

On the Relationship Among Training, Mentoring, and Education

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ABSTRACT

The relationships among the concepts of teaching, training, facilitating, and mentoring are important for the Bible translation task. This paper explores the definitions of each, and concludes that a significant challenge to understanding the process of preparing and developing translators, whether mother tongue or other tongue, can be traced to the terms used for describing the process. Each of these concepts is appropriate in different contexts, but the focus of training, the most commonly used term, is on skill development in specific areas, while the focus of education is on broad understanding of the theories, issues, and processes. This paper attempts to minimize the training vs. education debate, showing that the preparation of translators should include both. It also addresses the appropriate content and processes of the various learning contexts to help trainers and consultants communicate most effectively in each of various contexts.

1. Introduction

The task of Bible translation is one which requires a great deal of knowledge and skill to perform effectively. This knowledge itself is of many diverse kinds, and these kinds of knowledge are typically acquired in many different ways and personally constructed by individuals with many differing influences. The knowledge that is brought to bear on the task includes knowledge gained from common sense, authority, intuition or revelation, experience, deductive reasoning, or inductive reasoning (Yount, 1996). The means by which these various kinds of knowledge are acquired provide the rationale for this study.

SIL International has been involved in preparing Bible translators since its inception over 70 years ago. During that time, it has usually referred to this preparation process as *training*. It is one point of this paper that this process of preparation needs to be viewed more broadly than what is usually implied by the term *training*. While it is possible to begin the translation process with basic skills gained by training in a variety of areas, effective work with an understanding of the implications and ramifications of novel challenges requires the broader comprehensive knowledge gained by *education*.

2. Background and Review of the Literature

Definitions

The terms that one uses to describe certain processes provide a context in which those processes are understood. An understanding of the differences or emphases of related concepts begins with clear definitions. If teaching and learning can be viewed minimally as ways of developing, transmitting or acquiring knowledge, skills, attitudes, values, understanding, and relationships (Brussow & Keitzman, 1999), it is important to begin with an understanding of what constitutes knowledge and ways of knowing.

Knowledge and ways of knowing

Yount (1996) identifies six ways of knowing that relate to different teaching and learning emphases:

1. *Common sense*: knowledge of the familiar, and cultural presuppositions instilled in people through the enculturation process; knowledge that is assumed to be correct because "It's just the way things are," yet never questioned or examined to determine if it is, in fact, true. Brookfield (1987) asserts that challenging these assumptions and presuppositions is a key part of the teaching and learning process, and is important for adults to learn to function in the "real world."
2. *Authority*: knowledge gained by the pronouncement of an authority or expert, such as a teacher, doctor, lawyer, or religious leader; this knowledge is not usually directly questioned by non-experts, but they may sometimes seek a second opinion from a different expert. As Krathwohl puts it, "An **authority** is anyone we accept as being more knowledgeable than we are" (1998, p. 49).
3. *Intuition/revelation*: knowledge that appears obvious to a person who reflects on a subject, or which he or she receives as a revelation from God or other sources; this knowledge is not provable or verifiable to others, but may be deeply or strongly held as a belief.

4. *Experience*: knowledge gained by life experience, including trial and error. For many, this type of knowledge is the most meaningful and “real.”
5. *Deductive reasoning*: knowledge that begins from general principles and theories and moves to application in specific situations. It is based on one’s worldview, which provides a framework for the principles and theories one uses as a starting point, and which defines permissible questions and solutions. Emphasis on this type of knowledge is very common in western education.
6. *Inductive reasoning*: knowledge that begins with observation of specific situations and attempts to discover and synthesize patterns, general principles and theories. It attempts to create a worldview, a context in which one’s life experience and one’s acquisition of other kinds of knowledge can begin to make some kind of sense.

Krathwohl (1998) identifies similar categories, yet groups them slightly differently: personal observation and experience, intuition (common sense), belief and tradition (intuition/revelation), authority, and science (deductive and inductive reasoning). Of these, he concludes that “Personal observation and experience is the source we trust most” (1998, p. 48).

The theoretical aspects of learning surveyed above may have different manifestation and be valued differently in different cultural settings. Some individual preferences or styles may be modified when cultural expectations and social pressures are superimposed on the learning process; for instance, education in western cultures assigns a greater value to linguistic and logical intelligences and a lesser importance to musical or kinesthetic intelligences, guiding in the selection and emphases of teaching experiences and environmental factors that support the preferred and minimize the less valued intelligences. As indicated below, culture exerts a strong influence on many aspects of an individual’s life, and the cultural pressures to conform often cause people to respond to others in ways that do not reflect what would otherwise be their personal preference.

Teaching

Some theorists conceive of teaching as a process of helping others grow (Jacobsen, Eggen, & Kauchak, 2002; Yount, 1996). This growth can be developmental to help learners achieve their higher level needs (Maslow), or transformational processes to change people (Mezirow, 1990; Merriam, Caffarella, & Baumgartner, 2007) or societies (Freire, 1970, 1994, 1997). It can be a source of personal fulfillment for the teacher, or teaching may be just a job. The subject matter taught can be focused on knowledge, skills, attitudes, relationships, understanding, values, or any combination of these (Brussow & Keitzman, 1999). In many cultures, the process of teaching may involve inculcation of societal values, and the process of teaching is seen more as one of conveying “correct information,” which must be learned “correctly,” i.e. by rote memory by the students, or the teacher has failed them. If a teacher trained or educated in the western tradition focuses on learning skills, content domains, goals, or methods not valued by the host culture, the teacher’s contribution may be discounted and the teacher may lose respect or credibility with the students. When a methodology that is highly valued in the host culture, such as rote memory, is minimized in the presentation or learning process, the teacher may be perceived as attacking the host culture. Conversely, when the teacher is perceived to impose his or her own culturally valued teaching philosophy or goals on students, trust or credibility may be lost as well.

“To many people, teachers are people who stand in front of their classes and, through the force of their personalities, direct and control other people’s learning activities” (Brookfield, 1987, p. 236). Inspiring teachers are those who hold the attention of the class, encourage and entertain through personal enthusiasm and love of the subject matter. This kind of teacher often does not instill critical thinking skills in their students.

Hendricks (1987) identifies seven areas in which teachers help or guide learners, expressed as seven laws:

1. The *Law of the Teacher* says that teaching flows out of life experience and knowledge and that personal growth is an essential component of ongoing effectiveness in teaching.
2. The *Law of Education* highlights the importance of knowing your audience (learners) and their learning styles in order to identify effective teaching methods.
3. The *Law of Activity* identifies the importance of engagement and active participation in the learning process; the role of the teacher is to provide active learning situations.

4. The *Law of Communication* encourages teachers to earn the right to be heard by building connections of various kinds with the learners, by being prepared, and by being interesting.
5. The *Law of the Heart* states that teachers should communicate from the totality of their being—intellect, emotions, and will—with character (*ethos*), compassion (*pathos*), and content (*logos*) (Hendricks, 1987, p. 120).
6. The *Law of Encouragement* suggests the role of the teacher in learner motivation—“*Teaching tends to be most effective when the learner is properly motivated*” (Hendricks, 1987, p. 139; emphasis in the original).
7. The *Law of Readiness* discusses the areas of preparation of both teacher and learner for effective learning—“*The teaching-learning process will be most effective when both student and teacher are adequately prepared*” (Hendricks, 1987, p. 160; emphasis in the original).

Some of these laws reflect primarily western ways of viewing teaching and learning, while others focus on areas that we don't view as part of the traditional learning experience, yet which are critical in non-western settings, such as the emphasis on interpersonal relationships between teachers and learners and the teachers' involvement with emotional and personal issues of students.

Kohls (1995) contrasts four distinct teaching contexts—education, training, orientation, and briefing. These are summarized below.

