AN ABSTRACT OF THE THESIS OF

Larry L. Blazer   for the   Master

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Title: DETERMINING THE CONTINUING EDUCATION NEEDS OF PROFESSIONAL CHURCH

LEADERS: A DIAGNOSTIC METHODLOGY

Abstract approved: _Ronald P Havelock_

The subject of continuing education/lifelong learning has become a topic
of major importance in almost every discipline within the fabric of con-
temporary society. In religious circles, continuing education among
Professional Church Leaders (PCLs) has grown to great proportions. New
and creative forms of continuing education training have emerged for
those PCLs who 1) know what their continuing education needs are, 2) know
where to find resources to ameliorate those needs, and 3) have the
ability to discipline themselves accordingly. The purpose of this study
was to assist those unable to satisfactorily answer the questions above
by developing a diagnostic instrument capable of identifying those
information needs. This instrument -- the Information Needs Survey --
comprised three components: a model describing eight styles/roles of min-
istry, frequently performed by PCLs; a total of thirty-three activites
or functions that normally occur in the performance of these roles; and
a three-column checklist designed to enable each individual to discover
his or her preferred learning style, whether visual, auditory, or kin-
esthetic. The subjects in this study consisted of twelve American
Baptist Clergy from the metropolitan Kansas City area, serving in paid
professional church occupations. Data compiled from the survey revealed
that each individual acknowledged information needs necessary for the
successful performance of clergy roles listed in the survey. Results
obtained from this study indicate that the Information Needs Survey was
capable of diagnosing the information/continuing education needs of
Professional Church Leaders serving in American Baptist Churches in the
Kansas City metropolitan area.

DETERMINING THE CONTINUING EDUCATION NEEDS

OF PROFESSIONAL CHURCH LEADERS:

A DIAGNOSTIC METHODOLOGY

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A Thesis

Presented to

the School of Library and Information Management

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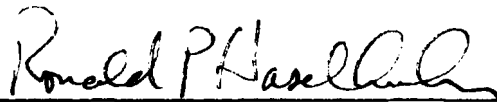In Partial Fulfillment

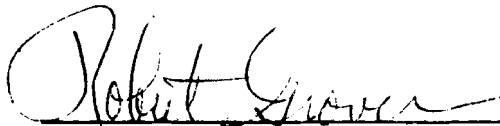of the Requirements for the Degree

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by

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CHAPTER I

OVERVIEW

The subject of continuing education, or lifelong learning, as it
is frequently called, has become a topic of major importance in almost
every discipline within the professional fabric of contemporary society.
Many factors have contributed to this, among which are: the prolifera-
tion of information resources, resulting in a thirst for knowledge of
almost immeasurable proportions; the vagaries of a fluctuating economy,
requiring vocational adaptability and frequent retraining; and an
attitudinal recognition of the need for professional competence.

In religious circles, continuing education among Professional
Church Leaders (PCLs) has grown from relatively little influence to that
of great importance. This has resulted in the formation of organiza-
tions focusing upon continuing education, the concomitant expansion of
research being conducted, and the development of new and creative forms
of in-service training for these religious professionals. For purposes
of this study, PCLs will be defined as post-ordained clergy holding
professional degrees, and serving in paid professional church
occupations.

Background of the Problem

American Baptists have taken great strides in providing a frame-
work for continuing education, out of which has arisen a set of goals,

standards, and continuing education policies, approved and adopted by

the American Baptist Board of Educational Ministries (BEM), the

Ministers Council, and the Commission on the Ministry[1] (see Appendix A).

In keeping with Baptist polity and tradition, however, these standards

of competency are self-imposed rather than mandated. This places the

responsibility for continuing education upon PCLs, who (1) may not know

what their continuing education needs are, (2) may not know where to

find resources to ameliorate those needs, and (3) may not have the

ability to discipline themselves accordingly.

Motivation, always a factor involving the self-disciplined,

becomes a significant barrier to overcome if one is to continue his or

her education. Recognition of needs relative to the many roles per-

formed by the PCL is another potentially impenetrable obstacle to

professional growth.

Statement of the Problem

American Baptist seminaries are heavily involved in the initial,

formal training of these PCLs; however, there exists a growing concern

that the ongoing educational needs of PCLs are being unmet by American

Baptist seminaries. The potential for this happening after formal educa-

tion has ended is so great that steps must be taken to combat the

resultant associated behaviors: frustration and professional stagnation

leading to clergy burnout and dropout.

There is little debate over the question of personal and profes-

sional involvements of PCLs upon the completion of formal training, and

placement in ministry. PCLs are extremely busy people, with hectic

schedules and tremendous demands placed upon their time. Family,

profession, and community all impinge upon the available time that they
have to use, so much so that the jealous guarding of what little discre-
tionary time that remains may be an increasingly familiar phenomenon.
Since "study time" is what these professionals must do to meet the
demands of the next meeting, service, or other public function, there
exists a perception of disinterest relative to additional study, and its
attendant educational rewards. This disinterest, however, and those
conditions that foster it, must be removed so that the competency of the
PCL, and the future status of the ministerial profession, may not be
compromised.

Another factor strongly impacting the continuing education of PCLs
is the relationship existing between them and their congregations.
There needs to be a partnership between the two, so that both parties
will feel that they are linked together in the educational enterprise,
working together for the common good.

The purpose of this study is to determine the continuing education
needs of Professional Church Leaders through the development of a diag-
nostic instrument capable of identifying such needs and answering the
following questions:

1. What are the various roles performed by Professional Church
   Leaders?

2. What information is required for the successful performance of
   those roles?

3. Can that information be acquired through continuing education
   training events undertaken by Professional Church Leaders,
   individually or collectively?

4. Can a theological seminary library disseminate information to

PCLs, thus fostering continuing education and lifelong learning?

Importance of the Study

Given the complexity of contemporary society, the proliferation of information resources, and the frequency with which people change vocations, it is no surprise that career-changers comprise the majority of students in theological seminaries and, consequently, are to be found serving as Professional Church Leaders in every denomination. In a recent report published in Christianity Today, four seminary professors conceded that the second-career student is all but dominating the campuses of most seminaries. "These are older professionals coming out of business, engineering, or science backgrounds."[2] Highly motivated, capable, with tremendous reservoirs of experience, these older students are just what our institutions are looking for, with one exception. Many are not conversant in today's technologies, nor are they familiar with the information resources that have proliferated during the years they spent in other careers. Several challenges must be faced and overcome by these career-changers during their formal seminary training:

1. They must be acclimated to the sources of information that will enable them to learn.

2. They must be encouraged to develop a continued thirst for knowledge--one that will follow each individual throughout his or her life.

3. Once the formal education is completed, resources necessary for the continuation of independent personal and professional growth must be provided.

Such resources, including the instrument under discussion in this study, are the means by which the continuation of education is all but assured for Professional Church Leaders.

Assumptions

The following assumptions are being made in this study:

1. Continuing education for the PCL is necessary for maintaining professional competency and encouraging personal and professional growth.

2. Diagnosing the information needs pertinent to the professional roles one performs in ministry will enable each individual to develop strategies for continued learning.

3. New and/or improved information services may be designed and implemented in the form of continuing education training events, sponsored by denominational agencies or educational institutions.

4. Once a PCL's continuing education needs are identified, he or she will take advantage of opportunities provided for the satisfaction of those needs.

Definition of Terms

Continuing education. Organized intentional learning related to the practice of ministry, by persons in paid professional church occupations.

Information. The sum total of all the facts and ideas that are available to be known by someone at a given moment in time.

Information-seeking behavior. The recognition of an information

need, and a resultant demand upon a formal or informal system for meeting that need.

Knowledge. What is known by individuals and/or social groups; the organization of facts and data into something that is useful.

Lifelong learning. An attitudinal and behavioral process involving intentional, continual personal and professional growth.

Professional Church Leader. Post-ordained clergy serving in paid professional church occupations.

Role analysis. A method of ascertaining what people do when they are in a particular role.

Selective Dissemination of Information (SDI). The delivery of specific bits and/or pieces of information applicable to an individual's need for such information, with or without a formal demand being placed upon the source of the information.

Methodology

This research is an analytical study identifying the different kinds of roles performed by Professional Church Leaders, the information-seeking behavior that accompanies these roles, and the resultant information / continuing education needs that are revealed through the diagnostic methodology employed.

The instrument used to diagnose these needs is one that was designed for this study. It focuses on the personal characteristics of each Professional Church Leader, as they (characteristics) affect, and are affected by, the way information is sought, processed, and used.

The population consisted of American Baptist clergy, serving in

paid professional church occupations. The pilot study sample used to validate the instrument involved twelve (12) volunteers from the metropolitan Kansas City area.

Limitations

This study has the following limitations:

1. The subjects were all limited to the American Baptist Churches, U.S.A.

2. The subjects in the pilot study were geographically located in the Kansas City metropolitan area.

3. The subjects were selected to meet specific criteria involving length of professional practice and numbers of staff. They represented four groups of clergy, consisting of single staff ordained less than five years, and single staff ordained more than five years; multiple staff ordained less than five years, and multiple staff ordained more than five years.

4. A relatively short duration of time was allowed to compile the data, draw conclusions, and determine recommendations.

REFERENCES

1. American Baptist Educational Ministries, "Continuing Education for
    Ministry," pamphlet on continuing education practices, Valley
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2. "Can Seminaries Adapt to the Student of the '80s?", Christianity
    Today 30 (7 February 1986): 39-41.

CHAPTER II

REVIEW OF THE LITERATURE

It is the intent of this chapter to review the literature
pertaining to this study. The chapter is divided into two sections.
The first section deals with the concepts of lifelong learning and
continuing education, viewed from historical, social, and religious
perspectives. Specific attention is directed toward the continuing
education of American Baptist Professional Church Leaders. The second
section examines the multifarious roles performed by these religious
professionals, and the information requirements concomitant with those
roles.

