

AN APPRAISAL OF THE HOME BIBLE SEMINARY:
A LEADERSHIP TRAINING PROGRAM
IN THAILAND

by

Mark W. Leighton

B.A., Lewis and Clark College, 1973
M.Div., Western Conservative Baptist Seminary, 1978

A MAJOR PROJECT

Submitted to the faculty
in partial fulfillment of the requirements
for the degree of
Doctor of Missiology
at Trinity International University

Deerfield, Illinois
May 2000

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ABSTRACT

This project is an appraisal of the Home Bible Seminary program for leadership training in Central and South Thailand. The purpose of this project has been to evaluate the effectiveness of Home Bible Seminary and consider ways to improve it. The project was particularly concerned about program objectives, program design and the results of the program.

The project examined three areas of theology bibliology, sanctification and ecclesiology. It investigated theoretical background from educational and leadership studies. The Thai world view and values were explored. The project presented the history of the Home Bible Seminary in Central and South Thailand. It gave the results of a questionnaire given to ninety-three of the students to gain their perspective on the program. All of these various elements were brought together in a chapter appraising the program.

The study concluded with recommendations on how to

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improve the program. The research found that the program was not effective in achieving its objectives but that the students found it very profitable for their own objectives, which were to understand the Bible, apply it to life and

grow spiritually. Therefore, it was recommended that the objectives should be changed to support the students' objectives. Some design features should be changed to make it more useful to the students and to integrate it into the local church.

This project is dedicated to my wife, Becky, without whom I
could not have completed it. And to all the Thai HBS
students, who want to understand the Bible,
apply it to their lives and
grow in the knowledge
and grace of God

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CHAPTER 1
PROJECT INTRODUCTION

Program Evaluation

"But examine everything carefully:
hold fast to that which is good."

(1 Thes 5:21 NIV)

Leadership training and development in the church is a primary concern for OMF International missionaries working in Thailand. During the forty-five years of church planting work in Central and South Thailand many different approaches to leadership training have been used. One program that has endured to the present is the Home Bible Seminary (HBS) or, if the Thai name is translated, "The Program to Develop Communicators of God's Word." This program has been in use for over eighteen years in both Central and South Thailand. Its longevity and current use make it an attractive program to review and examine for its contribution to church leadership training and development. The purpose of this project has been to evaluate the effectiveness of HBS and consider ways to improve it in the future.

This appraisal of HBS is a program evaluation. Davie (1994) points out that educational program evaluation has five possible points of focus. It could be an evaluation of (1) the instruction, (2) the learning, (3) the program design, (4) course objectives, or (5) the promotion of the program. This appraisal considers all five points with emphasis on objectives, design and instruction.

~~Research~~ Questions

This research project attempted to answer several questions in the process of making an appraisal of the Home Bible Seminary (HBS) program in Thailand.

1. What were the goals and expected results of HBS? Why was it developed? How has it changed over the years? These questions focus attention on the course design and objectives, and to some extent, the promotion. The primary nature of these questions are historical.

2. What were the actual results of HBS? What factors in the program contributed to positive and desired results? What factors contributed to poor and undesirable results? If HBS did not achieve its goals, what was achieved? These questions focus attention on the instruction, in addition to course design and objectives. Because most of the previous evaluations of HBS have been done on an ad hoc basis by the missionaries, the author sought answers from the Thai students.

3. How did the HBS goals for leadership training compare with the actual results? What does examination of the differences teach about how to improve the program? What can be learned from theoretical background material to help HBS be more effective? The concern in answering these questions has been to examine theological, theoretical and cultural background issues in light of the data from the participants.

4. What can be done to make HBS more profitable for discipleship and leader development in the churches in Thailand? The final goal of the project has been to chart a course for the future of HBS. To bring forth a constructive plan to improve HBS involves all five elements of Davies' program evaluation.

Limitations

This was not a survey of all the leadership training programs that have been used in Thailand. It was an appraisal and review of HBS alone. It was focused on the two main areas where OMF missionaries have used HBS and where the HBS program is being used presently Central and South Thailand. The review was focused on the Thai students, who have studied HBS, as well as the OMF missionaries, who developed and implemented the program.

A Description of the Home Bible Seminary

The Home Bible Seminary is a program of leadership training and development that was created by OMF for use in Central Thailand. It has since been used in South Thailand by OMF. The program is a systematic study of the whole Bible over a period of at least six years. The student has daily assignments of Bible reading with questions to answer in a workbook. There are regular tutoring sessions with other students in the area (usually members in the same church) to review, discuss and apply the lessons with a tutor. These tutoring sessions are generally every two weeks for just over two hours. Once a year the student is expected to attend a four day seminar where various sections of the Bible are reviewed and various practical topics are taught. The first section studied is the Pentateuch, followed by the Gospels, then the Old Testament history, Acts, the Prophets, Epistles, Writings and Revelation. It normally takes at least one year to complete the Pentateuch. Those students who complete a section and attend the seminar are given a diploma for that section at the annual Believers' Camps of the Central and South Thailand churches.

Hypotheses

At the beginning of this project the author set forth the following hypotheses. HBS has achieved some desirable results because:

1. Much of the Bible is concrete in depicting life situations. The Bible is full of stories. It is holistic. The Thai are comfortable with this style.

2. The study of the Bible gave long-term and lasting benefits that were recognized by the Thai who managed to study for a year or more.

3. When missionaries tutored in an interesting, encouraging and consistent way that focused on application to life and the major themes of the Bible, lasting impact was made.

But HBS has not achieved its goals as desired because:

4. HBS is too analytical in its approach. This style is at odds with the predominant Thai learning style.

5. HBS takes too many years to complete and does not give the immediate results and benefits the students desire.

6. HBS was not consistently tutored by the missionaries. Much of the failure of people to go on with the program was due to poor teaching approaches. The author will give reflections and an evaluation of these hypotheses later in this paper.

Relationship of the Study to the Author's Ministry

I have served in Thailand with OMF International for three terms (13 years). During this time, I have actively watched the HBS program, and participated as I have been able. I have tutored several groups through several

sections. I have taught the review for the Gospels section at the annual seminar for two years. In church planting and pastoral care of the church, I have also worked with several Thai church leaders, many of whom have completed all or part of the HBS program.

When I started this review and evaluation I believed that HBS had made a contribution and could continue to make a vital contribution toward leadership development in the churches of Central and South Thailand as well as in other regions. But I was also disappointed with the results, feeling that they could be better, indeed, needed to be better in order to see the churches grow dynamically to reach the multitudes of Central and South Thailand. This urge to see the Thai Christians and churches grow dynamically drove me to this research of HBS. I hoped that my research could benefit HBS and, in the long term, the Christians in Thailand as well as those yet to become Christians.

Methodology

The primary source of information to appraise HBS comes from the participants, both those who developed it and taught it, and those who studied it. This information was gathered using several methods. These are as follows: (1) a review of the official records of OMF International and HBS; (2) interviews of the participants; (3) questionnaires

completed by students and (4) participant observations of the author.

Official Records

Data was collected from the written records of HBS, OMF records of meetings during which HBS was discussed or decisions about HBS were made. Unfortunately some of the documents are not as detailed as one would like. A few are not clearly dated. But these documents were helpful in preparing the stage for the next source *ok* information.

Interviews

The author wrote letters to all of the missionaries who developed the HBS program or who had tutored. Some still lived in Thailand and some had returned to their home countries or were serving elsewhere. All twenty-six people replied in writing to the various questions. The questions were open ended and adjusted to each person according to their part in the program. The following ~~Could you help me by answering the following~~ of questions?

the 1st ~~What~~ role did you have in the HBS program in Central Thailand?

2. ~~Did~~ you tutor HBS groups? If so, where, when, and who?
3. Did you have part in HBS seminars? If so, where and when? What was your part in the seminars?
4. Could you give a brief description of how you used the HBS material and how you tutored a group or individual?

5. Did you have any part in the process that created HBS? If so, what part?
6. Did you have any part in the process of developing HBS via feedback or evaluation sessions? If so, what was your part? How were evaluation and improvements made in HBS?
7. Did you have any part in the decision to start using HBS in Bangkok? If so why was HBS started in Bangkok?

I would appreciate your answers to these questions. If you have other information about HBS, I would love to get it. j

With those missionaries still in Thailand the author was able to follow up the correspondence with informal interviews and discussion about HBS. Their answers provided data not only about the history of the program but observations, anecdotes, reflections, and evaluations of HBS. The data from these interviews set the stage for the development of the questionnaire.

Questionnaire

To collect data from the Thai participants a Thai language questionnaire was used. The questionnaire tried to discover the student's perspective on HBS. The author attempted to create an instrument that would allow the students to express their perceptions about the whole HBS program, that would help answer the research questions and would test the author's hypotheses. The survey did not attempt to assess their learning.

The questionnaire employed three forms of questions. First, the questionnaire included open ended and general questions, such as: How long have you been a

Christian? How many years did you have in formal schooling? How much of HBS have you studied? How old are you? What kinds of ministry or leadership position do you have in the church? In what ways can HBS be improved?

Second, several questions had a list of suggested answers that participants could check with space for them to add their own ideas. Some of the questions were: What did you think the goals of HBS were? Why did you study HBS? What benefits did you receive from studying HBS?

In the third form of question, they were asked to respond to statements by checking either agree, disagree or do not know. Examples are: HBS books have clear and sufficient instructions. Or, if you study HBS everyday it takes too much time. Or, HBS is for church leaders. This third section expanded the scope of the questionnaire but also acted as a cross reference to the questions in the other sections.

The majority of the questions the author used were closed answer type. This kind was used because most Thai are field dependent thinkers and would respond better to questions in which they selected answers rather than ones where they had to create answers. This was, in fact, the case, as most left the open ended questions blank. Another reason to use closed answer type questions was feasibility. It made it possible to collect and examine responses from over 75 people.

A Thai assistant was employed to help with the Thai language for the questionnaire. While the author is fluent in Thai, this was important to frame the statements in language as close as possible to that of a native speaker. Another missionary, who has excellent Thai, translated the questionnaire back into English as a way of checking if the questions reflected the author's intention. Then, further corrections were made in consultation with the Thai assistant, resulting in the first edition.

This first edition of the questionnaire was distributed to a wider group than originally intended. This was due to the fact that the missionary responsible for the HBS work in South Thailand was going on home assignment and the author needed her help in distribution and collection of the questionnaires. The first edition of the questionnaire was also given to the HBS students in two Central Thailand towns, Phrabaht and Lopburi.

After the author reviewed the results of these thirty-seven questionnaires from South and Central Thailand, he made some minor modifications to the questionnaire. The modifications shortened the survey by eliminating questions which elicited little or confusing responses. Two of the questions were arranged in a different order, to see if that affected response (it did not). A few questions had the number of possible answers increased. Thus, a second edition of the questionnaire was prepared. The second

edition questionnaire in Thai is found in APPENDIX ONE. The author's translation into English is found in APPENDIX TWO.

The second edition was then distributed throughout Central Thailand including Bangkok by those involved in HBS. Another 56 surveys (second edition) were collected for a total of ninety-three (both editions). The author estimates that this total represents 60 percent of those who could have completed the questionnaire. This is an estimate as there is not an accurate account of the exact number of those who have studied HBS. The author believes this is sufficient to establish what Leedy calls "face validity" (Leedy 1993, 41).

Participant Observation

Qualitative research [considers] the self as an instrument. The self is an instrument that engages the situation and makes sense of it. This is done most often without the aid of an observation schedule; it is not a matter of checking behaviors, but rather of perceiving their presence and interpreting their significance. (Leedy 1993, 141)

In this research the author has used himself as an instrument to gather data. Participant observations are my own observations, made as an outside observer, and as an insider tutoring a group. The possibility for observations, informal contacts, and discussions about HBS has been significant and were included into the sources of data. Participation has given me a very close look at several groups and many students. I had the opportunity to discover

the struggles that we have with HBS, the reactions to various approaches to tutoring, and to the tutoring sessions. I have experimented with my approaches in tutoring in order to find ways to make HBS more beneficial to the students. I have also been in a situation as a church planter where I could watch students develop through the study of the Bible in HBS, and use the Bible in their ministry in the local churches. Thus, observations and reflection on experiences are a significant source of data for this program evaluation.

Hiebert (1983) points out that participant observation has three limitations: (1) We see something but not everything; (2) We understand something but not everything; and (3) We are involved and thus affect what we are studying. The author has attempted to respond to these restrictions as follows. To the first condition the author widened the window of observation, to see more. The questionnaire in particular was an attempt to see more and to view it from the student's perspective. By using more than one frame of reference (observations and a questionnaire to evaluate the program) triangulation was possible (Leedy 1993, 143), which is desirable in research.

To the second restriction the author tested insights through collaboration, discussion and debate with colleagues, both missionary and Thai. This has included those involved in formal leadership training in Thailand,

and missionaries and Thai leaders in local church work. The author also sought to widen understanding by study and reflection on theological, theoretical and cultural background material. This aided the aim of qualitative inquiry, looking beneath the surface to the meaning and interpretation of the data (Leedy 1993, 141).

The third limitation is the nature of participant observations. The author has been affecting and changing HBS even while and by studying it. This is true for all participants. This does not invalidate evaluation but in fact makes it possible. As Leedy writes, "Qualitative research becomes believable because of its coherence, insight, and instrumental utility." (Leedy 1993, 141) So, while all of Hiebert's limiting conditions are a part of all participant observations, the author has attempted to conduct this research in a way that leads to sound results.

Project Outline

Chapter One Project Introduction.

Chapter Two: A Review of the Theological Background.

Theologically the HBS program could be evaluated from many perspectives. I have selected three major areas of theological truth that I believe are important: (1) Bibliology, (2) Sanctification and (3) Ecclesiology.

Chapter Three: A Review of the Theoretical Background.

The theoretical background reviewed is, likewise, selected by the author because of its potential

contribution to the evaluation of HBS and utility in constructing a plan for change. Several models relating to education/learning, adult education and leadership will be briefly reviewed.

Chapter Four: A Review of Thai Culture and Worldview.

This section will review selected aspects of Thai culture with emphasis on Thai values, social structure and worldview. The selection was guided by the author's

estimate that these aspects of Thai culture are significant in evaluating HBS with potential for improving its effectiveness.

Chapter Five: A Historical Review of HBS.

Chapter Six: A Review of the Results of the Questionnaire.

Chapter Seven: An Evaluation of HBS.

This section will synthesize the data from all sources and appraise HBS.

Chapter Eight: Charting a Course for the Future.

Suggestions for the modification and improvement of HBS.

Chapter Nine: Conclusions.

This section will reflect on the research process and suggest points for further study.

CHAPTER 2

A REVIEW OF THE THEOLOGICAL BACKGROUND

Theologically the HBS program could be evaluated from many perspectives. The author has selected three major areas of theological truth to briefly review and apply to the evaluation of HBS. They are the doctrine of bibliology, sanctification and ecclesiology. The author believes these are important to lay leadership training and development generally, and speak to a program like HBS specifically.

Bibliology

One of the key questions being answered in bibliology, is What is Scripture? The answers to this question involve two areas: (1) inspiration and (2) the cannon. The second question is: What is the character of Scripture? The answers to this question are usually discussed under four headings: (1) authority; (2) clarity; (3) necessity; and (4) sufficiency (Grudem 1994, 73). Subheadings would include considerations of inerrancy, hermeneutics and illumination. The author will briefly touch on these areas.

"'Inspiration' refers to the way in which God's self-revelation has come to be expressed in the words of the Bible" (Milne 1982, 34). As Paul writes in 2 Tim 3:16, "All Scripture is God-breathed." The whole Bible, all 66 books, are inspired. Or, as Peter writes in 2 Pet 1:21, "For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit." God was working in and through men to express Himself in the words of the Bible. He was working in the process of collecting these writings in what is called Scripture. (The author assumes the traditional Protestant understanding of the canon.)

Because the Bible is from God it has the authority of God.

The authority of Scripture means that all the words in Scripture are God's words in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or disobey God. (Grudem 1994, 73)

The fact that the Scriptures are from God implies that they are truthful and reliable. The words infallible or inerrant are used to express the full trustworthiness of the Bible.

Because the Bible is the primary revelation from God it is important for Christians to study the whole Bible. They need to be grounded in the primary source. "Exegesis is prior to any system of theology. The scriptures are themselves the divine disclosure. From them is to be derived our system of theology" (Ramm 1956, 168).

Therefore, this would commend teaching programs committed to a Biblical Theology approach, more than ones using a systematic theology framework. Programs need to make exegesis (the study of the primary sources) the basic first step because this flows from the commitment that all of the Bible is God-breathed.

A further implication of the Bible's inspiration and authority is that it is profitable. It is useful in several ways according to 2 Tim 3:16-17.

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work. 2 Tim 3:16-17 NIV

Traditionally, the Bible's usefulness has been explained in the terms of its necessity and sufficiency. In the Bible God is giving mankind what is needed and all that is needed for believers to be saved and live lives pleasing to God.

Therefore, the Bible is a book to be used and any discipleship or leadership program must use it. It is the profitability of the Bible that produces the man of God (2 Tim 3:17) or the true Christian leader. The Bible is the source of right doctrine or teaching. It exposes wrong thinking and action but also has corrective power to create right thinking and action because it is a living word (Heb 4:12) that is at work in those who believe (1 Thes 2:13). The Bible trains the Christian in right living. The Scripture's effect in a person's life is maturity and readiness for any good work. There are and have been

thousands of discipleship and lay leadership programs, but the vital ingredient in all of them is the Word of God. To restate it for emphasis, it is the Bible that makes a mature man of God, not a program per se. Thus, the Bible must be the primary text book of discipleship and leadership development.

That the Bible is profitable and authoritative means it has power. Or, as in Isa 55:11 NIV, "So is my word that goes out from my mouth. It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it." But this does not mean that all will respond to the Scriptures in the same way. The Bible is God-breathed (inspired) and profitable whether it is read and responded to or not.

Jesus' parable of the four soils illustrates this. Jesus certainly gave a quality presentation of the Word of God. However, some of His words fell on deaf ears, there was no fruit. Some responded like stony ground. They had no root or fruit. Others, like weed infested ground, were choked and fruitless. Still others, like the rich soil, bore much fruit (Mk 4:1-20). As people use the Bible and respond with faith-obedience, they will become mature or complete. Therefore, the quality of a program cannot be measured entirely by the response. The program must be evaluated by whether it gave out the word of God in a way

that the hearers could understand. But the hearers must then take responsibility for their response (Mk 4:9,24-25).

This leads to another concept in bibliology that bears consideration, the clarity of Scripture. The Bible is clear and understandable. The Westminster Confession

(Chapter 1:7) puts it this way:

All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and open in some place of Scripture or other that not only the learned but the unlearned, in the due use of ordinary means, may attain unto a sufficient understanding of them.

Silva points out that this statement has four key points: (1) not all of Scripture is equally clear; (2) but what is necessary for salvation is clear; (3) if a person will use ordinary means to understand the Bible; and (4) that sufficient understanding is not total understanding (Silva 1987, 85). For many in Thailand the Bible is a big and difficult book to understand. But missionaries put it into their hands believing that they can understand it

sufficiently for salvation and for Christian living. As Paul affirms . . . the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus" (2 Tim 3:15 NIV).

This is why many books on hermeneutics answer the question, who can understand the Bible? "Anyone with a new heart, a hungry heart, an obedient heart, a disciplined

heart and a teachable heart" can understand the Bible (Sterrett 1974, 19-22). The possibility of understanding is further enhanced according to the doctrine of illumination. "Illumination . . . is . . . that gift granted to the child of God from the very moment of his new birth, which permits him to see the kingdom of God (John 3:3)" (Pache 1969, 199). This illumination is normally something that increases understanding with time. It is a point at which bibliology and sanctification intersect. The Holy Spirit will help Christians (John 16:13) unless they grieve or quench the Spirit by disobedience. All believers can understand what the Bible says in sufficient measure to please God. 1 Cor 2:1-16 teaches that the Christian can understand the Word of God that has been revealed for his benefit.

Having stated that the Christian can understand, the Bible does need to be handled properly, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth" (2 Tim 2:15 NIV). The use of ordinary means would include developing skills of observation, recall, meditation, interpretation, analysis, synthesis, and application.

Most of the Thai Christians only have a Bible, as there are few Bible study aids in the Thai language. Yet the Bible alone is adequate for Christian growth to be possible. Further, while Christians hold to the fact that

the Bible is understandable (even for the simple, Ps 19:7; 119:130) and every Christian has the privilege to read and interpret the Bible, they also hold to the fact that we must do this together. The right of private judgment is limited by the body of Christ. "'The Reformers' emphasis on the right of private interpretation was often balanced by a recognition that no Christian is an island but is part of the body of Christ" (Silva 1987, 79-80). Paul's command in Col 3:16 NIV, "Let the word of Christ dwell in you," is plural. Therefore, Christians must seek to understand the Bible within the context of the church and Christian history. "It is extremely difficult for the ordinary Christian to achieve adult faith without a high level of community sponsorship" (Trester 1984).

In conclusion, the following factors are important in the evaluation of a lay leadership training program based on an understanding of bibliology. Does it attempt to teach the whole Bible? Does it recognize that leadership development is linked to the profitability of the Word of God, not cleverness of program design? Does the program emphasize a faith response to the Word of God? Does the program recognize the clarity of the Bible to all believers and their ability to understand the message? Does the program trust the Holy Spirit, who helps all believers understand the message?

Does it develop the skilled and proper use of the Bible in conjunction with the church?

Sanctification

The doctrine of sanctification is concerned specifically with growth in grace, the application of Christ's work to the believer by the Holy Spirit and Christian living.

Having brought to birth "in Christ" the Spirit continues to work upon to conform more and more to the image of Christ with whom he has unified us. This process of moral renewal and transformation is commonly referred to as sanctification. (Milne 1982, 192)

The Westminster Shorter Catechism puts it this way:

Q.35 What is sanctification? A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

Christians recognize that salvation encompasses past, present and future. They believe that they have been saved (assurance of election, justification, regeneration and the testimony of the Holy Spirit). They recognize that they are presently being saved (being conformed to the image of Christ). They anticipate that they will be saved (the hope of the resurrection and glorification). Sanctification begins at regeneration and continues until glorification. Presently, Christians are in a struggle to overcome the

world, the flesh and the devil. They are to daily follow Paul's injunction in Col 3:10 NIV ". . . put on the new

self, which is being renewed in knowledge in the image of its Creator." Christians are being transformed to the image of the Lord Jesus Christ. The final completion of the process will be at the resurrection.

There has been a debate about how sanctification is achieved. Some have emphasized a crisis experience after which a believer lives at a new level of victory.

Experience would seem to teach that in this life one may face a spiritual crisis of entire consecration. At this time he surrenders more fully to God than he ever has before. (Lestra 1979, 209)

But this is not to deny that for others entire consecration might come progressively or be grown into. In 1 John 1:5-10 it is clear that "there is no sinless perfection or eradication of indwelling sin" (Lestra 1979, 210).

Scripture never excuses a condition of carnality (Col 3:1-14), "but exhort[s] all men to claim God's power and grace to live acceptable, well-pleasing, and Christ-honoring lives of service" (Lestra 1979, 210).

Much of this debate ensues because sanctification is God's work, yet believers must cooperate with His work. There are parts for both God and man to play in life transformation. As Phil 2:12-13 NIV clearly indicates, ". . . work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose."

We are not saying that we have equal roles in sanctification or that we both work in the same way, but simply that we cooperate with God in ways that are

appropriate to our status as God's creatures. And the fact that Scripture emphasizes the role we play in sanctification (with all the moral commands of the New Testament), makes it appropriate to teach that God calls to cooperate with him in this activity. (Grudem 1994, 753)

Because of this, spiritual growth is variable from one person to the next. Some change very quickly and dramatically and others more slowly. Some yield themselves more fully than others and bear more fruit, "thirty, sixty, or even a hundred times" (Mk 4:8).

Most pastoral work relates to helping believers claim and enjoy all that is theirs this side of the resurrection. All discipleship and leadership training programs are an attempt to aid in this pastoral concern. Because man must cooperate with God in sanctification there are all kinds of efforts made by Christians to help one another develop a life pleasing to God. Teaching biblical truth is foundational to all these efforts, as commanded by Jesus in Matt 28:18-20.

Christians teach the Bible with several beliefs about sanctification:

1. It is God's will for growth to take place (2 Pet 1:3-7; 3:18).
2. The Holy Spirit is resident and wanting to develop the fruit of the Spirit in all Christians (Gal 4:6-7; 5:22-25).
3. The Bible is the food for growth (Deut 8:3; 1 Pet 2:2).

4. Change of behavior and character is possible (Rom 12:1-2).

5. All growth attained must be maintained. All can fall or regress. The warnings of Scripture are needed (1 Cor 10:12).

6. The world, the flesh and the devil are formidable foes but can be overcome because of the death and resurrection of Jesus Christ (1 John 5:3-5,18; Rom 6:3-7,12).

7. Truth is essential for victory (John 8:31-32; Eph 6:14).

8. Growth is a process that is not uniform. The believer's proper or improper response affects the progress of renewal of the whole man (Mk 4:20,25; 1 John 2:12-14).

9. Perfection is not possible this side of the resurrection but consistent victory is normal for Christians (1 John 1:5-2:2; 1 Kings 8:46).

10. All growth will be tested; suffering is part of the process of growth (Rom 5:3-5; 1 Pet 1:3-7; Jam 1:2-4,12).

11. Fellowship with other Christians in a local church is essential for growth (Eph 4:11-16).

12. Sanctification will lead believers into evangelism (Phil 2:15-16; 2 Pet 3:9-13).

13. Maturity is the goal for all believers (Col 1:28).

Again, Matt 28:18-20 instructs that after baptism there is to be teaching. All the baptized are to be taught and they are to be taught all that Christ taught. They are also to be taught to *obey*. This teaching is to go on until Christ returns. This command makes teaching and learning a central part of Christian life, the sanctification process. It assumes that disciples can live victoriously or maturely according to the teaching of Christ.

This process is confirmed by the example in Acts 2:42, where the Apostles are teaching the new believers. The pattern was further demonstrated in 2 Tim 2:1-2. Paul taught Timothy, who was to teach others, who were to teach others. Basic discipleship should be transferable; a baton that is passed on from one to another.

Thus, sanctification and normal Christian living always involves Bible teaching and learning. But Bible teaching for Christian growth is not the end. Rather, it is an integral part of and means to world evangelism and the incorporation of new believers into the Christian movement.

There is a cycle of (1) going out to the world to share the gospel; (2) bringing people to faith in the gospel which is demonstrated in baptism; and (3) then teaching all the baptized all that Christ taught which includes "go make disciples of all nations" (Matt 28:18-20). Thus, believers go out and bring others into fellowship with God and his people, in an ongoing cycle.

Thus, a programs of Bible teaching or leadership training must make a positive contribution to the sanctification of the believers in the program. These programs should help believers grow in Christ in such a way that they can help the non-Christians come to faith as well as their fellow Christians to live for the Lord Jesus.

Ecclesiology

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Jesus said, "I will build my church" (Matt 16:18 NIV). What is Jesus Christ building? How is He building it? What does he expect of His Church? How does He govern His church? These are the kind of questions discussed under the heading ecclesiology.

Matt 16:17-19 suggests several things Jesus had in mind when he said he would build His church. All of these are developed in other parts of the New Testament. First, the church has a foundation of revelation and confession. In the Greek it is clearly not Peter (little rock) who is the foundation. The foundation (petra - big stone) is God's revelation and Peter's agreement with that revelation (Eph 2:19-20). "You are the Christ, the Son of the living God" (Matt 16:16).

Second, the church belongs to Jesus Christ. This is developed in the New Testament by images like the bride of Christ and the body of Christ (Rev 22:17, Eph 5:22-32). Because the church is His, He expects obedience and He is the head of the church (Col 1:18).

Third, the church consists of people. The Greek word translated church means an assembly of people. Jesus expected to form an assembly of people like Peter who trusted God's revelation in the Son. The church has members. This is emphasized in images like the body, the household (Eph 2:19) and the flock (Acts 20:28).

Fourth, the church will not be destroyed by the powers of death but will in fact overcome them. The church shares the resurrection life of Christ. The members are "in Christ" and in touch with eternal life. By this power the church is overcoming sin, Satan and death as she does the will of the Lord.

Finally, the church has authority. The church has the keys to the kingdom in the gospel which she proclaims. As Grudem writes; "Matthew 16:19 includes both (1) ability to admit people to the kingdom through preaching the gospel, and (2) authority to exercise church discipline for those who do enter" (Grudem 1994, 890).

The New Testament uses the word "church" most often to refer to local congregations of believers. Most of the New Testament was written to help these groups. But there is always a sense that "in Christ" all Christians everywhere are related. The Westminster Confession makes three uses of the word: (1) particular churches; (2) the visible Church which "consists of all those throughout the whole world that profess the true religion . . . through

which men are ordinarily saved and union with which is essential to their best growth and service;" and (3) the universal Church.

The New Testament does not lay out clearly how these particular churches are to be related, except by way of inference from the examples in the New Testament and the application of local church principles to the relationships between churches. There were churches at Corinth, in

Philemon's house, at Derbe and so on. They cooperated together to take a collection for the church in Jerusalem.

An important picture of the church in the New Testament emphasizes its nature as an organism: the body. This picture has a local application but also gives the principles for inter-church application.

three key contributions to make: unity, diversity, mutuality (Saucy 1972, 26-27). The unity of the body is rooted in the truth that all are saved without distinction on the basis of Christ's work. The Christian's life is from the same source, Jesus Christ. This unity means that Christians have a status as equal brethren and are not to another (Matt 23:8-12). Jesus is the Lord. Believers are to behave in ways that maintain unity (Eph 4:1-6) as the body of Christ. Unity is not primarily organizational but rooted in common core beliefs and a shared source of life.

The diversity of the Body is rooted in Christians' humanity. Believers come from different tribes, speak

different languages, have different backgrounds and need to accept one another (Romans 14). It is amazing how much diversity even a small church has. Diversity in the body of Christ is not just what Christians bring into the body but what the Holy Spirit gives to them upon entering. The Holy Spirit gives a variety of gifts (abilities) to believers. Just as the human body has various parts that contribute to the whole, so Christians' diversity is to contribute to the whole Christian body. This leads to the mutuality of the parts of the body.