Education

Education focuses on presenting large amounts of content knowledge leading to mastery of some subject(s). Its purpose is cognitive development, it focuses on broad concepts and contextual understanding (Milano & Ullius, 1998), and takes place in an environment in which a primarily one-way communication of content knowledge from teacher (the content expert) to student is evaluated for effectiveness through discussion, assignments, or examinations. It often results in some formal credential, such as a degree or diploma, but is also thought of more broadly as a life-long process. Education is delivered by content experts, often with advanced degrees. It is often focused on a broad understanding of the theories underlying the content, but is frequently thought of as passive or boring since many educational contexts involve little activity on the part of the learners, and subjective because specific measurable criteria are not always clearly identified (Kohls, 1995).

Others, such as Holmes, view the broader scope of education more positively. Holmes views training as a narrowly focused process:

Training, in contrast to education, develops skills and techniques for handling given materials and facts and situations. Education admittedly includes some training in the earlier stages of learning. But the educated person shows independence and creativity of mind to fashion new skills and techniques, new patterns of thought. She has acquired research ability, the power to gather, sift, and manipulate new facts and materials, and to handle altogether novel situations. The educated Christian exercises critical judgment and manifests the ability to interpret and to evaluate information, particularly in the light of the Christian revelation. ... If she is to act creatively and to speak with cogency and clarity to the minds of her fellows, the educated Christian must be at home in the world of ideas and people. Christians, unfortunately, often talk to themselves (1975, p. 5).

Training

Training focuses on processes or performance competencies in particular skills. Its purpose is skill development to meet specific stated objectives and it takes place through exercises, practice, and drills until the student can meet the performance objectives. Content experts frequently are involved in the development of the program, but expert knowledge is often not required for the delivery. It is an active process, and success can be clearly identified by specific performance of the intended skills (Kohls, 1995; Milano & Ullius, 1998). Milano and Ullius (1998) contrast training and education in this way: “Education focuses on learning *about*; training focuses on learning *how*” (p. 4, emphasis in the original text). This focus on skills is a frequent emphasis in the vocabulary of organizations focused narrowly on the development and communication of specific skills, such as language analysis and Bible translation, often to the detriment of the broader picture of how these skills fit into the independence and creativity that Holmes views as the hallmark of an educated person. As is often the case, task-focused people see an emphasis on the big picture (education) as a distraction from their primary goal, the specific cross-cultural

task at hand, such as translating the Bible or developing skilled co-translators who can accomplish the task.

American higher education, in many specialties and departments, is also moving from an emphasis and high value on the broader aspects of education—critical thinking, mastery of broad analytical skills, ability to evaluate competing visions, values, and worldviews—to a narrow focus on marketable skills, downplaying the importance of living and thinking skills. This view of education compartmentalizes learning activities and is antithetical to the holistic experience of learning that is frequently valued in other cultures. In many teaching situations, including teaching cross-culturally, the teacher often struggles with making effective connections with learners; when this difficulty is exacerbated by differences in worldview and culture, these requisite connections often become even harder to make.

Since training is focused primarily on skills, such training is often most effectively delivered in a one on one setting, in a mentoring or coaching situation. Training can be formal or informal, such as coaching by a supervisor or peer, to learn the specific skills required for the task (Pike, Solem, & Arch, 2000). In some Christian contexts, teaching and learning of this kind is called discipleship.

Orientation

Orientation focuses on preparing learners to function effectively in a new environment or cultural setting, helping them understand by contrasting the new with existing experiences and values. It often addresses more subjective areas such as comparisons of values and survival skills in the new corporate environment or culture. It uses the methodologies of both education and training, and is usually of quite short duration—hours or days (Kohls, 1995).

Briefing

Briefing provides a broad overview of a topic in a concise manner by carefully abstracting and simplifying the content and presentation. It is presented by experts in the subject matter who select and present just essential concepts. This is the shortest of the teaching contexts (Kohls, 1995).

Mentoring

In addition to Kohls's contexts mentioned above, mentoring can overlap with one or more by focusing on the personal nature of the relationship between the teacher and the learner, rather than on the learning process itself.

Mentors are

Advisors, people with career experience willing to share their knowledge; **supporters**, people who give emotional and moral encouragement; **tutors**, people who give specific feedback on one's performance; **masters**, in the sense of employers to whom one is apprenticed; **sponsors**, sources of information about, and aid in obtaining opportunities; **models of identity**, of the kind of person one should be to be an academic (Zelditch, 1990).

The mentoring relationship is one which focuses on a developing relationship that is mutually beneficial to both the mentor and the mentee. It can be best expressed in the subtitle to Peddy (1998), *The Art of Mentoring: Lead, Follow and Get Out of the Way*. In the early stages, the mentor is a guide who provides information and direction on developing and improving the mentee's knowledge and understanding of some area of work or life; it can involve coaching, counseling, training, direction, resources, contacts, and other learning experiences or opportunities. As the relationship progresses, the mentee learns enough from the mentor to become colleagues or peers. In later stages, the mentor views his or her role as a supporter, encourager, or cheerleader, providing opportunities for the mentee to exercise his or her knowledge and skills as a leader in his or her own right (Daloz, 1999).

Stone (2007) suggests four primary roles of a mentor: coach (advisor and sounding board), role model, broker (using networking contacts to connect the mentee with those who can implement his or her ideas), and advocate (cheerleader and sponsor, providing opportunities for professional advancement). The focus of the relationship is on the development of the person, including, but not limited to, skill and knowledge development.

Cagle states,

The simplest definition of a mentor is a person committed to two things:

- helping you grow and keeping you growing
- helping you realize your life goals (1998, p. 7-2)

Other background information

Many differences exist between American educational settings and those of other cultures in terms of content, curriculum, goals, methods, and views of individual versus collective work, to name a few. One example can be seen in how collaboration is viewed: in formal American educational contexts such behavior may be unacceptable, devalued, or punished as “cheating,” while in others (or in training programs), or in other cultures it may be more acceptable, viewed as teamwork. This negative view of collaboration is not shared by much of the rest of the world, and this issue can be a significant challenge to Americans teaching cross-culturally in other countries, as they may judge student behavior from their own cultural perspective and assumptions.

An understanding of these differences in perspective, preference and value of teaching practices is especially important for cross-cultural learning because teachers may be called upon to prepare learners with other cultural backgrounds and assumptions to teach others in each of these areas. On completing formal studies, former students, who are now experts in their own right, are frequently called upon to share their knowledge and skills with others in their countries of origin or expatriates in their country of service (monocultural teaching), or to plan, direct, or participate in providing instruction to people of other cultures in their own (the teacher’s) culture of origin, or in the culture of their country of service (cross-cultural teaching).

Understanding these distinctions in one’s own culture is important because the differences are often magnified in a cross-cultural context. Learners and educators often begin with experiential assumptions in each of these areas, but these assumptions break down when they are not shared by the culture of the people they are serving. For example, in western education, the goal of learning experiences is seen as one of knowledge and skill transmission or construction, and the learning situation has failed learners if they don’t acquire the intended knowledge or skills. In other cultures, the purpose of education is to develop people of good character, or people knowledgeable in that culture’s scriptures, or with the requisite social and interpersonal skills for public service (Reagan, 2005). A lack of awareness of these differing fundamental assumptions may lead to frustration for both the teacher and the learner.

Learning

Ormrod (1999, 2008) attributes to learning the ability to develop and improve knowledge and skills that are culturally and personally transmitted to others, including cultural knowledge—ways of knowing and behaving that characterize a group of people. She contrasts the ability to learn with animal instinct, in which animals are born knowing how to do certain activities and behaviors, and concludes

The ability to acquire a large body of knowledge and a wide variety of behaviors allows the human race a greater degree of flexibility and adaptability than is true for any other species on the planet. Because so little of our behavior is instinctive and so much of it is learned, we are able to benefit from our experiences... modify our behavior accordingly. And as adults pass on to children the wisdom gleaned from their ancestors and from their own experiences.... (Ormrod, 2008, p. 2).

Learning is the means through which we acquire not only skills and knowledge but values, attitudes, and emotional reactions as well (Ormrod, 1999, p. 3).

