-esteem, fear, jealousy, respect for authority, need for status and prestige" (Kidd, 1973, p. 94). Comments related to the affective domain were 16.7% of the responses by participants.

This emotional and motivational connection to learning was evident among Engagers, Navigators, and Problem Solvers alike. It also crossed each gender and the clergy stages of Builders, Becomers, and Beginners. Likewise, the comments applied to all ages to include all levels of maturity and experience. However, cumulatively, the Engagers expressed more of this kind of an interpretation of their learning than did the Navigators or Problem Solvers. Thus, the affective domain of learning can be observed at all ages, all levels of work experience, and in all the different

learning styles represented. Most evident in the responses were the participants dislike for schooling and the structured educational environment that was their previous learning experience. They unanimously ascertained that their desire and motivation to learn was greatly affected by the context in which such learning took place. The respondents viewed the criteria for learning in their earlier educational experience as a chore and therefore did not participate actively or successfully. In order for them to realize the joy and fulfillment of learning experiences it took a particular kind of context and reason for learning. The motivations that satisfied their desires to learn and ultimately their willing participation came out of their self-interest in Rhema's brand of clergy training. The participants within this new environment developed reading habits, acquired new learning criteria with much interest, enjoyment, and motivation. They were ready to pursue and complete every learning task.

I didn't like school. I didn't study. I was on drugs and music was the only thing I liked, but I liked Rhema. (47-year old, male, Becomer, Navigator)

I really liked Rhema. I had had no desire to pursue any higher education whatsoever. I just went because that was expected of me and didn't enjoy it, but when I went to Rhema I wanted to be in class. I wanted to learn, and I wanted to be there. I wasn't a reader prior to that, but it encouraged my reading. (25-year old, female, Beginner, Problem Solver)

I wasn't a good student. I was afraid of learning. I was always afraid of tests. I was a c average student even though I knew I had more potential but no one tapped into that. I was very frightened of higher education. (39-year old, female, Becomer, Engager)

When discussing learning, one of the following words were mentioned once or more times totaling 15 occurrences: love, enjoy, enjoying, enjoyed, afraid, and frightened. The Engagers utilized those words 11 (73.3%) times in their comments. The Navigator used one of the words once (6.7%) time while the Problem Solvers used them 3 (20%) times. In looking at the number of people in each group that used those words, there were 6 Engagers using those words, 1 Navigator, and 2 Problem Solvers.

Reward/Enjoyment metamotivational learning strategy is mostly associated with Engagers whose "interaction and collaboration are major motivators for entering into the learning task" (Conti & Kolody, 1999, p. 14). Engagers value self-learning which involves having fun and experiencing satisfaction with their learning (Fellenz & Conti, 1989). In addition to those ATLAS descriptors, Ghostbear, 2001 expanded that,

when Engagers decide that a learning activity is worthwhile to them, they participate with full enthusiasm and utmost energy, and they encourage others to do likewise. Enjoyment is an important component in Engagers' learning processes. The phrase "it's fun!" seemed to describe their approach to learning the best. They appear to

delight in new accomplishments and tend to share those accomplishments with others. (p. 377)

When the Engagers talked about learning using any of these, the passion and feeling accompanying the impact of those words were felt in their tone of voice as well as in the repetitive use of the words themselves. They narrated either a strong connection to, or else a detachment from the learning process. For example:

I feel like learning keeps you young. It keeps me in an honest position toward God. I know some things. I just enjoy learning because it can benefit you so much. Learning helps you in life, period. (45-year old, male, Becomer, Engager)

I wasn't the best student in the world as far as on tests, but I've always enjoyed learning and learning new things. (48-year old, male, Builder, Engager)

The Navigator used one of those emotional words only in connection to an appreciation of the efforts of the instructor. He did not have that much of a passionate enjoyment of the process as did the Engagers. He only related the value of the experience and the level of usefulness. The use of the word "waste" reflects how important time and effort is to the Navigator. "Navigators get impatient with inefficiency and have little tolerance for slackers, whiners, and time-wasters" (Conti & Kolody, 1999, p. 10). The Navigator said:

Concerning things that were least useful from my Rhema experience, I would say well it is probably dumb, but I may have a different approach and

different opinions of these things. I rely on the Holy Spirit and his anointing to preach, and so the hermeneutics of preaching and things of that sort as far as I am concerned is a waste even though I enjoyed thoroughly the instructor that taught it. For someone else, it might have been useful, but I've never used it. (55-year old, male, Builder, Navigator)

Finally, Problem Solvers echoed some passion in connection to learning, it had to do with a mental attitude about the whole process. It was not a strong interlocking personal involvement which was more readily discernable from the Engager. Problem Solvers used the word "enjoying" in referring to mental pleasure and not necessarily an emotional one. A Problem Solver said:

I am always enjoying learning. My general attitude about learning is a very positive one. I always want to continue learning. (42-year old, male, Beginner, Problem Solver)

The second use of one of those words spoken by a Problem Solver sounded so matter of fact in delivery and obviously lacked the repetitive emphasis made by the Engager using the same word. This Problem Solver showed a readiness and desire for learning but not necessarily in a formal school environment. This is one of the characteristics of the self-directed nature of adult learning:

I wanted to learn but in a non-school environment. I enjoyed learning and always wanted to learn things. (25-year old, female, Beginner, Problem Solver)



## The Definition of Learning

Of the 30 people in the study 24 gave responses in the category of learning. Those participants defined learning in many very different ways. There were 11 (45.8%) people of the 24 who contributed toward the subject of learning that provided definitions on learning. Of these, 9 (81.8%) were males, and 2 (18.2%) were females. This group consisted of 3 Beginners, 5 Becomers, and 3 Builders of the following: ages 31, 34, 37 (3), 38, 43, 44, 45, 51, and 61. Engagers provided the majority of the definitions of learning in this category. Of the 11 who provided definitions of learning 8 were Engagers, 2 were Problem Solvers, and only 1 was a Navigator.

The 8 Engagers defined learning from a variety of perspectives. One of those definitions had to do with developing a belief system. The essence of a belief system to the Engager here had to do with having some guiding principles in learning. However, although this was fundamental to using previous experiences according to some standardized value system, the Engager noted that he also needed maneuvering room for change. The process should not be so rigidly structured without providing enough play for flexibility. This was useful for re-evaluation, re-direction, and a re-accommodation of new beliefs:

Learning is the process by which I strengthen some kind of belief that I already know or how I form a new belief. The ability of old belief to be strengthened is also good in the sense that if that belief starts to be strengthened to a point and I may begin to re-evaluate it and to say, "Hey! I don't know." If I don't believe that anymore, then I would change it. So learning is the process whereby you develop a belief system, and it does not have to be spiritual. (31-year old, male, Becomer, Engager)

A second definition by other Engagers expressed learning as an integral part of life. Learning was a daily living experience. The word "learning" was intimately connected with the word "experience". They were able to describe the importance of educative learning experiences in their definitions. Each one captured very vividly descriptions of integrating experience with learning. They used words like "hands-on", "doing", and "doer" to describe what learning is to them:

I believe learning is a necessity. It entails everyday experience. Learning is a part of life. That is my philosophy. You can learn something new everyday not only from scripture but also from life itself. (45-year old, male, Becomer, Engager)

I learned by experience. By doing. I'm a doer. If I don't know what to do, I'll go out and try to do it. I saw as a child how people started churches. (61-year old, female, Beginner, Engager)

I like to learn through hands-on, learn by doing, probably more by experience, life experience. (37-year old, male, Becomer, Engager)

Just in the same church. I learn the people skills outside the church. I learn it as I go spending time with the people going to their houses. (37-year old, male, Beginner, Engager)

First of all obviously through books; that is the primary way. At seminars I go to observe and listen to tapes. I am hands-on in some things in the church. Reading is not my thing. I learn more quickly by listening. (38-year old, male, Builder, Engager)

A third definition of learning by Engagers focused on the procedural aspect that begins from receiving information, assimilating that information, and then utilizing it in daily living. Here learning is seen as a mental process that involves cognitive transformation. To the Engager that process must replicate into use in life. The necessity to eventually use what is learned in life is commonly associated with the comments of Engagers in most of their responses. This was always the culmination to them:

Learning is receiving and accepting information through our senses and being able to use it in life. (34-year old, female, Beginner, Engager)

The fourth definition dealt with learning as a consequential process. It is one that begins with a need and leads to growth and then fulfilment. Engagers noticed all the sequential elements involved in the process of learning very astutely than the other learning strategy groups. They were therefore more effective in bringing clarity and understanding about each aspect because "they are actively engaged in a meaningful manner with the learning task" (Conti & Kolody, 1999, p. 13). They used rich words which more appropriately symbolized the essence of life. These

include words like "need", "change", "growth", "purpose", "people", and "fulfilment".

My attitude to learning is that I understand learning to be the necessity to growth, and growth the necessity to change, and change being the necessity to fulfilling my purpose. I enjoy learning. I enjoy learning certain methods through certain people and overall I think I approach life as a learner as one who is ready to grow and to change. (38-year old, male, Builder, Engager)

The fifth definition emphasized that the result of learning brings a change of thought in specific areas. Change involves adopting new ways and methods of thinking about certain areas. The learner must take control of perspectives by evaluating and re-evaluating those perspectives and then eventually becoming willing to adopt new perspectives that they have now determined as their own.

My basic philosophy about learning is to get someone to basically think differently than they used to think. That is the way I have had to learn. (43-year old, male, Builder, Engager)

Learning is thinking differently about a particular area. (43-year old, male, Builder, Engager)

Of all the definitions on learning only one was made by a Navigator. He defined learning as a serious, deliberate, and systematic method of cultivating the meaning of knowledge through investigation. Learning involved developing an ability to transmit learned knowledge adequately to someone else. The Navigator emphasized the

ability to teach as the certainty that learning had occurred:

Reading, studying, comprehending what you read, and then being able to share that and relay that to someone else. I think that represents true learning. (37-year old, male, Builder, Navigator)

Two Problem Solvers defined learning as the useful assimilation of information for personal benefit. The Problem Solvers emphasized the absorption of information, the manipulation of information, and the utilization of information. Noticeably also, the Problem Solver uses metaphoric language in depicting this process. This creates a visual picture of voraciousness for knowledge.

Learning is feeding myself. So many people are so taken by building a ministry, they are not feeding themselves. (51-year old, male, Becomer, Problem Solver)

Learning is primarily to be able to take something, assimilate the information, and then put it to use in your life. (44-year old, male, Becomer, Problem Solver)

### Learning How to Learn

Learning how to learn refers to ways through which adults identify useful means by which they access the skills of learning (Smith, 1982).

Studies of learning to learn have been conducted with a range of adult groups and in a range of settings such as adult basic education, the workplace and religious communities....Many books on learning to learn restrict themselves to the applicability of this concept to elementary or

secondary school learning. While it is useful to acknowledge the school's foundational and formational role in this area, ...learning to learn should be conceived as a lifelong learning project...This process manifests itself in the diverse contexts of adult life. (Tuinjmans, 1985, p. 4)

Adults continue to learn and to develop skills that helps them to learn in a range of different situations and environments. "It is a skill that exists far beyond academic boundaries evident from the research conducted on practical intelligence and everyday cognition in settings and activities as diverse as grocery shopping and betting shops" (Brookfield, 1991).

The respondents commented heavily on learning. There were 78 comments on learning, and 22 (28.2%) dealt with the process of learning. Respondents described how they learned and the criteria guiding them in the learning activities. Engagers made 14 (63.6%) statements on how to learn. while Both the Navigators and Problem Solvers made 4 (18.2%) each.

There were a total of 18 references in the responses of all participants in this section using the words "read", "reading", "book", or "books". The Engagers used some of these words 11 (61.1%) times, the Navigators 4 (22.2%) times, and the Problem Solvers 3 (16.7%) times. Regardless of different types of groupings, respondents referred to reading as the primary way of approaching learning. This depicted a very traditional way of learning.

I used books and tapes mostly to learn. I like to read. I can go over the same page twenty times. My basic way of learning is books. (47-year old, male, Becomer, Navigator)

Reading, studying, comprehending what you do read and then be able to share that and relay that to someone else. I think that represents true learning. (37-year old, male, Builder, Navigator)

Obviously learning to read and write and all of that, but really the thing that I keep coming back to and it's because of the time and the setting of the Bible was my farm experience. Constantly I think I really had probably a better insight to some things some of the parables and the analogies Jesus used because that was a farming society has helped me tremendously. (58-year old, male, Builder, Problem Solver)

The main method that I do the most is to read. (37-year old, male, Beginner, Engager)

Although this foundational skill and technique of learning transcended all groups, the way the learning strategy preference groups used reading specifically showed some slight differences. The Engagers assisted their reading practice with numerous other behaviors such as close observation of others from whom they were learning, involvement with people while in the process, and other interactions with the learning environment and context as a whole. Although one Engager describes reading as a major means for learning, he refutes this practice from being a preferred strategy to learning for himself. Learning through reading was a matter of habit and used as an elementary

tool. Consequently, reading was not the only preference as a strategy for learning by Engagers. For example,

I read and listen. I go to seminars and attend conferences. I involve myself with people that have more wisdom than me and that have a greater success than I do. I try to involve myself with them. Not push myself but maybe stand in a distance to absorb unless the door is open to get involved with them. (61-year old, female, Beginner, Engager)

First of all obviously through books that is the primary way. Seminars where I go to observe and listen and then tapes. I am hands-on in some things in the church. Reading is not my thing. I learn more quickly by listening. (38-year old, male, Builder, Engager)

Navigators depended on a variety of resources in learning and reading was one of them. Reading was not the primary source for learning but a ready source to use since they had developed the habit of depending on reading as a learning tool from their earlier traditional schooling. Navigators relied on reading as a method of learning due to life roles and responsibilities. It made work easier and faster and not that it rather made learning better. Another reason to conveniently go to reading as a tool for learning by Navigators was because there was a "fit" between the benefit this method brings and the learning strategy preference of Navigators. Navigators "get really impatient with inefficiency and have little tolerance for slackers, whiners, and time-wasters" (Conti & Kolody, 1999, p. 10).



I tend to lean more to books, tapes and videos in learning and especially due to my present responsibilities, it saves time. (51-year old, male, Builder, Navigator)

When Navigators read, they added other criteria to the regiment such as serious study and comprehension, signifying an intensive learning inquiry that assured themselves of a better grasp of the learning material. A Navigator explained:

Reading, studying, comprehending what you do read, and then be able to share that and relay that to someone else, I think that represents true learning. (37-year old, male, Builder, Navigator)

The Problem Solvers re-affirmed the results of the research done by ATLAS more specifically in this category. They relied heavily on all the areas of critical thinking (Conti & Kolody, 1999) in describing how they learned. For instance, the Problem Solvers used reading skills just like the others. However, they constantly referred not just to the fact that they read but also described how they interpreted that learning into new experiences. They reconstituted the knowledge gained through analyzing parables (story lessons), appreciating analogies, and developing insights by relating learning from one context into another. Secondly, Problem Solvers showed that they were the most comfortable in using books first. Then they went to others with experience and listened thereby adding that alternative perspective also to their learning.

However, their need to go to others was for auditory confirmation and not necessarily visual and participatory. These are depictions of Problem Solver learning preferences (Conti & Kolody, 1999). They constantly used methods which were different from that of the Engagers who immersed themselves into the experiential process through involvement:

I think I like to go to a book first to learn. Then I will go to someone with experience and listen to them. (44-year old, male, Beginner, Problem Solver)

### The Nature of Learning

Another area that was commented upon concerning learning was the lasting nature of the learning experience. A total of 13 (16.7%) comments on learning was in this area. The Engagers said the most in this area with a leading number of responses 6 (46.1%). The Navigators made the fewest comments at 3 (23.1%). The Problem Solvers responded 4 (30.8%) times. All respondents described the lasting nature of the learning experience as a lifelong experience. It is one with benefitting results of learning and with a rejuvenating nature of the learning experience itself. This is an arena of development that includes growth, revelational insight, change, internal transformation, and alternating perspectives.

Some participants talked about learning as change that is brought about in different ways. Those ways determined how meanings were assigned to change. Engagers received change as a necessity to achieving life fulfillment. This change is necessitated by the desire for growth and the ultimate attaining of purpose in life. Remarkably this process is one that begins not exclusively of desire, but it develops from a readiness for such growth and change. This is categorically an adult learner behavior dealing with the adults orientation to learning. The fourth assumption of andragogy theorizes that "adult learners see education as a process of developing increased competence to achieve their full potential in life. They want to be able to apply whatever knowledge and skill they gain today to living more effectively tomorrow" (Knowles, 1980, p. 44).

Engagers saw change as an aspect necessary for fulfilment which brought a value-added benefit to their lives. This aspect involves activities of meaning, interest, and "long-term learning activities that will result in self-development and will aid in a permanent personal change and growth" (Conti & Kolody, 1999, p. 14). Those interest areas desired by Engagers provided a validation for adaptability to impending change. The presence of change in learning was therefore expected and the progression accommodated with

willingness because the anticipated outcome was also welcomed.

My philosophy about learning is that learning is opportunity. Learning presents an opportunity for growth, and an opportunity for change, and an opportunity to excel. You know I can't excel without learning. I can't move forward without learning. I've got to learn something consistently so I can achieve what I'm called to do. Once I stop learning I cease to live, to move forward whether it's the word of God or natural knowledge that I need in life. I need to learn something, and I need to constantly keep my soul active. (34-year old, male, Beginner, Engager)

The main thing that I have had to learn is that I have to progressively change my method of teaching. The things that I admire about the Joyce Meyers and T. D. Jakes kind of ministry is that they brought ministry to a more down to earth and practical side. Whereas the Rhema that I went to was very superficial and "cookie-cutter" about their responses to certain crisis of life. (34-year old, male, Beginner, Engager)

Navigators spoke of change as a means of adaptability to the changing world environment. Unlike the sense of readiness to change and growth brought about by opportunities emphasized by Engagers, Navigators expressed a change that is necessitated by two things. The first one is a sense of awareness to catch up with the world, and the second one is acquiring capabilities for an effective participation in meeting life roles and responsibilities. These reveal a need to rise to the levels of continued learning in order to fulfill expected obligations.

The phrase "come up to speed" emphasizes the Navigator's perspective that learning requires competency. Competency needs to be timely as well as adequate. Navigators also emphasized that the reason for change with them is in response to external changes in their environment. This is a characteristic of Navigators as they try to stay in sync with the environmental systems of their world. By doing this they would not be late to any new development around them (Conti & Kolody, 1999). "Navigators are conscientious learners who are results-oriented high achievers. They rely among other things on learning strategies of Planning, Attention, Identification and the Critical Use of Resources, and Testing Assumptions. They are stressed if their schedules or plans are disrupted, and they plan their schedules according to deadlines and final expected result" (Conti & Kolody, 1999, p. 9).

I think that the world around us is changing and if we want to really be effective to the community to our own nation and other nations that the Bible institution is now reaching out to, then we need to come up to speed in many areas. (37-year old, male, Builder, Navigator)

When Problem Solvers spoke of change, they spoke of change as a means of internal transformation which should consequently effect external reformation on how things are done. Problem Solvers approached learning from an observationally cognitive manner, seeking personal

improvement and development. This approach was definitely guided not only by a necessity for an ensuing practice, but also initiated by an underlying philosophy and principle. Engagers saw change as an essence of ongoing living interests and passions while Navigators saw change as a need toward adaptability to external forces. Problem Solvers initiated change in order to acquire awareness and development that would enrich their lives in a variety of ways. This is uniquely characteristic of Problem Solvers who due to their strategies of Testing Assumptions Generating Alternatives and Conditional Acceptance capitalize on their use of higher order skills (Conti & Kolody, 1999) in learning and in assessing how to further utilize learning in other contexts. Learning strategy skills of Problem Solvers provide a panorama of possibilities in the unlimited ways of learning and of applying what has been learned. Additionally, these same strategies were utilized by Problem Solvers to easily identify the ultimate benefit of their learning in self-improvement and development, effecting change in the arena of learning, and their contribution to the development of others. While Problem Solvers participated in learning for achievable things like Navigators, they were the most concerned with the quality of outcomes in learning than the quantifying achievement that

resulted. Problem Solvers initiated learning for overall well-being.

I approach learning looking for how I can do things better or improve ways not only in myself but also in those things that are learned. I can share with other people and bring in change. Learning for me is bringing change in my life.  
(45-year old, female, Beginner, Problem Solver)

My philosophy of learning is change. (45-year old, female, Beginner, Problem Solver)

### Valuing Learning

Navigators valued learning when it involved attaining and experiencing the right kind of learning. It was of utmost importance to Navigators that learning be selected carefully. Navigators preferred learning that specifically produced areas of knowledge necessary for achievement in life.

Navigators approached learning as opportunities for new challenges. Learning presented challenges to them and participation involved confident responses to those challenges. Unlike the Engager that spoke of the youthfulness that came from learning, Navigators emphasized humility as an effect of learning. Navigators viewed learning from a standpoint of motivating oneself. Participation in learning activities must first be ascertained to be right, appropriate, and timely because Navigators detest wasting time (Conti & Kolody, 1999;

Ghostbear, 2001) and they relish in planning deliberately for success. They selected learning that brought gain.

I believe we need to constantly be learning the right things. The more you learn the more you realize what you don't know. It keeps you humble and in the right frame of mind. We need to constantly challenge ourselves and learning does that. (43-year old, male, Builder, Navigator)

You've got to be a learner. The man who stops learning is not going to make it because today's society changes so fast, cultures are changing so fast, and the world is changing so fast, You have to try and stay abreast with things. My philosophy is that you've got to keep reading; you've got to keep learning. I saw areas as a pastor that I had no knowledge of because of situations that I was facing so I had to go out and start learning. I had to go get those subjects and try to be led of the spirit. There are about a thousand books that you can read on church growth or leadership, but--oh boy--which books do I read otherwise I am wasting time. My philosophy is that you've got to keep learning and learning especially about the subjects on things that you are facing otherwise you won't make it. Your church wouldn't grow. (47-year old, male, Becomer, Navigator)

Problem Solvers valued learning to be contributive to improvement in every area of an individual's life.

Participation in learning for the Problem Solver was necessary for advancement and development. More emphatically Problem Solvers saw the inevitability of learning as an essential aspect of living. Learning is so much an integral part to life that the confluence of both spans a lifetime.

My philosophy of learning is that it is absolutely necessary. It has no expiration date. If you plan to be current, you know that learning is necessary. So my whole philosophy of learning is



that it is necessary, absolutely necessary. (42-year old, male, Beginner, Problem Solver)

My philosophy about learning is never stop learning. If you are not learning you are going backwards. (56-year old, female, Becomer, Problem Solver)

When it came to valuing the benefits of learning, the Engagers relished more about the process and the rich enjoyment it brought than calculating each attainable essence gained. Participation was above everything for the benefit of self-rejuvenation, symbolized by youthfulness. The end results were those of multiplied satisfaction, which came before, during, and after each learning activity. The benefits were not quantified by the Engagers because they permeated every area of life. The Engagers viewed learning from a standpoint of participation for the enjoyment and the fulfillment. The enjoying participation is often greatly enhanced by the rich benefits the whole process brings to Engagers. To Engagers, the rich outcome of learning is really in the joy of going through the process meaningfully and emotionally.

I feel like learning keeps you young. It keeps me in an honest position toward God. I know some things. I just enjoy learning because it can benefit you so much. Learning helps you in life, period! (45-year old, male, Becomer, Engager)

Learning helps me to be better and to better serve people. That is the way I think. The more that I learn the more I'm able to serve the people. (43-year old, male, Builder, Engager)

## Learning Cultivates More Learning

A very powerful element and nature of learning is its ability to cultivate further learning in the lives of the participants. Some learning stimulates more learning, and good learning is a catalyst to better learning. This perspective on learning was very poignantly described by some participants. There were 3 (23.1%) statements from the participants on the subject of how learning initiated other learning. These comments came from both a Navigator and an Engager.

The Navigator emphasized how learning stimulated the mind and brought about greater activity of the mind in learning. This incremental nature of participation as learning was increased due to more mental involvement contributed to greater ability to learn.

Learning keeps the mind active and stimulated. It increases your ability to learn. (43-year old, male, Builder, Navigator)

The Engager described a process that began from an earlier mentoring influence of parents during childhood. That influence generated the formulation of an adult philosophy. She claimed that the acceptance and development of a philosophy about learning led to the birth of the desire to learn. Nevertheless, the desire to learn was not

acted upon until an environment of learning became present. This stimulated a challenge to the Engager from other learners who had already developed learning skills. The context therefore came to bear heavily on why participation became the natural next step.

You never stop learning. The minute you stop learning you die, so it is important to always have a desire to learn. Actually I have acquired that desire not too long ago--like in the last five years and not just in ministry. You want to broaden your vocabulary, you want to broaden your communication skills, so you can communicate with other people. Christians tend to be narrow minded and spend all their time only on Christian issues. So, anything other than the Word, you can't hold a conversation with them on it. My mother used to say this a long time ago, just be a student of learning. She always believed in taking a class and in learning. She is always doing something. (39-year old, female, Becomer, Engager)

I remember a subject during my first semester at Rhema on how to study the Bible. Many young people I could see at that time had some good studying skills, and I did not. That course set me up my whole 2-year program there. I learned how to take notes, how to look over my notes ahead of time. I actually learned how to study from then on. (39-year old, female, Becomer, Engager)

Before Rhema I probably had poor learning skills. In high school I didn't study well so Rhema helped put a lot of discipline in my life. (43-year old, male, Builder, Engager)

### Summary

There were 24 participants of the total sample that contributed responses in the area of learning. Learning was a very important subject to them. One of the areas that was

commented on was the affective domain of learning. Several of the participants described their emotional and motivational connection to learning. This attitude of the participants toward learning was so pervasive in all their responses. These comments came from five people representing all three learning strategy preferences, both genders, and levels of ministerial experience and they ranged in age from 25 to 48.

The widest sphere of responses about the subject of learning came in the area of definition. There were 11 people who gave definitions on learning, but most (66.7%) of them came from Engagers. The Engagers defined learning as an activity of personal involvement. Navigators made 11.1% of the comments and saw learning as a serious endeavor which was deliberate and essential to acquiring teaching skills in order to fulfill other responsibilities. Problem Solvers made 22.2% of the comments and defined learning as a mental exercise which entailed the accumulation of beneficial information for self-development. For Problem Solvers learning should become useful in life, and every cognitive ability should be employed in accessing all the relevant information.

The subject of learning how to learn was represented by 22 (28.2%) of the comments on learning. Nearly two-thirds (63.6%) of the statements were made by Engagers. The

Navigators and the Problem Solvers each made 4 (18.2%) of the responses. All the participants identified reading as a useful but elementary way to learn. Navigators specifically utilized a variety of resources in learning but often reverted to reading due to the demands of life roles and responsibilities and to save time. Problem Solvers used reading like the other two categories but would augment every information retrieved this way with the teaching of experienced facilitators. Then they would reconstitute that knowledge which they had gained through listening and watching by critically reflecting on it.

In studying the nature of learning, all the participants viewed learning as transformational. The word most closely associated with this concept was the word "change". Engagers viewed change as the necessity to achieving life fulfilment. Navigators saw change differently than the Engagers who saw it as something that grew from within and that is brought to birth because of the desire of fate and purpose. The Navigators viewed change as something from without, as an obligation of external forces, and as a dictate of a transforming world which requires all the systems and elements around it to adapt and respond. Problem Solvers initiated change as a cognitive exercise toward personal development, efficiency, and effectiveness, and they explored alternative ways to improve life in total.

Learning was valued at different levels by the participants. Engagers valued the rich enjoyment and rejuvenation that learning brought to them. Navigators saw the value of learning as a challenge to greater conquests and the betterment for higher responsibilities. Problem Solvers valued learning as being contributive to overall well-being. Problem Solvers looked for the quality of learning and the rich insights it provided.

Engagers and a Navigator commented on the theory of how some learning cultivates more learning. Engagers described a process which begins early in life through the influence of parents and mentors and which culminates in well-formed philosophies about learning. A process that stimulates the pursuit of further learning. The Navigator, who commented on how learning increases more learning, emphasized the mental stimulation that is initiated in learning. In other words, certain kinds of learning wet the appetite for more of the same. Initial learning broadens the capacity of an individual to participate in more learning thereby increasing their ability to learn.

#### The Scope of New Learning

The scope of new learning sought to explore the participants current learning since completing their ministerial education. This area dealt with what they

selected for new learning, where they accessed further learning, and how they have obtained and maintained ongoing learning. All other relevant inquiries surrounding gathering a complete description of present learning behavior were also explored. Some of that included the participant's current learning philosophies, their new learning skills, and the level of individual participation in learning activities.

The number of participants responding to this area of inquiry were 21, and they provided 45 responses. Of that total number of responses 16 (35.6%) were from the Engagers, 10 (22.2%) were from the Problem Solvers, and 19 (42.2%) came from the Navigators. The number of Engagers contributing responses in this area were nine. The Navigators provided almost twice the number of responses as did the Problem Solvers even though each group had six providers.

Learning is a part of education, but not all learning takes place in an educational setting. Education involves human contrivance and that is usually seen in design and structure. Learning on the other hand, takes on a variety of forms and involves a variety of ways in unspecified contexts. "Learning can be non-deliberate or incidental, unorganized, and of very short duration" (Darkenwald & Merriam, 1982, p. 7). In the attempt to study the adult

learning practices of the participants, it is important to note that many aspects of education can be observed within some of the learning criteria. Adult education by its very nature does not lend itself to a solitary definition alone, but also conclusively identifies certain elements present to be representative of adult behavior. Therefore, it is not a stage of learning marked solely by age or stature. Adult behavior here refers to that which reflects the learning behavior of one who is not only chronologically a mature adult but also portrays all acceptable norms by society in adulthood. This includes biological maturity as well as social and psychological maturity with regard to judgement, autonomy, responsibility, and the assumption of adult life roles (Darkenwald & Merriam, 1982, p. 8).

#### Self-Direction in New Learning

Self-directed learning is that part of education that is deliberate, systematic, and sustained (Darkenwald & Merriam, 1982, p. 7). Adult education encompasses all the assumptions of andragogy of which self-directed learning is one (Knowles, 1980). "Self-directed learning focuses on the process by which adults take control of their own learning, in particular how they set their own learning goals, locate appropriate resources, decide on which learning methods to use and evaluate their progress" (Tuinjman, 1995, P. 1).



Self-direction in learning was prominently identified in the statements from nearly all the respondents in this area of inquiry. This concept was reiterated by 19 (90.5%) of the participants who contributed in this category of commentary. Some of the typical statements concerning self-directed learning came from Engagers.

Engagers expressed self-direction in new learning by first of all recognizing where their learning deficiencies were. They are more people-oriented in the aspect of seeking to thrive in areas that provided them with the greatest advantage of "connecting" with others (Lively, 2001). New learning provided a welcoming source of development for Engagers so that they can contributively participate in conversations that fueled this connection that they seek. Their passion to securing enough knowledge in the areas that they were deficient in was matched by an equal desire to be fully prepared in order to understand the people that they came in contact with on a daily basis. Engagers love to interact with people and interact with each aspect of the learning process with energy and emotion (Ghostbear, 2001). When they are unable to adequately do this, they feel diminished, unprepared, and not ready to relate to their environment which is of utmost value to them. Engagers more naturally applied the word "engage" as an appropriate

descriptor to their learning strategy preference more than Navigators or Problem Solvers.