Mutuality, or the various parts working together, is what makes growth to maturity possible.

From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (Eph 4:16 NIV)

The differing parts work together constructively to form a

collective whole that is greater than the parts.

Relationships in the body of Christ are to be mutually up-building. Much of the New Testament teaching is about relationships and can be put into practice only in the context of relationships. The members are to edify each other by loving one another and by using their giftedness in ministry. From the New Testament perspective, if you believe in Jesus you are a member of His church. The only question that remains is, what kind of member will you be?

There are points of legitimate debate about many details of the Bible's teaching about spiritual gifts. The

author would just note here that the Scripture is clear that all Christians have a gift. 1 Pet 4:10-11 divides the gifts into two types, speaking and service. Peter instructs Christians to use their God given gifts and to do so with great care. Those with a speaking gift must use it carefully because God's Word is involved. Those with a service gift must use it carefully because fatigue is often the result of service. Believers with either type of gift need instruction in the Word of God; those who have speaking gifts because they must speak consistently with the word of God, but also those who have service gifts because they need to work consistently with God's intentions.

Peter recognizes different gifts and different positions in the church, such as, elders (1 Pet 5:1-5). He does not recognize a lay/clerical distinction that defines ministry only for a special sub-set of Christians. All

Christians are priests (1 Pet 2:5,9). Since the Reformation this has been a key Protestant belief: the priesthood of all believers! Saucy lists three services of the New Testament priests (Saucy 1972, 41-44): (1) the service of intercession; (2) the service of witness or declaring the excellencies of God (1 Pet 2:9); and (3) the service of sacrifice. We can develop the service of sacrifice from the Bible as follows: (a) the sacrifice of our bodies (Rom 12:2); (b) the fruit of our lips (Heb 13:15); (c) the giving

of our resources (Heb 13:16); and (d) the offering of new Christians (Rom 15:16). j

In the churches' teaching and practice of ecclesiology, the priesthood of all believers must be emphasized, for it is only as all the members of the body are mobilized in effective ministry that the body grows to its full potential (Eph 4:16). In practice believers are often guilty of perpetuating a distinction that makes the pastoral role, *the ministry*. When a false distinction is made, the result is often pastoral tyranny and a corruption of the priestly function that all believers are to have. The church often ends up with overworked pastors and passive members. This false distinction can be promoted in several ways. One is by separating and minimizing basic discipleship (what is for everybody) while emphasizing and exalting pastoral training (what is for the professional). Rather, basic discipleship needs to be emphasized and exalted. People with the gifts and abilities as well as the character for the pastor role emerge when there is serious Bible study and teaching in the Body of Christ, and when the emphasis is on mobilizing all the members for ministry.

The word pastor, elder and bishop refer to the same function in the church (Acts 20:17,28). The primary qualifications are character issues (1 Tim 3). The elders or pastors are to have the kind of life that is an example of maturity in Christ (1 Pet 5:1-4). This kind of maturity

can only be developed by obedience to the Word of God. As people grow in Christ through study of God's Word, they begin to minister to others personally and in small groups. When the gifting is evident and the appropriate character is being lived out, the church recognizes and encourages these people toward further ministry. The subsequent role of the pastor is beneficial, to equip and mobilize the members for the total ministry of the church (Eph 4:11-12).

Elders/pastors are not to be seen as a special class of Christian. But they are to govern the church (1 Tim 3:4-5; 5:17). The emphasis is not on *ruling over* but managing, caring for, protecting, providing for the growth and well being of the church. Teaching is also an important duty of elders (1 Tim 3:2; 5:17; Titus 1:9; Eph 4:11). It is a position of responsibility not privilege. Paul says it is desirable (1 Tim 3:1), not because of privilege but because to serve in this way pleases God and expresses love to Christians.

How did Jesus expect to build the church? This question brings back to Matt 28:18-20. This passage along with the other post-resurrection commissions (Mk 16:15-16, Lk 24:46-49, John 20:21 and Acts 1:8) give the process that Jesus expects his people to obey. This process is a church formation process, as seen in Acts. As the believers preached the gospel, people believed and were baptized (an initiation symbol that identifies people with

Christ and His people) and added to the church (Acts 2:41-47). They were taught and led out by the Holy Spirit to witness. This formed other churches in Judea, Samaria and to the ends of the earth.

When the church is gathered, members are to edify one another. When the church is dispersed, members are to evangelize. In its gathered form the church prays, teaches, uses the gifts, praises, shares and loves each other. When it is scattered the church prays especially for the unsaved (1 Tim 2:1-4), witnesses, praises God among the nations and before all, loves and serves. When a local church is intentionally doing these things, it is pleasing to the head of the Church, Jesus.

The church is the focus of God's plan at this point in history and any program or non-biblical institution must be evaluated with reference to the contribution and impact on the church.

Anyone who attempts to formulate a biblical philosophy of the ministry and develop a contemporary strategy, a methodology that stands foursquare on scriptural foundations must ask and answer a very fundamental question. Why does the church exist? (Getz 1974, 47)

In the light of this review of ecclesiology what are some of the implications for a program of leadership training or general Christian education?

1. Programs must support Jesus' intention and plan to build His church, they must have a clear articulation of how they fit.

2. Programs can be evaluated in terms of their teaching. Are they faithful to God's revelation? Are they teaching what Christ taught?

3. How is the program related to the local churches? Who owns and controls the program?

4. Does the program promote "Body life?" Does it help the members of the body of Christ relate to each other in ways that assist the parts in expressing love, serving each other?

5. Does the program mobilize members or does it make them passive?

6. Does a program support ministry by the members or does it promote clericalism?

7. If the program is focused on developing pastors, does it promote a privileged class of church leaders?

8. How does the program affect the balance between edification and evangelism of the ministry? Does a given program help a church fulfill its mission of witness, service and fellowship (Moody 1981, 429-433)?

CHAPTER 3

A REVIEW OF THE THEORETICAL BACKGROUND

The theoretical background has been selected by the author because of its potential contribution to the evaluation of HBS and utility in constructing a plan for change. Several models relating to education/learning, adult education and leadership will be briefly reviewed.

The Fence Model

One of the debates in education is the relationship between theory and practice. Some would like to maintain a division between these two, and some would not. Greek heritage, in the West, has encouraged the separation of the world of ideas and the world of practice. Westerners value learning for learning's sake. The realm of ideas is accorded more value than the realm of practice. In theological education the result of adhering to this division is pure theology classes and practical theology classes, both of which are common in many seminaries in America. This results in the ironic observation that, pure theology classes often answer questions no one is asking and the practical classes can often degenerate into the teaching of gimmicks. On the personal level, some Christians incorporate this division by having both a daily devotional

Bible reading and a separate time during which they "study" the Bible. Paul, in his letters to the Greek culture, uses the Greek pattern by presenting ideas first, followed by the exhortations to Christian practice.

The Hebrew heritage valued learning in order to practice. The Hebrew saw practicing God's Word as the reason for learning about God. What was to be done was rooted in what God had done. The study of God was, thus, always practical. Jesus taught in this fashion by dynamically mixing truth and its application into a whole. For example, in the Sermon on the Mount Jesus weaves truth about God and practice into an inseparable pattern. The writing of James to Jewish Christians is similar, the very practical woven to the profoundly theological.

An educational illustration that shows the relationship between theory and practice is the rail fence (Plueddemann 1991). The author learned this model from Dr. Jim Plueddeman, who was a student under Dr. Ted Ward and learned the model from him. One rail is theory (material that is low context: independent, reflective and abstract) and the other rail is practice (material that is high context: concrete, active and social). The fence posts are the institutions, curriculum and methods used in the teaching process. All three aspects (the theory rail, the practical rail and the posts) are heeded for a functional fence of real learning.

This model can be used in the Christian leadership training and development process. Pastors and lay leaders need to know the Bible (first rail). But, they also need to have skills to use that knowledge in the nitty-gritty of life (second rail). They need to be able to move from the problems of life to the Scriptures, and back again with comfort, encouragement and wise advice. Therefore, a preferred method of training (fence posts) links life's realities to the truth. Practical theology needs pure theology to avoid becoming dated or gimmicky. Pure theology needs contact with practitioners in order to give meaningful answers to current questions; to relate unchanging truth to the experience of a new generation.

When the twin rails of theory (first rail) and practice (second rail) are attached in close proximity, through curriculum and methods of training (small groups, on-going church life and ministry, and so on), then a program has strength, just as a fence with well spaced rails and posts has strength.

Cognitive Style and Development

Cross-cultural psychologists have recognized that different cultural styles of thinking exist (Bowen 1991). Most Western missionaries realize that their host culture

and their home culture approach thinking in different ways. Yet, getting a handle on the difference is very difficult.

Cognitive Style j

Cross-cultural psychologists suggest that, based on the ecology of a culture, there are certain features of cognitive style (Plueddemann 1991). Societies that are ecologically based on hunting, fishing and herding tend to develop a cognitive style that is analytical, field independent, or low context. Societies that are based on farming tend to have a cognitive style that is global, field dependent style, or high context.

Low context and high context cognition styles are not to be thought of as rigid polarities but as a continuum. Nor is it meant to suggest that every individual will think in a certain style in a given culture. This only suggests that there is a cultural preference for one or the other. It is also important to note that this is not an East/West distinction. Global thinking cultures tend to be less individualistic and show a need for more guidance and support than do the people in analytic cultures. In global cultures the leadership style is more autocratic, whereas in analytic style cultures it is democratic.

Thai society is agricultural based and the cross-cultural psychologist would expect to find that Thai people prefer a global, field dependent, and high context style of thinking. Dr. Chaiyun Ukosakul, a Thai Christian Educator,

has stated in a personal conversation with the author that Thai people tend to be field dependent learners, with the emphasis on dependent. There are, of course, pressures and changes taking place in Thailand that are encouraging more analytical thinking. Some of these factors are urbanization, increased formal schooling and increased exposure to other ways of thinking via the media.

Cognitive Development

The theory of cognitive development by Piaget has been tested cross-culturally and been found valid (Segal 1979). What Piaget suggests, is that just as every person grows physically in a predictable order, so too, there are stages of intellectual growth. What all educators must recognize is the level of development of an individual student; and from that point, foster growth.

Briefly stated, Piaget suggests that there are four stages of intellectual growth (Duska and helan 1975). Each stage is founded upon and includes the previous stage. The first stage is sensory-motor: using the senses to approach the world. The second stage is the pre-operational or intuitive. At this stage symbols and language are developed. The world is perceived to revolve around the individual. Reality and imagination are often seen as one. The third stage is that of concrete operations. This stage is very literalistic and legalistic. People in this stage can organize concrete reality without

losing the distinction between real and imagined. They can solve problems. People at this stage tend to form complexive categories. These are categories where a whole is made up of interrelated parts. The last stage is formal operations: the ability to look at the relationship of abstract concepts, to reflect upon the relationships between ideas. At this point people are ready to think about systems of thought.

Piaget suggests that an individual grows cognitively through the process of disequalibration. When a person confronts new information, tension is created and that forces response toward re-equilibration. Life problems, cross-cultural and cross-generational contact, and urbanization are some of the contributing factors toward growth because these factors create disequalibration. A growth response is to accommodate by opening a new category or mental file. A non-growth response is to assimilate. When an hour is spent sharing the distinctive of the gospel with the Thai, and they conclude the conversation by saying, "all religions are the same, they teach one to do good," they may be assimilating, (or merely trying to save face). Each of Piaget's stages is more comprehensive and as people develop they are less likely to experience disequalibration.

The nature of Thai social structure has not encouraged intellectual development. The leadership elite is small, and seems to want the masses to stay passive and

respectful. The powerful want to maintain the status quo. The educational system is designed to do this. Rote style learning discourages any challenge to authority. Because of the size of most primary classes (forty to sixty students), proper behavior is stressed and rewarded. Conformity and obedience are the values stressed. While there have been changes in the Thai educational system that gear teaching toward cognitive development in the last twenty years, many adults did not get this kind of education. In 1980, 69 percent of adults above twenty-five had completed four years of primary education. But only 6.7 percent had completed secondary, and 3 percent university (Wyatt 1984, 295).

Mary Cooke, a missionary in Thailand for over thirty years, affirms sociologist Norman Jacobs comment that Thai society has wanted modernization without development (Cooke 1979). This applies to the nurture of the intellect as well. The leaders are content to have the masses stay at the lower stages of cognitive development with only those being groomed for future leadership receiving encouragement to develop further. Most of the Thai Christians are from the less developed class. Many may still be in the concrete operations stage and therefore need teaching that is concrete and illustrated from life. People at this stage are preoccupied with the practical and actual experiences of life. They are not at a point to appreciate theory or

information that they perceive as having no concrete bearing on life.

Adult educational programs like HBS often have learners at various stages of cognitive development. Some of the participants have had only four years of formal education, while others have completed a BA. Piaget would maintain that when there are people of varying educational backgrounds ages or developmental stage in the same group, the resulting diversity is positive for growth. People do not need to be segregated according to their developmental level. It is, however, a challenge for the educational program. Usually, the teacher has the difficult responsibility of adjusting to the varying developmental levels of the participants.

Adult Education

In recent years, there has been a great deal of research done on adult education and how it is distinct from the education of children. One of the most influential writers in the field is Malcolm Knowles. He presents four essential features of adult learning (1) the adult learner has a self-concept tending toward self-direction; (2) the adult learner has a growing reservoir of experience; (3) the adult learner is ready to learn; (4) the adult learner

is problem-centered and focused on present reality (Blackwood 1989).

Another key figure in the field is Brookfield. His six principles of adult education can be summarized as (1) volunteer participation, (2) mutual respect, (3) collaboration, (4) a praxis learning approach, (5) a critical reflection on the breadth of life and (6) a proactive, self-directed empowerment of participants (Blackwood 1989). Adult students are volunteers and often have many other responsibilities and pressures (making a living, family, church activities). They will only stay in a program if it meets their needs with reasonable effort on their part. The mutual respect issue is very important, because learners often live up to the expectations of the teacher. If the teacher believes the student can and will learn, then the students are likely to do so. 1 Cor 13:7 encourages to take a positive approach toward others. This positive approach toward others can be empowering and is much needed by the Thai, who often have a deep sense of inadequacy and inferiority.

Allen Tough, another key figure in the field of adult education, has done research on why adults begin and continue with education projects. His research suggests that the single most important reason for beginning and continuing a learning project was "use for taking action" (Tough 1968). Tough writes, "The single most common and

most important reason for adult learning is the desire to use or apply the knowledge and skill" (Tough 1968). The second and third reasons adult learners gave for beginning was "puzzlement, curiosity, or a question and pleasure from the activity of learning." The second and third reason for continuing was "enjoyment from receiving the content and a feeling of success in learning." Tough did his research with North Americans. The author's observations of the Thai would suggest that they would give very similar reasons. Tough reports that the most common reasons given for stopping a particular learning project are the learning goal was achieved, the student's learning goals and the goals of the program were not compatible, or the cost was too great. Tough mentions five other factors that were sometimes strong as reasons to continue, three of which touch on key Thai values (fun, face, and togetherness) enjoyment in practicing, pleasing and impressing another person, and companionship not connected to the content or skill.

Teacher Role

The role and function of the teacher as the Thai understand it is a key issue. "The problem that emerges in intercultural education is the gap between the role of educators as traditionally understood in the culture of the teachers and the expectations of the teacher's role and function among learners of the second culture" (Greenway

1984). The type of teaching that Thai society expects and practices is one in which the teacher knows everything and tells the student the correct answers. The student is not to question the teacher. To ask any question at all, is to show disrespect to the teacher because this is to imply that the teacher has not taught clearly. This is a fairly rigid teacher/student role in a patron/client system.

The kind of educational experience that most of the Thai have received is rote or what Freire (1973) calls

"massification." Srinivasan (1977) reports that the Thai Ministry of Education "found that mastery of the discussion technique, which is considered essential to the Thai Adult learning process, was not easy for teachers to achieve." In the end the Department of Education found that it had to abandon using trained teachers for its rural education program (called by the Thai government, "Khitpen"), as they could not get discussion going among adults. Instead, the government trained young people as discussion leaders. The rural Thai adults would then willingly discuss the subjects, because they perceived the young people as socially inferior.

The missionary educator in Thailand knows the difficulty of getting a good discussion going among adult learners. It is almost impossible in a formal setting and very difficult in an informal setting. The teacher role expectations call for lecture methods and content

orientation, with the teacher as the authority. Therefore, missionary educators need to move thoughtfully as they attempt to apply some of the methods put forth in the field of Western adult education, such as discussion, challenge or debate. The "Khitpen" program suggests that the authority figure (teacher) and discussion leader might need to be different people; the teacher giving over all direction and content but another person (or maybe the workbook) who facilitates interactions.

Teacher or Teaching

Is learning related more to the teacher or teaching? "Based on the research done so far, it may be concluded that the characteristics of teachers have little to do with the learning of their students" (Bloom 1981). What is important is the quality of teaching. Bloom suggests three major interactive characteristics of good teaching (1) cues, (2) reinforcement, and (3) participation (Bloom 1981).

Cues are the instructions the teacher gives to the learners. Do the learners understand what is expected? Are the goals and teaching process clear to the student? In teaching high context or holistic people, the Bowe (1991) would suggest the need for course outlines, oral previews of the course and previews of each individual lesson. They suggest that students prefer structure, with directions that

are lucid and standards that are explicit. They want to be told how to do it.

Reinforcement relates to the rewards the student receives for learning. Because adult education is voluntary, adults will only continue in a learning program if it is providing the rewards they desire. Again, Bowens' suggestions for holistic thinkers/field sensitive students are relevant. "The field sensitive person is reinforced by external rather than internal motivators. Praise, criticism and grades all have more effect on the field-sensitive student than on the field-independent student" (Bowen 1991). The field dependent learner is very aware of peer approval/disapproval, and wants support and encouragement from superiors. These kinds of students need feedback frequently. Adult learners generally do not want public criticism but want positive evaluation. This would seem to be doubly true in Thailand where saving face is so important.

Participation refers to the active engagement of the student. "Teaching is the arousing and using of the pupil's mind to grasp the desired thought. Gain and keep the attention and interest of the pupil" (Gregory 1957, 19). This can be done using a lecture method or a discussion method. And both methods can fail to actively engage the student. Some of Bowens' suggestions about field-dependent learners might be helpful here as well, for example using

stories, working in groups, role playing, using visual aids, using models, and offering hands-on learning and examples. The high-context learner wants concrete lessons, not abstract and theoretical lessons.

Leadership Theory

There is an enormous amount of material about leadership and leadership development. The author has found two books especially helpful for the purposes of this research project. Edgar Elliston's classification of leaders and Robert Clinton's work on leadership emergence patterns will be considered.

Leadership Classification

Elliston classifies leaders in the church in five types (Elliston 1992, 26). These types represent a spectrum of leadership, so there are no clear lines between them. There is also no attempt to make any type better or more valuable than the others. The spectrum moves from direct to indirect, from a few to many, and from broad impact to more specific impact.

A "type one" leader is a person who is directly influencing another. These leaders influence or lead a small number but usually have a great impact on individual lives. In the church this is a person who gives advice, nurture, encourages, and informally teaches others. Elliston writes, "they carry the primary responsibilities

for shepherding and instructing the majority of the members of the church. This type of leader is critically important to the health and growth of a church (Elliston 1992, 29)." Because nurturing is something almost all human beings can do, almost all church members should be developed to this level of leadership.

The "type two" leader is similar, but works at a small-group level. So they influence more individuals and individuals who are interconnected. This kind of leader must get several people to cooperate. "Elders and deacons in a local congregation would generally fit into this category (Elliston 1992, 29)." Like the first type, these are usually unpaid and have a broad and deep impact on the lives of others.

The "type three" leader is one who works with a bigger group. "Pastors of small congregations would typically fit this category (Elliston 1992, 30)." Because they have a wider ministry they are touching more lives, but often at less depth than the level one and two type leaders. To be effective, these kind of church leaders must be able to train and develop type one and two leaders. The type three leader is often paid but in some circumstances is bi-vocational.

The "type four" leader is the leader who is working with many groups, as in a pastor of a larger church or a regional church leader. This kind of leader might be a

pastor to pastors. Usually they are paid and have higher levels of training and education.

The "type five" leader is the specialist who is working widely and indirectly. Often they may influence people through writing or preaching in large meetings. Or they may have a more limited emphasis to their ministry, for example, mission mobilization, evangelism or spiritual renewal.

Elliston thinks that the greatest potential influence resides in the type one leader. This is because the smaller scope of influence (extensiveness) is offset by the high degree of intensity and comprehensiveness. For example, a mother may only influence her two or three children; but she does so in every area of life (comprehensively) and deeply (intensity). The type four and five leaders touch more people, but their influence is less comprehensive and declines in intensity. Extensiveness plus comprehensiveness plus intensity equals potential for influence. This is illustrated in Elliston's "Potential for Influence Table."

Table 1.--Elliston's Potential for Influence Table (Elliston 1992, 33).

Leader Type	Extensiveness	Comprehensiveness	Intensity	Total Potential for Influence
Type 1	1	5	5	11
Type 2	2	4	4	10
Type 3	3	3	3	9
Type 4	4	2	2	8
Type 5	5	1	1	7

Elliston's "Potential for Influence Table" makes a theoretical point. What actually happens might be different in various situations. The type one leader might have more potential for influence but may not actualize that potential. The value of the table is in highlighting the importance of the less visible types of leaders.

Elliston makes the point that proportionally more type one and two leaders are needed. He suggests a minimum of one in five for type one, one in twenty-five for type two and one in one-hundred for type three. Thus, about 20 percent of a church needs to be type one leaders, about 4 percent type two leaders, and about 1 percent of a church needs to be type three leaders.

Based on the author's experience, Elliston's minimum figures might be sufficient for maintenance of existing churches but would need to be greater for healthy quantitative and qualitative growth to take place. The author would suggest that closer to 25 percent of the church membership needs to be type one leaders, 10 percent type

two, and 3 percent type three for the church to be healthy and growing. This would mean that in a small Christian community like that in Central Thailand where there are about 1000 Christians in fifty churches there would need to be about two hundred fifty type one leaders, one hundred type two leaders, and about thirty type three leaders for there to be healthy growth. Applied to a local church of forty people, there would be a need for ten type one leaders, four type two leaders and one type three leader. Leadership development is needed at all levels but it should be proportional to the number of leaders needed. Thus, more effort needs to be made in developing level one and two type leaders.

Leadership Emergence

Dr. Robert Clinton's contributions to the field of leadership have been significant. His generalized patterns for leadership emergence are helpful in that they focus our attention on the development of leaders, in contrast to training. Leaders are people who influence others for God's purposes. Clinton focuses attention on the processes at work in developing leaders. His patterns point out the life-long issues in leadership. It is not merely becoming a leader, but finishing well as a leader that matters! There are five phases to Clinton's generalized time line (1) sovereign foundations, (2) inner life growth, (3) ministry maturing, (4) life maturing, and (5) convergence. Clinton

indicates that some have a sixth phase which he calls afterglow (Clinton 1988, 44).

Sovereign foundations are God's providential work in a person's life through the environment of the family and historical circumstances unique to each person. This is God's work. The individual has less responsibility at this stage than in latter stages, although a faith response to God's work by the individual is necessary for the next stage.

Inner life growth is the most significant factor for having a lifetime of leadership. Extensive and intensive Bible study nourishes inner life growth. This forms the character and values that are the basis of godly influence. The skills side of ministry "relational, group, organizational and word skills" (Clinton 1988, 88) are more easily learned than godly character and values.

The ministry maturing stage is the point at which a person begins exploring ministry and shows interest in developing ministry skills. Clinton notes that this stage of development is also aided by intensive Bible study, but adults at this stage might be more interested in direct skill-focused training, for example, a preaching seminar or a seminar on teaching Sunday School. It is at this stage that people discover their gifts and begin to use them.

The life maturing stage moves the person back to the issues of being, character and discipleship. The

leadership skills have been developed in the previous stage but sustaining vitality is needed to season the leader with wisdom. Again, Bible study is a key component at this stage of development. Faith and obedience at this stage leads to convergence. This is where all aspects of the previous stages come together in effective and fruitful leadership.

Both Clinton and Elliston would agree that the Bible, more than any other book, is key to Christian leadership development. Study of the Bible lends itself to leadership development in the broad sense. It can be well used to develop inner life growth, value transformation and character development. This is because the Bible itself is focused on these issues. Bible study has always had the capacity to challenge people at a multitude of developmental stages at the same time.

CHAPTER 4

A REVIEW OF THAI CULTURE AND WORLD VIEW

What follows is a description of Thai world view and values, and an idea of how this affects ministry in Thailand. This chapter will not give basic background descriptions of Thailand.

Almost all who have studied Thai society would agree with Komi ' summary that Thai society is "first and foremost a hierarchically structured society where individualism and interpersonal relationships are of utmost importance" (Komi 1990, 160). In seeking to understand the Thai world view that underlies this social structure one must explore the cognitive world of the Thai. Some would rely heavily upon Buddhism for an understanding of the Thai mind. John Davis is a recent example of this approach in his book, Poles Apart. As he works through the issue of contextualization of the gospel, the major categories for understanding Thai world view are **Buddhist**.

While there is **much to be** gained from these studies, this author has felt that many have **relied too heavily** on Buddhism as the framework for understanding the Thai world view. Thai Buddhism is distinctive from other expressions of Buddhism, having been changed by the Thai to

fit their pre-existing world view. The author was very excited to discover and read two fresh approaches. One, Mulder's, Everyday Life in Thailand: An Interpretation, presents the Thai world view as it is revealed in everyday life, especially child rearing. Mulder revised and expanded the book in a fourth edition in 1994 entitled, Inside Thai Society: An Interpretation of Everyday Life. His interpretation takes the animistic roots and practices of the Thai seriously.

The second book was written by a Thai professor of social psychology, ntaree Komi . Her book, Psychology of the Thai People: Values and Behavior Patterns, provides a statistical analysis of Thai values. She constructed a new tool for collecting data about the Thai: a survey in which the Thai rank terminal (ends) and instrumental (means) values. Komin's study focused on values because she thinks that values are the core of a national character and the source of behavior. Her research is the most significant research on Thai values and culture in this decade. The data she has collected through the Thai Values Survey adds a new quantitative perspective to most of the previous research that relied on participant observation.

This chapter will review Mulder's Thai world view and Komin's conclusions about Thai values. The author will point out correlations between Komi and Mulder, as well as reflections and evaluations based on his own participant observations of Thai culture. The chapter will conclude

with a look at how these issues affect the ministries of discipleship and leadership development in Thailand.

Mulder's Thai World View

Mulder understands the Thai individual's perception of reality as having two orientations. One is the moral goodness dimension, *khuna* - grace. The other is the power dimension, *decha*. The dimension of moral goodness is symbolized by the mother, the giver of life, caretaker, protector and sympathizer. It is also symbolized by the Buddha, the mother earth goddess, the rice goddess and other female spirits. The moral goodness dimension that people experience is limited but is seen in the self-sacrificing care of the mother for her children. In this realm there is grace, the goodness that sustains life. Like Biblical grace this grace is first received, since its initiation resides in the mother.

Normal life is much more dominated by the issue of power. As individuals move outside of the home and mother's care, they move into the world of power which is much more dangerous. This world of others is less reliable, less safe but potentially more exciting. The power dimension is amoral and has only a tenuous order. Power is vested in holy objects, people, positions of authority, land, some animals and trees. It is very mysterious. Beyond the everyday world is chaos, evil and immoral dimensions of reality.

Thai parents foster dependence and a feeling of indebtedness in their children. They want their children to conform and express gratefulness and respect. It is very important that the child does not impose himself on others but rather behaves, sits still and is quiet (Mulder 1994, 57). This kind of behavior is rewarded. Thai parents often threaten their children with stories of evil spirits and evil people in order to get them to behave. They threaten to give the child away if they do not behave. This kind of socialization tends to give the child a world view that Mulder suggests. It encourages loyalty to the safe inside world of the family and it teaches distrust of outsiders. Presentation skills are emphasized by parents whenever the child comes into contact with the outer, less safe world. This is how powers are managed.

The outside world of others includes not just human beings but angels, demons and other powers such as stars or planets. Power is amoral, holding benefits or misfortune. Each individual seeks personal benefits in any dealing within the power dimension. Socially, this power orientation is manifest in the government, the police or gangsters. When the author moved into a rented house, his Thai language informant told him that he would have no problems with theft because his landlord was a powerful man, which reflects Mulder's interpretation. The key to living in this world of power is to gain power by moving up in status and making connections with powerful others who can help one

get what one wants. The individual relates up and down the social or spirit world spectrum as is appropriate to gain security and benefits, especially more power. For Mulder, one of the main themes in Thai culture is power, both human and supernatural (or spiritual). This rings true to the author's observations.

Mulder understands the Thai world view as a hierarchy, not just in the world of men, but in the spirit world as well. Behind the social world of power are spiritual beings and forces. Every house has a spirit shrine for the spirit of the land. Over larger areas such as cities or towns there are greater spirits who have influence over these areas. The spirit world is fearful, dangerous and threatening. If the Thai gets what they want from a higher person or spirit, they feel obligated. They know they have to repay in some way.

The counter-theme of grace is non-punishing, kind and safe. But it is limited to close relations, and for many Thai, not even truly experienced in the home. But when the Thai experience this grace, they feel grateful not fearful. They want to return the favor, not as obligation, but as an outpouring of gratitude.

To further develop these ideas, as one ventures out of a relatively safe and secure home one enters a world filled with dangers from both men and spirits. To live in this world of danger it is important not to offend or disturb powers, be they men or spirits, as they might

retaliate. To offend the spirits is not sinful but stupid. It is important to make relationships with the powers, men or spirit, that will bring resources and especially protection. The most important part of the contact is presentational (Mulder 1994, 45). Thus, the Thai seek to present themselves in the way they want others to perceive them. Thai children are taught to do good in order to receive good. One must present oneself by doing good, being calm, detached, deferential, polite, smiling and clean, all in order to keep the superior powers benevolent and undisturbed. When dealing with the unseen and supernatural world the presentation is by means of animistic ritual or Buddhist rituals used in an animistic way (Tewiel 1973).