Continuing Education

Adult continuing education, with its many attendant terms, is a
topic of intense scrutiny among historians, sociologists, psychologists,
religious educators, and federal bureaucrats. Andragogy, frequently
defined as the art and science of helping adults learn, has had a major
impact upon the educational process in America during the past twenty-
five years.[1] The term is often contrasted with pedagogy, to differen-
tiate between that learning which takes place in children. Malcolm
Knowles is generally credited with coining the term andragogy, however,
the word itself goes back to the nineteenth century. "Alexander Kapp,
a German teacher, created the word in 1833 to describe the educational

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theory of Plato."[2] The term fell out of use until the early decades of

the twentieth century, when it was reintroduced by Knowles, who began

using it in his research and writings. Most recently, Knowles has

suggested that "andragogy is a methodology, rather than a theory, giving

coherence, consistency, and technological direction to adult education

practice."[3]

The steady rise in conversation about, and research into the

practice of educating adults is a predictable phenomenon, when one

considers the social turbulence of this century. Martin notes that

"social and economic transformations are reshaping the way Americans

live and work."[4] Traditional patterns of family life are changing;

there is an increasingly older population, expanding technologies are

proliferating, and job-changing in mid-career has reached an all-time

high. In 1820, the median age in America was 16; in 1950, it was 21,

and in 1980, 30.8. Sometime during the middle of the twenty-first

century, the median age will be 50. Alice Sizer Warner has suggested

that this will result in more adults wanting to learn, and fewer child-

ren coming to school. Citing an address by Knowles, she reported that

> This trend, barring holocaust, is not reversible; the pill will not
> go away. Another irreversible trend is the speed of technological
> change. The half-life of a fact is shrinking . . . we must learn
> to fear obsolescence.[5]

Along with the changing structure of society is the change

occurring in the way education is viewed. While twelve or so years of

schooling are still compulsory, there is a noticeable shift away from

frontloaded education to that which embraces a lifetime of learning,

hence, lifelong learning. Swift comments that "the concept of lifelong

learning has been a part of educational philosophy for centuries. Since

1970, however, interest in this topic has received wide attention."[6]

In 1976, the Lifelong Learning Act, or Mondale Act--part B of the

amended Title I of the Higher Education Act of 1965--was passed into

law. Its findings constituted a kind of manifesto on the need for new

lifelong learning services.[7] Although there was a great amount of

federal support for lifelong learning activities, there was no resultant

federal policy. Competition within the federal bureaucracy, the lame

duck status of the Ford administration following the Carter election,

and the lack of appropriations to make the law a reality, hindered its

implementation. Nonetheless, the well-placed emphasis, and its atten-

dant impetus propelled the concept of lifelong learning into the fore-

front of society's consciousness, where it has since enjoyed relative

prominence.

Richard E. Peterson, writing in Lifelong Learning in America,

lists several methods for maintaining a posture of lifelong learning,

which are classed according to three categories: formal, informal, and

nonformal.

> Formal generally refers to institution-based, structured learning
> relying on teachers' instruction; informal usually refers to non-
> school based, less structured learning not pursued for credit,
> including what we call unintentional learning. Nonformal refers to
> organized educational activities offered by nonschool organi-
> zations.[8]

Providers of education within these domains include secondary

schools, undergraduate colleges, graduate and professional schools,

communities, and other nonschool organizations. Among the types of

programs that have become regular staples within the educational

milieu in America are those that fall under the rubric of continuing

education. According to a survey published in 1978 by the National

Center for Educational Statistics, an estimated 1,233 four-year colleges

and universities operated extension, continuing education, correspond-

ence, and various non-credit programs.[9]

The term "continuing education" frequently refers to those courses taken by persons in the professions. Indeed, doctors, pharmacists, teachers, and ministers--to name a few professional groups--offer continuing education courses generally designed to help individuals within their respective professions maintain a certain level of competency. With increasing frequency--except for those in ministry --these courses are becoming mandatory for relicensure.

In August of 1985, a group of participants from around the world met in Chicago for the First World Conference on Continuing Education. This group of professionals explored the various aspects of continuing education for the library and information science professions, as well as many others. Two primary fundamentals were continually repeated throughout the conference: "never assume anything ahead of time about the adult learner. . . . Learning is active inquiry, not passive listening."[10]

"Libraries and librarians can and should be the focus for the lifelong [continuing] education of more and more people," proclaimed Ronald Gross, one of the distinguished speakers making presentations.[11] One specific outgrowth of the conference was a recommendation for a continuing education roundtable under sponsorship of the International Federation of Library Associations and Institutions (IFLA) education section headed by Josephine Fang. Warner listed two specific goals of this roundtable: (1) to promote and advance continuing education for those in the library and information fields; and (2) to provide a forum for the exchange of ideas and information on all aspects of continuing education.[12]

The religious profession comprises another arena in which continuing education is receiving great attention. Although continuing education for ministry is not just a contemporary phenomenon, as far as Canada and the United States are concerned, it is probably little more than two decades old. In an address, titled "Continuing Education as a Subversive Activity," Mark A. Rouch suggested that the beginning of formal discussions about continuing education and ministry began with the consultations at Andover Newton in 1964.[13] The following year, persons involved with continuing education in ministry from both Canada and the United States came together at the University of Chicago. These consultations generated ideas, acquaintances, and recommendations, from which many program designs were developed. Soon after these preliminary consultations were held, the Society for the Advancement of Continuing Education for Ministry (SACEM) was organized to promote this vital component of theological education.

Connolly C. Gamble, Executive Secretary of SACEM, has been a leading spokesman for continuing theological education since these earliest consultations were held. During his tenure as Director of Continuing Education at Union Theological Seminary in Richmond, Virginia, Gamble wrote frequently and prolifically on all aspects of the movement. As early as 1965, he acknowledged that there was a ready-made context for the continuing education of ministers.[14] Citing the professional education requirements for physicians, school teachers, and for individuals in business and industry, Gamble called for similar programs for PCLs.

> On a deep level the rapid development of continuing education
> programs for ministers may be seen as a product of our times. The
> revolutionary changes in American life require adjustments in basic
> Christian mission if the church is not to become obsolete and

irrelevant. Pioneer experiments and programs of education are urgently needed to bring about quickly a new understanding of church and ministry for a new day. Ventures in continuing education for ministers may be one means by which the church may relate effec-tively to the swift-changing movements in modern society.[15]

Nine years later, in an address to the American Association of Theological Schools, Gamble stressed that the "enterprise" of continuing education belonged to the learner, rather than the institution, or even the designer of continuing education curricula.[16] This emphasis was suggested so that the minister might recognize and assume a legitimate proportion of the responsibility for his or her ongoing education. The seminary, on the other hand, did have an equally important role to play: one that encouraged and enabled students to develop expertise in analyzing their own needs for knowledge and ministerial skills and which helped them to identify resources capable of meeting those needs.

Since 1974, advances made by theological institutions relative to continuing education have been growing, but are not easily predictable. Reporting on a 1982 survey involving ordained ministers serving congregations in the United States and Canada, Gamble stressed that

> Religious leadership is a high-risk venture. It requires deep inner resources that the leaders trust, as the basis for confidence in their ability to attract and hold followers. . . . When religious leaders are dependent upon followers for their livelihood (both basic salaries and also benefits including continuing education), the risks are greatly increased.[17]

This suggests that PCLs are hesitant to aggressively pursue any course of action for which there is not unanimous congregational support. Indeed, Henry Fox, Midwest Director, Theological and Continuing Education Services for the American Baptist Churches/USA, has indicated that one of the greatest barriers to the continuation of education among American Baptist PCLs is that congregations frequently

do not support their pastor's educational goals.[18] For that reason,

judicatories within the denomination have begun to work with pastoral

relations committees and other key congregational leaders to assist PCLs

in planning for professional development.

In the Midwest Region, a task force comprised of American Baptist

denominational leaders, local church leaders, and several faculty from

Central Baptist Theological Seminary has participated in an ongoing

relationship designed to facilitate continuing education among clergy,

especially those within this region. Three major emphases have been

given strong consideration by Task Force #3; they are:

1. Information about continuing education needs to get to the

    congregation, but the pastor should not be the only delivery

    system. Additional channels need to be established.

2. Communication between minister and congregation needs to be

    improved, particularly regarding the minister's continuing

    education program.

3. Lay theological education is becoming increasingly

    important.[19]

The Board of Educational Ministries (BEM), under whose auspices

this and other American Baptist task forces operate, has consistently

called for a greater degree of partnership between pastors and congre-

gations in this matter of continuing education.

> Everything done by Educational Ministries and your region to
> support continuing education is of little value unless pastors and
> local churches promote lifelong learning, too. Grants from
> Educational Ministries and the region are meant to supplement the
> pastor's own funds and those allocated by the church. All these
> monies combined make it possible for pastors to participate in
> learning events. Pastors can support continuing education by
> seeking out training to strengthen their ministry. Churches can
> support continuing education by giving pastors time off to attend

study events, encouraging their pastors to study and helping their
pastors pay for this educational experience.[20]

Another barrier to the continuation of education among PCLs is

that of motivation. Dick Murray has observed that

Self-directed learning remains an unfamiliar experience to many
professionals, pastors included. The motivation necessary to devote
time to serious study is not often strong enough in individual
ministers without additional support.[21]

Therefore, Perkins School of Theology has begun to develop programs

similar to those in the American Baptist Churches/USA that promote

collegiality among PCLs, and group support systems from within the local

churches. In this way, PCLs will not be left on their own with no

supportive constituencies.