Most definitions of learning contain the notions of change of behavior and experience. In fact, most definitions of learning prior to 1950 were statements to the effect that learning is a change of behavior (Merriam & Caffarella, 1998; Ormrod, 1999). Change is still a key part of learning, but the definition has been expanded to include cognitive changes, or the potential for change. Ormrod now defines learning as “a long-term change in mental representations or associations as a result of experience” (2008, p. 4).

Learning usually refers to the education/training process from the perspective of the recipient (student, disciple) of the material being communicated. The communicator in the education/training process is

variously referred to as a teacher (instructor, facilitator, mentor, coach, etc.) and the teacher's communicative activity is referred to generally as *teaching*.

Jarvis, Holford, and Griffin (1998) define *learning* as “the process through which we become the human beings we are, the process by which we internalize the external world and through which we construct our experiences of that world” (1998, p. vii). They note a shift of emphasis in educational contexts from *education to learning*. This shift reflects a radical change in orientation in a number of key areas: teacher-centered to learner-centered, comprehensive to vocationally focused, theoretical to practical, single disciplinary to multi-disciplinary and integrated, rote to reflective, process oriented to content oriented. The learning process then takes on additional dimensions, many of them implicit, and many influences—culture, employment, interests, friendships and close relationships, among others.

American higher education has adopted this learner centered view of teaching and learning. Yount (1996) reiterates this point from a Christian perspective:

My students do not exist to provide me a place to serve. My place to serve exists because of my students. They are not in the classroom for me. I am in the classroom for them... (p. 43)

Learning can be an individual or a group experience. Individuals can learn from books, travel, watching educational television programs, listening to recorded seminars or presentations, working with a coach or mentor, or exposing themselves to situations that will change their knowledge or behaviors in other ways.

Even in groups, the emphasis can be on individuals learning on their own, in competition with other participants, or doing their own work. American education has frequently promoted this individualism as an educational value. In other societies, and in some areas of American education to an increasing degree, teamwork and collaborative learning is valued not just for the learning results, but for the relationships and cohesion that arise from the experience. Bruffee describes collaborative learning in this way:

In collaborative learning students work on focused open-ended tasks. They discuss issues in small consensus groups, plan and carry out long-term projects in research teams, tutor one another, analyze and work problems together, puzzle out difficult lab instructions together, read aloud to one another what they have written, and help one another edit and revise research reports and term papers.

Collaborative learning gives students practice in working together when the stakes are relatively low, so that they can work effectively together later when the stakes are high (Bruffee, 1993, p. 1).

Learning styles and intelligence

Learning styles

Not everyone learns the same way in either western or non-western educational situations—people of all societies may have individualized learning styles. Though there are cultural tendencies and preferences (Lingenfelter & Lingenfelter, 2003; Reagan, 2005), it is important for cross cultural trainers not to overgeneralize and assume that learning styles are purely cultural.

A *learning style*, or cognitive style, refers to the way people process information— “a cognitive strategy in which the brain sorts and categorizes new information” (Lingenfelter & Lingenfelter, 2003, p. 60) or “the cognitive, affective, and physiological traits that influence the way learners perceive, interact with, and respond to the learning environment” (Jacobsen, Eggen, & Kauchak, 2002, p. 250). Jacobsen, Eggen, and Kauchak (2002) suggest several learning style dimensions—environment (sound, light, temperature, and seating), physical stimuli (duration and attention span, modality (auditory, tactile, visual), activity, time of day), and structure/support (external versus internal motivation, monitoring, and individual versus group work). Other learning style dimensions include *field dependence/independence* (ability to select relevant from irrelevant information from large amounts of information presented), and *conceptual tempo* (rate at which learners respond, whether impulsive or deliberate and reflective)” (Jacobsen, Eggen, & Kauchak, 2002).

Two important learning styles include relational and analytical learning. Relational (global) learners see the big picture—they learn by observation, memorization, or participation. Analytical (dichotomous) learners “see the parts first, then relate them to the whole” (Lingenfelter & Lingenfelter, 2003, p. 60). Their learning strategies are largely verbal—asking questions; analyzing a story, or decomposing an argument into its constituent parts. Lingenfelter and Lingenfelter indicate that learning styles apply to people, not cultures. Martin and Nakayama state in this context that “Often we are unaware of our cultural assumptions about education until we are confronted with different ways of learning” (2005, p. 290).

Intelligence

Intelligence and learning styles are not the same. Western psychological studies traditionally favored verbal and linguistic intelligences, and came up with a single number, called an Intelligence Quotient (IQ), to indicate a single relative index on a comparative scale. Gardner established “criteria for identifying an intelligence which include: core skills and operations, an evolutionary history, a symbol system, developmental timetables, and individuals who excel at or are severely deficient in these capacities...” (Campbell, Campbell, & Dickinson, 1999, p. 231). Using these criteria, Gardner (1993) developed the notion of multiple intelligences. These intelligences are not ranked in terms of benefit or value, but in terms of (western) preferences in the context of formal education. Not all cultures would rank them in the same order, nor would they assign the same value to them that western cultures do. These intelligences, which are claimed to be applicable cross-culturally, are:

- *Verbal/linguistic*: mastery of language, including rhetorical devices and other specialized expressions, such as poetry, metaphors, or other metalinguistic expressions (Campbell, Campbell, & Dickinson, 1999)
- *Logical/mathematical*: manipulation of abstract world, logical thinking and reasoning, pattern recognition, and problem-solving (Campbell, Campbell, & Dickinson, 1999)
- *Bodily kinesthetic*: learning by doing, through motion or tactile sensory experiences; “exceptional control of the body to perform difficult and complex tasks” (Lingenfelter & Lingenfelter, 2003, p. 63). This learning style is devalued in western educational traditions, and its expression is generally relegated to extracurricular activities. Many other cultures place great value in this learning style, and Campbell, Campbell, and Dickinson state,

In *Frames of Mind*, Gardner notes that a separation between mind and body has emerged in recent cultural traditions. He bemoans a loss of the Greek ideal of “... a harmony between mind and body, with the mind trained to use the body properly, and the body trained to respond to the expressive powers of the mind” (1999, p. 67).

- *Visual/spatial*: design and use of space; “Visual intelligence includes an aggregate of related skills including visual discrimination, recognition, projection, mental imagery, spatial reasoning, image manipulation, and the duplication of inner or external imagery, any or all of which may be expressed by a single person” (Campbell, Campbell, & Dickinson, 1999, p. 96). People with highly developed visual-spatial intelligence are frequently artists, architects, or scientists, able to visualize complex relationships and transfer that internal mental picture to an external reality.
- *Musical*: use of pitch, rhythm, and sound quality
- *Internal personal (intrapersonal)*: access to one’s thoughts and feelings. In our inner world “lie qualities such as motivation, determination, ethics, integrity, empathy, and altruism” (Campbell, Campbell, & Dickinson, 1999, p. 195), as well as the introspection and reflection that comprise a significant component of adult learning.
- *External personal (interpersonal)*: “ability to discern the feelings, thoughts, and expectations of diverse individuals and to engage them relationally in meaningful ways” (Lingenfelter & Lingenfelter, 2003, pp. 63-64). In an educational context it is exemplified by collaborative learning experiences.
- *Naturalist*: ability to understand the natural world and apply that knowledge productively (Campbell, Campbell, & Dickinson, 1999).

Lingenfelter and Lingenfelter state that “Each of the seven intelligences confers problem-solving and performance abilities, the combination of which varies from person to person, and each person exercises intelligence in distinct ways” (2003, p. 65). Several teacher educators suggest that lesson planning for learning experiences should incorporate activities from each of the intelligences, to connect with students

in ways that will help them learn according to their various intelligences (Campbell, Campbell, & Dickinson, 1999; Jacobsen, Eggen, & Kauchak, 2002).

Gardner's view of intelligence did not initially have a moral or ethical component in its original statement (1993), but he raised the question regarding the possibility of moral intelligence in a later work (Gardner, 2000).