The new things I had to learn since attending Rhema was completing a college education. Being young, I found out that I did not have some of the answers that people were seeking, and I wanted to at least intelligently engage people in conversations. When I branched out into denomination circles, it was also important for me to know their doctrine and where they were coming from. So I pursued that too. (43-year old, male, Becomer, Engager)

I go to the library to learn new things. I take classes with the library system on different subjects. (37-year old, male, Beginner, Engager)

Navigators approached new learning first of all in the areas of using reliable, consistent, experienced, and proven resources. It was not useful to Navigators to ascertain the value, quality, or reliability of new sources if one is already available that meets the criteria they seek. Navigators employed self-direction in charting courses of direction in their learning that supported efficient outcomes. They disdain time-wasting (Conti & Kolody, 1999) or the risk of relying on incompetent inexperienced resources. Secondly, Navigators utilized the best means to stay connected to what was current in their learning environment. The Internet was an example of such a resource of new technology that Navigators readily used in order to facilitate immediacy and self-direction in their new learning.

The number one thing and way that I go about new learning is first of all to stay connected with Rhema. It is important because they have the knowledge and they have already been through things. Maybe I don't have to walk through that. Why have to reinvent the wheel if it is already there. Finally I use the Internet to stay connected to the new things that are happening. (48-year old, male, Becomer, Navigator)

The predominant way that Problem Solvers exhibited self-direction in new learning involved their strategies of reliance "on the options of testing assumptions, generating alternatives, and the use of resources (Conti & Kolody, 1999, p. 12). A phrase like "make it available where I can get it when I need it" emphasized that it was not important to Problem Solvers not to be restricted to the classroom alone as the venue for accessing new learning. They delighted in the reality that one could be connected to a network of resources. Those resources included information, access to a network of ideas, and access to other people of different expertise. Problem Solvers expected learning to gradually commence in the areas where they needed it and to the level that participation was essentially determined and controlled by them.

What Rhema has done in the area of administrative and managerial knowledge of training pastors is not really in the aspect of teaching but in providing the network and expertise in any area that you might have need of and having that available to any RMAI member. Even anyone that would need it in ministry. What is important to me is not giving me all the information in the classroom but making it available where I can get



it when I need it. I am not a lawyer or an accountant, so just tell me where I can get what I need, and to get in contact with the people that know how to do what my people are looking for. (53-year old, male, Beginner, Problem Solver)

### The Context of New Learning

Most of the participants did not seek learning in formal and structured environments. However learning has been initiated in a variety of different ways and context. Predominantly, learning was such a part of their daily lives and work that it emerged while they were fulfilling ministerial tasks or in the process of self-development.

Engagers used many different contexts for learning new things. They went beyond the classroom to informal and unstructured arenas to access new learning. Some of those places included books for personal reading and study, audio tapes, conferences and seminars. However, Engagers selected topics with high personal interest areas. In addition to topics of interests Engagers were willing to access new learning in areas of new skills and new responsibilities. However, all of these aspects included areas dealing with, working with, learning with or managing people or else focused on self-improvement.

I have not sought out formal learning since I left Rhema but informally I have been seeking knowledge about women in ministry. What started it was a book I got a hold of by Pat Harrison called Woman,

Wife, Mother. As I began to read it, I didn't understand, and I thought that this can not be right because what she was saying was that the woman was created for the man. She made it sound like that is all she was created for, and so I went to searching more on the subject. (34-year old, female, Beginner, Engager)

Navigators expressed that learning can and did go on in many context and not necessarily in a school environment. Their focus was on the control they are able to exhibit in accessing learning. Navigators exercised the readiness to access whatever subject was needed and to conveniently simulate it to life roles. Schooling and the classroom environment did not give them flexibility to that. Navigators emphasized participation in new learning where learning involved acquiring capabilities of knowledge, competencies of the intellect, and the abilities of implementing whatever has been learned. They continued to refer to their value of time. Navigators referred to their disdain of having their time wasted. They repeatedly used the phrase "you've got to" in reminding others of their concern for the need to take charge and control of any and all processes in their lives, in order to guarantee final success.

In the last few years I have had to learn about leadership. I have had to learn about influence and about how to be a leader. I have also learned that you've got to keep reading. You've got to keep learning. I take individual subjects and read a lot about it like leadership, church growth, and books on administration. I don't have time to go

back to school, but I can read about those things.  
I can implement those things in my church. (47-  
year old, male, Becomer, Navigator)

Concerning the context of new learning, Problem Solvers emphasized the lesser value that classroom-type learning represented. They can retrieve knowledge at their own time and place from whatever sources were adequate and appropriate. Problem Solvers also valued the benefit that certain contexts for learning availed them due to convenience factors. One of those convenient contexts for learning was Information Technology. Problem Solvers utilized the Internet frequently and in some cases in an unusual way than the other learning strategy groups. They sometimes used the Internet not only for accessing supplemental informational data, and subjects of interests, but also for extensive reading and informational investigation. This behavior is confirmed in research results concerning adults and their locations for learning. "The 1972 Educational Testing Service survey found that use of educational institutions declines with age and that older adults 55 to 60 are much more likely than younger adults to study with a private tutor or in a community social center" (Cross & Valley, 1972). "All the major surveys show that adults with little formal schooling are less likely to study or want to study in formal educational settings, especially colleges and universities" (Darkenwald & Merriam, 1982, p.

127). Incidentally, the highest level of education besides the clergy training attained by the Problem Solver giving the following typical statement was a high school diploma.

I use three main sources for learning and that would be audio tapes, certainly books, and then the Internet. I read anywhere from thirty minutes to two hours on the Internet everyday. I read various subjects. I have just finished reading before you came John Maxwell's teaching on leadership, sharpening my leadership skills. I also read a lot about the nation of Israel and the nations we minister in; especially the nation of Nepal. I stay up on events and natural things.  
(47-year old, male, Builder, Problem Solver)

The final area concerning the context for new learning had to do with the means by which learning was being accessed. Books were certainly the primary learning method for all the participants, but each learning strategy preference group differed again in some minimal ways. Problem Solvers used not only books and conferences like the Engagers did, but they also used video tapes, computers, and the Internet. Problem Solvers used the Internet more in addition to other means of learning than the other two types of learners. The Navigators also used the Internet infrequently, and the Engagers never mentioned using the Internet as a means of learning.

I probably use the Internet more than anything now. I used to rely mostly on audio tapes. I like to read but it has to be interesting. That was the problem I had in school, such as learning History and who was the eighteenth king of one of those countries over where I had no idea why it mattered, and didn't know existed. This did not



spark a whole lot of interest in me. (58-year old, male, Builder, Problem Solver)

I get more of my information for learning through the information technology. (42-year old, male, Beginner, Problem Solver)

I have had to learn computers and technical knowledge areas of people management. I was raised on the farm. Me and my brother--we didn't manage people; we managed animals; and there is a difference. So that was an area that I feel I was not adequately prepared for. I had to educate myself in the areas of government regulations such as taxes. (58-year old, male, Builder, Problem Solver)

### Critical Reflection in New Learning

A second aspect in adult behavior noticed in this area is the aspect of critical reflection in learning. This concept is widely expressed in the field of adult learning as a major aspect of adult behavior in learning. Adults utilize a vast array of resources in learning. This includes a reservoir of experiences which constitutes one of the major assumptions of andragogy (Knowles, 1980). Furthermore, because of the participatory roles that adults play in culture and society, and the ongoing responsibilities of parenting, they require complex cognitive evaluative abilities in order to fulfill the expectations that their mature positions demand. Critical reflection is an adult thinking behavior that provides an effective cognitive process for problem solving, decision-making, and

understanding of new knowledge through critical questioning. Adults question culturally imposed values from prior experiences, re-framing them with new perspectives in the light of present situations and circumstances. They go on to develop their own productive solutions on how to handle present obligations successfully and gain new insight and understanding of present knowledge after this process of challenging inherited norms.

As an idea critical reflection focuses on three interrelated processes; (1) the process by which adults question and then replace or reframe an assumption that up to that point has been uncritically accepted as representing commonsense wisdom, (2) the process through which adults take alternative perspective on previously taken for granted ideas, actions, forms of reasoning and ideologies, and (3) the process by which adults come to recognize the hegemonic aspect of dominant cultural values and to understand how self-evident renderings of the "natural" state of the world actually bolster the power and self-interest of unrepresentative minorities. (Tuinjmans, 1995, p. 2)

Critical reflection in new learning was utilized by a number of the participants. They utilized it in the arena of clergy training and practice of ministerial duties. This was evidenced among different learning strategy preference groups, gender, and ministerial experience groups of Beginners to Builders.

Women questioned and reconsidered their roles in the arena of clergy involvement, the marriage institution, and a number of other skills that had been traditionally

established differently for them. The dominant male position in the marriage institution and the paternal view of culturally practiced traditional Christianity has been the norm especially in western cultures for many years. Pivotal roles of women in ministry has therefore been a rarity. There was deliberate critical reflection by women therefore on what was being learned, and any indication of cultural mores which surfaced in the subjects they studied were not readily accepted without a re-evaluation of its tenets. For example a female participant said:

I know that God uses women, and the Bible does clearly state that and that they are in the same status as men. I know that there is a difference between a woman and a wife. It is totally different. It seemed that to me she wasn't differentiating. I did not go further in the book, and so I don't know if she made more clarity. I don't know if I accept that. (34-year old, female, Beginner, Engager)

When men exhibited critical reflection, the focus of interest area was on the expectation of clergy methods of administration, management, and leadership. Men critically questioned what they were taught as the stated design for how ministry should be carried out. They were not necessarily abandoning their training and education and the paradigm which was set before them, but they exercised cognitive openness to other ways of doing things. Men were willing to accommodate the ideas of other Churches and ministries and to consider a variety of ways in order to

effectively perform their ministerial tasks. Critical reflection was evident in how they approached these aspects in their new learning activities.

Other areas that I have had to learn is in the area of administration and delegation. I have also been learning to be more collaborative. The model that was placed in front of me was you had a significant head and you had supportive role players, and now I see the church going more collaborative. You still have the significant head, but you also have collaborators that have as much as or maybe more influence but they flow as one and in submission one to another. There is definitely submission and authority. I see that happening more. (34-year old, male, Beginner, Engager)

In order to increase my learning today I have had to have an open mind in regard to other ministries that may not be Rhema connected and also recognizing that God does use other ministries that have messages that is also needed for the times. I am broadening my areas by taking from ministers such as Mike Murdoch in wisdom and finances and having to go beyond already learned areas. (37-year old, male, Builder, Navigator)

### The Content of New Learning

Leadership was the most important subject for new learning for most of the participants. It was the area that most of them desired and pursued to gain some expertise. Although most of the comments (75%) came from members of the Builders group, comments were also made by all learning strategy preference groups and all ages. To the Engagers, leadership was an ongoing new project that was necessary for self-growth and work skills, and they have been accessing

that through a variety of ways that included books, continuing education classes at Rhema, and leadership conferences from several other sources beside Rhema.

One of the new things I have had to learn especially in the last few years I have been reading a lot on leadership and trying to sharpen more of my leadership skills. I have been reading a lot of books by John Maxwell. A lot of books on leadership and also continuing education at Rhema and pastors conferences at Grace fellowship. I also read many materials. (43-year old, male, Builder, Engager)

The Navigators sought leadership skills to complete areas of need and to increase the ability to lead. John Maxwell was frequently cited as the "guru" on leadership training which he conducted through seminars and conferences and many of the participants referred to him often in connection with the subject of leadership. For Navigators, Maxwell provided a confident source for leadership training.

Well this is the major area I have had to increase my learning, and we attend all kinds of conferences throughout the year. This is one area I was weak in, and it is leadership. John C. Maxwell is my leadership mentor, and I believe that he is probably a mentor for many people in the body of Christ. (55-year old, male, Builder, Navigator)

In referring to the learning they were pursuing on the subject of leadership, Problem Solvers mentioned a variety of associated subject areas. Problem Solvers were not interested in learning about leadership as a new and novel idea or as an area of informational void. Their focus was on

the fact that a transformation was underway in their content of new learning; leadership was one of them, and they were eager to enumerate them.

I think the most things I've had to learn is peoples skills. I've had to learn leadership. I've also had to learn to change my teaching styles to match the people I am teaching. (44-year old, male, Becomer, Problem Solver)

The second area of great interest and participation in new learning was in practical things. Engagers talked about learning practical things in reference to carrying out certain ministerial tasks. To the Engager this was practical learning.

I am on the Police chaplains force. I go to do death notifications. I have had to learn the practical stuff like how to do funerals, weddings and counseling. (37-year old, male, Becomer, Engager)

Navigators on the other hand never used the word practical in any of their responses to new learning, but they used words which denoted planning, which is a practical application toward accomplishing a goal. A typical example from a Navigator stressed the need to plan realistically before carrying out a major project. While not using the word practical, Navigators commented on their handling of the practicality of everyday projects in ministry.

My wife and I are preparing right now to go back to south Texas and start a new church. I have prepared a strategic plan for that and we plan to go in October just to search the place out and put our foot on the ground to know that you know

that's the place you are going to be and where God wants you. (48-year old, male, Becomer, Navigator)

Practical to the Problem Solver involved the application of knowledge in a practical expression in dealing with others rather than in the carrying out of duties practically as was the case to Engagers.

Well I have had to learn a lot especially the practical part of it. I have learned how to deal with people in a more practical sense and how to interact with people since you get more exposure to the needs of the society. I have learned to take advantage of Christian conferences and seminars. I have leaned more seriously toward Christian seminars from pastors who have been there. (42-year old, male, Beginner, Problem Solver)

#### Summary

Participants in this study showed many evidences of self-directedness in their involvement in learning. Engagers employed self-directedness by involving themselves in learning projects through initiative and experiences. They embarked on this process alone or with others, but nevertheless they were cognitive of identifying learning needs, selected the subject areas, and committed themselves to all the requirements imposed by the choices they had made. Navigators emphasized deliberation they exercised in taking control of their own learning and assuming all the responsibilities thereto. The Problem Solvers valued the options of choosing when, where, what, and how learning

would take place in their lives. Problem Solvers preferred having a network that would present all those necessary options rather than a structured, time-designated formal environment which tended to restrict independent learning behavior.

In determining the context of new learning Engagers described how new learning emerged in the natural course of daily experiences and development. Navigators were more concerned with not wasting time or the useless pursuit of unnecessary knowledge. Selectivity of the right kind of learning that would directly tie-in to areas of professional challenge or responsibilities was paramount to Navigators. Problem Solvers sought for flexibility of process and the availability of alternative choices in learning materials. All three learning strategy preference groups relied heavily on the traditional means of learning which was the reading of books. Engagers and Navigators predominantly used this method as well as attendance at conferences, but Problem Solvers additionally used audio and videotapes. Navigators and Problem Solvers used the Internet as a means of new learning. However, Problem Solvers overwhelmingly participated in new learning using computers and the Internet more than any other group.

The participants used critical reflection in new learning. Critical reflection is an aspect of adult learning



behavior. Their critical reflection involved questioning previously accepted norms and values, reframing of ideologies, and a willingness to maintain an open attitude in job-related new learning. Women reflected critically on the present role of women in culture, marriage, and clergy practice. Men on the other hand reflected on the leadership roles and tenets of managerial and administrative aspects of carrying out ministerial duties. Each of the genders reconsidered previous traditional roles and expectation and challenged their useful value system.

The predominant area for new learning content was leadership. Most of the comments on leadership came from the Builders group. Engagers saw leadership as necessary for self-growth and work skills, and they consciously accessed it in a variety of ways. Navigators sought leadership knowledge in order to complete areas of leadership capabilities. Learning about leadership was not something novel, but an ongoing part of the Problem Solver's list of areas for personal and professional improvement and development.

The second most important area of learning content for the participants was practical learning. While this word meant something different to each of the participants, the predominant interpretation for Engagers was that practical referred to the actual execution of certain ministerial

tasks. Navigators looked at practicality in reference to the planning process involved in preparing to embark on any project. Problem Solvers dealt with practicality in relating to people and not necessarily a task, event, or process.

## CHAPTER 6

### SPIRITUALITY AND LEADERSHIP

#### Introduction

The pastorate is a ministerial clergy position. Spirituality is that element involved in the framework and basis on which religious leaders are raised. Next to Spirituality is the aspect of leadership. This section describes tenets of leadership among non-traditional pastors and describe all the philosophies and practices involved in the development of leaders of faith. Spirituality provides the comprehensive core for the formulation of integrity, respect, honor, and conscience to the development of who leaders are.

#### Spirituality

A major aspect of clergy training and education has to do with spiritual development. It is an area that involves religious education. It involves faith, worship, charity, relationship with others, and the practical expression of theological dogma in living situations. This subject is at the forefront of pastoral work.

Questions were asked in this section to discover the perceptions of participants concerning the scope of

preparing clergy members for spiritual pastoral ministry in traditional as well as non-traditional theological concepts. Secondly, this section also sought to describe the opinions of the pastors concerning all the spiritual enhancement they received in clergy training. Thirdly, inquiry was made concerning the place of women in the pastoral ministry and in leadership among non-traditional clergy. Lastly, the participants were asked to evaluate the duty of pastoral ministry in charitable contributions to society including but not limited to food banks, shelters, and other community participation in helping the disadvantaged.

There were a total of 67 comments from 21 participants. Among them were 17 men and 4 women respondents. Among the 21 participants were 10 Builders, 7 Becomers, and 6 Beginners.

### Women as Pastors

The subject of the extent to which women participated in pastoral ministry was paramount to the women participants in this area. Historically, women have occupied lesser pastoral positions in traditional Christianity. such as children's ministry, youth, or helps which includes sound and music ministries. Up to this point although women have participated extensively in various areas of Christian duty within the Roman Catholic Church, they still cannot become priests, which is the equivalent of the pastoral office in

Protestant Christianity. Likewise, the Baptists, Assemblies of God, and the Church of God denominations and a dozen other Protestant Christian Institutions do not ordain women for the pastorate. It was therefore relevant to investigate if the same traditional practice and views persisted among non-traditional Christianity. This area of inquiry was so important that of the total female contribution to the subject of spirituality, three out of four women made very dramatic categorical statements about the lack of women in higher positions in the pastorate.

There was agreement, however, among the female participants that women were highly recommended for a variety of leadership positions in the ministry. They were also greatly involved generally in pivotal public ministerial events. One of the comments that typically identified this experience expressed the invaluable contribution that Rev. Kenneth E. Hagin who is President of Rhema, made to them through his teaching, training, and developing women for a variety of respectable ministerial positions. According to the opinion of several of the women, Rhema's criteria only had to do with the requirement of discipline and spiritual gifting, which was also necessary for male ministers. The difference with female participation in the pastor's office had to do with a general lack of public encouragement from others in

ministry. Clergy members discouraged women from aspiring for the pastor's office. The following responses also captivated how the women felt about the lack of opportunity, the lack of adequate women leadership, and mentors at the training center. Every one of them also responded from their experience on the lack of substantial encouragement for women in the pastorate and the lack of women promotions in the pastoral office.

Two of the women were cautious in providing honest responses on this matter. They presented their responses with such phrases as: "Are they gonna hear this?", "I'll just be honest with you", and "You want an honest answer, brutally honest?". While they credit the advancement of Rhema's offerings as being more pro-women than other institutions, they still remarked that it was not enough and that societally clergy training had not become non-gender specific enough in respect to pastoral work. Rhema's lack of strong support for women pastors was evident to them. Such was the disappointment and experiences of the following women as they said:

Are they gonna hear this? Well at one time Billye Brim used to teach on Women of the Bible. They don't do that anymore. Brother Hagin did have the book on "The woman question". There is neither male nor female in Christ. In the woman role, yes, I never want to be a man. I am a woman, and I like being a woman. But I know that women can represent the same positions in the spirit realm as a man because God created male and female in his image.

That is the spirit I really believe they ought to have women do more and not just have women's meetings. I think we all should be able to preach, giving them active roles in ministry because we've been held back. Yea I'll just be honest with you, but I can't blame them for that. It's the society. They are the best there is right now that is out there. There is no other Bible college that gives a woman as much as they give, but it's not enough. (61-year old, female, Beginner, Engager)

I know that brother Hagin used women when he knew they were anointed. He watched for that. He watched for any discipline in their lives. He helped me out considerably especially with the book, the woman question except that women were not encouraged to pastor. Yet I felt that I was called to be a pastor. For lack of opportunity that is why things are smaller for women unless they have somebody to back them which I had not. I have had encouragement in the spirit but never in the natural. If anything comes up about women, I just had to turn it off so that I don't get bitter or discouraged. I just need to carry on what God has put in my spirit. (61-year old, female, Beginner, Engager)

Rhema provided very little support for women pastors. The ones I seem to see them support the most were women-pastors who were married to pastors or whose husbands were pastors and died or who divorced them. I don't think that they actively pursue or publicly support women pastors. I think it is due to the background they come from the old assemblies of God, old time Pentecostals. (56-year old, female, Becomer, Problem Solver)

Concerning women pastors, you want an honest answer, brutally honest? They only have one teacher that is female, and she is part-time. They have a lot of women attending Rhema but it does not seem that they have enough women in top positions. Maybe they cannot find any women for it. (45-year old, female, Beginner, Problem Solver)

## Describing Spirituality with Language

Another aspect of spirituality is the use of language to convey the meaning of special experiences. While women concentrated their comments on the lack of women in leadership and spiritual representation, the men focused on using language to convey many spiritual experiences in their clergy training. However, one older female Beginner echoed some of the same use of language concerning spiritual development as did the men. She narrated that Rhema taught a doctrine which stipulated that Christian beliefs gained from Christ did not only include redemption from sin but also from poverty. The sacrifice of the Christ savior brought about a spiritual experience of defeat of lack. The knowledge that Christians have about this spiritual benefit, the more they can identify themselves with the saving Jesus. This female Engager said:

We are redeemed from poverty. A lot of people don't know that they are redeemed from poverty. I also believe in helping people and feeding them.  
(61-year old, female, Beginner, Engager)

The men used words and phrases which denoted Pentecostal and Charismatic language. They also utilized certain phrases which emphasized the depth of spiritual hunger, desire, and fulfillment or challenges concerning journeys of faith and learning. There were remarkable



differences and similarities on how the ministerial levels of experiences viewed the subject of spirituality.

First, the Beginners discussed their spiritual gains in clergy training by focusing on the development of a life that was astute in the art of prayer and one that was guided by the dictates of the Holy Spirit as important ingredients to spiritual attainment. The reliance on decision-making and guidance was a matter of spiritual growth. They described it as necessary for effective pastoral work. One of them qualified this skill that was being developed by using the phrase "a great asset".

Basically Rhema taught me not to approach my study and ministry without an effective prayer life. That Christian attribute of being a prayer person was most contributive in doing the pastoral work. (42-year old, male, Beginner, Problem Solver)

Coming from a denominational background, it was very enlightening to come to the realization of being led in the spirit in making decisions as opposed to the traditional ways that I was raised in. That was of great asset to me and something I am still endeavoring to effect. (53-year old, male, Beginner, Problem Solver)

The Becomers expressed their spiritual gains from clergy training by focusing on a different aspect. They focused on the acquisition of internal character of honesty and integrity. In order to advance toward excellence in ministry, these Becomers noted that clergy training provided them the two ingredients through teaching and mentoring.

Rhema gave me the spirit of faith, integrity, and excellence, and the continual increase of being better every year. (37-year old, male, Becomer, Engager)

They teach about excellence. They teach about character and integrity and honesty. I think about character and love and honesty that I learned at Rhema really hit my heart and now it causes me as a pastor to walk in those things. In God you have to have character and honesty. You have to be a person they can trust. To me if they can't trust you, there is no relationship. They also taught me to hear from God. Taking over a new church and a Hispanic church for someone who is not Hispanic and cannot speak Spanish or understand the culture, I had to hear from God. I have now pastored this church for 9 years. I was a youth pastor for 2 years, and so I have done this for 11 years. Those things helped me to stay even though it's been rough knowing that I have to be a good example to the people. (47-year old, male, Becomer, Navigator)

The Builders discussed spirituality with the language that emphasized an intimate knowledge of God as a benefit from clergy training. They learned that God was the source of all good and that he can be relied upon to provide numerous resources in order for pastors to accomplish ministerial goals. Builders emphasized that spirituality meant developing an intimate knowledge of God. Learning to know and trust in the ultimate goodness of God. God to them is always good, totally good, and could be relied on for daily sustenance. It was also important to Builders that ministerial mentors continue to show exemplary character and stability in spiritual abilities. One of those character traits is the ability to be an example in morality and an

example in the efficient use of the Word of God. One Builder used the phrase with particular specificity and demand. He spoke like a typical Navigator by commenting strictly on moral character with words that affirmed an ultimate goal.

The most contributive thing that Rhema gave me for pastoral duties crystalized in my spirit is a knowledge of the heavenly father that God is good and that God is there and that regardless of what you face you can be confident that you can get the resources to fall back on to adapt to come to a solution and to press on to the mark of the high calling of Jesus Christ. (51-year old, male, Builder, Navigator)

I learned from Brother Hagin how to work the Word, how to make the Word to work for me, and believe you me it does work. Another thing that I think Brother Hagin has brought to the body of Christ was the moral issue. He does not stand for anything that is not right. It's got to be straight and that is one thing they drilled into us at Rhema from him and through the tapes on how to keep your life straight in morality. (55-year old, male, Builder, Navigator)

### The Content of Spiritual Training

Although Rhema offered the participants 2-year clergy training for Christian ministerial duties, they predominantly did not consider Rhema an institution of college-type theological education. All the respondents (100%) described their clergy training in spirituality as non-theological, and less academic but yet profoundly spiritual, practical, and appropriate for their needs. Some of the statements were similar across the board for

Beginners, Becomers, and Builders. They contrasted Rhema's educational training with that of universities and concluded that Rhema had a non-academic design and non-college programs. Other respondents contrasted Rhema's clergy training with that offered by denominational seminaries such as the Roman Catholics and the Baptists, and they concluded that Rhema's educational environment was not theological nor deep with theoretical doctrines of culture, history, and language. The one thing that was agreed upon was Rhema's practical offerings of spiritual knowledge from a layman's perspective. In order to obtain further theological education, the students were expected to embark on those pursuits themselves. Here, the participants contrast the logical process of gathering rational knowledge with the intuitive method which is not based on reason but faith (Brockriede & Ehniger, 1992; Toulmin, 1958).

Main-line denominational seminaries are heavy in head knowledge and mental knowledge. I will say that Rhema is heavy in spiritual understanding and revelation knowledge. I see this in dealing with people in the Mormon faith that they predominantly exhibit head knowledge of the Bible. (37-year old, male, Becomer, Engager)

When I started at Rhema having some prior educational background, I was expecting a more thorough study so to speak, but I found out that it wasn't that much of an academic environment. So it was something I observed had more of a spiritual flavor rather than academic being a born again believer. I have accepted Jesus as my personal savior. I came to understand the Bible in

a different light. (42-year old, male, Beginner, Problem Solver)

The tendency there concerning the difference of denominational seminaries to Rhema is to put more emphasis on the intellectual aspect than the spiritual. As an example, I know a chaplain of the city jail. We were having lunch one day, and I had asked him what had led him into the ministry. He replied to me that after his bachelors degree from Tulsa University he was approached by one of his professors if he was interested in seeking a seminary degree. The professor knew a school that was offering scholarship, and he took it based on this financial offering and not a spiritual decision. Those kind of education were more career oriented rather than spiritual. We, who are non-traditional in our beliefs, believe that there is truly a calling upon your life--a spiritual calling that goes beyond the classroom. Without the calling there is no amount of education that will help you fulfill that job. Rhema fulfills that aspect in helping you to discern whether or not you have been spiritually called. (53-year old, male, Beginner, Problem Solver)

A good friend of mine when we were in rock and roll Christian band traveling. He was going to Oral Roberts University, and he had a masters in divinity. He said that after he graduated he had to go to Rhema to have his mind renewed because of all the stuff that he really didn't need and that always stuck with me. So as far as the theological stuff looking at me coming from a Catholic background who went to a Catholic grade school, Catholic high school, who almost became a priest who visited seminaries and went to some classes and everything like that, I think you do come out with a college education and a sort of very theological background which I think a lot of it we don't need . (47-year old, male, Becomer, Navigator)

I will say that Rhema is very well rounded and grounded in Scripture and Biblical knowledge. They are not, nor do they portray to be, a theological school per say, but as far as word and sound scripture knowledge. I have to grade them heavy because I haven't seen a place that

taught me more than they taught me. (55-year old, male, Builder, Navigator)

### Adult Learning Revisited

The participants also exhibited certain perspectives in their responses that were related to adult learning principles. Jack Mezirow theorized that adults initiate a re-evaluating process in learning whereby they re-interpret earlier values and norms and build new schemes to accommodate changing perspectives (Elias & Merriam, 1980, p. 222). This transformation in perspectives evolves out of prior life experiences as they question formally accepted cultural values and re-frame them within newly acquired ones. Adult learning entails the interpretive process in which adults implement decisions:

That may result in confirmation, rejection, extension, or formulation of a belief or meaning scheme or in finding that belief or scheme presents a problem that requires further examination. (Mezirow, 1991, p. 35)

This adult learning behavior was typically expressed in the statement of a female respondent. Although the pastoral clergy members in this study have espoused some of the most evidentiary behavior in respect to traditional beliefs and mores concerning scriptures, it is remarkable to note another perspective. A perspective presented by a female Becomer espousing selective support for abortion. If there

is any one subject that characterizes Christian moral standard concerning the unborn, it is predominantly that of the pro-life movement. They subscribe to the position of no abortion under any circumstance. The following respondent chose to have an independent thought that was different from prevailing philosophies within her movement.

I think probably that people can make black and white statements when it comes to abortion. For a 12 year old child who is pregnant, for me I would have the baby terminated. My diploma might strike me, but if someone doesn't want to have a baby, by choice I don't go for that. There are cases when it is necessary to have an abortion. (56-year old, female, Becomer, Problem Solver)

Additionally, adults exhibit independent evaluation of their learning needs as well as an independent nature to learning in general. Consequently, they exercise deliberation in selecting subject content and learning activities which match their needs in respect of personal interests, newly acquired adult roles, and responsibilities in real-life (Knowles, 1980). Several respondents described learning behaviors which affirmed their recognition of those interests, embracing particular learning criteria and rejecting others. Some of the phrases used to describe this uniquely adult nature of learning in which adults act independently in pursuing activities which reflect where their interests lie and the responsibilities that adult roles demand are as follows: "that was what I needed", "I

needed that", "I think a lot of it we don't need",  
"inconsequential things", and "a lot of things that are not  
necessary for a successful ministry".

