Teaching Cross-Culturally. An Incarnational Model for Learning and Teaching. Judith E. & Sherwood G. Lingenfelter. Grand Rapids, Michigan: Baker Academic, 2007.

I have had the pleasure of staying in the Lingenfelter home for two weeks when I visited the US to look at various multicultural ministries. I have been greatly helped and encouraged by the Lingenfelters in my own understanding of multicultural ministry.

About the Authors
Judith is associate professor of intercultural education at Biola University where Sherwood was once provost. Sherwood is currently provost/senior vice president and professor of anthropology at Fuller Theological Seminary.

Preface (9-11)
This book is particularly aimed at western-trained educators working or planning to work in a non-western school setting or in a multicultural school or university in a major city of North America. "Western-trained" may encompass North Americans, Europeans, Koreans, Japanese, etc.

The cultural issues and obstacles affecting teaching and learning pertain regardless of whom one is teaching (adults or children) or what one is teaching (Bible, English or community development). So the authors set themselves the following goals:
1. To help teachers understand their own culture of teaching and learning.
2. To equip teachers to become effective learners in another cultural context, with specific focus on learning for teaching.
3. To help teachers reflect on the cultural differences and conflicts they have with others using the perspectives of Scripture and faith in Jesus Christ.
4. To help teachers working outside their home culture enjoy their teaching experience and to feel they are helping to disciple the people to whom God has called them.

Chapter One. Teaching Cross-Culturally
Judith recalls her life-transforming experience of trying to teach elementary school students (1st, 2nd and 3rd graders – 6-9 years old) on the Micronesian island of Yap in the western Pacific islands near the Philippines. Her class was composed of mainly island students with five American students also in the class.

Judith was so ill during the final week of school that she was unable to make it to school. All that the kids had was a set of instructions listed on the board. When the time came for the kids to go home the entire class stayed on because they were committed to finishing the tasks they had been set. Judith realized that she had not them such a level of independent thinking and that while only small children they had accepted more responsibility and group accountability than most American high school students.

The primary purpose of the teaching program was "to teach Yapese children the American culture of schooling" (16). She came to realize: "The definition of curriculum, the scheduling of time, and the organization of learning are structured around a set of cultural expectations that belong to the sponsoring organization" (17).

It is therefore necessary, if one is to teach effectively across cultures "to clarify and value the cultural distinctives of the participant" (17).

"The teacher's role is to create the most appropriate context within which students can learn" (17). But: "As teachers we may be tempted to impose our culture of school on those students and push them to adhere to our hidden curriculum" (18).

The authors go on to recognize the power of the teacher in relation to students, a power derived from a teacher's authority which has two dimensions: (1) skill authority; and (2) role authority.

Students and teachers bring their independent wills to the classroom and struggle for power in their relationships with each other. An emotional climate is created "that defines the characteristics of teacher-student relationships and student-student relationships in the classroom" (19). Potential for misunderstanding and conflict is intensified when cultural differences are added to these power issues.

Now comes a crucial statement: "The basic argument in this book is that our culture serves us well when it is the only culture in focus." It is like a palace to us. "However, when we are pushed into relationships that are outside the boundaries of our culture, that culture becomes a prison to us" (20).

Our culture becomes a prison because, assuming our way is the only appropriate way, in our blindness to other ways of seeing things and doing things, we "become frustrated and angry with those who insist on breaking our rules, and we attempt to enforce our rules on them" (20).

What happens in such a context?: "the more powerful people are usually successful in forcing their cultural way on others and making them conform to their way of life" (20).

Sherwood suggests that those who minister cross-culturally should seek to become 150% persons – 75% birth culture and 75% incarnate in the culture of ministry. The ideal is to become less birth culture, hence 75%, and more like those we teach, at best 75%.

Reflecting on her teaching experience on Yap Judith comments, "Perhaps the most important thing that happened to me was coming to the realization that I could no longer rely on my past experiences and identity as a teacher in the United States" (24). As she sought to adjust to Yapese culture Judith believes she succeeded in becoming at least a 120% person, 80% American and 40% Yapese.

Chapter Two. The Hidden Curriculum
A key aspect of the culture of learning in America is that the "burden of learning rests heavily on the individual, and while help is available, one must ask for it. Asking is humiliating, so we often go to the instructional manual first" (25).

By contrast, on Yap children are seldom alone:
> They are almost always surrounded by older siblings and adults, and learning is always a corporate process. From birth onward, Yapese children are nurtured within a societal context that teaches them the value of belonging to a group and conforming to its

expectations. As an outcome of that training, children learn not to question those who are older but rather to learn by observing what adults do and imitating them as much as possible. Occasionally, adults give direct instruction to children, but usually they address one or more children rather than singling out an individual (26).

Judith contrasts the way in which her own daughter was encouraged to learn, that is, by "teaching her to take meaning from a text and to ask questions about things she did not know" (26). She observes, "For Anglo-Americans, learning the alphabet, reading, and now video and musical knowledge are more important than imitating adult routines and behaviours" (26).