Gamble has also observed that

under the pressure of time and workload, I notice that ministers
tend to surrender 1) time for study, 2) time for personal devotions,
and 3) time with family. The first two have no audible voice to
represent their cause, and the family often suffers long with mild
complaint. Our tendency is to do what the pressures demand.[22]

When those pressures become too great, the motivating desire to involve

oneself in disciplined study is generally replaced by the most basic

survival skills necessary to "carry on."

Professional Church Leaders, however, are carrying on in ever-

increasing numbers and, fortunately, many are also continuing to grow,

personally and professionally. In the American Baptist Churches/USA,

the Board of Educational Ministries validates continuing education

events by awarding Continuing Education Units (CEUs) for qualifying

programs. If CEUs are offered, it means that the leaders are qualified

to teach that subject, and that students may receive CEUs equal to the

number of contact hours for that event. "One CEU represents ten contact

hours of participation in an organized continuing education experience

under responsible sponsorship, capable direction, and a qualified instructor."[23] The number of CEU certificates issued by BEM between 1982-1984 totalled 7,317.[24] In 1986, the Midwest Region alone issued 1,828.24 CEUs to 1,284 participants.[25]

These figures, however significant they may seem, do not reflect the large portion of PCLs who engaged in no continuing education during that same time frame. Fox has determined that 30-35% of American Baptist PCLs still do not participate in any form of "intentional" continued learning.[26] In a 1982 survey of the continuing education practices of PCLs from twelve different denominations, Gamble found that even when continuing education events were close to the PCL's home base, and financial resources were available, 27.9% still did nothing to further their professional growth.[27]

The implications suggested by these figures are several and varied. They (implications) represent issues that concern American Baptist leaders as they attempt to set new directions for future growth, both individually and denominationally.

> One primary issue in continuing education is the definition of excellence in ministry. An effective educational program requires a goal statement which describes the anticipated outcome. If the planned outcome of continuing education is excellence in ministry, then consensus is needed on what constitutes that excellence. Such consensus does not currently exist in the American Baptist Churches.[28]

It might be noted that ministerial competence and professional excellence were two of the primary reasons for the development of the Doctor of Ministry (D.Min.) degree during the 1970s. It was originally designed as an "in-service degree earned subsequent to the Master of Divinity (M.Div.)."[29] The M.Div. is a three-year professional degree program that builds on the baccalaureate degree. It is currently

recognized as the first professional degree qualifying an individual

to be recommended for ordination and subsequent placement in American

Baptist Churches. Lewis acknowledged that

> At the bottom of this tremendous interest in these [D.Min. programs]
> and other forms of continuing education seems to lie a basic desire
> for personal and professional growth, and for increased competency
> in the practice of ministry. . . . Some denominations have toyed
> with the idea of required continuing education for pastors to retain
> their standing in the denomination. But that approach has obvious
> drawbacks.[30]

> A second issue is the absence of a formal structure for the
> implementation of continuing education objectives. There is no
> consistent pattern of staff assignments or program accountability.
> Working relationships tend to be informal and unstructured.
> The nature of continuing education as a self-directed enterprise
> of the individual professional church leader is a third issue. The
> concept of self-directed learning is a major departure from earlier
> formal education which is characteristically prescribed. To be
> responsible for oneself is a new approach to learning which requires
> motivation, initiative, self-perception, and envisioning.[31]

The Needs Assessment Inventory (see Appendix B) is a recently developed

instrument designed to aid the PCL in his or her self-perception.

> Competence in the practice of ministry may come through self-
> evaluation and peer evaluation. This document is designed to aid
> one in that evaluation and to motivate one to serve as his or her
> own continuing education advisor in developing a strategy for
> growing competence in ministry.[32]

> When all sources for continuing education are considered, the
> possibilities in most parts of the country are impressive. This
> fourth issue is not so much to provide more opportunities, but how
> to make persons aware of what is available and to motivate them to
> take advantage of what is being offered.[33]

At this particular juncture, the theological seminary, and

especially the seminary library, can play a vital role in promoting the

cause of continuing education, while designing and implementing services

and resources appropriate to the needs of PCLs.

Role Analysis of the Professional Church Leader

Information needs are created as the result of an individual's performance of one or more social roles. Biddle describes roles as "behaviors that are characteristics of persons in context."[34] Knowledge of the information needs of people performing different roles, and the methods by which these individuals obtain and use information, is very important to the librarian attempting to customize resources and/or services. That knowledge may be obtained using a technique called role analysis. Hale suggests that "role analysis is a means of ascertaining what people do when they are in a particular role."[35] Individual behavior patterns are not important, rather, the roles people play are important, and they dictate the functions that result from those roles. Hale further suggests that "the study of roles enables us to predict, analyze, and discover a great deal about a person without ever looking at the individual."[36] It is in the light of these observations and reflections that this study involving Professional Church Leaders is being done.

The professional roles performed by PCLs are as diverse, if not more so, as those found in any other profession. A large proportion of parish ministers are generalists, regularly involved in the basic functions of ministry with their congregations. Glasse maintains that

> The parish clergy are the most generally deployed professionals in the community, scattered fairly evenly across the landscape. They are readily accessible by telephone, often have time on their schedule to see people . . . and seldom charge fees for services.[37]

They perform such routine functions as baptisms and burials, weddings and confirmations, while administrating the business affairs of some rather large churches. Frequently, they even have/take the time to

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prepare and deliver vibrantly passionate sermons. Nonetheless, pastors often express confusion about their ministerial roles. Such confusion has resulted from "the noticeable loss in the 'doing' functions of the church."[38]

Heretofore, in the village-church, the pastor was often the most knowledgeable, most sought-after person, attending to the teaching, preaching, and community affairs of the locals.[39] As the church in past years served many community needs, so also did the pastor fill many roles. Much of that has changed, however, in contemporary society; the pastoral role has been somewhat diminished.

> The problem today is not that the pastor has too many roles, for
> pastors have always filled many roles. The problem is rather that
> many of the traditional pastoral roles have been secularized and
> taken over by public and private specialists in education, health,
> welfare, psychotherapy, social action, and community organization
> [sic]. Thus pastors find themselves competing with secular
> specialists--people who in specific areas at least may have more
> education, training, sanction, and support--for the specialist roles
> that the pastor used to perform.[40]

This situation is more than a little perplexing to those whose vocational calling previously has been that of "being all things to all people."[41] And not altogether unexpected are the opposing results: the generalist response vs. that of the specialist. One tries to do it all, while the other picks out a specialty role, frequently to the chagrin of his or her congregation.[42]

There is another model, however, that attempts to provide the proper balance between the two opposing poles--one that recognizes the multifarious roles performed by the Professional Church Leader on those occasions when such performance is required, yet allows for the intense, educational exploration necessary for subject or discipline special-ization. This model further enables the PCL who would be a lifelong

learner to continue to polish his or her professional skills in an
intentional, consistent manner.

Eight styles / roles of ministry are represented in a model
suggested by Calian:

1. the servant-shepherd;

2. the politician-prophet;

3. the preacher-teacher;

4. the evangelist-missionary;

5. the pragmatist-promoter;

6. the manager-enabler;

7. the liturgist-celebrant;

8. specialized ministries, such as clinical chaplaincy,
    counseling, etc.[43]

To this list we would add father, mother, spouse but, for purposes of
this analysis, we will not include the latter three. These certainly
do not encompass all the roles that a typical PCL might be called upon
to play, nor do all these roles necessarily come into play in every
situation. McBurney, Pattison, and Maertens, however, agree with Calian
that these roles are necessary for the function of ministry as we know
it today.[44] Appendix C displays the various roles, their distinguishing
features (characteristics), and some of the activities that normally
occur in the performance of these roles. The information needed to
successfully perform each role is the subject of the diagnostic research
and will be included in Chapter IV.

In an earlier study, Blazer examined the roles of female seminary
spouses, in an attempt to determine what roles the spouse was performing
upon entering the seminary community, and how those roles might differ

from roles previously performed.[45]   It was found in that study that

each role has its own particular set of characteristics, activities,

and information-seeking behaviors, all of which are necessary for the

proper functioning of the role. Some of the more prominent roles

performed by female seminary spouses are included in Appendix D.

Note the combination of formal and informal information systems

used by the seminary spouse as she functioned in each role. Her

information-seeking behavior--the action that results from the recogni-

tion of an information need--led her to seek information that would

satisfy the need of the moment. T.D. Wilson, writing "On User Studies

and Information Needs," suggests that

> the user may make demands upon formal systems that are customarily
> defined as information systems such as libraries or on-line
> services; or alternatively, the user may seek information from other
> people, rather than from systems.[46]

Whatever the source of information, it will be used, if only to evaluate

its relationship to whatever information need may exist at a given

moment.

There are numerous methodologies used to determine what roles may

be operable in a specific environment, among which are: observation,

talking, interviewing, diaries, reading, surveys, audio and videotaping,

and the critical incident, which is a method of reconstructing critical

events that occurred during the performance of a given role. Any, or

all, of these methodologies may be used, however, the three primary ones

are observation, interviewing, and surveys.