The good leader interpenetrates these two dimensions of grace and power. This is symbolized in the father figure who understands both power and moral goodness (Holmes and Tangtongtavy 1995, 66). This kind of leader may have positional authority (mayor) or means to create influence (money) but does not abuse these to benefit himself, rather uses them to do good. Though a person may not have either positional authority or money, he can gain a power base through a life of service to others. The current Thai king is a perfect example of this interpenetration: he has positional authority and tremendous wealth, and has dedicated himself to improving the lives of his subjects.

David Connor found that the key word to describe a good leader is "baramii." This is a word with deep meaning

that is difficult to translate into English. It is attributed to proven leaders who have demonstrated moral virtue in service to the community (Connor 1996, 352). This term is often used to refer to the Thai king, but is also used to describe other good leaders in the country. Connor understands baramii "as a form of 'personal power' which (1) originates in an individual's interpersonal moral goodness as expressed through his or her (2) meritorious selfless behavior" (Connor 1996, 353). As this kind of life is observed and experienced by others (3) they attribute baramii to that individual. Those who have this quality have a kind of power that is distinct from titular authority or wealth.

The following table illustrates Mulder's understanding of the Thai world view.

Classification of Thai Symbolic Representations

	Khuna (moral goodness)		Interpenetration	Declia (power)	
Order	Pure order	Order of goodness	Order of community	Tenuous order	Chaos
Symbol	The Buddha (Dhamma; Sangha)	The Mother (parents; teachers)	The 'good leader' (thammaraja; father)	Saksit powers (spirits; theewadaa)	Bad spirits (death)
Quality	Pure Virtue Pure compassion Wisdom Stillness Stability	Moral goodness (pure bunkhun) Reliability Forgiveness	Phrakhuna +Phradecha Safety Mutuality Stability to be defended	Ambiguous: potentially protective, benevolent yet jealous; amoral Instability	Entirely dangerous, whimsical, threatening Immoral Capriciousness
Time view	Cycle of rebirth	Continuity	Life-long	Short time	Immediate
Religious complex	Doctrinal Buddhism Eight-fold path	To honor parents, elders and teachers Mother cults	Brahmanical ritual: ancestor cult; khwan ceremonies "Civil religion"	Animistic ritual (including popular Buddhism)	Magic (mobilizing saksit power) Awamongkon (death ritual)
Aim	Liberation; better rebirth	Moral continuity; identity; fertility	Auspiciousness; continuity and safety; peace	To ensure protections and good fortune	To ward off danger
Means	To make merit as a moral pursuit	To acknowledge khun; to be grateful; to return favors Agricultural ritual	To be dependable and reliable group member; to respect tradition	To show respect; to vow and redeem the vow To make merit as a protective pursuit	Protective amulets, khaathaa, etc. Powerful magic To make merit for the dead
Infraction	Sin; activates Karma	Karma retribution; feelings of guilt	Stupidity; social sanctions; loss of face; bad fortune	Stupidity activates revenge	Activates danger
Direction	Ultimate refugee	One receives first	Reciprocity	One has to give respect first	One is extorted
Domesticated area of existence					

Table 2.—Classification of Thai Symbolic Representations (Mulder 1994, 34-35)

Komi ' Thai Values Survey

"Values are beliefs about what is desirable" (Komi 1990, 23). Komi thinks that the quest to understand a national character must focus on values. These values form a part of the cognitive blueprint that leads to action. At the core of a world view are evaluative ideas about what is right, good, desirable, how life is and how life should be lived. "Values are the core conceptions of the desirable within individuals and society" (Komi 1990, 34). Childhood is the time during which the world view is communicated and learned. The values are activated in attitudes, behavior and feelings about things. But, these values are dynamic because the experiences and choices of the individual reinforce or change the values, often unconsciously. Values are implicit assumptions about life that are usually not examined by individuals or societies, much like the foundations of buildings. They are also not necessarily in harmony. The inner tension of conflicting values gives all cultures depth and complexity. But no culture can be unified and discernible without shared values. The Thai share many values with resulting behavior so that we can talk about "Thainess" as different from "Chineseness." But, even here, different segments of the society rank the importance of these values differently, according to Komi's survey.

Komi understands values as a relatively stable part of a culture. Various social institutions reinforce

and cultivate values. The powerful in a society are concerned to maintain the status quo, so seek to preserve certain values.

There are two kinds of values, terminal and instrumental. Terminal values are the desirable end results in life, such as to become rich or famous, or to have a long and easy life. Instrumental values relate to the means used to seek the desired ends. Instrumental values would be things like hard work, self control or deference to others. Values are standards that operate in judgments about what is and what ought to be.

Examination of the Nine Value Clusters

Based upon the results of her surveys, Komi organized the 20 terminal and 23 instrumental values into nine value clusters listed in order of importance. The nine value clusters are as follows

1. Ego Orientation
2. Grateful Relationship Orientation
3. Smooth Interpersonal Relationship Orientation
4. Flexibility and Adjustment Orientation
5. Religious-Psychical Orientation
6. Education and Competence Orientation
7. Interdependence Orientation
8. Fun-Pleasure orientation
9. Achievement-Task Orientation

These nine value clusters are Komin's interpretation of how the survey data about the terminal and instrumental values can be put into relationship with each other and into an order that reflects how the Thai ranked them (number 1 being the strongest and most important value, decreasing in strength to 9). There were other values in the survey that ranked still lower.

1. Ego Orientation

It is very important to be oneself, independent and free. Kulick and Wilson write, "the Thai starts by seeing the human world as a world of particular individual persons" (Kulick and Wilson 1992, 66). The Thai do not see themselves primarily as part of a group, not even a family. The Thai have a deep sense of pride and dignity, and they cannot tolerate criticism or any violation of the self. This may even extend to others related closely to oneself, like one's wife or parents. Foreigners at first might not grasp the depth of this issue beneath the smiling Thai exterior. Many of the violent outbursts in Thailand spring from an offense to the sensitive ego (saksii). Many Thai fear revenge from others who might be ego offended. Therefore, they take great care not to offend another's ego.

The high value of the ego is supported by the importance of saving face, avoiding criticism and the importance of consideration (kreangjai). All of these values attempt to guard the other's ego while preserving

one's own. The rule for all Thai interactions is to preserve the others ego or face (Komi 1990, 162). The importance of self is seen in how easily the Thai can react to mild criticism or a social slight. Often the offense is carried in the heart for years as passive resistance and bitterness. They cannot tolerate any violation of the ego.

The Thai world view at its root holds self as an individual in a sea of others. This, on the one hand, seems to be at odds with Buddhism which denies that the self exists and is seeking to escape self-awareness. The preoccupation with self among the Thai is what the serious Buddhist is trying to escape through enlightenment. But, to the ordinary person the path to enlightenment is so difficult that most do not even try. They have a vague hope that their good karma will outweigh the bad and that in the next life they might advance. Yet, aspects of Buddhism reinforce these individualistic perceptions because it emphasizes that only the individual can save himself. The Thai have a saying that one can only rely on oneself and must help oneself. There is little sense of congregation or group. Religious activities are seen as a private and individual matter that are done to help oneself.

A non-religious way to look at this concept of the individual in a sea of others is to observe the crowded streets of Bangkok at noon. Pouring out of the large banks are women with the same print for a blouse and the same material for a skirt. With a closer look, one will notice

that the styling is different for each skirt and blouse. This same phenomenon can be noticed at other businesses and companies. The common material identifies the individuals with a company. The individual styling affirms their uniqueness. So, people dress in a uniform and yet there is an individual statement of personality.

The Thai are not egalitarian but feel that some persons are more valuable and have more intrinsic worth than others. Buddhism, and to a greater extent Hinduism, contributed to the idea that not all egos are equal. The person with "bunwassana" (positive karma) will be born richer, smarter, more beautiful, and higher up the hierarchy. He or she will have lighter skin, a cool personality and easier work. The person with little worth will be born ugly, dull, stubborn and subject to greater misfortune than others. He or she will have darker skin, a choleric personality and do manual labor. The only way to know one's worth or value is to understand one's place in the hierarchy.

The classification of desirable and undesirable tends to be very black and white. Therefore, many Thai people grow up feeling inferior because they may be hot-hearted, ugly, dark and have a low social status (about 80 percent of the population). Most seem to feel this way about themselves anyway because almost no one measures up to the ideal. Parents talk openly about the worth of their children. They choose favorites based on their assessment

of the "bunwassana" (karmic value) of a child. There seems to be an inner sense among the Thai that it is right to respect the "good" people and okay to be unconcerned for the "bad" people. After all, they are that way because of karma.

There are no equals but everyone is either an "elder" or a "younger." "Parents of twins . . . carefully train the younger to obey the older" (Sharp and Hanks 1978, 49). The Thai words here do not just refer to age but to status. The person with higher status is always elder, even if younger in years. Again referring to clothing, uniforms are widely used throughout the government, in schools and many businesses. The uniforms exhibit indicators of rank. The uniforms help the individuals understand their hierarchical relationship, their status and role in the context of others.

Mulder summarizes the impact of ego orientation this way, the "individual centered society logically results in a highly unpredictable social process, characterized by a short time perspective, pragmatic and immediate social arrangements and inter-individual uncertainty" (Mulder 1977, 615).

2. Grateful Relationship Orientation

Reciprocity of kindness is highly valued as the means to pleasant and mutually beneficial relationships. The basis of the patron/client relationship is this

reciprocity. Komi notes that in the rural areas this value is more important (where it ranked first) than in Bangkok (where it ranked fourth). Kindness received obligates a person to respond thankfully and with some form of service, gift or allegiance that appropriately demonstrates that the kindness received has been recognized. "How a Thai behaves to another person depends on the previous history of mutual services or obligations between them" (Kulick and Wilson 1992, 67). In Mulder's safe inner world this is felt as loyalty, and demonstrated in caring and sharing. But in the outer world it is felt as a debt, and demonstrated in a presentational show of respect and pragmatic responses. What is difficult to understand (by those of with different values) is that many of the young girls in prostitution, some even sold by their parents, feel they are demonstrating this positive quality of reciprocal gratefulness, by sending their earnings home!

Mulder's inner world of grace is responsive. Namely, the ego receives kindness and the proper response to kindness is to be grateful and return kindness. The inner world of grace has no punishment for failure, only acceptance. Karma will take care of punishment. If kindness is not returned, the initiators of the kindness will gradually withdraw from the relationship.

However, in the outer world of power, the inferior ego must initiate interaction. It is the world of "do good to receive good." Failure to do good could have many

negative results if powerful people or spirits are offended. For example, the ordinary Thai are wary of the police and will avoid them if they can. But, if they have to relate to the police, they will be very polite and deferential, they will dress very well, they will be very controlled. They feel at a disadvantage with the police and seek to present themselves well. This is part of doing good. The author has even seen people greet the police with an offering of money as a way of doing good to receive good.

Gratefulness as a response to kindness and favors is the basis of meaningful relationships. Showing kindness and favors appropriately is the means used to build relationships in the hierarchy (Holmes and Tangtongtavy 1995). When there is a positive relationship these values are felt as a psychological bond. But if kindness is abused it reduces the relationship to simple transactions of power with no bonding.

3. Smooth interpersonal Relationships

The Thai value surface harmony. They smile and are friendly to insure that they have pleasant interactions. They tend to be non-assertive to protect the social pleasantness. While some point to this as a fruit of Buddhism, Komi suggests that these values are not religious since Thai Muslims and Christians have these same values ranked the same way. The key ideas are cool heart (jai

using a non-present third party to make a point. They also make liberal use of gossip as indirect criticism. They will agree in front of the important people with no intent to comply with or implement the idea.

Because of the emphasis on individuals and hierarchy, there is a great deal of jealousy. Individuals are unhappy when others get ahead of them or get something they want. Jealousy leads to plots and schemes to pull others down. So, while many are hesitant to say anything negative about another person to their face, they are not reluctant about gossip behind the back. A small group of Thai might be talking about another in the most malicious way but if that person suddenly entered the room, surface harmony would be immediately maintained with warmth and gracious smiles.

The successful personality in Thailand has a "soft" presentation (Komi 1990, 193). Positive emotions are expressed while negative emotions are felt but not expressed. Good leaders according to a Thai saying are, "soft on the outside and firm on the inside."

4. Flexibility and Adjustment Orientation

The Thai are high context people and want to be responsive to situations. They do not like long term commitments because it conflicts with this desire to be spontaneous. They live in the present. The past is not very important. The future is not the focus. The present

is. The negative side of this trait is that they are non-committal and opportunistic. The positive side is the readiness to respond to situations, what Shin calls spontaneity (Shin 1989, 94). The Thai are not crisis oriented (Lingenfelter and Mayers 1986, 71) and do not like to plan long term or prepare for crises but to be responsive to the flow of events.

Flexibility and adjustment means adjusting to the demands of relationships or the opportunities, not to principles. People are more important than principles or systems. Thai politics are full of quick shifts of a political party or people within the party as the circumstances warrant the changes and realignment. This was an important necessity historically for the Thai given the instability of their neighbors. Law is viewed as a tool made by the powerful to control the powerless as needed. Relationships and context affect the application of the law. Money can change the context and relationships very fast! Thus, corruption is rife. Komi sees this as a factor in why law enforcement hardly ever works.

Morals are situational. Morals are not bounded sets but fuzzy sets determined by the context. When Prime Minister Chatchai's government was overthrown in 1991, the people initially applauded the military instigators. This was because the general population felt that his government was *too corrupt*. Everyone expected some corruption but there is an **acceptable** limit to corruption and the general

population felt that Chatchai's cronies had gotten too rich! The general population later turned against the military instigators when they went beyond the acceptable limits of corruption.

This flexibility value is reflected in the non-ideological nature of the Thai. They view strong ideological commitments as a threat to the social fabric. Social relationships are a more significant factor than principles, rules, policies or agreements.

5. Religious-Psychical Orientation

Religion is not the most important value in Thai life but it is important and Komi ' survey results indicate that it becomes more important as a person grows older.

Religion is ritual. The rituals provide psychological benefits. One Thai Buddhist, when asked why they went to the temple replied, "It makes my heart comfortable." This seems to be the main focus of Buddhist practices for the Thai. Komi notes that Thais are "this worldly" in their religious orientation and that this is contrary to strict doctrinal Buddhism that seeks liberation from this world (Komi 1990, 214).

Another aspect of religion is karma. Komi points out that karma is used as the explanation after the fact for troubles. The author was once in a bicycle accident. As he was lying on the ground, an old lady told him that his karma had caught up with him. This seemed very odd comfort to the

author, especially when the accident was not his fault!

Komi believes that the appeal to karma in these situations is a defense mechanism against personal responsibility. The Thai see misfortune as the result of karma. They see good fortune as the result of luck, not hard work or ability.

Komi points out that almost all Thai are superstitious and involved in various kinds of practices: fortune telling, palmistry, astrological readings, vows to spirits, charms, exorcisms and black magic. This extends from the planting of certain kinds of trees near their homes or the hanging of mirrors on their houses, to the collecting of Buddha images. The Thai view of the spirit world is much like the Thai view of the world of people. There is a hierarchy. One wants to stay on good terms with these beings by giving appropriate honor. Magic, amulets and other ritual means are used to manipulate the spirits for one's own benefit. In some cases magic ritual will be used to get revenge on an enemy. The spirits thus become a kind of patron and the person a client. If people do not get what they want from a given spirit they can and will seek to patronize another one. If they get what they ask for, they are obligated and had better pay up or the spirit will punish them. It should be noted that the spirit world is focused on this life issues not on ultimate truth or salvation. Komi points out that very few Thai are interested in the pursuit of nirvana. The animistic side of Buddhism appeals to the Thai quest for power.

6. Education and Competence Orientation

In Thailand, knowledge is not sought for its own sake but for the sake of advancement and social lift. Degrees are to be gained for the sake of ego enhancement in the society. Education is a means (instrumental value) not an end (terminal value). Komi points out that the symbols of education are what is sought (Komi 1990, 227). Form is what is important, not content or ability. One of the scandals in the Thai political world in 1988 was the exposure and temporary embarrassment of many high level political leaders who had gotten bogus degrees from a defunct university in the Philippines. They sought the degrees for status enhancement.

There is a noticeable ethnic difference here (Holmes and Tangtongtavy 1995, 29). The Thai with a Chinese background value education and hard work more. They tend to see diligence as a desirable character trait that leads to success. They work very hard to give their children the best education they can.

The traditional role of the educated was in the government bureaucracy (Wyatt 1984). But as more opportunities for education have become available, the Thai government cannot absorb all the educated. This is causing some shifting in the status value of education and the reasons to seek higher education. Generally, degrees from

outside of Thailand still have greater status value than those from within Thailand. The Thai want the prestige of education and recognized competence. But, because they have a very low value toward achievement, motivation for education comes from the increased status of the self.

7. Interdependence Orientation

The Thai often joke about how they do not do well at team sports. They recognize that they have a problem sacrificing their individual egos for the good of the team. They like individual sports and feel that they can excel as an individual but have a hard time with interdependence. "Thais relish their freedom, and are disinclined to place their lives in the hands of a group" (Kulick and Wilson 1992, 78). Groups are not valued as groups but for the social benefits and networking of individuals which a group might provide. Thus, groups tend to form and dissolve easily. The quality of the interpersonal relationships are important, the task is always secondary. Interdependence is not a highly held value although it is sometimes a necessity, especially among the poor farmers.

Hanks notes that the word for family in Thai is better understood as household. In all households there is a key person around whom all the relationships revolve. This patron/elder must manage the affairs of the household for the benefits of each individual in order to maintain their allegiance and help. The household can be very loose

with new people entering and/or people leaving at will. A child is easily given to an older aunt or another household, or a young person might join a household easily when they go into the big town to study. Many marriages are common law arrangements because, if a marriage is registered, then when they stop being married they would have to get a divorce! It is more convenient not to register in the first place.

The direction of relationships is up and down, not across. Groups are not composed of equals but have a hierarchy even in a very relaxed atmosphere such as a friendly game of soccer. Groups such as labor unions lack cohesion and discipline as each person tends to "go it alone" with management. Because the Thai farmers have not been inclined to long-term cooperative groups, the Chinese/Thai rice merchants have profited. The low ranking of this value has serious consequences for the Thai churches, where brotherly love and mutual helpfulness are essentials and may take time to develop.

8. Fun and Pleasure Orientation

Thailand has been known as the "land of smiles," a stereotyped image that comes along with the much-talked-about myth of the Thai being easy-going, enjoying the everyday routine pleasures of life with a happy carelessness, not letting troubles touch them easily, viewing life as something to be enjoyed not endured, and would not do anything that is not *sanuk* (to have fun, to enjoy oneself and have a good time). They are easily bored or *buua*, not because of having nothing to do like Westerners, but because the repetitive activities they are doing are not *sanuk*. They therefore lack the "stick-to-it-ive-ness" or the serious commitment and sustained level of hard (and often unpleasant) work, which is essentially required

for the success of industrial undertakings. They are generally lethargic, lazy, inaggressive, and fond of having fun and leisure.

Empirical data show that most of this myth are not true. It catches only the outward presentation of the "fun" and the "lightness" approach of the things of the Thai. (Komi 1990, 233)

The author's own observations would confirm that the Thai are willing to work very hard at many unpleasant tasks. But in reacting to a stereotype and myth has Komi ranked this value to low?

The value orientation toward fun and pleasure, and the willingness to hard work should not be confused. Hard work is perceived as a necessity and not as a desirable aspect of life. Values relate to desirability, according to Komi . People seek work that has fun, pleasant social interactions. According to Komin's data, Bangkokians and government workers, rank fun and pleasure more highly than rural people. Situations where there is open conflict, unpleasantness and serious tension among people are avoided by the Thai.

It is remarkable how, even hard working people, will move into relaxed fun very quickly. It should be noted that the word, "work" in Thai is also the word for party. The hard, back breaking, traditional work of rice planting and harvest was endowed with this "fun" Thai quality by songs, special meals eaten together, drinking and flirting.

"Sanuk" or fun is the tension outlet for the Thai and functions as a kind of counter theme to the sensitivity

of the ego orientation of an individual Thai (Mulder, 1994). Sanuk is carefree amusement with congenial companions in which there is no criticism, blame and confrontation. The Thai want almost every activity to have this quality.

The Thai meal is also a part of relaxation and enjoyment. Eating is not just the food but the occasion to relax with friends and enjoy life. The Thai like convivance, comfort and fun. They like relaxed and enjoyable social relationships. Sharing food and eating together is an important part of enjoying life. Komi ranks this value cluster too low in the author's opinion. This value is very important in the social and group activities of the churches.

9. Achievement Task Orientation

Achievement is attributed to luck and "bunwassana," and misfortune to karma. Thus, hard work toward achievement is not encouraged. The author was intrigued by an unusual bumper sticker he saw one day. It said, "Do not trust in luck or bunwassana for fortune. Work for it." The author asked a Thai church leader to explain this bumper sticker. The leader affirmed that it was a counter-culture statement.

As was noted in the discussion on education, the Thai are not highly motivated toward education for its own sake. Motivation comes from the increased status of the

self. This is because the Thai have a very low value toward achievement, and attribute success to luck.

Being ambitious and hardworking were consistently ranked low in Komin's survey. However, Komi points out two groups who regard this value more highly. "Thai businessmen who ranked it [being ambitious and hardworking] the nineteenth, and highest of all Thai groups was the Thai of Chinese descendants who ranked in the thirteenth" (Komi 1990, 242). But, generally, Thai are much more concerned about social relationships than achievement. Many Thai achieve many tasks that they want and need to do. But the low ranking reflects that other values are stronger and more prominent in determining behavior.

This is seen by the response to the question, "How do you motivate the Thais?" by Holmes and Tangtongtavy.

. . . of the many factors that can influence particular individuals in the Thai work force, five are especially significant among a wide range of people. Those factors are: money, security, company image, personal prestige and workplace atmosphere. (Holmes and Tangtongtavy 1995, 71)

Achievement for the Thai usually relates to ego, status enhancement and the interpersonal dimensions of reciprocity and fun.

Summary

There are several key elements to the Thai world view. Hierarchy is one element. The assumption is that social position reflects a person's karma. Power is another element in this world view. All persons and beings have

some power and must be related to appropriately. The key consideration is their potential for benefit or misfortune. Another element in the Thai world view is the spiritual world. The world is not only material but spiritual, filled with mystery, angels and demons. It is a world in which there is karma but also room for people to manipulate the unseen spiritual forces. Grace is the element that serves as a counter theme to power. In the power system it is "do good to get good" but in the grace system it is first and foremost acceptance. The Thai concept of a good leader is one who can live in the world of power but lead from the power of moral virtue. The good leader is one who really cares, protects and sustains community life.

The values that operate in and sustain this world view are as follows. An ego orientation that puts the individual in a place of primacy. Each individual has power to do others either good or evil. Therefore one must behave toward individuals in ways that will not provoke evil but will bring favor. The means to do this include consideration (krengjai), saving face, being polite, being cool hearted, being passive, smiling, and detached. Gratefulness to any favor or grace received is very important. Every individual's value as a person is relative to their position in the hierarchy so they are very concerned that they show proper respect and are properly respected. This reinforces the importance of social presentation, showing off and symbols of prestige. This

point of view tends toward a concept of limited good. When others advance in the social system it is often perceived as a loss by others.

In the past, the rural community was, by necessity, dependent on others, so reciprocity was very important. This is decreasing as their world becomes more industrial and urban. The individual nature of their world view, where each person must depend on themselves alone, becomes more prominent. Achievement and hard work are not highly valued because karma and good luck are perceived as responsible for what happens in life. Education is seen as status enhancing. The outer form is very important. A relaxed, easy going life is desired. Religion is valued for its contribution to this life.

Ministry Considerations

Christian leadership training programs are trying to form a biblical world view in the participants. Romans 12:2 commands not to be conformed to this world but to be transformed by God. Thai world view and values provide (1) points of contact, and (2) points of conflict with a biblical world view and values, and (3) some practical challenges.

The values of Thai Christians, according to Komi 's survey, are the same as those of Thai Buddhists and Thai Muslims with one exception, Thai Muslims ranked religion higher than the Buddhists or Christians. This similarity is disturbing. Yet, it is most likely true

because the life of the Thai Christian community is just a milder version of the Thai community. The behavior, attitudes and interpersonal relationships are almost the same. A biblical program of leadership training seeks to transform people, and society through people. When discipling new Thai Christians one must be sensitive to both the clash of values and world view, and points where Thai world view and values can be fulfilled in Christianity. One must help them adopt new values as well as see how Christianity can help them fulfill existing norms (Mayers 1987).

Points of contact

Grace is a point of contact with the Thai. Mulder points out this significant theme, symbolized primarily by mother. Grace is desirable to the Thai but not available in sufficient quantities, or is seemingly out of reach. What is needed is an understanding of God's grace. Could the mother symbol be used to teach about God? For example, in Matt 27:37, a mother hen is used as a picture of God. Or, in Isa. 49:15 God uses the experience of a mother to illustrate his love.

Mulder's inner world of grace is desired but all too often so little experienced. The church must attempt to build a community life that is grace based. This is very problematic because the values of the Thai move them toward power as the dominant factor in social relationships. The biblical metaphor of the church as family would be helpful here, but only if this helps them interact with each other according to reciprocal kindness based on grace. The biblical family has hierarchy (see Ephesians 5) grounded on shared kindness and without the abuse of power. The hierarchy in this case gives order but treats all as having value and importance. It does not rank egos according to social status. The body metaphor of the church also needs to be emphasized as it esteems each part of the body while pointing out the diversity of roles and functions. This metaphor also helps to counteract the Thai de-valuing of groups.

In thinking through how to develop leaders that the Thai recognize as "good," the interpenetration of the power and grace themes can be explored. Connor's dissertation has a great deal to contribute at this point. The "baramii" concept is applied to Jesus in 1 Pet 2:9. "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light." The word *praises* in the Thai Bible is "baramii" (moral goodness that is demonstrated in service to others, which causes them to respect, cooperate with and praise the moral virtue of the one serving others). This is a good translation of the Greek word. There is a Thai norm for "servant leadership." Many Thai, as they move into leadership, struggle with wanting positional authority or influence. But "baramii" presents an existing path to follow within Thai culture that gives leadership power that is not founded on positional authority or influence gained by money.

Mulder's understanding of the animistic nature of the Thai world view has much in common with the background world views in both the Old and New Testaments. This can and should be explored and used to help Thai understand the points of transformation (Netland and Rommen 1995). A few examples, among many, are the power encounter (Moses and the gods of Egypt), truth encounter (ministry of Elijah and Elisha) and the challenge to the will (the ministry of

Jesus), all in the context of other religions. These illustrations can help Thai Christians process the challenges to their faith by the animistic world that surrounds them and is part of their past.

The hierarchy system of the Thai has to be taken seriously and positively (many Westerners are consciously or unconsciously negative to hierarchy). The hierarchy is necessary to maintain the order of Thai society. Hanks, in relating to Thai hierarchy, states, "Without hierarchy, order cannot reign . . ." (Hanks 1975, 99). Hierarchy is an apparent factor of biblical world view. In terms of power or authority, God is sovereign above all his creation. God delegates to human government the authority to rule over nations (Gen 9:5, 6; Rom 13:1-2). The apostles were entrusted with authority that other believers did not have, such as authenticating divine revelation (1 Pet 3:15-16), and being the foundation of the church (Eph 2:20). The image of the church as Christ's body, having Christ as the head suggests hierarchy (Eph 4:15,16). Paul instructed Timothy about church relationships, respect for the older and kindness to the younger (1 Tim 5:1). The Bible expresses the hierarchy of senior-junior relationships and proper behavior toward the senior and the junior. The hierarchy itself is a positive Biblical aspect of society. It helps people understand their duties and roles. It gives order that is beneficial.

Many of the values in Komin's survey are positive and consistent with the Scriptures. Gratefulness as a response to grace is one example. Christians are to be thankful (1 Thes 5:18) and are to respond to God's grace by offering their bodies to God (Rom 12:1). They understand that to be ungrateful toward God is a sin that brings forth God's just anger (Rom 1:21). Many other passages in the Bible resonate with this Thai value of gratefulness to grace.

While the flexibility orientation of the Thai can be very difficult for a program that needs commitment and discipline to be effective, it does have a positive side.

The Thai people are gifted with spontaneous personalities. Viewing this context from the point of view of the nationalization of spontaneity, a great useful psychological foundation has already been culturally laid down in the Thai personality. This could be made beneficial to the task that may otherwise go through a lot of difficulties that might occur in Christian work among the people whose personality is quite the reverse. . . . Therefore, to cultivate a genuine spontaneity for church planting in this circumstance is first of all to sanctify this spontaneous Thai individual personality of the people within the church by means of the spiritual grace of the Word and then motivate the sanctified spontaneity for the cause and aims of the Church. (Shin 1989, 95)

Komi indicates that the Thai value education. This can be used as a positive that is congruent with the Biblical injunction to pursue wisdom, knowledge and understanding in Proverbs. Christ also invites all to learn from him in Matt 11:28-30.

Komi points out that interdependence is a lower ranking value to the Thai. Interdependence is a value in harmony with the Scriptures and is a value complex that Christians can use and encourage. Other, higher ranked values the Thai hold (for example, the ego orientation), make it difficult to actually function interdependently. But they do value and appreciate interdependence. This value can receive new meaning and fulfillment in Christ.

Even the importance of "fun" to the Thai can be a positive point of contact, as the Bible is life affirming. The Bible has a basis for a positive enjoyment of life in marriage, family, the pleasures of food, song, and companions. The doctrines of the predominant religion do not include this.

Finally, many of their instrumental values such as, respect, deference, quietness, and consideration can be affirmed as a means, but to a new end, namely to love God and others.

Points of Conflict

The power theme is a point of conflict. If this area is not transformed by Christ, then church life will become dominated by this theme, with power factions and politics. Churches are reduced to an institution led by a patron with client members (Anson 1991). The more resources the pastor or patron has, and the more effective his management skills, the bigger the church. The issues in the church are reduced to control, prestige and ego enhancement.

Mulder and Komi both indicate the strong value on presentation and external form in contrast to a focus on inner realities, content and ability. This is a point of conflict with the Bible where the inner realities are emphasized. For example, King Saul and David are contrasted at this point. Or, Christ's denunciation of the Pharisees as white washed tombs. If there is no transformation of this value, then Christian life can become a kind of stage production where all are wearing masks.