Judith emphasizes the importance of grasping what Philip Jackson has called the "hidden curriculum", "the cultural agenda for learning that surrounds schooling" (28). The formal stated curriculum is only a very small part of the total process of cultural transmission which is education:

Hidden
Curriculum

Stated
curriculum
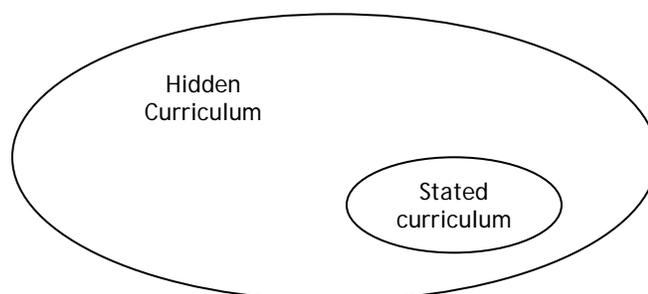
The hidden curriculum is "caught" rather than "taught". Expressions of this hidden curriculum include:
1. Teachers calling on boys more than girls.
2. Students in a dorm ignoring an Asian student because her accent was difficult to understand.
3. Teachers calling on blue-eyed students more than on brown-eyed students.

Gregory Bateson, recognizing that all learning contains components of trial and error, marked three points on a continuum of the learning process, which Judith has adapted as follows:

Learning Levels	Trial and Error Corrections	Behavioural Changes
Zero	None	None
Level-1	In-content corrections	Existing alternatives Improved performance
Level-2	New context alternatives New context corrections	New and old alternatives New performance New context effectiveness

Most of our daily living involves level-1 learning. But in cross-cultural situations frustration results from trying to apply level-1 solutions to level-2 problems.

Sherwood applies Mary Douglas' concept of cultural bias, explaining "that all people hold cultural values and systems of relating that, on the one hand, serve them quite

effectively at home but, on the other hand, blind them to the values and systems of others" (32). As "hidden curriculum" cultural bias "creates blindness, error, and conflict when used in a different culture" (32).

Chapter Three. Understanding Traditional Learning Strategies
The authors define a traditional community as "one in which the adults have little or no experience with formal education and in which most of the members participate in a subsistence or peasant farming way of life" (36).

Learning by observation may involve a large gap between the time when observation begins and the skill is exercised (Harris). This form of learning does not involve asking questions and, sometimes, substantial taboos are placed on asking questions.

Learning by imitation can be distinguished from learning by observation (Harris). Observation may involve a long period of time. With imitation the task is immediately applied. One imitates a person whom one admires.

People who have learned through nonverbal means find it difficult to learn by verbal explanation. Having learnt in real-life situations they find it hard to transfer the processes to another context.

In traditional communities rote learning is primarily used for learning proverbs, songs and stories. A concrete body of knowledge rather than a theoretical body of knowledge is developed in such a society:

> Man's spiritual nature, the meaning of existence, the best political system, or even women's rights are not philosophical or moral questions open for discussion. Rather, they are the concrete givens of existence, established by stories of creation. The stories are passed on for the concrete knowledge they contain and the pleasure they give, thus making verbal instruction about their content redundant (38).

Traditional communities are highly parochial:

> Each local community was the most important, and things that happened in the world had to be related to it to have any meaning. As a consequence, when teaching such people, it is difficult to introduce concepts that are abstract or that originate from a place outside their understanding (39).

Modern educators often reject imitation and rote learning techniques, believing they limit creativity and innovation in learning. Against this the authors

> propose that good teaching in any culture will include traditional learning techniques and that a teacher who wants to be a Christlike servant in a cross-cultural setting will try to make learning as context specific and real to life as possible. To achieve this we must include learning by observation and imitation, learning by trial and error, learning through real-life activities, and learning in context-specific settings (40).

Against the objection that observation and imitation lead to memorization without understanding it needs to be recognized that "understanding occurs when a student suddenly finds memorized data relevant in a living context" (40).

The authors comment,

> Repetitive memorization remains a much maligned skill that an incarnational teacher must reconsider. We fail our students when we take away the only verbal strategy in

> which they excel and replace it with several new kinds of verbal learning that are difficult for them at best (41).

Further, when "people place high value on belonging to a group, children prefer group recitation, which covers individual error and affirms collective achievement" (41).

Curricula may well be preparing students for future real life situations but it is "practice" for real life and not the same as real life itself. So for those who learn by doing or observing real life it is important to help students from traditional societies to overcome the inevitable difficulty they will experience in transferring the principles and skills learned in the school context to real life:

> One solution to this problem is to employ repetition, teaching the same content in as many different contexts as possible inside and outside the classroom until the process or the principle is internalized by the students (41).

In some societies only those can teach with whom people have a personal, mentor-like relationship. Among many African tribes "a wealth-in-people concept rather than a wealth-in-information concept predominates" and in such societies the teacher comes alongside students to help in their struggle to learn, involving cooperative, not individual effort.