In reviewing methodologies for diagnosing information use of

managers, Hale suggests that there is no single best method. She

contends "that the purpose for the study must influence the method

employed."[47]   Hale further suggests that there exists a continuum of

diagnostic methods spanning the poles from intuitive techniques, on one end, to scientific methods, on the other. Observation--being a systematic form of diagnosis--occurs on the scientific method's side of the spectrum, depending upon the number of controls used to monitor the observation. It frequently uses the interview as a correlative methodology.[48]

Blazer employed the interviewing methodology in his study of female seminary spouses.[49] However, in order to develop a broader perspective, and to be assured of results that are significant to that particular grouping of individuals, several other methods should also be used. Observation, surveys, and even the reconstruction of critical incidents would provide the researcher with a more complete picture of the roles played out by the female seminary spouse. This concept, known as triangulation, enables the researcher/analyst to view the subjects from a variety of different perspectives, thus providing a much clearer picture of the composite whole.[50]

In an attempt to determine what are the continuing education needs of PCLs, many surveys have been done, employing a variety of diagnostic instruments. Blizzard, Oates, Gamble, Fox, and Wilson have approached this issue from different perspectives, yet each has reported significant findings.[51] Wilson found that PCLs who do continue their education take basically three types of courses: (1) counseling and other professional skills, (2) biblical-theological knowledge, and (3) human relations skills. The rationale behind this activity is that they want to:

    a.   Increase knowledge and skills for performing ministerial roles;

    b.   Increase self-understanding and personal relationships;

c. Have intellectual stimulation;

d. Experience spiritual renewal.[52]

Gamble reported that PCLs are

pragmatists, as they choose whether to take part, and what they will
seek to learn. They want practical values and consequences. They
pick subjects related to their goals. They emphasize organizational
and personal development concerns. The most important benefit from
their learning, they said, is increased competence for ministry.[53]

The Needs Assessment Inventory, developed by the American

Baptists, has been designed to guide the PCL in an assessment of cogni-

tive, affective, and behavioral skills and attitudes reflected in his or

her ministry (see Appendix B). "This inventory is intended to help you

identify those skills, attitudes, and behaviors which can be altered

through training, further analysis, or counseling."[54] It is a carefully

designed instrument whose utility has yet to be experienced in depth

across the denomination. If used as designed--individually and in the

company of others--it might prove threatening to the PCL who is trying

to project an image of strength among colleagues and church members.

After all, who wants others to know about "skills, attitudes, and

behaviors which need altering."[55] Its chief drawback, however, may be

that it does not go far enough in defining the ministerial roles, for

which an increased level of competence is being sought. It is also

deficient in assessing the types and styles of learning which vary so

greatly from person to person.

One of the more interesting fields of research blossoming during

the last decade involves the process of learning. How do people learn?

Theories embracing conceptual, cognitive, behavioral, and experiential

learning have received a tremendous amount of emphasis in scholarly

literature and in the classroom.

Current literature is replete with references to research being done on learning and learning styles. Such studies commonly deal with the learning styles of individuals in reference to their environments, emotions, sociological preferences, or psychological inclinations.

Teaching methods matching these theories have also sprung into prominence. "Resource-based," "project-based," "self-paced," and "individualized" approaches have been designed to allow greater levels of "personal meaningfulness" by permitting the student to work at his or her own pace, use a preferred approach, or choose one's own study topic.[56]

One such area of learning important to this study focuses upon learning modalities. It has been the subject of much research during the '70s and '80s.

> This concept . . . was presented in the late 19th century by Charcot and reported by Freud that each person had a particular modality choice in learning . . . "audile," "visile," and "tactile."[57]

In a 1986 study on learning modalities of children, Skadeland narrowly defined learning style as "that which refers to the individual's style of learning through his/her modality strength."[58] A modality is any sensory channel through which individuals receive and retain information. In education theory, the three primary modalities are visual, auditory, and kinesthetic; they represent sight, sound, and movement, including the sense of touch. A modality strength may occur in a single channel, or be mixed.

Barbe and Milone differentiate between "modality strength and modality preference."[59] The former implies superior functioning in one or more perceptual channels, and is assessed through an instrument of some kind, such as Mill's <u>Learning Methods Test</u>.[60] A modality prefer-

ence is measured by self-reporting, using an instrument like Dunn's

Learning Style Inventory.[61]

Summarizing the research done by Barbe, Swassing, and Milone,

we find that:

1. Students vary with respect to their modality strengths; the

    most frequent being visual at 30% of population; mixed, 30%;

    auditory, 25%; kinesthetic, 15%.

2. Modality strength is not a fixed characteristic; changes do

    occur in conjunction with developmental and environmental

    factors.

3. Modalities become more integrated with age; there are more

    adults than children with mixed modality strengths.

4. There are no clear differences between the modality charac-

    teristics of males and females, or between different ethnic

    groupings.[62]

In How to Help a Friend, Welter contends that those in the helping

professions can make their helping more effective if they find out how

their friends learn best.[63] Appendix E presents a diagram on learning

channels that shows how information is received, and some basic

strategies for helping. Welter continues his discussion into the three

primary channels, and suggests strategies along the way to discover,

and effectively use those channels.[64]

Skadeland's research was similarly designed to enable individuals

to discover their modality strengths with a view toward matching

teaching styles to modality strengths. Price stated "that recent

research has provided consistent support that when students are taught

through the methods each prefers, they do learn more effectively.[65]

This literature review has analyzed the continuing education practices involving American Baptist Professional Church Leaders, the varieties of roles frequently performed by them, and the different learning channels used by children and adults to process information. Research linking ministerial roles with continuing education, through preferred learning modalities, is seemingly non-existent. Therefore, the development of a diagnostic instrument capable of identifying the continuing education needs of PCLs, as well as their learning modalities, is necessary so that resources and services may be designed to foster continued, lifelong learning.

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CHAPTER III

METHODOLOGY

The purpose of this study was to determine the continuing educa-
tion needs of Professional Church Leaders (PCLs) through the use of a
diagnostic instrument capable of making such determinations.

The Information Needs Survey was designed to identify the different
kinds of roles performed by PCLs, and the resultant information/
continuing education needs reflected by those activities suggested for
each role (see Appendix F). This instrument was devised by adapting
several existing documents: the Professional Specialties, a summary of
ministerial functions suggested by American Baptist Personnel Services;
Eight Styles/Roles of Ministry, a model of ministerial roles described
by Calian; and the Checklist for Discovering Learning Channels,
developed by Welter.

Subjects

The subjects in this study consisted of American Baptist clergy
from the metropolitan Kansas City area, serving in paid professional
church occupations. Twelve (12) individuals were chosen to pretest and
validate the instrument--three (3) from each of the categories
represented in Figure 1.

Length of professional practice and numbers of staff were analyzed
to give a representative sample of the clergy population, and to deter-

Number of years
following ordination

0 - 5   5 +

	0 - 5	5 +
Single Staff	3 PCLs	3 PCLs
Multiple Staff	3 PCLs	3 PCLs

Figure 1. Sub-group matrix.

mine if major differences occured in the various sub-groups.

Data Collection

The study was conducted over a four-week period, beginning in

July, 1987. Each PCL was personally contacted, an explanation was given

regarding the survey, and a request for participation was extended.

Following that initial contact, the Information Needs Survey was sent to

each subject, along with a cover letter. Suggestions and comments were

solicited, and return envelopes were provided.

Description of the Survey

The Information Needs Survey is comprised of three (3) primary

components: a model that describes eight (8) styles/roles of ministry

frequently performed by PCLs; a total of thirty-three (33) activities or

functions that normally occur in the performance of these roles; and a

three-column checklist designed to enable each individual to discover his

or her preferred learning style, whether auditory, visual, or kinesthetic

(see Appendix F).

The information needs that accompany each activity are rated from 0-5 on a standard Likert scale--"0" representing no need, and "5" representing great need. The PCL was requested to circle the level of information he or she has or needs on the scale opposite each activity.

Part II involves the Learning Channels Checklist. Each individual was to place a check beside those items that best described him or her. The column with the most checks was determined to be the strong learning channel.

Data Analysis

The surveys were analyzed to determine if information needs existed, whether they were affected by either length of time in profession or size of staff, and what were the preferred learning channels indicated on the Checklist. Following this analysis, interviews were held with the respondents to provide a qualitative measure of evaluation.

CHAPTER IV

ANALYSIS OF DATA

The purpose of this study was to determine the continuing education
needs of Professional Church Leaders (PCLs). The Information Needs
Survey was designed to identify the different kinds of roles frequently
performed by PCLs, and the resultant information/continuing education
needs reflected by a specific set of activities suggested for each role
(see Appendix F).

The study surveyed twelve (12) post-ordained clergy holding profes-
sional degrees from the metropolitan Kansas City area. These PCLs
represented four groups of clergy: single staff, ordained less than five
years, and single staff, ordained more than five years; multiple staff,
ordained less than five years, and multiple staff, ordained more than
five years. They were chosen because of geographic convenience, and
their particular denominational affiliation: American Baptist.

The Information Needs Survey was used to analyze the information/
continuing education needs of the twelve (12) subjects, while the
Checklist recorded each PCL's preferred learning channel. Since "0"
indicated no need for information, and "5" represented great need, it was
determined that an information need level of "3" or above would
constitute "some need" for information and, in fact, validate the
instrument's utility in determining information needs.

All of the respondents completed the survey, and each individual

35

indicated "some need" for information, with all indicating level "4"

needs and 99% indicating level "5" needs. The full tabulation of infor-

mation needs of the twelve (12) respondents is included in Table 1.

Activities indicating less than level "3" were in the minority.

Table 2 displays the information needs for each level within a role

in percentages. There were twelve (12) potential responses for each

activity, with five different levels of need possible. However, as was

previously noted, only level "3," or greater, needs were analyzed to

determine this instrument's validity. The total potential number of

responses for each role was determined by multiplying the activities

within each role times twelve (12). Dividing the total responses in each

level by the total potential responses within each role produced the

information need percentage for each level. Since all subjects indicated

level "3" needs or better, these percentages revealed the depth of infor-

mation needs within each role.

Table 3 displays information needs ranked by roles within each sub-

group. It is not a significant finding due to the unequal distribution

of activities within each role. The number of activities within each

role varied from seven (Pragmatist/Promoter) to one (Specialist); the

ranking followed the number of activities occuring within each role

fairly consistently.