Being highly contextual in relationships has a virtuous quality, namely sensitivity and responsive spontaneity. But Thai culture takes this in the direction of situational ethics, where lying and deceit are approved if the context calls for that. Thai Christians must learn to value truth and principles as well. Paul instructs to "speak the truth in love" (Eph 4:15). This makes both relationships and principles important. Speaking the truth

(in love) is healthy for relationships because it builds security and reliability. There are illustrations in the Bible of how principles can be maintained without breaking relationships (Daniel).

While the Bible affirms hierarchy as a system for order in society, it does not understand hierarchy as defining personal value. The top is not more important than the bottom. All people have worth by virtue of being created in God's image. The present Thai world view and culture causes many to suffer at this point. There is a dissatisfaction with Thai culture that is evident in Komin's survey. Christians can present the Gospel as an alternative to an ego-centered hierarchical society that values some individuals and see others as worth-less. Christians can present the value of individuals from God's point of view as Creator and Redeemer. In discipleship it is important that this truth is appropriated not just intellectually but emotionally, and lived out daily as Christians act as salt and light in their communities.

The Thai measure their self-worth according to their rank or/and status in the hierarchy. This measurement of worth results in feelings of inferiority among the Thai, especially those who do not think they have sufficient status in the society, or are treated poorly by others. Unfortunately, the majority of the Thai are poor and on the low end of the hierarchy. Thus, they believe they are worthless. Among the common people, they gain self-worth by

associating themselves with those who have higher rank in the hierarchy. Their confidence is enhanced if they know certain "bigmen." Christians are associated with the Greatest Person, the Creator. This point can be meditated on, sink into their hearts, and transform their lives. When they are rejected or treated as worthless or insignificant they share in Christ's experience of suffering (1 Pet 2:5-8).

The ego value cluster naturally leads to self centeredness. While selfishness is not a uniquely Thai problem, it is a point where Jesus teaching (deny yourself, take up your cross and follow me) is in conflict with the culture. In discussions with many Thai about social problems in Thailand the author notes that the Thai will often state that "looking out only for oneself" is the main cause of social problems. Christians can be free of self preoccupation because their value is rooted in God, their honor is protected by God and their treasures are stored in heaven.

Challenges

The existing Thai Churches need to give more attention to world view and values. Anyone working in leadership training faces the challenge of helping Thai Christians become aware of their own values. They need to talk about what values need to be changed, what values need to be rejected and what values can be affirmed, reinforced

and fulfilled in Christ. More thought needs to be given to how to help new converts evaluate their values and be transformed by the word of God.

Some Thai values are very positive. But, just as in other cultures, there are abuses of power and privilege, and the failure to live out the good standards they affirm. The gospel can help Christians live up to these values. For example, Christians do not prohibit drinking alcohol absolutely, as do the Buddhists, yet most Christians do not drink or get drunk. The Thai affirm the goodness of marital fidelity as do Christians. Yet, the Christians are more focused on building a strong family and do more to guard against marital break down. Where the Thai have values that are good and positive, these values can be fulfilled in Christ. It is a challenge to find and affirm all the good that is already in the Thai world view and values.

When the grace theme is the dominant theme among a group of people, then learning can take place in an atmosphere of mutual acceptance. This helps create a learning community where people can be real, vulnerable and open to correction. God's grace allows people to feel secure enough to be corrected, or to disagree respectfully. God's grace frees people for constructive interactions with each other. The challenge is to find a way that education and leadership training come under the arms of grace so that learning is for the sake of serving, not power and self validation.

CHAPTER 5

A HISTORICAL REVIEW OF HBS

This chapter will review the history of HBS. The sources for this review include official documents, interview letters from individuals involved, information gleaned from personal conversations with people involved in HBS and the author's observations. The review seeks to provide helpful background needed to assess HBS.

Beginnings

The first written record about HBS was in the OMF superintendent's report handed out to a Central Thailand missionary meeting May 10, 1979. This record is key to understanding the objectives of HBS. The minutes state the following goals.

(i) To teach men and women in the Word of God so that they are effective leaders in the church in -

(a) Duty towards God; the conducting of adequate and meaningful worship, and furthering the purposes of God, so that He is always kept central and the goal of all things.

(b) Duty towards each other; to direct and lead in edifying one another, doing good to one another, and fellowshiping with one another. This means carrying on a programme of teaching children, young people, new believers, and all members, and with the latter to have as a goal the edifying and developing of their gifts and spiritual abilities so that they can function properly within the local church.

(c) Duty towards the outsider; to lead and develop the church to carry on an aggressive and constant evangelism in the area. This should be both personal and public and among all sectors of the community, so that members are being continually added into the church, and that the Name of God gets hallowed, and set aside from all false gods etc.! that He gets rightful place as Sovereign God, Who alone has the right to receive honour, praise, worship, etc.

(ii) To teach without removing students from their own homes, work and local church for any long periods. This study must be applied to their normal life and church situation.

(iii) The course will contain both present and potential leaders. (Bennett 1979)

The minutes also included the following methods.

(i) To provide the student with tools for daily study.

(ii) To give motivation and direction and material for study each week.

(iii) To bring the students in adjacent areas together once a month.

(iv) To conduct short residential classes once a year. (Bennett 1979)

The minutes at this point recommend that two missionaries be asked to give 50 percent of their time to collecting and developing suitable materials. The superintendent at the time hoped that the program would start in January 1980. In fact it was started in November 1979 and was named Home Bible Seminary. But shortly after this minute one of the missionaries was reassigned in another location and ministry. This left one missionary to really develop and form what became HBS.

Mr. Roland Bell returned from his home assignment in 1979 and was asked to take up this challenge. He gave a report (Church Planting Forum 1980) at a Central Thailand

Church Planters Forum in May 1980 about what he was doing and planning to do. He pointed out that the inductive method would be key to the program. He would be teaching Thai grammar, observation (seeing "the chief points") (Bell 1995), interpretation, and application. Study books for the course on Genesis and Exodus were already completed. He already discovered that he had so much material on Genesis that he adjusted the allotted study time to six months. In this report there was an outline of the course that, after a year in the Pentateuch, another twenty-three months of study were planned. At this point he was planning a study program of three years. This would later expand to five years. He reported that there were fourteen students in two groups (Uthai and Khoksamrong) in the program. He had plans to start another group (in Manorom).

Because Mr. Bell was the key person in what was developed, additional details about him are helpful. He was not the only person, as others were involved in implementation at the beginning, but he was key in the sense that his philosophy and ideas were prominent at this stage in the history of HBS. He acknowledged this (others concur with this assessment) to the author in a letter in which he gave a very detailed account of his background (Bell 1995).

Roland Bell grew up in a rural area of the United Kingdom. He was educated in a small school with two teachers. The style of teaching, given the wide age span,

was learning on one's own. "There was no conventional teaching from the front" (Bell 1995). The teachers were guides. He loved school and books. He left school at age 14 and found work at a booksellers in England. During World War II he was trained as a psychiatric nurse and enjoyed learning about psychology. He was especially interested in the function of the brain in learning, reason and judgment. He did a great deal of reading on his own in these areas.

Roland started attending Bible studies at this time. This motivated him to start studying the Bible on his own. He devoted about one hour a day to Bible study, often outside, as he had no space to study inside. Group Bible studies opened doors for him to meet many rural laymen who were largely self taught and effective in ministering the Word of God. This was a model that influenced him as he began ministry in Thailand in 1955. He writes, "I saw ordinary Christians can be very effective in ministering God's Word, and this gave me a vision for the future in Thailand" (Bell 1995).

Mr. Bell's first term in Thailand was spent learning Thai and doing evangelism as there were no Christians or churches in Central Thailand in 1955. In his second and third terms he became more involved in discipleship and teaching. At first he taught in a doctrinal fashion, even using the Thai translation of the Westminster Shorter Catechism. He worked in a teaching

program connected to the mission hospital, Manorom Christian Hospital. He experimented with various approaches to teaching throughout this time. He also did a great deal of personal study. Gradually he moved to a commitment that the Bible must be central and primary for Christian growth. He has a very high regard for Scripture and believes that the Bible is and should be the central textbook for Christians in leadership. In the 1970' , Mr. Bell began to teach Robert A. Trainas' method of Bible study to the Thai. Those familiar with Trainas' book can see the similarities in what was later produced. He felt that most of the leadership training he was involved in before HBS, was "spoon-feeding" and not "developing skills" (Bell 1995) to help people study on their own.

During this time, Church Growth teaching and TEE teaching were promoted in Thailand. Mr. Bell served on the first Thai national TEE committee. One of the projects of this committee was to study the level of knowledge of the rural Thai, which was later important for Mr. Bell. Serving on this committee gave him access to examples of programmed learning text books. He thought they were superficial. But it also put into his hands, A Taxonomy of Educational Objectives Vol. 1 & 2, which he felt helped him pull much of his thinking about education and learning together. In the end the TEE committee faded out as other missionaries on the committee left ministry in Thailand. He did not think

anything really came from this committee due to internal tensions.

In mid-1979, Mr. Bell was asked to work on a project to develop materials for a leadership training program, which became HBS. He was eager and brought all that he had learned in 25 years into the program. While others had the opportunity to contribute early on, it was his blueprint that was adopted by a three person committee. This committee probably consisted of Mr. Bell, one other missionary and the superintendent.

Mr. Bell's plan involved teaching Bible study methods first, and then going through the Bible practicing the methods until they were perfected. One of the reasons he gave for emphasizing the Bible was that it "was the only text book all the students possessed" (Bell 1995).

The name *Home BibleSeminary* was chosen for this program. This program was done at home in contrast to a school. It emphasized the Bible. It was aiming at a high level of work. In Mr. Bell's mind the last word was key to the level of work that was being targeted. "I am afraid that several people since then have tried to move the HBS away from being Seminary-like, and trying to water it down in order to serve as Christian Education for young believers" (Bell 1995). Yet, at the same time, he was trying to peg the work at a sixth grade primary level. He bought all the Thai text books for the primary grades and read

them. He tried in this way to produce workbooks that were at the sixth grade level (the government required six years of school at this time). He saw his task as trying to take Thai rural people from where they were and bring them to the intellectual development of a graduate seminarian. Mr.

Bell writes,

I was aiming at sharpening up the faculties of the students in the cognitive realm, getting their powers of observation developed, training their powers of perception. My chief aim really was to get their powers of observation increased to such a sharpness that they were able to look at any paragraph . . . and take it apart into its constituent parts. (Bell 1995)

In another place in the same letter he writes, "If Biblical knowledge does not provoke deep thinking, then something is wrong" (Bell 1995). He wanted to teach the students to think, to analyze, to synthesize, to evaluate. He wanted the students "to do things with the text" (Bell 1995).

Mr. Bell was teaching or tutoring a group while he was producing the workbooks. His work was not a translation of English workbooks but was the fruit of his own personal study of the Scripture. Materials that influenced him include Traina's Methodical Bible Study, Jensens' self study guides, and a series of workbooks from Elim Church in England.

He was under pressure to keep producing workbooks. There was no testing and refining of the materials as there were already students who wanted to move ahead. He did not have some of the modern equipment we now have. He typed on

a Thai typewriter. He did not have a Thai assistant to check spelling or usage. He wrote all the original books except for Joshua, Judges and Ruth, which were written by another missionary. He started in mid 1979 and completed the last workbook (Revelation) while in the hospital in the UK recovering from cancer in 1986. This remarkable achievement took just over six years. After 1983 there was more help with the actual production with others checking the workbooks before they were given to the students.

Because the material was being used right away, there was immediate feedback. It was sufficiently positive, that steps were taken to continue. Mr. Bell was pleased to notice an improvement in the students preaching. However, there were complaints that the material was too time consuming, taking longer than one hour per day to complete. He thought that the time problem was due to the fact that the students' faculties for observation and analysis were underdeveloped. He assumed they would increase their speed of study as they practiced. But, he did scale down the amount to be studied. It was later scaled down even more by others.

It should be noted that all of the initial students were highly motivated lay church leaders with little formal education. Most had a fourth grade education, with perhaps further education when they were monks in the

temple. They came from several small churches, where they functioned as lay pastors.

Development

By 1983 other study groups using the material had been formed in Central Thailand. Several missionaries were tutoring groups. It was at this time that South Thailand OMF sent a missionary to Central Thailand to learn about HBS and bring the program to South Thailand. Because of this increased demand, it seemed worthwhile to improve the workbooks. Most felt the workbooks needed revision and further editing. So, another missionary was designated to this task of editing the workbooks by the Central Thailand superintendent in conjunction with his council. She did this from 1983 to 1987. She reports (Connell 1996) that she was not given any guidelines except to try to make it more understandable to the less educated country Christians by simplifying the material. She felt she had a free hand in changing the material. She worked with a Thai assistant who gave help in spelling and language. She says that she rewrote a great deal. She tutored a group and certainly this experience enhanced her work on editing the materials. Miss Connell admits that she did not work closely with Mr. Bell in editing the workbooks. She writes,

I found the notes very heavy and unexciting so I set out to make them simpler and more practical for daily life. When I felt the original notes were applicable I used them, otherwise I rewrote them. (Connell 1996)

In hindsight she wishes she had shown more respect for what Mr. Bell had done.

In June of 1983 there was a meeting of 6 missionaries involved in HBS in Central Thailand including Mr. Bell and Miss Connell (Roberts 1983). At this point the HBS program consisted of eight units as follows: (1) the Pentateuch, nine months; (2) the Gospels, six months; (3) History of Israel, eight months; (4) Acts, two months; (5) Prophets, nine months; (6) Epistles, eight months; (7) Wisdom books, four months; and (8) Revelation, one month. A month was defined as four weeks of study, and a year as nine months of study.

The program was becoming more organized, as the committee decided to require that new tutors attend a seminar before tutoring to explain the philosophy and methods of the program. Goals for residential study over weekends or weeks were developed. These short courses would involve review of the Bible sections and extra teaching on subjects such as: an overview of the Bible, grammar and Bible study, sermon delivery, pastoral visitation, counseling and teaching. Every student would be required to buy their own Thai dictionary. At this point Mr. Bell was still responsible for new workbooks (he was working on Acts) while Miss Connell was starting to have more to do with the editing of what had already been done. The notes indicate that the superintendent had set up a procedure for editing

and correcting the workbooks Mr. Bell produced, before printing and using the workbooks more widely. It was also decided at this meeting to give some kind of certificate or diploma for the student who completed sections of the work. The Central Thailand superintendent acted as the program coordinator.

Another meeting was held in November of 1983 (Roberts 1983), where seven missionaries were present. At this meeting a Thai name was considered for this program, but no conclusion was reached because the missionaries decided to consult the Thai church leaders. They also discussed questions like: who should study? It was confirmed that current or potential church leaders could study, and that the tutor would make that decision. What kind of adjustments to study patterns are acceptable? It was decided that variations of study patterns would be permitted, even though, originally a tutor was to visit each student weekly and each student was to attend a monthly seminar. But this pattern was already changing with some groups meeting one week for three hours and the next week for six. The patterns of tutor's contact with the students and group meetings were being adjusted according to the local situation and the time that tutors had available to visit.

Because the committee was thinking in terms of this being a "seminary" they took steps to assess the

student's work with tests. Those who did acceptable work would receive certificates. They also agreed to give books as a reward after completion of the Pentateuch, Acts and the whole program. At this meeting, they made plans for the upcoming residential study seminar to supplement the daily personal study and weekly or monthly group study. Finally, Mr. Bell pointed out that he had completed about two thirds of the HBS workbooks and another third still needed to be completed.

In May 1984 there was another meeting to discuss HBS (Roberts 1984) with six missionaries. The minutes report that work on a prospectus was almost completed. Also, they had decided on a Thai name, in consultation with Thai leaders: The Program to Develop Communicators of God's Word (author's translation). This still needed to be submitted to the Thai church association in Central Thailand for acceptance. It was also noted that Mr. Bell and Miss Connell needed to work together better in editing the workbooks. It was stated in the minutes of this meeting that;

The emphasis [was] to be maintained that the course was not open to any church member, but was for those who were current or potential leaders in the Lord's work.
(Roberts 1984)

and

That we will only allow additions to the various groups (ie those who have not been at the beginning of the course) in the role of 'observers'. They will have to purchase any workbooks used, and will not be eligible for any accreditation. (Roberts 1984)

Because the program was structured as a sequential ladder in the minds of the missionaries who developed the program it was difficult to incorporate new students into existing groups. It was not possible to start a new group at the beginning of Genesis for each new individual who wanted to study.

There may have been some meetings about HBS during 1985 but there are no records. This was likely due to the fact that the Superintendent was on home assignment in 1985. The program continued, but without the Superintendent's personal energy, there were no meetings to push the program forward.

There are minutes to a tutor's meeting in Central Thailand in April 1986. The ten missionaries present were all involved in tutoring. Neither Mr. Bell or Miss Connell were there. Concerns at this meeting included: assessments of students, the importance of the week long residential times of study and the tutor's role in making corrections to the workbooks. There was still a problem with new people wanting to join groups but because they did not do the initial work (start at the beginning) they were given a role only as observers. The notes again emphasize that this course was only for,

. . . actual and potential church leaders, and only such people should be allowed to study as an HBS student. However, tutors and others are welcome to use material (questions, explanatory notes etc) from the study books in any other ministry where they are helpful. (Roberts 1986).

Coordinator

In 1987 a new development took place when the superintendent asked another missionary to serve as a full time HBS coordinator. A summary of HBS was found on the back of the coordinator's job description (Job Description 1987). It stated that the HBS program is:

. . . a theological education by extension course to train those who are actually functioning as local church leaders in Central Thailand. We do not claim that HBS as it exists at present provides a complete all-round training. However, if the student is getting the tutorial help which he should be, working through the Bible means that again and again the passages being studied can be applied directly to the immediate teaching and pastoral situation of the leader.

The aim is to use the Bible as THE text book, and to study in such a way that the student gains a method of study and an ability to "beat the meaning out of a passage." When the course has been completed, the student has studied almost every chapter in the Bible. It was written for C.T. [Central Thailand] Christians who need to have their reading and comprehension ability improved, and therefore teaches some basic grammar and requires some underlining of key words etc. (Job Description 1987)

In this summary the word potential in referring to leaders was dropped. There was also a justification for starting at Genesis, namely that it was foundational. After a student completed the Pentateuch they could do other parts of the course in any order that was practical. There was acknowledgment that, while the material was designed to be completed in 5 years, most moved at a slower pace. Only one person had completed the course since it was started. All students had to attend a one week residential course each

year. This document points out that about fifty people in about fifteen groups were studying HBS in Central Thailand at that time.

In November of 1987 there was another meeting of the tutors organized by the coordinator (Kay 1987). The main points discussed at the meeting according to the notes were: (1) enrollment procedures; (2) that group review sessions should give sufficient time to the study of the green pages (theology), should work through the workbooks helping students make corrections, and tutors should check the workbooks to make sure the student completed the questions; (3) that group study was preferable (with more advantages) to individual tutoring; (4) record keeping procedures; (5) the need for a Tutor's manual or answer book; and (6) the need for and procedure for making corrections in the workbooks.

The program continued to develop under the HBS coordinator. Mr. Bell and Miss Connell no longer had a role in HBS. The HBS coordinator continued to edit the materials. This was done with the help of several different Thai assistants, including Bible school graduates. Changes were made in language and spelling as well as more substantial changes such as reducing some of the details and number of lessons in some sections.

At this point computers were available and so all the workbooks were put on computer. This took a great deal

of time and was done by a number of Thai secretaries. There was no agreed upon format, so various secretaries used different type styles and formatting. While the computer helped a great deal in correcting mistakes, it also introduced new mistakes. The various secretaries had differing abilities in typing and some were more careful than others in making corrections. These secretaries were not under the direct supervision of the HBS coordinator but worked in spare time when their own boss did not have other work for them. The material was no longer duplicated by stencils but with a copy machine. This change eliminated color pages for special sections on grammar (pink) or theology (green) because the cost was considered too high.

After 1988 the number of missionaries began to decline in Central Thailand. In 1988 there were fifty church planting missionaries in Central Thailand and by 1994 there were less than fifteen. This affected HBS a great deal. Originally, there was a missionary tutor visiting each student weekly, with monthly meetings. By 1988 the visitation had been dropped and the group meetings adjusted, some weekly, some twice monthly, and some less frequently. With a full time HBS coordinator and a decline in the number of missionaries, the coordinator began doing more of the teaching/tutoring. But this made for a lot of preparation for the different groups, all studying different sections of the Bible.

In the late 1980' LIFE Center was started. LIFE was a building for short term Bible classes, seminars and to give Thai pastors a place for rest and spiritual nurture. The couple assigned to this ministry just got it going when they were pulled out to do other work. The HBS coordinator was then given the LIFE center job as well. In ways this was a beneficial integration of leadership training ministry under one person. The coordinator was able to blend some of the short term classes and seminars with HBS. But, it also gave the HBS coordinator a far too heavy load to carry.

In 1990 there was a meeting of several missionaries involved with HBS in Central Thailand at the LIFE center. At this meeting there was discussion about a wide variety of concerns of those interested in HBS. The author presented some ideas about cognitive styles. One of the things that came out of this were two new workbooks: one, a survey of the Old Testament and another of the New Testament. Both of these were developed by the HBS coordinator. This was an attempt to give a more holistic presentation of the Bible to people who were holistic thinkers.

During 1990 and 1991 there were a number of missionary discussions about leadership training in Central Thailand. These were summarized by the superintendent in a report about leadership training with the Field Councils recommendations. This document lists five concerns:

A. to develop an integrated leadership training program for ACT churches.

B. to attract young people into HBS in order to redress the current imbalance in the age of participants (while continuing to cater for the needs of older leaders)

C. to link HBS with existing Bible Schools. To make HBS available to BBC (Bangkok Bible College) as their extension program; or to seek credit for HBS studies by other means. To establish a pattern of doing HBS study prior to attending Bible School.

D. to establish a longer, more comprehensive, internship program to be overseen at the Association level rather than the local church level.

E. to support the development of an accreditation system for the Thai regions of ACT (Associated Churches in Thailand), and to integrate the HBS/Bible school program into the overall accreditation process.
(Roberts 1991)

These five items were linked in their evaluations and assumptions. The evaluation of HBS was that it was good for the older men but had failed to attract young people who were going off to the residential Bible schools to study and prepare for ministry. If the Bible schools gave credit for HBS, then HBS would be a stepping stone to formal education and more attractive to young people. This would be good, as it would prepare young people in the context of the church for ministry in the church. A link between HBS and the Bible schools would legitimize HBS and improve the Bible schools by giving them more adequately prepared students. A concern that was raised was that the graduates of the Bible schools were not very good in actual ministry. They needed more practical experience and supervision to help them reach an acceptable quality. The one year internship required by the Bible schools did not seem adequate. All of these five

areas have had actions taken to address them. Most have not been successful for a variety of reasons.

For example, a missionary was assigned to develop an extension program with one of the Bible schools, with the explicit goal of linking the Bible school program and HBS. The school did not really know what kind of extension program it wanted when the missionary arrived and it was not prepared to adjust its program around HBS. He tried very hard to integrate HBS into this effort but was not able to do so successfully. All he was really able to do was use some HBS materials in some of the Bible courses. (Some faculty in another Bible school also use HBS materials in a few classes.) This extension program did not give HBS any more legitimacy or recognition in the Bible schools. Thus, the use of HBS was not significantly changed or benefited by this attempt.

The Central Thailand Church Association was able to link financial support of young people wishing to attend Bible school to HBS studies. They made a year of HBS required before they would give financial aid for studies at a Bible school. The two schools that OMF works most closely with would give some credit for entering students who had done HBS but only on a case by case basis, usually not more than a token amount. Their programs do not really allow much flexibility. Several faculty members at the schools have said, however, that they appreciate the students from

Central Thailand who have done some HBS studies as they are better prepared. Requiring the study of HBS in order to receive financial support, has been a moderately successful program.

Another development in 1991 was that a missionary was designated half-time to promote and develop HBS in Bangkok. This man developed HBS in Bangkok for about three years but when he had to leave (due to his wife's health) there was no one to take his place and the program faded. While he developed the program he went to all of the OMF related churches in Bangkok (ACTB) and presented the program. He sought to gain the support and approval of the pastors and church leaders. He noted that groups would start with ten people and quickly decline to about five. He called this "appropriate attrition" (Robinson 1993). He found that he had to make adjustments to HBS in order to make it work in Bangkok. For example, he found that weekly group meetings worked the best. He accepted new students at any time. He used the program for general Christian education. He noted that people were very mobile and very busy. So his turnover rate was high and progress slow. He did not feel it was worth going back to the beginning all the time, as there was no way for people to catch up and they may only study for 6 months or a year anyway. He recommended that HBS be taught on a cyclical basis with

people being able to join at any point. At one time he had almost thirty people studying HBS in Bangkok.

In a letter to the HBS coordinator (Robinson 1993) he reported the progress and problems he faced in using HBS in the city. He noted that the participants were not interested in certificates. They were studying because the course was giving them something they wanted. Because of his own time constraints (this was a half-time job) he was trying to involve others in tutoring. He pointed out in his letter that some groups faded due to lack of pastoral support in one case or without missionary force. He pointed out that, without a full time person leading the HBS work in Bangkok, it would not continue. This has proved to be true, although there are still a few using HBS materials.

A brochure explaining HBS was produced by the coordinator about 1991. It stated the goals of HBS as follows (my translations).

1. To encourage and help local church leaders increase their Bible knowledge and develop their ability to serve God well.
2. To help those who have duties in the local church with training and instructing appropriate for those duties in the church, and thus build up the Body of Christ.
3. To move forward in developing a sufficient number of leaders to expand the local churches in the future. (Brochure 1991)

Since 1994 HBS has had other coordinators. The work on editing, correcting, and producing a teacher's manual has continued. There have been no week-long HBS

residential seminars since 1994 in Central Thailand. There have been fewer groups (about ten) as there have been fewer missionaries who are able to lead them. For example, the three groups the author tutored have all had to stop while the author is in the USA for a year. There have been efforts to find and mobilize Thai to tutor groups but without much success. And by 1997 over ten people have completed the HBS course in Central Thailand.

South Thailand

HBS was started in Central Thailand. But, as mentioned before, OMF missionaries working in South Thailand with the Thai sent a missionary to learn about it in 1982. So, HBS was started in the South. At first it was used just to train church leaders but later it was offered for any church members. Although various missionaries tutored groups, there often was one person in charge of HBS for this region. The program in the South was further modified in the later years as follows.

The churches and the missionaries in the South had previously organized an annual short term Bible school. This one week school had three main subjects: a Bible section, a theological subject and a practical subject related to church life. Each of these subjects was offered on a rotation basis. The Bible section included six courses: OT survey, NT survey, Romans, Nehemiah, John and Jonah. The theology section included six courses: the

doctrine of God, the doctrine of the Spirit, the doctrine of the Church, History of the Church in Thailand, Cults and false teachings, and Islam. The Church ministries section included eight courses: Evangelism, Missions, Small groups, Bible study methods, Teaching children 1 & 2, worship, Christian ceremonies (Short Term Bible School 1995). This program was open to any interested person, even those not studying HBS. But those studying HBS were required to attend, in order to get credit for HBS. The short term Bible school was a replacement for the residential review seminars used in Central Thailand.

According to the coordinator for HBS in the South fifty-five people have started studies since 1982 (Bellandres 1995). Thirty-three are currently studying, but only one man has completed the course. (The man who completed the course lost all his workbooks to white ants, so started over again working through the HBS workbooks!) The coordinator in the South also informed the author that they at first used the tests but later discontinued use of them. The current HBS coordinator in the South has shifted the emphasis of HBS from formal education (being a seminary) toward being more in-depth regular Bible study (general Christian education). She said that HBS has touched many lives in the South, helping many grow personally which results in service in the church. She reports that at least two Thai have served effectively as tutors.

Conclusion

This review of the history of HBS helps one to understand some of ideas that influenced the missionaries responsible for the program. It helps one to see some of the perceived problems, the efforts, and desires of the missionaries for both the HBS program and the Thai whom they loved and sought to serve.

CHAPTER 6

QUESTIONNAIRE RESULTS

What follows are the results of the questionnaire given to the students of HBS to gain their perspective about HBS.

Profile of Participants Responding to the Questionnaire

Ninety-three questionnaires were collected. Thirty-seven people completed the first edition of the questionnaire. This group was made up of twenty-two from South Thailand, ten from Phrabaht and five from Lopburi. Fifty-six people completed the second edition of the questionnaire. Most of the fifty-six people who completed the second edition were from Central Thailand including some from Bangkok. The percentage figures were always rounded down to the nearest whole number, for example 89.9 is reported as eighty-nine. The English translation of the questionnaire (second edition) is in appendix two.

The students are all members of local churches. Many of those studying HBS have official positions of leadership in the church, which is not surprising given the original target goals of HBS. Nor is it surprising that those who do serious Bible study often become leaders in the church. The ways that people are serving in the local

church range from cleaning the meeting place, to teaching small groups, to teaching children, to visitation and follow up, to leading worship and witness, and finally to preaching. The answers indicate that those studying see themselves as active in their churches.

The proportion of men and women studying would be about the same proportion of men and women in the churches in South and Central Thailand. There are about twice as many women as there are men thirty two men and fifty eight women completed the questionnaire. Three people did not answer this question.

Education

The educational background is diverse and represents a wide spectrum as seen in this table.