I think that Rhema's teaching concentrated on the individual training, and I think that the individual has to be developed first before he can do anything because if you are not developed you would not have the success because you don't have a good foundation. If you cannot be a success within yourself, how can you be a success out there? That was what I needed and why God led us to Rhema. I needed to know how to overcome what I had and be able to go out and influence more people with a better quality of person. That was what Rhema did for me. (47-year old, male, Becomer, Navigator)

From what I know and heard leads me to believe that many of the things that are presented in those schools (traditional seminaries) are so inconsequential things that have nothing to do with Bible knowledge, but they are presented in the light of being part of Bible knowledge. I think that the integrity of the word of God--the pure Word of God--not taking out or adding to it is one of the major difference in Rhema as opposed to other schools. Everyone has their doctrines. Rhema has theirs, but we've got to be so careful because many schools through the process of time have evolved to the point now where they are promoting their doctrine instead of promoting the Bible. (58-year old, male, Builder, Problem Solver)

I believe that Rhema was designed for a more simple education where people can get a basic knowledge and go on to study on their own. Their school is streamlined and more prioritized in things necessary for more practical ministry whereas the traditional theological education gives a lot of things that are not necessary for a successful ministry. (48-year old, male, Builder, Engager)



## Leadership

Next to spirituality there is no other subject that is of greater significance to the profession of the clergy than the subject of leadership. In fact,

Most of the popular leadership authors write from a spiritual perspective, rather than solely from a business or managerial one. Less attention is paid to the bottom-line or profit issues, and more to issues of character, integrity, trust, honesty, and the like. (Northhouse, 1997, p. 241)

Leadership and leaders are the milestones through which those who are at the forefront of any religious or moral movement cultivate followers of faith and the fate of followers while guaranteeing the continuity of their movement. The twentieth century had leaders like Martin Luther, John Wesley, William Seymour, Pope John Paul II, Martin Luther King Jr., C. S. Lewis, Mother Theresa and Billy Graham who epitomized the enduring characteristics of leadership. They embodied honesty, integrity, and were bold visionaries (Christian History, 2000).

Looking toward the leadership of religious movements and especially that of non-traditional Christianity, the words of Bobby Clinton concerning the essence of leadership should echo loudly among Pentecostal Charismatics today. Clinton states that it takes a lifetime to develop leaders. Leaders are people with a call, exemplified by their

earliest dedication of responding to generational needs. If leaders are to fulfill their roles and answer their call effectively, they must be developed through their lifetimes. This should be the expectation for leadership roles in non-traditional Christianity as it has been for the traditional.

Redirection of our energies toward continued effectiveness must be concerned not only with the training of national leaders, but leadership development in the broadest sense of the term. National leaders must not be viewed as static entities who perform predetermined functions that supposedly exemplify effective ministry. They are men and women who the Holy Spirit is creatively developing over a lifetime. That development is impacted by events and people that synergistically form a leader. (Clinton, 1988, p. 25)

Leadership has been defined in so many ways, and the qualities and traits of leadership enumerated. It is therefore relevant that an understanding of the philosophical foundations underpinning those tenets be determined. Some of the questions solicited from participants requested their definition of leadership, their list of good leadership traits, and their description of how they have developed their leaders. The participants were also asked to describe their leadership philosophies and their most recent sources of learning on the subject of leadership.

There was a total of 64 responses from the participants on the concept of leadership with 25 (39.1%)

came from Engagers, 26 (40.6%) from Navigators, and 13 (20.3%) from Problem Solvers. Among the participants who responded to this line of inquiry, 18 (72%) were males, and 7 (28%) were females. There were no female members from the Builders group among the respondents.

### Defining Leadership

Leaders and leadership can be defined in a variety of ways. A generic definition of a leader can be found in Webster's New World Dictionary (1994). "A person or thing that leads; directing, commanding, or guiding head, as of a group or activity" (p. 214). Sometimes leadership is defined on a grand scale in reference to magnanimous societal or global contributions and notoriety. However, at other times leadership is defined at a community level, more contextually, based on limited functions and or remote application.

Women and men defined leaders as people of service. Servanthood in that case to both genders was an exemplary trait of leadership, followed by other traits such as honesty and integrity. This view is widely accepted among major authors who support the Servant-Leader Paradigm, and supports its strongly Biblical foundation (Northhouse, 1997, p. 241). Major authors and conference speakers of the last two decades surmise that leadership comes from the

dignity and responsibility of service and that the essence of leadership lies in people who abandon their own self-interests for the pursuit of service to others (Block, 1993; Covey, 1991; Du Pree, 1987; Greenleaf, 1996; Kouzes & Posner, 1993). "When we choose service over self-interest, we say we are willing to be deeply accountable without choosing to control the world around us" (Block, 1993, p. 6).

In actuality, the concept of service and servanthood is of a major Christian duty taught by Christ and the Apostles, and it is Stewardship. Therefore, in enumerating the unified voice of both genders with respect to Christian service that is borne of character and duty, stewardship becomes the one word that symbolized the general consensus. A leader should be in the service of meeting needs. That is the area of uniform agreement.

Dr. Paul Pribbenow (1999) offered four unmistakable ingredients of stewardship in leadership. Included was the idea of managing while executing Christian service. He said that Christians must involve themselves in "taking care of the gifts we have been given" through the tools of change-agents.

- Stewardship teaches us that organizations must be cultures of accountability, not cultures of entitlement.
- Stewardship teaches us that life in organizations is value-based and thus one of

the things we must do as we face change is to articulate and embrace those values.

- Stewardship teaches us that life in organizations is multifaceted and full of the tension between good and evil (stewardship is realistic).
- Stewardship teaches us that organizations must be teaching and learning communities, places where change is faced with all of the gifts we have been given, no matter where they are found and who possesses them. (p. 4)

Women and men defined leadership with the word servanthood. However, they contextualized their definition by denoting that leadership involves an array of privileged responsibilities. These responsibilities are acquired through integrity, self-discipline, and the earning of right to continue in leadership through service. Leaders earn the status of responsible leadership by being good examples to their followers.

Leadership means servanthood to me. Very much so. The higher you go the more of a servant you are. (25-year old, female, Beginner, Problem Solver)

A leader should have integrity. (25-year old, female, Beginner, Problem Solver)

Leadership is definitely the ability to influence people in a positive manner. Leadership is servanthood. It is leading by example--leading by serving the people. It is not necessarily being an overlord of the people or someone that barks command but one that takes new territory in their personal life and are able to lead the flock. That is the best way to get from point A to point B. (34-year old, male, Beginner, Engager)

However sometimes, women defined leaders and leadership differently than did the men. The major way that women

defined leaders and leadership differently was that leaders are people of effective communication skills. Leaders are able to interact with people at various levels and they have the ability of communicating well enough to teach others how to become teachers themselves. This view was widely expressed among women who also considered leaders to be learners. Leaders are good at learning because of their disposition to information-gathering skills. They are people who excel in effective listening skills, and are capable of cultivating a teacher-student transactional relationship. This concept was important to a wide range of women from all age groups in the sample.

A leader should have the gift of being able to communicate with everybody on different levels.  
(39-year old, female, Becomer, Engager)

Leadership to me now means being able to communicate with someone so that they can do the same to someone else. (56-year old, female, Becomer, Problem Solver)

A leader is always open to hear and willing to learn. A good leader stays open to suggestions.  
(39-year old, female, Becomer, Engager)

Men also differed from women in their definitions of leadership. In addition, they also provided a majority, 18 (72%), of the responses. The most emphasized definition from male responses centered on the leaders ability to influence people. The word "influence" or "influencing" was used 11 times in the conversations of men in connection to leaders

and leadership while the women only mentioned 1 of those words once. Men emphasized the end results or the effects of leadership. The use of the word "influence" focused on the ability to use power and control. However, in order to use power and control leaders had to present themselves as examples to their followers. It was not the control or the wielding of power over people but was the control and power of achievement. The leader exercised control in developing moral character and integrity. Another use of control was in accomplishing things, in developing organizational skills that can be used to control and manage resources, and in implementing ideas confidently.

I think the best way I influence people is through my congregation by the teaching of the word of God modeling of the Christian life and showing them how to live outside the Church setting at home and in business. The greatest influence we have as pastors is to train people to live the Christian life. Then they go into the world and into society, and they model what they have learned. For me that is the main way, and it is a powerful way. (48-year old, male, Builder, Engager)

A pastor needs to abide by a moral standard and then encourage the congregation in it. He is influencing the congregation in the positive way and also the society in the positive way. (43-year old, male, Builder, Navigator)

The word "influence" and "influencing" was used eight times in the conversations by Builders, two times by Becomers, and two times by Beginners. The Builders used these words from a confident standpoint as those who

understood its daily application and had seen experientially its long term effect. They were able to access from their experiences of influencing others how applicable influence was in the process of carrying out leadership. Builders located in their responses how they have used influence in a variety of contexts and had seen how rich the potentials were when influence continued to be a skill applied in ministerial roles.

A leader is going to be someone who influences someone else. A leader is going to be someone of high character. I am so enveloped in this thing because I think I have to build my people and not my organization. A lot of pastors only go so far because they are building their organizations instead of their people, and you can only go so far. It is the people that you build that will make your organization soar. (55-year old, male, Builder, Navigator)

Leadership is influence by John Maxwell [and] not [by] title. Therefore people need to maximize their influence. When people come in and they sense that you cannot effectively organize their efforts. If you cannot help them manage their lives. If you don't have a system set up by which people's potentials will be realized, people sense that, and they would sense that you would waste their resources. You would waste their investments not only in your church but also investments that would help them grow. A pastor needs to get people around him that can help him in those regards. If that is not his gifting, he needs help around him as soon as possible of people who can help him. (38-year old, male, Builder, Engager)



## Leadership by John Maxwell

One major source of where participants adopted the term and use of the word "influence" as their great all definitive word for leadership came from motivational author John C. Maxwell. John Maxwell became New York Times Best-selling Author with the books 21 Irrefutable Laws of Leadership and Failing Forward. Nearly all (90%) of the participant's comments on the definition of leadership and the traits of leadership had been learned from John Maxwell.

Dr. Maxwell is the founder of the INJOY Group, an organization dedicated to helping people maximize their personal and leadership potential, Each year Maxwell speaks in person to more than 250,000 people and influences the lives of more than one million people through seminars, books, and tapes. (Maxwell, 1998, cover page)

The participants narrated how they had attended Maxwell's conferences, read his books, and listened to his audio teaching on the subject of leadership. Most of the participants adopted completely his definition of leadership as influence. Maxwell's perspective of the ultimate attribute of leadership as the ability to influence people on a daily basis resonated with these clergy members. Participants believed that their performance of ministerial roles could only be effective and greatly enhanced if they developed the use of the skill of influence in practice. No other authors were cited by the participants beside Maxwell

as any additional source of where they derived the definition of leadership. Participants generally agreed that the majority of their learning on leadership had come solely from the teaching of John Maxwell. They commented on Maxwell's perspectives on leadership by saying,

Leadership is defined by Dr. Maxwell as one word which is influence. (47-year old, male, Becomer, Navigator)

I am heavy into leadership because leadership is nothing but influence that is what leadership is according to John Maxwell and we have been called to influence people for Jesus Christ. (55-year old, male, Builder, Navigator)

The catch word about leadership from John Maxwell is that leadership is influence. (51-year old, male, Becomer, Problem Solver)

### The Making of Leaders

The process by which leaders were being developed also fell on remarkably different styles of approach between genders and also between ministerial stages of experiences. Two of the ways to develop leaders that were similar both for women and for men were teaching and mentoring. These two methods have continued to remain the primary ways that Pentecostal Charismatics have historically developed their leadership.

Although Pentecostals have not been noted for academic contributions to theological studies, no doubt reflecting their orientation as practitioners rather than as theorists, they have

excelled in discipleship and leadership training.  
(Dempster, Klaus, & Petersen, 1991, p. 213)

Among the participants who responded to the aspect of how leaders originate, 30% believed that leaders are born, while the greater majority 65% believed that leaders are formed through training and development.

There was great similarities between how men and women developed leaders. Both genders involved providing very useful and consistent instruction for lengthy periods of time. The mentoring aspect of developing leaders included having the protégées observe the mentor at a variety of learning environments, under different circumstances, and at close quarters. Leadership qualities were modeled before the protégées and the protégées were encouraged to mimic them in their own lives. Sometimes, these processes of developing leaders involved the leaders setting-up a foundation for structured education in their churches, and then allowing their Assistant Pastors to expand on what they are building. Other pastors required their staff members to do ministerial tasks of organizing learning materials, the learning environment, and sometimes allowing them to do the meetings.

God has sent me key people. I've trained women-- several women that are out there. One lady that came to me was only 19, as well as others who sat under my ministry for several years and went to every one of my Holy Ghost meetings. This one lady traveled with me some and was my youth pastor. She did my tape table, and now she has a lot bigger ministry than I have. She slept in my home, and a

lot of weekends was with me. (61-year old, female, Beginner, Engager)

I developed curriculum--maybe about 89% of them to start our own Bible school here. Rhema was inspirational in helping me achieve that, but we have done that. Today I have developed staff who continue to add to the school. (48-year old, male, Builder, Engager)

There were no females in the Builders group even though there were seven represented in the sample. Most of the female pastoral members came from the Beginners group. There were only two females in the Becomers group. One was a co-pastor with her husband as head pastor, and the other was in Children's ministries. Women are still traditionally thought of as not occupying pastoral positions as senior pastors but are expected to fulfill leadership roles in other areas of ministry according to the majority (89%) of the responses of the participants who spoke on leadership.

The men who spoke on how leaders were developed were Builders. These Builders gave responses that were categorically representative of their learning strategy preferences. Navigator Builders emphasized that leaders should be developed to accomplish goals and a mission. They focused again on competent criteria in determining the quality and the process of training. They used strategy meetings to mobilize their efforts of building standards into staff members and also for monitoring, as a basis of

evaluating those standards in order to determine if goals were being achieved.

I develop my staff through a monthly leadership meeting that I teach for 20 minutes or so. I get contributions from everyone on each department and relevant ideas on leadership. I make sure I send my people like the Youth pastor to workshops and conferences on Youth leadership training. (51-year old, male, Builder, Navigator)

When I think of leadership I think of a person of example and integrity raising up people who will carry out the great commission. (51-year old, male, Builder, Navigator)

One man said that if you think that you are leading and no one is following, you are just taking a walk. So leadership will be the main area for my wife and I and my staff. I am requiring them every month to read books and listen to tapes on leadership. They take the people under them and mentor them and so on. (55-year old, male, Builder, Navigator)

Problem Solver Builders stressed their ability to adapt in developing leaders. They noted that each leader has a specific style of leadership. Problem Solver Builders said that it was important for leaders to determine their leadership styles first, then adapt them contextually to their followers needs, their communities needs, and the prevailing work environment they find themselves. They believed that leadership styles had more to do with the eventual outcome that resulted in performing leadership roles than just merely having general leadership skills. They stressed that leadership would be effective if it was tailored to the needs of learners and trainees. Problem

Solver Builders said more about how to explore a variety of options and methods when developing new leaders. Leadership is a matter of style and should be seen as contextual. Therefore, leadership cannot be defined narrowly because it depended on the personality of the leader, the followers involved, and the place where the activities of leadership were being exercised.

You know when it comes to a philosophy of leadership, I have my own leadership, and I believe I really identify what that is. I think you have to find your own leadership style whatever works for you. I think it needs to be adapted to the people that you lead and the community that you are in. People will come into your church based on your leadership style because that is where they fit in. (47-year old, male, Builder, Problem Solver)

One of the reasons why Problem Solver Builders expressed this unique perspective in leadership training more than the other learning strategy preference groups is because,

Problem Solvers test assumptions to evaluate the specifics and generalizability within a learning situation; they generate alternatives to create additional learning options; and they are open to conditional acceptance of learning outcomes while keeping an open mind to other learning possibilities. (Conti & Kolody, 1999, p. 12)

Engager Builders emphasized the need to be accessible and approachable to the students they mentored. They were open to ideas that sometimes could be presented by their protégées. Structured meetings were held as forums for learning as well as for the mentors to give directions to

their subordinates. Engagers "are passionate learners who love to learn with feeling, and learn best when they are actively engaged in a meaningful manner with the learning task" (Conti & Kolody, 1999, p. 13). Therefore, Engager Builders preferred developing leaders by presenting personal examples before their staff so that those staff members can model them. These leaders also recalled more readily that this was how they had learned from other mentors by watching and following them at close proximity. Engager Builders used the times of meeting with staff members to teach differently than did the Navigator Builders using the same process. Navigator Builders focused on mission, goals, and ideas during the meetings. Unlike Engager Builders who used staff meetings as a time to engage with the learning process as they read books together, discussed them together, and shared the whole process of learning together. During the same time, Engager Builders developed a time of bonding as they connected with those who were being taught and developed to be new leaders. Sharing and modeling leadership was the focus for Engager Builders as a strategy for developing leadership.

A pastor has to live his life before people first of all by the words which he speaks and then what he has reflected before people should be what is in his heart. People have to be able to see his vision. (43-year old, male, Builder, Engager)

I take my leadership staff through different leadership books. We would sometimes take certain chapters and read them individually. Then when we meet on our Monday morning meetings, we would openly discuss them. We are going through books by Rick Renner at this time. (43-year old, male, Builder, Engager)

Each of the learning strategy preference groups used different methods in developing new leaders. They also viewed leadership training in a variety of ways. Navigators viewed leadership training of new leaders as an opportunity to inculcate the values of goal attainment and accomplishment. Problem Solvers used leadership training periods to instill the values of self-improvement in critical cognitive and psychological areas.

Navigators developed new leaders in the areas of skills that were useful to accomplish goals. Navigator responses in this area focused on the use of the word "implement" as they trained their followers on how to be successful. Navigators employed the use of meetings as a place to access specific ideas concerning goal accomplishment and success attainment in ministry. Unlike Problem Solvers who were into generating multiple ideas which they explored to see which options became the most appropriate. Engagers never talked about the value of ideas but used the style of cultivating personal relationships to form cohesiveness that aided the development of their new leadership. When Engagers talked about mentoring, they were referring to training through



friendliness. Navigators used the word "mentor" to denote a more militaristic style of training new leaders. It is a style of strategic election of goals, effecting certain decisions toward those goals, and carrying out processes to accomplish them. Navigators trained their new leaders to replicate specific leadership skills of pursuing concrete objectives.

The way I help my staff to accomplish my goals and ministerial responsibilities is first of all I tell them we have an open door policy. We have leadership meetings at my house on a regular basis. We discuss things and how to implement them together. How to help the church. I get ideas from them on how I can implement my vision to them.  
(47-year old, male, Becomer, Navigator)

I have taken five or six people that I personally mentor. I have asked them to take five or six people that they mentor. Then the others do the same and on down the line because I cannot mentor everybody. You can only go so far and then your organization is not going to grow and so you better train leaders. (55-year old, male, Builder, Navigator)

Problem Solvers were the least specific in choosing the substance and content areas of training. They tended to express ideals that were abstract and general. However, Problem Solvers developed new leaders by role modeling themselves. They stressed to their followers that personal development was essential in becoming role models that others can follow. Another area of emphasis espounded by Problem Solvers involved information gathering. They

encouraged reading, studying, and knowledge investigation as some of the major qualities that leaders can adopt.

I think our place is to give someone a role model to follow, someone of integrity. Someone who will do the right thing whatever it costs and just being that type of leader in society and letting people see that when you do the right thing God will reward you for that. (44-year old, male, Becomer, Problem Solver)

I read an incredible amount each day. Yesterday I read for five hours. I believe that any leader should read and read on a variety of subjects. They should read things that would build themselves up personally, read about life experience examples to help them help people who they are overseeing. Then they should have specialty areas of interest. I purposed in my heart to learn other languages and musical instruments. (47-year old, male, Builder, Problem Solver)

Engagers developed new leaders mainly by personal friendships and association. They involved themselves with their protégées in an arena of good working and playing relationship. They used this method to develop a bond through which they could influence the protégées and still maintain respect. Secondly, they spent considerable time role playing leadership. This was done by first modeling a character of integrity, displaying a confident stature that can be emulated, and giving those in training an opportunity to buy into their vision and wisdom. Next, they invested time and effort in looking up to their own mentors and copying the traits that they admired most about their mentor's leadership ideals and character. Engagers

emphasized the value of developing new leaders by representing the values of other established leaders which they knew the protégées respected.

I develop my ministerial staff mostly by personal mentoring. I take them golfing, lunches, meetings and visit with them. (37-year old, male, Becomer, Engager)

I think the second thing was having brother Hagin as a solid structure and an example to follow.... He has certainly been a great mentoring effect in my life. As a pastor I wanted to set my sights and to live my life as a person like that. (43-year old, male, Builder, Engager)

#### Who is a Leader?

One of the basic aspects of leadership had to do with determining who could be a leader. Therefore participants were asked about who could be a leader and to describe their opinions concerning the origin of leaders. Some of them (30%) believed that leadership was genetic and that it was a gift that was inborn.

Well, they talk about leadership traits being learned, but I think that a lot of it is inherent in you, being borne in you because I believe that people are born as leaders and that charisma will just come out and be expressed. Also there is training that you need as far as learning the right techniques and steps to take as far as being a strong leader. (48-year old, male, Becomer, Navigator)

Others (65%) believed that leadership qualities were solely a result of training and development and that anyone could become a leader. In fact, this group was so adamant on this

notion citing that every person has the ability and equipment to lead. Therefore, leadership skills are enhanced in anyone and everyone solely by training and education. Anyone can become a leader this way without necessarily being endowed with those traits.

I started about a year ago with my Church and really began heavy with them and teaching them about being leaders. People say that he or she is a born leader. No they are not. Leadership skills are acquired, and they are learned. I believe that leadership is my main objective. I know that it has been this way for about a year. (55-year old, male, Builder, Navigator)

I believe given the right tools the right materials and having the right frame of mind, yes - we all can be and should be leaders in our own personal lives and in some arena that we deal with folks. (37-year old, male, Builder, Navigator)

For the most part everyone can be a leader. I think that some people just purposely take the role of follower because it's easier, but I believe that Christ wants us all to be ambassadors for him which is a sign or position of leadership. (37-year old, male, Builder, Navigator)

Only one participant was unsure about where leaders came from. As a Beginner, she did not expound on what her ideas of leadership were yet. This stage of ministerial experience seemed to matter because of how she responded. She did not exhibit a confidence in knowing if leaders were born, or if they can be trained to be leaders. She was however obvious in her response that she had not bought in to either theories.

I have been reading a lot from John Maxwell concerning leadership. I learned that leadership is influence. I agree definitely with that, but I was surprised that they teach that everyone is a leader. They say everyone has the potential to be a leader, but not everyone becomes one. (34-year old, female, Beginner, Engager)

One group of participants, equally representative, and who opposed the ideology that leaders were born subscribed to the fact that even though gifted, leaders still needed to be developed beyond their gifts. Some people realize it and develop it, and others do not. A small minority (5%) among the respondents feel that there is an estimated equal combination of specially endowed graces from birth and also the result of special training and development. They expressed that it took a combination of individual talents, special training and education, and a level of commitment from learners to develop into new leadership roles.

Leadership qualities are both inbred and also acquired. I know with me it was definitely inbred. My mother was a leader, her mother, my dad and on down, but the more I learn I have been able to determine what kind of a leader I am able to be. I know somebody. Her father gave her a business, a Harvest Buffet restaurant, and she was no where near a leader. She never would have seen herself running that business, but she acquired the skills from going right up in the ranks and watching everything in the business, and now she is what we would call one of our lead teachers in our faith academy program on leadership. Very strong leader and even today she does not see herself as a leader, but she delegates. She has things in order, and she has people under her. (39-year old, female, Becomer, Engager)

## Leadership Examples to Follow

Jesus Christ, the Bible, and the teachings of the Apostles were the basis which many of the participants claimed as foundational to their philosophy on leadership. They stressed the view of maintaining that Jesus Christ was still their ultimate example in leadership. They cited scriptures and teachers from the New Testament that exemplified what leadership is and how to discern good leaders. Jesus Christ represented morality, integrity, effective communication of God's love, and exemplified in his speech and actions as someone who commanded the authority of humble leadership.

Leadership is a Biblical subject. It is well founded in scripture where the men and women of God learn of things that we both do and don't want to do to be a success in ministry. I think that with any organization leadership is the answer and also the problem as well what is at the top comes down. If you tend to have good leaders, you tend to have a good organization. (38-year old, male, Builder, Engager)

Leadership I would say is being close to the heart of God, and yet understanding his mind-set for the sheep and also recognizing that you are one of the sheep, and being able to convey that love on the sheep while getting the message of God to them even though scolding them sometime but recognizing God's way of doing that. (37-year old, male, Builder, Navigator)

From what I have seen of great leaders, they know what they are talking about. They talk about it with a certain air of authority. I've noticed this especially in the life of Jesus and other great leaders. They get results and it's not through

intimidating people. It's not through demanding that people do certain things but by setting an example and showing people how things are supposed to be done. (44-year old, male, Becomer, Problem Solver)

Ultimately, protégés eventually become leaders on their own right. However, when the leaders or mentors of newly formed leaders are observed, it becomes quite evidently clear where the caliber of leadership came from in those leaders. The participants who responded to the subject of leadership in this study were quite emphatic about where their own leadership training came from and who they saw predominantly as being the most contributor of mentoring in their lives. They said that Rev. Kenneth Hagin made the most contribution in their lives. The participants felt that Rev. Hagin had the most impact as a mentor and represented an effective leader to them.

Of all the comments on leadership traits and the development of leadership, nearly all (90%) constantly referred in some form to the outstanding qualities of the leadership that Rev. Kenneth E. Hagin had represented in their lives and ministry. Participants mentioned his teachings, his servanthood to Christ, his dedication to the local Churches, his establishment of a Bible Training Center, his many years of experience, and the unshakable integrity and moral exemplarship that he had exhibited.

The Hagins and Rhema also showed the example that whatever things that comes against them they are always the same. You will hear it in his teaching. They don't back lash at others when criticized. They always walked in love. (40-year old, female, Beginner, Engager)

Paul [the Apostle] brought out two things about leadership, whatever we do in word and deed. There is a lot of leadership books out today that are really, really good, but I think the apostle Paul earmarked two greater things and that is what he said and what he did. I don't think that any books on leadership can say it any better than those things. You have to live what you say. Those are the two things I see in the leadership in brother Hagin's life. He has not only taught the Word, but brother Hagin has lived the Word. Those are the two greatest principles on leadership. I heard a lady say to me when I was young in pastoral work maybe 2 years of being a pastor that she once had a pastor that never implemented everything he said from the pulpit that the church was going to do or attempt to practice in his life every thing he taught. To me that is not true leadership. (43-year old, male, Builder, Engager)

Rev. Hagin is in the patriarchal seat of this movement. He is the founder of Rhema Bible Training Center and has established an additional 10 training institutes at international locations overseas. Rev. Hagin has more than 60 years of ministry and has more than 22,000 graduates from Rhema Bible training center. He is also the author of more than 20 books, tapes, and video teachings. Now he has attained unmistakably the qualified phrase of endearment: "Dad Hagin".

Well somewhere down the line we started calling him Dad Hagin and that was not just a little title because he took on the position of being the Patriarch of the Rhema family. He instilled in us



his vision and readily shared his experiences with God. He opened his heart to us, and I can't find adequate words to tell what Brother Hagin's ministry has done. I am indebted to him. He is my spiritual father. I know there are no perfect men, but I have told people for years that if he says something I've got to listen. If he is wrong, God will show me, but I can't just sluff it off because he doesn't just speak frivolously or on impulse. He weighs what he says, and when he says the Lord speaks to him, the Lord speaks to him. I think he is a standard that we can measure many things by. No he is not infallible because a lot of people would say well you just think he is infallible, but I know better than that. (58-year old, male, Builder, Problem Solver)

One after the other, respondents ascribed respect, gratitude, and high honor to this man, to the work of Rhema that he had built, and to the teachers and leaders at Rhema that he had trained. They used phrases such as: Greatest thing that ever happened to me in my life, it changed my life, changed our lives, integrity, life changing, Rhema saved our lives, and Rhema helped me with discipline. It was evident that the majority of these respondents felt that the personal leadership of Rev. Kenneth Hagin, of his son Pastor Kenneth Hagin, Jr., and of their respected staff was instrumental for the reasons why these participants chose Rhema for their clergy training. Sometimes the word Rhema, which is the name of the Bible Training Center was used synonymously to also designate Rev. Hagin's impact and his influence as a leader.

Rhema was the greatest thing that ever happened to me in my life. I remember the first 5 minutes in

class, and Doug Jones started to dissect the word of God. I looked at my wife then and said I don't even know the Bible. I had been preaching all the time before then, and so it wasn't that I wasn't familiar with it. It was just a deeper revelation and illumination of the Word that just hit me right between the eyes. It changed my life. It gave me the confidence and the boldness in the Word. It gave me a greater strength in my presentation in how to better present the Word. I sensed that I was already naturally gifted to preach but having the confidence in the Word to rightly divide it made all that much of a difference to me. (31-year old, male, Becomer, Engager)

I would think that it would probably be one of the best centers in the country as far as those I have heard about or known about and read about. I followed Brother Hagin for many years and he is just a very well-known person and leader in the community. (48-year old, male, Becomer, Navigator)

From a spiritual standpoint at the time when I attended my training at Rhema on how to rightly discern the word it was outstanding. My impression of other schools in comparison to Rhema is that Rhema prepared people more to go out and rightly discern the Word, and have faith. It was a life changing experience for me. (56-year old, female, Becomer, Problem Solver)

I believe my overall impression of Rhema was the attitude of the place, the men and women who taught there, and worked there. When you came into their classroom, there was an expectancy, there was an excitement, and a joy to be there and not to just to get an education. There was something more we were getting--something that would change our lives. Every class it was as if lights going off. Things that I had read before but were never presented in the perspective that I had them now took on a whole new understanding. (51-year old, male, Becomer, Problem Solver)

The one word that kept being echoed by all the respondents in this area was integrity. Rev. Hagin, his

family, and his staff epitomized steady hands to the pastors. From every category in the study of gender, race, age level, ministerial experience, and learning strategy preferences, the respondent's voice was one. Rev. Kenneth Hagin was a mentor that represented servanthood. He was the example to follow in all their lives and ministry. He exhibited a staying power through many years of respectable ministry. They credited him with forming a new movement-- the faith movement within the Charismatic movement.

Brother Hagin had a tremendous impact on my life. For our generation, I honestly believe that he is God's man for this time and in the faith movement that developed . (55-year old, male, Builder, Navigator)

One of the most important thing I got out of my education at Rhema is the integrity of ministry. (53-year old, male, Beginner, Problem Solver)

Now you know that the thing that greatly impressed me about Rhema you know I went in 78 and that was the last year that they had the 1-year program, so I only went to Rhema one year but I was greatly impressed by a number of things. Number one is integrity, and I think that was probably the foundation of what was put in me was the integrity of the ministry that was teaching me the Word of God which brought a great understanding of the integrity of the Word of God. If someone was to ask me of one characteristic of Rhema or the Hagins, it would be that Word, integrity, because of that you have confidence in all the other things that they do. (58-year old, male, Builder, Problem Solver)

The leadership of Rev. Hagin impacted tremendous influence on his followers. Each respondent in this area characterized their connection with Rhema through these

years as relationships of amazing development, training, mentoring, and inspiration. Many of the participants came to Rhema and sat under the leadership of Rev. Hagin during a major crisis in their lives. Some came due to a major sickness or disease, others came at a time of financial need, while yet some came due to drug problems and other personal challenges in their lives. Many years after their graduation, some of these pastors still stayed connected with Rev. Hagin and Rhema through part-time employment with the Hagin ministries while still developing their own churches.