Table 4 depicts those activities that received the greatest number

of responses, ranked from 1 to 3. A total of ten responses or better

(83%) determined this ranking, with twelve responses the highest (1),

eleven (2), and ten (3).

Table 5 displays the learning channels analysis according to each

subject's personal determination, indicated by checking those items best

TABLE 1

INFORMATION NEEDS ANALYSIS OF ALL RESPONDENTS

ROLE	ACTIVITIES	LEVEL 0	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4	LEVEL 5
Servant/Shepherd	Conflict Management	0	1	1	5	3	2
	Crisis Care	0	0	1	2	4	5
	Nurturing Fellowship	1	0	0	1	4	6
	Pastoral Care	1	1	3	2	1	4
	Spiritual Life Development	0	1	1	2	2	6
	Totals	2	2	6	12	14	23
Politician/Prophet	Community Assessment/ Involvement	0	0	2	3	5	2
	Social Action Enablement	0	0	4	3	4	1
	Social Action Involvement	0	0	4	5	2	1
	Totals	0	0	10	11	11	4
Preacher/Teacher	Communication	0	0	0	3	4	5
	Education	1	0	0	3	3	5
	Interpreting the Faith	0	1	0	2	3	6
	Preaching	0	0	1	2	2	7
	Research	1	0	2	2	4	3
	Teaching	1	0	1	3	4	3
	Totals	3	1	4	15	20	29
Evangelist/Missionary	Cross Cultural Involvement/Mission	1	0	4	4	2	1
	Evangelism	0	0	0	1	3	8
	Mission Promotion	0	1	0	4	2	5
	Totals	1	1	4	9	7	14

TABLE 1 - Continued

ROLE	ACTIVITIES		LEVEL 0	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4	LEVEL 5
Pragmatist/Promoter	Church Growth		0	0	1	1	6	4
	Interchurch Cooperation		0	2	0	2	5	3
	Leadership Development		1	0	0	2	5	4
	Leadership Envisioning		0	1	0	4	5	2
	Ministry of the Laity							
	Development		0	0	0	3	5	4
	Program Development		1	0	0	6	3	2
	Stewardship		0	0	0	4	5	3
		Totals	2	3	1	22	34	22
Manager/Enabler	Budget/Financial							
	Management		0	0	2	4	5	1
	Facility Management		0	3	3	3	3	0
	Fund-raising		0	1	2	5	4	0
	Organizational Planning							
	and Management		0	0	1	5	4	2
	Personnel Supervision		0	0	1	2	7	2
		Totals	0	4	9	19	23	5
Liturgist/Celebrant	Communication/							
	Articulation		1	0	0	4	4	3
	Music Directing/							
	Performing		0	3	5	1	3	0
	Worship Preparation and							
	Leading		1	0	1	2	5	3
		Totals	2	3	6	7	12	6
Specialist	Clinical/Pastoral							
	Counseling		0	1	2	2	2	5
		Totals	0	1	2	2	2	5

TABLE 2

INFORMATION NEEDS FOR EACH LEVEL

WITHIN A ROLE, DISPLAYED IN PERCENTAGES

ROLE	LEVEL 0	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4	LEVEL 5
Servant/Shepherd	3%	3%	10%	20%	23%	38%
Politician/Prophet	0%	0%	27%	30%	30%	16%
Preacher/Teacher	4%	1%	5%	20%	27%	40%
Evangelist/Missionary	2%	2%	11%	25%	19%	38%
Pragmatist/Promoter	2%	3%	1%	26%	40%	26%
Manager/Enabler	0%	6%	15%	31%	38%	8%
Liturgist/Celebrant	5%	8%	16%	19%	33%	16%
Specialist	0%	8%	16%	16%	16%	41%

TABLE 3

INFORMATION NEEDS RANKED BY ROLES

Single Staff		Multiple Staff	
0 - 5	5 +	0 - 5	5 +
Pragmatist/Promoter	Pragmatist/Promoter	Pragmatist/Promoter	Pragmatist/Promoter
Preacher/Teacher	Preacher/Teacher	Preacher/Teacher	Servant/Shepherd
Servant/Shepherd	⌐ Servant/Shepherd	Manager/Enabler	Manager/Enabler
Manager/Enabler	└ Manager/Enabler	Servant/Shepherd	Preacher/Teacher
⌐ Evangelist/Missionary	Evangelist/Missionary	⌐ Evangelist/Missionary	⌐ Liturgist/Celebrant
└ Politician/Prophet	Liturgist/Celebrant	└ Politician/Prophet	└ Evangelist/Missionary
Liturgist/Celebrant	Politician/Prophet	Liturgist/Celebrant	Politician/Prophet
Specialist	Specialist	Specialist	Specialist

NOTE: [Brackets indicate equal ranking.

TABLE 4

ACTIVITIES RECEIVING THE MOST RESPONSES RANKED 1, 2, And 3

1	2	3
Communication	Crisis Care	Conflict Management
Evangelism	Nurturing Fellowship	Spiritual Life Development
Ministry of the Laity	Education	Community Assessment Involvement
Stewardship	Interpreting the Faith	Teaching
	Preaching	Interchurch Cooperation
	Mission Promotion	Budget/Financial Management
	Church Growth	Worship Preparation and Leading
	Leadership Development	
	Leadership Envisioning	
	Program Development	
	Organizational Planning	
	Personnel Supervision	
	Communication/Articulation	

TABLE 5

LEARNING CHANNELS ANALYSIS OF ALL RESPONDENTS

VISUAL	AUDITORY	KINESTHETIC	MIXED
6	1	0	5

describing him cr her. A spread of two points or less between each channel was arbitrarily determined to indicate no preference, and that individual was then placed in the category labeled "mixed."

Post-survey interviews held with the respondents gave further insights into their information needs. Sixty-six percent of the respondents said that this instrument aptly described their information needs, in relation to the roles they frequently performed. Six of the respondents said that the instrument was concise in its definition and purpose. All of those interviewed said that it was an "easy" evaluation to take, while 80% indicated an awareness of their preferred learning channel, due to previous encounters with Welter's materials.

When Table 1 was shown to the respondents, two expressed great concern over the lack of information needs reflected in the responses toward Worship Preparation, Clinical/Pastoral Counseling, and Fund-raising. They felt there existed a greater need in these areas than was indicated.

Perhaps the greatest encouragement from the interviews was the affirmation given to the seminary library for attempting to become involved in the facilitation of the continuing education/information needs affecting these PCLs. They were very interested in the library's desire to repackage useful bits of information into forms more readily accessible than books and journals, e.g., audio and videotapes,

abstracts, and other abbreviated information packages.

Finally, in comparing the number of responses within each sub-group, it was determined that neither length of professional practice, nor staff size greatly affected the need for information. Information needs existed independently of the four criteria.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Competency in ministry is an ideal that has been fostered by
institutions, denominational judicatories, and local churches concern-
ed with the status of the professional ministry as well as that of the
ministerial professional. Professional Church Leaders (PCLs), faced
with increasing work loads involving tremendous demands upon their time,
find it more difficult to keep up with the challenges and changes taking
place in their profession. Serving multiple roles at an acceptable
level of professional competence is an endeavor that must be maintained
over the course of one's life, and which requires a consistent, con-
scientious approach. Because of this, many denominations have developed
programs of continuing education for PCLs, designed to meet their needs
for information, while hopefully impeding the process of clergy burnout
and dropout. American Baptists have been front runners in lifelong
learning practices, providing a framework out of which has arisen a
set of goals, standards, and continuing education policies, approved
and adopted by the American Baptist Board of Educational Ministries
(BEM), the Ministers Council, and the Commission on Ministry.

In keeping with Baptist polity and tradition, however, these
standards of competency are self-imposed rather than mandated. This
places the responsibility for continuing education upon PCLs, who
(1) may not know what their continuing education needs are, (2) may not

know where to find resources to ameliorate those needs, and (3) may

not have the ability to discipline themselves accordingly.

Motivation, always a factor involving the self-disciplined,

becomes a significant barrier to overcome if one is to continue his or

her education. Recognition of needs relative to the many roles per-

formed by the PCL is another potentially impenetrable obstacle to

professional growth.

In response to, and recognition of these needs, this study was

undertaken, and the Information Needs Survey was designed to identify

the different roles performed by PCLs, and to determine the resultant

information/continuing education needs reflected by certain activities

representative of each role.

The subjects in this study consisted of twelve (12) American Baptist

clergy from the metropolitan Kansas City area, serving in paid profess-

ional church occupations. They were asked to respond to a questionaire

that measured the information needs of selected ministerial functions/

activities occuring within eight separate roles frequently performed

by PCLs. Their responses were indicated by circling the level of

information they had or needed on a Likert scale ranging from "0"

(no need) to "5" (great need). A level "3" or greater indicated "some

need", and thus substantiated this instrument's validity in determining

the information/continuing education needs of PCLs.

Data compiled from this survey revealed that each individual

acknowledged a considerable amount of information he or she needed to

successfully perform the variety of roles associated with the professional

ministry. In fact, 83% of the respondents chose 72% of the activities

accompanying each role as important for the information they contained,

and necessary for the performance of the role they represented.

A further component of the survey dealt with an individual's information processing style. The Checklist for Discovering Learning Channels, developed by Welter, was used to assist each person in highlighting his or her strong learning channel, whether visual, auditory, kinesthetic, or a mixture of any two or more. This study supported Welter's contention that those in the helping professions can make their helping more effective if they find out how their friends learn best.