But western teachers err and lose respect and even the right to teach when they assume the appropriate way of relating is as a peer or friend since traditional learning is typically hierarchical: older to younger, master to apprentice. Mission leaders have sometimes erred in appointing best-trained indigenous youth to teach in a traditional community or church, only to find they are not accepted because of their youth.

Chapter Four. Formal Schooling and Traditional Learning

Non-western learners do what they have learned by doing not because they have been given a step-by-step explanation of a process. Given the importance of repetition for learning it is often advisable to take students through the same course content repeatedly to enable them to develop mastery of content and necessary skills. The process may work like this:

> First round: students become acquainted with the teacher's style, the context of the school and the testing process.
> Second round: students improve their ability to focus on observing the teacher in action and to absorb some of the content.
> Third round: students improve their ability to digest the new knowledge, "especially if the observation is followed by imitation, either inside or outside the classroom" (46).

Notwithstanding all of the above lessons Judith rejects the notion that we should simply change schools to conform to the patterns of their students: "Schooling has a distinctive culture, and when elements of that culture are lost, people no longer value the experience" (47).

The western teacher seeking to teach effectively in another culture faces a double problem: "She has western methods that do not work, and therefore, she wants to try indigenous methods. But the people won't let her because they want western schooling" (48).

The western learning process involves asking questions. The kinds of questions asked are not the same as those arising in traditional settings. Further, it is arguable that the culture of questioning in most US classrooms reflects the experience of middle-class families (Heath). Early socialization practices predetermine whether, when children go to school, they are ready to answer questions posed by the teacher or not. Western students ask questions to confirm they have understood what the teacher has said, questions which challenge or disagree with what the teacher has said, questions that digress from the subject (e.g. interrupting a lecture to ask when the final exam will be) and abstract questions.

Western teachers seeking to teach a culture of questioning to non-western learners must consider cultural differences such as the following:
1. Children being taught not to ask questions of older people, but only of peers and those of younger or lower status.
2. Children being taught it is extremely disrespectful to challenge the authority of the teacher.
3. Taboos on children disclosing his or her father's name, cf. the common western taboo against asking a woman how old she is.
4. Direct questions being perceived as an assault on one's prestige or status or as a challenge to displace that person.
5. Appropriateness of asking certain personal questions, e.g how old a person is.
6. Children being taught to look for the moral character of a person or an action, not the material attribute.

To create a context that bridges cultural differences the teacher must resist using power and begin as a learner: "a teacher should spend time outside class observing children and adults learning the contexts of their homes and communities" (52). The incarnational teacher sets the goal of creating "a learning context that is familiar to students yet stretches them beyond their previous experiences" (52).

Asking rhetorical questions – a technique often used by Jesus – is advised:
> while people can ponder them, they are not compelled to provide a 'right' answer to satisfy the teacher. Students can become comfortable with the use of questions and not worry about having to produce the correct responses (53).

Further: "Using stories and indirect questions may at times be the only effective way to confront people in a traditional society" (54).

It is noteworthy that "Jesus rarely addressed individuals when teaching; his stories and questions were almost always addressed to the crowd, to smaller social gatherings such as people sharing a meal, or to the twelve disciples" (55). It is advised that teachers "pose questions that require group response rather than the usual individual response" (55).

The authors observe:
> Western educators have incorporated group-oriented learning in western schools with mixed success. When faced with a grade that depends on the contributions of others, the most competitive students become frustrated, intense, and fearful that their grades will suffer because of weaker students in the group (56).

It is important, however, not to stereotype all non-westerners as group-oriented and all westerners as individual-oriented.

In many situations a teacher may have students from many different cultures in the same class. It is impossible to understand all the learning differences that these cultures represent. It is fortunate that cultures do tend to share common value clusters. For example, for all the significant differences between Chinese, Japanese and Korean cultures they do all share a common Confucian heritage for family and educational values.

Since teachers cannot teach to all potential differences they should seek to become more culturally sensitive to the diversity of their students:

> One of the most important things they can do is explain the context of what they are doing and make their teaching techniques explicit. Nothing, however, substitutes for spending time with students in social situations in which they may feel freer to volunteer information that will inform teachers' planning. By listening, teachers can also gain their trust (57).

Chapter Five. Intelligence and Learning Styles

A person's learning style is the way he or she processes information: "It is a cognitive strategy in which the brain sorts and categorizes new information" (60). In the US relational learning is favoured by African American people while Anglos favour analytical learning. Relational or global learning involves seeing the whole first. Analytical or dichotomous learning involves first seeing the parts, then relating them to the whole.

Cultures that reward and value relational learning encourage "learning by watching, by memorizing whole texts, or by participating in an activity" (60). Cultures that reward and value verbal, analytical thinking, encourage learners to ask exploratory questions and to separate an object, story, or an argument into its constituent parts.