I worked on the railroad before coming to Rhema but I got hurt on the railroad and was out of a job for 5 years. I had years of being a semi-invalid of not being able to walk. The doctors gave up on me and said nothing could be done about my knees. My wife also had an accident and was out of work for 7 years, so we had to dig in and find out the truth on Gods word on healing. I was listening on the Rock and Roll radio station one day and heard a man come on and said God wants you healed. I had never heard anything like that in my life. That's what started my search. It was brother Hagin teaching on healing and the Lord Jesus Christ. (47-year old, male, Becomer, Navigator)

Brother Hagin's integrity and principles and the teaching of God's word truly changed my life. It was healing and faith that me and my wife needed at that time to turn our situation around. I was a drug addict. I was unsaved, and doctors gave up on us. We had no money. We were in dire need and everything was falling down around us, so when I heard Brother Hagin, it brought hope and brought light to a dire situation. It basically saved me and my wife's life. It saved our family. He has had the greatest impact on my life. That is why I

am still working at Rhema and to serve him as a man of God. (47-year old, male, Becomer, Navigator)

You understand that Rhema is not a seminary. You understand that Rhema saved my life. Through the circumstances that I went through in my life Rhema taught me the anointing and that at Rhema I could know the word of God. I have traveled and preached on every continent all over the world except Africa, and Rhema taught me to meet peoples needs. (47-year old, male, Builder, Problem Solver)

My seminary training absolutely changed my life. The life they presented to us and that of faith was more than I was used to in religious circles. (61-year old, female, Beginner, Engager)

### Summary

The concepts of spirituality and leadership were two of the most important and most commented areas of this study. Concerning the participation of women in the pastorate and specifically in positions of leadership, most women felt that they were mainly not included. Conclusively, they responded that their seminary training encouraged them in various areas of leadership. However, there was not a significant encouragement for women pastors either from their peers nor from people already in pastoral leadership.

Pastors used specific language to describe their spiritual experiences in Bible training. For Beginners, this included developing the art of a prayer life, following the leading and guidance of the Holy Spirit, and developing the skill of good decision-making which they considered an asset

in spiritual growth. Builders sharpened spiritual skills in Bible school in the area of learning how to be an effective teacher of God's Word--the Bible. One phrase that was used to denote Bible doctrine was the phrase "redeemed from poverty" which means that Christ's substitutionary work not only absorbs the sinner's guilt and punishment of sin, but also eradicated the suffering and the abuse of poverty and lack.

All the participants described the content of their spiritual training as very relevant, vibrant, and fulfilling. However, it did not pose the same challenge as college-work. It was mainly non-academic even though it was rich and contributive to their spiritual growth. Another aspect of their spiritual training was that the overall thrust lacked the drudgery of being religiously theological. They appreciated the practical living approach that Rhema provided in their theological training without schooling pastors in complementary areas such as the original culture and language of the Bible setting such as Hebrew or Greek or with any other Bible school curriculum which is reminiscent of denominational-type seminaries. Participants contrasted Rhema against such intensive or extended program as could be expected in a Roman Catholic University or Baptist seminary.

Participants exhibited adult learning principles again quite evidently in the process of spiritual training. In

their learning they exhibited all the principles of andragogy, the transformation of perspectives in learning, the questioning of traditional cultural norms; these characteristics are unique with adults as they re-frame new values or principles in adult life against pedagogically learned culture from early childhood. The adults exercised control over their learning, selected and affirmed interest areas in subject content which matched their goals and life-role requirements, and gave immediate evaluation of what was being learned and what was necessary for assimilation in new knowledge.

Leadership was a major area of development for participants in Bible school training. Pastors reiterated that leadership demands integrity, honesty, trust, and all the elements of consistent person with character. Women defined leadership in the areas of good communication skills, listening, and speaking. For women, a leader must form a transactional relationship with her followers, be open minded, be approachable, and cultivate a life of service. Servanthood was a descriptor that was common both in the definition of leadership by women as well as men. Both genders agreed that servanthood was synonymous to Christlikeness.

The ultimate definition of leadership presented by men centered on the use of the word "influence". The majority of

men had learned this definition of leadership from motivational speakers, especially from John Maxwell. There was a high degree of uniformity by which male respondents acquiesced to Maxwell's solitary definition.

Some participants believed that leaders are born that way, others believe that they are made through training and development, while some felt that leaders are a combination of both. However, all the participants agreed that all leaders should be additionally trained to develop effective leadership skills. However, a very small minority believed that the operation of leadership is more contextual than anything. Here, leadership styles could change, and leadership effectiveness is affected by the obligation at hand, the people being led, the goals to be accomplished, and the ability of the one leading to adapt differently under various environments.

Pastors developed philosophies concerning leadership first and foremost by learning from Jesus Christ himself. He remains the number one representation of leadership in the lives and ministry of the participants. Finally, the next ultimate leader was Rev. Kenneth E. Hagin, the President and founder of Rhema Bible Training Center. He exemplified integrity, honesty, excellence and experience. All the participants looked to him as their mentor and leader. They



all aspired toward his outstanding character and outstanding successes in the ministry.

## CHAPTER 7

### CLERGY TRAINING AND SOCIAL ISSUES

#### Introduction

All 30 participants in the sample provided responses in the area of clergy training and social issues. These two areas provided the first and second largest areas of commentary in the study respectively. In the area of clergy training, a total of 102 (16.3%) of the total responses were provided. This was nearly three times the number of responses in the least area of responses which is the area of Clergy Recommendations for Future Training. Participants provided 37 (5.9%) responses in that area. Recommendation for future clergy training was a follow-up concept area that asked the pastors in the sample to recommend areas for improvement for future clergy training. They were asked to critique Rhema's educational offerings and also to describe changes that they felt were needed to eliminate educational content areas that was least useful in pastoral ministries. Conclusively, a combination of both areas came to a total of 139 (22.2%) responses, making-up almost a quarter of all responses in the whole study. The area of clergy training and recommendation for future clergy training combines to provide the full range of past clergy education and future

areas of clergy training for non-traditional pastoral clergy. This subject area dealt with formal as well as informal ministerial training that was provided to the participants in this study. Clergy Training was an educational endeavor which involved classroom instruction and practical application at a resident church environment, Rhema Bible Church. In some cases students went out to minister at other churches, mission trips, and itinerant evangelistic meetings. Rhema also has residential dormitories for students who want to live on campus. All of this adds to what the graduates commonly called "the Rhema experience".

The area of social issues dealt with training pastors on how to be involved in meeting the needs of the communities where their churches are based. Participants were questioned about pastoral responsibilities and social responsibilities. This area involved social consciousness and societal impact. The category of Social Issues dealt with the extent of societal impact of pastors and measured against Rhema's prevailing philosophies, standards, and purpose. The category of Social Issues covered the second largest group of responses in the study. This area provided 83 (13.3%) of the total responses.

## Clergy Training

The area of Clergy Training was the largest area of responses in this study. Each participant gauged the level of content area in clergy training that covered theological, psychological, sociological, administrative, and managerial knowledge. The participants were asked to describe their overall impression of the clergy training they received from Rhema and the area of learning which is most useful in accomplishing tasks.

### The Nature of Clergy Training

Clergy training at Rhema Bible Training Center was quickly contrasted against the religious seminary training offered by other Protestant and Roman Catholic seminaries. It was also compared and contrasted with the kind of education offered by colleges and universities. The participants specified that Rhema's educational training was indeed intensive, spiritual, and detailed. Nevertheless, it was non-academic and not religiously theological in nature. The substance of class-work, lectures, and assignments did not reflect the kind of educational rigor that is usually experienced in a college environment. This perspective was true of 95% of the respondents, and were prevalent among all three levels of ministerial experiences, learning strategy

preference groups, and genders. Their description of the nature of educational content also did not differ with age. The following views were typical of all stratified groups in the sample.

For what Rhema was offering and the time they had their teaching. Theological and Biblical knowledge was detailed, but it was still nothing like in seminary colleges. (39-year old, female, Becomer, Engager)

Rhema never confessed to be a university or college. It is a training center. A training center for training the human spirit and the mind. To renew the mind and to constantly pour into you what revelation they had of the Word of God. (61-year old, female, Beginner, Engager)

I didn't find Rhema quite as academically challenging as college. (43-year old, male, Builder, Navigator)

The classes were six to eight week classes meeting for class for an hour, three days a week, or an hour and a half, two days a week. (48-year old, male, Builder, Engager)

When I think of heavy theological knowledge, I think of a university type education. They don't do that, and I don't think that is why people come to Rhema. It was heavy but in the spiritual sense. So, from that perspective I consider it to be very heavy. I can remember sitting in class and having questions answered that I had sought answers to from people in my denomination for years and just in the process of teaching someone would just open my eyes to that particular question. (53-year old, male, Beginner, Problem Solver)

Several of the respondents described the Rhema training as an experience that lacked the requirement similar to a college education. Instead, they emphasized an element of practicality. Rhema instructors dealt with biblical subjects

by teaching using practical examples gained in ministerial experiences and not the illustration of theoretical concepts from formal education. Theological depth was the focus for analysis when evaluating the responses of participants in this area of the nature of clergy training at Rhema. Participants stressed that Rhema did not provide extensive knowledge in subject areas like Greek, Hebrew, and Bible History. They feel that Rhema centered on subjects that were conducive to an understanding of Bible knowledge, spiritual living, and the delivered theological material that could be more readily embraced by anyone interested in its application in daily living. The instructors shared from their reservoir of past experiences in the ministry, and the practical understanding of the Bible and clergy life.

Rhema offered less or light theological knowledge. It was not academically hard or difficult but more in the practical ministry rather than a theological one. We had one or two visiting teachers who spoke from an educational background but the majority of instruction we received were from people who had practical experience in ministry and that was the position from which they spoke, a more practical teaching. (48-year old, male, Builder, Engager)

On theology being a study of God, they were not strong on Christian history and different things of that nature. We had a limited time and our basic study was in healing and faith. I would not call it heavy on theology. Rhema was designed to train people on practical hands-on ministry not on deep theology that you would get in a more traditional setting so there are other areas of Christian and Bible history that was of interest

to me but time did not allow that. (48-year old, male, Builder, Engager)

To me Rhema gives you the practical things. They gave me the information that you can apply in helping people. (45-year old, female, Beginner, Problem Solver)

I would say heavy concerning Rhema's teaching on theological and Biblical knowledge. There was not a whole lot of teaching on the Hebrew language or the Greek language that a whole lot of other seminaries would have you take as a required course. We just touched on it but didn't really go into it. We just knew they were available and could take further learning along those lines later. (48-year old, male, Becomer, Navigator)

Of the 30 participants responding to this area, 12 (40%) already had some college or vocational education before their Rhema training, and 6 (20%) had already completed a bachelors degree or obtained a vocational diploma. After their Rhema training, 11 (36.7%) had gone on to pursue some college or vocational education, and 10 (33.3%) had completed and obtained their bachelors degree or vocational diploma. Consequently, many of the participants spoke about their Rhema experience from the standpoint of having experienced college. Rhema was remarkably different from the college-type learning you get from other schools.

College challenged me because first of all you are getting--many many ideas of thought in college. You are having to assimilate different ideologies whereas Rhema was very uniform. One teacher will back up another teacher. There wasn't a plurality of Theology and thought. Even in Theology, I remember tapes of Bob Yandian when he would talk. He had taught at Rhema. Apparently when he and Ken Stewart were there, there was different ideologies

of thought there. A student asked him one time did you realize that so and so contradicted you last hour what you said last week. He said, "that doesn't bother me at all". He said "you are just learning a different side of the mountain." Well in my tenure there--in my two years, that wasn't the case at all. There was uniformity in what they said. They made very clear that if Brother Hagin said it, Keith Moore said it, Doug Jones said it. It was very uniform to me. I would have liked to see the different angles. (34-year old, male, Beginner, Engager)

I think that Rhema would in the future get into the college-type education, but right now that is not the case and the two year program is too short to do that. I believe they would eventually become a four year college. (48-year old, male, Becomer, Navigator)

They touched on the issues in theological and biblical knowledge but didn't go into it in detail like in seminary schools. They touched on those issues but I would say more in a practical sense. (25-year old, female, Beginner, Problem Solver)

Educational Quality. The quality of education was unquestionably good and adequate in respect to delivery and preparation. A majority (90%) of participants felt that the quality of their Rhema education was good and adequate. A word frequently associated with their analysis was the word "excellent". Another was the word "good". In addition to using the word "good", the word "excellent" was used 10 times, to describe Rhema's educational quality.

I think that I would long ago have quit the ministry if it wasn't for the training I received at Rhema. I think they did an excellent job. (44-year old, male, Becomer, Problem Solver)



My experience at Rhema was good. (45-year old, female, Beginner, Problem Solver)

I believe that my Rhema training was excellent and that is coming from a true heart. I found excellence from the teaching staff, to the class, to all other activities. I had never seen that before. I had a bad experience before Rhema so what I had from Rhema was different and excellent. (45-year old, male, Becomer, Engager)

Rhema represents excellence. They strive to do the best that they can do. They taught us excellence because God wants us to have the best and to be on top. (40-year old, female, Beginner, Engager)

What we received from Rhema was head and shoulders above what you would get from these other schools, but then I may be biased about that. (43-year old, male, Builder, Navigator)

Theological content. Theology is the study of God and all the related subjects and theories. This area represented more than two-thirds (89%) of all their training and education according to the participants. They conveyed that the clergy training received at Rhema provided them with adequate theological knowledge. However, they remarked that it was different from the kind offered by traditional seminaries. Participants remarked that there was a heavy theological content to their education at Rhema which seemed to contradict what they said about the nature of Rhema's clergy training. They had said that Rhema did not offer heavy theological nature of educating the clergy but was a practical education. However, the participants were able to distinguish what they meant by heavy in referring to a

practicality of delivery of material, the level of depth in those subjects, rather than the traditional theorizing of theological concepts which is usually based on doctrinal dogma offered by seminaries. The concepts the instructors shared were understood and received as practical concepts. Builders and Becomers gave the most categorical comments in this aspect of theological content than did the Beginners. The Builders and Becomers in this area contributed two times as much comments than did the Beginners.

Builders and Becomers also gave the clearest and conclusively more direct information about the level of Rhemas training in providing theological knowledge. They said that the education they received was basic and foundational. The word "foundation" was used by a majority of these participants to describe Rhemas focus which is the training of practitioners. The foundations in clergy training covered the most basic Christian education in ministerial duties. Respondents said that this was generally expected of Rhema because the instructional design they observed reflected it, and that their experiences at the school confirmed that Rhemas educational content areas was limited to the fundamentals.

The main thing about Rhema is that they are going to give you a word foundation. By the time you get out of there if you don't know the Word, you're not studying . (55-year old, male, Builder, Navigator)

I will say that Rhema gave me heavy theological knowledge training. I wouldn't say complete because people study for a lifetime so I would say heavy. It was the foundation teaching that I needed. It was strong and heavy and still has an impact on me now after all these years. (43-year old, male, Becomer, Engager)

I think the first thing that Rhema did in training me for pastoral duties is that they put more of a foundation in my life. (43-year old, male, Builder, Engager)

Another way that respondents described the content areas involved in their clergy education at Rhema was to cite testimonials. Some of them spoke from the perspective of personal experiences after attending both types of institutions. They were able to compare theological content areas between traditional seminaries and Bible training centers such as Rhema. Other participants referred to information they had received from teachers and friends about the instructional content areas of traditional schools and compared them with their knowledge of what Rhema offers. Commentaries based on information accessed through testimonials came from Builders and Becomers representing all three areas of learning strategy preferences.

I spent two solid years as a student at a Baptist seminary and so I have both perspectives concerning the area of theological knowledge training of both sides. I would say Rhema offers middle of the road training in theological knowledge. They are better now based on the information that I see from what people we have who have recently graduated from there. Spiritually they provide more information. (51-year old, male, Becomer, Problem Solver)

To delve into that a little bit, I do notice that it is different obviously from Rhema training center versus a full fledged seminary where I am sure that they hit the Greek and the Hebrew more heavily. I was having some fellowship with some friends out of Oral Roberts University and talking with Instructors there during my work there. I believe that Rhema has a good flavor as touching some of those hard extensive subjects, but in the area of theological and Biblical knowledge, I would consider Rhema's offerings to be light. (37-year old, male, Builder, Navigator)

Rhema gave me heavy training in theological knowledge. My perception is that this was not heavy when compared to the kind of seminary training with the Roman Catholic Church and denominational churches. John Maxwell said that seminary graduates in all are taught about only 50% of what is useful. Rhema taught the bible for daily living and when we come to seminary training in that which is academic with deep history and Greek; I would say that's not the case. (38-year old, male, Builder, Engager)

Participants also approached their evaluation of theological content areas in their clergy education from the standpoint that reflected their learning strategy preferences. Problem Solvers who use all the areas of critical thinking strategies (Conti & Kolody, 1999) recalled a wide variety of informational areas that Rhema did not cover when compared to other institutions, but they were also able to enumerate many interest areas that Rhema provided instruction. Problem Solvers appreciated Rhemas education of clergy members on the subject of God, his character, and Biblical knowledge which they found essential for decision-making benefits.

The theological knowledge in comparison to places like Oral Roberts University that gives you ad infinitum information about theological history and so on and so forth, I would say that Rhema did not cover it well. As far as theological knowledge of God, his character, and being able to make decisions, I would say that they are possibly in the middle-of-the-road. When compared to other schools that deal with a lot of things that ain't necessary, that I don't consider that necessary to know Rhema did not teach that much information. (56-year old, female, Becomer, Problem Solver)

Engagers recalled theological content areas from their Rhema education that was directly useful for daily living. They liked how Rhemas education gave them knowledge of the Bible in a number of class work including the use of a course textbook. However the part of their education from Rhema that was more useful to them involved the practicality of applying what they had learned in connecting with other people in an ongoing basis. They could communicate with others on subjects of mutual interest and gain the enjoyment of the experience of sharing fundamental knowledge. Rev. Hagin's books were used as supplemental texts providing them with a direct contribution from their mentor and leader.

The greatest things I learned from Rhema was knowledge of the Bible in the classes we had and how to talk to people. In each class, we had a book to read. Many of them were Brother Hagin's books. (48-year old, male, Builder, Engager)

Navigators commented on the theological content areas of Bible knowledge that was provided by their Rhema education. They remembered how Rhema taught them on the

truth from the Bible. However, the truth gleaned from the Bible that Navigators emphasized the most had to do with learning about their authority, rights and privileges that had been provided for Christians, and the areas of responsibilities required of them. Navigators "are conscientious, results-oriented high achievers who favor making logical connections, planning and organizing activities, and who rely heavily on the learning strategies of Planning, Attention, Identification and Critical Use of Resources, and Testing Assumptions" (Conti & Kolody, 1999, p. 9).

The most useful contributions that Rhema made in preparing me for the ministry is the sharing of Biblical truths; For instance, the authority of the believer, the use of the name of Jesus, and the particular and specific rights that we have in Christ through the covenant. Being able to take authority over the situations that I come across and encouraging someone along those lines. (37-year old, male, Navigator)

Administrative and managerial content. Every local church needs administration. Usually people are elected or appointed to oversee the business aspects of the church. Some of the administrative and managerial functions are money management, education, social programs, advertising, bookkeeping, accounting, staff training, fund-raising, leadership, and organizing work units. These areas require developed skills, training, and education.

Most new and small churches are wholly managed solely by a pastor often because the church is not financially viable to hire a business manager. As the church grows and establishes more financial independence, a board of trustees and other managers can be hired to help run the affairs of the church. However, no church gets to the point when the pastor ceases to have oversight over all the functions of the church. It becomes imperative, therefore, that pastors gain, develop, and sharpen administrative and managerial skills in order to effectively carry out ministerial duties.

Participants provided a broad-based response describing their experiences concerning the amount of administrative and managerial knowledge, the quality of knowledge, and how that knowledge compared with traditional seminary offerings. Their comments emphasized that Rhema's offerings were shallow in the area of business knowledge.

A majority of participants said that Rhema gave them very little to none in the area of administrative and managerial knowledge. Most of those who responded this way were Engagers. However, there were comments from all learning strategy preferences, genders, and level of ministerial experience groups. Participants emphasized that Rhemas clergy training did not give them usable information that enhanced their applicability of administrative and

management skills. Their knowledge in this specific area was so lacking that some clergy members sought additional education and training from other sources in order to adequately prepare them to handle administrative responsibilities in ministry. One Engager was specific enough to identify areas of instructional void in this category such as budgeting and accounting. Another respondent who is a Problem Solver explained that one of the reasons for a lack of training in this area had to do with Rhemas instructional design. This Builder explained that Rhema's instructors were unable to cover subject areas that they had listed because of the constraints of short instructional periods and therefore encouraged their students to access informational areas not covered on their own. While participants agreed that informational areas and delivery of Biblical knowledge was satisfactory because of it's rich personal benefit and not necessarily theological accreditation, they also agreed that informational areas and delivery of administrative and managerial subjects were inadequate in preparing them for ministerial tasks. Participants concluded that Rhema's instruction in administrative and managerial knowledge was not practical because enough information was never offered, and whatever was offered was inadequate to prepare them to perform those roles in ministry.



I will say more to the light side of what I received in Rhema concerning administrative skills. (37-year old, male, Becomer, Engager)

I would also say light training in the areas of administrative and financial knowledge. (43-year old, male, Becomer, Engager)

Concerning training in administrative and managerial knowledge, I received light training. I wish it was heavy. I would have probably gone further. (61-year old, female, Beginner, Engager)

In the area of administrative and managerial knowledge Rhema gave me very little. I had to go to Grace Ministry School to learn more administrative skills. (37-year old, male, Beginner, Engager)

Again they gave us very little in the area of administrative and managerial knowledge. It was mid to low in teaching us about budgeting and accounting. However, the information we got was very little in this area. (48-year old, male, Builder, Engager)

In the area of administrative and managerial knowledge, I would say Rhema gave us light training. Here again because of the time constraint, we had situations they sort of said here is the list of these practical areas, and when class was over, we didn't have time to cover the list. That has been greatly improved since then. (58-year old, male, Builder, Problem Solver)

Even to the extent of generating their own meetings, I do not personally have any knowledge that they dealt with that area of training ministers in administrative and managerial knowledge. (37-year old, male, Builder, Navigator)

Rhema gave almost none at all in the area of administrative and managerial type training. We were just basically students. There wasn't that practical aspect of how to run a ministry as opposed to what they had now of the third year which gives you a little bit more. (42-year old, male, Beginner, Problem Solver)

There was some minority views from participants who said that medium to heavy knowledge was taught by Rhema in the area of administrative and managerial training. Most of those who responded this way were Navigators who were Builders or Becomers. One of those responding in this area was an Engager. There were no comments from Problem Solvers concerning Rhema providing medium to heavy training in administrative and managerial areas. The respondents with this minority view reported that Rhema gave them training in administrative and managerial knowledge by providing informational areas on church organization, setting up a 501(3)c which is the Internal Revenue Services provision for non-profit religious organizations, and ministry establishment. However, their comments expressed mostly how Rhema made them aware of those necessities and connected them with expert professionals in those areas. Their comments did not verify that Rhema taught them administrative and managerial skills in any detail, but provided resources for their accessibility. Participants still emphasized that more instruction was given in doctrinal areas than in administrative areas. They appreciated whatever little instruction Rhema had provided in the area of administrative knowledge especially when it was much more than they had started with when they began at Rhema. One Navigator Builder was so appreciative because he

had attended Rhema after a few years of already being in ministry pastoring his own church. He had made some major managerial mistakes and did not use professional financial experts and suffered some loses. He narrated that he was greatly helped by Rhema because they connected him with this kind of help and he has continued to access those resources since his attendance at Rhema. Conclusively, respondents felt that Rhema had provided some help in this area of administrative and managerial knowledge.

I would say medium training in the area of administrative and managerial knowledge. I remember them talking about how to set up a 501(3)c. There was not a lot of classes in those areas like there was in the doctrinal areas. (43-year old, male, Builder, Engager)

They gave medium training in the area of managerial and administrative knowledge. I remember Pastor Hagin and Mrs. Hagin handling some things about the organization and administration of the church. (48-year old, male, Becomer, Navigator)

I would say between medium and heavy in the area of managerial and administrative training of pastors. They really helped me in that area. I knew a lot about the Word, but I was sadly lacking in other areas. I believe it was my downfall in those areas, plus I missed God's timing. I had jumped out ahead of God, but Rhema at that time turned us onto CPA's attorneys and all kinds of people that could help us in many areas and we still use them today. (55-year old, male, Builder, Navigator)

Psychological and sociological content. Participants were asked to describe the level of psychological and

sociological knowledge that Rhema provided during their seminary training. This included training in counseling capabilities, an understanding of human behavior, and the knowledge of culture, language, and ethnicity. This was a vital area since the ministry involved reaching people of all culture, creed, class, and national origins. It is paramount for pastors to have some basic foundation of how to relate to their followers and to reach the world with their faith. The participants provided similar responses also in this area of clergy training. Responses came from both genders and all levels of ministerial experiences to reinforce the same perspectives on clergy training in this area. Engagers, Navigators, and Problem Solvers all agreed that they had similar experiences.

A clear majority (78%) provided very emphatic statements about how Rhema's offerings in this area of clergy training lacked completeness. Rhema students felt that very little to light knowledge was given to them. Content areas lacked counseling skills, people skills, and an understand of popular cultural problems. Some participants recalled Rhema's use of career professionals in certain areas of expertise as visiting lecturers. However, such visits were minimal, and the lessons abridged.

Part of the reason for Rhema's light content area in psychological, social, and cultural knowledge had to do with

the school's limited time period. Not everything can be covered in a 2-year program. However, Rhema now offers more content on this subject since the school added a third-year optional program 2 years ago. Because, the third-year program is optional, it is not a requirement for the Rhema basic ministerial training of all students who attend (Hagin, 2001c).

Concerning psychological, social, and cultural knowledge, Rhema gave me very little. We had a class on people skills, but we could have had more. I still don't know much about people skills. (37-year old, male, Beginner, Engager)

We did not have any classes in that area of psychological and sociological training. It was a simple class of pastoral counseling. They offer more of that now today, but when I went, it was very little. (48-year old, male, Builder, Engager)

That has to be pretty light training in the area of psychological and sociological training. I don't remember a lot of teaching on areas like that. I don't really remember classes like that. I don't. (43-year old, male, Builder, Engager)

I would grade the level of psychological and sociological knowledge of training pastors between medium to heavy. They did have some psychologist come in who had a seminar with us, and we also had people come in from the local Tulsa area such as therapist Dr. Doty who is a prominent counselor to point us in the right direction. (48-year old, male, Becomer, Navigator)

I do recall a marital class that was taught, and I do believe that it is still being taught. I remember a course in that area taught dealing just vaguely in some social things as far as counseling, but in dealing with everyday things that we see on television I would have to grade it as light. (37-year old, male, Builder, Navigator)

I will say again in the area of psychological and social knowledge, Rhema gave medium training. (45-year old, female, Beginner, Problem Solver)

Rhema gave very light training in the area of psychological knowledge. There were not any specialized or specific groups or class that addresses those information. I remember a class on the religions of the world. It was a general comparison of the different religions of the world as opposed to an in-depth study of any one of them. (42-year old, male, Beginner, Problem Solver)

### Clergy Recommendations for Future Training

Clergy training for non-traditional pastors will continue to improve right into the Twenty-first Century. It is important to utilize self-evaluation and self-improvement strategies in order to maintain continued advancement in the process. Most of the participants in this study have exhibited self-direction in learning, mirrored andragogical principles, and involved self-evaluation of their own learning. They were also observed using critical thinking skills and reflecting on the integrity and future of their ministerial practice. Their adult behavior in exhibiting this learning practice makes them examples of reflective practitioners.

Critical thinking in reflective practice was greatly championed by Massachusetts Institute of Technology's professor Donald Schon, who authored the theories concerning the reflective practitioner. Schon

Commends the reflective practice model as a form of professional education (like apprenticeships and internships rather than sitting in classrooms and soaking up professional knowledge!). He also shows how reflective practice has implications for the relationships between professionals and their various publics--it demystifies professional expertise. (Pribbenow, 1999, p. 2)

Together, professionals and practitioners "are participants in a common, public conversation about the important work they help us do" (p. 2).

Of the 30 participants, 25 (83.3%) came from a prior career and work life to embark on their Rhema ministerial training. Throughout their Rhema education, 8 (26.7%) of them had maintained entrepreneurship of their own businesses. Others engaged in supervisory positions as managers during their involvement with Rhema. Only three participants were homemakers. Only one participant proceeded to Rhema from high school. These participants had significant work-life experiences and recommended elements that needed to be included or eliminated to make for better future clergy training.

A total of 24 out of 30 participants provided vital recommendations for better future clergy training. Among them were 19 males and 5 females in the following ministerial experience stages: Builders--7, Becomers--7, and Beginners-10. Learning strategy preference designation in this group were: Engagers--14, Navigators--5, and Problem

Solvers--7. None of the participants suggested that any aspect of clergy training presently being offered at Rhema be eliminated. However, responses were presented on a wide variety of areas that they suggested should be increased or added-on for better future clergy training. These areas from all 22 respondents included cultural awareness, hands-on and practical training, people skills, leadership, financial and administrative management skills, counseling, health awareness, and personality training.

#### Recommendations from Men

Several (40%) men recommended more training of ministers for skills in counseling, gaining an awareness on where and how to meet health needs, and training ministers to understand personality types in people. Male participants suggested that some form of a "safety net" be established to attend to the short falls of ministers in their personal health, for mental and emotional stability, and on how to recuperate from past youthful physical and sexual abuses. A majority of the responses from men came from Becomers and Builders. These ministers have had a longer period in ministerial experience to be able to ascertain the prevailing needs in the arena of practice, yet a clear majority of their comments involved a focus on the emotional and psychological well-being of the minister and how that



can be enhanced. They are all Engagers who exhibit a passion for learning, and thrive more in an environment which permits an emotional connection to people and the processes involved in that learning (Conti & Kolody, 1999; Ghostbear, 2001; Lively, 2001). They were therefore more able to identify every one of those emotional areas. They listed areas for future learning such as counseling, the pastors healthy relationship with others, and their ability to both understand people and work with people. Understanding of personality types was also mentioned as an area for inclusion in future clergy training. One of the respondent suggested that this training would develop pastors to lead, counsel, and administrate their churches better.

