

AN ABSTRACT OF THE THESIS OF

Darrell Wayne Mishler for the degree of Doctor of Philosophy in Education presented on May 31, 1990.

Title: Analysis of Socio-Cultural Factors Affecting the Establishment of a Cross-Cultural Christian Leadership Education Program in Mexico City

Abstract approved: _____ Signature redacted for privacy. _____

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An educational program, or school is a social system defined by norms, values, status and goals (Banks & Banks, 1989). Analyzing socio-cultural factors affecting program development is a preliminary step to assisting in the establishment of a cross-cultural Christian leadership education program in Mexico City.

Six categories of socio-cultural factors were derived. They are the following: 1) Community relations issues; 2) Sociological issues; 3) Educational process issues; 4) Attitudinal issues; 5) Administrative issues; and, 6) Mexican governmental and legal issues.

Data from interviews and a resulting survey instrument distributed to 53 administrators, professors, students, lay persons and mission directors produced these selected findings and suggestions:

Category I: Mexico City's evangelicals favor additional leadership program development. Problems of evangelical acceptance do exist.

Category II: Ministry opportunities exist for men and for women. Educating higher SES groups may result in broader ministry opportunities than educating lower SES groups. Leadership education is expressed as the area of greatest ministry need.

Category III: The educational program should adapt to Mexican preferred learning styles. Preferred teacher roles are: friendly research guides, not information providers who must discipline a lot. Preferred teaching methods are: student-active, not traditional methods: memorization, dictation and others. Students should acquire attitudinal and cognitive skills.

Category IV: North American educators are accepted, but should learn Spanish well. Temperament and cultural differences exist between Mexicans and North Americans.

Category V: A dormitory-style program may be beneficial: Mexican students may prefer relational learning styles. Location should be easily accessible by public transportation.

Category VI: Mexican law permits, but restricts religious activity. Religious organizations may not own or administrate real estate. Ministers must be Mexican by birth, and forfeit certain civil and political rights.

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Analysis of Socio-Cultural Factors
Affecting the Establishment of a Cross-Cultural
Christian Leadership Education Program in Mexico City

by

Darrell Wayne Mishler

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Date thesis is presented: May 31, 1990

DEDICATION

To Lynn, my wife. Without your help with all the responsibilities at home and at the church, this project could never have been accomplished. You have been more than helpful...you have been a partner, in the truest sense of the word. A large part of this project...and the resulting degree...belongs to you.

To Emily and Sara, my daughters. I know there have been times when you wished Dad could just put this project away...and be Dad. I have, sometimes. You both have been supportive. A part of this project, and what it represents, belongs to you.

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**Analysis of Socio-Cultural Factors
Affecting the Establishment of a Cross-Cultural
Christian Leadership Education Program in Mexico City**

CHAPTER I

INTRODUCTION

Statement of Purpose

This research project systematically identifies and analyzes socio-cultural factors in the Mexico City religious community which directly affect the establishment of a cross-cultural, evangelical Christian leadership education program in that city. North Americans interested in assisting with this education program introduce a multicultural aspect to such a program. This aspect focuses the study. An anticipated outcome is that the project will provide the basis for a plan that will incorporate those identified factors into a foundation for the future establishment of this sort of education program.

Rationale

An educational environment, or school, may be perceived as a microculture. It is a social system defined by norms, values, statuses and goals. Indeed, the environment of the school maintains a dominant culture and a variety of microcultures according to Banks and Banks (1989).

Students arrive in school with various attitudes and beliefs they have internalized from groups among whom they were socialized, and from the mass media. Carlos Cortes (1981) states that these were learned in the societal curriculum. Students come to school to learn, but they have most certainly acquired much knowledge, formally or informally, before they ever enroll in an academic institution (Jordan, 1984).

Within an educational environment, as in any social system, some individuals succeed more readily than others. In schools, some students do well because they understand and are in harmony with the institution's structure: its particular philosophy, teaching/learning style, curriculum, methodology and goals.

This system, or charter, or ideology encompasses the society's beliefs, values, institutions, aims, and means of operation. According to Banks and Banks (1989), under-

standing and assimilating (or at least appreciating) these socio-cultural elements is fundamental to one's sense of well-being and success within a particular environment.

Banks and Banks (1989) suggest implementing multi-cultural education, accommodating the various socio-cultural perspectives of its students, to promote the sense of well-being. In so doing, the institution promotes success within its system. However, they note, executing this plan in American public schools requires radical reform of existing policies and ideologies.

Drawing on Banks and Banks' (1989) perception that effecting change is often a complicated and painful process, this project seeks to provide data which may, if utilized, preempt the change process and its complications. This project analyzes socio-cultural elements in Mexico City's evangelical Christian community which may allow a new education program to accommodate the cultural needs and preferences of its students from its inception.

These factors identified and analyzed through this project will provide the basis for determining culturally relevant philosophical and psychological precepts of the proposed, future education program. These precepts, in turn, will ultimately determine culturally compatible curriculum, teaching style, goals and logistical information for this education program.

Research Question

The basic question to be researched is the following:
What socio-cultural factors affect the establishment of a cross-cultural Christian Leadership Education Program in Mexico City?