Conclusions

Results obtained from this study indicate that the Information Needs Survey is capable of diagnosing the information/continuing education needs of Professional Church Leaders serving in American Baptist churches in the metropolitan Kansas City area. It has also been determined that these PCLs need to maintain acceptable levels of competency, although they frequently lack objective standards against which to measure what is "acceptable." And, the process linking continuing education needs with professional roles, discussed in post-survey interviews, is a vital component in the needs assessment instrument. In view of these findings, this instrument will be used to assist PCLs determine areas of information needs which, through continued efforts by this and other institutions, may be ameliorated by providing formal or informal continuing education resources and services.

Recommendations

Based on the results of this study, the following recommendations are suggested:

1. Replicate the study using a broader sampling of PCLs, over a longer period of time.

2. Develop resources and services to impact one or two specific roles and test them during the course of six months or so. This would provide more conclusive proof of the institution's capability of diagnosing needs, with a view toward filling those needs with appropriate resources.

3. Repackage the information according to the preferred learning channels of the respondents, as a further means of verifying the accuracy of the Information Needs Survey.

4. Futher research must be done on ancillary factors that impinge upon the continuing education/lifelong learning practices of PCLs. Such areas as motivation, economics, and clergy/parish attitudes are fertile fields of study.

If, as was frequently echoed in the literature and interviews, the PCL is a generalist, effort must be expended in defining professional roles and concomitant activities, so that he or she may seek out that information necessary for the successful performance of those roles. Often categorized as pragmatists, PCLs must have access to relevant information resources designed for utility and practicality. Finally, if competence is to be valued, realistic goals and standards must be developed, against which all PCLs may then be measured. In this way, the competency of the PCL, and the future status of the ministerial profession will not be compromised.

CONTINUING EDUCATION FOR MINISTRY

GOALS OF CONTINUING EDUCATION FOR MINISTERS

1. To help the person become more effective in the ministry of the church of Jesus Christ.

2. To maintain a growing competence in relating biblical and theological insight to the issues of contemporary life.

3. To maintain a growing awareness of the changes and developments in society, and of the meaning of their impact on human life.

4. To develop increased skill in the performance of the professional functions, and to learn needed new skills in ministry.

5. To grow in understanding of one's self as a person, as a minister, and as a member of one's corporate and social structures.

STANDARDS FOR CONTINUING EDUCATION PROGRAMS

1. The program or experience should be a genuine educational or learning experience, designed so as to achieve the goals of continuing education.

2. The program should be a part of the long term professional development process which is being developed by the minister in terms of his/her own known needs.

3. The program should be planned in most cases in cooperation with the minister's congregation, denominational staff team or others to whom the minister is responsible. Specific feedback from the program, when completed, should be given to the organization which the minister serves.

4. If the program is offered by a seminary, university, college or other educational institution, such institution should be accredited by the appropriate agency.

If the program is offered by other entities, or by denominational agencies, the program should be approved by the appropriate denominational body.

5. The leadership of the program should be in the hands of professionally qualified teachers, leaders or enablers.

6. Approved programs must be intentionally educational and designed primarily for learning and growth. Programs or events that are primarily recreational or inspirational, or concerned chiefly with travel, sightseeing, fellowship or therapy do not qualify.

7. The program should be designed as far as possible to satisfy the personal as well as the institutional needs of the minister, seeing him/her as personal, professional and social being.

8. The program and its sponsoring institution or agency should be generally in accord with and supportive of the life of American Baptist institutions, churches and processes.

9. Participation should be recorded using Continuing Education Units (CEU). One CEU represents "ten contact hours of participation in an organized continuing education experience under responsible sponsorship, capable direction, and a qualified instructor." As examples, for six contact hours .6 CEU would be recorded; for 15 contact hours 1.5 CEU would be recorded.

THESE GOALS AND STANDARDS HAVE BEEN APPROVED AND ADOPTED BY

- The American Baptist Board of Educational Ministries
- The Ministers Council
- The Western, Midwestern and Eastern Commissions on the Ministry
- The Commission on the Ministry

for use by American Baptist ministers, institutions and agencies

AMERICAN BAPTIST CONTINUING EDUCATION POLICIES

1. All professional church leaders within the American Baptist Churches should adopt a lifelong plan of continuing learning and growth by
   a) developing regular habits of study, observation and evaluation in their normal routine of service;
   b) seeking selected experiences of study, training and involvement that will further their knowledge and skill as ministers;
   c) in some instances, making plans for accredited graduate study.

2. All American Baptist churches, societies, agencies and institutions should implement this plan by
   a) recognizing and encouraging study and training as a normal essential function for the pastor and other professional ministers;
   b) granting regular leaves for study and training experiences equivalent to a minimum of 10 days per year (this to be in addition to regular vacation leave);
   c) providing financial assistance for each professional staff member's continuing education by budgeting for this purpose at least $150 per year;
   d) providing that this study leave and financial assistance be cumulative if desired.

3. American Baptist professional church leaders may receive Continuing Education Units (CEU) by
   a) requesting in advance of the program from the sponsor a CEU certificate to be issued on completion of the event (this is the preferred way); or
   b) arranging in advance of the program for CEU to be certified by the American Baptist Continuing Education Consultant.

A copy of the CEU certificate should be sent to the American Baptist Personnel System for inclusion in the profile of the professional church leader.

NEEDS ASSESSMENT INVENTORY

Your Name_____   Date_____

This instrument is not a test but an inventory of behaviors, attitudes
and skills that are often part of a minister's life. Furthermore,
this inventory is for you. It can help you do some self-examination
and set some targets for expanding your growing edge.

It has four steps and is designed to work two ways: self-evaluation,
and evaluation in the company of several others (selected lay persons
and colleagues in ministry). The second is more effective since it
provides you with helpful feedback to check your perceptions with
others who know you.

Some aspects of ministry can be changed. Others cannot. This inven-
tory is intended to help you identify those skills, attitudes and
behaviors which can be altered through training, further analysis or
counseling. So as you move through this evaluation, look for those
educational opportunities that will provide growth in areas that meet
your most pressing needs or offer the greatest personal or professional
satisfaction.

* * * * * * * * * *

STEP ONE

1. ENTER YOUR NAME AND DATE ON THE LINE ABOVE.

2. GO THROUGH THE DOCUMENT AND RATE ALL ITEMS. EACH
    ITEM IS POSED ON A RANGE DESCRIBED IN SIX COLUMNS.
    MARK THE APPROPRIATE COLUMN FOR EACH ITEM WHICH
    BEST EXEMPLIFIES OR DESCRIBES YOUR CURRENT SKILL,
    BEHAVIOR OR ATTITUDE. YOU MAY PROCEED IN ANY ORDER:
    FRONT TO BACK, BACK TO FRONT OR FROM THE MIDDLE BOTH
    WAYS, BUT SKIP NONE OF THEM.

3. WHEN YOU HAVE DONE THIS, MOVE TO STEP TWO:

STEP TWO

NOW GO BACK OVER YOUR RATED ITEMS AND DESIGNATE, IN THE
STEP TWO COLUMN, WHAT YOU WANT TO DO WITH EACH ITEM. THIS
COLUMN IS FOR DETERMINING HOW MUCH IMPROVEMENT IS NEEDED AND
WHETHER OR NOT YOU WANT TO DO SOMETHING ABOUT IT. USE ONE
OF THE FOLLOWING DESIGNATIONS FOR EACH ITEM:

A - I AM SATISFIED WITH THIS ITEM AND HAVE NO DESIRE TO
    IMPROVE, THROUGH TRAINING, AT THE PRESENT TIME.

B - I AM SATISFIED WITH THIS ITEM, BUT WISH TO IMPROVE,
    THROUGH TRAINING.

C - I AM DISSATISFIED WITH THIS ITEM AND WISH TO IMPROVE,
    THROUGH TRAINING.

D - I AM DISSATISFIED WITH THIS ITEM, BUT DO NOT CARE TO
    DO ANYTHING TO IMPROVE AT THE PRESENT TIME.

THE BEING DIMENSION OF MINISTRY: PERSONAL AND SPIRITUAL

<u>Self Awareness</u>

1. Sees oneself as a child of God

2. Reflects sense of personal identity

3. Recognizes one's own strengths and weaknesses

4. Functions with integrity

<u>Spiritual Formation</u>

5. Values silence

6. Values the life of prayer

7. Values devotional resources

8. Values meditation

9. Values worship

10. Communicates a desire for spiritual growth

<u>Physical Wholeness</u>

11. Cares for one's physical health and well being

12. Gives attention to one's appearance

13. Allows time for play and recreation

<u>Relational Sensitivity</u>

Establishes and maintains caring relationships:

14. Within the church family

15. Beyond the church family

16. Within one's own family

<u>Lifelong Learning</u>

17. Reflects and learns from experiences, relationships
     and study

18. Responds appropriately to criticism

19. Seeks appropriate help in personal, professional
     and faith crises

20. Develops personal and professional goals

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	Never	Seldom	Occasionally	Usually	Consistently	Always	A, B, C or D
___1.							
___2.							
___3.							
___4.							
___5.							
___6.							
___7.							
___8.							
___9.							
___10.							
___11.							
___12.							
___13.							
___14.							
___15.							
___16.							
___17.							
___18.							
___19.							
___20.							

STEP #1 / STEP #2

THE KNOWING DIMENSION OF MINISTRY: BIBLICAL AND
THEOLOGICAL, SOCIAL AND ETHICAL, AND PASTORAL PERCEPTIONS

Biblical and Theological

21. Reflects knowledge of the content of the Bible

22. Applies Biblical teachings to life situations

23. Keeps current with theology

24. Displays familiarity with church history and
    Baptist tradition

25. Demonstrates awareness of non-Baptist traditions

Social and Ethical

26. Applies Biblical teachings to social issues

27. Keeps current with contemporary cultural developments

28. Displays awareness of traditional and contemporary
    ethical teachings

Pastoral

29. Understands the purpose of pastoral care

30. Reflects Biblical, theological and social perceptions
    through pastoral care

31. Displays knowledge of human behavior through
    pastoral care

	STEP #1						STEP #2
	Never	Seldom	Occasionally	Usually	Consistently	Always	A, B, C or D
21.							
22.							
23.							
24.							
25.							
26.							
27.							
23.							
29.							
30.							
31.							