Lingenfelter and Lingenfelter contrast formal schooling and traditional schooling cross-culturally in terms of the intelligences they value and their preferred learning style (Table 1).

There are many views of the nature, purpose, and goals of teaching and learning, forms of teaching and learning, learning styles and intelligence, and the nature of knowledge and ways of knowing. These views are made more complex by adding the dimension of culture to the discussion, so an understanding of basic definitions provides a starting point for the discussion to follow. By considering some of the alternative views and approaches, it is possible to begin to understand, if not appreciate, the diversity and complexity of teaching and learning in cross-cultural settings, especially when some cultures value teaching and learning styles that are devalued by others. An exposure to this variety may help western educators and trainers avoid some of the more frequent mistakes that are often rooted in an ethnocentrism born of ignorance or arrogance.

<p>Traditional Learning</p> <p>Relational learning style</p> <ul style="list-style-type: none"> • Visual • Global • Example • Narrative <p>Valued Intelligences</p> <ul style="list-style-type: none"> • External personal • Spatial • Bodily kinesthetic 	<p>Formal Schooling</p> <p>Analytical learning style</p> <ul style="list-style-type: none"> • Verbal • Dichotomous • Question • Proposition <p>Valued Intelligences</p> <ul style="list-style-type: none"> • Linguistic • Logical/mathematical • Musical • Internal personal
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Table 1. Traditional learning styles contrasted with formal schooling styles.
(Lingenfelter & Lingenfelter, 2003, pp. 66)

Paradigms: Models of Teaching and Learning

Thomas Kuhn, in his classic work *The Structure of Scientific Revolutions*, developed the notion of *paradigms*—"universally recognized scientific achievements that for a time provide model problems and solutions to a community of practitioners" (Kuhn, 1996, p. x). Kuhn's "most fundamental objective is to urge a change in the perception and evaluation of familiar data..." (p. xi), an objective closely related to Brookfield's view of critical thinking as a process of reevaluating long-held assumptions about life, the world, reality, truth, experience, etc. "A new theory implies a change in the rules governing the prior practice of normal science" (p. 7), which explains why changes in theory and explanations of facts covered by previous theories tend to take an extended period of time to gain acceptance. Kuhn uses the term *normal science* to refer to "research firmly based upon one or more past scientific achievements ... that some particular scientific community acknowledges for a time as supplying the foundation for its further practice" (p. 10). Within this framework, normal science is roughly analogous to a paradigm, a view held by a group of practitioners and researchers who have adopted one paradigm instead of another, and which provides room within which its adherents can pursue further research. A paradigm is not simply a theory, it also includes laws, applications, and methodology—a perspective which defines what is acceptable research and what are acceptable answers. As such, achievement of paradigm status is an indication of the maturity of a field. Knowles believes that

A good theory should provide explanations of phenomena as well as guidelines for action. But theories about human behavior also carry with them assumptions about human nature, the purpose of education, and desirable values. ... a better understanding

of the various learning theories will result in better decisions regarding learning experiences and more desirable outcomes (1990, p. 8).

Adult education is the process of teaching “adults according to any organized formal or informal plan of education” (Verduin & Clark, 1991, p.5). It involves educators at some point in the teaching and evaluation processes. In contrast, *adult learning* can be any process, including adult education, by which an adult undertakes to learn something that he or she does not already know—whether through formal or informal classes; a tutor, mentor, or coach; some instructional medium (a book, video or audio tape, computer-based instruction, correspondence course, web site); or experience (travel, visiting museums or attending concerts).

Adult educators are people who formally or informally guide adult learners by planning or administering programs of study, mentoring and facilitating their learning individually or as part of a group. They are found in every area of life—academic settings, consulting situations, libraries, medical offices, web content designers and providers. The adults they teach may be learning for fun (hobbies or personal enrichment), earning formal degrees or credentials, or enhancing job or life skills (Merriam, Cafarella, & Baumgartner, 2007). Merriam and Brockett (1997) point out that many of these guides or instructors do not think of themselves as educators, for instance, a nurse or pharmacist giving instruction on taking certain medications. These definitions include the whole range of learning and the entire spectrum of facilitation of learning.

Adult learners are people who formally or informally participate in adult learning situations. They may be learning for fun (hobbies or personal enrichment), professional development or advancement (earning formal degrees or credentials), or enhancing job or life skills (Merriam, Cafarella, & Baumgartner, 2007). Cyril Houle, a pioneer in American adult education, studied reasons why adults pursue further studies. He found that the learners surveyed tended to fall into three groups:

- **Goal-oriented:** “those who use education as a means to accomplishing fairly clear-cut objectives” (1961, p.15). Goal oriented learners believe that knowledge is to be put to use, or why bother pursuing it. They also focus on particular knowledge as a means of meeting a specific need.
- **Activity-oriented:** “those who take part because they find in the circumstances of learning a meaning which has no necessary connection, and often no connection at all, with the content or the announced purpose of the activity” (1961, p.16). Activity oriented learners focus on by-products of the learning experience unrelated to the content of the course or program—adult educational institutions may provide a place for meeting people and making friends, or they need credentials (certificates and degrees) apart from the content of the courses taken. This can often be seen in the attitudes of students taking courses in subjects in which they have little or no interest, yet are required by their degree program.
- **Learning-oriented:** “seek knowledge for its own sake” (1961, p.16). For learning oriented learners, learning is its own reward: “The fundamental purpose ... is ... simply ... the desire to know” (1961, p. 25) or for some, “education is merely their way of having fun” (1961, p. 38). Houle further states that “The desire for learning may be so strong that it takes on an almost religious meaning for the individual concerned” (1961, p. 39).

In American society, adults identify their own *need to know*, and they generally learn best when they know *why* they need to learn something (Knowles, 1990). Adults’ *self-concept* creates the expectation that they are responsible for their own lives and decisions and need to be viewed by others as capable of self-direction—making their own decisions about their learning needs (Knowles, 1990). Adults come to a learning situation with a lifetime of *experience* that may be relevant and applicable to the learning activity. This experience forms a scaffold with hooks on which to hang the new knowledge and skills, and may provide a reason and motivation for participating in the learning activity in the first place (Knowles, 1990). Adults come to a learning situation with a *readiness to learn* skills and knowledge that are applicable to their personal or job needs in real-life situations—when they can see how the new material relates to their present or future life experience, they are much more motivated to learn it (Knowles, 1990). The adults’ *orientation to learning* is one which assigns greater value to knowledge and skills that are more immediately applicable to solving problems or challenges they face in life (Knowles, 1990). The adults’ *motivation to learn* is not only external, such as skills and credentials that can result in promotions and recognition, but also internal, such as “increased job satisfaction, self-esteem, quality of life, and the like” (Knowles, 1990, p. 63).

Key perspectives in adult learning

Others view the process of teaching adults from various orientations or perspectives, yet also as quite different from the process of teaching children. Merriam, Cafarella, and Baumgartner (2007) briefly outline some of these orientations with respect to key theorists, view of the learning process, locus and purpose of learning, the role of the instructor, and how that orientation is manifested in adult learning. These orientations include behaviorist, humanist, cognitivist, social cognitive, and constructionist. It is also possible for practitioners and theorists to combine these orientations or others.

Behaviorist

Behaviorists, such as Pavlov, Skinner, and more recently Mager, view the learning process as a change of behavior, brought about through manipulation and control of external stimuli, with the purpose of producing a change in the behavior of the learners in the direction desired by the instructor, whose role is to arrange, control, and manipulate the environment in such a way as to elicit the desired response. This orientation shows up in adult learning materials in a focus on creating measurable behavioral objectives, skill identification and development, and other metrics used by human resource departments for measuring specified competencies and skills in areas related to job performance (Merriam, Cafarella, & Baumgartner, 2007). Caine and Caine believe that it is an inappropriate model of human learning:

“Behaviorist approaches, by ignoring the power and vitality of the inner life of students and their capacity to create personally and intellectually relevant meanings, have interfered with the development of more challenging and fulfilling approaches to learning and teaching” (Caine & Caine, 1991, p. 15).