James Banks' (1981) model of **The School as a Social System** (as explained in the review of literature) first defined ten (and later revised to eleven) socio-cultural factors comprising the social network of a school. Banks' model specifically suggests modification in presently existing education programs, to provide for multicultural education. This project attempts to define and analyze socio-cultural factors based on modifications of six of his defined categories. These categories are:

1. **Community relations issues.** Historical and present relationships between the evangelical Christian community and other religious groups in Mexico City, and, historical and present relationships between the evangelical Christian community and newly organized evangelical Christian leadership education programs are explored.
2. **Sociological issues.** Demographic data, perceived needs and the possible role of a new evangelical

Christian leadership program in the society are investigated.

3. **Educational process issues.** Teaching/ learning styles, teaching methods and materials, and assessment/testing policies in Mexican education philosophy and practice are identified and analyzed.

4. **Attitudinal issues.** Perspectives, perceptions and beliefs of students, faculty, and evangelical Christian lay people concerning Mexican education in general, and, specifically, evangelical Christian leadership education are examined.

5. **Administrative issues.** Logistical, academic and financial concerns relating to religious education in Mexico are analyzed.

6. **Mexican governmental and legal issues.** Constitutional Articles, Laws, policies and customs which must be perceived and accommodated by non-nationals in order to provide the successful development of such an education program are investigated.

Definitions

The following definitions provide clarity for selected terms used in the study.

Leadership Education: This term represents programs which will offer pastoral education and training to persons currently ministering through an already-existing church or Bible study group, or for those who would desire to be involved in similar group leadership, either professionally, or as a lay person.

Evangelical Christian Community: This community comprises religious groups or individuals who would define their theological positions along Protestant Christian lines. Mostly these are more likely to be closer to conservative lines than liberal. While no formal grouping exists among this community, most likely, any particular individual could indicate whether s/he belongs.

Socio-Cultural Factors: These factors are delimited as those elements which define a group's culture: its program for survival and adaptation to its environments (Banks & Banks, 1989). This will include, but not necessarily be limited to: economic, political and/or power relationships relating to educational and religious is-

educational settings; values, attitudes, perceptions and beliefs of educational staff and students and other individuals, affecting each other and their world.

DELPHI Panel: This technique was developed at the Rand Corporation in the early 1950s to obtain expert opinions about specific problems. It is based on the premise of informed intuitive judgments. Panelists judge potential items for inclusion in a research instrument based on their opinions whether the item is a) acceptable; b) ambiguous, requiring modification; or, c) unacceptable for inclusion in the instrument.

Limitations

This study has inherent limitations relating to the use of assistants in Mexico City. These assistants provide necessary resources by virtue of their living in Mexico City, and, consequently, by their expertise in critical areas examined by this project. However, their involvement imposes the following limitations:

1. The initial interview portion of this study is limited to those people originally chosen for inclusion as representatives of various secular and religious education and business programs.

2. The DELPHI Panel is limited by the availability, or unavailability of those members of the original group of interviewees chosen to take part in this step, and by the involvement of interpreters when needed. Only two DELPHI Panelists were from the original interview group.
3. The utilization and application of the resulting survey instrument is limited by contacts actually available to serve as the selected population, and by the selection process involving judgments of directors and others as defined in Chapter Three.
4. The survey instrument was translated from English to Spanish jointly by a Portuguese-speaking North American, a Spanish-speaking North American who has lived in Mexico for sixteen years, and one English-speaking Mexican. The process of back translation was not performed by a neutral third party.

Summary

The importance of identifying and analyzing socio-cultural factors that will affect the establishment of an evangelical Christian leadership education program in Mexico City provides the impetus for this research. A systematic method for investigating and recognizing those elements is outlined. The study focuses on analyzing those socio-cultural factors that will ultimately determine philosophical, psychological and educational precepts of a cross-cultural education program within a Christian context.

CHAPTER II

REVIEW OF LITERATURE

Introduction

The review of literature has been divided into four major areas. The first section discusses possible origins and supporting works of James A Banks' model of **The School as a Social System**. The next area presents Educational Process Issues, citing relevant philosophical and psychological considerations. A discussion of Cross Cultural Educational Issues follows, presenting material pertaining to the articulation of an educational plan in a foreign society. The last section discusses an overview of Mexican society to provide a sketch of the cultural setting and locale for this project.

Much of the literature specifically considers the American problem of integration and pertains to children learning in public schools. Therefore, application must be made to the discussion at hand.

Banks' The School as a Social System

Cultural compatibility was the concern of James A. Banks, who, in 1981, offered a model of **The Total School Environment** which indicated the success of multicultural education would require school reform in ten areas. Banks illustrated the school environment as the center of a sunburst formation, with ten rays emanating from the center. The rays represented the following areas necessary for reform: 1) School Policy and Politics; 2) The School Culture and Hidden Curriculum; 3) Teaching Styles and Strategies; 4) The Languages and Dialects of the School; 5) Community Participation and Input; 6) The Counseling Program; 7) Assessment and Testing Procedures; 8) The Instruction Materials; 9) Formalized Curriculum and Course of Study; 10) The School Staff: Attitudes, Perceptions, Beliefs, and Actions (Banks, 1988, p. 40).

By 1989, Banks had modified the title of his model to **The School as a Social System**, and added an eleventh dimension to be considered: Learning Styles of the School (Banks, 1989, p. 22). According to Banks, for successful implementation of multicultural education, these factors must reflect ethnic diversity within the multiethnic school.

A review of numerous sources in the area of multicultural education and the sociology of education revealed no contrasting theories (Ballantine, 1983; Scotter, Kraft & Haas, 1979; Brembeck, 1973; Feinberg & Soltis, 1985; Banks, O., 1968; Zintz, 1969; Trueba & Barnett-Mizrahi, 1979). No source was located that actually mirrored Banks' work. However, Banks' model may have had its roots and support in the works of several individuals which are discussed below.