THE DOING DIMENSION OF MINISTRY: SKILLS FOR MINISTRY

Preaching and Worship

32. Prepares adequately for preaching

33. Integrates Biblical and other resources in sermons

34. Communicates effectively through preaching

35. Designs purposeful worship services

36. Integrates a variety of resources and styles in worship services

37. Leads worship effectively

38. Challenges persons to an authentic personal encounter with God through Jesus Christ

Pastoral Care and Counseling

39. Provides effective pastoral care

40. Acts upon understanding of organizational dynamics

41. Acts upon understanding of personal and inter-personal dynamics

42. Clarifies expectations with the constituency

43. Enables others to clarify their own convictions and values

44. Enables others to identify their gifts for ministry

45. Ministers effectively in life-transition situations

Communications

Communicates effectively through:

46. Teaching

47. Writing

48. Listening

49. Uses contemporary communication techniques

50. Makes Christian faith and symbols come alive through communication

	STEP #1						STEP #2
	Never	Seldom	Occasionally	Usually	Consistently	Always	A,B,C or D
___32.							
___33.							
___34.							
___35.							
___36.							
___37.							
___38.							
___39.							
___40.							
___41.							
___42.							
___43.							
___44.							
___45.							
___46.							
___47.							
___48.							
___49.							
___50.							

THE DOING DIMENSIONS OF MINISTRY (Continued)

51. Helps others to communicate effectively

52. Offers criticism appropriately

53. Deals effectively with conflict

54. Manifests a forgiving and caring spirit

Community Building

55. Helps people build relationships with God

Helps people build relationships with others:

56. Within the church family

57. Beyond the church family

58. Within one's own family

59. Involves others in using their gifts in ministry

60. Involves the congregation with the wider community

61. Cooperates with people of other faiths and denominations

62. Cooperates with one's own denomination

Management

63. Uses authority responsibly

64. Follows through on personal commitment

Establishes and maintains priorities in:

65. Time management

66. Family life

67. Personal finance

68. Utilizes continuing education and career development opportunities to enhance ministry

69. Works effectively with volunteers

70. Works effectively with staff

71. Administers long-range planning and development

72. Gives effective leadership to church financial program

	STEP #1						STEP #2
	Never	Seldom	Occasionally	Usually	Consistently	Always	A,B,C or D
51.							
52.							
53.							
54.							
55.							
56.							
57.							
58.							
59.							
60.							
61.							
62.							
63.							
64.							
65.							
66.							
67.							
68.							
69.							
70.							
71.							
72.							

STEP THREE

1. NOW COMPARE ESTIMATES OF GROWTH NEEDS. LIST ON THE BLANK SHEET ON THE NEXT PAGE ALL B AND C DESIGNATIONS (AREAS IN WHICH YOU FEEL IMPROVE-MENT IS NEEDED) FROM YOUR STEP TWO RATINGS.

2. SELECT AND DISCUSS OR CONSIDER ITEMS IN STEP THREE THAT SHOW (THROUGH B AND C DESIGNATIONS) AREAS OF DISSATISFACTION THAT MIGHT BE POSSIBLE CONTINUING EDUCATION TARGETS.

3. PINPOINT GAPS AND/OR GROWTH POTENTIAL . . . IN SKILLS . . . KNOWLEDGE . . . THEOLOGICAL UNDER-STANDING . . . PERSONAL AWARENESS AND BEHAVIOR. CONSIDER ALSO LINKAGES; THAT IS, TWO OR THREE ITEMS THAT MAY BE RELATED, OR WHICH MIGHT BE FUSED INTO AN INTEGRATED THEME FOR FURTHER STUDY OR TRAINING.

ACTION STEPS (STEP FOUR)

OPTIONS AND RESOURCES	BARRIERS, BLOCKAGES AND HINDRANCES	SPECIFIC ACTION STEPS AFTER CONSIDERING RESOURCES AND BARRIERS	TARGET DAT FOR COMPLETION

To whom will I be accountable?

GROWTH AND

STEP FOUR

1. LIST AND DISCUSS CON-
TINUING EDUCATION GOALS
AND ACTION STEPS USING
STEP FOUR. THIS IS BEST
DONE WITHIN THE EVALU-
ATING GROUP, BUT IF
CIRCUMSTANCES DO NOT
ALLOW THIS, STEP FOUR
CAN BE DONE BY THE MIN-
ISTER ALONE OR WITH A
CONSULTANT. USE INTEN-
TIONAL TERMINOLOGY: "I
WILL . . ."

2. SEARCH FOR UNUSUAL AND/
OR TRADITIONAL WAYS TO
ANSWER CAREER GROWTH
NEEDS.

3. STEP THREE AND STEP FOUR
DATA CAN BE USED TO GAIN
HELP FROM CAREER COUNSELORS
AND/OR NEEDS ASSESSMENT
SPECIALISTS TO FURTHER
CLARIFY NEEDS AND RESOURCES.

Below write two to four Career
Growth Goals and outline action steps
for Continuing Education to achieve
these goals.

APPENDIX C

PROMINENT ROLES OF PROFESSIONAL CHURCH LEADERS

ROLES	CHARACTERISTICS	ACTIVITIES*
Servant/Shepherd	Care-giver	Conflict management; crisis care; nurturing fellowship; pastoral care; spiritual life development
Politician/Prophet	Change agent	Community assessment/involvement; social action enablement; social action involvement
Preacher/Teacher	Spiritual informant	Communication; education; interpreting the faith; preaching; research; teaching
Evangelist/Missionary	Life-changer	Cross cultural involvement/mission; evangelism; mission promotion
Pragmatist/Promoter	Visionary	Church growth; interchurch cooperation; leadership development; leadership envisioning; ministry of the laity development; program development; stewardship
Manager/Enabler	Administrator	Budget/Financial management; facility management; fund-raising; organizational planning and management; personnel supervision
Liturgist/Celebrant	Worship leader	Communication/Articulation; music directing/performing; worship preparation and leading
Specialist	Counselor	Clinical/Pastoral counseling

* For detailed coverage of Activities, see Appendix F.

APPENDIX D

PROMINENT ROLES OF FEMALE SEMINARY SPOUSES

ROLES	CHARACTERISTICS	ACTIVITIES	INFORMATION-SEEKING BEHAVIOR
Homemaker	Functions in home	Planner, consumer, housekeeper, cook, laundress, activities coordinator, financial planner	Oral conversation; writing memos; reading periodicals or newsletters; watching TV or listening to radio; talking on telephone
Wife	Interacts with husband	Lover, empathizer, encourager, friend	Reading books and periodicals; formal or informal conversations
Mother	Interacts with children	Disciplines, nurtures, listens, nurses, referees, guides, models	Oral conversations with friends, parents, family, doctor, pastor; reads books and periodicals; uses telephone
Teacher/ Learner	Acquires and imparts knowledge	Continuing education, O.T.J. training, imparts knowledge, skills, values to family members	Reads books, journals, newspapers, trade publications; oral conversations
Contemporary woman	Informed	Social involvement, issue orientation, uses resources, new ideas, maintains personal health and well-being	Attends lectures, seminars, study groups; reads books, periodicals, newspapers; oral conversations with friends and colleagues
Educational liaison for children	Oversees child(ren)'s education	Monitors educational progress, helps with homework	Reads child(ren)'s school papers, textbooks, newsletters; oral conversations with school personnel
Provider/ Employee	Functions outside of home	Employee, undergoes training, weekend work often required	Reads books, journals, employee handbooks, newsletters; writes memos; oral conversations; telephone conversations
Commuter	Generally time consuming	Chauffeur, drives to and from work, meetings, and activities, carpools	Reads maps; listens to radio; oral conversations
Vocational partner	Adopts spouses vocation	Makes appearances at appropriate times, shares responsibilities, spends time with spouse on the job, assumes leadership	Writes memos; talks with many people; reads denominational literature, books, periodicals; makes telephone calls
Secretary	Supports spouses studies	Types papers, reports bulletins, and newsletters, coordinates activities	Writes memos; reads manuscripts, books, style manuals; talks on phone; oral conversations
Friend/ Neighbor	Interacts with others	Shares needs and resources, provides childcare	Oral communication; writes memos; talks on telephone; writes letters
Volunteer	Uses discretionary time	Serves on committees, involved with groups: church, school, seminary wives	Reads books and pamphlets; oral conversations; talks on telephone

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LEARNING CHANNELS

CHANNEL	SOME WAYS IN WHICH INFORMATION IS RECEIVED THROUGH THIS CHANNEL	BASIC HELPER STRATEGIES
HEARING	Listening to words, Listening to other sounds	Talk, listen, use a cassette tape, play music
SEEING	Reading, Looking at others, Viewing TV	Show, use illustrated or printed material, use other visual aids
TOUCHING/ MOVING	Touching, Getting "feedback" from joints and muscles	Touch, use gestures, roleplays, task agreements

INTRODUCTION

The purpose of this survey is to determine what information is needed to successfully perform the various roles required of Professional Church Leaders (PCLs).

Eight (8) roles are included in the survey. They certainly do not encompass all the roles that a typical PCL might be called upon to play, nor do all these roles necessarily come into play in every situation. These roles, however, are representative of ministry normally encountered by PCLs.