Table 3.—Education

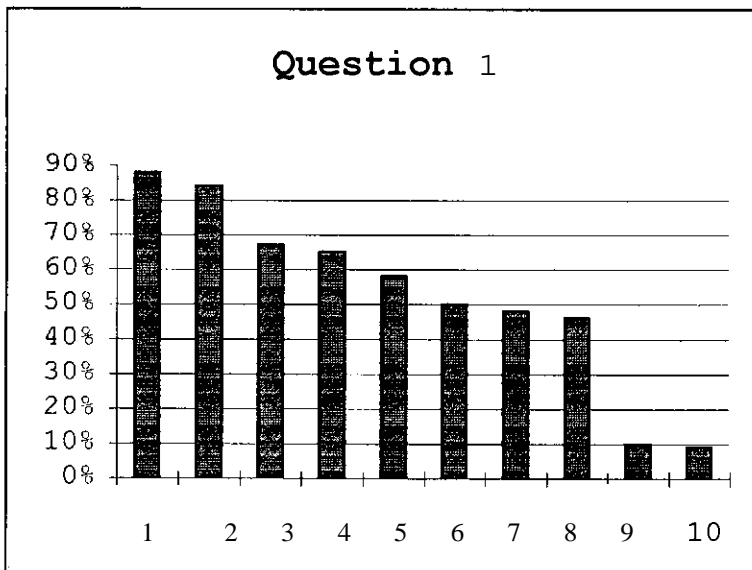
Six years or less of school	Six to twelve years of school	More than twelve years of school	known
33	23	26	10

This may not represent the level of education of Christians throughout Central Thailand, where there are Christians who are still unable to read. For example, in the Phrabaht Church, of about thirty members there were three who could not read. People with more education were more likely to study HBS and were more likely to find the work in HBS

Table 6.--Question 1

Rank	Percent	Statement of Goal
1	88%	to develop and build up the spiritual life of the students.
2	84%	to train and instruct Christians to interpret the Bible correctly and apply it.
3	67%	to help Christians be able to explain the gospel.
4	65%	to increase Bible knowledge of local church leaders.
5	58%	to develop local church leaders in their duties.
6	50%	to train and instruct Christians in service to God in the church especially in teaching and preaching.
7	48%	to teach new Christians to be disciples of Jesus Christ.
8	46%	to be a Bible school for those who cannot attend a resident Bible school.
9	10%	to train and instruct pastors to serve God in the church.
10	9%	to give students diplomas to certify their Bible knowledge.

Chart 1.--Question 1



There were also a number of written suggestions about the goals, most of which would come under the general understanding of the items listed above. For example to increase in wisdom, to develop a foundation for life or Bible school, to understand God's will, to train new Christians, to help people think.

The participants clearly think that the goals of HBS are "to develop their spiritual life" and "help them understand and apply the Bible" (ranked first and second). The originators of HBS would most likely have chosen "to increase Bible knowledge of church leaders" (ranked fourth), "to develop local church leaders" (ranked fifth), "to train preachers and teachers" (ranked sixth), "to be a Bible school" (ranked eighth) and "to train pastors" (ranked ninth) with emphasis on training preachers and teachers, being a Bible school and increasing the Bible knowledge of church leaders. The English name indicates that they saw it as an alternative to residential Bible schools for the training of pastors in teaching and preaching the Bible and the discharge of their duties in the local church. The fact that these items were checked 58 percent or less, indicates that most of the participants do not see the stated program goals very clearly, or disagree with them. As we will see in their answers to subsequent questions they read their own goals into the goals of HBS.

The participants chose "to be able to explain the gospel" (ranked third) 67 percent of the time. So, more of the participants saw that as the goal rather than the items ranked fifth, sixth or eighth, which were the originators' goals. "To teach new Christians" (ranked seventh) was clearly not a goal of the originators and was actively discouraged by some of the program managers, yet almost 50 percent of the participants saw it as a goal. It should be noted that there is a seventeen point drop between "to train Christians to interpret and apply the Bible" (ranked second) and "to help Christians be able to explain the gospel" (ranked third). It should also be noted that there is a big drop between "to be a Bible school" (ranked eighth) and "to train pastors" (ranked ninth). The participants did not see HBS as a vehicle to certify Bible knowledge or to train pastors.

HBS could achieve all of the ten items listed to some degree. But the missionaries' original goals for HBS and the perception of the goals by the participants were different. The participant's answers reflect that they understand the program goals in light of their personal motivations. They do not clearly understand the stated HBS goals.

Question 2

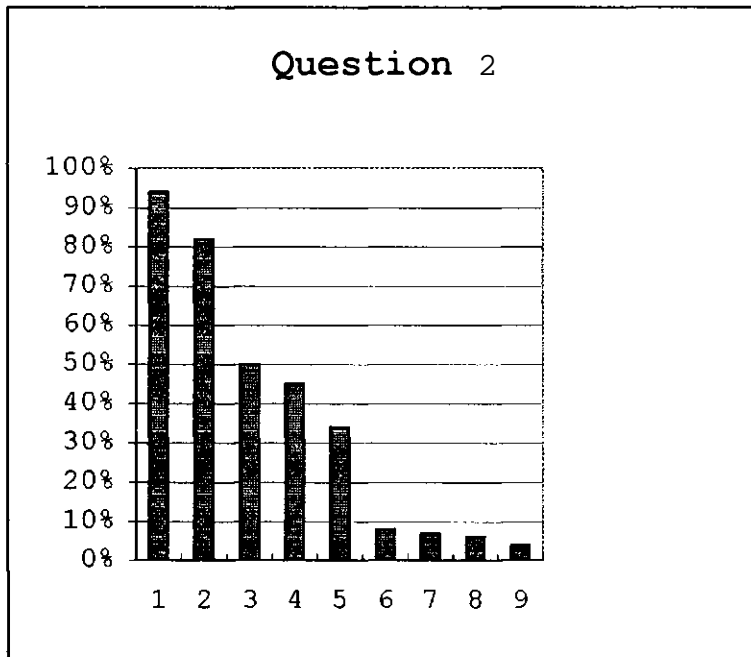
"Why did you study HBS?"

The participants were given nine items from which to select answers. They could select as many items as they felt answered the question and had space to suggest other answers. The following table and chart presents the results.

Table 7.--Question 2

Rank	Percent	Statement of goal
1	94%	to build up understanding of the Bible and apply it to daily life
2	82%	to build up my own spiritual life
3	50%	to develop an ability to teach and preach the Bible
4	45%	to solve problems in my own personal life
5	34%	to develop personally as a church leader
6	8%	to be a part of the HBS group
7	7%	to prepare to go to Bible school
8	6%	to receive a diploma certifying Bible knowledge
9	4%	to please a missionary, pastor or friend

Chart 2.--Question 2



Hand written comments usually could be fit into the listed items, such as: to help in Bible teaching in small groups, to help myself and my wife know the Bible and God's plan, to support the others in the group, and similar items.

One can see that "to understand and apply the Bible" (ranked first) and "to build up my own spiritual life" (ranked second) are clearly the primary motivations for studying HBS. In question one, these same statements are the top two items but in reverse order: namely, to grow in their spiritual life

exclusive and many checked more than one answer. The percentage shows what the majority of the participants felt were their reasons for studying HBS.

Question 3

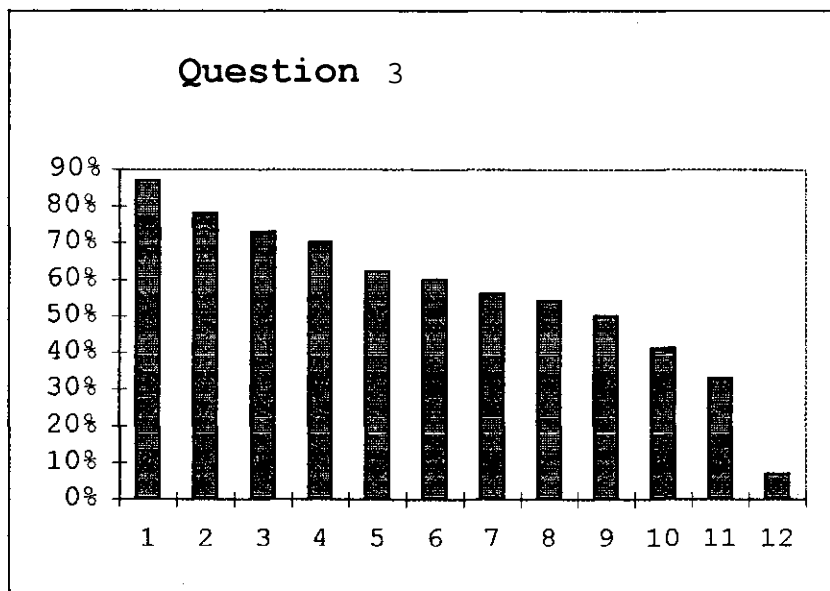
"Why would you recommend that others study HBS?"

The participants had twelve answers from which to choose. They could choose as many as they felt answered the question and could add other answers as well. The table and chart give the results.

Table 8.--Question 3

Rank	Percent	Statement
1	87%	Studying HBS will help the student understand and apply the Bible.
2	78%	Studying HBS is a good way to develop one's spiritual life.
3	73%	Studying HBS will help the student understand the truth of God.
4	70%	When the groups meet one gets encouragement from teacher and fellow students.
5	62%	Studying HBS helps train one to interpret the Bible by oneself.
6	60%	Participants receive benefits from the group meetings that help one in daily life.
7	56%	Studying HBS is a good way to prepare to serve God.
8	54%	Studying HBS helps the students be transformed in character and develop their abilities.
9	50%	The workbooks used in HBS are an excellent aid to understanding the Bible.
10	41%	Studying HBS helps the student have regular devotions.
11	33%	The teacher is effective in helping the students understand the Bible.
12	7%	After studying HBS one gets a diploma.

Chart 3.--Question 3



The participants checked all twelve items. Only "to get a diploma" (ranked twelfth) got less than a third of the total. Diplomas are obviously not a key motivation for the participants themselves or something they think would motivate others. The items ranked first to ninth in the table and chart were checked by 50 percent or more of the participants. This indicates that the students perceive that HBS gives a wide range of benefits. The two statements checked the most are just what has been seen in the first two questions: the main reason they study HBS is that they want to develop spiritually, and to interpret and apply the Bible. They think this is what HBS is trying to do and this is why they think others should study.

While the participants did not indicate that the social factors were a main reason for them to study HBS,

they did think that the social factors might be a motivation for others to study HBS. Sixty percent indicated that the benefits from the group meetings would be a reason they would recommend that others study HBS. Seventy percent indicated that receiving encouragement from the teacher and group members was a reason they would encourage others to study HBS.

The statement, "studying HBS will help the student understand the truth of God," (ranked third, 73 percent) reflects an interest in truth or doctrine. Therefore, there is a strong interest in content among the participants. Understanding truth is perceived as motivation to study HBS. The statement "studying HBS helps train one to interpret the Bible by oneself," (ranked fifth, 62 percent) attests to an interest in development of skills. That HBS is perceived as developing skills to understand truth and find spiritual nourishment from the Bible shows that the students do not want to be merely told about the Bible but rather to be trained to understand it for themselves.

The workbooks are widely criticized both in personal conversations about HBS and in written comments in the survey, yet 50 percent indicate that the workbooks are a reason to study HBS. As field dependent learners, the Thai are looking for helps to study and learn. At least half of the participants see the workbook as helping. It is surprising that only a third of the students affirmed the

helpfulness of the teacher. Only 33 percent checked "the teacher is effective in helping the students understand the Bible" as a reason they would recommend HBS to others. The teacher, as a reason for others to study HBS was 17 points lower than the workbooks! Yet, rarely are the teachers criticized in the questionnaire or in personal conversations.

The first three questions were the same in the first and second editions of the questionnaire. The answers from the two groups, when compared are similar. This suggests that results are stable, with the bigger sample (second edition) confirming the results of the smaller sample (first edition). So, even though not every single participant in HBS completed a questionnaire, the results have validity.

Question 4

"How has HBS study helped you?"

The first edition listed twenty-eight items. The second listed thirty-one items. The participants checked as many of the items as they felt answered the question. There was space to add additional benefits, which some did.

The following table gives the results. The first column gives the letter of the item. The second column gives the statement. The third column gives the percentage of the students checking the statement in the first edition. The fourth column gives the percentage of the students

checking the statement using the second edition. The fifth column gives the rank (number one being the highest percent) when both groups are combined. The sixth column gives the difference between the two groups when it is greater than 15 percentage points.

Table 9.—Question 4

No	Item	Group ed. 1	Group ed. 2	Rank	Contrast
A	Helps me know how to witness to friends and relatives.	56%	32%	21	24
B	Helps me to build new Christians into disciples of Jesus Christ.	54%	53%	10-11	
c	Helps me to teach the Bible better.	62%	53%	10-11	19
D	Helps me to preach better.	32%	33%	20	
E	Helps me have discipline in my personal life.	75%	66%	3 (72%)	
F	Helps me have victory over Satan and various temptations.	70%	39%	13	31
G	Helps me repent and stop sinning.	54%	30%	24	24
H	Transforms my character according to God.	86%	46%	12	40
I	Helps me listen and understand preaching and teaching better.	75%	57%	9	18
J	Helps me use the Bible in daily life.	83%	71%	2 (76%)	
K	Helps me think and increase in wisdom.	81%	58%	8	23
L	Helps me grow spiritually.	94%	73%	1 (81%)	21
M	Helps me develop in prayer and pray more.	70%	33%	16-17	37

Table 9.--Continued

No	Item	Group ed. 1	Group ed. 2	Rank	Contrast
N	Helps me teach and preach the Bible.	40%	33%	18-19	
O	Helps me serve God in the local church.	59%	37%	14-15	22
P	Helps me be a better father (mother, husband, wife, son or daughter).	64%	33%	18-19	31
Q	Helps me use the Bible to encourage and comfort others.	83%	64%	4-6 (69%)	19
R	Helps me be a good local church leader.	40%	26%	25	
s	Helps me lead worship and prayer meetings in the church better.	45%	33%	16-17	
T	Helps me lead various groups in the church.	29%	30%	22-23	
u	Helps me lead groups of non-Christians in Bible study.	35%	23%	26-27	
V	Helps me have confidence when I read the Bible in the church.	45%	30%	22-23	
W	Helps me understand truth (doctrine) about God.	72%	64%	4-6 (69%)	
X	Helps me walk with Jesus day by day.	78%	64%	4-6 (69%)	
Y	Helps me have daily devotions.	54%	37%	14-15	17
z	Helps me lead regular family worship times.	32%	21%	28	
AA	Helped me prepare for study at Bible school.	5%	14%	31	
BB	Helps me give (money) regularly to the local church.	32%	17%	30	15
CC	Helps me encourage others from the Bible.		60%	7	
DD	Helps me solve problems in the local church.		23%	26-27	
EE	Helps me follow up new Christians.		17%	29	

The following table gives the composite rank of the top six benefits followed by the percentage of the participants who checked this item. Note that the items four, five and six all have the same percentage.

Table 10.—Top Benefits

Rank	Percent	Item
1	81%	Helps me grow in spiritual life.
2	76%	Helps me understand and apply the Bible to daily life.
3	72%	Helps me develop personal discipline in life.
4-6	69%	Helps me use the Bible to encourage and comfort others.
4-6	69%	Helps me understand truth (doctrine) about God.
4-6	69%	Helps me walk with Jesus day by day.

It is not surprising to find that the items getting the most responses were "It helps me grow in my spiritual life" (81 percent), and "it helps me understand and apply the Bible" (76 percent). This is completely consistent with the answers to the first three questions in the questionnaire. HBS also is making a significant contribution toward the development of personal discipline for 72 percent of the students. That 69 percent felt "HBS helped them use the Bible to encourage and comfort others" is remarkable. The same percentage thinks it is a "help to walking with Jesus day by day." In question three, about two-thirds (73 percent) indicated understanding God's truth

was a reason that others should study HBS. In this question about two-thirds (69 percent) checked it as a benefit.

Items checked the least reveal what the participants are generally not getting out of HBS. The lowest ranked item was preparing for Bible school. Most participants never intend to go to Bible school. Giving to the church ranked next to last. Following up new Christians was twenty-ninth. Leading family worship was twenty-eighth (some are single so this question would not relate to their lives). Leading groups of non-Christians in Bible study and solving problems in the church rounded out the lowest six items on the list. None of these items were checked by more than 23 percent. All of these items are good results but not a major focus in the program, with the possible exception of helping to solve problems in the church.

ft

In the responses to the first three questions there were no significant differences between the first edition group and the second edition group. But there were some differences in how the two groups responded to the fourth question, as seen in the table. The first edition respondents checked eighteen of the twenty-eight items listed in question four 50 percent or more. The second edition respondents only checked one third (eleven of thirty-one) of the items 50 percent or more. This difference is very interesting.

answers to this question. The questionnaire does not give sufficient information to answer why there were these contrasts.

Items C, D and N asked if HBS helped them teach or preach better, which was originally a central purpose of HBS. More than half of both groups indicated that they felt HBS helped them teach better. This ranked tenth out of the thirty-one items on the list. When asked specifically about preaching (D) only a third felt that HBS had helped them improve their preaching. This item ranked twentieth. It is very likely that many who do not preach in the churches would not check this item. Of those who preach in the churches and are participating in HBS, how many would check this item? Probably most, but the data does not give sufficient detail at this point. The difference between item c (teaching better) and D (preaching better) would thus be that more HBS participants are teaching in the churches than preaching. Thus, more perceive that HBS is helpful in improving their teaching. Item N puts both preaching and teaching together and does not ask if they feel HBS has helped them *improve*, just if HBS has helped them to preach and teach. The response to this question is just over a third and ranks eighteenth. It would appear from the HBS students, that HBS is much stronger in developing other areas of the Christian life than preaching. It should be noted that many Thai feel that the difference between

This question used the same format as the previous questions. The results are displayed in this table.

Table 11.--Question 5

Rank	Percent	Item
1	81%	I desired to understand the Bible more.
2	66%	The more I studied the more I felt I got out of my study.
3	55%	God encouraged me to keep studying through HBS.
4	54%	Various stories in the Bible were very interesting.
5	40%	The HBS workbooks helped me explain my faith to others.
6	30%	I did not want to quit what I had begun.
7	25%	The love and fellowship among the group of students made me want to continue.
8	22%	The teacher encouraged me to continue.
9	18%	I did not wish to cause the teacher to be disappointed in me.
10	5%	I did not wish to lose face before the other students.
11	4%	I liked getting a diploma.

Written reasons included: could not keep up with the workbook, not ready to study, felt like HBS got harder, could not think, no time, lacked dedication, lazy, poor health, moved away and there was no teacher.

"I desired to understand the Bible more" is the statement checked the most at 81 percent. This relates directly to what the students see as the purpose of HBS and the reason they started to study HBS. The congruence between the program objective (as they see it) and their personal objective was key for the students continuing to study. The second highest, "the more I studied the more I

felt I got out of my study," at 60 percent related to their feelings of progress and benefits and thus not dropping out. The feeling of improvement was a factor for not dropping out. Fifty-five percent felt that God encouraged them to keep on studying through HBS. The top four items for continuing to study relate to their personal motivation and interest in the Bible and their experience with God. The inner motives and experience with God is what was significant to more than half of the students. The social factors coming from fellow students or the teacher were significant for only about a quarter of the participants in not quitting when HBS got difficult, whereas the personal interest in the Bible and God's encouragement to the individual was important for more than half.

The students did not see their public image to be a great factor in keeping them in the program. For example, not wanting to lose face by quitting (from the negative angle) or wanting public recognition by receiving a diploma (from a positive angle) do not seem to be big factors. The participants may be minimizing the issue of shame/honor in their behavior. The reality, may in fact, be more than 5 percent who were motivated by avoidance of shame or desire for honor but not more than the other social factors of the groups or teacher. These factors are related because shame or honor is played out socially. The social factors are not the most important issues in keeping people studying HBS,

but they are still important to the Thai and may be more vital to continuation of study than the participants indicate.

Question 6

"When you studied HBS, what made you want to stop studying?"

The first edition had fourteen items listed from which they could select as many as they wished and space to give written answers. The second edition had sixteen items listed. Many of those filling out the questionnaire did not answer this question. Of the fifty-six respondents to the second edition only twenty three, less than half, checked any item. Some wrote that they never felt like quitting, so, did not answer the question. Others wrote that they were discouraged but not to the point of ever wanting to quit. (Should this be assumed for the others?) The table below presents the results.

Table 12.--Question 6

1	22	I had no time.
2	21	I could not think of an answer.
3	17	I did not understand the program; I saw bits and pieces but not the big picture of the Bible.
4	11	I did not understand the questions in the workbooks.
5	9	I had many other responsibilities in the church.

Table 12 -- Continued

Rank	Number of checks	Item
6	7	I was uncomfortable because my life and what I was studying were not in agreement.
7-8	6	The group study time was always changing and I did not know if it was going to meet or not.
7-8	6	I could not remember anything.
9-10	5	I felt embarrassed because I could not answer questions or answered incorrectly.
9-10	5	I felt that I would never finish the HBS course.
11-12	4	I did not feel I could ask the teacher questions.
11-	4	HBS was good at first but then got boring.
13-15	3	I felt there was no honor in studying HBS.
13-15	3	I had personal problems in my life that Bible study did not help solve.
13-	3	The teacher was too strict and did not encourage me.
16	1	The group study times did not help me with the problems in my life.

They also wrote in: problems with the low education level of others in the group, difficulty of travel to the group meetings, schedule conflicts with the group, no time, and not wanting to think, difficulty doing the summaries, and one wrote, "I'm too old and can't remember anything."

Among those who felt like quitting, the biggest issue was time. This certainly was what the author noted in talking with people and in hearing others talk about HBS. Time and time management is an issue external to HBS but related to HBS in that it does take some time to do the

work. It takes consistent effort to participate for a year or more.

The second major issue, with twenty-one people checking it, was not being able to think of answers. There was a statement; "I did not understand the questions in the workbooks." This is different than the item in this question, which they checked (21 times), which has a meaning of, "I could not think of an answer." Out of ninety-three questionnaires only eleven people felt like quitting because they did not understand the questions. In a later section of the questionnaire, 60 percent agreed with the statement that they "frequently don't understand the questions." While they may not understand the meaning of the questions, their stated reason for quitting was their own inability to think! (One of the HBS coordinators wrote a note to the author saying, "The originals were sort of translations from English, which the Thai did not grasp.") This struggle was evident in the general application questions, all of which are totally open ended questions, as well as the sections where the students have to summarize the Bible section.

The third major issue for quitting was that the students did not understand the program, and felt that they saw nothing but bits and pieces and not the big picture of the Bible. This relates to the Thai preference for holistic thinking. They like to see things fitting together (synthesis), more than for things being pulled apart. HBS

tends to be analytical and pull things apart more than synthetic - putting things together. This analytical style is hard for those with less formal education. This contrast in thinking styles may be a factor for some wanting to quit HBS. Yet later in the questionnaire, 90 percent agreed with the statement that "HBS helps them fit the pieces together and see the big picture of the Bible."

Peoples' feelings of wanting to quit probably fluctuate. It is probably not one item listed but a combination of these items that make people want to quit. That every item on the list was checked at least once indicates that all of these reasons have been an issue at one time in the program for at least one person.

Question 7

"Why do you think others stopped studying HBS?"

The first edition had eight items listed from which to chose and the second edition added two others. They could select as many as they wished and write in additional comments. Less than half the respondents answered this question. Most likely, people did not know why others stopped and so did not wish to speculate on the question. Because of this, the author chose not to give percentages.

The results are presented in the following table.

Table 13.--Question 7

First Edition	Second Edition	Statement
19	22	They lacked determination.
17	16	They thought HBS was too hard for them.
14	17	They lacked discipline.
8	23	They had a life change that prevented them from continuing.
7	5	They had a weakness in their life that they did not yield to God.
7	3	They could not get along with another student in the group.
6	6	They did not like the HBS method of study.
5	3	They did not get along with the teacher.
	2	They had a problem with another student in the group.
	5	They liked study in the group but did not like to study alone.

That every item was checked indicates that every one of these has been a factor in some cases with some people. This was not surprising as the items in the question were developed from interaction and observations with the HBS participants. The participants think that most who start HBS and then quit do so because of their personal lack of dedication and discipline, a sense of their own inability to do the work or because of a life change (job change, move, baby) that prevented them from continuing. These first four statements in the table were checked the most. Again note that the social factors, such as the relationship to the teacher and other participants had only

a minor influence. Attrition was most likely the case when several factors where present.

Question 8 Agree, Disagree, Don't know

The questionnaire had a list of statements to which the participants responded. They were asked to indicate agreement, disagreement or that they did not know. Some did not answer in any way. For the purposes of presentation the author has organized the results into two tables. The first table contains all of the statements that received more agreement than disagreement. The second table contains all of the statements that received more disagreement than agreement. The percentage figure is measured against the total number of those who filled out the questionnaire (93). The ranking of the statements are based on the percentage but this must be understood in light of the raw score. In both tables the raw score has three numbers separated by a hyphen. The first number represents agreement, the second number disagreement and the third number represents those who they did not know. The * indicates a statement that was only on the second edition questionnaire. The percentage figure for these statements is adjusted for the different number of respondents to allow for comparisons. Statements are listed from strongest to weakest levels of agreement or disagreement.

Table 14.-Agreement

Rank	Percent	Score	Statement
1	90%	84-1-1	HBS study has helped me greatly in daily Christian living.
1	90%	84-1-3	You like HBS and want to see it increase in popularity.
1	90%	84-0-4	HBS helps one understand how the parts of the Bible fit together.
1	90%	84-0-2	HBS is just right for me to develop my Christian life.
2	87%	81-4-3	The student of HBS must have discipline in order to complete the course.
3	84%	79-10-3	After studying HBS for a while I feel I can interpret and understand the Bible better.
4	82%	77-4-5	HBS is for believers who want to grow.
5	78%	73-0-6	HBS makes you want to live for Christ more and more.
5	78%	73-10-3	The relationship between the student and teacher is important.
6	75%	70-9-5	HBS is appropriate for those who need to study the Bible.
7	73%	68-5-17	Those who start HBS and don't complete the course have a problem not HBS.
7	73%	68-7-7	HBS helps me want to witness to non-believers.
7	73%	68-3-14	I hope that HBS will improve with more advice about church life.
7	73%	68-9-8	It should take 30 minutes a day to study HBS but it usually takes longer.
7*	73%	41-6-3	HBS is suitable for every Christian.
8	69%	65-4-12	HBS helps you understand the whole picture of the Bible.
9	68%	65-9-15	HBS needs to improve the group study time.
9	68%	64-14-8	The most important part of HBS is the group review times.
9	68%	64-13-10	HBS has clear and sufficient instructions.
9	68%	64-15-8	The teacher is the most important part of HBS.
10	67%	63-10-14	The study of HBS does not give immediate results but long term results increase with study.
10	67%	63-10-14	Every Christian should study HBS.
10	67%	63-6-10	I feel that HBS is right on (practical) with daily life.
11	65%	61-15-13	The most important part of HBS is personal study with the workbook.
12	63%	59-8-12	After studying HBS for a while I feel that I can read and understand other books better.
13	62%	58-16-2	The best part of HBS is that it makes you read the Bible.
14	60%	56-18-2	When doing personal study I frequently don't understand the questions in the book.
15	58%	54-17-9	The HBS method of study is clear and easy to understand.
16	51%	48-14-15	HBS needs to teach more about conduct in the church.
17*	50	28-15-6	HBS groups should meet twice a month.

Table 14.--Continued

Rank	Percent	Score	Statement
17*	50%	28-11-5	HBS groups need to meet regularly as frequent changes make study more difficult times.
18*	48%	27-13-6	HBS groups meeting only once a month meet too infrequently.
19	47%	44-27-9	HBS books have many mistakes (printing, references, spelling) that confuse the student.
20	43%	40-21-20	Some HBS books use color paper, which was good, should increase.
21	41%	39-31-13	HBS study helped me understand Thai better.
22	38%	36-31-10	HBS takes a long time to complete the course and is difficult therefore only a few study.
23	34%	32-25-24	Generally HBS groups do not meet frequently enough.
24	33%	31-26-22	The longer one studies HBS the easier it gets.
25	26%	25-24-29	The cost of HBS is too low.

Table 15.--Disagreement

Rank	Percent	Score	Statement
1	78%	7-73-3	HBS is only for Church leaders.
1*	78%	2-44-1	There is no honor in studying HBS.
2	75%	11-70-4	HBS is for those who preach and teach.
3*	73%	4-41-1	HBS does not help in daily life.
4*	69%	3-39-4	HBS is boring.
5	67%	2-63-16	If the HBS student had to pay more they would study harder.
5*	67%	8-38-3	I would not recommend HBS for new Christians.
6	62%	7-58-18	HBS methods of study are confusing and difficult to use.
6	62%	10-58-21	Reading the Bible is easier than reading the HBS books.
6*	62%	6-35-4	Groups should meet four times a month.
7	59%	4-55-26	HBS is a foreign method of study not a Thai method.
7	59%	7-55-18	HBS books are boring because they are always the same.
8	58%	16-54-11	HBS is hard because I read slowly thus use too much time.
9*	55%	3-31-16	HBS study is a foreign style not a Thai style of study.
10	54%	19-51-12	HBS emphasizes personal study too much.
11*	53%	10-30-3	HBS study uses too much time.
12	48%	19-45-14	HBS needs to emphasize evangelism more.
13	45%	23-42-14	HBS workbooks do not have enough pictures.
13	45%	22-42-19	It would be good to get diplomas after every unit.

Table 15.-Continued

14	44%	31-41-11	If you study HBS everyday it takes too much time.
15	43%	13-40-24	HBS workbooks do not have enough review.
16	41%	36-39-8	The study of maps is extremely difficult.
17	39%	22-37-17	HBS emphasizes theory more than practice.
18	37%	31-35-15	When I started studying HBS my reading and writing skills were poor.
19	32%	21-30-24	HBS is too slow.
20	26%	21-25-29	HBS is too fast.

The participants strongly agree that HBS is helpful in Christian living and that it develops the Christian life. They like HBS and want to see more students join the program. Most see HBS as suitable for any Christian who wants to grow in Christ and who needs to study the Bible, such as those teaching or preaching in the church. But they do not want it limited to church leaders as they disagree that HBS is for church leaders only. Nor do they want it limited to those who preach and teach. Sixty-seven percent feel every Christian should study HBS. Sixty-seven percent disagree with the idea that HBS is not to be recommended for new Christians.

They see the need for discipline in order to study HBS. From the questions earlier about attrition, lack of discipline is a factor in people starting HBS and then dropping out. Seventy-three percent feel that those dropping out of HBS study have a problem not HBS.

Thirty-six felt that the difficulty of HBS and the length of time it takes to complete the HBS program affects participation. They thought it was a factor for

some not wanting to study HBS. But thirty-one disagreed. They did not think that the difficulty of HBS discouraged people from joining the program. Ten did not know.

Therefore, there was no consensus.