Dillon Platero (1973) indicated that before progressing in the direction of multicultural education, teachers and school directors must look upon different cultures as equally worthy and due respect. Failure in these areas has doomed many programs before they really get started. Platero indicated that too often people seem to exist in different culture-tight jars: one for school and one for out-of-school.

Nicholas Appleton (1983) generally supported this view, and defined multicultural education as providing learning environments that properly match the academic and social needs of students. Appleton mentioned the need for changes not only in content of the curriculum, but in teaching practices and social structure of the classroom. The classroom should represent the students' culture. Appleton explained that multicultural educators should

utilize multicultural community resources including guest speakers and local field trips.

Barbara Sizemore (1973) explained the importance of administrators and staff of multicultural programs possessing diagnostic skills. According to her, abilities to collect and analyze data are important to identify community and individual perspectives which affect learning. She suggested modifying institutional values and educational purpose to accommodate the basic assumption that people are different.

Malcolm P. Douglass (1973) discussed development and utilization of culturally congruent teaching materials in multicultural education. While he wrote specifically concerning multicultural attempts to teach and learn reading, Douglass indicated the importance of utilizing common languages and dialects, and culturally relevant illustrations in teaching.

Several authors in the areas of multicultural education and the sociology of education mention ideas that are included in Banks' proposal of **The School as a Social System.**

Educational Processing

Since social interchange is important, John Dewey's (1916) description of education as the instrument of social control of life may offer an avenue of contact with culture. Education, or information transmission, is an important element for reproducing, renewing and broadening a culture (Bullivant, 1989). According to Bullivant, education's process involves signs, signals and symbols that vary from culture to culture.

Perspectives and Learning Theories

Interpretation of cultural symbols depends on one's perspective and theoretical orientation. Perspective and the aim of education are considerations of the relationship between education and the society in which that education takes place (Darkenwald & Merriam, 1982). According to Diekhoff (1970), in a pluralistic society, one made up of many social groups, many conflicting philosophies of learning may be found. Thus, education, specifically its process, is replete with theories explaining various pre-suppositions and postulates focusing on the goal of moving forward and upward (Doll, 1970).

The educational process is at the heart of program development. Therefore, it is an important element in curriculum development. John Goodlad (1966) presents the basis for the educational process:

Stripped to the bone, curriculum dialogue takes as its subject matter the ends and means of education and schooling: What shall be the over-all aims of education? What objectives shall the schools take for themselves? What is worth knowing? How shall the curriculum be organized?

A simplified reduction provides a single, bi-dimensional question: What do the directors of the school wish to accomplish and how will this be done?

The answers to these questions depend on theoretical foundations. Traditionalists may respond by promoting "the eternal verities of knowledge and wisdom as enunciated by outstanding men and women of the past" (Doll, 1970). According to Doll, they would hope to "train the mind", believing that good citizenship, thus positive "social control" can be accomplished through well-developed intellects and the learning of specific skills.

Progressivists, on the other hand, may respond to root questions from a more holistic position. Broader thinking including the liberal arts and pursuit of meaning would attain prominence in this foundational approach (Doll, 1970).

Both the traditional and progressive positions promote learning. However, here again, definitions play the major role. M. L. Bigge (1982) explains the importance of definition. He stated that the way in which educators develop curriculum, select materials, and choose instructional techniques depends, to a large degree, upon how they define "learning".

Bigge categorizes learning theories based on particular psychological systems or outlooks and a conception of moral and actional nature (1982).

Wolfson (1985) concludes with the following:

What guides us in our curricular thinking is the world view we have constructed; an integration of our personal histories, our psychological insights, our values, our joint purposes, our social context, and (those) with whom we live in the classroom.

Andragogy

Andragogy is derived from the Greek **aner**, meaning man, and thus, as opposed to pedagogy **pais** meaning child, is the art and science of helping adults learn (Knowles, 1980, p. 43). While research indicates this process appears to be appropriate in many situations in the United States and certain European contexts, no information was located specifically concerning adult education processes in Mexico.

Many researchers offer theories and foundations for andragogy (Knowles, 1980; McKenzie, 1978; Lawson, 1975; Paterson, 1979). Powell and Benne (1960) offer a synthesis by outlining five notable elements important for success of an adult education program. They explain that an adult education program should be based on these assumptions:

- 1) adults are different from young people;
- 2) education is an activity that emphasizes learning rather than teaching;
- 3) there is some interplay between the intellectual and emotional elements in learning;
- 4) a primary vehicle of adult learning is the group;
- and 5) emphasis is placed on the individual as a learner.

Andragogy suggests that, when educating the adult, the teacher may be involved in a function different than when teaching children. Eduard Lindeman (1956) commented that teachers of adults are no longer the authority figures, but rather the guides: ones who stimulate learning, while learning themselves.

Whether or not Powell and Benne's concepts are precisely applicable to cross-cultural adult education in Mexico, discovering and implementing preferred teaching/learning styles of learners in Mexico may prove instrumental in meeting educational goals there.

Cross-Cultural Educational Issues

Carlos Ovando (1978) indicated there is an emerging concern to discover how the educational network can help to sustain a national ethos while maintaining ethnic and racial plurality. While this particular subject pertains mostly to the cultural milieu of the United States, concepts which have been researched and discussed may have practical, if not empirical, value for the present discussion of developing leadership education within Mexico City.