Nevertheless, the behaviorist model is the one most often used for training programs.

Humanist

Humanists, such as Maslow, Rogers, and Knowles, view the learning process as a personal act of individuals to promote their own further development, brought about by addressing emotional and personal needs, with the purpose of becoming self-actualized, mature and autonomous individuals. The role of the instructor in this process is one of facilitating the process, helping these learners develop as whole, integrated people, rather than directing them in ways the instructor might predetermine. This orientation shows up in adult learning materials in a focus on self-directed learning, cognitive development, and transformational learning of various kinds (Merriam, Cafarella, & Baumgartner, 2007).

Cognitivist

Cognitivists, such as Gagné, Lewin, and Piaget, view the learning process as an exercise in information processing in which the learner processes new information received through senses and perception in light of existing information stored in memories and experiences to create new or modified internal cognitive structures. The purpose of learning is to expand and develop a capacity to process information more efficiently and effectively, and to make better use of that information. The role of the instructor is to structure the content of the learning activities in order to maximize the effectiveness of the cognitive structure building processes. This orientation shows up in adult learning materials in a focus on learning, learning how to learn, identifying and acquiring social roles, and intelligence as a way of creating cognitive structures (Merriam, Cafarella, & Baumgartner, 2007).

Social cognitive

Social cognitive learning, as propounded by theorists such as Bandura and Rotter, views the learning process as an interaction with and observation of others in a social context, brought about through interpersonal interactions and control of behavior and the learning environment, with the purpose of helping learners learn new social roles and behaviors; the role of the instructor is to model and mentor learners in developing these new roles and behaviors (Merriam, Cafarella, & Baumgartner, 2007; Yount, 1996). This orientation shows up in adult learning materials in a focus on socialization, self-directed learning, and mentoring.

Constructionist

Constructionists (constructivists), such as Dewey, Piaget, and Vygotsky, view the learning process as one of constructing meaning from life experiences, brought about through individual and social construction of knowledge, with the purpose of constructing personal knowledge from life experience (Kolb, 1984). The role of the instructor is to facilitate this knowledge and meaning construction process for and with the

learners (Knowles, 1990; Merriam, Cafarella, & Baumgartner, 2007; Schultze, 2000). The instructor cannot give (transfer) the knowledge he or she has to the students; rather, they must create their own knowledge structures (schema). This orientation shows up in adult learning materials in a focus on experiential learning, transformational learning, reflective practice, and situated learning, and is a primary theoretical underpinning of much of distance education today (Jonassen, Peck, & Wilson, 1999; Palloff & Pratt, 2003; Vella, 2002; Yount, 1996). “The constructivist psychologies theorize about and investigate how human beings create systems for meaningfully understanding their worlds and experiences” (Raskin, 2002, p. 1). This personal construction of knowledge is often thought to be a subjective creation of a personal “reality,” which, when taken to an extreme, can lend itself to postmodern notions of personal “truth” and personal “reality” that may subjectively differ from person to person or group to group (Grenz, 1996; Yount, 1996). While knowledge structures may differ from person to person, many believe that there is an objective, external world, a reality that may be subjectively interpreted but which is itself not subjective. Grenz asserts that the postmodern worldview rejects the assumption of “the objectivity of knowledge” and “operates with a community-based understanding of truth.... [which] is relative to the community in which we participate” (1996, p. 8) .

Transformational learning

Another philosophy of adult education views learning as a process of personal and social transformation. These theories deal with the mental construction of experience and inner meaning through reflection on one’s environment and one’s experiences. This section examines the assumptions and contributions of two such theories and then explores key concepts in transformational learning—experience, critical reflection, and development—before concluding with unresolved issues in transformational learning: context (personal and social), rationality, social action, and the educator’s role (Merriam & Caffarella, 1998).

Reflective thinking

Much research and theory in adult education investigates the role that reflection plays in retention and integration of information, and the construction of cognitive structures that make that information memorable and accessible. Metacognition is a process of reflection, not on external experiences themselves, but of one’s internal processing of one’s thoughts, including thoughts about the various kinds of knowledge, attitudes, beliefs, values, and experiences that one has acquired and may wish to share with others (Hacker, Dunlosky, & Graesser, 1998; Schön, 1983). An understanding of mental processes makes it easier to share those processes or to create environments and experiences in which one’s students can create these knowledge structures for themselves (Brookfield, 2000; Mezirow, 1990; Vella, 2002).

Critical thinking

Stephen Brookfield believes that critical thinking skills are some of the most important skills adults can develop to improve their ability to function successfully in the world. He defines *critical thinking* as “reflecting on the assumptions underlying our and other’s ideas and actions, and contemplating alternative ways of thinking and living” (Brookfield, 1987, p. x). He views critical thinking as “one of the important ways in which we become adults.”

“Critical thinking comprises two interrelated processes: identifying and challenging assumptions, and imagining and exploring alternatives” (Brookfield, 1987, p. 229). When either process occurs without the other, as is often the case, problems ensue. Often assumptions are criticized without suggesting alternatives; conversely, thinking up alternatives without analyzing the assumptions on which they are based frequently leads to utopian dreams. Ideas and actions arise from one’s guiding paradigm; to the extent that this is based on flawed assumptions, the resulting actions are undermined.

Critical thinking, as Brookfield uses the term, is far broader than its use in college critical thinking courses (Chaffee, 2003; Thiroux, 1999). It is not just the logical analysis of problems and arguments; it calls into question the fundamental assumptions with which people approach all aspects of life—whether these are derived from culture, family or other life experiences. These assumptions often subconsciously shape a person’s view of what is possible, as well as what is “right.” They influence, and may in fact govern, thoughts and behaviors without the person’s awareness. “Being a critical thinker is part of what it means to be a developing person, and fostering critical thinking is crucial to creating and maintaining a healthy democracy” (Brookfield, 1987, p. 1). Critical thinking explores the broader context in which all

communication, culture, and even life, are set. As such, it is especially important in the process of living and adapting cross-culturally.

For most people, the experience of critical thinking produces intense emotions, whether joy, excitement, anxiety or fear. The process of questioning one's life assumptions can produce a sense of disorientation, and some quit people at that point.

Brookfield (1987) identifies several components of critical thinking:

- *Identifying, examining and challenging assumptions* that “underlie the ideas, beliefs, values, and actions that we (and others) take for granted” (p. 7), then considering alternatives which might fit better with their personal, relational and work goals.
- *Importance of context* in becoming aware of how assumptions shape a person's “habitual perceptions, understandings, and interpretations of the world” and how they influence that person's thoughts and behaviors (p. 8).
- *Imagining and exploring alternatives* as critical thinkers try to understand other points of view and perspectives to find the context in which these alternatives make sense—whether these perspectives are those of other individuals or other cultures. This is especially significant for cross-cultural workers in dealing with other behaviors that lead to culture shock and the inability to function in a new cultural context.
- *Reflective skepticism* as critical thinkers believe that having done something a certain way for a long time does not mean that it is necessarily the best way to do it now. They are skeptical of teachers, consultants, or politicians who claim to have *the* solution for all problems.

Most adults function as critical thinkers at times in their lives. They often engage in this activity as a result of some significant triggering event which changes the course of their lives. For some, it is the result of a tragedy, traumatic experience or other life-changing event outside their control, such as getting fired, the death of a spouse, divorce or abandonment, or some other event that creates in them a teachable moment—they feel compelled to make a difference in society or their close relationships, or they may become dissatisfied with some aspect of their lives and decide to make a change. Others want to “give something back” as a result of a positive experience that causes them to reflect on their lives and experiences in ways they previously had not.

Critical thinking has more than just a cognitive component; it also involves a change of behavior. It may provide justification for beliefs and behaviors as it involves reflective learning from the critical thinking process and living that new behavior out in everyday life. Critical thinking involves the recognition of cultural factors that influence assumptions and can lead to a change of attitudes. The process of exploring and imagining alternatives to original assumptions can either be liberating, since people can change behaviors that limit or bind them, or threatening, since they realize that they can no longer simply trust the assumptions they have developed throughout their lives.