It is a mistake to assume that all non-western people are global learners and all westerners are analytical. The Lingenfelters discovered that their own son, Joel, learnt best in a relational context. Judith also noted that a particular Yapese student, Mike, was strongly analytical. He continued his schooling in the US but upon his return to Yap did not fit in. Because he questioned everything he was regarded as proud and uppity by the Yapese. He was perceived as posing a threat to the older to younger flow of knowledge.

Intelligence is usually defined in a way "that relates it to the ability to solve problems of increasing complexity in differing contexts" (61). It is inadequate to define intelligence using a standard IQ measure which only concerns a student's ability to succeed in school and do tasks appropriate for his or her grade level.

In all societies people learn not only how to solve problems, but "which problems are worth solving and which solutions are elegant rather than merely acceptable" (61; summarizing Goodnow).

Serpell discovered that the Chewa people of Zambia regarded intelligence as encompassing three domains: wisdom, cleverness and responsibility. If one possesses only one or two of these qualities then one is not highly intelligent.

Gardner speaks of "intelligences": "The question then becomes 'How are you smart?' rather than 'How smart are you?'" (62). He identifies seven intelligences: (1) linguistic; (2) musical; (3) logical/mathematical; (4) spatial; (5) bodily kinesthetic; (6) internal personal (access to one's feelings); (7) external personal (ability to discern feelings, thoughts and expectations of diverse persons and meaningfully relate to them).

It is significant that only linguistic and, to some extent, external personal intelligences depend on verbal skills. Gardner believes personal intelligences are extremely important in many, if not all societies in the world, but are typically marginalized by most students of learning.

"Each of the seven intelligences confers problem-solving and performance abilities, the combination of which varies from person to person, and each person exercises intelligence in distinct ways" (65).

The authors criticize Gardner's theory of intelligence for failing to include moral, character or spiritual elements, meaning, that unlike the Chewa and many other peoples, he does not consider responsibility or trustworthiness as a component of intelligence.

The authors summarise learning styles and the intelligences valued by them (66):

Traditional Learning	Formal Schooling
Relational Learning Style	**Analytical Learning Style**
Visual	Verbal
Global	Dichotomous
Example	Question
Narrative	Proposition
Valued Intelligences	**Valued Intelligences**
External personal	Linguistic
Spatial	Logical/mathematical
Bodily kinesthetic	Musical
	Internal personal

"The challenge for cross-cultural teachers is to break out of the cultural boxes that have limited teaching and learning to a select few of the God-given intelligences" (67).

Earle and Dorothy Bowen recommend the following ways of effectively teaching relationally sensitive African students (68):
1. Provide a course outline.
2. Given an oral preview of the entire course.
3. Preview the material to be learned in each individual lesson.
4. Specify the important points in a lesson.
5. Provide frequent feedback and reinforcement.
6. Give small units of work rather than large ones.
7. Recognise that relational students are much more sensitive to praise or criticism from others.

8. Let students work in groups.
9. Provide structure and direction when assigning a project.
10. Provide a textbook or duplicated notes.
11. Use visual aids of all kinds.
12. Use external rather than internal motivators.
13. Use visual models and examples.
14. Let students do things in their own way.
15. Supplement lectures with handouts, pictures, etc.
16. Use material that is socially oriented (related to people or situations).
17. Use criterion-referenced grading.
18. Teach coping strategies for dealing with methods that seem strange to students.

In seeking to train students beyond linguistic and mathematical intelligences the "challenge is to engage the other intelligences in a manner that does not violate the hidden curriculum of schooling" (68). The example is given of the teacher who covers all the "expected" pedagogical strategies in the classroom and then invites students to her home for a social evening, involving food and fellowship, yet incorporating say a play in which the students dramatize course concepts to reinforce them in their minds.

Chapter Six. The Role of the Teacher
"People who teach cross-culturally encounter differences in the expectations students have of the way in which teachers should conduct themselves in the classroom" (71).

The following comparison is an over-simplification:

Confucian Teaching Styles	*Western Teaching Styles*
Students "who embrace the Confucian ethic expect a teacher to be an authority who is never questioned."	"…western students expect a teacher to be a guide who can be challenged."
"Confucian family values motivate students to excel, and they are oriented toward group achievement."	"They are motivated by individual desire and emphasize individual development."

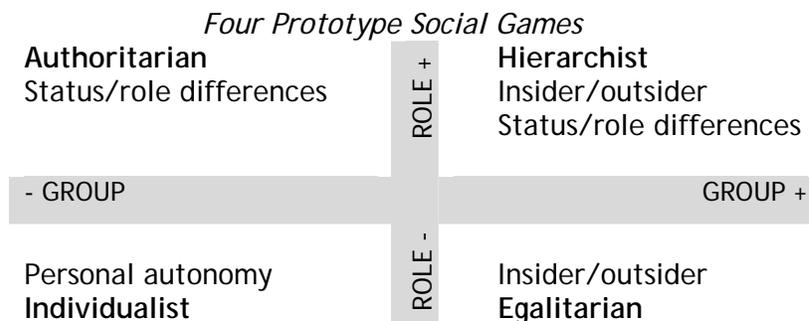Teachers may act out various roles: sage/scholar, counselor/advisor, tutor, and patron (Furey).