Culture Defined

Many researchers offer various definitions to the term **culture** (Kroeber & Kluckhohn, 1952; Taylor, 1871; Dimen-Schein, 1977). Brian Bullivant (1989) explained that the term **culture** is used popularly to indicate many concepts from aesthetic pursuits (art, drama) to characteristics of groups (hippie culture, drug culture). Schneider & Bonjean (1973) supported Bullivant (1989) explaining that the use of these sorts of definitions represents an unfortunate stratagem into which sociologists often fall.

Instead of using these definitions, **culture** should be viewed as a social group's design for surviving in and adapting to its environment (Bullivant, 1989). People belong to, live in, or are members of social groups; they are not members of culture. Rather, Bullivant stated, the knowledge, ideas and skills that enable a group to survive can be thought of as its culture or survival system (Bullivant, 1989, p. 28).

From this bases, Bullivant explained culture can be understood in a more rational manner. Culture includes not only a person's preferences for feelings and actions, but it has a reasoned basis. Within these realms of preference, members of social groups find identification and understanding.

Misunderstanding and conflict, however, may result when two social groups with different experiences insist on the integrity of their experiences, rather than choosing to understand and accept another group's survival skills.

Cultural Conflict

Banks (1988) indicated that cultural conflict was intrinsic to a pluralistic society. When values rub

against each other, friction results. Banks concluded that strength can result from diversity.

Reducing conflict may depend on an understanding of terms. Valentine (1968) and Honigmann (1967) supported Bullivant (1989) in recognizing culture as being more than simply a preferred perspective, but rather, a part of a larger survival scheme. This definition reduces some of the prejudice-producing power. Bullivant (1989) stated that tolerance and respect for another social group's survival programs are essential ingredients of intercultural understanding.

In a school situation, a teacher should see every cultural program as unique and one which should not be criticized on the basis of another culture's values. Harry Triandis (1972) supported Bullivant's (1989) expression of the importance of being aware that children from different cultural backgrounds have been programmed with their group's subjective culture. That is, they are programmed in a manner in which a cultural group perceives and responds to its social environment. According to Morris Massey (1979) the phenomenon of Value Programming causes people to remember their surroundings between the age of ten to twelve years of age as being right, for the rest of their lives. The adult educator, especially in a cross-cultural situation, may do well to attempt to under-

stand the perspective from which the adult learner views the world, "truth", and "right and wrong".

Biculturalism and Cultural Pluralism

Ovando and Collier (1985) explained biculturalism as occurring when a person can effectively function within two systems of different world views. Havighurst (1978) explained conditions which contributed to this constructive attitude. Havighurst further stressed: 1) mutual appreciation and understanding; 2) freedom for each sub-culture to practice its culture; 3) sharing by each group in economic and civic life; and 4) peaceful coexistence of diverse life styles, folkways, manners, language patterns, religious beliefs and practices and family structures.

Baratz & Baratz (1970) agreed with this concept indicating that for this constructive attitude to occur, conscious attempts must be made to accept and understand differences. For pluralism to flourish, damaging ideas of cultural deprivation or deficit must be eliminated. Behavior which is considered different from the norm must not be necessarily considered to be wrong, deficient, or somehow deprived (Ovando and Collier, 1985). Sociological

variables and differing values between cultures may affect behavior.

Sociological Variables of the Learning Process

Geneva Gay (1978) explained variables of socio-cultural analysis related to education that seem particularly relevant to this study. She lists three variables which include the following: 1) Learning patterns, 2) Relational styles, and 3) Cultural values.

Gay agreed with Witkin and Cohen (1974, 1976) and defined learning styles as the self-consistent, preferred modes of thinking, perceiving, remembering and problem-solving, or the discernible patterns of selecting and processing information, specific to different ethnic groups.

Ramirez and Castañeda, and Cohen (1974, 1976) further defined two distinctive cognitive patterns which seem to differentiate North American and some Latin American learning styles: 1) Analytical (stimulus-centered orientations); and 2) Relational (self-centered orientations). Analytical patterns, they indicated, seem most prevalent among Anglo Americans and Jewish Americans. Relational patterns seem to be exhibited by Mexican Americans, Blacks, some American Indians and Asian Americans.

Cathie Jordan's (1984) description of the Kamehameha Early Education Program (KEEP) in Hawaii is an example of success brought about by adjusting the learning process to existing sociological variables. The KEEP program endeavored to develop an educational program compatible with Hawaiian lower socio-economic-structure (SES) culture.

KEEP was faced with the problem that children from the lower SES culture were not learning well in the schools, KEEP chose...

...NOT to change the children to fit the school but rather to change the school to fit the children (Jordan, 1984, p. 62).

The KEEP program may offered a philosophical foundation to the design of a cross-cultural Christian leadership education program within the socio-cultural milieu of Mexico City.

Mexican Society

The Locale: Mexico City

According to various sources (Feature: Mexico, 1986; Johnson, 1988; Mexico City, Biggest is Not Always Best, undated), the Greater Mexico City urban area is a metropolis of about 925 square miles, whose physical size and population continue to multiply daily. In the last de-

cade, this area has experienced such expansion that by the year 2,000, the urban area is expected to comprise some 31.8 million people. The current population is about 20 million, and it is considered the largest urban center in the world (Estudio Mexico Hoy y Mañana, 1987).