Critical thinking is a process of active inquiry, of analyzing assumptions and actions to determine the most productive and beneficial course to proceed with in the future; critical thinkers are not merely prisoners of their past assumptions, actions and choices. It is not the rejection of a commitment to particular ideas, actions or purposes, but it does require one to examine what he or she believes and why. Brookfield puts it this way:

As critical thinkers we can still hold passionately to certain beliefs, actions, and causes. However, our commitment is not slavish or uninformed, the result of successful socialization. Instead, it is arrived at after skeptical scrutiny and after being repeatedly tested against reality as we understand it; and this commitment is all the more strong because it has passed through the fires of this critical analysis... If asked, we can justify our reasons for our commitment and point to evidence in its support (Brookfield, 1987, p. 23).

The process of critical thinking often begins with a perceived contradiction between “how the world is supposed to work (according to assumptions acquired and trusted up to that point) and their own experience of reality” (Brookfield, 1987, p. 24). This contradiction may lead to a self-examination, a reflection on what is causing the disconnect between past assumptions and present realities. Though critical thinking often begins with an external trigger, it rarely begins as a result of a conscious choice to

become critically reflective. The process of exploring the disconnect between assumptions and reality is often made easier when carried out with the help or involvement of others.

Critical thinking often passes through a number of identifiable phases (Brookfield, 1987). Though other writers use different terms to describe them, there is a general consistency among the phases identified:

- *A trigger event*—most writers emphasize negative rather than positive triggers.
- *Appraisal*—a period of self-reflection following the trigger event.
- *Exploration*—a search for ways to decrease the discomfort initiated by the self-examination.
- *Developing alternative perspectives*—ways of thinking that help the thinker “make sense” of the new situation.
- *Integration*—weaving these new ways of thinking into our lives.

Helpers are important to the process of becoming a critical thinker. These may be professionals, such as teachers, coaches, consultants or other advisors; friends; or colleagues who allow us to see ourselves in new ways.

Critical thinking is often an aspect of maturation more characteristic of adults than children. However, many adults may be critical thinkers in some areas of life but not others. When learning new information, it is hard to critically reflect on the value of the new material, since no deeply held norms or assumptions exist regarding the new material. In testing the new information against life experience, the person develops a framework in which to evaluate the information.

Although critical thinking is culturally bound, it is nevertheless valuable in a person's development. Some cultural assumptions may be difficult to identify until the thinker is confronted with different assumptions held by people of other cultures. Critical thinking is an important part in the process of becoming an adult—the rethinking of the assumptions, beliefs and values developed in childhood. It is also essential in adapting to living in another cultural context because the assumptions we developed through enculturation as children no longer work for us—the new culture has different assumptions and values.

People who are not critically reflective tend to become passive and even (subconsciously) fatalistic, because they do not stop to think about whether or how they can make a difference in their life situation.

People acquire assumptions through life experiences (Brussow & Keitzman, 1999; Brookfield, 1987). “Assumptions are the seemingly self-evident rules about reality that we use to help us seek explanations, make judgments, or decide on various actions. They are the unquestioned givens that, to us, have the status of self-evident truths” (Brookfield, 1987, p. 44). These assumptions influence relationships, understanding of human nature, view of social roles, duties, and obligations. “Making explicit what is implicit in how we look at the world is a central task of critical thinking” (Brookfield, 1987, p. 44).

Human beings try to find meaning in their life experiences. This meaning is encoded in interpretive frameworks or schema of cultural and psychological assumptions that people use to make things make sense.

To help other people examine their assumptions and beliefs, we must first move into their “framework of understanding” to be able to see things from their perspective. That does not mean that we believe what they believe, but that we understand the sense behind their viewpoint. People often greatly value the discourse that takes place when they feel truly understood, even if the helper does not believe what they believe.

Critical thinkers often become the leaders and motivators behind collective actions to improve society (Daloz, 1999; Escobar, Fernández, Guevara-Niebla, & Freire, 1994; Freire, 1970; Merriam & Caffarella, 1998)—they realize that singly they may not make much of a difference, but their reflection drives them to take action for the betterment of society, the environment, or the world. They cannot sit idly by, so they go out as encouragers or crusaders to motivate others to become involved, believing that a challenge that is too big for one person can actually be accomplished (Brookfield, 1987; Daloz, 1999).

Critical thinking usually, though not always, takes place in a climate in which it is nurtured and encouraged. Critical thinking in a group involves group members identifying and questioning assumptions

of the group, and exploring alternative ways of thinking and acting. The group then reflects on these to decide whether any of them would be conducive to producing actions or behaviors that meet with the group's values and beliefs, and which would lead to furthering the group's goals and objectives. A group valuing critical thinking encourages diversity, alternative approaches, risk taking, flexibility, spontaneity, and openness.

Brookfield (1987) identifies several techniques for developing alternative ways of thinking, including brainstorming, envisioning alternative futures, developing preferred scenarios, futures invention, and aesthetic triggers—poetry, fantasy, drawing and photography, songwriting, and drama.

Intercultural communication

Key cultural definitions

Two key concepts necessary to understand intercultural living, work, and education are enculturation and acculturation.

Enculturation

Enculturation is the learning of the cultural patterns of behavior and values from within ('en') one's own society. The process is largely complete before formal schooling ever begins, and is unconscious. A member of any given society absorbs the culture as an insider, and may be oblivious to the many things he or she has learned. Most of one's own culture is covert, at an unconscious level, and this insider's emic viewpoint is assumed to be normal for all people (Smallman, 2001, p. 14).

Enculturation is part of what Piaget conceptualizes as *schema* building. For Piaget, schema are "organized patterns of behavior or thought produced through interaction with the environment, which represent the world as we know it" (Yount, 1996, p. 75). These schema influence the way people process cognitive thoughts, and provide a filter or lens through which thoughts and reflections are processed.

Acculturation

Acculturation is the learning of another culture by one who comes to it ... from outside. The process is largely conscious and purposeful as the foreigner struggles to speak, act, and even think like a member of that host society. The painful process of becoming bicultural highlights the pervasive features of one's own culture, now constantly compared to equivalent behavior, objects, organizations and even values in the target culture. This outsider's etic viewpoint colors one's appreciation of the host culture until it is well absorbed." (Smallman, 2001, p. 14).

Acculturation is part of what Piaget conceptualizes as *adaptation*, a process of adapting one's thinking to one's environment. When one is faced with another culture's ways of doing things, and all the schema one has built for managing one's world no longer serve (culture shock), acculturation provides a process for examining one's existing schema in light of these new ways of acting and experiencing the world, and allows a person to consciously choose to allow new ways of knowing and understanding one's world to modify existing schema.

Critical thinking, as discussed by Brookfield (1987), is a key aspect of acculturation, because it involves questioning the fundamental assumptions ingrained in people through the enculturation process in which one is socialized as one grows up in a cultural context. Until one can understand that other ways of doing things, such as those of another culture, are not necessarily "wrong," just "different," one can never function successfully in either living or teaching in another cultural context.

The teaching process may involve a process of guided exploration and reevaluation of the learners' schema to help them adapt to life in a new culture based on different schema (Brussow & Keitzman, 1999; Daloz, 1999; Yount, 1996).

Inculturation

"Inculturation is the penetration of the gospel (or other ideology) into a culture to the degree that it is embraced as a determinative element in that culture" (Smallman, 2001, p. 14). When an ideology

becomes core to a culture, it influences or affects many different aspects of that culture. Examples include capitalism in the west, with its emphasis on individuality and individual work, effort, personal gain, private property, etc., or Marxism as its polar opposite, with its emphasis on the state and its denial of personal gain from personal effort, and putting the welfare of the state above oneself.