I think that Rhema could teach more about counseling. Rhema is probably too big to do that. It would however be a more specialized study in that area. (43-year old, male, Becomer, Engager)

I think that the things that needs to be added to schools like Rhema is things concerning personal health for the pastors themselves. Some kind of safety net established not only between the pastor and the school but also some periodic counseling to deal with situations of vulnerability. Psychological counseling for certain situations come up that can be the downfall in their lives, even things that they may have been dealing with since their youth. They seem to come up to a head in their thirties and forties. (38-year old, male, Builder, Engager)

The most useful things that should be included in Bible centers like Rhema is how to work with people, understanding people, understanding personality types, being a people person, and secondly, true understanding of Biblical

leadership and how to delegate and release people to the ministry, and a good understanding of administration and how to run the Church. (48-year old, male, Builder, Engager)

#### Recommendations from Women

Women, on the other hand, in a total of 45% of their responses emphasized additional training for the pastoral student's children that should run concurrently with the adult training program. Such training should address specifically the needs of minister's children in understanding the requirements, constraints, stresses, and obligations of being a part of a clergy family. An Engager cautioned clergy educators not to forget that the clergy family has needs just like any other family, and that ministerial obligations run in tandem with parenting needs. This female middle-ager suggested that future programs be designed by schools like Rhema to run concurrently with clergy training programs. She advised that these programs should be tailored to the needs of the children in order to acquaint them with all the essential knowledge about belonging to a family dedicated to this kind of public service. As a mother of little children, who is raising her children while in ministry, she argued that such learning would help the children of clergy members understand all the unusual demands that ministry places on families.

I would recommend that more training should be added for the development of pastors and ministers children. I believe they should have classes specifically for those kids because it is a different life for those children. They deal with many stresses being imposed upon them by their parents congregation. Bishop Keith Butler's children who are now grown up wrote a book for preacher's kids and my daughter loves it. She calls it "my book", because "it is written for me," she says. (40-year old, female, Beginner, Engager)

Additionally, women emphasized that future clergy training include and expand hands-on workshop-type training. Their response cumulatively reflected their learning strategy preferences as Problem Solvers. Hands-on workshop-type training encourages a learning method that provides a way for learners to experience what their training was producing. They were suggesting experimentation and the practicality of doing the learning while learning to do things.

Problem Solvers thrive in a learning environment that promotes experimentation through practical experience and hands-on activities. Many agreed that the classroom was a difficult place for them to actually learn. Although the classroom was needed to set the direction for learning, the learners then require time alone to "think things through" and to experiment. (Conti & Kolody, 1999, p. 13)

The respondents suggested that learning would be facilitated better in an environment of close exchange and that included a question and answer instructional environment in order to bring reality to actual expectations of how certain

ministerial tasks are accomplished. These women Problem Solvers presented their perspectives on what would be the most contributive to future training of clergy members because their insights and preferences are quite evident in respect to a large extent of how Problem Solvers really learn the best.

I would say more hands-on ministry should be promoted at Rhema. I went on a mission trip and the way these people ran their Bible school was that they had class during half of the day. For the other half of the day, they actually went out into the streets and the environment to witness and do follow up and then put together crusades going out there and ministry was everything. They were secluded and went to class, but every area of instruction they were also required to go out and put it into practice. They kept the focus all about the people and not about just the ministry. More hands-on keeps people focused so they can actually see what their training is really producing. (25-year old, female, Beginner, Problem Solver)

They need to add the practical aspects of training for the ministry. When I was at Rhema it was basically classroom work, there was no kind of hands-on so to speak. It should show what the actual real life experience should be in these areas. I think they should include church management and church administration curriculum. At the minimum how to set up a church office. (42-year old, male, Beginner, Problem Solver)

One female respondent elaborated that part Rhemas inability to provide a more adequate learning environment that can facilitate the learning exchange recommended by these participants, was caused by their large classroom sizes. These mammoth class sizes that holds a regular Rhema class

session had on the average 200 students. It was not an educational environment that permitted question and answer sessions which encourages better practices of adult learning principles. Rhema needs to look at their methodology of instructional delivery more closely. The respondents felt that this was a major hindrance in a learning transactional context of how information was being transferred among the participants. The flow of information was restricted by the structure of the learning environment.

I think the method of delivery should be changed. The students need to be able to ask questions, but I need to be honest. The classes are so large that this may be difficult because when a student asks a question the teacher has to repeat the question for everyone to hear. (45-year old, female, Beginner, Problem Solver)

#### Recommendations from the Beginners

Of all the areas suggested by the Beginners for the future improvement of clergy training, the area of practical application took the lead. There were a total of 10 Beginners in the study and they all provided responses in this area of future training of clergy members. Half of the Beginners who responded were women. Nearly one-third (30%) of the Beginners recommended training in practical application as a means of facilitating educational programs for pastors in real-life situations. Of paramount importance to Beginners was the aspect of Rhema developing a teaching

climate that permitted out of class application of concepts that are learned. A majority of the respondents were Problem Solvers and they suggested that Rhema still lacked in training pastors for the practical application of ministerial functions by not providing a forum for experimentation (Conti & Kolody, 1999).

The use of the word "practical" meant different things to different participants in different contexts as they responded to the ten categories in this study. Sometimes practicality referred to the easier more understandable methods that instructors employed in citing their own living examples of actual ministry as they taught, rather than using complex theological illustrations as examples. At other times practicality was used to denote subject matter which had more substance of applicability to personal living and the essentiality of daily ministerial obligations. These were obligations involving counseling, relating to people, and building the emotional well being of others. In this instance as Beginners provide recommendations for future clergy training the word "practical" is being used again to represent another meaning. The practical aspects of training being referred to here involves training ministers to perform specific ministerial events, execute actual ceremonies, and organize religious rituals. These Beginners, who are at the lower stages of ministerial experiences, and

who obviously lacks the knowledge and frequency of performing these rites consider it of great importance that future clergy training include these aspects so that ministers would be ready to fulfill these responsibilities at the onset of practice. Training should include mock weddings and funerals, ceremonial activities, and the rituals of various events.

I think that Rhema could have trained Pastors in a more practical aspect. As a matter of fact some of the things that they are now doing [like] going out and letting the students assist with funerals, making them perform mock weddings. I was in a situation in a wedding, and it was embarrassing because it seemed as if I didn't know what I was doing. It was a struggle, and it didn't go as smoothly as I would have liked. (53-year old, male, Beginner, Problem Solver)

From my perspective they need to include more of the practical area of ministry in the curriculum like how to do a budget, getting liability insurance. A lot of practical ends especially being very independent and non-traditional. We don't have a corporate headquarter, or an institution that is plugging us into the already established churches with the board and secretaries in place. We are pioneers. (44-year old, male, Beginner, Problem Solver)

The financial area. They need to increase training in the financial and administrative knowledge. Another thing is we took a class in apologetics. We learned about what the Buddhist and what the oriental religions believe, but I think they need to include more about the different cults that we have here in the United States like the Mormons, Jehovah Witnesses, things that we are really dealing with. I think they need to include in that class what these groups believe. (45-year old, female, Beginner, Problem Solver)

Pastors should have been prepared more for the pitfalls of pastoral ministry. (53-year old, male, Beginner, Problem Solver)

### Recommendations from the Becomers

Becomers recommended better future clergy training in the areas of business, leadership, people skills, and the creation of a flexible learning environment where classes could be scheduled more appropriately to meet adult needs. The Becomers group have acquired a little more years of experiences in ministry than the Beginners. Their response shows that they are at more higher levels of sophisticated training. Unlike the Beginners who were requesting a level of training for survivability in ministry, Becomers sought a different level of quality in ministerial training. They view themselves as catalysts to social change and contributors to communal learning. These learners are realizing the anticipated changes in society in respect to diversity and cultural inclusion and expect schools like Rhema to comply to societal needs. Their recommendations for future clergy training reflects how they expect the pastorate to participate in community building, social activity, and having a global perspective not only religiously, but socially and economically. Becomers predominantly recommended that pastors be schooled in cultural awareness, diversity training, and how to



effectively become involved in the social fabric of their communities. Becomers considered that since Rhema attracted students from all 50 states in the country and a host of other foreign countries, it would be essential to give pastoral students a broad-based education about different cultures, traditions, and how to relate to diverse groups.

They expected churches to be socially connected to their neighborhoods, inclusive, relevant, and to provide other societal needs. The Becomers suggested that if pastors were trained this way, they would have a first-hand ability in dealing with followers who may have social issues to discuss such as abortion, homosexuality, and teen pregnancy.

I am real big concerning the cultures. Maybe it's because I am African American, but I feel that there needs to be more training about the different cultures. You may have different people from different social environments even like the Bronx versus someone else from the south. Even though they may be both black ministry, both areas are different. Their whole motto is bringing hope and love into the world and the only way you can do that is knowing the world, and who you are ministering to and then duplicating that. That would be my biggest recommendation. (39-year old, female, Becomer, Engager)

Training pastors in social activity and community involvement could help, but it looks like God always called people to different areas just like he called Moses to help his people out of Egypt. If you haven't been reared in those areas, really all you are going to get is surface anyway because it's an experience thing. You get what I am saying. I can relate to this community because I was raised in it. As far as training in it, it could be good, but you don't have a real foundation. (45-year old, male, Becomer, Engager)

What needs to be added to schools like Rhema is how to work with other cultures because America is changing. It's changing fast. Training on leadership and church growth is the other area. (47-year old, male, Becomer, Navigator)

I think that something that would be of benefit would be groups like workshop groups where you can work out those issues that we talked about like maybe if you have somebody that is dealing with abortion or thinking about abortion you can talk about it in your group. (48-year old, male, Becomer, Navigator)

### Recommendations from the Builders

There were 7 people in the Builders group that provided a total of 14 statements in the area of recommending better future clergy training. They predominantly recommended that better future clergy training include training for leadership. In 40% of their comments, the Builders group stressed that leadership qualities be developed in pastors. In order for pastors to lead their congregations, people skills and traits of leadership should be taught, cultivated, and exercised. Builders are at the highest level of ministerial experience and they vied for learning in an even more sophisticated level than the Becomers. They are the group that have attained levels of success by developing ministries large enough to include major departments, various arms of ministries in the church, and extended outreach programs beyond their immediate sphere of community involvement. They were therefore more concerned about clergy

capabilities to a broader scope of responsibilities and how to consolidate mentor characteristics. Builders recommended that future clergy training include leadership training in its fullest extent. Their responses were reflective of where they are perspectivevely at the moment. They said that Rhema should not only focus on teaching doctrinal issues but also administrative skills, people skills, and the cultivating of visionary leadership. This would be the way that pastors can maintain excellence in their careers and work-life which would lead their ministries to more growth. Growth should be an expected outcome in clergy training based on the recommendations of Builders. The Builders emphasized that just as other schools develop consistent athletic programs that excel, Rhema should develop their 2-year programs to be the best that it could be. And if the program is expanded, its offerings should also be expanded to accommodate the necessary area of leadership training. The Builders reiterated that Rhema and schools like it should consolidate every aspect of training the clergy to a standard of quality that could compete at all levels in the society. They felt that Rhema should adjust to include, in a deliberate way, at least, a basic program in business leadership, and ministerial excellence.

Rhema should give more in people skills and leadership skills. (51-year old, male, Builder, Navigator)

There needs to be an emphasis of leadership, people skills, administrative skills which is necessary for growth. (51-year old, male, Builder, Navigator)

Schools like Rhema need to increase in their teaching on leadership. The people who go to Rhema are so turned on to doctrinal issues, but they need to have a sound moral leadership and character and trust. They have got to buy into you before they buy into your church. We are talking about leadership. If schools like Rhema will just give basic leadership classes, it will help tremendously. (55-year old, male, Builder, Navigator)

I don't think its just enough to have a great basketball team or a great soccer team. Those open the door to attract certain athletes which is fine, but if we want a 2-year program, let us pump all into that or a 4-year program lets make the appropriate adjustment. (37-year old, male, Builder, Navigator)

### Social Issues

The area of social issues has to do with the quantity, quality, and context of training pastors in social concerns, cultural awareness, local community involvement, and world impact. The pastorate is a religious as well as a public service profession. Churches help meet the spiritual, moral, material, and emotional needs of society. Robert D. Putnam created the phrase "bowling alone" and

Shows that the present decline in civic engagement does not characterize the 20<sup>th</sup> century as a whole. Rather, civic engagement seems to have steadily increased for the first two-thirds of the century, stagnating and declining only in the last third. The decline began in the 1960s and '70s and

accelerated in the '80s and '90s....The overall decline in civic participation cuts across virtually all social and demographic groups. It is evident among both women and men, in all regions of the country, and in cities and towns of all sizes. It is also evident across racial groups, religious traditions, political parties, occupational categories, social classes and household types....Roughly speaking, about half the decline in civic engagement has come about because those born before 1945 are inexorably leaving the scene and are being replaced by the less civically engaged generations born after 1945. Even if not a single individual changes his or her behavior over time, it still is possible for widespread social change to occur through this generational turnover. Religion is a big part of this story, and it receives a chapter of its own....for those who care about religion (deep similarity exists) between trends in religion and other areas of civic life. (Chaves, 2000, pp. 754-755)

The Twenty-first Century is being ushered-in with the prevailing attitudes about political correctness, diversity training programs in business and industry, and ballooning social needs across the globe. Population explosion and demographic changes certainly are a part of the tremendous effect that today's dynamic changing social climate is experiencing. The church has certainly had its share of involvement in the political climate of nations. Today, many Christian institutions have taken it upon themselves to participate actively in effecting social change or maintaining moral standards especially since some of their congregational numbers have skyrocketed giving them an apparent numerical mandate. Nevertheless, others have

excluded themselves from the center stage. As some congregations grow, they chart for themselves ways by which they can be a part of the social fabric of the nation. However, actions such as the abortion clinic bombings of recent times and the Baptist-organized protest against Disney for designating a Gay Pride Day at their park have not given Christians a favorable attitude in the press.

In the last several years, conservative evangelical Protestants have made their voice known in modern America as a force to be reckoned with in attempting to turn-back the clock of the loose morals of the 1960's. Among these were denominational leaders across the spectrum of Christianity.

The last quarter of the twentieth century will surely be remembered for its religious conservatism. The Moral Majority, led by fundamentalist Jerry Falwell, dominated headlines during the 1980s. Support from conservative political operatives like Paul Weyrich and Richard Viguerie helped it to mobilize millions of Christians for causes as different as championing parochial schools and opposing Sandanistas. Falwell's movement had barely started to fade when televangelist Pat Robertson's Christian Coalition took center stage. Both leaders drew heavily from the energies of independent Baptist and Pentecostal clergy and from the seemingly inexhaustible reservoirs of grass-roots evangelical piety. (Wuthnow, 2000, p. 31)

A total of 26 participants offered responses in this area of social issues. There were 16 whites, 7 African Americans, 3 Hispanics, and 1 Native American. There were a total of 78 comments on the subject of social issues, 36

were offered by Whites, 34 by Blacks, and 4 each by Hispanics and Native Americans. The participants offered 32 (41.1%) of their comments on race relations and multiculturalism, 20 (25.6%) on social concerns, 12 (15.4%) on homosexuality, 6 (7.7%) on abortion, 5 (6.4%) on poverty, and 3 (3.8%) on women's issues. Of the 20 comments on social concerns, 12 were made by Whites, and 8 were made by Blacks. Blacks gave the most comments on race relations with 14 comments. Whites were a close second with 12 comments, followed by Hispanics with 2 comments, and the Native American with only one comment. The subject of homosexuality came in third in the volume of comments at Whites with five comments, Blacks with four, Native Americans with two, and Hispanics with only one. The subject of abortion came in fourth in the volume of comments. There were three comments given by Whites, two by Blacks, one each by Hispanics and Native Americans. The fifth one was Poverty with four comments by Whites and only one comment by a Black. Women's issues was the last area of significant response with Blacks offering two comments, and Whites only one statement.

#### Race Relations and Multiculturalism

The subject of race relations and multiculturalism came as a surprise subject for discussion with several of the participants. On some of their faces, there was the look of

amazement that such questions were being posed to them. Their countenance suggested that maybe it should be assumed that good relations definitely already existed and that therefore, this area of apparent discomfort should not be probed. These participants were very careful with their comments in this area. They struggled between maintaining an attitude of gratitude to Rhema and the Hagins for the valuable training they had received and the need to divulge their true feelings about their perception of Rhema's level of training clergy members in race relations and multiculturalism. There was evident respect in their voices for how they had been mentored, and they were concerned not to say any demeaning comments about the school or its leadership. However, they proceeded to provide a few critical comments representative of their experience and perception of evaluating race relations and multiculturalism at Rhema. Others acted defensively because of the controversial nature and specificity of the subject. A Black pastor attempted to avoid presenting any negative statements against Rhema concerning the lack of specificity in the subject content offered in this area. He said:

Concerning psychological, cultural, and social knowledge, I could say....(hesitation)....I really could be truthful....(hesitation)... and say they....(hesitation)....gave me medium training in this area, because it's....(pause)....it's a culture thing, you know. I'll just leave it there....(pause)....It's not a negative thing, I



said, is it?....(pause)....but I think it is best to just leave it there. They did the best they can. (45-year old, male, Becomer, Black, Engager)

Responses from White participants were also cautionary and brief. They generally agreed that diversity issues and a multicultural perspective was not specifically a part of Rhemas curriculum. Some Whites expressed that Rhemas program year was too short to include everything. It was understandable that Rhema did not remember to include it in their subject area in any detail because they were already emphasizing individual development of pastors so omitting to teach such subjects could be easily understood. Whites viewed diversity issues more from a personal learning journey that people encountered and therefore are able to learn better on the job.

Ah....(hesitation)....well I don't think we got a whole lot about race relations and multiculturalism. You don't think about those things. They do stress on the individual to make him a success where he can touch those people whatever base or culture they are. So, I think I didn't get a whole lot. I had to learn a whole lot myself. They can only teach you so much, no matter what school you go to. You've got to get out into the world of hard Knox and dig in your feet yourself, because you are going to learn as you go sometimes. (47-year old, male, Becomer, White, Navigator)

Participants were asked about how the training received at Rhema prepared them specifically in addressing the issue of race relations and Multiculturalism. They were also asked to place Rhema pastors on a continuum of political and

social activism with the media designated far left containing those such as Jesse Jackson and Al Sharpton and with the far right containing those such as Moral Majority's Jerry Falwell and Pat Robertson. An example of a typical follow-up question delved into requiring them to list classes, activities, books, seminars, or learning scenarios that focused on developing pastors to improve Race Relations and Multiculturalism.

A total of 22 (68%) out of 32 responses in this area categorically admitted that no specific teaching and training or very little teaching and training was offered in this area. Another 5 (16%) of responses in this area suggested that only a medium amount of training was offered in this area. None of the participants remembered any particular books, activities, videos, seminars, or any other activities that specifically addressed diversity issues during their ministerial training.

A majority of the responses in this area from various races admitted that Rhema did not give them specific training on diversity issues or on how ministers and ministries can best accommodate a multicultural perspective in their churches. There was a difference however, between Black and White respondents on the level of focus that needs to be placed on the subject. Blacks felt that enough was not being said or done. However, they attempted to provide some

explanation why they felt that specific training was not offered in this area at the school. A reason was a lack of understanding of how to deal with the subject appropriately, secondly, Black respondents felt that since Rhema had a much larger representation of Whites in the administration, there was a cultural ignorance that might have prevented such topics to be covered with specificity. Participants emphasized that Rhema did not teach specifics but rather dealt with generalities in this area. They mentioned, however, that Rhema's teachings from generalities was adequate to cover the subject. All the White participants agreed that good race relations and diversity ideals should be practiced. Some of them related that they have adopted diversity consciousness and have implemented multicultural adaptability in their churches. They have continued to remind members of the benefit and reality of diversity in the congregation and in their leadership.

I don't remember any classes on multiculturalism and interracial relations. They might have touched on culture by just saying basically adapt to the culture you are in. They dealt with it probably in generalities and not specifically. (34-year old, female, Beginner, White, Engager)

Race issues was dealt with in a general sense like in the pastoral care class and teaching us that we are all the same. Under God, ethnic groups and organizations and all people are all one nation. I mean we all came from the same maker. (48-year old, male, Becomer, White, Navigator)

As far as specific courses, there were no instruction concerning race issues or moral issues. I tell my church that God has called us to be a multi-racial church. (51-year old, male, Builder, White, Navigator)

Rhema gave me very little in the area of dealing with Multiculturalism and racism. We have an Hispanic population in this town and we need to reach them. I don't believe I received any thing in that area of Multiculturalism. (55-year old, male, Builder, White, Navigator)

Concerning race relations, I don't think Rhema gave us specifics. I think they taught us that just like God we cannot be a respecter of persons. Just because a person's skin color is different or background is different, we can't pick and choose who God sends our way. We just need to put into them as much as we can, and so I think they taught us to treat everyone the same. (44-year old, male, Becomer, White, Problem Solver)

In respect to whether the teaching of race relations in generalities was adequate, Blacks differed remarkably from Whites. Blacks agreed with Whites that Rhema did not provide much training in this area but emphasized that generalities in training was inadequate and did not meet their needs on Multiculturalism and diversity knowledge. Blacks felt that there was an avoidance issue involved with non-provision of specifics in multicultural and diversity training. Some Blacks felt that pastors would be handicapped on their ability to deal with ethnic issues or relate to other cultures because of a lack of in-depth teaching in this area.

There was no teaching concerning Multiculturalism. Their perspective is that if I don't single

anything out, then we sought of treat everybody the same because we love everybody. Then we don't have to deal with the issue in any depth. (39-year old, female, Becomer, Black, Engager)

There is simply nothing addressing those areas of multi cultural awareness. It is as though that it is a dream and does not exist, but yet it does exist. My answer is that there was simply nothing in that area. (37-year old, male, Builder, Black, Navigator)

Rhema gave me nothing in the area of race relations or Multiculturalism. (42-year old, male, Beginner, Black, Problem Solver)

In school I don't recall a whole lot about how to deal with interracial stuff. (43-year old, male, Builder, Black, Navigator)

Some participants felt that Rhema did not cover the subject adequately not because of deliberate avoidance but because the issue was not important. A White pastor suggested that Rhema had an excuse not to cover the subject with much detail because race relations were already so good and there was no issue present.

I can't remember anytime that race relations became a major issue during my time at Rhema. I am not saying that it wasn't an issue, but at Rhema we did not cover that. I think that it should come from the top, and you need to establish that from the beginning. I do in our church by letting the people know that it is not an all-white church. God's family is made up of many colors. People have to be taught respect not just for colors but also for cultures. (38-year old, male, Builder, White, Engager)

Blacks noted that Rhema's administration and faculty is about 99% White and about 95% male and felt that they did not know how to address the subject adequately or to cover

it with any credible detail. Some felt that it was also avoided because of its controversial nature in order to avoid offending anyone. Additionally, it was considered an area for further growth at Rhema.

They don't know how to address the issue of Multiculturalism. It is a desire for them to see that take place. To see diversity, to have people relate, but I don't think they know how without getting into some specific issues offending people. (25-year old, female, Beginner, Black, Problem Solver)

When it comes to the areas of race relations, it is an area that they can grow in some. I think that they have not done much in that area . (53-year old, male, Beginner, Black, Problem Solver)

There was agreement among all the races that Rhema provides a broad-based training which included a wide variety of subjects and that even though a subject may not have been dealt with in much detail, this did not mean that they did not care about promoting its spirit. Next, Rhema's goal in relationship to culture, races, and diversity as a whole is included in it's ultimate purpose of generating effective ministry on every inhabited continent, and reaching every culture with the gospel. Conclusively, a majority of respondents who were White, Black, and Hispanic felt that there was no issue in how Rhema addressed the subject of race relations and Multiculturalism. They felt that the Bible teaches equality, and that Rhema adequately demonstrates that. They felt that Rhema covered race

relations by teaching the Bible from a non-culture perspective. Rhema addressed the issue of developing people as people in general, and approached race relations with the effective training of clergy members in people relations. It was not important to participants to deal with the subject any differently. Their comments summarized that Rhema has provided an example of diversity in its student body.

They gave a little bit more than light training in psychological and social training. Now I know that they are changing today than when I went. We need to know how to work with cultures, how to work with communities because the community is made up of so many different cultures, and trying to reach those people. Teaching them in that area I think that it would help pastors. (47-year old, male, Becomer, White, Navigator)

I believe they covered the issue of race relations and social issues from God's perspectives because God sees everybody the same. He is color blind and loves everybody the same. I was raised basically with prejudice against Black people and not that there was any hatred there and also against Catholics. Rhema did probably as much as anybody to help me see the truth. Prejudice dies hard. Some of my friends at Rhema were African Americans, but when I went to school earlier there weren't any African Americans. You had to drive thirty miles into town to find some. I will give Rhema the credit for getting me into the right path. I don't think I am prejudiced today. We have multiracial families in our church, and we encourage them to come. We had a lot of prejudice in our town when we got there, and the big church in town did not welcome them. Our little church downtown opened the door to all races. (58-year old, male, Builder, White, Problem Solver)

I don't remember any classes, but I can truly say what was taught can be dealt to every culture. I think they did excellent. If you are going to teach the Bible, the Bible deals with people and

prejudice and different agreements between the races and cultures. Prejudice is due to ignorance. (45-year old, male, Becomer, Black, Engager)

I was in the mission's group, and some of the things Rhema dealt with in those classes had to do with our attitude to people of other cultures abroad. It made me think of my attitude to other cultures here at home. They dealt with other cultures here at home and to be sensitive to that. (43-year old, male, Builder, Black, Navigator)

The impression that I got in Rhema about race relations is that God loves everybody so that is why they were training people to go all over the world. (37-year old, male, Beginner , Hispanic, Engager)

I did not receive anything about ethnic relations there. In fact it was during my time there that they had the worst ethnic relations because of a certain scenario that happened between an African American minister and particularly the Caucasian Rhema people. I grew up with a sense of respecting. In fact the majority of my role models were African American, and I have a very good relationship with them. Most of my friends at Rhema were African Americans that caused me to grow, but I don't think that was learned there. I think that the love of God was part of that. As far as them hitting the race card, I don't think that they hit it that much. They have a good base of ethnic variety. Even after that altercation enrollment of other ethnic groups is still very high. I think they show it more by example than anything. (34-year old, male, Beginner, Native American, Engager)

### Social Action

There was more agreement and consensus of opinions, perspectives, and experiences in the area of social action than any other area of social issues. One of the first responses in this area dealt with Rhema's attitude and



practice in influencing their pastors in social activism. The respondents claimed that Rhema crafted a policy of neutrality when it comes to social action. They quietly may voice some opinions, but hesitate to make any waves, take any public stand, or exercise public protests. The total number of 20 responses in this area emphasized Rhema's avoidance of controversy. Rhema exhibited a conservative position which was not to be vocal in any significant way. Whites as well as Blacks all agreed on the same understanding of Rhema's behavior. This was the same perspective of all learning strategy preferences and ministerial levels of experience.

Rhema did not take a position in an aggressive area of social influence in society. I believe they gave us skills to influence our congregation and touch our cities, but they did not provide anything in the area of a larger social influence beyond our congregations. (48-year old, male, Builder, White, Engager)

They knew their limits concerning moral issues, and they just stayed away from it. (39-year old, female, Becomer, Black, Engager)

I see Rhema's graduates more in the middle in social activism. One thing I learnt while at Rhema is approaching both personal and social issues in a more conservative Christian approach. I will explain. They have been observed personally not to interfere or get so involved in the political or social while I was at Rhema. They emphasis more of the personal and the spiritual. (42-year old, male, Beginner, Black, Problem Solver)

The graduates of Rhema support the same philosophy toward social activism in practice as expressed by Rhema.

Several of them explained why they believe Rhema's position to be the right way. Some of them consider it a job for special people who have been called to be leaders in this area, to arouse the society's moral conscience. Others believe that an aggressive or vocal stand in social activism does not line up with scriptural documentation of how Jesus in his day behaved towards the Romans who at this time persecuted the Jews. Yet another participant claims that other more effective ways exist such as prayer, voting, and indirect civic involvement in contributing to societal action. Nevertheless, the consensus was unanimous; pastors should not be involved in activism, political public proclamations, protests against abortion clinics, homosexuals, or any other group that they oppose.

Personally I don't feel called to get involved in social issues, but I feel that there are people called and anointed to do that I don't feel a need to be directly involved in that way even though I feel it is important. (37-year old, male, Becomer, Engager)

We do not have much authority over people who do not come under our teaching and training in order to effect social change. (48-year old, male, Builder, Engager)

Social activism is for some people, and that's not what I was called to do. There has to be those people called to do that, but that is not me. I have been called to be a pastor. (47-year old, male, Becomer, Navigator)

I personally don't get into the protest thing. People should be involved in political and social

issues by being informed, and also in voting and praying. (51-year old, male, Builder, Navigator)

Jesus did not preach a social gospel. Jesus was not trying to get the Roman army out of Israel during his era. Paul in his letters to the church admonished servants be subject to their masters. Obviously in the country at that time, there was slavery for several years, even decades and Paul realized that. So Paul did not encourage social action as a response to the inequality or immorality in society. (51-year old, male, Becomer, Problem Solver)

In the area of Rhema's position in political activism on the continuum with reference to the far left such as Jesse Jackson and Al Sharpton or to the far right with Jerry Falwell and Pat Robertson, the respondents claim that Rhema and Rhema pastors were mostly in the middle. However, a clear and significant number admitted that often Rhema reluctantly falls with the far right. There was however consensus among respondents on this subject that Rhema behaves more non-controversial and would often be silent in taking a position on social action. Responses from participants reflect that some social action is necessary to protect individual and societal liberties. However, participants feel that they preferred a more indirect method of social action than the participation in public activism. They preferred methods that were non-combative on condemning.

I think if you were to take us as a whole, Rhema pastors, we are somewhere in the middle in respect

to social action. (44-year old, male, Becomer, White, Problem Solver)

I've always been patriotic before I got saved. I would say that Rhema and Rhema pastors are predominantly on a medium level involvement when it comes to social action. When I started pastoring in the late seventies and early eighties, a lot of these causes rose up and they were good causes. I got involved in petitions, and once in a while I had traveled to Washington and nothing wrong is wrong with doing that type of protest civilly. But you get to the point where it seems that you are fighting a spiritual battle with the arm of the flesh. If the spiritual problem is not handled, you may hog tie the guy over here, but he is going to get loose later and you really haven't solved the problem. You have just delayed the inevitable. Then I've gone to where we just ignored everything, and that was not right either. If we don't inform the people to get involved in our liberties, then they are not going to. So I would say middle of the road. God sent me to preach the gospel, and I don't see active social action as the gospel. (58-year old, male, Builder, White, Problem Solver)

Responses of participants eventually cumulatively confirmed that Rhema belongs to the Moral Majority's position on the right because of their overall behavior to any of these subject areas, even though they might refuse to publicly admit to it. Rhema positions itself to appear non-fanatical or participate in direct social action. However, Rhema and its pastors are definitely to the right of the issue and do participate in indirect ways.