This metropolitan area, like many others, is a composite of contrasts. It encompasses millions of the very poor (62.4% of the total), who earn less than one minimum salary (about \$100) per month (Estudio Mexico Hoy y Mañana, 1987). Johnson (1988) explained that many of these millions have literally propped up card-board-box walls for houses on top of thousands of acres of sanitary landfill. At the other extreme are the tens of thousands of the very rich (2.1% of the total), who earn from 17 minimum salaries (at least US\$ 1,700 per month) on up without limit (Estudio Mexico Hoy y Mañana, 1987).

The differences are seen not only among the economic abilities, but also among various social and ethnic variables. Pretiz (1988) noted that, in some areas, approximately 90,000 people live within an area of one square mile; many having come from the rural areas seeking employment and a better life. Pretiz further explained that the resulting mixture of races, languages, customs, histories, and hopes for the future provided a sense of confusion and disorder.

J. D. Rudolph (1985) indicated that, while the Mexican government has been aware of the problems of overpopulation and industrial concentration in Mexico City, they have achieved only limited success in growth management. Rudolph (1985) found five decentralization programs have been proposed since the 1960s, and during the 1980s, health and education have been addressed. However, ultimate success may depend on the attainment of positive promotion of development in regions separated from the capital.

An Isolated Land Next Door

Articulating cross-cultural and educational concepts within Mexico may require concentrated effort to understand and heed the advice from those who live in Mexico and see themselves in an isolated land. Carlos Fuentes (1988) defined Mexico as a land isolated by its very nature--desert, mountain, chasm, sea, jungle, fire, ice, fugitive mists, and a sun that never blinks.

Physical isolation is only one aspect. Riding (1984) found a social isolation when he noted that:

while the United States and Mexico share a common border of some 2,000 miles, probably nowhere in the world do two countries as different as Mexico and the United States live side by side ...and understand each other so little.

Chaze (1985) stated that no other border in the world separates so much poverty from so much affluence. While being so closely related geographically, differences abound with the simple crossing of the border. Riding (1984) found that the contrast is shocking in many ways, from wealth to poverty, organization to improvisation, in language, religion, race, philosophy and history.

These differences may introduce problems that will affect the educational process. According to Hersey and Blanchard (1982), in order to provide education as efficiently as possible, specific people skills must be acquired. Problems of misunderstanding between people cannot be solved by scientific and technical skills alone, they will require social skills.

Misunderstandings and conflict are not most critical in the world of **things**. Instead, Hersey and Blanchard (1982) stated: "it is in the world of **people** that we have experienced the gravest difficulties--the inability to secure cooperation and understanding with others. Fuentes (1988) found that, one desiring to avoid these pitfalls must realize the Mexican concept that "Mexican space is closed, jealous, and self-contained".

Understanding Mexico

The closed space in Mexican culture seems to confuse relationships which may otherwise be amiable. John Goodwin (1986) explained that Mexicans have had "love-hate feelings" toward the United States for a long time. He stated that Mexicans admire North American technology, know-how, and productivity, but they deeply resent what they see as the acts of North American imperialism in the nineteenth century that stripped them of roughly half their land.

These feelings, however, seem to express the Mexican's identity-confusion and sense of inferiority which appear to be rooted in history (Ramos, 1962). There is no notion that Mexicans are actually inferior, but it seems that Mexicans may undervalue themselves, committing an injustice to themselves. These feelings of inferiority may stem from a disparity between actual accomplishments and goals. According to Ramos (1962) Mexicans may think of themselves as weak, incapable or inferior because of this disparity based on historical comparisons and revolutions with Europe and the United States. A sense of "who are we?" seems to permeate sociological explanations of the Mexican people.

Riding (1984) explained that Mexicans seem to honor and agonize over their "mestizaje", or mixed-blood heritage. Riding visualizes this confusion by depicting The Plaza of Three Cultures in Mexico City. In this plaza, a sixteenth-century Spanish Colonial church and the modern Foreign Ministry building stand face-to-face with the remnants of pre-Hispanic pyramids of indigenous Tlatelolco. The bitter-sweet birth of "mesitzaje" is commemorated in the words on a plaque in front of the church:

On August 13, 1521, heroically defended by Cuauhtémoc, Tlatelolco fell into the hands of Hernan Cortés. It was neither a triumph nor a defeat: it was the painful birth of the "mestizo" nation that is Mexico today (Riding, 1984).

Riding (1984) further indicated the roots of ambivalence stretch into the Mexican's sense of history. They are neither sons-of-Cortés, nor sons-of-Cuauhtémoc, they are both. They are the conqueror and the conquered.

Paz (1961), Ramos (1968) and Riding (1984) explained that Mexicans maintain racial characteristics and personality traits of the Indians, and celebrate their pre-Hispanic past. At the same time, they speak Spanish, practice Catholicism and refer to Spain as their mother country. They are the only truly "mestizo" population in lands conquered by the Iberians. Theirs was the only nation in the hemisphere where religious, political and racial "mestizaje" took place.

Riding (1984) commented that it seems as if the Spaniards took over the bodies and the Indians retained control of the minds of Mexicans. He stated that Mexican society was guided by tradition rather than principles, pragmatism rather than ideology, and power rather than law.

According to Riding (1984), Paz (1961), and Ramos (1962), the Mexican culture seemed to defy a precise definition and embraces the uncertain. Mexican culture is ancient and modern, traditional and fashionable, Indian and Spanish, Oriental and Western. While Mexicans recognize themselves as different from North Americans, Europeans and other Latin Americans, they themselves found it difficult to define "Mexicanness"--"Mexicanidad", distinguishing between "real faces" and "masks".