Most of the students felt that they could read, understand and interpret the Bible better after studying HBS for a while. This sense of growing skill increased over time as 67 percent felt that HBS gave long term results. The study of HBS helped them read and understand other books, with 63 percent feeling they had improved. There was no clear indication that HBS helped them understand Thai better (one of the original intentions in HBS). Thirty-nine agreed with a statement that it did, but thirty-one disagreed and thirteen did not know. This spread of opinion may be due to the wide range of educational backgrounds. This is also seen in how they responded to the statement, "When I started studying HBS my reading and writing skills were poor." Thirty-one agreed; thirty-five disagreed and fifteen did not know.

The participants strongly agreed with the statement that HBS helped them see how the parts of the Bible fit together (90 percent). When this idea was put in different words, "HBS helps you understand the whole picture of the Bible" there was weaker agreement (69 percent). In an earlier question seventeen people had indicated that they only saw bits and pieces and not the whole picture of the

trying to understand how a verse answered a question because of a printing error in the reference. When the correct reference was supplied they all answered the question immediately. The more educated people in the group assumed it was a mistake in the book and passed over the question.

Sixty-eight percent agreed with the statement that the teacher was the most important part of HBS. The same percent agreed that group review times were the most important. Sixty-five percent agreed with the statement that the most important part of HBS was the personal study time. Obviously, all of these were important and recognized as such by the participants.

Sixty-eight percent would like to see the group times improved. One of the ways to improve the group times cited in this section of the questionnaire was a regular pattern to group study and review times. Fifty percent agreed with the statement that "no regular meeting times makes HBS difficult." But it is difficult to see agreement in how often the groups should meet. Forty-eight percent thought once a month was not enough. But only 50 percent agreed to the statement that groups should meet twice a month. And 62 percent disagreed with the idea of four meetings a month.

The workbooks have been frequently criticized and improvements are being made in the areas of spelling, grammar, and printing. Only 43 percent agreed that color

pages were good. Twenty people checked that they did not know. This is likely due to the fact that the use of color pages has been discontinued; many may never have used a workbook with colored pages. There was no consensus about the cost of HBS. But 67 percent disagreed with the statement, "If the HBS student had to pay more they would study harder." While only two people agreed with this statement a surprising sixteen checked they did not know. This is interesting to the author who has heard many Thai advise that charging more for English lessons will make Thai students study harder.

Sixty-nine percent disagreed with a statement that HBS was boring, a complaint the author has heard from several people. But when the phrase "and always the same" was added the disagreement was reduced to 59 percent. The participants understood that HBS followed the same pattern throughout. Yet even with this consistency there was no agreement that HBS got easier. Thirty-one agreed that it got easier. But twenty-six disagreed and twenty-two did not know.

It is interesting that 73 percent would like HBS to improve with more advice about church life. In question four, the students listed the benefits of HBS study, the item about HBS helping them improve as church leaders, was near the bottom. Therefore, they indicated that HBS has not

helped them as much as they would like to be good church leaders, and they would welcome more help in this area. Seventy-three percent agreed that HBS makes them want to witness to non-Christians. Forty-seven disagreed with the statement "HBS needs to emphasize evangelism more."

Other Questions

The questionnaire ended with a number of open ended questions that allowed and encouraged the participants to write down their thoughts and suggestions for HBS. Since several of the questions and answers were presented earlier in this chapter, what follows are the results of the remaining questions. Because the questions were more open ended, the answers are summarized.

There was a group of more open ended questions in the first edition that the author deleted from the second edition. This was in part due to the few responses to these questions in the first edition and in part because the author thought that these questions were not necessary and was looking for a way to reduce the length of the questionnaire. But answers to one question gave some interesting, added data. The question was: who would you not recommend to study HBS? A few testified that they felt it was suitable for all who could read and write. A few expressed that they felt that it was not good for new Christians but others felt that it was good for them. Two people wrote that it was not right for those who really did

people learn the Bible. The practice has been to have closed groups. This was the original pattern for the program but gradually has been relaxed. In the past few years more open patterns have been adopted and promoted by some teachers.

Are tests useful in HBS? Fifty in the second edition group (85 percent of total) stated that they thought tests were useful. Only one was dissenting. The students viewed the tests not as a way to measure achievement or certify knowledge of content, but as helpful for review, helpful in remembering and in making study more serious.

What should be the emphasis when the groups meet? Sixty-eight percent agreed with the statement that they wanted the group study times to improve. Their ideas for improvement follow. The second edition group had eight items to chose from and could check as many items as they felt to be important. The totals are listed below. Clearly, the interactive part of group times were valued and appreciated.

Table 16.--Group Emphasis

Rank	Percent	Checks	Item
1	75%	43	Application
2	54%	31	Sharing answers
3	49%	28	Sharing blessings
4	46%	26	Discussion
5	44%	25	Encouragement
6	42%	24	Review
7	35%	20	Problem solving (personal and church)
8	9%	9	Teaching

How would you like HBS improved? The first edition respondents wanted to see improvement in the workbooks and method. The second edition respondents suggested improvement in the study method and the group time. Both groups had a great deal of written comments about the need to improve the workbooks because the language of the books was not clear and understandable. A few wrote that they would like more Bible commentary in the workbooks. Several would like more help with the summary sections. They want workbooks to have fewer mistakes of printing and spelling. Several felt that HBS needs better promotion and publicity. Several noted that there was a shortage of teachers and that there needed to be ways of getting Thai people to teach HBS.

Conclusion

The questionnaire results pointed out that the HBS participants saw two primary objectives: 1) to develop the students' spiritual life and 2) to help the student read, understand and apply the Bible correctly. These two objectives were the dominant motivations for student's participation in HBS and what they thought would attract others to study HBS. The students wrote that HBS had a broad range of benefit but especially in the areas of using the Bible in daily life and for spiritual growth. The student's desire to grow spiritually and to understand the

Bible helped them keep on studying even though they found it challenging. HBS was especially challenging to the students intellectually, in their personal discipline and in their use of time. The students stated that they would prefer open groups so that many others could study. They thought that HBS was appropriate for most Christians. They would like to see HBS improve the workbooks and the group times.

CHAPTER 7

AN EVALUATION OF HBS

This chapter will synthesize the data from all sources and offer an appraisal of HBS. This evaluation will be organized around the five points of focus for program evaluation set forth by Davie mentioned in chapter one: course objectives, learning, program design, instruction and promotion.

Course Objectives

Course objectives are related to the central research question set forth at the beginning, namely:

What were the goals and expected results of HBS? Why was it developed? How has it changed over the years? (chapter 1, 2)

The original mandate for what became HBS was: "to teach men and women in the word of God so that they are effective leaders in the church" (Bennett 1979). This document defines that leadership in terms of duties to God, to fellow Christians, and to non-Christians. As this objective was put into practice certain other objectives were attached. The commitment to teach the inductive method was attached by the missionary responsible for developing the workbooks with the approval of others. When the name, "Home Bible

Seminary", was chosen, other objectives became attached.

The word *seminary* implied a very high level of work as was noted in the historical review of HBS. It tended to focus the expectations toward training pastors (type three leaders in Elliston's classification). It brought in a formal model of education, *seminary*, into a non-formal model, *home*. This formal and traditional model influenced HBS. The Thai name, "Program to Develop Communicators of the Word of God", which was adopted after the English name, also emphasized the side of leadership that is preaching and teaching. The word translated as *communicators* is the same word that is used for Old Testament prophets. The Thai name tended to emphasize the program as special training, not general Christian education or discipleship.

One result of understanding the program as a *seminary* was an uneasiness about how to integrate new students. This uneasiness was caused by a commitment to a prerequisite or sequence mentality, and by concerns about quality. By the late 1980's there was a narrowing of the focus with the word *potential* leader being dropped. The original mandate states, "The course will contain present and potential leaders" (Bennett 1979). But, the brochure for HBS published in 1991 stated the goals of HBS entirely in terms of existing leaders. The standards for admission had shifted slightly as the implications of the term *seminary* were being played out. This brochure was produced

at the point when there was the most concern to have HBS studies accepted and recognized in some way by the formal Bible schools in Thailand. The Bible colleges in Thailand were reluctant to recognize HBS or give credit for studies done by students in the program for many reasons.

The importance of the word *seminary* to evaluating HBS objectives can be illustrated by two HBS students. Mr. Hit had a third grade education. He studied HBS faithfully and became an effective type one leader. He influenced people personally, served faithfully in the church according to his gifts. He was not a teacher or preacher. Mr. Narin was educated and trained as a pharmacist at one of the best universities in Thailand. He studied HBS faithfully. He also became an effective leader. But because of his educational background and his spiritual gifts he was effective as a type four leader. He was so capable that while he did HBS he also taught HBS! He later went to a Bible College. The College only gave him a token credit for his HBS studies. He has said on a number of occasions that HBS provided a much more thorough and deeper Bible study than what he got at the Bible school.

According to the original mandate, HBS met its goal for both of these men. But the quality and level of their work was very different. If the original mandate plus the implications of the word *seminary* are used then HBS has only met its goal with Mr. Narin.

The originally stated objectives were interpreted through the word *seminary*. So, while the design was *home* oriented (non-formal), the objectives were oriented by the formal model of schools for pastoral preparation. There were pressures to dilute the objectives interpreted by the word *seminary*. The pressure came from people who wanted to join the program as students and from some of the missionaries who wanted to use the material as a more general-purpose discipleship tool. This is clearly the way most of the participants saw the program in 1998. Eighty-eight percent thought that the goal of HBS was "to develop and build up the spiritual life of the students" (Chapter 6, 130). The participants clearly disagreed (78 percent) with the statement, "HBS is only for church leaders." They disagreed (75 percent) with the statement that "HBS is for those who need to preach and teach." They have clearly indicated that they studied HBS to develop their spiritual life and to understand and apply the Bible. They understand this as the program goals and as the main reasons others should study HBS. The participants want open groups so more people can study HBS, which is logical, given their understanding of the program objectives.

This conflict in understanding the objectives makes evaluating HBS difficult. If the original goals, interpreted through the word *seminary*, are used to evaluate HBS, one would have to say that those goals have not been

achieved very well. If the original goals are taken, without the seminary emphasis, then HBS has been more successful.

The participants indicated that their goals have been met. They sense they had grown spiritually, had better understood the Bible and applied it to life. Those who have taught HBS would agree with this assessment. The HBS students have grown spiritually because of their serious attempt to understand and apply the Bible. And when this spiritual growth takes place, they begin to serve in the church and become effective leaders according to their gifts and abilities.

Theological Considerations about Objectives

The objectives of HBS, either narrowly defined or more broadly understood, could be supported from the theological background. When examined from the vantage point of bibliology there is a great deal to commend HBS. It is a study of the Bible, the primary source! 2 Tim 3:16-17 is taken very seriously. All scripture is to be studied because it is profitable for developing Christian leaders.

Just as a good picture frame enhances a painting, so life-changing curricula should elevate and intensify the entire Word of God. Such curricula leads its readers to and through the Bible to find answers to life's questions. Curricula that suggests finding answers within its own text, or from expatriate authorities, rather than from God's word, fails to give credence to the authority of Scripture. (Steffen 1993, 200)

The doctrine of the clarity of scripture would favor a broader objective for HBS. This doctrine encourages all Christians to read the Bible because the meaning is sufficiently clear that ordinary people can understand and apply the truth. This doctrine rejects the notion that only specialists can understand the Bible. It supports efforts to help ordinary people study the Word of God.

The doctrine of sanctification would seem to favor a broad understanding of HBS objectives as well. It would, however, not rule out the more narrow understanding. The doctrine of sanctification affirms that *all* Christians can and should grow. *All* are to be taught the word of God, the essential nourishment for growth (1 Pet 2:1-2). *All* are to learn from Christ (Matt 11:29). Most of the participants see HBS in the broader light (as has been noted) and are using it for a sanctification objective. While they have some concerns to improve in their skills in reading, understanding and applying the Bible, these concerns are linked to growing spiritually. This phrase "grow spiritually" is comprehensive. It is their relationship to God, understanding truth, victory over sin and Satan, change in attitude and values, and character growth. Spiritual growth leads them to use the Bible in witness and edification.

From the vantage point of the doctrine of the church the broader understanding of HBS objectives would be

beneficial. The Church as *the body of Christ* and all the members being *priests* support a broad interpretation of HBS objectives. The local church needs the fullest possible mobilization of its members and their gifts. The local church needs members who know the Bible and understand how to read it and can apply it to life. She needs members who can use the Bible to encourage and comfort others. The church needs people who can creatively relate the Bible to the questions of non-Christians. A broader understanding of the objectives of HBS would open up HBS to more people and thus benefit the church. HBS is very helpful to the church in that the participants do not leave the church to learn. In fact, with the group times, relationships within the church are strengthened. The stronger students can help the weaker, the more experienced, the new.

When the more narrowly understood objectives are used, it can benefit the church, if the students as pastors *really do* teach the scriptures to the other members. But it also potentially could *harm* the local church, because some are excluded. The impression can be given that serious Bible study is only for a few. Leadership is only for a few. Or, that particular members are not wanted. If these unintended consequences occur, the members of the church become passive. This is a grave danger for the church in the Thai culture because of already existing patterns of passive following. The possibility of these unintended

consequences increases in small congregations like those in South and Central Thailand. If it is open to all and some chose not to study, there is no problem. But, if only some are invited to study, then others may feel excluded. This is so even if they never really intended to study in the first place! This impression de-mobilizes those who feel excluded. The small church thrives on fellowship and the inclusion of all into its life. Programs that promote fellowship and include all the members are healthiest for the small churches. In light of this, a broader understanding of the HBS objectives is preferable.

Theoretical and Cultural Considerations about Objectives

The objectives of HBS will now be examined in light of the theoretical and cultural background. The following sections will seek to sift the data through the sieve provided by these background studies.

Cognitive Development

Cognitive development was an important objective for the missionary who first developed HBS materials, and rightly so. Leadership at any level demands thinking. Planning, problem solving, evaluation, application and articulation are all part of leadership and demand intellectual ability. Teaching the word of God so that men

and women become effective leaders requires improving their thinking skills.

From the questionnaire results, many of the participants think that they have grown intellectually from HBS. Certainly, the reading comprehension of many improved. A significant number (63 percent) estimated that they can read and understand other books better as a result of HBS. There was an attempt to teach them more about the Thai language but only thirty-nine of ninety-three participants thought that their understanding of Thai language improved. The objective of intellectual development should continue to be a part of HBS objectives.

Leadership Emergence

The leadership emergence model of Clinton is developmental. This connects it closely with cognitive development and sanctification, which also have a developmental perspective. From this vantage point all Christians are potential leaders. HBS at first was open to all potential leaders. The very word potential indicates that much is unknown about what kind of leaders people could become. This favors a more open pattern for HBS design. Unfortunately, early on the program attempted to restrict the people coming into the program by eliminating or down playing the word potential.

Three phases in Clinton's generalized pattern of leadership emergence are helpful when evaluating the HBS

objectives. The stage of *innerlife growth* precedes a ministry maturity phase. Inner life growth is exactly what serious Bible study in the context of a supportive group can produce. It is what the participants are seeking. Eight-two percent said that one of their reasons for studying HBS was "build up my own spiritual life." Those in this stage of leadership emergence find HBS very helpful. As they grow spiritually they begin to minister to others. Thus they enter the next phase, ministry maturity.

In the *ministry maturitphase* the interests of emerging leaders often change. The person in this stage wants skills training. For example, they are involved in evangelism and want more training in how to do it. They are teaching children and feel the need for seminars about ministry to children. They are discipling a new Christian and want advice about how to do that. Some in this stage want certification or a stamp of approval. They want institutional and formal education because it gives status and recognition. The design of HBS may be less attractive to those in this phase of development because lessons are not focused on a topic but the Bible. The residential times of study in Central Thailand or the short term Bible school in South Thailand were ways of addressing these more practical and topical issues.

The next stage in leadership emergence is *life maturing*. In this stage the individual returns to the inner

life focus as they look for the strength and wisdom to sustain ministry. Bible study like HBS is very valuable for those in this stage of leadership emergence. Almost every section of the Bible has examples of leaders from whom they can learn. The students see the struggles of Moses, David, Jeremiah, Jesus and Paul. They see God's work in and through and on behalf of these leaders. All of this is very relevant to people in this phase of leadership emergence.

HBS makes significant contributions to those in all three stages but is especially attractive to those in the inner life and life maturing stages. It is very appropriate for those young believers who have not yet started to minister to others, and those older Christians who are serving in the church and need sustaining and seasoning. This wide span of appropriate students fits with a broad understanding of HBS objectives.

Leader Classification

The classification of leaders by Elliston would suggest that the objectives for a leadership training program ought to be proportional to the quantity of leaders needed. Because type one and two leaders are needed in greater numbers, it would be good for the HBS objectives to focus on this kind of leader. Type three leaders (pastors) usually emerge from the validation of their gifts and ministry to individuals and to small groups. The classification is not only a spectrum but the normal

developmental pattern as well. While a pastor's ministry is more complex because they are working with more individuals and several sub-groups, the skills involved are similar to those needed in personal influence (type one) and leading small groups (type two). If the HBS objectives were more focused on developing type one and two leaders then type three leaders should emerge naturally.

Adult Education

Adult education makes a contribution to the evaluation of HBS objectives. The research on adult learners points out that adult learners are problem centered and present focused. They appreciate an approach to learning that is practical and immediate. Adult education theory points out that adults are volunteers who can and will make up their own learning objectives.

Sixty-seven percent of those surveyed agreed with the statement, "that HBS is just right on (practical) with daily life," which shows that they find HBS present focused and practical. They want sharing of application to be a part of the group review times, because their objectives are to apply what they learn. Seventy-three percent agreed with the statement expressing a desire for more advice about church life in the workbooks, which shows that HBS students are problem centered. Church life is a very big part of their immediate context.

Allen Tough's research points out factors in why adults start and stop a learning project. One factor is that the program objectives and the adult learners objectives must converge. The participants in HBS stated that time was a major factor in their considerations to quite. It was not a problem with the program objectives (as they understood them) being contrary or different from theirs. They stay in HBS because they feel they are getting what they want. As Tough points out, adults generally stay in a learning program if the program is meeting their learning agenda. Overall HBS seems to be meeting the needs of the adult learners, with the possible exception of skills needed to deal with problems in the church.

Cultural Background

The cultural review noted points of contact and conflict between a Christian world view and values, and the Thai world view and values. It is important to include reflection on these matters into the objectives. Just in the way that cognitive development, spiritual development, leadership development are an objective, so too must world view and values transformation become a subsidiary objective. At this point these issues are a peripheral objective and not a stated and intended objective.

Learning

Learning is concerned with results. The research questions asked, What were the actual results of HBS? For the purpose of this project the author was not concerned with knowledge; it was not an investigation into whether the students learned certain Bible facts. Because the goals of the program were related to leadership, the results have to be weighed in terms of leadership.

In the previous section of this chapter it is clear that the understanding of leadership implied in the title of HBS was pastoral. The program was trying to train pastors who could effectively teach and preach the Bible. When the results are evaluated from the perspective of this objective, it is evident that the results have been less than desired. The illustration of Mr. Narin and Mr. Hit is one example. There are many more like Mr. Hit. Few like Mr. Narin. There are currently no vocational pastors in Central or South Thailand who have been trained and developed through HBS. There were two men who served for a time but both are out of ministry at this time. There is one woman from Central Thailand who serves full time in a Bangkok church who was trained through HBS. There are a few lay pastors (type three leaders) in South Thailand and several in Central Thailand. HBS has not been an effective way of developing and training pastors.

If the broader understanding of leadership and a general spiritual growth objective are used to evaluate HBS, the results are much better. This is further confirmed in the review of HBS in Phrabaht. The author taught HBS in Phrabaht over a four year period. During this period of time fifteen different people studied, with eight people completing a significant amount of the work. None of eight people are currently effective as pastors (type three) but six are serving effectively as type two leaders. The remaining two are type one leaders. None of the eight were serving effectively in any way prior to their involvement in HBS. At least three of the eight have word gifts, 1 Pet 4:10-11 (teaching, preaching, and encouragement) that they are beginning to develop. They may move into more effectiveness as level three leaders if they continue to develop. The seven others, who did not study as consistently, have not yet had the inner life growth sufficient for their gifts and leadership to be either developed or sustained. When they studied, they grew and made progress. All but one are still involved in the church and have potential to develop into at least type one or two leaders. If the wider and broader goals are used to evaluate, then HBS in Phrabaht has accomplished its goals. But if the narrower, more specialized goals are used, then it was a failure (and in some people's minds, a misuse of the program).

For example, the author often would find the students of HBS using what they were learning in leading meetings, in testimonies, and in discussions of problems in the church.

Other missionaries teaching HBS have confirmed this observation. This is the positive value of connecting content (one rail) and practice (second rail) to the program (posts) as in the fence model.

Cognitive Development

The students reported that HBS has helped them develop ability to think. This was one of the original emphases of the missionary who developed the workbooks. The difficulty of the work was and is positive in cognitive development. The questionnaire results point out that discouragement was much more likely to come when the students felt unable to think than due to not understanding questions! The program is challenging and has resulted in cognitive development.

Leadership Theory

As has been noted already HBS has resulted in many type one and type two leaders. It has produced some type three leaders. One of the factors in this is formal education. The Thai education system has always tried to give more education to the bright children. Higher education (anything past primary) was preparation for government service, which put people into the leader class (Cooke 1979). So, it is only natural that those with more

sought to understand the "factors that contributed to the results" (chapter 1, 2-3) and the desire to be constructive in this evaluation. "What can be learned from theoretical background to help HBS be more effective? What can be done to make HBS more profitable for discipleship and leader development in the churches in Thailand?"

Program design is the educational structure used to achieve the objectives. Several design commitments were made at the very beginning of HBS. One commitment was "to teach without removing students from their homes, work and local church for any long periods" (Bennett 1979). The use of the word *home* in the name emphasizes this. Another commitment was "to provide the student with tools for daily study" (Bennett 1979). Workbooks were produced to achieve this design objective. Then, there were commitments to bring the students together monthly and for a short residential time each year. As noted in the historical review, various adjustments were made in the timing of the student meetings. These three components of HBS design are fundamental: home based, daily individual work, and group study.

Theological Considerations Regarding Design

The program design of HBS must be evaluated by theology, supported by theology and in harmony with theology. At this point three areas of theological

listen to Thai discuss the content of preaching, those who have studied HBS are more adept in their evaluations than those who have not studied HBS. Understanding preaching and teaching increases, according to the participants, with HBS study.

While HBS encourages private study, it also has group study where the community can consider the meaning of the scriptures. This design is in harmony with the privilege that the Reformers called private judgment, as well as the Reformers' principle of interpretation in the context of the Christian community. The study of the Bible book by book also does not allow the participants to avoid difficult and/or uncomfortable passages. It also helps the program avoid being moved about by teaching fads. The program also is in harmony with the doctrine of the clarity of scripture and illumination. Thus, it empowers the participants. It affirms that they can read and understand the Bible. The same Holy Spirit who teaches the teacher can teach them!

Sanctification

HBS is in harmony with the assumptions about sanctification (chapter 3). When looked at from the viewpoint of the participants, namely that HBS is a general Christian education program, then HBS is seen to be very effective in spiritual development. Serious Bible study in the context of a loving Christian community leads to

spiritual growth. For example, Mrs. Prathiip had been a Christian for about seven years but had not made any significant growth as a Christian until she started studying HBS. The combination of her personal effort to read the Bible and answer the questions in the workbook and the loving small group study helped her greatly. While there were some other factors contributing to her growth at this time, she told the author and testified publicly that HBS was the most important factor. Her life changed so dramatically over a period of two years that her unbelieving husband became interested in what God was doing in her life! He came to Christ because of the life change in his wife that was fostered and developed by HBS.

Ecclesiology

In regard to ecclesiology, HBS design is positive because it is church based. The design is to develop leaders in their local church rather than take them out. Indeed, it is a program that gives to the local church. In most cases the HBS program enhances the love and fellowship of the church. In most cases the participants serve more willingly in their local church. Almost all of the questionnaires from the participants had some kind of service listed in response to a question asking how they serve in their local church.

One design problem that relates to the church is the closed group approach. This excludes some. It gives

the impression to those not included that they are not as good as others or do not really belong or do not need to seriously study the Bible. Where a more open approach has been tried and promoted in a local church, the benefits to the church have been significantly greater. This was especially true of the Phrabaht church. This would be one design feature that seems out of place in light of the doctrine of the church.

Theoretical Considerations Related to Design

The theoretical and cultural background forms a mesh through which one can sift the data about HBS. At this point the program design of HBS will be examined with regard to theoretical and cultural background presented in this paper.

Fence Model

HBS has a very positive design from the perspective of the fence model. It is very practical and integrated with life. It has a strong content orientation, the Bible. This is a strong model for leadership development because it is contextual. People are learning in the context in which they must apply the truth.

One weakness of the fence model is that it is linear, a side ways ladder. Formal models of education tend to be very sequential. Western missionaries, who tend to be field independent thinkers, like linear and sequential

programs. Field dependent thinkers, like most of the Thai, are not as interested in linear approaches. They tend to look at the whole more than the parts so are very comfortable with non-sequential programs. Non-formal models are less concerned with order. They tend to be more learner driven.

If HBS is to have open groups, something the students want, then it cannot have prerequisites, or sequential order. If it has prerequisites, then it can never accommodate new students by putting them into existing groups. If lots of new groups were started, to accommodate new students, then the program would end up with many small groups or one person tutorials, which would compromise the community dimension of the design. The students want the group dimension to improve not diminish. Also, to increase the number of groups all studying different sections of HBS places a burden on the teachers. There are not even enough teachers to meet the current demand. While the author was in the United States on Home Assignment, there was no one to teach his HBS groups. Therefore, the prerequisite design is unmanageable.

The author would suggest that the Fence model could be modified to a wheel. The hub is the core content (theory). The tire is the practical, the point where truth gets into life. The spokes are the curriculum, the instruction delivery system that connects content and theory

with practice. The student can enter at any point because the wheel turns around and around, and the student will eventually get exposed to the whole body of content. HBS does not need a prerequisite design and would be better off without it.

The reasons usually given for the commitment to sequence are: (1) the method of Bible study is taught at the beginning and (2) the students need the foundation of Genesis and the Pentateuch. In response: Bible study skills can be and should be taught throughout HBS. They are taught in more than one place now and reviewed in several sections. Many students still do not understand the inductive method at the end of Genesis in any case. So, it is questionable if they learn the principles with one exposure at the beginning anyway. It would be better to weave the principles throughout the material so that it is taught implicitly.

In regard to the second point, Genesis and the Pentateuch are very important but so are the Gospels. And to budding church leaders the Letters and Acts might be most relevant. A case can be made for more than one starting point. While the author has no problem seeing young Christians start studying HBS, usually a new Christian has had some topical Bible studies, heard a variety of sermons and attended Bible studies before they start HBS. They have been exposed to all manner of Bible content in a completely

random way. It cannot be any other way in the church. With loving interaction from other Christians, a new Christian is able to start linking all of this together. They grow, and as they respond in faith and obedience to God's word He gives them more understanding of His word (Mk 4:20-25). It is just like children learning a language system. It comes to them randomly without benefit of sequential grammars, dictionaries and formal education, and they all learn to speak!

If teachers are sensitive to the holistic learning style of the Thai, care will be taken to link particulars to the whole. The presence of new students will give the older students a chance to help the new students learn important background material. This is very helpful review and strengthens learning. Even with the current pattern because of the long time frame there is the need for fairly detailed review as new units are studied. It might be a couple of years between studying Abraham in Genesis and Romans chapter four. Or it might be longer between Deuteronomy and the Old Testament prophets. The students do forget some things and need reminders and reviews in order to link the parts and themes together. This process must be constant. So, letting people start at any point would not really be that different from what is happening now.

Cognitive Style

Cognitive style theory would suggest that HBS design needs adjustment. HBS was initially designed and developed by a very analytical person; it still reflects this quality. It has a number of features that are not helpful to field dependent learners. For example, the overuse of summaries, the open ended application questions, and the lack of previews and reviews that link everything together. Story telling is a learning method that field dependent learners enjoy but is absent in the workbooks, even though stories are being studied! The Bible is full of stories! Much of the Bible is a narrative. An approach that emphasizes stories would be helpful in these sections. Much of the Bible is poetry, where an approach that focuses on emotions would be in order. Very little of the Bible is exposition, which lends itself to a strongly analytical approach. The workbooks are overly dependent on the inductive method of Bible study. One colleague who works closely with the Bible schools told the author that several Bible schools in Thailand have stopped teaching the inductive method because they felt their students just did not get it!

Yet, the fact that HBS has small groups that are interacting is a positive experience for field dependent learners. They like collaborative learning.

Many people groups prefer group activities. Life-changing curricula apply this value by specifying in the application sections that the groups of people teach, study and apply the materials together, rather than singling out individuals to take such risks alone. . . . group studies should be designed to encourage group action. . . . to apply its meaning collectively. (Steffen 1993, 204)

While the Thai have a strong streak of individualism they are very gregarious and like learning together. The group sessions can meet this need.

Other positives for field dependent learners are workbooks. The workbooks were mentioned by 50 percent of the participants as a positive reason to study HBS, even though they recognize the problems in the workbooks. The field dependent learners like study aids that give structure. Teachers are a positive for field dependent learners. Teachers give security as experts on the subject. They give encouragement. They are an example. Field dependent learners often find an approach that gives the general principle or theme first and then looks at the details more helpful than one that starts with details and moves to general principles.

Cognitive Development

At first HBS was significantly above the intellectual level of the learners. Others recognized this and attempts were made to adjust it. The material was re-edited with this in mind. Currently, the level of formal education of the students is increasing. Those with a high

started (something highly unlikely), one person might be very eager and grow very quickly, only to fail at a key testing point in his life. Another person has many distractions and only puts in a half-hearted effort and grows slowly. A third person attends but never does the homework. Another is very slow, understands half of the material but faithfully makes a little steady progress. Another is faithful and responsive and grows beyond what is expected. After a year, this group is a mixed group with people at five different levels of development. Growth and development is uneven in groups of people. So a graded or highly sequential design for HBS is unfeasible.

Adult Education

When HBS is appraised from the perspective of adult education theory there are the following positive design features. It has a collaboration potential in the groups. It is empowering in that skills are being taught and developed.