On the aspect of a political stance on moral consciousness, Rhema is certainly not on the media designated far left. It would be nice to say that they are in the middle ground, but honestly I could not say that they are there. If there is a political issue that arises in the country my

experience with Rhema and its ministries is not to take an active role but just to keep silent until the dust settles and then we will choose sides. But then I think their silence gives away their position so I would more or less place them with the Moral Majority movement of the Pat Robertsons and the Jerry Falwells even though they may not be vocal. (37-year old, male, Builder, Black, Navigator)

Rhema is certainly not far left politically or in social activism. I don't want to say that they are in the middle of the road. It seems to me that they tend to be more far right than left but usually are silent about their views. (43-year old, male, Builder, Black, Navigator)

I have to say that a lot of things taught about at Rhema were non-controversial subjects. There wasn't any confrontation really concerning those issues. Abortion to me really and euthanasia is an issue of the heart in my own convictions. Promiscuity, I can find concrete things in the Bible. Concerning euthanasia, I just believe that that is wrong, and I believe that abortion is wrong. When you get into the ministry, I don't know if it is the constant barrage that you have to deal with in these issues, but you find yourself not being very dogmatic as you used to be. (34-year old, male, Beginner, Native American, Engager)

### Homosexuality and Abortion

Participants were very adamant about their position concerning homosexuality and abortion in society. There was a total of 12 responses on the subject of homosexuality and 6 about abortion. Participants in this study stated that their clergy training did not provide any specific education on how to address the issues of homosexuality and abortion. Nevertheless, they developed their own ideologies about the

subject from their cumulative educational experience at Rhema and borrowed many ideas from the Rhema leaders themselves.

Concerning homosexuality, other than saying that it is an abomination according to Biblical stance, I don't recall any specific teaching or information that they shared concerning it. Nothing was provided in any detail. (37-year old, male, Builder, Navigator)

Once again as far as specifics are concerned, I don't think Rhema gave us anything about dealing with homosexuals. I remember one teacher saying that we have to separate the person from the sin. I have just recently had to deal with homosexuality in my church. The thing about it is that one particular individual refused to admit that it is wrong. I think that their minds are clouded and I don't think they want to accept that truth of what God said. If they are off in that area of morality, then I don't want them in leadership. It is not that I don't love them, or that I would ask them to even leave the church. I don't believe it is correct to ask them to leave. I believe we need them here in order to help them. (44-year old, male, Becomer, Problem Solver)

There was absolutely no teaching in the area of dealing with homosexuality except for the fact that it was wrong. However taking a person from a place of recovery and restoration from pedophile, pornography, sexual addictions, and things of that nature was encouraged. Rhema was not proactive at all, but was passive and reactive towards that lifestyle. (34-year old, male, Engager)  
I don't remember Rhema teaching anything about homosexuality. (37-year old, male, Beginner, Engager)

Rhemas pastors predominantly have the same philosophy as Rhema concerning the issue of homosexuality and abortion. The participants believed that homosexuality and abortion is wrong for society, however they positionally will not

publicly instigate social action to denounce its existence. Rhema pastors were unanimously emphatic in avoiding to take sides with the controversial objections to these practices which is prevalent among certain evangelicals through social activism.

We learned from Rhema that homosexuality is wrong. We were however taught to love all people. You don't come against homosexuals in a public way. Our stand at the church today is that we don't allow those people with that sexual orientation in leadership. I understand that some churches like the denominations do allow it. I heard about that on the News. (47-year old, male, Becomer, Navigator)

Concerning homosexuals, I agree absolutely with Rhema that it is an abomination and that it is not correct as far as the scriptural basis is concerned. I deal with it the same way that Rhema does. That way is not to condemn people, but to show them the love of God. (48-year old, male, Becomer, Navigator)

I am not one that would protest. I don't see the benefit of standing outside on an anti-abortion line and shaking my fists and quoting scriptures and telling people that they are going to hell when obviously a young girl that is pregnant and out of wedlock is vulnerable. She is confused and she needs help and not condemnation. (53-year old, male, Beginner, Black, Problem Solver)

I believe that we should not have abortions. If you do though, there is forgiveness. There is help for the homosexual and deliverance for them. We should not be looking down our noses at them. There should be no judgmental attitude. That is what we should have. (61-year old, female, Engager)

The participants responded that Rhemas approach in dealing with the issue of homosexuality and abortion was

from the standpoint of developing their individual and moral principles rather than suggesting group action. The pastors definitely wanted to exhibit the directives provided through examples from the school and their mentor, Rev. Hagin. They joined with Rev. Hagin and Rhema in practicing a philosophy of changing people internally and individually, and not effecting social activism against them publicly.

Rhema focused more emphasis on developing the individual because if you can't develop yourself you're going to have a hard time influencing others. I remember Brother Hagin one time said you don't change the abortionists ideas by marching on cities. "You change people's ideas by getting them born again." I don't feel that Brother Hagin taught us to change the world by protesters but by example and by our ministry. (44-year old, male, Becomer, White, Problem Solver)

In one year I was there, they dealt with spousal abuse and also about homosexuality. They tended to deal with things depending on what comes up. They stayed away from most moral issues like homosexuality because of the potential legal situation that may be involved with it. They tended to stay away from hot button issues. They addressed them generally, because they have to, but often they brought in professional counselors in those areas to deal with them. (25-year old, female, Beginner, Problem Solver)

I think that brother Hagin taught that the way to handle abortion is not with a sign but with the Word and to educate people on what the word says and in the spirit and in prayer. I think that to sign petitions and contact our congressmen is fine. I think that probably we need to be more politically involved as Christians, but I do think it is wrong for Christians to go out with picket signs and become obnoxious. Certainly the violence is wrong for people who call themselves Christians to do. (43-year old, male, Builder, White, Engager)



## Summary

Rhema pastors and Rhema were predominantly in agreement in the area of social issues. They expressed unanimous concern over the declining moral climate in the nation and that pastors can do certain things to affect that climate. Some of the things they practiced and suggested included teaching, showing the example, and providing counseling help to those with moral dilemmas which conflicted with Bible doctrine. Rhema pastors tried to isolate themselves from the political correctness of being labeled far right, conservative, or of participating in the actions of the Moral Majority political group.

A total of 26 participants offered commentary in this area of social issues. An area of much comment was on race relations and Multiculturalism. Predominantly Black respondents felt that Rhemas teaching and focus on race relations and Multiculturalism was inadequate. However, a majority of White respondents felt that there was not enough need to specifically focus on diversity subject areas or cultural teaching. Cumulatively a clear majority of the pastors felt that diversity issues and Multiculturalism was being covered at Rhema maybe not specifically but adequately. They could not accept the need for any other kind of program including other ways of teaching race

relations. They felt that since Rhema's teachings were Bible-based, it naturally met the needs of anyone and everyone despite their gender, race, or ethnicity. The pastors felt that the teaching of love and respect and community involvement covered any areas of cultural void because the gospel is universal and applicable to every human being. This subject did not jar any interest in any significant way from a majority of respondents as the pastors agreed that Rhema did not specifically provide any teaching in this area. There was an unusual surprise that the subject was being dealt with in any dept since there was no need. To them Rhema embodied inclusion and not exclusion.

The subject of homosexuality and abortion was also commented on heavily. Participants felt that Rhema did not specifically teach or provide instructions on how to deal with these social issues. However, they were unanimous in agreeing that Rhema and its pastors felt that homosexuality and abortion were wrong according to Bible doctrine. One word associated with the denouncement of these practices was the word "abomination". The respondents claim that Rhema was reactionary and corrective in how they confronted the issue at the church and school. The pastors themselves have also adopted Rhemas behavior and practice in dealing with the issue more passively. They learned to love homosexuals and

those who commit abortions but claim to denounce their behaviors.

## CHAPTER 8

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### Summary of the Study

The 20<sup>th</sup> century was one of the most dynamic centuries in the last millennium. World population increased dramatically in multiplied proportions faster than any other century to date, and the global effects of cultural and demographic changes began to be felt world-wide. The best of human ingenuity brought in technological innovations, growth of business and industry, and some of the most profound leaps in the organization of social change and global enlightenment. The last part of the century enjoyed the benefits of the birth of the Information Age and the world-wide exchange of knowledge over the Internet became a reality.

Two dramatic events that occurred in the first few years of the century happened on the same day in the spring of 1906. One was the San Francisco earthquake, and the other was the spiritual renewal that fell on the Christian Church at Azusa street in Los Angeles, California.

In the early morning of April 18, 1906, San Francisco residents were rudely awakened by the deadliest earthquake in North American history. A devastating fire, fed by ruptured gas lines, finished off what the earthquake, later estimated as 8.3 on the Richter scale, [had] failed to

destroy in its first deadly seconds. Some 700 people lay dead among the decimated 514 city blocks....That same morning, 400 miles south, the world took notice of another movement--one with aftershocks still spreading today. In a skeptical front-page story titled "Weird Babel of Tongues," a *Los Angeles Times* reporter attempted to describe what would soon be known as the Azusa Street Revival. (Olsen, 1998, p. 10)

It was a rebirth of the same initial Pentecostal experience of speaking with other tongues (glossolalia) and of charismatic healings reminiscent of the early Church in the New Testament (Keeley, 1982; Olsen, 1998; Synan, 1975). Officiating at the meetings which ensued and lasted for 3 years was the Black preacher named William Seymour. Seymour was a protégé of Charles Parham, a Methodist, who had heralded this same experience first in his Bible school in Topeka, Kansas, in 1901 (Keeley, 1982; Olsen 1998). Fifty years later, another movement called the Pentecostal Charismatic Movement evolved out of the Pentecostals symbolizing the same experiences of speaking with other tongues, of healing, of shouting, and of outbursts of joyous elation and celebrations.

The word "Charismatic" refers to the *Charismata*, the gifts of grace, such as tongues, prophecy and healing, which in the New Testament the Holy Spirit gives to believers to build up the church and empower it for its mission. (Keeley, 1982, p. 459)

The Charismatic Movement embraced the participation of denominational Protestants and Catholics. The new movement

was marked by all the elements of a unique shared religious experience of glossolalia, Bible studies establishing the doctrines of charismatic expressions such as faith, healing, and rejoicing and of vibrant universal learning. Billy Graham, Oral Roberts, and Kenneth E. Hagin are just a few names of Christian ministers who came to the forefront of leadership in Christendom in America during the early 60's. Oral Roberts and Kenneth E. Hagin were part of that charismatic movement that was started.

Rev. Kenneth Hagin established the Rhema Bible Training Center in 1974, an International institution to train clergy members. After nearly 30 years, Rhema has produced over 22,000 graduates participating in several areas of the ministry including the pastorate. They have developed churches on every inhabited continent in the world, and many of their churches are brimming with increased membership, vibrant religious participation, and contribution to the spiritual climate of education and learning. Rev. Hagin never attended college. He was self-educated and excelled in many areas of ministry for several decades. Together with a staff and faculty of practitioners in Christian ministry, he has developed an institution of learning attracting Christian professionals from all over the world.

Rhema produces non-traditional pastors, who are trained in a 2-year religious educational program. It produces

opportunities of self-development through individual study, outside seminars, workshops, and the opportunity for ministers to incorporate immediate practical application of Biblical doctrine and practice in the field. Graduates show evidences of ministerial successes in their churches. Although they continue to pursue their ongoing learning, it was not known adult learning was being applied in the training of non-traditional pastoral clergy, to what level, and what associated implications of adult learning principles in practice was employed in the process.

Therefore, the purpose of this study was to describe the learning experiences related to how non-traditional pastoral clergy members carry out their ministerial duties. The study explored: (a) the prior learning experiences that made an impact on the non-traditional clergy training of pastors, (b) how non-traditional clergy training prepared pastors for their ministerial tasks, (c) What new things non-traditional pastors have had to learn in order to carry out ministerial tasks, (d) the ways that non-traditional pastors have gone about obtaining new learning related to their ministerial duties, and (e) the things that should be included in or eliminated from pastoral training in order to improve non-traditional clergy education for pastoral duties.

This was a qualitative study using a descriptive design to determine the adult learning experiences of non-traditional pastoral clergy members. The study utilized a purposive or purposeful sampling method to access study participants. This method provides a way of selecting the most knowledgeable sample of participants on the topic under investigation, because they can supply the most data necessary for a descriptive research (Merriam, 1998).

The population was the Rhema Ministerial Association International (RMAI) pastoral members in Oklahoma. This group is made up of only licenced and ordained members of the clergy who graduated from Rhema Bible Training Center, and who presently pastor their own churches. A total of 30 pastors were selected for the sample that was stratified into 3 groups of 10 based on their years of ministerial experience and accomplishment. Pastors within the first 5 years of full time ministry were called Beginners, those with between 6 to 10 years of experience were called Becomers, and those with 11 years and above were categorized as Builders. The sample also included both genders and had an ethnic diversity of Caucasians, African Americans, Hispanics, and Native Americans.



## Summary of the Findings

The findings of this study were arranged into ten categories of Prior Learning, Learning, Present Learning, Clergy Training, Leadership, Spirituality, Social Issues, Rhema Impact, Learning Strategies, and Clergy Recommendations for Future Training. These were further grouped into four major areas: The Context of Prior Learning, Learning and the Scope of New Learning, Spirituality and Leadership, Clergy Training and Social Issues.

### The Context of Prior Learning

Adult learning begins with the interests of the individuals and the many ways that they participate and control their learning activities. One of the major aspects of adult learning in practice involves the self-directed nature of the adult learner. It also involves the adult learner's behavior of using past experiences as a resource in new learning. These are two of the major assumptions of andragogy theorized by Malcolm Knowles (1980).

The Learners. The first process of data gathering in this study was to administer the instrument: *Assessing The Learning Strategies of Adults* (ATLAS) to each of the 30

members of the sample. This was done to initially determine their learning strategy preferences. After that, an in-depth face-to-face interview was conducted with each of them to determine all the experiences involved in learning that helped them to carry out their ministerial duties.

ATLAS identified 14 of the pastors as Engagers, 10 as Problem Solvers, and 6 Navigators. The distribution on ATLAS for the general population are almost even at Navigators-36.5%, Problem Solvers-31.7%, and Engagers-31.8% (Conti & Kolody, 1999, p. 18). The observed distribution of this study however differed showing Navigators-20%, Problem Solvers-33.3%, and Engagers-46.7%. Of all the 30 participants, 21 had either attended or completed college education after attending Rhema. Among the 30 participants, 13 had been self-employed entrepreneurs, 14 had professional careers in Business and Industry before commencing their clergy education at Rhema. One man came out of retirement to pursue clergy training, and 3 women were homemakers at the onset of clergy training.

Prior Learning. In the area of prior learning, participants responded that past learning experiences were useful in preparing for their clergy training. Some of the ingredients that participants described that was relevant to prior learning were: (a) A recognition of the participants

readiness and preparedness for new learning, that involved change, adaptability, responsibility, and the development of learned skills; (b) Participants also considered the value of readiness and preparedness for learning; (c) internal readiness and preparedness; and (d) the assigning of meanings with the repeated use of certain words and phrases.

Navigators were aware of their recognition of readiness and preparedness for change. Navigators expressed that due to an experience of failure in certain areas they developed a need to access competency and ensure accomplishment. They attributed such failures to the lack of training and experience. Because of this, Navigators recognized their readiness and preparedness for change. They realized their need for acquired educational skills such as reading, comprehension, study habits and other cognitive abilities. These were of paramount importance to Navigators who felt that they would not be able to substantively help others without obtaining prior qualifications and achievements. Navigators were competency, achievement, and success oriented in their recognition of readiness and preparedness for change.

Problem Solvers were not able to specify exactly areas of prior learning experiences that indicated their recognition of preparedness for change. Because of the Problem Solvers ability to generate alternatives and utilize

higher order critical thinking skills (Conti & Kolody, 1999) they identified a variety of sources that affected their readiness for change. These included the need for a richer educational foundation, potential cognitive alternatives for learning, the necessity to change unacceptable behaviors quickly, and the need for scholarly qualifications.

Engagers felt that their recognition for the readiness for change was initiated by the depletion of learning interest. When boredom in the process and passion for learning had disappeared, Engagers quickly recognized a need for change. Engagers found the stimulation to ignite their learning interests through people and the introduction of new learning that reminded them of a former comfortable learning experience. They were able to reconnect at this stage.

Another area in prior learning was the area of readiness and preparedness for adaptability to new learning and responsibilities. Navigators were able to identify a list of accomplishments, and completed tasks and were therefore confident in evaluating their readiness for adaptability based on those results. They were the most result-oriented of the learning strategy preference groups.

Problem Solvers emphasized that their readiness and preparedness for adaptability to new learning occurred after a thorough evaluation of cognitive behaviors were complete.

Problem Solvers utilized and lived in the mental realm more than Navigators and Engagers. It was important to them to adjust mentally in every area in order to be ready for adaptability to new learning. They were into mental and psychological transformations.

Engagers remembered the process of that change that led to their readiness and preparedness for adaptability to new learning and responsibilities. They were the most connected with the transforming process that transferred them into a new arena of discovery. They did not recall any other major elements in this area of readiness, but they felt comfortable to advance and assimilate because of the familiarity of the new process and its similarity to a prior experience.

A third area in prior learning dealt with learned skills in readiness and preparedness. In this area Navigators selected tangible skills of competent abilities, talents, and other qualifications that they found useful in the new learning environment. They brought only the elements from their prior learning that they could apply or adapt to the new religious environment.

Problem Solvers utilized the learned acquired from a variety of prior educational programs. They felt that the discipline of both formal and informal learning experiences provided a basis for preparedness. The cumulative

educational and learning experiences of diverse subject areas were contributive to Problem Solvers in learned skills for readiness and preparedness.

Engagers felt that the acquisition of social and human skills were the most useful as learned skills in readiness and preparedness. The skills included by Engagers were communication, problem solving, managing of human resources, and decision making. Engagers felt a connection to people on an emotional and psychological basis. These provided a platform to connect those skills with their learning and then to get them ready for clergy training obligations.

Readiness and preparedness was also valued by each of the learning strategy preference groups. Engagers valued learning in order to live and adapt to the world around them. Navigators valued learning in order to lead others and themselves in accomplishing goals and purposes. The Problem Solvers valued learning as a means to livelihood for themselves and being able to contribute in life and to the world.

Participants also specifically used certain words and meanings to denote experiences from their prior learning. Words and meaning became an area of differing approaches by Navigators, Problem Solvers and Engagers. Navigators used words and phrases to convey that there is a need for those offering help to offer it from a qualified standpoint, and

remain competent enough to gain prior approval and respect. Problem Solvers in their use of similar words and phrases emphasized the benefit of offering assistance in respect to informational and knowledge areas. The phrases used in connection with prior learning by Engagers were "people skills", "working with people", "dealing with people" and "helping people". Engagers talked about offering help to others through an emotional, empathetic manner. Engagers expressed that this was a way that fostered their interpersonal relationship and social connection with others.

Another area concerning prior learning covered the subject of internal motivation for readiness and preparedness. Comments from participants in this area were unanimous. Their comments where the same and carried the same meanings despite age, race, ATLAS groupings, or ministerial experience stages of Beginners, Becomers, and Builders. All respondents spoke of the sense of fortitude, determination, stability of mind and spirit, in handling the tasks and roles ahead. Their sense of motivation came from their inner spirit and desire for spiritual exaltation, growth, and faith.

Finally, parental influence was an aspect that affected the context of prior learning. Engagers appreciated parental influences which were delivered at close quarters, from

mentors, who allowed the active involvement of the learner in the process. Navigators accommodated parental influences when they came from respectable and responsible sources. However, the Problem Solvers appreciated parental sources but fail to recognized any special value of identifying the source of such knowledge. To Problem Solvers the channel did not matter and neither did the process. The end result of a change of behavior in prior learning and the benefit of re-applying life principles in new learning pursuits was more present with the Problem Solver.

### Learning Strategies

The participants in this study showed a remarkable reflection of all the theories espoused concerning the learning strategy preferences of Engagers, Navigators, and Problem Solvers. The instrument that was used to measure the learner's learning strategy preference was Assessing the learning Strategies of Adults (ATLAS) (Conti & Kolody, 1999). All participants in the sample agreed that ATLAS adequately identified their learning strategy preference accurately.

Engagers. The responses of Engagers matched all the expectations theorized about how Engagers learn and the major items of importance to them in participating in



learning activities. Engagers in this study expressed the connection of passion and feeling with their learning. They supported the aspect of engagement in learning:

the key to learning is engagement--"a relationship between the learner, the task or subject matter, the environment, and the teacher" (Kidd, 1973, p. 266). "Engagers are passionate learners who love to learn, learn with feeling, and learn best when they are actively engaged in a meaningful manner with the learning task" (Conti & Kolody, 1999, p. 13). The Engagers in this study exhibited every one of the traits expected in how they learn by the use of certain words or the description of how they participated in learning activities. Their learning strategy preferences were identified no matter their gender or ministerial experience grouping.

Engagers talked about learning with a passion. Learning for the Engagers involved hands-on, involves practical interaction with the process and with people. One Engager said "I am very comfortable with people, I get involved with them". Another Engager emphasized the idea of learning by "finding what works on a daily basis, and keep doing it for success". A strong interest is a necessary ingredient in the learning strategy of Engagers. Engagers do not just learn things of interest, they experience it. Once that process has begun for Engagers, they will travel that road with

like-minded and emotionally connected people who they feel can share the experiences with them and thereby learning together.

Navigators. The Navigators showed learning interests in the areas of preparation, competency, and structure. They were the most comfortable in the learning process when there was a definite design.

Navigators are focused learners who chart a course for learning and follow it. They are conscientious, results-oriented high achievers who favor making logical connections, planning and organizing activities, and who rely heavily on learning strategies of Planning, Attention, Identification and Critical use of Resources, and Testing Assumptions....Because of the great importance of Planning to Navigators, schedules are important to them, and they reportedly become stressed if their schedules or plans are disrupted (Conti & Kolody, 1999, p. 9).

The Navigators in this study talked about the value of planning and the use of expert knowledge and human resources. They emphasized their appreciation of "having all your ducks in a row, so to speak" in learning projects and tasks. One of the participants explained that he was in the process of pioneering a new work in another state. His first focus in starting this new ministry was in the area of planning. He chose to begin with a strategic plan first. This is symbolic of a Navigators learning strategy. This methodical process is usually more symbolic of Navigator learning behavior than that of Engagers and Problem Solvers.

Other responses stressed the value of using expert human resources, the essence of discipline in the learning environment, and prompt scheduling of activities.

Problem Solvers. Problem Solvers utilize higher order thinking skills as they rely on a reflective thinking process (Conti & Kolody, 1999). The Problem Solvers in this study exhibited the use of "testing assumptions to evaluate the specifics and generalizability within a learning situation; generating alternatives to create additional learning options; and were open to conditional acceptance of learning outcomes while keeping an open mind to other learning possibilities" (Conti & Kolody, 1999, p. 12). Such were the responses of the participants who were identified as Problem Solvers by ATLAS. Problem Solvers spoke of how the "Rhema experience" of learning benefitted them in a variety of ways. They valued having alternative subject matter, ways, and means of learning. They liked the benefit of having options in their approach to learning. Problem Solvers utilized the process of analysis as a comfortable tool in learning. They rejected a narrow view or singular answer to problems in the learning environment.

## Learning and the Scope of New Learning

The most frequent learning behavior associated with the participants in learning and the scope of new learning was self-direction. Engagers employed self-direction through involvement in learning projects which they had initiated. This involved using their past learning experiences, the involvement of others, or individual self-engagement. The important part to Engagers was the benefit of identifying their own cognitive need for self-improvement and relying on all the self-imposed criteria for learning which they had chosen.

Navigators appreciated exercising control over their own learning and were ready to assume all the responsibilities thereto. Navigators stressed the value of protecting their time; therefore, planning appropriately was necessary to them. They also valued the aspect of appropriate qualifications and competence from whomever or whatever source their learning was coming.

Problem Solvers valued the benefit of alternatives in learning. They valued the options of choice on when, where, what, and how learning would be initiated in their lives. They rejected undue structure, time constraints, and the formal environment which tended to restrict their independent behavior in learning.

Learning. The category of learning dealt with the aspect of the affective domain of learning. The participants used the words enjoy, enjoying, afraid, frightened, and love to describe their emotional affectivity to learning. Each of these words were used in different ways amounting to 15 times. Engagers identified with the passionate use of these words because they are emotion words. Engagers described that their enjoyment of learning emanates from daily living situations, natural experiences, and development. The words that were frequently being Navigators protected their time in learning. They frowned at any imposition on their efforts by the waste of time or the useless pursuit of unnecessary knowledge. Selection of new learning must include the right kind of learning which would only tie into areas of career and professional responsibilities. Problem Solvers sought for flexibility, alternative choices, and freedom to independently pursue new learning by a variety of many ways.

Respondents provided definitions for learning when talking about their learning experiences. Engagers provided the majority of definitions of learning. There were a total of 11 participants responding in this area. Engagers supplied 8 respondents, Problem Solvers provided 2, and Navigators had only one response.

Engagers defined learning in four different ways. Their first definition was based on learning being the opportunity and process of developing a belief system. As they learn, Engagers believe that flexibility and maneuvering room be provided in the process of learning. They utilize the learning process to strengthen chosen belief systems. Secondly, Engagers saw learning as an integral part of life which involved actions in daily living experiences. They connected learning intimately with the word experience more than the other learning strategy preference groups. They used the words "doing", "doer", and "hands-on" when expressing the experiences involved in their learning. A third definition of learning by Engagers emphasized the procedural aspect of learning. They meticulously traced learning by recognizing some of the stages involved in the complex transaction. Some of those stages mentioned were the mental decision to participate, the experiential and cognitive transformation of the process and the learner, and the eventual application of what is learned in a meaningful manner in daily living. Engagers defined learning with a fourth perspective. They said that learning brings a consequential process. When Engagers viewed learning, one major aspect that they associated with it was the process itself. Engagers did not consider the benefit of learning without involving some active processes. That was why

Engagers used words such as need, change, growth, purpose, and fulfilment to symbolizing the active and meaningful process of their learning (Conti & Kolody, 1999).

The Navigator defined learning as a serious, deliberate, and systematic method of cultivating knowledge through investigation. This was paramount and useful if that knowledge needed to be transferred to others. A measure of true learning to Engagers involved acquiring not only the knowledge but also the ability of teaching what has been learned.

Problem Solvers defined learning as a process useful in the assimilation of information for personal uses. They emphasized the behavior of information absorption, manipulation of information, and the re-use of information as the complete cycle to learning. Problem Solvers utilized mental visualization in describing their appetite for learning and very often they employed metaphoric language in those descriptions.

Another area connected to understanding learning dealt with learning how to learn. Learning how to learn is considered a lifelong learning project (Smith, 1982; Tuinjman, 1985). This behavior is peculiar with adults as they develop learning skills during the process of learning which improves their ongoing learning, and sometimes initiates further learning. This skill goes beyond academic

boundaries, and formal education and will often be employed in a variety of contexts in the daily activities of real life learning.

Among 78 comments on learning, 22 referred to this process of learning how to learn. Of the 22 references to learning how to learn, 18 dealt with the association of the practice of reading, using books, and studying in connection to learning how to learn. All respondents identified reading as a fundamental way of learning. However, Engagers specifically combined the habit of reading with the practice of close observation in their learning environment, involvement with people in the process, and any pertinent interaction with facilitators or subject matter in order to enhance learning improvement. Reading was helpful as a learned skill in learning how to learn for Engagers, but it was not preferred.

Navigators used reading infrequently. Their comments described the use of books and reading skills as methods relied on because of necessities in life role obligations and responsibilities. Reading was familiar and convenient and made work easier and sometimes faster but not necessarily better for Navigators. They preferred extended and serious study, intensive inquiry, by using any resource tool available that can provide depth to their learning. This includes people and technology to enhance their



expertise in what they have learned so that they are competent enough to teach others. Learning was not primarily useful only for personal benefit for the Navigator, but it was necessary to do things with it by supplying learning contributions to others.

Problem Solvers were also readers and considered reading an element in learning. Problem Solvers were the most comfortable in using books first, and then they went to others with experience and listened to them. They also additionally explored the use of videos and audio tapes more often. The use of computers and the Internet was also a learning mode familiar mostly with Problem Solvers rather than the other two ATLAS groups.

Participants in responding to the area of learning commented on the lasting nature of learning experiences. All respondents viewed the nature of learning as a lifelong experience. They believe that it involves rejuvenating elements in itself that is reforming in the lives of participants. The learning strategy groups were divided when it came to some other specifics unique in their view of the nature of learning. Engagers viewed learning as change which was necessary for fulfilment bringing value-added benefit to their lives. It had to involve activities of meaning necessitating permanent personal change and growth. The changing nature of learning to Navigators involved

adaptability to external requirements. These may be external requirements of awareness to catch up with the world, or a need to secure capabilities necessary for the effective participation in meeting life roles and obligations. Problem Solvers spoke of change in the lasting nature of learning as means of internal transformations which results in external reformations on how things are done. As higher order critical thinkers (Conti & Kolody, 1999), they approached learning from an observational point of view and expected learning to benefit them in a variety of ways.

In the area of valuing learning, Navigators valued learning when such learning was specifically important and contributive to achievements. It had to be connected to identifiable knowledge areas that would contribute in meeting the opportunities of new challenges. Problem Solvers valued learning in a general sense. They saw learning as contributive in every area of life. Problem Solvers find it difficult to identify any area of learning as useless. These learners are the best in generating alternatives, and can see the variety of options in how knowledge is applied and reapplied in a variety of contexts. Learning is a necessity to life and for participating in its reality. Engagers valued learning from a standpoint of the participation for enjoyment and fulfilment. Engagers believe that learning has

to be fun (Ghostbear, 2001) and when it loses its joy, it loses its value.

The last aspect that participants responded in had to do with how learning cultivates more learning. This aspect of learning was commented on by a Navigator and 2 Engagers. The Navigator felt that learning stimulated the mind and brought about a greater activity of the mind in learning. The Navigator stressed that increased involvement in learning facilitated increased mental involvement and in turn more ability to learn. Engagers believed that learning cultivates more learning depending on the presence of learning environments which creates the occasion for such occurrences and participation. The context of learning was most contributive to Engagers in order for learning to cultivate more learning. They believed that interest and desire was necessary but not enough since people had had such and yet never experienced the reality of stimulated learning. The setting had to be right, and the learning environment must compliment a conducive process ready for adult participation in learning.

The Scope of New Learning. The first area dealt with in the scope of new learning is context. Participants agreed that learning was not confined to a formal or structured environment for them. They unanimously expressed that they

did not particularly seek learning in formal schooling alone but in a variety of settings and through a variety of ways including in real life while performing ministerial duties. Engagers participated in new learning in a variety of contexts including informal and unstructured arenas; books, conferences, seminars, audio and video tapes. Engagers participated using different approaches. However, each learning criteria must include areas of learning that enhances their ability to work with people, learn with people, manage people, or engage in self-improvement. On the other hand Navigators expressed a context of new learning that promotes control by the learner. They preferred to selectively identify and involve themselves in areas where they have a need for acquiring capabilities of knowledge, competencies for work, and the ability to reapply whatever is learned. Navigators referred to their dislike for time wasting (Conti & Kolody, 1999) and felt that without selection and individual design in learning requirement, much learning may occur but might not be useful towards success in the things that they are involved in at the moment. Problem Solvers emphasized that classroom-type learning represented lesser value because it restricted their learning. They preferred a learning context that was conducive to flexibility which permits learners to retrieve knowledge at their own pace and their own sources of

choosing. Problem Solvers felt that the context of learning should be predominantly designed for the networking of resources, so that learners can access them at their own time.