Octavio Paz (1961) explained that Mexico's history was that of a man seeking his parentage, his origins. Mexicans experience a sense of orphanhood, and are searching in an effort to re-establish the bonds that unite them with the universe. It is not clear whether the historical mark defining the Mexican is the Conquest by the Spanish, or the later declaration of Mexican Independence.

Paz explained that some believe the only difference between the two people was one of economics. That is, North Americans are rich, and Mexicans are poor. The

North American legacy is one of democracy and capitalism and industrial revolution. The Mexican legacy was one of counter-reformation, monopoly and feudalism. The differences are much more profound. As stated by Paz: "I refuse to believe that as soon as we have heavy industry and are free of all economic imperialism, the differences will vanish" (1961, p. 21).

Successful penetration into this culture by non-Mexicans will require a desire and an ability to understand the Mexican's concerns. Hersey and Blanchard (1982) explained that this desire and ability are major considerations. More specifically, Riding (1984) stated that this understanding of Mexico has become a matter of self-interest and even of national security.

Contact With Mexico

Recognizing the seriousness of cultural groups understanding each other, Carlos Fuentes (1988) noted that differences do exist, and that there is benefit in mutual sharing. Fuentes explained that no culture retains its identity in isolation, and that identity is attained in contact, in contrast, in breakthrough. Yet, with this recognition, Fuentes continued that Mexico is inhabited by suspicious persons burnt too many times by foreign invas-

ions (1988, p. 14). Fuentes predicted the unlikelihood that a wholesale acceptance of any foreign idea (or foreign person) could be easily expected when he wrote the following:

...Mexico is closed to immigration by the TTT-- the Tremendous Texas Trauma that in 1836 cured us once and for all of the temptation to receive Caucasian colonists...(1988, p. 15).

Summary

This chapter reviewed research and literature that encouraged the identification and analysis of socio-cultural elements affecting the establishment of cross-cultural Christian leadership education in Mexico City.

The establishment of such a program involves the employment of components from many disciplines. Educational principles, contextualized by cross-cultural considerations, and defined by an understanding of Mexican society provide the pieces which may combine to offer the best opportunity for the success of such a program.

CHAPTER III

MATERIALS AND METHODS

Purpose of this Study

The purpose of this study was to systematically identify and analyze socio-cultural factors of six categories within the Mexico City religious community which directly affect the establishment of a cross-cultural, evangelical Christian leadership education program in that city. The study synthesized educational concepts with: 1) Mexican cultural aspects within the six categories which directly affect such an education program, and, 2) suggestions and considerations expressed by the local Christian community, and by other program directors. The results were offered as recommendations for incorporating those factors into a foundation for the establishment of the leadership education program.

Design of the Study

The qualitative design of this study provided for the identification and analysis of socio-cultural factors. The study focused on gaining acquaintance with the locale

and on identifying and analyzing expert opinions which, in turn, provided suggestions and considerations for accomplishing the stated goals.

This project utilized three types of data-gathering techniques: the interview, the DELPHI Panel, and a resulting survey instrument which combined Likert-type questions, rating questions, and open questions. The intent was to develop and employ a survey instrument designed to obtain the most direct opinions and impressions possible concerning the six categories as explained above. Ultimately, such information served as a basis upon which further program planning may be formulated. Results from the survey were reported together with personal impressions, where appropriate, to provide a qualitative discussion of each area of interest.

Outline of Procedure

Specific procedures designed to systematically identify socio-cultural factors as described are:

1. Meet with the "Mexico Field Director" of the OMS International, to discuss goals and strategy for this project. (The OMS is a U.S.-based mission organization ministering in 15 countries. OMS leadership desires to establish a ministry in the Mexico City area).
2. Establish dialogue with research assistants in Mexico City, explaining goals of this project and requesting their assistance;

3. Request the assistants to arrange interviews to be conducted with specific secular and religious education and business personnel in Mexico City, whom the assistants deem to be representative of the community from which this project attempts to obtain data;
4. Prepare a general outline of questions for guiding interviews (included as Appendix A);
5. Travel to Mexico City, meet with OMS Mexico Field Director, and research assistants, and conduct interviews;
6. Contact assistants for the purpose of arranging meetings for all the interviewees to function as DELPHI Panel. Arrange for assistants to act as guides and interpreters;
7. Process data from interviews in preparation for DELPHI Panel: transcribe tapes, compare with field notes, identify concepts which served as initial considerations for the DELPHI Panel;
8. Prepare a list of initial considerations for DELPHI Panel's action;
9. Prepare explicit instructions and materials for use in conducting DELPHI Panel;
10. Return to Mexico City to conduct DELPHI Panel, and develop the survey instruments;
11. Arrange for assistants to translate materials into Spanish, and to perform a "back translation" to English as a recognized technique for "testing the quality of a translation" (Bainbridge, p. 37). Make any editorial changes necessary and print materials;
12. Conduct DELPHI Panel following detailed instructions;
13. Prepare the survey instrument based on the DELPHI results;
14. Develop explicit instructions for the questionnaire;

15. Translate, "back translate" and print instructions and the instrument as explained in number 11, above;
16. Deliver research instruments and instructions to the defined population (Appendices B.1 & B.2);
17. Receive research instruments when they are returned from respondents (if not possible immediately, ask assistants to perform this task later, as the instruments become available);
18. Analyze and report findings and conclusions as Chapters Four and Five of this dissertation.