Culture

Culture is a concept for which there are many definitions. In fact, Ferraro (2005) refers to a 1952 work by Kroeber and Kluckhohn which identified over 160 definitions of culture. The definitions by Hofstede (“the collective programming of the mind which distinguishes the members of one group or society from those of another” (1992, p. 89)), Gudykunst and Ting-Toomey (1998) (“a script shared by a large group of people”), and Martin and Nakayama (“learned patterns of behavior and attitudes shared by a group of people” (2005, p. G-2)) fit with Ferraro’s definition of culture as “everything that people have, think, and do as members of a society” (2005, p. 18). It includes material possessions, thoughts (beliefs, values, ideas, and attitudes), and behaviors shared by people who identify themselves in some way as members of a definable group, and which distinguish them from other groups. McKinney (2000) includes in the study of culture such things as language, material culture (artifacts people use in their daily lives), kinship and marriage, social networks, values, beliefs, and traditions. There is a close link between language, culture, and ethnicity that makes the issue of language identity and use an important factor in any consideration of intercultural communication (Fishman, 1999; Martin & Nakayama, 2005). Ting-Toomey and Chung (2005) view culture as a learned meaning system operating on multiple levels—a surface structure level of observable cultural artifacts, such as fashion and music; an intermediate level of symbols, meanings, and norms; and a deep-level culture of traditions (ceremonies and rituals), beliefs (assumptions and worldviews), and values (what is considered “good” or “bad,” “desirable” or “undesirable”). Kovecses (2006) explores this meaning-making process as a relationship among language, mind, and culture—the personal and social aspects of meaning construction and use. Lane (2002) explores various ways in which culture shapes our perceptions of others and ourselves, and how an understanding of these perspectives can help in building intercultural relationships in a multicultural society or a global community as a basis for friendship evangelism. Lane’s “lenses” include context (“where are we”), values (“what drives us”), authority (“who’s in charge”), identity (“who am I”), time (“when do we start”), and worldview (“what’ really real”) (Lane, 2000, pp. 47-105).

Jandt (2004) includes communication more generally within the framework of culture, since the various aspects of culture are shared by a group through verbal and nonverbal communication. Western communication traditions going back to the ancient Greeks view communication as the process of transmitting information, and success in communicating was evaluated on how successfully the information was deemed to have been transmitted. This transmission model views communication mechanistically. Other models, including a humanistic model, place more emphasis on the relational context of the communication transaction—the place of context in intercultural communication is explored more fully below. In some cultures, the role of communication is to create greater group harmony and respect, rather than for an individual to be more clearly understood (Jandt, 2004; Yum, 2000).

Culture provides a framework for shared meaning by providing a generalized worldview, values for things that are “good” or “bad,” shared beliefs as to truth or falsehood, shared aesthetic concepts of beauty and ugliness, shared meanings or interpretations for words and gestures, personal space and view of time. This framework is the result of *socialization* or *enculturation*, the process of internalizing Hofstede’s “collective programming of the mind” or Gudykunst and Ting-Toomey’s (1998) shared scripts. It can also create barriers to communication, such as ethnocentrism, stereotypes, and prejudicial expectations, including racism and other forms of hate speech (Jandt, 2004).

Culture, intercultural communication, and intercultural education

The relevance of cultural aspects of intercultural communication to cross-cultural teaching is significant. Because a culture is learned, though subconsciously as a part of the enculturation process, it can also be learned consciously by committed cross-cultural teachers as an explicit part of an acculturation process (Martin & Nakayama, 2005). Cross-cultural teachers should be committed life-long learners, both in their areas of expertise and of the host cultures in which they live. The more they understand the thinking processes of their host culture, the better they can communicate to their learners in a host culture learning environment. Learning in and from a cross-cultural experience requires a self-reflection and self-examination in light of the discussion of reflective thinking and critical thinking above (Brookfield, 2000;

Vella, 2002); it further involves an examination of one's cultural assumptions (Lingenfelter & Lingenfelter, 2003; Martin & Nakayama, 2005). Culture learning does not take place in isolation, nor should it be the study of the exotic, the different, the actions of a stranger (Gudykunst, & Kim, 2003). When we are studying a culture, we are learning about and from people; an important part of this process is learning from the experiences of people of other cultures, and especially the host culture. In this process, Lingenfelter and Lingenfelter (2003) emphasize the importance of a culture coach, a person of the host culture of whom we can ask questions that help us clarify and better understand that host culture.

The importance of an emphasis on how cultures incorporate and express values cannot be underestimated. A misunderstanding of the importance of values in motivation to learn or "succeed," or even the definition of success, is largely influenced or determined by cultural values.

Culture and education

The traditional western learning models have tended to focus on knowledge and skills, as exemplified by Bloom's taxonomy—cognitive, affective, and psychomotor—and the categories and values of western higher education—knowledge, comprehension, application, analysis, synthesis, and evaluation—are not necessarily shared by learners in developing countries. The skills that are needed to function effectively in much of the world are not limited to those in focus in western training and educational methods. They also include an emphasis on values, relationships, and a holistic rather than a compartmentalized worldview. In addition, if one purpose of education is to teach a person how to function and succeed in his or her society, the content and focus of education and learning experiences will be different, as the life skills needed to function effectively differ from culture to culture (Martin & Nakayama, 2005).

Much of the training and education in the developing world, including that of mission and ministry leaders of the developing countries, still comes from an exportation of the western training model based on formal education (Brussow & Keitzman, 1999; Lingenfelter & Lingenfelter, 2003; Smallman, 2001, Taylor, 1991). This reflects in part the colonialism of much of formal education in the developing countries that were former European colonies; the formal education systems were largely developed by the former colonial governments (Martin & Nakayama, 2005). It is often very useful for prospective cross-cultural teachers to try to understand the less formal traditional learning situations and goals, beyond merely those of the formal systems that are still largely foreign in form and purpose, even though they are dominant in formal education in the host country (Brussow & Keitzman, 1999). It is also helpful to consider intercultural education in the broader context of intercultural human development (Brussow, 1993; Brussow & Keitzman, 1999; Gardiner & Kosmitzki, 2005). Gardiner and Kosmitzki (2005) explore the fairly well-studied field of human development from a new perspective—examining differences and theoretical applications and extensions of existing theories in light of culturally different ways of viewing what constitute key areas such as age-appropriate development in language and cognition, identity and personality, gender and family roles, health and environment—providing a valuable contribution to the study of intercultural education and training.

Though frequently downplayed in mission and ministry settings, notions of power and status in relationships can also be very important (Cervero & Wilson, 2001). The processes of selection and preparation of cotranslators or translation consultants for education, training, or mentoring, may be seen as empowering some at the expense of others, and may undermine the very excellence one seeks to promote. This can be an especially sensitive area when performed by outsiders focused only on performance, and who may lack an understanding of cultural issues that are crucial to the effectiveness and acceptance of the people who do the translation and thus the product they produce.

It is helpful to provide some perspective on ways that western and non-western educational philosophies and paradigms are similar and how they differ. While some of these reflect differences in learning style that are also found in western education and training, some of the cultural preferences also significantly impact both the way western educational practices and theories are internalized by non-western students, but also the values and expectations that influence these students as they return to their own cultures and attempt to incorporate what they have learned in a context of their traditional values and beliefs.

- *Holistic vs. particular* (compartmentalized): western educational or training situations are viewed as affecting a compartment of a person's life, not a radical change of all or many areas of life. This can be seen on an avoidance of situations that attempt to modify many aspects of life. An example of this difference in worldviews is presented in the Karate Kid movie, in which the boy

wanted to learn karate from the old man—the old man was trying to teach him that karate is part of all of life, including building an addition to his house, washing and waxing his car, and so forth. The boy didn't see the relevance of these things to his life; instead he just wanted to learn the kicks and moves that he thought of as *real* karate.