There are some design features that need to be more in harmony with the nature of adult learners. How do we accommodate the adult learners self-directed learning style? For example, if an adult wanted to learn to preach, HBS would not be very attractive because it is a six year program. But if the adult wanted to understand and apply the Bible, it could be attractive, as the results are immediate. But if the adult was looking for help with a

specific problem, such as a marriage problem, the results could be mixed. HBS might answer it right away or it might give an answer in two or three years depending on when texts about marriage were encountered. Adult learners are interested in learning that meets present concerns. When HBS groups are conducted with a major focus on application, the teacher and the other students can address many of the changing concerns of adult learners. Also the short-term seminars could be responsive to more specific issues like preaching or parenting.

Teacher Role and Teaching

The studies in this area suggest that it might be helpful to have an authority role (teacher) and a separate role for discussion. The cultural expectations of a teacher are that they give content, which the learners passively receive. While this role can be expanded over time, it does take a good deal of time for this role expansion to take place. The author's observation is that non-Thai teachers have greater flexibility to expand their role because the learners are more willing to accept the non-Thai teacher, acting outside the norms for a Thai teacher. When Thais are in the teaching role, the level of flexibility the Thai students will allow diminishes. Sometimes the Thai teacher is more reluctant to act in ways that are outside the norm. This can change over time but it takes work on both sides. Could the design of HBS be adjusted to make room for a

separation between the teacher role and the discussion/sharing leader? One way that a teacher might do this is to have a group of six to ten students divide into pairs and share something or discuss something and then report back. Or to prepare discussion questions which are given to different students each time to use in leading discussion and sharing. The teacher steps aside at these times.

The participation of the students is one of the significant aspects of HBS design. The students have to be active learners through their personal study using the workbooks. They have to participate in the group study times. Because the traditional educational role of a student is very passive it is important to encourage students to engage in the learning.

Leadership

The background presentations on leadership would suggest the following design assessments. More emphasis needs to be placed on developing type one and two leaders. The word *seminary* in the program title tends to emphasize type three leaders. The Thai title does this also.

There is usually a developmental progression from type one leader to type two and then to three. Those in a type three leadership position need to be able to do the kind of work that type one and two leaders do. As people grow spiritually, they usually begin to influence others in

a face to face way (type one). This might be personal witness, words of encouragement to others, helping others by empathetic listening and wise counsel. Their positive influence gives other people confidence and they gain credibility that makes others open to them for leadership of small tasks or small groups. So, they lead prayer meetings, worship times, they teach children or organize activities (type two). As they grow they may have gifts and abilities that allow them to influence several groups and go on to a type three leadership or higher. Not all people have gifts that allow them to be pastors (type three). But the discipleship functions in HBS help prepare people for ministry that could extend to type three. It gives them a foundation of transformed character that is vital in Christian leadership. As one of the HBS teachers, who favors a more general Christian education objective said to me, "When they grow spiritually, service in the church is the result!"

Type four and five leaders usually have special training according to Elliston. Those involved in leadership at these levels usually have formal education. While type three leaders can emerge and be very effective without any formal training, they often have formal training as well. Most of the people who are moving toward type three leadership as a vocation want formal education in

Thailand. HBS is a non-formal design and is not attractive to those interested in vocational service as pastors.

HBS design is positive for the development of type one, two and three leaders, especially if the type three leaders are bi-vocational pastors. For example, Mr. Sihn is a school teacher. He was developed through HBS and would fit the definition of a type three leader. Now he is a bi-vocational pastor. However, Mr. Narin, who was mentioned earlier, felt that he needed to have formal Bible school as he moved from a bi-vocational ministry to a vocational ministry. So, even though he had completed the HBS program, he enrolled in a Bible school. This would be the likely pattern for most people in Thailand.

Culture

HBS is a more grace oriented ministry, in Mulder's understanding of the Thai world view, because it has low honor or status improving aspects. This might make it unattractive to some but the majority of those surveyed recognized that it was not a vehicle for status enhancement and are not doing it to enhance their social status.. *This is a very positive design feature.* It was an unintended result. The participants disagree with the statement that HBS has no honor. But the honor of HBS resides in the respect that grows for those who really do the work. The moral virtues of self-control, discipline and dedication

needed to complete HBS are appreciated which leads to social respect. The ability to manage time to do HBS gives a person some credibility in their Christian community. The moral virtues that grow in a participant's life leads toward a *baramii* ["a form of personal power which originates in an individual's interpersonal moral goodness as expressed through meritorious selfless behavior" (Conner 1996, 353)] foundation for leadership. HBS study does not result in positions of leadership in the same way that formal schools do. Even receiving diplomas for HBS completion scored low on the questionnaire, probably because of the grace orientation of HBS rather than status enhancement orientation.

The young people graduating from the Bible schools have many kinds of problems, one of which is their basis for leadership. They have a positional authority base, namely their school diploma, and if they try to lead from that base, they often end up feeling rejected. Unfortunately, the formal position of leadership sometimes receives nothing more than formal and hollow respect. The school diploma does not give the student the more important foundations for influencing people, what Conner calls the *baramii* foundations. Yet most feel they need a diploma from a formal institution in order to be a vocational leader in the church. Formal education generates positional honor and is

status enhancing. HBS with its non-formal design is wonderfully free from this problem.

The values of Thai culture emphasize ego, shame and face. Yet the participants' answers in the survey suggest that these were not issues for them. Is this because of value transformation from Bible study? It could be. Or is it that the participants perceived HBS as operating on the "grace" side of the Thai world view so that the issues of face and shame were not as prominent? These questions need further study but it would appear from the data that HBS design does have a different role in society than formal schooling. This uniqueness is positive.

While issues of face and shame may be less than the secular Thai world, they are not completely absent. Generally, adult learners do not want negative evaluations that are public. Thai adults are very sensitive to loss of face. This was a problem to the author when he first started teaching HBS. He did it the way he had been instructed to, namely, to have people share their answers to the questions in the workbook and correct the answers. But this was embarrassing to those who answered questions incorrectly, or gave good answers that had nothing to do with the Bible passage, or could not answer questions. Therefore, the author changed his approach. The workbooks became homework for the students to prepare for the group times. When we met, we focused on the Bible section they

had studied using the workbooks, not on correct answers. This eliminated the embarrassment.

In discussions with pastors, shame is a bigger issue for them. Several do not want to teach HBS for fear they will be embarrassed by answering questions incorrectly or be unable to answer the questions. They are aware that the questions in the workbooks can be confusing. This is the reason behind the current production of teacher's manuals. If the teacher has an answer book then he or she would not be embarrassed. While this recognizes the significance of the cultural issue, the author wonders if this is the right approach. The center stage should belong to the Bible with the workbooks being an aid to study. To use Steffen's image, the workbooks are the frame and the Bible the picture.

Also, checking the answers in the workbook takes a great deal of time. It is impossible to check all the answers of a group of eight to ten students in two hours of group time. The students benefit when they read the Bible and try to answer questions that make them think about the Bible, even if they give a wrong answer occasionally. The effort required to complete the workbook has moved the student from a passive learner to an active one. That is one of the most important features in HBS. When the student comes to the group time having read and studied the passage, they are ready to hear others' thoughts about the passage.

The sharing will help them gain new insights. The sharing will confirm what they have already understood (this is very empowering), and challenge them to think more.

By using the workbooks as their homework, whereby they prepare for the group time, the group time is free to be very creative. The emphasis on correct answers moves the study into the traditional role of teacher/learner. This is a step backward. It shifts attention away from application. The focus should be on gaining spiritual nourishment from the Bible, exploring the emotional and volitional aspects of God's truth, and applying the lessons to life, as well as learning the Bible facts.

The HBS design with teachers, workbooks, and groups needs to cultivate the atmosphere that the Thai like: one that is accepting, relaxed, enjoyable, helpful. It must avoid being confrontational or critical in ways that make people lose face. The emphasis on right answers seems to the author to move in the wrong direction. It would be better to change the questions or create questions that can be answered correctly in more than one way.

Residential Seminars

South Thailand has its own pattern of Short Term Bible Schools. The HBS students are encouraged but not required to attend to get credit. The Short Term Bible School is open to all. Central Thailand has not had the residential seminars for a few years. Previously, they had

special weeklong seminars that were just for HBS students. These times of study usually had a special emphasis like preaching or spiritual renewal. Often they had sessions for unit review. All those studying the gospels would come together and study the gospels. Those studying the units on the history of Israel came together to review the history of Israel. The South Thailand pattern might be useful for Central Thailand with some adjustments.

The idea of residential weeks originally was to have some of the typical "seminary" subjects taught in a weeklong seminar. These would include practical subjects like teaching methods and academic subjects like the doctrine of salvation. These kinds of classes were helpful and interesting to those wanting more specific skills or topics. There ought to be a way of allowing student needs, concerns and desires to direct the kind of subjects taught. Currently, it is difficult for many to leave work for a weeklong Bible seminar. So, it might be more feasible for weekends to be used.

If the *seminary* idea is retained as essential for the program then much more thinking and planning would need to be done about this residential time. But it is not an essential part of HBS in the South and has been dropped for a few years in Central Thailand. This suggests what the author is contending, HBS is not a *seminary* but a general purpose spiritual development program that is seeking to

develop people to be active in the Lord's service. In which case the residential study, or seminars can function separately and be arranged independently of HBS.

Special Pages

HBS has special pages that were not Bible study. At first these were color pages. The response in the questionnaire was not conclusive enough to determine if the color of the pages was helpful or not. But this was a positive design feature that needs some expansion and revision. These kind of pages focused on skills, such as Bible study methods, teaching methods or focused on content, such as theological subjects or grammar. These special pages gave some variety to the pattern of study. They gave some integration with a more theological point of view. The author thinks that they should be retained and developed as a design feature.

Groups

The participants desire the group times to be highly interactive as indicated previously. The group times are designed into HBS but how those times are used has been entirely up to the teachers. It would seem to the author that group times could be developed more intentionally. The current design does not give any guidance for the group times, although there has been a kind of tradition about how

to use this time. This is a positive design feature that is underdeveloped.

Instruction

Objectives and program design are linked as are learning and instruction. Instruction is the point at which objectives and design are implemented. Learning focuses attention on results of instruction. In evaluating the instruction we are looking for the causes of the results, either positive or negative. The research questions are: What factors in the instruction or program implementation contributed to positive results? What factors contributed to poor results?

The author stated hypotheses at the start of this research project relating to the causes of desirable and undesirable results.

HBS has achieved some desirable results because:

1. Much of the Bible is concrete in depicting life situations. The Bible is full of stories. It is holistic. The Thai are comfortable with this style.
2. The study of the Bible gave long-term and lasting benefits that were recognized by the Thai who managed to study for a year or more.
3. When missionaries tutored in an interesting, encouraging and consistent way that focused on application to life and the major themes of the Bible, lasting impact was made. But HBS has not achieved its goals as desired because:
4. HBS is too analytical in its approach. This style is at odds with the predominant Thai learning style.
5. HBS takes too many years to complete and does not give the immediate results and benefits the students desire.

6. HBS was not consistently tutored by the missionaries. Much of the failure of people to go on with the program was due to poor teaching tactics. (chapter 1, 5-6)

Items one and four are related, as are items two and five, and items three and six.

The historical review and the author's observations, confirmed by others would tend to substantiate this first set of hypotheses (one and four). The workbooks are very analytical and were intended to be that way by the missionary responsible for writing them. This made the workbooks very difficult for the students. While adjustments have been made through editing over the years, it is still true that new students with low education levels struggled a great deal. Much of their struggle was with the method and style, as well as the reading and writing, and the thinking required to complete the lessons. The author thinks that further adjustments need to be made to the workbooks and to the instruction to make it more field dependent. If this is done it will make the program more in harmony with the Bible itself, which is concrete, life related, and full of stories and pictures.

From the questionnaire the participants showed that they did not feel HBS was -Thai in style or method. But there were a significant number of people who indicated that they did not know for both of these statements. At another point they were asked about HBS giving them a big picture of the Bible. They affirmed this, although in the

who have specific problems that they want help with, or skills they are trying to improve.

Yet, as the survey showed those who do participate feel that HBS gives long term and increasing benefits. Those most likely interested in starting HBS are people who want to grow spiritually and understand and apply the Bible. When adults have these learning goals, HBS gives them a fairly immediate return on their investment of time and effort. If they stay with the program the range of benefits will increase.

Hypotheses three, "when missionaries tutored in an interesting, encouraging and consistent way that focused on application to life and the major themes of the Bible, lasting impact was made" is true as a contributing cause. In most cases teachers did as they saw fit. Some teachers emphasized application, some correct answers. Not all teachers are equally skilled in giving practical application. The differences between the answers of first edition group and the second edition group to question four suggests that teachers may be a significant factor in the kind of benefits that students receive. But more research would need to be done to substantiate and understand this.

But hypothesis six, "HBS was not consistently tutored by the missionaries. Much of the failure of people

to go on with the program was due to poor teaching tactics." is not true. The questionnaire clearly indicates that teachers and their teaching were not a significant factor in people dropping out. There may have been a few cases where this was a factor but most drop out was due to factors other than the teacher or their way of teaching. It should also be noted that the teachers were not a big selling point, with only about a third indicating the helpfulness of the teacher as a reason they would use to encourage others to join HBS.

The one point at which teachers might have been a factor is in the scheduling of classes. Irregular group meetings affected the instruction in a negative way. But this was not always a teacher problem. Sometimes students were a cause of irregular meeting times. And sometimes it was factors outside the control of teacher or students. But regular meeting times are beneficial and the teacher must make every effort to schedule the meetings regularly.

Theoretical Considerations Regarding Instruction

Adult education points out the importance of application to adult learners. They study in order to apply. Therefore, instruction must always seek to connect the Bible with the students' lives. This is not only important for adult learners but this is also very important

for the learners who are still at the concrete operations stage of intellectual development.

Another important idea from adult education is the importance of mutual respect. Adult learners do not want to be talked down to. They want to be respected. It is very important for the teachers to teach in a way that conveys respect and encourages the adult students. Adults have many experiences that need to be drawn out and connected with others. Adult students are a resource for learning at the same time as they are learning.

The section on teaching pointed out three keys to effective teaching: cues, reinforcements, and participation. The questionnaire results pointed out that instructions or cues were clear. But specific questions were not. The questionnaire also pointed out the desire of the students to have a high degree of participation in the group times. One of the significant aspects of HBS is that the students are active learners. This is a tremendous step in the right direction.

Reinforcement is more difficult to assess. The workbooks have some review but this function is really left to the teachers. They need to reinforce the learning through previews, reviews, exercises and explanation.

One of the interesting results from the questionnaire was that the workbooks were criticized but the teachers were not. Yet the workbooks were a more common

reason given for encouraging others to study HBS. This is due to the cultural reluctance to criticize the teacher. The teacher can lose face, the workbooks cannot. It is likely, too, that some of the complaints about the workbooks might have been intended for the teachers.

The actual teaching can be improved, if the teachers take the effort to improve. This involves serious reflection and self-evaluation. In order to expand the program more teachers will need to be recruited, developed and trained. Perhaps, if teachers periodically met together they could share methods and experience, and thus improve their own teaching.

The groups in HBS design can be used to develop leadership. Small groups are an ideal place to encourage people to explore type one and two leadership. For example, getting all to share a blessing from their study gives them a start on using the word to encourage or comfort another. Leading the group in discussion would be practicing type two leadership. Intentional use of group times could develop more in this area, such as encouraging the students to help each other with the lessons, encouraging interaction, giving small leadership roles to the members, like leading discussion, or retelling the story. Also, more could be done with groups working out group applications.

The following two tables give (1) the factors that contributed to HBS instruction producing positive results in general spiritual development and (2) the factors that contributed to poor results.

Table 17.--Factors for Positive Results

	Factors for Positive Results
1	The students read the Bible, usually reading a section two or three times to complete a lesson.
2	The students were active in the learning process.
3	The groups gave community support to the learning.
4	The groups were enjoyable; love and truth was shared.
5	The regularity of the group times helped individuals maintain personal discipline to continue their daily studies.
6	The workbooks gave the students things to do to study the Bible. It helped them read and think about what they read.
7	The teacher's instruction was good.
8	Review and helpful applications reinforced what the students had studied personally. The reinforcement helped them connect the lessons into a coherent picture.
9	An emphasis on application and spiritual growth that was consistent.
10	The non-formal nature of the program put it into the "grace" side of life. It was not a "power" or status enhancing program.
11	It was a long-term program so that life changes were reinforced and deep rootedness in the Scriptures was fostered.
12	It gave students what they wanted.
13	It developed skills.

Table 18.--Factors for Negative Results

	Factors for Negative Results
1	The closed group practice limited who could participate.
2	Irregularity of group meetings made the growth of discipline more difficult.
3	The ladder style to the program excluded potential leaders (participants).
4	The over emphasis on the inductive method and analysis.
5	Unrealistic standards for the students.
6	Unrealistic materials developed for the students given the educational and reading ability of the students.
7	Workbook errors that confused the students.
8	Poor teaching by the teachers.
9	Confusion of formal and non-formal programs of instruction.
10	Lack of story telling as a method.
11	Student failure to do their homework or to apply what they learned.
12	Little formal education or poor education, so the foundation was weak.
13	Weak reading and writing skills in a program that demanded such skills.
14	Summaries that the students found difficult. They needed observation and content questions first. The summaries could have been placed at the end.
15	Management inconsistencies and weaknesses within the HBS program.
16	Open ended application questions that the students had trouble answering. They needed more guidance.

Promotion

Promotion is another aspect of program evaluation. In one sense HBS has been promoted effectively. There are still students who are studying and want to keep on studying. When there are missionaries interested in teaching, a group can be started in most churches. The best promotion is personal contact and invitation. Brochures and public announcements have been used as well.

In another sense HBS has not been promoted effectively as the conflict over objectives indicates. The program is officially a seminary, but in practice, for the students, it has been a general spiritual development program. In terms of promotion, clearly articulating the objectives is important. Will the program adjust to the participants' objectives or not?

Another serious issue in terms of promotion is ownership. The churches must own this program and make it a program they want to sustain. It would seem, given the very positive feeling about HBS and the desire that the participants have to see it grow, that this would be possible. But it must be admitted that it is more of a missionary program at this point. If the missionaries did not promote and sustain the program, HBS could cease to exist.

For more to be involved in HBS there will need to be more teachers and this most certainly means more Thai people doing the teaching. Who will these people be? What kind of support and training will they get? The most logical group to serve as teachers would be pastors. More investigation will be needed to know if they are willing and able to serve in this way. Part of their willingness will be the need to see that HBS actually helps their church. HBS is a program wider than a local church. At first all the groups were multi-church groups. These groups met less

frequently because of travel difficulties. This meant that at times the pastors were not even consulted about whom from their church was in an HBS group. Or there were times when the HBS schedule and programs conflicted with the local church programs. In light of our understanding of the local church it would seem best to have each group be church based. This is where some of the concerns of adult education and local church converge. It must be a practical program that gives some immediate benefits to the participants with reasonable efforts.

The example of how HBS was started in Bangkok is a good illustration of promotion. The pastors had a key role in the success of the groups. The more support they gave the program, the better the students' participation. Pastors will only support the program as they are convinced of the benefits to their church and see the program as an ally not a competitor. If the objective of HBS is changed to be more general purpose, Christian growth program then promotion within the churches should be stressed. The author's experience in Phrabaht would suggest that when a third to a half of the members are involved in HBS it accelerates the development of that church. Observations of churches where the participation is less than a fourth would indicate that it has much less impact on the church as a whole.

Conclusion

In summary the following appraisal of HBS is offered. HBS has not produced the results desired as a pastoral development and training program. But it has produced positive results especially when evaluated from the objectives of the students, namely to understand and apply the Bible to daily life and grow spiritually. For the program to grow and develop this conflict of objectives needs to be resolved.

HBS has fostered learning. The questionnaire demonstrated that the students received a broad range of benefits from HBS. Unfortunately this wide range and general development does not meet the official objectives of HBS.

HBS has a very positive design. The fundamental elements are: (1) individual study that promotes active participation in learning; (2) groups study times that support learning and growth together with others; (3) learning in the context in which the applications to life and ministry will be made; (4) a book by book study of the Bible that develops the skills people need to read, understand and apply the Bible; and (5) a non-formal ethos that does not emphasize status enhancement. The most significant design problem is the closed groups and the prerequisites that limit new students from joining existing groups.

HBS instruction has a number of very positive features, the most important being the high level of participation by the students. The biggest concern is to adjust and improve the workbooks so that they are more field dependent in style, as well as have fewer errors. The quality of the teaching can also be improved.

HBS promotion has been adequate. One area of concern is to link the program more with the local churches. The ownership of HBS must increasingly move from the missionaries to the Thai churches.

CHAPTER 8

CHARTING A COURSE FOR THE FUTURE

"The purpose of this project has been to evaluate the effectiveness of HBS and consider ways to improve it in the future" (Chapter 1, 2). So far this appraisal of HBS has focused on the past and present. It is now time to consider the question of what should be done in the future.

There are important questions that must be answered regarding the future of HBS. The first question is about program objectives. What is HBS trying to do? How the question about objectives is answered determines if there should be a second question. Namely, how can HBS be improved to accomplish the objectives? The second question focuses primarily on program design.

Course Objectives

The first question for those of involved with HBS is to determine and clarify the objectives of HBS. As has been shown in the previous chapters there are conflicting understandings about what HBS is, what it is trying to do and who it is for. Is it a kind of *seminary* with the intention of training pastors? Or is it a general Bible study program that seeks to develop Christians spiritually and see them become effective in Christ's service? How this question is answered is crucial to what

follows. It cannot be both. The conflicting assumptions inherent in the divergent objectives are not really helpful to either intention.

Seminary?

If it is a kind of seminary, the results have been very disappointing, as noted in the previous chapter. So disappointing, that the author does not see how the program could be adjusted to fulfill that purpose. If HBS cannot be freed from the seminary objective then the author would recommend discontinuing it. But, for the sake of completeness in this discussion, could HBS be improved to accomplish a pastoral training objective?

In the author's opinion, for HBS to be an effective pastoral training program, would require it to be radical modified. While the Biblical core of HBS is good, a pastoral training program would need to give more instruction about a variety of other subjects such as theology and pastoral ministry. The program would need to be more institutional in its approach to attract students who are looking for an institutional validation for their education and some status enhancement from their education. HBS does not give this because it is non-institutional and non-formal education. So far, those who feel led to a pastoral vocation in South and Central Thailand have chosen to go to the current Bible schools.

The course would require significant amounts of residential time. It might need a day a week, or maybe two days every other week of class time. Certainly more than a week a year! The program would need to be much more intensive. Teachers would need to give stronger direction and more supervision. Students would need accountability for ministry being done while in the program. It would need closer to a full time commitment on the part of the students. The program would need to fit into a much tighter time frame of no more than four years.

Enrollment would have to be more rigorously selective. Only those with clear gifts, leading and the ability to make a significant time commitment could be allowed to participate. About ninety-five percent of the people currently using HBS would not qualify, and this raises questions about what would be done regarding their study. Most would not be interested either. As seen in the questionnaire the current students see HBS as a vehicle that will give them the spiritual growth and Bible teaching they want. They would be very disappointed if they were excluded. This factor makes it very difficult to pursue the option of HBS as a pastoral training program.

The author also has questions about the feasibility of such a change. Are there enough suitable candidates in both Central and South Thailand to actually make a more narrowly focused pastoral training program work?

The number of Christians in the area is currently very small and fairly static. Perhaps, if there was significant growth in the number of Christians, say 20 percent a year, over four or five years, then it might be feasible to start a pastoral training program.

Do the churches in South and Central Thailand want a pastor training program that is different than what the current Bible schools offer? If the churches want to have their own pastoral training schools, it would be the author's recommendation that they think it through very carefully before starting, and have a plan that is well designed. From the author's point of view, all of the factors mentioned above would demand such a significant transformation of HBS that it would be better to start with a clear slate. Certainly a review of HBS should be considered in any plan that might be developed. Part of what is currently HBS might be usable in such a program.

In conclusion, the objective of HBS being a pastoral training program (seminary) was not effective. To become effective with that objective would require a great deal of change and a great deal of loss. It would be better to scrap the seminary objective and fully accept the more general Christian education objectives.

General Christian Education?

If HBS is a general discipleship program, then it has been far more successful, as was noted in the previous

chapter. The results have been sufficiently encouraging for continuation and development. It is the author's opinion that HBS should be understood as a general purpose Christian education program. That clearly is how the participants see the program and how several missionaries have used the program. But officially this is not the objective of the program. It would be the author's recommendation that the objective of HBS be changed.

If the official objective of HBS is changed, then there is an additional question. If the objective of HBS is general Christian education, then do we just use it more intentionally for that purpose but leave it as it is? (This would be the easiest.) Or, do we make changes in keeping with the refocused objectives? This is a very crucial question.

It is the author's opinion that adjustments should be and can be made. But to do so does require significant investments. What follows are specific recommendations.

Program Objectives and Name

HBS needs a fresh statement of its objectives that reflects its newly focused objective of general Christian education. The following is a proposal.

HBS exists to

1. Assist the local church in instructing Christians in the Word of God.
2. Assist Christians in reading, understanding and applying the Word of God to their lives.
3. Develop Christians in spiritual life.

- a. In their duty to God: to love, worship, further his purposes and center their lives on God.
 - b. In their duty to Christians: to love, edify, and serve in the church so that the church fulfills her purpose.
 - c. In their duty to Non-Christians: to love, pray for and communicate the gospel to those around them and to use means to see the gospel proclaimed to the whole world.
4. Assist Christians in developing and using their spiritual gifts and human abilities in the church and world.

HBS is committed to:

- 1. Honoring the Word of God by study of the whole Bible book by book.
- 2. Teaching, training and instructing people in the context of their local church and community.
- 3. Providing workbooks for individual study and regular group study sessions with a teacher.

HBS aims:

- 1. To develop people's minds so they can use them in God's service. Therefore HBS instructs then in Bible interpretation and development of Bible study skills.
- 2. To develop people's leadership so they can influence others for God's purposes. Therefore HBS instructs them in service to others and encourages their initiative in seeking to influence others for God's purposes.
- 3. To transform people's values and world view so they can witness in word and deed in their culture. Therefore HBS ensures discussion about the points of contact and tension between the Bible and the student's culture.
- 4. To encourage people's spiritual life so they can be like Christ in this world. Therefore HBS encourages the disciplines of daily Bible reading, daily prayer, regular fellowship, faithful giving, and courageous witness.

HBS should stand for Home Bible Study. This change would communicate to missionaries and the Thai the change in direction. The Thai name needs to be adjusted to more clearly communicate the objectives set forth above. The Thai name is more important than the English as this is a

program for the Thai. They should be the ones who come up with a name. But here is a suggestion: Program for Study of the Bible.

Cycles

The suggestion is that the program operates on a five-year cycle. Each year one section of the cycle would be offered. After all five sections have been offered the cycle would repeat. While there would be a natural progression within the year (Genesis to Deuteronomy), there would be no prerequisite of any kind.

The HBS Five Year Cycle

Section I, Year I, The Pentateuch

Unit One - OT survey/Genesis

Unit Two - Genesis

Unit three - Exodus/Leviticus

Unit Four - Numbers/ Deuteronomy

Section II, Year II, The Gospels

Unit One - Matthew

Unit Two - Mark

Unit Three - Luke

Unit Four - John

Section III, Year III, History of Israel

Unit One - Joshua, Judges and Ruth

Unit Two - 1 & 2 Samuel

Unit Three - 1 & 2 Kings

Unit four - 1 & 2 Chonicles, Esra, Nehemiah, Esther to NT

Section IV, Year IV, The Church

Unit One - Acts

Unit Two - Romans - Philemon

Unit Three - Hebrews -Jude

Unit Four - Job, Psalms, Proverbs, Ecc. and Songs.

Section V, Year V, The Prophets

Unit One - Isaiah, Hosea, Joel, Amos, Obadiah

Unit Two - Jeremiah, Lamentations, Jonah, Micah, Hahum, Habakkuk.

Unit Three - Ezekial, Zephaniah, Haggai, Zechariah,
Malachi.

Unit Four - Daniel, Revelation

The five-year cycle would have the following uniform components. Each year a different section of the cycle would be taught. Each section would have four units. Each unit would be ten weeks with five lessons per week. Each unit would have, therefore, fifty lessons. Each lesson should take thirty to forty minutes for the average person to complete. Each unit should have one preview lesson, forty-five Bible lessons and at least four special lessons, which will be explained later in this chapter. There would be five group sessions for each unit. During the course of the year, that would mean twenty group sessions with an introductory session at the start of the year.

In light of the Thai school year, the HBS sections should start in June and end in March. Some latitude could be given to local churches as to when they stop and start. But it would be the recommendation of the author that all HBS groups study the same section in a school year. This would make editing and producing the materials easier. It also would allow for some teacher preparations, such as a teacher training session before the year or even before each unit. With all of the groups in the same section, teachers could lead more than one group or fill in for each other in the event of sickness or other necessary absences.

If HBS operated on a cycle basis and had no prerequisites, it could function with open groups. New people could join at any time. However, efforts could be made to incorporate new people at the start of each year in the cycle and at the unit breaks during a year.

Why a five-year cycle? This modification would be able to incorporate a great deal of what exists in HBS. There would be some adjustments but most of the current HBS material can fit into this time frame. A five-year cycle is slow enough to be fairly detailed but fast enough to give focus on the big picture. It would seem to the author that HBS should not attempt to be a detailed exegesis of every book. But it should attempt to be more than a survey. If the program takes more than five years it just becomes a detailed study of particular sections of Scripture (something that can be done in sermons and Bible classes at other times) and does not give the big picture or the flow to the Scriptures that is needed. For example, one could profitably study Romans for a year but a study of Romans in two or three weeks emphasizes the theme and content in a different way. It also puts Romans into more immediate contact with the other letters, which is profitable. This helps the students see the theme and content of all of Paul's letters and the distinctions between them.