Research Techniques

The Interview

Interviews have been found to be beneficial to the qualitative research process. Kidder and Judd (1986) explained that this technique allowed the researcher to experience the context of the locale, while providing respondents the best opportunity for expression of their personal perceptions. These authors indicated the usefulness of this method in scouting a new area of research, to find out what the basic issues are, how people conceptualize the topic, what terminology people use, and the level of their understanding.

Authors Ary, et. al (1985) showed that interviews have been found to allow the researcher to: 1) observe the subject and the total situation in which he or she is

responding; 2) repeat questions or ask that replies be explained so that they are not understood by respondents, and; 3) press for additional information when a response seems incomplete or not entirely relevant.

The interview process was chosen specifically because of its inherent strengths and application to the focus of this project. Experiencing the locale, discovering basic issues and proper terminology are necessary prerequisites to formulating a meaningful survey instrument according to Ary, et. al (1985) and Kidder and Judd (1986).

Interview Outline Development

Interview questions for this project were outlined based on a broad awareness of educational foundations: educational psychology and learning theories, or the "how's" and "why's" of learning (Goodlad, 1966; Krug, 1950; Wolfson, 1985; Bigge, 1982). Question areas included: preferred teaching/ learning styles, government regulations/ guidelines in the area of education, institutional goals and institution/ classroom arrangement, and others. These functioned as guides to possible areas of discussion in an effort to discover perceptions of the education process in general. Other

questions queried the more specific area of evangelical Christian leadership education.

This outline, included as Appendix A, was developed before any contact was made with Mexican educators. It was designed with the intent of guiding a discussion with specific individuals. It was not designed to establish boundaries for a discussion.

Therefore, some questions were included in the outline which were not appropriate to all interviews. For example, it was not always necessary to ask each evangelical leadership education program director about the role of Mexican history in Mexico City's present public education policy. Nor was it necessary to ask secular educators how well the evangelical community would likely accept a new evangelical leadership program. Yet, both questions were appropriate to this study.

The outline was translated into Spanish with the help of an American woman who is a High School Spanish teacher in Oregon. This method of translation was employed since this piece would not be printed, but used only to guide personal interviews.

Interviewee Selection

Specific interviewees for this project were selected by research assistants in Mexico City. The assistants were requested to utilize their knowledge and acquaintance with the locale to arrange interviews and act as interpreters when necessary. Interviews were conducted with directors of various existing evangelical leadership education programs, selected business persons and a secular teacher-training director.

Survey Question Formation

Information and impressions obtained through the interviews served as a basis from which most of the potential questionnaire items were designed. Personal observations of the locale (recorded on tape and in field notes) as well as statements made by interviewees shaped the nucleus of the questions to be formed. Observations and statements which appeared to indicate a socio-cultural bias were chosen for consideration. The goal was not to find if the statement was true, rather, to discover respondents' beliefs and perceptions of the matter. Discovering these perceptions would be beneficial in

understanding the values and belief structures of people of another culture.

Other questions, especially in Category Three of the survey instrument, were formulated based on educational theory. Examples are questions 23 and 32 dealing with perceptions concerning student-centered teaching methods and the students' and teachers' responsibility for learning.

Still other questions were formulated based on previous personal evangelical leadership education experiences in Brazil. Administrative questions, especially, fit this category. Opinions concerning logistical and philosophical matters provide a basis for understanding socio-cultural factors that will affect development of a leadership education program in the future.

In some instances, some questions appeared to promote a biased or prejudiced position. This was not the intent. No value judgments were intended in the formation of questions. Most potential question items arose out of statements made, or opinions expressed during personal interviews. Items were fashioned into an agree / disagree format, and included not to represent FACTS, but as opportunities to examine attitudes of agreement / disagreement with each statement. Discovering to what

degree the statements were agreeable to the respondent added insight into the socio-cultural issues to which the item related.

After the questions were formulated, each was grouped according to its apparent "fit" in one of the six derived socio-cultural categories of concern in this project: 1) Community Relations Issues, 2) Sociological Issues, 3) Educational Process Issues, 4) Attitudinal Issues, 5) Administrative Issues, and 6) Mexican Governmental Issues.

These questions were eventually presented for consideration by a DELPHI Panel in Mexico City before being used in the survey instrument.

The DELPHI Panel

A modified DELPHI approach was utilized to attempt to establish the validity of potential items to be included in the survey instrument.

According to Courtney (1982), the DELPHI technique was developed in the early 1950s, and used to obtain expert opinions about specific problems. It is based on the premise of informed intuitive judgments. Through the process, panelists judge potential items as a) **acceptable**; b) **ambiguous** or redundant, thus in need of modification; or c) **unacceptable** for inclusion in a survey instrument.

Instructions for the DELPHI Panel were prepared. The instructions and the categorized questions were then translated into Spanish in Mexico City by Mexican and North American research assistants. A Mexican issued the final approval of each item as it was translated, based on discussion as to the desired meaning of the question or statement. No actual back translation was realized.

Five-members of the DELPHI panel, including three Mexicans and two North Americans were provided individual copies of the DELPHI Instrument. Panelists were asked to indicate their opinion of whether or not the item seemed appropriate to the category under which it was tentatively placed, by marking one of the following responses:

_____ ACCEPT
_____ REJECT
_____ MODIFY with the following
changes: _____.

Each item, as written, was required to receive an acceptance level of 80% (four of five panelists in agreement) to be considered "valid" and included in the survey instrument. Each item not meeting the criterion would need to be rejected or modified according to suggestions and re-submitted to the Panel.