Participants also used critical reflection in new learning, which is an aspect of adult learning behavior. All the participants engaged in questioning previously held views readily accepted as traditional values and norms, and attempted to re-frame their ideologies with the willingness of an open mind.

One of the areas of the scope of new learning involves the content of new learning. The first item discussed by respondents to this area was leadership. The Builders commented on the value of incorporating leadership knowledge in learning more than any of the other ministerial groups. Engagers saw the learning about leadership as a necessity to growth and work skills and they accessed it in a variety of ways. Navigators measured the learning on leadership only for the benefit of completing competent areas for leadership. Leadership learning was not novel for the Problem Solver, nor did they seek it for specific identified area of knowledge void. In them, it was an integral part of their learning. It was already on-going and part of learning in itself.

The last area concerning new learning was the benefit of practicality. Practicality was important to the three learning strategy preference groups but the word meant something different to each group. Engagers talked of practicality in reference to following the example of learning by doing. They preferred a learning scenario that involved the practical exercise of concepts, trying them out with others, and going through the process personally. This was important to Engagers in respect of practicality. They replied that they received more out of new learning that involved this vital aspect. Navigators never used the word practical to describe any aspect of their scope of new learning. Instead, they used the word planning as they stressed their need to prepare ideally to perform ministerial duties. One Navigator narrated his strategic plan to begin a new church in Texas. He recalled that he had some self-imposed deadlines to meet in the progressive plans toward this goal. This was very reflective of Navigators who learn best by planning, schedules, and working with deadlines (Conti & Kolody, 1999). Problem Solvers involved the practicality in dealing with people rather than in accomplishing clergy tasks. People skills of relating and emotionally connecting with people does not come easy for Problem Solvers as they do for Engagers. Therefore, Problem Solvers used the word practical to mean communication skills

alone. They called it relating to people in their responses. Any mental exchange with others is called interacting and relating as far as the Problem Solver is concerned, but it certainly does not carry the meaning and depth that the Engager would require in order to meet the same criteria in the Engagers mind.

### Spirituality and Leadership

Spirituality. Spirituality and leadership were two of the most commented areas of the study. Pastors used specific language to describe their spiritual experiences in clergy training. Beginners emphasized the development of the art of a prayer life and learning the principles of guidance from the Holy Spirit. For Beginners this was tantamount to developing good decision-making skills. On the other hand, Builders emphasized spiritual training meant to develop an intimate relationship with God. Builders also improved spiritual learning by learning the attributes of God's goodness and the ability to trust his benevolence. Lastly, of all the groups, Builders also emphasized learning the ability to be a effective spiritual teacher of God's Word.

Women predominantly identified that they were excluded from fully participating in the spiritual office of the pastorate. While they enjoy the inclusion in spiritual events and involvement as a whole, they do not receive the

respect and support of their peers for pursuing membership in the pastorate and consequently not in leadership in this area.

All participants described the content area of spirituality as vibrant, fulfilling, and rich. They however caution that Rhema's training in spirituality was mainly non-academic and not as theological as would be expected of traditional seminaries. The training centered on the practical daily application of Biblical principles and the approach to clergy work from the perspective of a layman's expertise as practitioner. Content areas did not include subject areas of Hebrew, Greek, language, or culture, but it included daily applicable subject areas such as faith and healing.

Participants exhibited adult learning principles in practice in the area of learning in spirituality. This included andragogical behaviors of self-directedness, use of prior learning experiences, transforming perspectives in learning, and critical thinking in the process. Adults exercised some control over content areas in learning, and selected the interest areas to pursue for further spiritual development. They felt that it matched their needs, their professional obligations which is necessary to fulfill adult roles and responsibilities, and were able to evaluate their own progress in the process.



Leadership. Next to spirituality was the aspect of leadership. The participants in general stated that leadership demanded integrity, character, honesty, and trust. Women defined leadership in respect to highly developed communication skills of speaking and listening. Women identified leadership traits as those cultivated by people who knew how to relate to their followers on different levels with effectiveness. It also entailed building a relational connection with their followers which is froth with openness and approachability.

Women as well as men also defined a leader as one who serves and provides in meeting the needs of others. The word that described the best of what a leader does in this area of learning was servanthood. This was personified in the person of Christ, and Christlikeness was therefore synonymous with servanthood.

Men presented the majority of comments in the area of leadership. Men defined leadership in 72% of their responses as influence. The majority of men had learned about the qualities of leadership from motivational speaker John Maxwell. Maxwell is one of New York Times best selling author and motivational conference speaker. He posits that leadership is the ability to influence people and that this ability is inert in every individual but can be developed.

While 30% of the respondents to this area of inquiry believe that leaders are born, 65% believe that leaders are made through education, training, and development. The remaining 5% believed that it was a combination of talent and learned skill. All participants agreed that whether leadership is inborn or acquired through learning, it can be sharpened and skillfully developed through training and exercise.

Leadership can also be viewed contextually. Leaders can forge their effectiveness and efficiency by identifying the most appropriate traits necessary for execution at different particular environments where the followers and the leaders themselves coordinate their efforts and purposes into unified goals.

Pastors in responding to this line of questioning concerning leadership have developed their philosophies about leadership first through the exampleship of Jesus Christ and then secondly through the respect, appreciation, and apprenticeship under other great leaders. One of the most impressionable leaders to the participants was Rev. Kenneth E. Hagin, founder and President of Rhema Bible Training Center. He embodied integrity, honesty, experience, and skill. A word commonly associated with the description of his ministerial accomplishment was excellence.

## Clergy Training and Social Issues

Clergy Training. Participants commented on the quality and nature of the content of clergy training from a variety of perspectives. Rhema's clergy training was fulfilling, complementary, and substantial to all areas of spiritual and theological expectation of the participants. They explained that Rhema did not provide college-type education, and so it lacked the rigor of an academic environment. However, the type of training that Rhema provided was exactly what they wanted and needed. They claimed to benefit more from this training than they would have from other institutions of its kind because the educational experience for them was so rewarding especially in the area of self-development and training. Rhema's training prepared pastors to be people of faith with spiritual discipline and the preparedness of practical knowledge of the scriptures for daily application.

A large number of respondents (90%) were satisfied with the quality of the training they received from Rhema. They claimed that it was good as well as adequate for an effective pastoral ministry.

When it came to the theological content, respondents were quick to contrast Rhema's clergy training against those offered by traditional seminaries like those of the Roman Catholic Church and the Protestant denominations. A clear

majority of respondents to the area of theological content in clergy training came from Becomers and Beginners. They overwhelmingly agreed that Rhema's training lacked the traditional theological content areas of language, culture, land of the Bible, and other major theological content but that it was adequate in teaching the Bible and equipping pastors to do an effective ministerial job.

The area of administrative and managerial training of pastors was light according to the majority of statements offered in this area. The respondents felt that inadequate knowledge was provided in this area in their clergy training. Some pastors note that some new aspects of financial knowledge has been incorporated into the new third-year optional program at Rhema within the last two years. However, none of the participants in this study attended the third-year program offered by Rhema.

The area of psychological and sociological knowledge was another light content area in the clergy training provided by Rhema. A total of 78% of the respondents stated that Rhema's training in this area lacked completeness and was not adequate for today's challenges in the pastoral office. In a limited number of cases, respondents remembered Rhema using practitioners in the various fields to educate Rhema students during visiting lectures. Participants claimed that Rhema could not possibly offer enough in this

area of training because it is a 2-year institution, which is unable to cover every vital area of knowledge.

Recommendations for Future Training. The first main aspect of clergy recommendation for future training was that of all the 22 respondents in this area of inquiry, none of them suggested that Rhema eliminate or minimize any area of their clergy training. Areas that participants suggested "better" clergy training included hands-on practical-type training, leadership, people skills, financial, administrative, managerial skills, counseling, health awareness, and personality types.

Several (40%) of the recommendations presented by men centered on providing training in skills related to counseling, health needs, and training ministers to better understand personality types. Training in people skills was a major area that men suggested that Rhema increase its training of pastors. Already, some training has recently been incorporated into the third-year Rhema program.

The recommendations of women in a total of 45% of their comments emphasized adding a concurrent program to the school. This would train the minister's children on the obligation of growing up in a pastor's home. Additionally, women wanted more hands-on and workshop type training curriculums to be included with the programs at Rhema. They

also requested that Rhema include more leadership training for women not only in many areas of ministry but also in the pastorate. This training should also include financial management and administrative skills.

Beginners focused on recommending clergy training involving practical application. They wanted more real-life situations incorporated into the training. This would entail outside classroom work. Beginners also suggested that Rhema incorporate better training in the areas of managerial work like financial skills, budgeting, accounting, and insurance.

The Becomers recommended that future clergy training include leadership, people skills, and a flexible learning environment where classes could be scheduled more appropriately to meet adult needs. They also recommended that pastoral clergy training include cultural awareness, diversity and multiculturalism and social involvement in their communities.

Of priority to Builders is training in leadership. Builders suggested that this was one area that surpassed all others where future clergy training needs to be increased. They stated that the church at large has not provide adequate training in the areas of leadership and leadership skills.

Social Issues. The category of social issues included race relations and multiculturalism, social action, homosexuality, and abortion. The largest area of commentary with respect to societal issues is the area of social action. The consensus from all participants felt that Rhema does not take any activist position with respect to social action. Rhema's policy is avoidance of controversy, neutrality in political issues of society, and to be less vocal in any areas of social injustice. That does not mean that Rhema supports social injustice or does not hold a position. The respondents only described that observationally, Rhema chooses to avoid the spotlight and rather concentrates on developing their ministers for ministry and not for any particular political leanings.

In the area of race relations and multiculturalism, the participants noted that Rhema provided no specific training in the area of multiculturalism and diversity. None of the participants remembered any books, videos, seminars, conferences, or activity workshops that addressed the development of pastors on how to improve race relations. However, almost the same number of respondents agreed that Rhema covered the subject adequately anyway. They believed that since Rhema did a very good job in teaching a general position of accepting all races and cultures, has a high enrolment of minorities, and stresses that God's love walk

should supercede any other informational contribution in this area, Rhema had covered the subject. The Black respondents were the most dissatisfied with the level of how Rhema had offered race relations training, and felt that Rhema has certainly not covered the subject to the best of what is needed in order to foster Multiculturalism.

Concerning the issue of homosexuality and abortion, respondents stated that again Rhema did not deal with the issue adequately. Their response generally was the same as in the area of race relations and multiculturalism. While the respondents agreed on the same position that Homosexuality is a sin, they felt that the Church should be loving to all people and to embrace homosexuals themselves and help them overcome their immoral tendencies. The participants all agreed on this point. They also stated that Rhema provides a network of relationship with other ministries that deal specifically with this area and would often send their students who had homosexual tendencies there for therapy and spiritual help.

The area of abortion was also treated in the same way with love for the individuals while condemning their behavior. None of the pastors except one female pastor believed that there was any time when an abortion was necessary or permissible. This one female Becomer pastor stood against the grain and stated her position in a more



liberal stand in the permission of abortion whereas the other pastors definitely took a conservative stand. This was the case among Whites, Blacks, Hispanics and Native American.

In the area of women's issues and poverty, some women felt that Rhema supported women in the pastorate adequately while others hesitated to be that positive about their position. One woman clarified that it was obvious from her experience that women were not adequately supported in the pastoral ministry. She was however, careful to mention that she does not stand with the feminist movement per se but that more should have been done to promote gender equality when it comes to the participation of women in the pastoral ministry. The only contribution that participants made with respect to how much Rhema provided in training pastors for social issues in dealing with the issue of poverty was that the Bible commands the church to feed, clothe, and a house the poor. The eradication of poverty should however be a mandate for pastor in their teaching since the Bible declared that poverty was a curse. There was agreement among the few respondents in this area, Rhema showed by example in their church, at the school, and with their relations with the community that helping the poor was a practice that they maintained throughout the years of operations.

## Conclusions on Adult Learning

Rhema Bible Training Center exhibits an educational environment where adult learning principles run throughout the organization.

Rhema pastors reflect all the major assumptions of andragogy including self-directed learning, the utilization of educative learning experiences, the practice of real-life learning, and are internally motivated to participate in learning.

Andragogy and the major tenets of adult learning was theorized by Malcolm Knowles in 1975. He later updated its major assumptions and brings out some of the principles related here. In respect to the:

Concept of the learner; 1) adults would increasingly become self-directed. Role of the learner's experiences; 2) adults are a rich resource for learning by self and others. Readiness to learn; 3) adults learning develops from life tasks and problems, their orientation to learning; 4) adults learning are task or problem centered, and their motivation to learn comes from; 5) internal incentives and curiosity.  
(Knowles, 1993, p. 97)

Although participants did not know in specifics what adult learning is and the theories and assumptions of andragogy, their behavior in learning reflected heavily on this concept. Participants practiced self-directed learning. They were emphatic in identifying the kinds of subject matter and learning that was useful to them. They acted very independently in their attitude to learning and in their participation in learning activities. They used a variety of

sources outside the Rhema program such as the Internet, seminars, conferences, workshops, materials, and books from other non-Rhema authors and organizations to augment their clergy training when they saw fit. They also utilized the vast resource of their prior experiences in learning, and they constantly self-evaluated their efforts in the process. Many comments were offered that showed how much they relied on past educative experiences in order to incorporate them into every new learning adventure.

#### Experiences and Experiential Learning

Experiences are a key element of the Rhema ministry training process. It was Eduard Lindeman (1926/1961) that said that "experience is the adult learner's living textbook" (p. 7). Some of the underlining attributes of experiential learning activities includes action in which the learner rejects passivity for participation in the generation of new knowledge; learners reflect on their own learning in the process; learners exhibit independent interpretation and assignment of meaning to objects and situations without the values of the facilitator being imposed on them; the learners celebrate their own view of the world and not the facilitators; and their experiences become useful as an integral part of their learning (Burnard, 1989, p. 14). Participants in this study exhibited

every one of those characteristics in their learning experience at Rhema and beyond Rhema. They continued to rely on educative learning experiences as an element that was valuable for the building of their knowledge base and for learning new things. Pastors in this study categorically fit the characteristics of the adult learner who uses experiential learning as a means for self-development, training, and achieving new learning criteria.

#### How to Learn and Transforming Perspectives

In talking about their learning experiences, participants referred constantly to the benefit that prior learning experiences provided for them as a basis from which to build new learning experiences. However, when some of these pastors arrived at Rhema, they previously had bad experiences with education. They disliked the formal environment of learning in high school and some of them quit school because of the irrelevancy they experienced with the process, the structure, the pedagogical dependency imposed by elementary education. However, they claimed that learning at Rhema ignited a new desire to learn. This was because the learning environment, the criteria for new learning, and the process was participatory. It made the allowance for independent behavior with the learning process and permitted self-directed learning activities. This was essential to why

their interest was stimulated. As they began to learn, one participant explained:

I wasn't a good student. I was afraid of learning. I was always afraid of tests. I was a "c" average student even though I knew I had more potential, but no one tapped into that. I was very frightened of higher education. (39-year old, female, Becomer, Engager)

Then she began her Rhema experience, and started to learn in this new religious environment. She was no longer afraid of learning, no longer dreaded tests, and realized that the potentials in her were awakened for new adventures in learning. She made the following statements enumerating how she learned to learn:

I remember a subject during my first semester at Rhema on how to study the Bible. Many young people I could see at that time had some good studying skills, and I did not. That course set me up my whole 2-year program there. I learned how to take notes, how to look over my notes ahead of time. I actually learned how to study from then on. (39-year old, female, Becomer, Engager)

She concluded and affirmed Smith's theory on learning how to learn (Smith, 1982, 1990) by claiming that some learning stimulated more learning.

Rhema also provided a venue and an educative environment that allowed her to succeed even though she had had previous bad experiences in learning. Brookfield presented a succinct layout of the nature of transforming perspectives in adult learning. He said:

If you are successful in changing adults' perceptions of the world in which they live, you will not need to teach adults to acquire new skills and knowledge--they will be eager to discover these for themselves. (Brookfield, 1986, p. 248)

### Learning in Adulthood

The principles of learning was prevalent in the educational life of pastors trained at Rhema. Learning at Rhema is much broader than at traditional institutions. Learning is the larger circle, and professional education was only a part of that. Learning was also not restricted just to the curriculum. It involved pastors coming to Rhema with an original objective to transit from training into clergy careers. Rhema created an environment for the exchange of educative life experiences among ministers. It is an environment that fosters learning beyond the school curriculum.

Pastors stated that the instructors constantly reminded them to broaden their learning horizon. The instructors admonished them to take advantage of sources like the library, the Internet, and the valuable information from other ministers and ministries; by attending self-development seminars, conferences and workshops; and by establishing themselves through multiple avenues of further learning in order to enhance their own ministerial training.

It was common for their teachers to recommend and bring to class resource materials for independent study by the learners.

### Conclusions on Learning Strategies

Rhema pastors reflect the three learning strategy preference groups of Navigators, Problem Solvers, and Engagers as identified by the instrument assessing the learning strategies of adults (ATLAS).

The six Navigators in this study reflected all the expected learning strategy preferences of Navigators similarly determined in other studies mentioned above using much much larger sample of Navigators. However, a very large ratio (4 out of 6) of Navigators in this study had either spent many years of their professional life in the armed forces or in the police force. Of the other two individuals, one of them had put in many years of service as a Park Director in a state park system. He had full control of his department and had several subordinates under him. The other Navigator was a switchman for 12 years with the rail-road. They worked in teams of four and one engineer with the rail system. His work involved more independent assignments. These facts about all the Navigators in this study supports the literature concerning the fact that:

Structure is also important to the Navigator's physical environment. A Navigator's slogan in life could be "a place for everything and everything in

its place". These learners like to be in control of their surroundings and to work with others who value the same clean, organized setting. "Things are to be done a certain way and in a certain order to keep things running smoothly." (Conti & Kolody, 1999, p. 10)

It might suggest that Navigators prefer to select careers that are more conducive to their learning strategy preference in learning. It is quite evident that they value the armed forces and the police force because of the regiment of discipline, schedules, deadlines, and structure involved in those professions. They all emphasized the value of those criteria in their learning.

I felt that we needed to have a strategic plan first because there needs to be a lot of planning before you carry out a project like that even though it is ministry. To prepare for ministry it is WORK, W O R K . (48-year old, male, Becomer, Navigator)

If you don't first count the cost and prepare, it is not going to fly. There are natural things that first of all have to happen like Brother Hagin said it is the natural and the supernatural that comes together to make an explosive force for God. (48-year old, male, Becomer, Navigator)

Well one should glean and learn from a competent source. (37-year old, male, Builder, Navigator)

I have a Bs degree and I appreciated the discipline at Rhema. How would I say it, conscientiousness of time, appointments, promptness, schedules especially when attending classes and just being diligent to applying yourself to information you are exposed to and use it in your life. (51-year old, male, Builder, Navigator)



The Problem Solvers in this study represented the same learning strategy preference approaches to learning theorized by the literature (Conti & Kolody, 1999) and also found in other studies using Assessing the learning strategies of adults (ATLAS) (Ghostbear, 2001; Lively, 2001; Wilyard, 2000). Problem Solvers exhibited the learning strategies of using higher order thinking skills, testing of assumptions, and generating alternatives (Conti & Kolody, 1999). Problem Solvers used critical thinking skills in utilizing every learning event or experience to some benefit in their work-life. They were able to appreciate the intense hands-on practical involvement in outside class work by attending conferences, seminars, using audio and video tapes, the Internet, and a variety of other sources in their learning.

I had the privilege of ushering and actually became an usher captain while I was there. I really feel that everything that I experienced there helped to mold and make me into what I am today and I feel that I learned from every single thing. I know there were a lot of classes that other people said, you know I just didn't get much out of, and some of those were my favorite class. When we were there we had a class that Roy Craig taught on Obedience. We had a book on the Life of John Alexander Dowie. A tremendous book, really big. It had a lot of letters from him to his wife. It was an exciting book to me because it interested me enough to know how a man's ministry unfolded. So I can't think of anything that was totally useless to me. (44-year old, male, Becomer, Problem Solver)

There is always a better way or another way to do something, and if you are not learning you will never know and experience it. Learning is an experience that should maintain and it elevates you. (25-year old, female, Beginner, Problem Solver)

I like to analyze things. So when I would listen to my teachers at Rhema I would listen and then in myself I would think this could be possible but what about these other options or alternatives and that is the way I approach learning. That is the way I approached learning when I went to college also. I will not only listen to someone teach because if I don't understand I would go home and research it for myself and then have my own conclusions. (45-year old, female, Beginner, Problem Solver)

When they try to put things in a box and say this is the way it is so I just find that hard sometimes. (45-year old, female, Beginner, Problem Solver)

The Engagers in this study exhibited the same learning strategy behavior in real-life learning as have been theorized about them in the literature. They are passionate learners who love to learn, and learn with feeling (Conti & Kolody, 1999). Engagers were the most emotionally connected to learning and the learning process. They were motivated by great interest in order to participate in learning. They preferred learning in groups and with people while engaging every learning criteria. Engagers equated living experiences with learning more than the other two learning strategy groups of learners. They relied on experiences and while learning, they wanted to connect with the process personally.

My method of learning is if I am interested in it. I have to have interest when I learn. I have to have a passion. If I don't have a passion to do it, like some people like to play golf well I've never been interested in it. If I had interest in it I would be a golf player. The best way of learning is have information sources not just reading it. I tell my secretaries if you find something that will interest me get it to me because I want to know it. (45-year old, male, Becomer, Engager)

For me Learning is experience. I learn by experience as much as from what works as well as what doesn't work. I think that learning is finding what works on a daily basis and keep doing it for success and if it doesn't, to change. (37-year old, male, Becomer, Engager)

I am very comfortable with people. I get involved with them. That is a lot of my problem. I get really sometimes too close to them. Women supposedly have more time or tendency to do that because we do run on sort of on emotional things. (61-year old, female, Beginner, Engager)

### Conclusions on Adult Education

Rhema is an adult education institute and the clergy training of pastors is representative of that paradigm.

The Rhema program and curriculum designates their courses to run for six weeks at a time, one hour per day, three days a week or one and one half hours two days a week. In the andragogical process of program development, Knowles suggests that the total program as well as individual program for learning activities for adult education should include:

- The establishment of a climate conducive to adult learning;
- The creation of an organizational structure for participative planning;
- The diagnosis of needs for learning;
- The formulation of directions of learning (objectives);
- The development of a design of activities;
- The operation of the activities; and
- The rediagnosis of needs for learning (evaluation). (Knowles, 1980, p. 59)

Rhema's design and the level of participation that the pastors enjoyed reflected an adult education organization. Rhema permitted a climate of participatory learning, involved pastors in numerous exercises and activities within and outside the school which encouraged learning. Excursions are planned intermittently for student groups to take in order to experientially learn ministry outside the classroom. Some of these were to other churches, mission fields abroad and at home, and summer internships with other ministries. The pastors group participated in a preaching lab where each student planned, prepared, and preached a short 10 minute sermon to fellow classmates and was evaluated on presentation, style, content, and inspirational effectiveness. Rhema Bible Church was used as the venue for the practical application of concepts learned in class as students were expected to involve themselves in all the practical hands-on ministerial duties outside the course classroom. Some of their duties included child care workers, Sunday school teachers, ushers, parking attendants, cell

group leaders, choir members, youth and children's workers, and altar counselors.

### Conclusions on Leadership

Leadership is of vital importance to Rhema pastors who continue to access leadership training, but still desire schools like Rhema to provide additional education and training on leadership, administrative, managerial, and people skills.

Rhema pastors believe that leadership training is most lacking for non-traditional pastoral clergy members.

The principles of leadership was extensively discussed by participants. However the Builders group had the more to say about leadership than any other group. Their ministerial position as head pastors and their level of extensive ministerial experience was indicative of their responses concerning why the subject of leadership was mostly important to them. The male participants especially from the Builders group defined leadership as influence. This word came from John Maxwell, a motivational speaker who holds conferences and seminars on leadership. The participants often quoted Maxwell on leadership.

A majority of respondents defined leadership as influence. This definition of leadership as influence is certainly true of many factors which denote the impressionable and convincing abilities that leaders assert on their followers and also from which those who analyze

their efforts credit their persuasiveness. However, merely having an ability of influence does not complete the cycle of impacting followers for effective permanent change. One such author (Yukl, 1989) presents a more elaborate view of how influence should redound to specific accomplishments which benefit the organization in question. In other words, leadership should accomplish specific and tangible things and not just be limited to the aspect of being able to move people in particular directions. One of those theories about leadership says that leadership involves the process through which a person is influenced. The one who exerts the influence inspires, motivates, and directs their activities to help them achieve organizational or team goals (Yukl, 1989).

The person who exerts such influence is a leader. When leaders are effective, the influence they exert over others helps a group or organization achieve its performance goals. When leaders are ineffective, their influence does not contribute to, and often detracts from, goal attainment. As the "case in contrasts" makes clear, Jack Welch is an effective leader. He exerts strong influence over his managers, and the way he motivates and rewards them has helped GE achieve its goals. By contrast, Bill Agee was an ineffective leader. He influenced employees at Morrison Knudsen, but the kind of influence he exerted hindered organizational goal attainment as overly optimistic performance projections led to poor decision-making. (Jones et. al., 2000, p. 463)

Leadership certainly embraces more comprehensive virtues making it an elite class of people with unique

capabilities that are not readily attainable by many. "Covey (1991) describes principles on which leadership should be based, including trustworthiness, character, competence, maturity, self-discipline, and integrity" (Northouse, 1997, p. 242). While the characteristics of leadership can be broad, the Rhema graduates focused much emphasis on one definition solely as the all inclusive word for leadership.

In analyzing the communicative abilities of Maxwell, let us look at a number of quotes from his books. One of Maxwell's statement captures the very essence of why he is such a convincing expert in his intuitive assessment of the qualities of leadership. Maxwell identifies the exemplar nature of competent people. The nature of exemplars of competence consists of leadership abilities of organization, transformation, and execution. Leaders are able to convince and command followers through expert performance of strategic directives which they have envisioned, and are able to employ effectively from the birth stage to production stage. They are competently able to convert know-how into tangibility of results and in turn are able to cultivate others to do the same. He presents an excellent evaluation of the skill of competence in the following way:

Competence goes beyond words. It's the leader's ability to say it, plan it, and do it in such a way that others know how--and know that they want to follow you. (Maxwell, 1999, p. 30)

Maxwell presents an astute perception about leadership and the leader's essentiality in connecting with those being led. He explains the absolute necessity for leaders to develop connectedness with people. This is the initial basis on which to build the relationship that establishes the leader to use authority and accomplish things. The leader must be the initiator of that connection:

Some leaders have problems with the Law of Connection because they believe that connecting is the responsibility of followers. That is especially true of positional leaders. They often think, *I'm the boss. I have the position. These are my employees. Let them come to me.* But successful leaders who obey the Law of Connection are always initiators. They take the first step with others and then make the effort to continue building relationships. That's not always easy, but it's important to the success of the organization. A leader has to do it, no matter how many obstacles there might be. (Maxwell, 1998, p. 104)

Maxwell's teachings have won widespread acclaim in the field of communication, business, and industry. Maxwell is right when he insinuates that some educators lose the simplicity of focusing on the transference of meaning through teaching, by getting bogged down in the details of minutia, or by the exercise of extraordinary theorizing. Maxwell, however, gives no credit to many effective educators who are also effective communicators. The words "educator" and "communicator" are not necessarily exclusive. His statement lacked complete candor to the extent that he



criticizes the efforts and merits of educational intensity by indicting a whole profession with an all-inclusive blanket statement such as the following:

Educators take something simple and make it complicated. Communicators take something complicated and make it simple. (Maxwell, 1999, p. 23)

This statement assumes a stereotype for the teaching profession. If Maxwell's statement is indicative of communication abilities, it falls below expectation. Communicators should be able to capture the essence of profound meanings with short and catchy statements. Their inspirational nature mesmerizes their audiences with the richness of deep thought that is expressed with fewer words.

Another statement from Maxwell gives more credence to the perceptibility that leaders possess in the intuitive belief of certain information. Maxwell neglects a major characteristic of leadership virtue. This skill permits the leader's virtue in employing investigative judgement. Leaders should be intuitive. However, a more fascinating and higher order trait includes their ability to conclusively arrive more quickly at the right decisions based on facts through investigation and research. However, Maxwell purports an emphasis on a lesser quality in leadership. That trait is intuition.

Smart leaders believe only half of what they hear.  
Discerning leaders know which half to believe.  
(Maxwell, 1999, p. 44)

It is agreed that leaders are greater risk-takers, and no doubt they should be expected to rise to the challenge of the greater problems life imposes on human existence. However, leaders should focus on the most admirable qualities expected of leaders in problem solving. Leaders possess greater abilities to solve problems which makes them certainly exemplary and distinguished, and that is why they make such commendable and respected mentors. They are perceptibly effective in problem solving situations. The capabilities of a leader to solve problems should not be merely gauged against the quantities or size of problems they choose to solve. Their efforts should rather be measured against the effectiveness of the daily problems they solve expertly during the execution and implementation of living tasks. Pastors need such perceptibility and problem solving capabilities in order to effectively carry out ministerial tasks. However, Maxwell posits the following which is partly true but fails to highlight the most essential aspect of the leader's problem-solving traits:

You can measure a leader by the problem he tackles. He always looks for ones his own size.  
(Maxwell, 1999, p. 95)

The leader who measures problems his own size is not much of a risk-taker, or one who is ready and prepared to

handle whatever problems arise. Finally, it is generally accepted that most human authority is delegated authority. Jesus Christ himself exercised authority and leadership because the right and ability was given to him by God from above. Additionally, leaders are mentored by other leaders and are never an island to themselves. No leader is self-made or self-taught. The great Pragmatist Educator John Dewey reiterated a view concerning this subject which he had borrowed from the Holy Scriptures, "no man lives or dies to himself" (Dewey, 1938, p. 27; Romans 14:7).

The admirable fact about leaders, however, is that they exercise a capability of synergistically accumulating resources from everyone around them to achieve feats beyond ordinary proportions to the amazement of those watching. Among the seven pro-active things that leaders engage in, two of them are making the best use of synergy and engaging in continuous improvements. They value the opinions, values and perspectives of others synergistically, and are able to effect continuous improvement on every dimension of their lives (Covey, 1989). Actually, leaders are effective leaders because other people are able to contribute so vibrantly to areas of their lives, and they in turn are able to convert reciprocal knowledge to the benefit of using it in performance.

Another essential importance in the dynamics of leadership is the leader's relationship with followers. That power is granted from below (Block, 1993). This reciprocal relationship and the virtues of leadership means that leaders are "a part of, not apart from" (Kouzes & Posner, 1993 p. 2) the people they lead. There is a leader-member exchange that involves the interconnected relationship of how leaders treat subordinates of their in-group in contrast to subordinates of their out-groups (Greenberg & Baron, 2000, p. 457). Leaders exercise an ability to accomplish more with their association with others than others do with them. One author suggests that leaders exercise the ability to "make ordinary people do extra ordinary things in the face of adversity" (Conger, 1991, p. 32). This opposes the authoritarian independence seemingly suggested by Maxwell in the following statement:

You can't lead people if you need people  
(Maxwell, 1999, p. 118).