How can teachers identify the specific aspects of culture essential to the teaching task? By seeking to understand the nature of family and community for students, which involves two variables.
1. The degree to which a society values conformity to the collective or group expectations of family and community.
   a. The Confucian "student's quest for learning and achievement is directly linked to the honor and expectations of the family" (73).
   b. Western students are motivated to learn by their personal interests and objectives.
2. The "degree to which a culture values the separation and specialization of roles and assigns high or low status to these roles" (73).
   a. The Confucian teacher "has a special and highly respected role, located among other high status positions in society" and students treat him with

absolute respect – his word is not to be questioned. The "Confucian teacher has a much higher status and degree of separation from his or her students" (than the western teacher; 74).

b. Western teachers' roles vary considerably. Questions from students are encouraged and even argument may be tolerated. Teachers may adopt a "peer expert" role.

These two variables may define either of four distinctive social types or prototype social games, each with a different set of rules and expectations. To be accepted and effective participants must play according to these rules.

Four Prototype Social Games

Authoritarian Status/role differences	ROLE +	**Hierarchist** Insider/outsider Status/role differences
- GROUP		GROUP +
Personal autonomy **Individualist**	ROLE -	Insider/outsider **Egalitarian**

Positive Group Games: Hierarchist and Egalitarian Social Games
Characterised by strong, cohesive groups which have clearly defined boundaries and sharp insider/outsider distinctions: "The survival of the group is more important than the survival of the individual, and one's identity is found in the group" (74-75), e.g. youth gangs.

Negative Group Games: Authoritarian and Individualist Social Games
Characterised by weak groups:
> The classes are open to anyone who has been admitted to the program and can pay the tuition. Students feel no obligation to one another beyond that of suffering through the same class together… While group relationships exist, they are not highly valued and are not allowed to interfere with individual autonomy (75).

Positive Role Games: Authoritarian and Hierarchist Social Games
Characterised by a strong differentiation of status and role:
> The social system elaborates the expectations for each role, the roles are closed so that only one or a few may enter, and they are restrictive so that individuals must fulfill the expectations associated with the role. One's age, gender, title, parents, wealth, and so on determine how one relates to everyone else (75).

Negative Role Games: Individualist and Egalitarian Social Games
Roles are not emphasized:
> Status and role differences may be evident, but people minimize these differences. Instead, personal giftedness is highly valued. When people do assume roles, the roles are usually positions that are open to anyone who feels inclined and gifted to assume them (76).

Usually, though not always, the culture of a school will reflect the social preferences of the wider community in which it is located, e.g. "In a community in which a version of the authoritarian social game holds sway, the school will likely be structured

similarly, and the role of the teacher will be that of an authority figure. If, on the other hand, a community embraces the individualist social game, its school will likely allow much more individual freedom, and the teacher will be a facilitator" (76).

Four Prototype Teacher Roles

	ROLE +	
Teacher as Authority Role: expert Method: lecture Knowledge: deposit		**Teacher as Patron/Parent** Role: patron, helper Method: story, lecture Knowledge: secret
- GROUP		GROUP +
Role: friend, mentor Method: interactive Knowledge: free, open **Teacher as Facilitator**	ROLE -	Role: drill sergeant Method: busywork Knowledge: betrayal **Teacher as Outsider**

Four Prototype Learner Roles

	ROLE +	
Learner as Obedient Focus: knowledge Teacher is correct Emotion: fear		**Learner as Client/Child** Focus: relationships Teacher is honoured Emotion: dependency
- GROUP		GROUP +
Focus: personal interest Teacher is effective or not Emotion: enthusiasm or criticism **Learner as Free Thinker**	ROLE -	Focus: getting out Teacher is enemy Emotion: hatred **Learner as Rebel**

Teacher Roles in a Negative Group Games Context: Teacher as Facilitator or Authority

- Teacher as Facilitator (typical of American schools)
  - Individual freedom is valued.
  - Students are the focus and expected to contribute to the learning. process: student dialogue and interaction are important.
  - Teacher is not the final expert since knowledge is open to anyone.
  - Teachers assessed on the basis of performance and criticized if they fail.
  - Teachers are often addressed by their first names.
  - Abuse of role: teacher uses student interaction to avoid preparation.
- Teacher as Authority (typical of Asian schools)
  - Teachers are not expected to be wrong and it is not admitted if they are.
  - Teachers are expected to deposit knowledge into their "banks" – accurate lecture notes are highly valued.
  - Teachers are addressed by only titles and last names, as an expression of respect.
  - Teachers are expected to wear more formal clothing.
  - Independent thinking is not valued.

- o Students want the teacher to tell them what will be on the test so they can memorise it.
- o Questions and interaction often regarded as a waste of time.
- o Abuse of role: teacher verbally or physically abuses students.