- *Written information vs. experiential*: much learning takes place in the context of life experiences, such as movies, travel, conversations, etc., when there is an opportunity for reflection and interaction. This learning can be as valuable as any course one might take, but is often not considered to be “real” learning because it is non-formal, and it is thus not valued as “academic learning.”
- *Verbal vs. visual (observed)*

Reagan (2005) explores non-western educational traditions. This valuable book begins with an introduction to basic concepts of non-western education, including goals, curriculum, and underlying philosophy, provides a discussion of culture to create a context for understanding education traditions of other cultures, then devotes seven chapters to coverage of seven educational traditions, exploring the goals and methods of each, spanning the globe. These traditions include case studies and examples from Africa, Mesoamerica, native North Americans, Confucian and traditional Chinese, Hindu and Buddhist, Rom (more commonly known as Gypsies), and Islamic. While the emphasis in most western education is on cognitive development, with attention to a lesser degree in affective and psychomotor domains, the emphasis in other cultures is often on helping students become good people, preparing for public service, or on important life knowledge (including Scripture studies, such as the Torah and Talmud, Qur'an, or Bible).

Walters (1997) explores the global landscape of adult education and training. In many places, the primary motivation for adult education and training is the possibility of improving one's economic prospects, and much international research in adult education focuses on this outcome. Others view the potential for personal and social development and transformation as a key motivator for adults to engage in life-long learning, or to begin more formal educational activities in adulthood (Freire, 1970, 1994, 1997; Merriam, Caffarella, & Baumgartner, 2007; Mojab, 2001; Walters, 1997). Traditionally, adult education in South Africa had “been concerned more with social, political, personal and cultural development than with economic development” (Walters, 1997, p. 7), which many different constituencies saw as problematic, leading to radical changes in adult education after the end of apartheid. Walters states that “Globalization reflects a process in which social relations are not only linked at the economic level but also permeate the political, social, cultural and environmental spheres, to impact everyday life” (Walters, 1997, p. 13).

Other work purporting to prepare cross-cultural trainers is largely based on training using American popular education principles taught in many different cultural settings, though not necessarily incorporating principles of intercultural communication (Vella, 1995, 2000, 2002).

Kirwen (1986) outlines an approach to teaching theology in an African setting. His program grew out of a need to understand the culture and worldview of the local people in order to teach future missionaries the missiological, life, and cultural knowledge and skills needed to serve in overseas. His views and perspective on the importance of cultural awareness and culture learning on the part of cross-cultural teachers is also shared by Lingenfelter and Lingenfelter (2003).

Lingenfelter and Lingenfelter: Teaching cross-culturally

Several works in particular stand out favorably in the context of teaching cross-culturally. Lingenfelter and Lingenfelter (2003) is unique in that it is the collaboration of two scholars, one an anthropologist and the other an educator who taught in a variety of cross-cultural settings. The primary author is Judith Lingenfelter, the educator, whose first cross-cultural teaching experience came as a surprise to her—having been raised and educated in middle class American society, her second teaching job was in an inner city school in Pittsburg, where the experience clashed with her life-long assumptions and expectations, resulting in classic culture-shock. From there she went to Yap, where she taught at a school with a mixture of Yapese and expatriate students, further stretching her view of teaching cross-culturally. This book explores a number of key concepts, including the hidden curriculum, traditional learning strategies, formal versus traditional learning situations, learning styles, role of the teacher, false expectations, and the process of learning to teach cross-culturally.

Brussow and Keitzman: Essentials of training ...

Brussow and Keitzman (1999) also explores issues involved in preparing cross-cultural teachers and trainers, and is primarily focused on problems and challenges facing missions and the missionaries who serve cross-culturally with these organizations. Drawn from Brussow's dissertation (1993), this short work presents key concepts of training based on extensive interviews and questionnaires completed by pastors and mission leaders from developing countries who studied in the West, and their successes and challenges in applying what they learned in that context to their work after returning to their home countries, or in cross-cultural service in third countries. Western education, especially formal education, emphasizes mastery of specific knowledge and skills, and usually is passed from a recognized expert (the teacher) to a dependent learner.

Western scholarship, with its issues and emphases, has been widely accepted as normative for leaders in developing nations. Western missions and missionaries have largely assumed that it was their responsibility to pass the vision of global evangelism to people of developing nations, and have assumed that teaching and learning methods that work for them (the Westerners) will also work adequately for their cross-cultural learners. Relevant to this study, Brussow and Keitzman state

The newer missions also feel they must appropriate the very best and very latest findings of the older western missions in order to avoid the mistakes western missionaries made so often over the centuries, as they approached peoples of other cultures. But if they are relying on a flawed process (the training model they have inherited), then a major correction of this desire to learn from us needs to be suggested.

Some feel that the methodology for teaching and training is not important. It is assumed that as long as the information is transferred that it is equivalent to preparation for the functional development of the learner. This kind of thinking includes professors who simply put their lecture notes on the Internet for distance learning. This is an erroneous assumption (Brussow & Keitzman, 1999, p. 10).

Teaching people of another culture within the educational framework or context of the teacher is often no more effective than teaching in the language of the teacher would be—it does not consider the cultural context, assumptions, expectations, or thinking styles of the learners, and thus misses its mark.

Both Lingenfelter and Lingenfelter (2003) and Brussow and Keitzman (1999) clearly indicate that the learning situation must be tailored to the optimal learning expectations of the *learners*, not the *teacher*. The value for traditional western learning domains or views of teaching and learning are not necessarily shared by learners in other countries, especially developing countries. The skills that are needed to function effectively in much of the world are not limited to those in focus in western training and educational methods. They also include an emphasis on values, relationships, and a holistic rather than a compartmentalized world view. The western view of an expert who knows all that students need to know and is the source of what the learners need to know has been changing, particularly in the context of globalization and the rapidly expanding information growth and change. When one adds the difference in values and expectations, the result is shock and difficulty in assimilating and applying the new knowledge. When these learners apply and pass on what they have learned but only partially assimilated themselves, there is often a failure to contextualize the new knowledge and skills in a meaningful way for the new learners of their own culture.

3. Discussion

How does this discussion apply to the process of preparing Bible translators? The primary target of this process is adult learners. These adult learning experiences typically take the form of workshops or seminars for mother tongue translators or developing consultants and trainers.

Training

Some of these learning situations involve *training*, informal events of relatively short duration, such as a workshop lasting several days to several weeks, that focus primarily on developing skills for performing certain tasks—developing key terms, translating specific problem passages in a particular book, or understanding language (family) specific issues for the translation process.

Education

In other cases, these learning experiences may involve *education*, taking place in formal classroom settings, such as institutions of higher education in developing countries—colleges and seminaries. The prior educational preparation of their intended learners can also vary widely, from university educated learners to adults with very limited formal educational experience, if any. In these situations, the goal is a understanding of the big picture—the language, culture, daily life, customs, and rituals of the Biblical target audience—with a view to understanding the meaning and relevance to the original target audience, and exploring ways to make that understanding and meaning relevant to a modern day target audience with different linguistic characteristics, culture, customs and rituals. The key here is not performance of specific skills, but broad integration of seemingly unrelated pieces of streams of information into a meaningful whole.

Mentoring

In still other learning situations, *mentoring*, the learning process is a one-on-one interaction over an extended period of time. This process focuses on the needs of the learner, rather than the mentor or the subject content. The mentor can serve as a guide, answering questions, connecting the mentee to resources or contacts, and facilitating the process of becoming a Bible translator, with all the distinct skills, knowledge, and pieces of information that such a role requires. Frequently, mentors do not have all the answers themselves. Instead, they serve as resources linking their mentees to others who can provide the knowledge or help them develop the skills for a particular point in the ongoing process of translation. A skillful mentor is one who has developed the interpersonal and intercultural awareness to provide not just the desired answers, but to guide the mentee in learning the process so that mentees can later not only perform the tasks on their own, but also become effective mentors to still others.

4. Summary and Conclusions

This paper has surveyed key issues in education and training, has introduced a variety of worldviews that adult educators hold, and has shown that the philosophical perspective embodied in the worldviews controls the way the human subjects of the teaching and learning process are viewed—the assumptions that teachers hold about their learners, and how these assumptions determine the values and methods used to implement these philosophical perspectives.

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