#### Conclusions on Rhema Impact

Rhema pastors honor the leadership of Rev. Kenneth E. Hagin, Pastor Kenneth W. Hagin, and the leadership of Rhema administration and faculty for the great impact they had played in their lives and careers.

Rhema pastors commend the leadership of Rhema's founder Rev. Kenneth E. Hagin, his son and Vice President of the

ministry, Pastor Kenneth W. Hagin, Jr., and their Rhema faculty members for exemplifying quality leadership, mentor status, examples in Christian service, integrity, honesty, and excellence in clergy ministry. The majority of pastors connected with the Hagins and Rhema came to Rhema at a time of great need and problem such as for healing, deliverance, personal development, and spiritual improvement. Rhema pastors have had their needs met since being affiliated with the Rhema ministries. The spiritual, emotional, and physical lives of Rhema pastors have been enhanced because of their ongoing relationship with the Hagins and the school. Rhema represents admirable example for ministry and educates clergy members according to Pentecostal and Charismatic principles in the Bible.

#### Recommendations on Learning Strategies

The non-traditional pastors investigated in this research study exhibited predominantly all the same learning strategy behavior reflective of their groups as has been determined by other studies using ATLAS (Ghostbear, 2001; James, 2000; Lively, 2001; Spencer, 2000; Willyard, 2000). However, some very particular findings in the interviews revealed some special peculiarities with each of the

learning strategy groups related to these learners leading to the following recommendations.

Because Problem Solvers are critical thinkers who rely on a reflective thinking process, test assumptions, and are into generating alternatives, they are generally known for the use of multitude words to express themselves. One of the ways they have been symbolized and described in other research concerning learning strategies is that they have been called "Storytellers" (Ghostbear, 2000). Another way it is theorized to identify a Problem Solver is that when you ask them of the time, they would build you a clock (Conti, Ghostbear, Personal Conversation, 2001). However, in this study it was especially determined that Engagers and Navigators spent a lot of time also expressing themselves. This may be that all are members of the preaching profession. Their main task involves using language very profusely. Another contributing factor to this conclusion may have something to do with the fact that they are endowed with a vocal gift of oration. The main way that they influence their listeners is through speech.

Problem Solvers were also found in this study to work both in the abstract as well as the concrete realm of learning as long as it met the requirement of having options and alternatives. Further studies need to be initiated that will explore these findings on a more larger scale. Studies

that could be more widely generalized should be implemented to determine if the majority of clergy members in the field display the same talkertiveness even though they are not Problem Solvers. Other studies should also determine if there is any empirical link between the kind of careers that Navigators select to their disposition specified by their learning strategy preferences. The same study could also find out the same determination for Engagers and Problem Solvers. Such research will explore the relationship of learning strategy preferences and the kind of careers that people pursue as a profession. Finally more in-depth studies should be employed to discover how Problem Solvers utilize alternative perspectives in both abstract as well as concrete areas of learning.

#### Recommendations for Open-Mindedness in Learning

Concerning the learning of pastors in the area of leadership, it was amazing that among 30 community leaders in the pastorate scattered all over Oklahoma, there was such a unitary response in defining leadership with the one word "Influence". Their definition was too simplistic an evaluation of such a complex and powerful concept. This is especially so for those with leadership representation within the church. This narrow view and the reliance upon a single source suggested that the respondents who answered

this way had gone to the same conferences, read the same books, and were not exposed to other perspectives in the field. It was remarkable to find such high level of accreditation given to only one source for learning in this vital area.

Non-traditional pastors at Rhema need to present an open mind toward learning from a variety of sources. This will prevent a narrow view of some major conceptual areas in learning. American culture celebrates stardom and individualism. People therefore tend to flock towards those with celebrity and notoriety. Often, learners can therefore lose their critical abilities in judging the educative qualities of the ideas of whoever they are learning from because of star-studdedness. Even if Maxwell is widely read, not every concept he teaches should be free of critical evaluation. Pastors must be well-rounded learners accessing information from many sources. They should maintain divergent perspectives, and employ challenging and critical evaluation of principles. Learning is global and a multidimensional perspective in learning enhances better concrete and abstract sources for contribution in knowledge-building. The use of critical thinking skills and Transformational perspectives in evaluation are also richly endowed with many experiences and perspectives in learning.



## Recommendations for Multicultural Training

The lack of multiculturalism training conflicts with Rhema's other attempts to be an adult training organization. Demographically, the world is changing ethnically and at a rapid pace. Recent census results determined that 61% of all Miami, Florida residents were born outside the United States. This country is an ethnically diverse nation brimming with the influx of new immigrants daily. Training in diversity awareness and multiculturalism can help Rhema solidify its public image. Improving public image can sometimes be a very powerful message in encouraging better race relations and gender acceptability in every aspect of ministerial duties. It is evident that differences exist and among some of the pastors. The Black respondent felt that it was essential to develop leadership also with people of diverse culture rather than the predominant white culture alone. Rhema presently has a few representation of diversity in the administrative and faculty departments of the ministry. He felt that it would indicate that Rhema supports other races in leadership position. The White respondent suggested a need to adapt to changing demographic communities, and that Rhema should be reactive and proactive in working with diverse cultures, and in providing spiritual contributions to these in the ways they value it the most.

The Hispanic respondent cautions that it takes specific and different approaches to reach people of other races and culture, and the necessity exists for training to include developing pastors to be able to do that.

Multiculturalism is not only useful in teaching clergy members how to relate to people of different races and culture but also to be able to approach the different issues and concerns that may be particular to each group. This training has greater potential for enhancement of race relations and the promotion of diversity.

I myself being an African American minister often times see things slightly different than some of my white brothers when we discussed things openly. I thought that there should have been more blacks in positions of authority teaching in the school of the Bible in different staff positions and in leadership in the ministry itself as far as the organization is concerned. I think that they should have made more effort to find and to groom even for the purposes of example other black men and women. That is my personal opinion. (53-year old, male, Beginner, Black, Problem Solver)

They gave a little bit more than light training in psychological and social training. Now I know that they are changing today than when I went. We need to know how to work with cultures, how to work with communities because the community is made up of so many different cultures and trying to reach those people Teaching them in, that area I think that it would help pastors. (47-year old, male, Becomer, White, Navigator)

To reach the Spanish people you have to be clear and specific in what you teach. In my church we have Mexicans, Guatemalans, Salvadoran, Hondurans and sometimes some are from Columbia. There is a cultural difference among all of them and different ways of living. I am Mexican myself and

it is exciting to teach all the different cultures. We need to be clear with the word of God. Rhema did not teach specifics about multi cultural aspects but they teach about all peoples in their message because it's the word of God.  
(43-year old, male, Builder, Hispanic, Engager)

A school such as Rhema and other schools like it, especially in the Bible Belt and in the South should set the example of racial diversity, minority involvement in leadership, and establish major subject areas to foster multiculturalism.

### Epilogue

Given the Pentecostal Charismatic history of diversity, cultural inclusion, and social change which began with the Azusa street revival of 1906, it has been remarkable to find the various new perspective that non-traditional pastoral clergy members hold today. The movement is thriving with much learning, increasing with participation, and attracting the involvement of career individuals into a new arena of Christian education, critical thinking in learning, and making societal impact in leadership and religious influences. Rhema exhibited throughout this study a commitment to spirituality through the consistent teaching of God's Word, maintaining the practice of speaking in tongues and prayer as an element denoting their participation in the charismatic gifting in the church. Rhema believes and participates in the building of the

social fabric of the community through counseling, food distribution, caring for the sick and the poor, and providing leadership on Christian ideals.

However, Rhema Bible Training Center and its pastors represent some shift from the earlier traditions of the movement both in its philosophical base and in practice by formulating its own directions while developing clergy members.

### Philosophies and Practices

Rhema embodies an educational philosophy of training pastors in foundational Bible doctrines, encouraging them to a practice of exercising faith in God's Word regularly, teaching them how to provide places of worship and community involvement, but refraining from social activism.

The pastors at Rhema are not theologians but are representative of ministerial practitioners, applying the relevancy of Bible doctrine in daily living contexts.

Educational institutions and programs approach the development of knowledge from different perspectives. There was a difference between how traditional seminaries approached knowledge and maintained their educational environment than the way clergy training centers such as Rhema approached it. Rhema and its pastors saw traditional clergy training as a rigorous academic and theologically extensive program. However, the design of Rhema and the experiences by the participating clergy members confirmed

that the non-traditional clergy training offered at Rhema provided a rich spiritual revelational emphasis. The study provided this emphasis which the respondents claimed was rich, rewarding, and preferred by each student. On the other hand it lacked the requirements of college-type education and the emphasis of rational and intellectual education. This made Rhema such an ideal place for Pentecostal Charismatic clergy training in the non-traditional sense preferred by its students. Nevertheless, the first emphasis which was faith-based knowledge, and the second which expressed more of a fact-based knowledge coexisted at Rhema throughout all its programs. However, a much greater emphasis in teaching and that which was the most experienced by practitioners who attended Rhema was revelational insight and inspirational knowledge.

The Rhema experience and the cumulative learning participation at Rhema did not support an intellectual arena for the development of ideas or the establishment of theories. Instead it fostered an arena for practitioners. Rhema ministers in their responses were concerned about people, helping people, and using clergy training in practical ways to enhance human existence. They focused on the experiences which mattered and sought to use its relevance for reality in every day life. Rhemas teaching and the learning experiences of Rhema pastors emphasized the

value of the Word of God in the lives of clergy and church members. Traditional seminaries focused on theology, church customs and dogma, but Rhema focused on the applicability of the Bible in everyday living. Rhema emphasized a spiritual experience that was fulfilling to the learners and related to daily living obligations of work, family, and society.

#### Empowerment and Social Action

Pentecostal Charismaticism began in the arena of local people being empowered by the new experience of speaking in tongues, community adult learning and fellowship, the dual gender validation of experiences and the celebration of unity brought about by the diverse races and cultures in the movement (Kilpatrick, 1997; Trueheart, 1996). Prevailing traditional denominations at that time were closed to this level of integration in learning, and especially did not validate the experiences of lay people but specialized religious experiences only among certain groups and classes of people such as the priesthood. Many women and men Christian leaders came to the forefront and the intensity of multiculturalism was felt across many state boundaries providing an open door to many foreigners who came to participate in the shared experiences (Blumhofer, 1993; Kilpatrick, 1997; Trueheart, 1996).

The arena of learning among Pentecostal Charismatics today represented by Rhema does not see much relevance in ensuring a diverse community of learners. Instead there is an assumption that the racially neutral and non-gender specific Bible training of clergy members provides a general arena for everyone to feel included and to participate. Rhema believes that the gospel is global, the needs of people are the same across cultures and there is no need to give special attention to multicultural issues or to emphasize diversity aspects on any regular basis. While certain members of Rhema's clergy felt a need for more diversity sensitive programs to be provided for, a majority did not see it in any essentiality at this stage. One of those reasons is that Rhema already attracts people of diverse culture in their student body. The predominant philosophy in practice at Rhema is that Bible-based education which emphasizes the life of faith, daily Christian living according to foundational Bible principles, and a spiritual life of prayer and service provides the most effective source of empowerment that clergy members could attain.

Rhema and its pastors did not reflect the commitment to social change and activism that Myles Horton and Paulo Freire instigated through their teaching. These men who were products of humble beginnings, were religiously Christian in

faith, and worked with peasants of all races and culture emphasizing the empowerment that is received through self-development, learning, and social activism. Horton's Highlander folk school represented a multicultural diverse community of believers in Tennessee, while Freire empowered Brazilians to rise to a level of knowledge, spirituality, and liberty through social activism. However, Rhema and its pastors reject social action or activism as a means to liberty or the expression of spirituality. Although Rhema's philosophy and practice increasingly represented political and social leanings to the right, they refuse to publicly participate in social action. Rhema pastors would not even critically question their movement and its social impact nor would they reflect any interest and intention to express some of the same original social fervor that ignited their movement.

Additionally Rhema and its pastors did not represent the kind of organic intellectuals theorized by Antonio Gramsci. It is a school which is designed not for the kind of Marxist ideologies espoused by Antonio Gramsci (1957). Rhema pastors did not aspire to political positions. If anything, they shied away from that commitment. All Rhema's theological training focused on immediate practical application in the field. Rhema pastors learned on a daily basis what worked in the field of practice. They learned how



to develop churches, delegate, counsel, feed the poor, and teach daily Bible principles for daily living. The participants clarified that the reason they came to Rhema was for training and not for the heavy theological concepts usually expected at traditional seminaries. Pastors were more concerned with helping people.

Rhema and its pastors had some concern about the decadence of national morality, but they did not feel a mandate to directly involve themselves in social change, politics, or the campaign for the civil rights of anyone. They believe that the best way to effect societal changes is to concentrate on teaching God's Word and requiring the conversion of hearts of their hearers in order for them to comply with the moral standards of the Bible. Rhema and its pastors believe that abortion and homosexuality is sin and therefore wrong for society. However, they practice preaching about the ills of these behaviors rather than support social activism such as picketing abortion clinics or protesting in any public way. Rhema encourages their pastors to participate in the political processes of society such as staying informed of political issues and participating in political elections by voting.

Rhema and their pastors exhibit general philosophies which confirm that their educational focus is spiritual and not political. Social action and social activism is not the

purpose of Rhema, and that was not what the findings show. Rhema is a school conducive for developing practitioners in the implementation of clergy ministry from a practical, spiritual perspective, and it is not a place for theologians in the development of doctrine through intensive academic processes.

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APPENDIXES



APPENDIX A

INSTITUTIONAL REVIEW BOARD

APPROVAL FORM

Oklahoma State University  
Institutional Review Board

Protocol Expires: 10/22/02

Date: Tuesday, October 23, 2001

IRB Application No ED0232

Proposal Title: ADULT LEARNING EXPERIENCES OF NON-TRADITIONAL PASTORAL CLERGY

Principal  
Investigator(s):

Fidelis Ossom  
203 S. Harrison  
Tahlequah, OK 74464

Gary Conti  
206 Willard  
Stillwater, OK 74078

Reviewed and  
Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

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Dear PI :

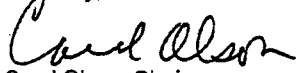
Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 203 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,



Carol Olson, Chair  
Institutional Review Board

APPENDIX B

PARTICIPANTS CONSENT FORM

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## Adult Learning Experiences of Non-traditional Pastoral Clergy

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The purpose of this research is to describe the learning experiences related to how non-traditional clergy members carry out their ministerial duties. You have been selected to participate in the interview portion of the study because of your background and experience. The interview will take approximately 60 minutes. The following questions will be asked during the interview:

1. What prior learning experiences made an impact on non-traditional seminary training of pastoral clergy?
2. How has non-traditional seminary training prepared pastors for their ministerial tasks?
3. What new things have non-traditional pastors had to learn in order to carry out ministerial tasks?
4. In what ways have non-traditional pastors gone about obtaining new things to learn relating to their ministerial duties?
5. What things should be included in or eliminated from pastoral training that would contribute to better non-traditional clergy education for pastoral duties?

If you consent to participate in this study, your name will not be associated with this research in any way. It is very important that you realize that:

1. your participation in this study is voluntary,
2. you will not be penalized in any way if you choose not to participate, and
3. you are free to withdraw your consent to participate in this study at any time.

The information you provide will remain confidential and will not be available to anyone other than the researcher.

If you have any questions about this project, you may contact Fidelis Ossom at (918) 456-4040 or Sharon Bacher, IRB Executive Secretary, Oklahoma State University, 203 Whitehurst Hall, Stillwater, OK 74087, Phone: (405) 744-5700.

\_\_\_\_\_  
Print Name

\_\_\_\_\_  
Signature

APPENDIX C

RHEMA MINISTERIAL ASSOCIATION INT.

NOMINATION FORM

## **Nomination Form**

Instructions: Use the following criteria to nominate 10 pastors and their churches into each of the following 3 groups.

My name: \_\_\_\_\_ RMAI position: \_\_\_\_\_

### **THE BUILDERS**

- Pastor has been a full-time pastor for 11 years or more.
- Pastor and almost all the heads of all major ministerial positions receives all of their income from the Church.
- More than half of the major departments are headed by paid staff members.
- Church operates 3 or more of the following; fully equipped Youth, Children, Choir, Missions, Men or Women's ministries.
- Church maintains ownership of land and church properties where the ministry resides.
- Church funds fully at least 3 or more (internally based) outreach ministries (e.g. Food Pantry etc.).
- Church exemplifies RMAI, Rhema, and Kenneth E. Hagin's ideals of leadership in church work.

### **THE BECOMERS**

- Pastor has been a part-time through full-time pastor somewhere between 6 to 10 years.
- Pastor and more than half of the heads of all major ministerial positions receives at least half or a little less than half of their income from the Church.
- Less than half of the major departments are headed by staff members who may be partially paid by the Church.
- Church operates less than 3 of the following; Youth, Children, Choir, Missions, Men or Women's ministries, and they may all not be fully equipped.
- Church owns some property or real-estate.
- Church presently funds fully 1 or 2 (internally based) outreach ministry.
- Church is progressing adequately but not fully toward RMAI, Rhema, and Kenneth E. Hagin's ideals of leadership in church work.

### **THE BEGINNERS**

- Pastor has been a part-time pastor for 5 years or less.
- Pastor and any department head receives most of their income from outside the church.
- Maybe 1 or none of the departments are headed by any paid staff.
- Church operates 1 and maybe none of the following; Youth, Children, Choir, Missions, Men or Women's ministries. None may be fully equipped.
- Church owns no real-estate or building properties. Entirely rents at this time.
- Church funds 1 or none (Internally based) outreach ministries (e.g. Food Pantry etc.)
- Church reflects but very minimally RMAI, Rhema, and Kenneth E. Hagin's ideals of leadership in church work.

APPENDIX D

QUESTIONNAIRE DATA FORM

## Questionnaire Data Form on Pastors

I provide the following information freely about my learning strategy and basic demographic information only for the purpose of being used in the study:

### **Adult Learning Experiences of Non-traditional Pastoral Clergy.**

This study will not cite my name, physical or e-mail address, social security number, Church, and/or any other personal identification information in the text. My statements and opinions may be quoted in the study and cited in the text. All information provided is strictly confidential and cannot be provided to any other person but the researcher, Fidelis Ossom. **My Name:** \_\_\_\_\_

1. **Indicate your ATLAS grouping:**
  - Navigator Subgroup 1.
  - Navigator Subgroup 2.
  - Problem Solver Subgroup 1.
  - Problem Solver Subgroup 2.
  - Engager Subgroup 1.
  - Engager Subgroup 2.
2. **Age:** ----
3. **Gender:** ---- Male  
---- Female
4. **Race/Ethnic group:**
  - African-American or Black
  - American Indian or Alaskan
  - Asian or Pacific
  - Caucasian or White
  - Hispanic
  - Other
5. **Present Job Position:**
  - Senior Pastor
  - Associate or assistant Pastor
  - Other Pastor (youth, children etc)
6. **Experience in full-time ministry or membership in RMAI.**
  - 1 to 5 years
  - 6 to 10 years
  - 11 years and above
7. **Highest level of education by your first enrollment at Rhema**
  - No High school diploma
  - High school diploma
  - Some college or vocational edu.
  - Bachelor's or vocational diploma
  - Master's degree
  - Doctoral degree
8. **Highest level of education when you entered full time ministry or became a member of RMAI.**
  - No High school diploma
  - High school diploma
  - Some college or vocational edu.
  - Bachelor's or vocational diploma
  - Master's degree
  - Doctoral degree
9. **Life experience before Rhema.**
  - Retired
  - Homemaker
  - Career or other (specify)-----



APPENDIX E

ATLAS INSTRUMENT

ATLAS

Assessing *The Learning Strategies of Adults*



Gary J. Conti

Rita C. Kolody

Oklahoma State University

Medicine Hat College

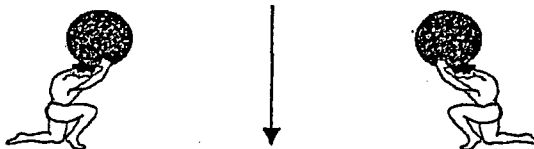
(<http://coetechnology.okstate.edu/HRAE/atlas.htm>)

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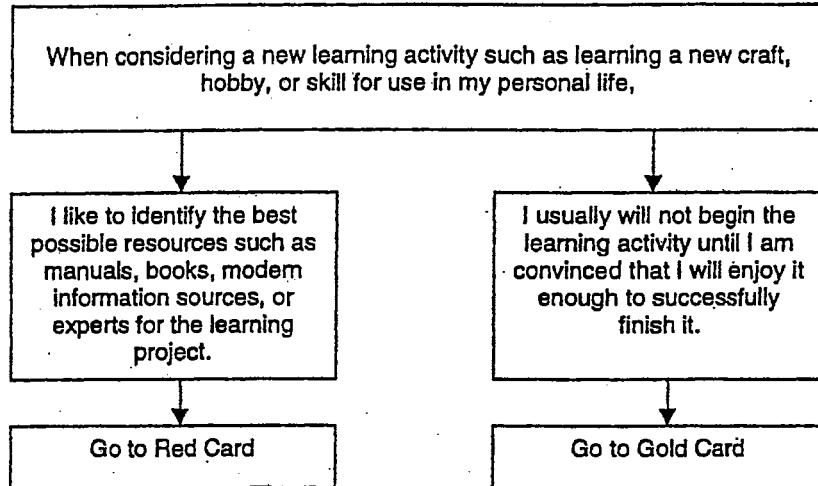
# ATLAS

(Assessing The Learning Strategies of Adults)

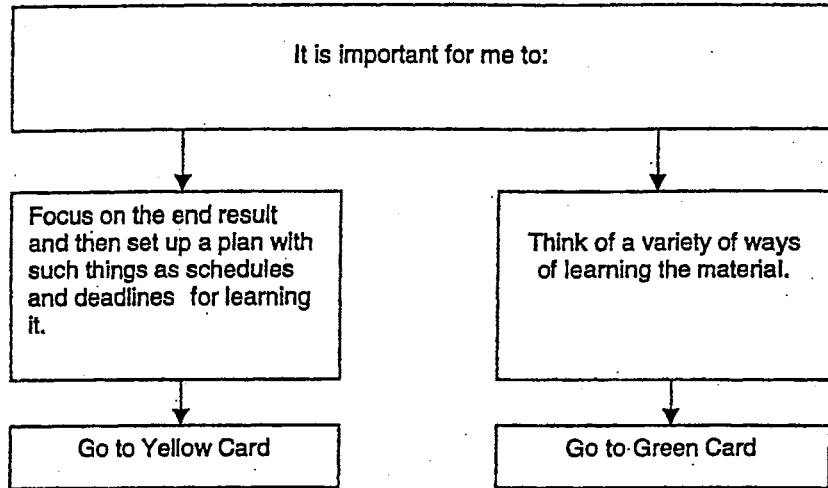
**Directions:** The following colored cards have statements on them related to learning in real-life situations in which you control the learning situation. These are situations that are **not** in a formal school. For each one, select the response that best fits you, and follow the arrows to the next colored card that you should use. Only read the cards to which you are sent. Continue this process until you come to the Groups of Learners sheet. Along the way, you will learn about the group in which you belong. Start with the **BLUE** card.



Print on Cool BLUE card stock

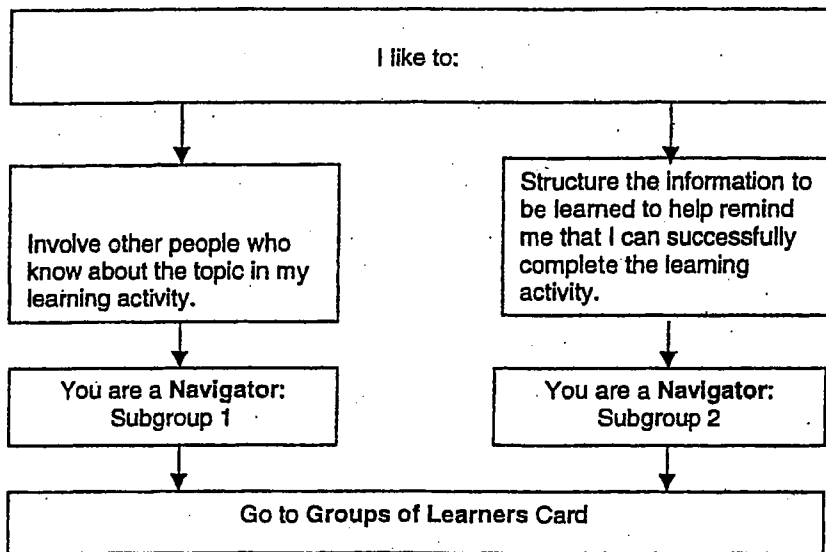


Print on Red card stock



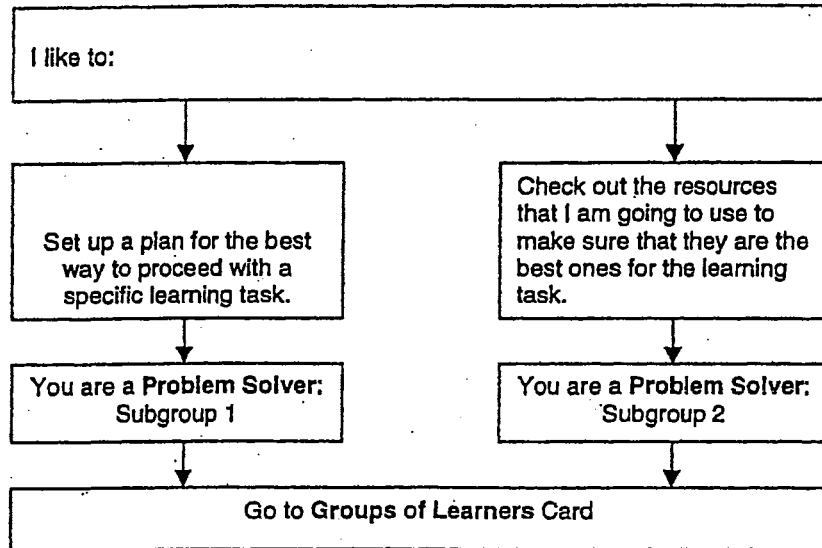
Page 2 of ATLAS

Print on YELLOW card stock

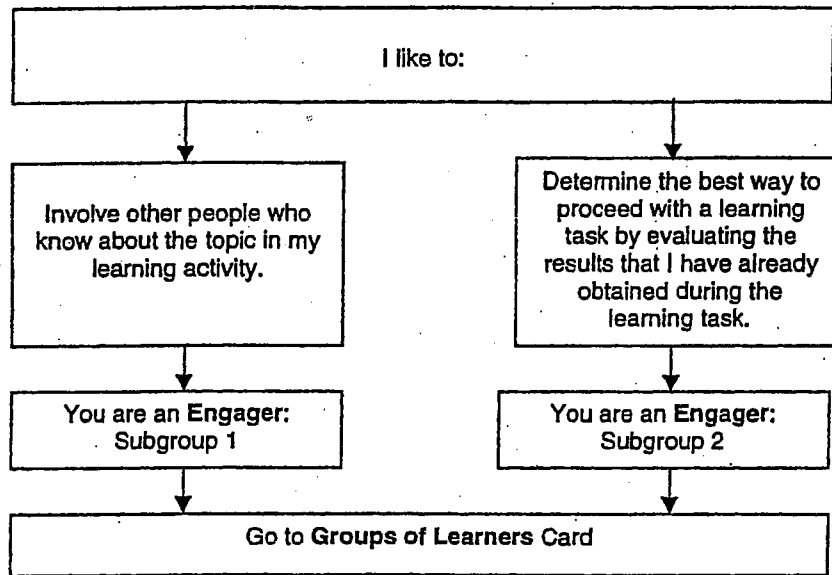


Page 3 of ATLAS

Print on Gamma GREEN card stock



Print on GOLDEN ROD card stock



Page 5 of ATLAS



ORANGE card stock



**Description:** Focused learners who chart a course for learning and follow it. Subgroup 1 likes to use human resources while Subgroup 2 is more concerned with the organization of the material into meaningful patterns.

**Characteristics:** Focus on the learning process that is external to them by relying heavily on planning and monitoring the learning task, on identifying resources, and on the critical use of resources.

**Instructor:** Schedules and deadlines helpful. Outlining objectives and expectations, summarizing main points, giving prompt feedback, and preparing instructional situation for subsequent lessons.



### Problem Solvers

**Description:** Learners who rely heavily on all the strategies in the area of critical thinking. Subgroup 1 likes to plan for the best way to proceed with the learning task while Subgroup 2 is more concerned with assuring that they use the most appropriate resources for the learning task.

**Characteristics:** Test assumptions, generate alternatives, practice conditional acceptance, as well as adjusting their learning process, use many external aids, and identify many of resources. Like to use human resources and usually do not do well on multiple-choice tests.

**Instructor:** Provide an environment of practical experimentation, give examples from personal experience, and assess learning with open-ended questions and problem-solving activities.

### Engagers

**Description:** Passionate learners who love to learn, learn with feeling, and learn best when actively engaged in a meaningful manner. Subgroup 1 likes to use human resources while Subgroup 2 favors reflecting upon the results of the learning and planning for the best way to learn.

**Characteristics:** Must have an internal sense of the importance of the learning to them personally before getting involved in the learning. Once confident of the value of the learning, likes to maintain a focus on the material to be learned. Operates out of the Affective Domain related to learning.

**Instructor:** Provide an atmosphere that creates a relationship between the learner, the task, and the teacher. Focus on learning rather than evaluation and encourage personal exploration for learning. Group work also helps to create a positive environment.



### Groups of Learners

2

VITA

Fidelis Chukwunweike Ossom

Candidate for the Degree of

Doctor of Education

Thesis: ADULT LEARNING EXPERIENCES OF NON-TRADITIONAL  
PASTORAL CLERGY

Major Field: Occupational and Adult Education

Biographical:

Education: Graduated from Oral Roberts University in Tulsa, Oklahoma May 1983 with a Bachelors degree in Telecommunications (Radio and Television Production). Diploma in pastoral ministry from Rhema Bible Training Center in May 1992. Graduated with a Master of Science degree in Business Management from Southern Nazarene University, Bethany, Oklahoma in May 1996. Received a Human Resource Development certificate in Learning and Performance Management in January 2001 from Oklahoma State University. Completed the requirements for the Doctor of Education degree with a major in Occupational and Adult Education at Oklahoma State University in May 2002.

Experience: Assistant Professor of Business Administration at Northeastern State University, January 2001 to present. Pastor, Tahlequah Miracle Center, Tahlequah, Oklahoma, 1997 to present. Social Services Specialist II at the Department of Human Services 1994 to 1997.

Professional Memberships: Delta Mu Delta, Int. Business society. Kappa Delta Pi, Int. Education society.