Teacher Role in a Positive Role/Positive Group Game Context: Teacher as Patron/Parent
- Leadership is hierarchical.
- For students assuming a kinship model the teaching mentor may be viewed as "father" and expected to care for them even as a father cares for a son, also providing guidance on non-academic matters, helping them with their financial needs, and creating a path for them to enter a professional career or ministry.
- For students assuming a patron-client relationship the teacher is viewed as one who "gives protection, social access, and material assistance to the client", who "reciprocates with respect, loyalty, and service" (79).
- Knowledge may be seen as constituting power and be viewed as personal: "Those who have knowledge keep it secret, giving it only to clients with whom they have a relationship" (80).
- The focus is on the importance of developing relationships in order to learn.

Teacher Role in a Negative Role/Positive Group Game Context: Teacher as Outsider
- The teacher may be viewed as either an insider or an outsider.
    - o If viewed as an outsider the teacher faces an immense challenge.
        - ▪ Faced with aggressive students who refuse to allow a relationship.
        - ▪ Students want to get out.
        - ▪ The focus of the role is control.
        - ▪ The teacher may hate the students or the students may hate the teacher.
    - o If viewed as an insider the teacher acts as an elder sibling, "an insider whose goal is cultural continuity" (80).
        - ▪ Western educators are often pressured to choose an insider who "begins with trust and can teach in a way that maintains the integrity and identity of the group. An Amish teacher in an Amish school or a Muslim imam in a Muslim village school are examples" (82).
        - ▪ "The instructional methods vary with the religious traditions, but the goals of learning are cultural continuity, not betrayal" (82).
        - ▪ "The students become stronger members of the group and follow the teacher as an expert in the traditions of the group" (82).
        - ▪ Problems:
            - ➢ Teachers have little or no interest in new knowledge.
            - ➢ Teachers usually teach students to be suspicious of the outside world and change.
            - ➢ Teachers are often ineffective in helping students become effective participants in a wider community of relationships.

Steps for Effective Cross-Cultural Teaching
1. Learning: Becoming aware of the culture of others.

2. Self-awareness: Learning who we are, what we value, and what social game preferences we hold. Example: Chinchen who recognized he valued the teacher as facilitator model but needed to give this up and take up the role of teacher as patron to teach African students effectively, given the patron-client social game context in which they lived.

Types of Patron-Client Relationship Gifts (Clinchen)

Tangible	*Intangible*
Gifts from Patrons	**Gifts from Patrons**
1. Money	1. Advice, counsel
2. Loans, credit	2. Future aid guarantee
3. Job	3. Influence and prestige
4. Dining companionship	4. Extra time
5. Telephone call	5. Sponsorship
6. Correspondence by letter	6. Displayed sincerity
7. Hospitality	7. Interest
8. Clothes, shoes, etc.	8. Concern of welfare
9. Visits	9. Neutralisation of competition, conflict or danger
10. Attendance at ceremonies	10. Protection, defence, support
	11. Settlement of disputes
	12. Arrangment of apprenticeships
	13. Contacts with creditors
Gifts from Clients	**Gifts from Clients**
1. Labour, services	1. Mandate to lead, acceptance of followership
2. Chicken, goat, eggs	2. Respect
3. Garden vegetables, fruit	3. Risk of life
4. Token money	4. Continuous display of affection, deference, and obedience
5. Letter of thanks	5. Loyalty, support, acclaim
6. Cooked food	6. Friendship
7. Visits	7. Protection, defence
	8. Assistance in managing transactions with other clients

Chapter Seven. Teaching for Change
"When and why should teachers try to bring about change in the lives of their students?" (88):
> We need cultural stability and continuity for personal and communal well-being. But whenever the habits and practices of our social and economic relationships become obstacles to the fundamental values and goals we hold as people, we must teach for change (89).

One of the most powerful tools to teach for change is experiential learning, something the authors illustrate with reference to the all too common deleterious impact of the traditional Korean pattern of male authority and domination, often abusive, on wives, even Christian wives, who often feel subjugated, unloved and very miserable.

Experiential learning includes many teaching and learning strategies: apprenticeships, field projects, field trips, simulations, games, etc. The two key components are doing and reflecting on what happened.

Kolb's model of experiential learning assumes that as one goes through cycles of experiences, reflects, abstracts and experiments one moves to higher and higher levels of learning.

Experiential learning has strengths and weaknesses. Student preparation and measurement of student learning is more subjective and some find this makes it more interesting and valuable. However, others prefer to study a concrete body of information because they feel experiential learning is too fuzzy or messy.

The nature of the subject being taught influences what techniques are most important. Experiential learning should be emphasised in a course on interpersonal relationships. Team exercises should be emphasized when teaching team relationships. Experiential learning is very important to help students understand and appreciate a different culture.

Experiential teaching may meet with resistance on the part of some students, perhaps because of a cultural and emotional bias against it and an inability to see how it contributes to cognitive growth. Also it requires much more preparation than lecturing. Effective experiential teaching assumes a bond with the students and puts pressure on the teacher to be vulnerable, sharing personal failures and successes.