There are several activities suggested for each role. These activities have been labeled "Professional Specialties" by American Baptist Personnel Services (ABPS), and are used to describe the functions of professional ministry. Their successful implementation requires a particular combination of information, knowledge, and skill.

The organization of facts and data into useable form by an individual is a necessary component in the acquisition of knowledge. This survey, however, is primarily interested in determining what facts and data (information) are needed so that an individual may then develop an understanding (knowledge) of, and competency (skill) in the performance of a ministerial role.

A further component included in this survey is a "Checklist for Discovering Learning Channels," designed by Paul Welter. Research has indicated that learning is much more effective when instruction is matched to an individual's preferred learning style, whether auditory, visual, kinesthetic, or any combination of these. Therefore, we have provided this "Checklist" so that future information resources may be matched to your preferred learning channel.

There are several minor changes in the "Activities" sections, where I included or excluded a word or two from the ABPS Professional Specialties design. The model for ministerial Roles was suggested by Calian, Today's Pastor in Tomorrow's World. The Characteristics (distinguishing features) pertaining to each Role were suggested by me.

Larry Blazer
Director, Learning Resources
Central Baptist Theological Seminary

PART I. INFORMATION NEEDS SURVEY

INSTRUCTIONS:

Circle the level of information you have (or need) on the scale opposite each
activity.

		No Need					Great Need
Example:	Horseshoer Demonstrating an ability to properly forge and fit iron shoes to the feet of horses	0	1	2	3	4	5

Now, complete Part I of the survey by circling the number that best describes
the information you have (or need) about each of the activities listed below.

Remember, this is a survey of information needs, not a test of knowledge or skill.

ROLE: Servant/Shepherd

CHARACTERISTIC: Care-giver

ACTIVITIES:		No Need					Great Need
1.	Conflict Management Handling conflict situations with persons and groups constructively	0	1	2	3	4	5
2.	Crisis Care Offering pastoral care in special, crisis situations, such as illness, trauma, etc.	0	1	2	3	4	5
3.	Nurturing Fellowship Creating an atmosphere in which persons feel accepted, included, cared for, and can identify with the group	0	1	2	3	4	5
4.	Pastoral Care Showing, by word and presence, an empathetic understanding of, and concern for persons in the routine transitions of life--giving assis- tance where appropriate and feasible	0	1	2	3	4	5
5.	Spiritual Life Development Guiding persons, individually or in groups, in understanding and enhancing the spiritual dimensions of their personal lives	0	1	2	3	4	5

ROLE: Politician/Prophet

CHARACTERISTIC: Change Agent

ACTIVITIES:

	No Need					Great Need
6. Community Assessment/Involvement Identifying and evaluating the needs of the community and working with others in meeting those needs through individual and/or corporate action	0	1	2	3	4	5
7. Social Action Enablement Helping the congregation become aware of justice issues in the community and the world	0	1	2	3	4	5
8. Social Action Involvement Challenging and confronting society and individuals to act toward eliminating the causes of injustice	0	1	2	3	4	5

ROLE: Preacher/Teacher

CHARACTERISTIC: Spiritual Informant

ACTIVITIES:

	No Need					Great Need
9. Communication Speaking, writing, or using media to inform others	0	1	2	3	4	5
10. Education Planning and implementing a teaching ministry that is based on theological, educational, and historical foundations	0	1	2	3	4	5
11. Interpreting the Faith Communicating a comprehensive understanding of the Bible and Christian theology in terms persons feel relevant to their lives	0	1	2	3	4	5
12. Preaching Preparing and delivering sermons so that the word of God is proclaimed with clarity and conviction, bringing its power to bear on the needs of individuals, the church, the community, and the world	0	1	2	3	4	5
13. Research Designing and implementing studies that will produce reliable information	0	1	2	3	4	5

	No Need					Great Need
	0	1	2	3	4	5

14. Teaching
    Enabling another to learn, using
    methods and materials appropriate
    for the learner's age and situation

ROLE: Evangelist/Missionary

CHARACTERISTIC: Life-changer

ACTIVITIES:

	0	1	2	3	4	5
15. Cross Cultural Involvement/Mission Working in another language, ethnic, or cultural setting	0	1	2	3	4	5
16. Evangelism Leading persons to make decisions for Christ and encouraging their identification with and participation in the local church and community	0	1	2	3	4	5
17. Mission Promotion Encouraging and providing opportunities for the congregation/ individuals to become informed and involved in Christian witness at home and around the world	0	1	2	3	4	5

ROLE: Pragmatist/Promoter

CHARACTERISTIC: Visionary

ACTIVITIES:

	0	1	2	3	4	5
18. Church Growth Developing programs and activities which result in enlarging the membership and/or the vision and ministry of the church	0	1	2	3	4	5
19. Interchurch Cooperation Working with churches and church leaders from Baptist and other denominations	0	1	2	3	4	5
20. Leadership Development Recognizing and calling forth potential of persons as leaders and providing opportunities for their training and growth	0	1	2	3	4	5
21. Leadership Envisioning Translating intention and vision into reality and sustaining it within an organization	0	1	2	3	4	5

		No Need					Great Need
22.	Ministry of the Laity Development Motivating and supporting persons to discover and use their gifts for ministry in their daily lives	0	1	2	3	4	5
23.	Program Development Designing and implementing organi- zational, educational, religious, recreational, and/or social programs for churches and other institutions	0	1	2	3	4	5
24.	Stewardship Leading persons in the development and use of individual and corporate resources, financial and otherwise	0	1	2	3	4	5

ROLE: Manager/Enabler

CHARACTERISTIC: Administrator

ACTIVITIES:

25.	Budget/Financial Management Preparing or supervising the preparation of the church's/ organization's budget and its implementation	0	1	2	3	4	5
26.	Facility Management Overseeing and maintaining physical property	0	1	2	3	4	5
27.	Fund-raising Developing ways to finance the work of the church/organization	0	1	2	3	4	5
28.	Organizational Planning and Management Leading an organization to discover and carry out its objectives and goals	0	1	2	3	4	5
29.	Personnel Supervision Enabling staff to accomplish their duties and responsibilities and contributing to their personal and professional growth	0	1	2	3	4	5

ROLE: Liturgist/Celebrant

CHARACTERISTIC: Worship Leader

ACTIVITIES:

30.	Communication/Articulation Appropriate and imaginative use of traditional and contemporary liturgies, music, drama, etc.	0	1	2	3	4	5

	No Need					Great Need
31. Music Directing/Performing Giving leadership to the choral and/or instrumental program of the church/institution and/or performing	0	1	2	3	4	5
32. Worship Preparation and Leading Designing with and guiding a congregation to express praise, thanksgiving, and devotion of God	0	1	2	3	4	5

ROLE: Specialist

CHARACTERISTIC: Counselor

ACTIVITIES:

33. Clinical/Pastoral Counseling Enter intentionally into a therapeutic relationship with individuals, couples, families, and/or groups	0	1	2	3	4	5

PART II. LEARNING CHANNELS CHECKLIST

INSTRUCTIONS:

The "Checklist for Discovering Learning Channels" has a place to check items
that are most descriptive of you. Using a pencil (because you may wish to
erase and mark a different item), place a check mark in front of each item
that would usually be descriptive of you. If there is an item that you cannot
decide on, even after you have reflected on it for a long time, ask another
person in your family or a close friend how he/she would mark it for you.

CHECKLIST FOR DISCOVERING LEARNING CHANNELS[1]

I. STRONG IN VISUAL CHANNEL

____ 1. Likes to keep written records

____ 2. Typically reads billboards while driving or riding

____ 3. Puts model together correctly using written directions

____ 4. Follows written recipes easily when cooking

____ 5. Reviews for a test by writing a summary

____ 6. Expresses self best by writing

____ 7. Writes on napkins in a restaurant

____ 8. Can put a bicycle together from a mail order house using only the written directions provided

____ 9. Commits a Zip Code to memory by writing it

____10. Uses visual images to remember names

____11. A "bookworm"

____12. Writes a note to compliment a friend

____13. Plans the upcoming week by making a list

____14. Prefers written directions from employer

____15. Prefers to get a map and find own way in a strange city

____16. Prefers reading/writing games like "Scrabble"

II. STRONG IN AUDITORY CHANNEL

____ 1. Prefers to have someone else read instructions when putting a model together

____ 2. Reviews for a test by reading notes aloud or by talking with others

____ 3. Expresses self best by talking

____ 4. Talks aloud when working a math problem

____ 5. Prefers listening to a cassette over reading the same material

____ 6. Commits Zip Code to memory by saying it

____ 7. Uses rhyming words to remember names

____ 8. Calls on the telephone to compliment a friend

____ 9. Plans the upcoming week by talking it through with someone

____10. Talks to self

____11. Prefers oral directions from employer

____12. Likes to stop at a service station for directions in a strange city

____13. Prefers talking/listening games

____14. Keeps up on news by listening to the radio

____15. Able to concentrate deeply on what another person is saying

____16. Uses "free" time for talking with others

III. STRONG IN TOUCH/MOVEMENT CHANNEL

____ 1. Likes to build things

____ 2. Uses sense of touch to put a model together

____ 3. Can distinguish items by touch when blindfolded

____ 4. Learns touch system rapidly in typing

____ 5. Gestures are a very important part of communication

____ 6. Moves with music

____ 7. Doodles and draws on any available paper

____ 8. An "out-of-doors" person

____ 9. Likes to express self through painting or dance

____10. Moves easily; well coordinated

____11. Spends a large amount of time on crafts and handwork

____12. Likes to feel texture of drapes and furniture

____13. Prefers movement games to games where one just sits (this may also be a function of age)

____14. Finds it fairly easy to "keep fit" physically

____15. One of the fastest in a group to learn a new physical skill

____16. Uses "free" time for physical activities

(Column with most checks—the strong channel)

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