Five years is long enough that solid progress can be made in peoples' lives. It is long enough that a person

in the inner life stage of growth could move into the ministry maturity stage or in some cases move into life maturing stage. It is long enough that life changes can be consolidated. Sometimes fast growth can be erased by fast failures, as in the seed in the rocky soil (Mk 4:5-6). To see lasting fruit there need to be roots. Consolidated change is change that is reinforced over a period of time until it is stabilized as a life pattern. One of the proposed HBS objectives is to see the disciplines of Bible study, prayer, fellowship, giving and witness established.

There needs to be a consistency to the program that gives it a moderate pace. The individual lessons should take the average person between thirty and forty minutes a day. The group sessions must meet regularly, ideally every two weeks. If the pace of the program is allowed to slow down, then it makes the program into merely consecutive book studies. The tendency and pressure is toward slowing down. By maintaining a moderate pace the program gives the sweep to biblical revelation. One of the problems of not keeping up the pace is that the lazier, less disciplined students begin to dictate the pace because they are not keeping up. It is the author's observation that the students' desire to slow down did not come from their desire to study more thoroughly, but because they were not disciplined enough to keep up with the work. Slowing down then rewarded them for the wrong reason and, in a way,

punished those who kept up. If the pace is steady, it rewards the diligent and challenges those who are not getting the work done to actually do it.

Local Church Base

One of the improvements in the proposed objectives resides in the statement that HBS exists to assist the Local church. The author believes that this is a significant statement that makes HBS more in harmony with the theology of the church presented in this paper. This change, along with the change in other objectives, necessitates a change in program implementation. The local churches would need to have a much more important role in the promotion of HBS. HBS is only a vehicle to help the local church discharge its responsibilities to teach and develop the members. This is a step forward in ownership of the program.

Ideally, the pastors or church leaders could be enlisted to promote HBS, perhaps with a goal to have more than 25 percent of the church members participating. If this could be done, it would have lasting and deep impact on the local church. The example of Phrabaht is a case in point. While there are some churches that might be too small to have a group, most of the churches could have a group if teachers could be found and mobilized. If there were people who wanted to study but there was not yet a group in their church, they could join a nearby church group until there were sufficient people to form a group in their

primarily a review of the workbook or giving answers to workbook questions, but rather a Bible study.

Students at first often want the correct answers. This is a valid concern. The teacher needs to gently shift the focus from right or wrong answers to the value of the process of reading, thinking, trying to understand and apply what is learned. When right answers are the focus it tends to pull the study toward the traditional pattern of education, where teachers give the question and the answer, and students are passive. Therefore, it seems to the author that the only checking of the workbooks that is needed is to see if the students are trying and to see if they are having particular problems with specific types of questions.

Workbooks

The workbooks are to be used by the students to guide their personal study of the Bible and prepare them for the group sessions. The workbooks are a way to activate the students' capacity to learn. This was the original intention and purpose of the workbooks.

In order to make the workbooks even more useful to the students the workbooks should be re-edited with the following goals.

1. To make more use of field dependent designs. Some of the changes would include the placement of observation questions before summaries, application

questions that have suggestions from which they can select answers, previews and reviews.

2. To make use of some story telling features.

This might be as simple as getting them to tell the story. But it should include helping them to see a story line, grasp the main characters and actions.

3. To teach Bible study skills more implicitly.

This is already being done; this just needs to be integrated unit by unit.

4. To reshape the material to fit a new format.

The material needs to be adjusted to fit the five-year cycle. It needs to have a standard workbook format.

5. To have lessons that are clear, easy to

understand, and free of errors and confusing questions. The workbooks need a thorough proof reading before they are released.

6. To make each lesson do-able in 30 to 40

minutes for an average student. This has to be tested, not just guessed at. If a student spends a half-hour a day, five days a week and attends a two-hour group session every other week, then HBS is requiring about four hours of time a week. This is not excessive but it is significant.

7. To have a brief "digging deeper exercise" with

each lesson. This is for those who have more ability and time. It is clearly optional. It should challenge people.

HBS has students with just a primary education and some with

university education. These "digging deeper exercises" are needed by those with more education.

8. To create specific discussion questions for the group times. These questions should include the kind that have more than one correct answer and are clearly related to the individual lessons studied in the previous two weeks. The teachers could use these questions. But teachers could supply their own questions too!

9. To create an evaluation sheet for each unit workbook. More will be proposed about evaluation later in this chapter.

Special Lessons

HBS has had special pages. At first these pages were color-coded. Green pages had a theology emphasis. Pink pages focused on grammar. It is recommended that these special pages be retained and improved. The special pages would give variety by giving information from a slightly different perspective. They could give the various objectives of HBS a special emphasis. The author would suggest four topic areas for the special pages: 1) Bible study skills (pink); 2) Theology (green); 3) Edification and Church Life (blue); and 4) Evangelism (yellow). These subject areas relate to the proposed objectives of HBS. HBS aims to develop peoples' minds so they can use them in God's service. Therefore, HBS should instruct them in interpreting the Bible and developing Bible study skills.

Theology is important in developing Christians' understanding of God's purposes and in transforming their values and world view. Edification is related to the duty of the Christian to love, edify and serve in the church. Evangelism relates to the duty to love, pray for and communicate the gospel to those around them.

Each year's section will have four units. Each unit should have at least one special lesson from each of the four topics. There would be at least twenty lessons on each of the four topics in the full five-year cycle. These lessons would not attempt to be a complete study of a subject but to give some helpful and practical information. The Bible Study Skills pages would make what is implicit in HBS explicit. Theology pages would give a holistic view of the Bible from a doctrinal perspective. Edification and Church Life pages would give practical advice and help students understand more about influencing others (leadership) for God's purposes. This was an area of HBS where the students wanted improvement. Evangelism pages would help keep the heart of God for the lost in their own hearts.

The following are suggestions for special pages under the four topics. They are not in any order.

Bible Study Skills

1. Observation Skills
2. Context and interpretation
3. How to study a word
4. Grammar
5. Verbs

6. Forms of Literature
7. Using the Dictionary and Concordance
8. Prepositions
9. Promises
10. Customs and culture
11. Geography
12. How to do a character study
13. How to meditate on Scripture
14. Emotional Contexts
15. How to summarize a passage
16. Story Telling
17. Themes
18. Cross References
19. How to read the Bible publicly
20. How to read faster and grasp themes

Theology

1. General and Special Revelation
2. The Attributes of God
3. The Trinity
4. Angels
5. Satan
6. Mankind: Male and Female
7. Deity of Jesus Christ
8. The Offices of Christ
9. The Work of Holy Spirit
10. The Atonement
11. Salvation - Past, Present and Future
12. The Body of Christ
13. The Return of Christ
14. Heaven
15. Hell
16. Grace and Law
17. Miracles and Healing
18. Sin
19. Other Religions
20. The Resurrection

Edification and Church Life

1. How to comfort others
2. How to encourage others
3. Using the Bible in Worship
4. Using the Bible in Prayer
5. Teaching the Bible
6. Telling Bible Stories
7. Ministry to Children, and Teens
8. Ministry to Elderly People
9. Stewardship in the Church
10. How to have a QT
11. Family Worship
12. How to Prepare a Testimony for church
13. How to listen well

14. How to lead a Bible discussion group
15. Helping New Christians
16. Helping Others in Prayer
17. Cutting off the Old Religion
18. How to Help the Sick
19. Marriage
20. Baptism and Communion
21. Church discipline
22. Deliverance from demons
23. Ways to develop fellowship.
24. Forgiveness and Reconciliation
25. The role of the pastor
26. Elders and Deacons
27. Edification and the gifts
28. Missions
29. Church planting
30. Fellowship among churches and Christian

groups

Evangelism

1. How to Pray for Non-Christians
2. How to witness personally
3. Love Your Neighbor
4. Serve Your Neighbor
5. Prepare a Testimony
6. Holidays, how to use them for witness.
7. Funerals, Weddings and other events
8. Witness to superiors
9. Witness with Literature and Media
10. Spiritual Warfare
11. How to use dialogue in witness
12. Drama and Music
13. How to use the Sower's booklet
14. How to bring people to church
15. The Great Commission: missions
16. How to use Stories in Evangelism
17. Bridge-building - Social groups and Witness
18. Church Planting
19. Evangelistic Bible Study
20. Apologetics: answering objections

As noted previously each unit would have at least one special lesson from each topic. But some units might have room for more than four, such as the Gospel of Mark. These lessons would be spaced throughout the workbook so they create an occasional change of subject matter. The

author would recommend that various Thai pastors be asked to help prepare these brief lessons, as participation builds ownership.

All of these topics could be addressed in the Bible lessons or the group times. All are likely to be addressed at some time in the context of studying the Bible. It is not necessary for these lessons to coincide with the Bible section being studied although that might be helpful in some cases. It would be good to have some notes for the students about where they could get more information about various topics. As more Christian books become available, more could be included.

Workbook Cost

The cost of workbooks should be double the cost of printing. This price increase should be immediate. This would be beneficial for two reasons. First, this extra money could be used to help pay for costs of re-editing the workbooks. Second, while the participants did not feel they would study harder if the cost were more, observation of human beings does suggest otherwise. The higher cost of the workbooks would give them greater value. The increased cost of workbooks might be an obstacle for some very poor Christians studying, but the local church could underwrite this. There were one or two students in Phrabaht that could not afford the workbooks. Other Christians in the church paid for them very happily.

There also needs to be some arrangements made to pay for travel costs of teachers. When missionaries teach, their costs are underwritten as part of their work but if Thai pastors or teachers travel they need help with expenses. The author's suggestion would be that the local church pays this expense. This gives ownership by the local church. It might even be good if they paid for missionaries travel costs! The money would not be used by the missionary but could go toward the costs of HBS. This might train the churches for the time when there are Thai teachers.

Editing Committee

A committee to edit the HBS materials according to the proposals in the previous section needs to be formed. The committee needs to have Thai members who help on an equal footing with the missionaries on the committee. The committee needs to have sufficient resources, such as a secretary or funding for travel of the committee members, to do the job.

The process should be to edit one section at a time, for example, Section I, The Pentateuch. The committee should prepare the whole section (all four units) so that it would be ready to use when that year of study starts. While the Pentateuch was being studied, the committee would edit the next years' section, for example Section II, The Gospels. The editing committee would not be working on all

five sections at once. This arrangement would make it much easier to manage the editing and the program.

Evaluation system

There needs to be an evaluation system built into HBS. If each unit workbook had an evaluation sheet at the end, it would help in collecting student responses to the materials. This evaluation could include errors they found, or wording that was unclear, comments about group time, teachers, church support and any other aspects of the program that need monitoring. This could be collected by the teachers, and then collated by the committee. This material would be more valuable if the unit studied was the same for all the groups throughout the country. This evaluation sheet could be updated periodically. Evaluation after each unit would provide a way of consistently monitoring the program. Then needed adjustments could be made to the program each year.

Tests

Originally, tests were put forth as a way to monitor students and see if students were learning at an acceptable level. It came out of the seminary orientation of the objectives. Since it is my proposal that the objectives of HBS are not formal educational objectives, the tests would not be required to certify knowledge or grade the students. According to the questionnaire, the students

could see value in tests, but their comments suggested that they saw tests as a learning exercise. Tests might be used as a learning tool in workbook lessons.

A few test questions could be incorporated into the evaluation. For example, the students fill out a section evaluation after studying the Gospels. Part of the evaluation would have a content question such as, "match the following statements with the correct gospel." Their answers could help HBS evaluate itself. Did this unit help the students learn the intended content? This device gives the teacher and students a review of important content as well. But the most important evaluation is not content but spiritual growth and application to life.

Residential Seminars

The original plan for weeklong residential seminars was part of the more *seminary* direction of the program. Seminars have not been held for several years in Central Thailand. South Thailand has its own system of residential Bible studies. So, it is the author's opinion that the residential seminars are not an essential part of HBS. Seminars or weeklong programs are profitable. But they can and do stand alone. Both Central Thailand and South Thailand church associations can organize these kinds of events independently of HBS. Thus, the recommendation is that residential programs or seminars no longer be a part of HBS.

Diplomas

HBS is not a formal institutional education. The participants understand this and are not studying for diplomas that certify their learning. This is good as it keeps HBS out of the power-status orientation of the Thai world view. HBS should not attempt to have Bible schools accept HBS studies for credit in their programs. Let enjoy and relish the non-status enhancing aspects of HBS.

Diplomas should be given to celebrate participation. It is a way that HBS can say to people, "We are so glad you are studying the Bible!" If a person only did one unit in a year, celebrate that with a diploma. They should be given as publicity for the program. The giving of diplomas is a way of encouraging others to participant. It says, "Look! These people (who are just like you) are studying the Bible. Come and join in the excitement of understanding and applying the Bible and growing spiritually!"

Ownership

Ownership was mentioned as a concern in the discussion about ecclesiology in chapter two. It was again mentioned as a concern in chapter seven in considering promotion. HBS was a program initiated by the mission for the churches the mission was founding. As these churches come of age they must decide what programs will be *their* programs. It would

seem possible that HBS would be a program they take up as their own but steps need to be taken for this to happen. One of those steps would be to change the objectives of HBS, as the author has proposed, to make it more local church based in its execution and intention. Another change would be to enlist the local church leadership in the implementation. Another step would be for Thai Christians to take more responsibility for the costs. Ownership is greater if people are knowingly paying for something. If the missionaries underwrite the program entirely, the Thai Christians do not feel a responsibility for it. Thus, there is the suggestion of increasing the cost of the workbooks, and local churches paying travel costs for teachers.

Ownership by the Thai churches would be greatly advanced if they had a part in the editing, preparation and evaluation of the material. They need to help as equals to missionaries. Asking Thai pastors to contribute would also help them to feel that it is theirs.

It is very important that the Thai be invited into the program as owners. While it is not helpful for this transition to be sudden, it can be gradual and deliberate. It needs to start in the direction of Thai ownership immediately. The author would like to suggest a nine-year plan. In the first three years increase Thai participation, then the second three years increase their control, then

begin to decrease missionary resources in the following three years.

Finally, there needs to be ownership through more Thai becoming teachers. Efforts need to be made to find Thai who can teach, and a commitment made to develop them. Some pastors could serve in this way but lay people can also be recruited and trained for teaching.

Teachers and Teaching

Currently, there is a need for more teachers, both missionary and Thai. One of the needs of HBS is to find and develop willing and gifted people. South Thailand is further ahead in this area. If the cycle system is adopted, and all the groups are using the same material, then it would be possible to have a teacher preparation workshop. This could be a time where all the teachers would gather together with the editing committee and preview the whole year's material, discuss themes, teaching strategies, and other matters related to HBS. There could be times of review of the previous year and reflection on the evaluations from the students. All of this would be very helpful to the on-going improvement of teachers and the teaching.

With all groups using the same material at the same time, it is possible that teachers could teach in more than one group and still be involved in other facets of ministry. The author was able to teach two groups when they

where using the same material and still carry other responsibilities. As noted before, this arrangement would allow for teachers to fill in for one another as necessary. When each group is studying a different section, this kind of cooperation is very difficult. Good teaching demands preparation. Good preparation can be used more than one time in more than one place.

The teachers have an explanatory role in the group sessions but need to delegate the discussion leading to the students, as noted in chapter seven. This would help develop the leadership skills in the group. It would also allow for larger groups of students because the group could be subdivided to enhance discussion and interaction among the students. One of the goals of making HBS local church based is to see more people involved and larger groups.

The teaching needs to be very practical with a high degree of application. As seen in our review of the adult education literature, adult learners are focused on learning for the sake of using what they learn. Teachers need to learn how to teach in a way that meets this desire.

The information on field dependent learners points out the importance of the big picture. Teaching needs to make connections between ideas and link new material to what they know. Any teacher in HBS really needs to do the daily assignments in the workbooks as part of their preparations (this helps keep the teaching fresh) so that they can

understand what the students are being exposed to and can then to make the links. This ensures adequate reinforcement.

Teachers need to be positive about the learners. They need to believe in their students. This positive atmosphere and encouragement helps the students. For 70 percent in the questionnaire, this was a key selling point for HBS. Teachers need to respect their students as adults. Adults do not want to be taught down to. Finally, the teaching needs to be fun, interesting, help build relationships and encourage them to take risks for God.

Preserve the Grace

As noted previously, HBS has a unique place in the Thai world view. It resides in the *gracside* of life. This is very positive and needs to be understood and protected. Giving diplomas to celebrate participation protects it. Everyone who does one unit gets a diploma. Everyone who tries gets credit. God's grace to them is emphasized. Their worth and value by virtue of being created and loved by God is emphasized. Their ability given to God is multiplied for good. Everyone is encouraged to encourage, to help, to share insights, to share blessings. Asking questions is appreciated. Life is enjoyed, laughter and smiles are contagious. There is always room for more students, a bigger fellowship.

HBS to be making progress in influencing people for God on a personal level and in small groups. It is understood that spiritual growth is essential for this leadership emergence to take place.

Conclusion

This chapter began with a question: What are the objectives of HBS? Based on the appraisal of HBS in this paper it is essential to answer this question. It is the author's suggestion that the objectives be re-focused toward more general Bible instruction and spiritual development, which is what the participants indicated through the questionnaire are their objectives. If the objectives are re-focused in this way, another question arises. Will we just use HBS, as it is, for this new focus? Or will we adjust and change it to be more effective in achieving its objective? The author has proposed these changes: changing the structure of the program to that of a cycle; editing the workbooks to fit the new pattern and to improve them; making the pattern more supportive of the local church and seeking to develop the program to assist the local church in its ministry of Bible teaching and spiritual development.

CHAPTER 9

CONCLUSIONS

This project began with the verse: "But examine everything carefully: hold fast to that which is good" (1 Thes 5:21 NIV). This verse summarizes the aspirations of the author in regard to HBS. At the end of this project it is only fitting to do some self-examination and to reflect on the research process itself. This chapter will note some of the contributions this research project has made in the author's life. It will give reflections on the methods used in this research project and some points for further study.

Personal Contributions

In the process of appraising HBS the author has had to think deeply about many subjects. This has been interesting and challenging. The author particularly appreciated that this project forced the author to think integratively, across the normal discipline boundaries. This has brought anthropology, theology and educational theory into dynamic interactions in a very exciting way. The author perceives the fruit of this kind of contemplation in the discussions he has with fellow missionaries and Thai colleagues about evangelism, discipleship and church work in Thailand. The fruit of this research extends well beyond HBS in the author's own life and ministry.

The process of doing the questionnaire was a stimulus to learn more about the Thai language. This was a positive element for the author as he worked with a Thai assistant to construct the questionnaire. The author learned more about Thai language as he sought to understand their responses. It was a positive factor in many conversations with the Thai about HBS.

The research also made the author very aware of his own teaching style. Sometimes this was painfully disturbing as the author saw his deficiencies but mostly it was challenging to stretch beyond his own preferences in learning and teaching style to embrace a different style. It was a challenge to try to teach in a more holistic style to field dependent learners. It was also an impetus to be more effective in his teaching of adults as the author understood more about adult learners.

Reflections on Methodology

In chapter one the author gave four sources of data for the evaluation of HBS official documents, interviews of the participants, a questionnaire completed by the students and observations by the author. It was pointed out that the questionnaire was an attempt to help the author see more, especially for the students' point of view. The background studies were an attempt to help the author understand more of what he saw.

The author believes that the sources of data and the methods used to collect them were adequate to answer the research questions and render a sound appraisal of HBS. The Thai participants' viewpoints were understood more clearly. The problem of objectives was clarified. Therefore there is evidence for the modifications that have been suggested.

This does not mean that the author would not do some things differently if he could start all over again. The following are some of the areas where improvements could have been made.

The questionnaire was a major part of the research. The author chose to err on the side of including too many questions rather than too few. The result was a very long questionnaire, probably too long! There was some duplication of questions that could have been avoided had the author culled out the duplications. But these were left in as a checking mechanism. While the author tried to avoid ambiguity in the questions, he does not feel that he was successful in every case. These kinds of problems became more evident when analyzing the results. But this was not a major problem. When the author developed the questionnaire he chose to have different wording but similar meaning from one question to the next. The idea was to keep the respondents thinking about the answers. In hindsight, it might have been better to use uniform wording from one question to the next.

improve their teaching. It would be worth further efforts to see how the teaching could be improved. It was noted that getting constructive criticism of teachers from the students is almost impossible. But that teachers rank so low as a reason to study HBS suggests that teachers are not teaching in ways that impress the students. The significant difference between the two groups' answers to the question of "How has HBS study helped you?" suggests that teaching is a factor in the kind of outcomes that students receive and perceive. Because the two groups had different teachers, the questionnaire results suggest the teachers as a factor, but it does not prove this. How can this issue be studied in a way that helps the HBS teachers to teach better and not just feel threatened or rejected? It probably needs an outside observer to do this kind of study.

It is hoped that the new objectives and program designs will be accepted and implemented. If this happens, it would be good to develop case studies of various churches as to how HBS helps them. The author presented Phrabaht as a case study. But it would be good if other case studies could be developed to see how effective the new HBS is in helping churches fulfill their task of teaching and training their members.

HBS uses workbooks. It would be good to do more study in workbook design. There are studies about workbook design that could be read and used to improve the workbooks.

It would be very interesting to see what kind of background studies could be found about workbook design as it relates to cognitive styles.

Missions are always creating programs that eventually get handed on to the churches. The process of transition needs further study. Case studies about this transition could be collected and analyzed to see what kind of principles and patterns can be detected and utilized.

The issue of world view and value transformation is an important topic in missiology today. Could HBS be used as a way of studying how intensive Bible study changes world view? One could examine three groups, a group of non-Christian Thai, a group of Christian Thai who do not seriously study the Bible and those who study HBS. These three groups could be compared to see how values and world view were similar and different and then compared again after a period of intensive Bible study by the HBS group. The issue of world view and value transformation also needs to be thought through from the angle of how does intensive Bible study affect change? Do the stories in the Bible affect world view and values? How can HBS teaching affect deep changes in values and world view?

Finally, how does the church develop effective pastors in Thailand? While the project has shown that HBS has not been effective in developing pastors, can we go a step further and find out what does develop pastors?

Conclusion

This appraisal of HBS has answered the research questions. It has been shown that HBS was created to develop pastors with Bible study skills so that they could preach and teach the Word of God. This goal was softened but not changed over the years. Unfortunately, HBS has not been very successful in achieving its intended goal. But it has been a great benefit to the students. It has helped them achieve their goals of understanding the Bible and applying it to life for spiritual development. The most significant improvement that can be made to HBS is to change the objectives to those of the students. Then, in harmony with the changed objectives, link the program more closely to the local churches, create open groups that new people can join at any time, and structure the program on a cyclical basis. The author believes that if these changes are made, then HBS will have a significant role in the development of hundreds of lay leaders in the churches in South and Central Thailand.

APPENDIX ONE

Thai Questionnaire (Second Edition)

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APPENDIX TWO
Thai Questionnaire (second edition)
Author's translation

Opinion Survey of HBS Students

Name_____Last Name_____Age_____

Gender_____Male_____Female

What level of formal education have you
completed?_____

What is your position in the local
church?_____

How do you serve in your local
church?_____

How long ago did you become a
Christian?_____

Please read the question and check the answers you think
answer the question. You may check more than one answer.

1. What do you think the goals of HBS are?
 - A. To train and instruct pastors to serve God in the
church.
 - B. To train and instruct Christians to interpret the
Bible correctly and apply it.

- L. Helps me grow spiritually.
- M. Helps me develop in prayer and pray more.
- N. Helps me teach and preach the Bible.
- O. Helps me serve God in the local church.
- P. Helps me be a better father (mother, husband, wife, son or daughter).
- Q. Helps me use the Bible to encourage and comfort others.
- R. Helps me be a good local church leader.
- s. Helps me lead worship and prayer meetings in the church better.
- T. Helps me lead various groups in the church.
- u. Helps me lead groups of non-Christians in Bible study.
- V. Helps me have confidence when I read the Bible in the church.
- W. Helps me understand truth (doctrine) about God.
- X. Helps me walk with Jesus day by day.
- Y. Helps me have daily devotions.
- z. Helps me lead regular family worship times.
- AA. Helped me prepare for study at Bible school.
- BB. Helps me give (money) regularly to the local church.
- CC. Helps me encourage others from the Bible.
- DD. Helps me solve problems in the local church.
- EE. Helps me follow up new Christians.

If HBS study has helped you in other ways please list them. _____

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5. You felt that HBS was hard and wanted to quit, but did not, why?

- A. The teacher encouraged me to continue.
- B. God encouraged me through HBS.
- C. The more I studied the more I felt I got out of my study.
- D. Various stories in the Bible were very interesting.
- E. I did not wish to cause the teacher to be disappointed in me.
- F. I did not wish to lose face before the other students.
- G. I desired to understand the Bible more.
- H. I did not want to quit what I had begun.
- I. The HBS workbooks helped me explain my faith to others.
- J. The love and fellowship among the group of students made me want to continue.
- K. I liked getting a diploma.

If you have other reasons for continuing to study please list them. _____

—

6 When you studied HBS what **made** you want to stop
s^tudying?

- A. I had no time.
- B. The group study times did not help **me** with the problems in **my** life.
- C. I did not understand the questions in the workbooks.
- D. I was uncomfortable because **my** life and what I was studying were not in agreement.
- E. I had many other responsibilities in the church.
- F. I did not understand the program, I saw bits and pieces but not the **big** picture of the **Bible**.
- G. The teacher was too strict and did not encourage **me**.
- H. I felt embarrassed because I did not understand and answered questions incorrectly.
- I. I did not feel I could ask the teacher questions.
- J. I had personal problems in **my** life that **Bible** study did not help solve.
- K. HBS was good at first but then got boring.
- L. I could not think of answers.
- M. The group study time was always changing and I did not know if it was going to meet or not.
- N. I felt like I would never finish the HBS program.
- O. I could not remember anything.
- P. I felt there was no honor in studying HBS.

If you had other reasons you wanted to quit please list them. _____

7. Why do you think others stopped studying HBS?

- A. They did not have sufficient determination to overcome various obstacles.
- B. They did not have discipline to study.
- C. They had weakness (failure, inadequacy) in one area of life that they would not yield to God.
- D. They did not get along with the teacher.
- E. They did not get along with others in the group.
- F. They felt HBS was too hard for them.
- G. They did not like the HBS method of study.
- H. They could not continue to study because of a change in their life, for example they moved away or got a new job.
- I. They had a problem with another student in the group.
- J. They liked group study but did not like to study alone.

If you know of other reasons please list them. _____

8. Please circle a number in front of the sentence. Chose only one number. Please circle 1 if you agree with the

statement; number 2 if you disagree; and number 3 if you do not know.

1 2 3 HBS is only for local church leaders.

1 2 3 The best part of HBS is it makes me read the Bible.

1 2 3 HBS is for believers who want to grow.

1 2 3 Studying HBS does not give immediate results but gives long term results.

1 2 3 Reading the Bible is easier than reading the HBS workbooks.

1 2 3 HBS is for those who teach and preach.

1 2 3 The longer one studies HBS the easier it gets.

1 2 3 HBS study is a foreign style not a Thai style of study.

1 2 3 HBS books do not have enough pictures.

1 2 3 Generally HBS groups do not meet frequently enough.

1 2 3 When doing personal study I frequently do not understand the questions in the workbook.

1 2 3 HBS study has greatly helped me in daily Christian life.

1 2 3 If one studies HBS everyday it takes too much time.

1 2 3 I like HBS and want to see it become more popular.

1 2 3 Those who start and then stop studying HBS have a problem, not HBS.

1 2 3 HBS has clear and sufficient instructions.

1 2 3 The HBS course takes a long time to complete and is difficult therefore only a few study it.

1 2 3 HBS makes **me** want to **live** for Christ more and more.

1 2 3 The teacher is the most important part **of** HBS.

1 2 3 I feel that HBS is right on (practical) for daily life.

1 2 3 HBS helps **me** want to witness to non-believers.

1 2 3 HBS workbooks **do** not have enough review.

1 2 3 HBS study is too slow.

1 2 3 HBS study is too fast.

1 2 3 I hope that HBS will **improve** with more advice about church life.

1 2 3 The relationship between teacher and student is important.

1 2 3 The HBS method **of** study is clear and easy to understand.

1 2 3 After studying HBS for a while I feel I can interpret and understand the **Bible** better.

1 2 3 After studying HBS I feel I can read and understand other books better.

1 2 3 The cost **of** HBS is too low.

1 2 3 If HBS students had **to** pay more for HBS they would study harder.

1 2 3 When I started studying HBS **my** reading and writing skills were poor.

1 2 3 It would **be** good to **get** diplomas after **each** unit.

1 2 3 HBS emphasizes individual study too much.

1 2 3 HBS needs to **improve** the group study time.

1 2 3 HBS is hard because I read slowly, it takes a long time.

1 2 3 HBS emphasizes theory more than practice.

1 2 3 HBS needs to **emphasize** evangelism more.

1 2 3 HBS needs to teach more about conduct in the church.

1 2 3 Study of HBS uses too **much** time.

1 2 3 HBS is a foreign method of study not a Thai method.

1 2 3 HBS is boring.

1 2 3 HBS does not help in daily life.

1 2 3 There is no honor in studying HBS.

1 2 3 I would not recommend HBS for new Christians.

1 2 3 HBS is suitable for every Christian.

1 2 3 HBS groups should meet twice a month.

1 2 3 HBS groups meeting once a month meet too infrequently.

1 2 3 HBS groups should meet four times a month.

1 2 3 HBS groups need to meet regularly as frequent changes make study harder.

9. How long have you studied HBS?

10. Are you still studying HBS? _____ Yes _____ No

11. What else would you **like to** study that is not in HBS?

12. Do you think the tests are useful or not? _____ useful
_____ not useful

13. Do you want open groups or closed groups in the local church? _____ Open, to any who want to study.
_____ Closed, students come by invitation of the teacher.

12. When the groups meet, the emphasis should be

- | | |
|---------------------------------|--|
| A. Application | E. Sharing answers |
| B. Discussion | F. Review of Bible |
| C. Teaching by the teacher | G. Sharing blessings |
| D. Encouragement to study alone | H. Problem solving (personal and church) |
| I. Other | |
-

15. What do you think are the benefits of HBS study for the local church?

16. What areas of HBS do you think need development?

A. method of study

D. group meetings

B. workbooks

E. seminars

C. teachers

F. other

G.

17. Please write any other ideas you have about HBS and how
it can be
improved? _____

18. Do you have any other suggestions for HBS?

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