Experiential learning does force students to use intelligences other than the linguistic and mathematical. However, the "best kind of learning encompasses both the experiential and the cognitive approaches" (95-96).

While experiential learning prepares students for real life situations it is often the case that only by virtue of later learning experience(s) will the lesson really become real: "Learning is done best when the lessons are repeated so frequently that they become habit" (97). Only as students reflect on new experiences in the context of their faith will they be enabled to move beyond their cultural biases and become more like Jesus.

Chapter Eight. False Expectations
Teachers who have prepared for hidden curriculum issues, taking into account differences in the ways students think or learn, may yet "be derailed by economic and social constraints that do not allow for textbooks, paper, copiers, and other cultural comforts associated with teaching" (100). The authors observe, "False expectations cause more stress when teaching cross-culturally than any other factor" (100).

Some teachers placed in cross-cultural situations have confronted their hosts to express "their frustrations about having little or no office space, inadequate textbooks from which to teach, and no technical support" (100). "Western dependence on increasingly sophisticated technology has hampered our ability to be creative in the classroom" (101). The example is given of a Thai university lecturer who, upon returning to the States, asked advice on how to teach and was told to put her lectures

on Powerpoint. When she explained that the unreliability of electricity in her own country made this unviable no other suggestions were forthcoming.

In the US when it is alleged that schools are ineffective a common response is to say that teachers don't have enough money to get adequate equipment and supplies. Leaders often demand more money and better technology to address school problems. However, in the two-thirds world, resources are limited. Consequently, "teachers need to have a 'tool kit' of ideas that do not rely on expensive technologies but on easily obtainable materials" (101).

For students who struggle with the language used in teaching a detailed outline is needed. This is either provided on paper or, if not available, on the blackboard. Another technique is employing the narrative approach to pedagogy, using stories to teach ideas and abstract concepts. Unfortunately, in the west many teachers "believe storytelling is for children or an activity associated with sitting around campfires during a retreat in the mountains" (102). That is, they assume stories are used to entertain, not to instruct.

Another technique is for a teacher or student to adopt the role of a character, something particularly applicable when teaching the significance of Bible stories: "It would be more powerful to *be* Joseph than talk about Joseph" (102). The authors also mention the use of participatory drama (though this is not clearly explained), Javanese *machapat* (a song form that tells a story with a moral) and emphasise the value of rote-learning, memorizing large quantities of material. Western teachers "often do not provide enough challenge to students trained in the oral tradition" (103). Further, their own training in linear, abstract thinking means they often "do not consider visual techniques that will help students whose primary mode of learning is visual and holistic" (103). Indeed, when western teachers do use visual techniques they often use film or videos (I might add Powerpoint), which, while powerful, encourage passivity in students.

Western-trained teachers teaching in cross-cultural situations often have a major blind spot when it comes to curriculum:
> Stories abound of western seminary professors who assume that arguments for the existence of God or debates about Calvinism vs. Arminianism are the most important theological components of a course, while they ignore issues about the spirit world or how God can have power over illness. Yet the Bible deals with these latter issues in far greater detail than it does with the former (104).

Also Western-trained teachers teaching in cross-cultural situations often express frustration at the way students "cheat" in tests. A common response is to find a way of ensuring the testing can be done in a way that eliminates or minimizes cheating. However, the basic question that must be asked is, "What is cheating?" For example, Ghanaian defined cheating as "withholding information from those who need it" (105).

Western educators need to take the cultural context into consideration when deciding the extent to which they will require written and oral testing respectively. In many two-thirds world countries when written exams are used they ask question which require the regurgitation of memorized information, as taught by teachers, and avoid reflective, abstract questions. Competent teachers must "develop multiple strategies to evaluate student progress and enable them to learn" (106).

Judith emphasizes that "culture determines which things are actually 'seen', recalling wrong assumptions she had made about the universality of colour categories she had learnt, when teaching Yapese children. Instead of asking the children to tell her what names they used for describing the colour of objects she tried to teach them the colours blue and green. Citing SIL experience the point is also made that pictures often communicate something entirely different from what was intended. Assessing their utility involves the following guidelines: use them to communicate familiar subjects, avoid excessive detail, ensure the details are accurate, keep presentations straightforward (people often don't follow a sequence of pictures and reach the conclusion we intended).

Western teachers may feel uncomfortable at the way students express their respect and may even try to break down such respect patterns, perhaps with dire consequences in the long term. Also age and gender are often essential factors in one's social standing in some cultural settings. A highly qualified young Anglo female teacher may find she is not granted the status she expects.

Teachers may be expected to dress in a very formal manner if they are to be treated with respect. In some cultural contexts a male teacher wearing casual clothes or even earrings may well cause offence. It is important to distinguish between prestige as an achieved value (western cultures) and as an ascribed value (many other cultures). In the latter case it is necessary to obey the implicit rules that accompany the position.

Western teachers may well be disappointed at the lack of planning carried out by national leaders in two-thirds world educational institutions. There may well be an underlying difference in values between crisis oriented thinking (western) and non-crisis oriented (most of the two-thirds world). Crisis-oriented people plan for the future, whereas non-crisis oriented people take things as they come. The latter way of thinking is also at least partly due to economic and political uncertainties that force people to accept ambiguity and the unforeseen: "most people find that a noncrisis attitude helps them adapt to these unknowns with less discomfort and frustration" (110). However, this mentality does mean that "these same noncrisis people tend to be more inefficient in situations where efficiency would resolve many problems" (110).

The more one becomes a 150% person the more one thinks less about what one must give up and more about what one can add to one's options and capabilities. The authors advise against being quick to judge and condemn and assuming one understands why something is happening.

Chapter Nine. Learning to Teach Cross-Culturally
Teachers never teach in a vacuum: "It is absolutely essential to have a basic understanding of the political context in which a school operates" (115). This is illustrated with reference to missionaries in Liberia who spent hours building relationships with government officials and army officers, participating in community functions, making the school's facilities available for community functions, sitting on community boards, distributing relief supplies. By so doing opportunities were opened up to influence community policy and the community became a security shield for the

school in a time of war, with conflict coming ever closer to the place where the missionaries were located.

Teachers are advised to find the most current books on the political and economic situations of the country concerned and to get to know the officials who have authority over them.

Many missionaries tend to turn their missionary community into family, workplace and church, something that "is disastrous for those who envision a ministry that touches the lives of people in the local community and culture" (117). To avoid this one should get to know many, if not all, of the families of the national coworkers in one's workplace, planning ahead of time to make each visit a learning experience. Also one should build a support network to help with the meeting of daily needs. People and places in the neighbourhood that best suit one's needs should be visited a second and third time and a key question to ask is, "How do people make friends here?" (118).

Another key step towards integration into the community "is to identify a local family and a local church that will become your family and church away from home" (118). It needs to be recognized, however, that in "many two-thirds world cultures, a deep relationship does not begin until there is debt and reciprocal obligation" (119). One of the best ways to signal a desire for a deeper relationship is to ask others for help, something difficult for self-sufficient westerners to do. One should extend hospitality to those who visit, but seek advice from national colleagues on how to do this best, since one cannot accept all invitations for relationship (often implicit in the visit).

It is recognized that choosing a church is more difficult than choosing a family. To attend church in another language may seem "boring and emotionally and spiritually empty" (119). It is natural for westerners who don't speak the local language to gravitate to English-language services attended by other expatriates. Such services may well nurture them spiritually and emotionally, but also disconnect them from the local community of believers. A way out is to think more in terms of "sharing in ministry" than of "attending services". By asking fellow teachers about the various ministries of their churches find one in which one can personally be involved, even with perhaps limited language ability. This should be followed up with visits to a few families in the church. Of course, learning the local language is highly important, since this is basic to learning the culture of the students one is teaching.

The endeavour to be a 150% person often involves considerable stress, culture shock. The book concludes with a discussion of the common stages of culture adjustment and steps for coping with culture shock. Adapting Oberg's research the Lingenfelters suggest the following stages of adjustment usually occur: (1) honeymoon/tourist; (2) culture stress; (3) culture shock; (4) adjustment; (5) reentry: difficulty accepting home culture. Dysfunctional responses to culture shock are flight, severe withdrawal, aggressiveness and dependence. Functional responses are making the nationals one's teachers, reflection and/or prayer, gratitude and graciousness, assertiveness and flexibility.

The last paragraph begins: "Acceptance of self and transformation in Christ are especially important if we hope to live and work between two cultural worlds.

Teaching cross-culturally works best when we accept who we are and then embrace the necessity of change through the power and grace of the Lord Jesus Christ" (125).

Cultural Differences between Yapese and American Children

Throughout the book various differences between Yapese and American children are observed:

Island Children	*American children*
Students helped one another with everything and almost never worked alone.	Worked alone.
Learning by observation. Thought it was silly to raise hands to ask questions. "On Yap, a child or youth usually does not ask older people questions; instead, they hone their skills of observation" (37).	Raised hands to ask questions. "When a young Yapese man took our son Joel fishing, he was astounded at Joel's questions. He gently rebuked Joel, and when they returned, he said he had never heard a boy ask so many questions" (37).
Learn by imitating adult routines and behaviour.	Learn by taking meaning from texts and asking questions about things they do not know.
"Because knives are an important part of Yap life, employed to cut brush, open coconuts, and even clean fingernails, parents guide children early in the proper ways to use them" (27)	"The first time I saw my two-year-old daughter with a huge machete in her hand I cringed…" (27)
"It soon became evident that Yapese mothers thought I was extremely cruel for forcing my child to sleep alone" (27). Yapese children slept with others in the family.	"We prided ourselves on the fact that our two-year-old, Jennifer, had her own bedroom" (27).