The actual DELPHI experience resulted in no modifications being presented for any question not

otherwise meeting the 80% criterion. Therefore, it was not necessary to re-submit new questions for approval. Only one question was rejected by at least two panel members and was not included in the resulting questionnaire.

The Survey Instrument

The survey instrument, as approved by the DELPHI Panel, utilized Likert-type questions, rating questions, and open questions. Katzer, Cook and Crouch (1982) defined the Likert-type scale as a summated ratings scale...in which the numeric value obtained from each response statement or item is added to form the total. In this study, this scale provided a range from one to six, asking the respondents to indicate to what extent they believe that...a statement is true: from 1 (strongly disagree), to 6 (strongly agree).

Katzer, Cook and Crouch (1982), Ary et al. (1985) and Kidder and Judd (1986) explained the ranking question as one in which the respondent assigns numeric values to items. These questions were utilized to allow the respondent to identify which item was closest to that person's beliefs.

Katzer, Cook and Crouch (1982), Ary et al. (1985) and Kidder and Judd (1986) explained that the open question allows the respondents the most latitude in responding. Respondents were asked to give an opinion in their own words. This question-type was used to obtain comments and suggestions, especially when no option presented was deemed appropriate by the respondent. While this type of response was difficult to manage for comparative purposes, it was preferred for identifying a subject's understanding of an issue, a particular frame of reference, or a motivation underlying a response (Ary, et al., 1985). Responses to open questions were also utilized to verify responses from the other question types.

The survey instrument was designed to include questions to provide information (questions numbers 1-6), furnishing only comparative data (status, institution, etc.). These were located at the beginning of the questionnaire. Questions approved by the DELPHI Panel were then arranged in the following manner.

Likert-scale type questions from five of the six categories (see below) were ordered by assigning each question a number and picking corresponding numbers out of a hat. Thus, questions 7-40 are of the Likert-type design, and in no particular order with reference to the categories they represent. Only one yes-no type question

was used in the design, and it is placed as number 41. Questions 42-56 are ratings questions, asking the respondents to give each item a value from 1-6 indicating their estimation of its merit in a specific circumstance (i.e. teaching method, evaluation method, etc.). Questions 57-66 and 69-70 are open-ended questions. Numbers 68 and 69 ask respondents to provide a value from 1-10 indicating their opinion.

Questions 71-74 are separated from other number-response questions, and were placed in the last section. This was an effort to differentiate between marking agree-disagree and order-rating in the respondent's mind. These ask that each of four items be rated in order of importance, from 1 (high) to 4 (low). However, some respondents chose a number higher than 4 (5 or 6) to indicate their displeasure with an item.

A copy of the survey instrument is included as Appendix B.1 (English) and Appendix B.2 (Spanish).

A list of the question numbers assigned to their appropriate category is presented below.

A codebook containing each question and its responses is included as Appendix C.

The Categories

The following question numbers are assigned to the categories as indicated.

Category I: Community Relations Issues

Questions: 15, 31, 18, 21, 60

Category II: Sociological Issues

Questions: 7, 14, 19, 20, 22, 24, 26, 28, 61, 62, 64, 69, 71, 72, 73, 74

Category III: Educational Process Issues

Questions: 13, 23, 30, 32, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 63, 67, 68

Category IV: Attitudinal Issues

Questions: 8, 9, 10, 11, 12, 16, 17, 25, 27, 29, 33, 34, 35, 36, 37, 38, 39, 40, 70

Category V: Administrative Issues

Questions: 41, 65, 66

Category VI: Mexican Governmental and Legal Issues

No questions from Category VI: Mexican Governmental Issues were ultimately included in the survey instrument. During the DELPHI process, printed information was provided which clearly documented these issues of interest.

Population Definition

The survey instrument was distributed to a broadly based, yet, specific population. Selection of respondents was not random.

Authors Katzer, Cook and Crouch (1982) explained that the use of research assistants can be beneficial to a project, and they can bias research, depending on circumstances in which they are employed. Research of the type represented by this project, which takes place within a new field of interest and requires knowledge and skills in which the researcher was not totally proficient (language and cultural expectations), dictated a dependency on assistants who were well-acquainted with the locale and the logistics peculiar to the area. Suitable assistants were available for this study.

For purposes of this study, and at the suggestion of these assistants, responses were pursued from individuals representing specific institutions of interest, and within a comparatively small overall population.

Research assistants selected the lay personnel, the teacher-education college, and specific evangelical leadership education programs. Faculty and students from these programs were chosen by their directors based on the

director's opinion as to which individuals would be most representative in their responses.

The population size was $N = 53$, consisting of 42 Mexicans and 11 Americans: 31 males and 22 females. Three of the Americans lived in the United States, eight lived in Greater Mexico City. One American was a student at one of the leadership education facilities. One was a teacher at the Mexican teacher-education college which participated in the study. The other six were in some way related to the leadership of various evangelical programs in Greater Mexico City.

Respondents represent the following categories:

Lay Persons: Fourteen people were lay persons (not professional religious workers) thirteen are from one evangelical church of the middle to mid-high economic class.

Normal Particular de Educación Preescolar:
Seven individuals represented the teacher-education facility: one director, three professors and three students.

Seminario Bautista de México:
Five professors represented the Baptist Seminary.

Seminario Teológico Presbiteriano de México:
Six represented the Presbyterian National Seminary: two professors and four students.

Seminario Juan Calvino:
Six represented the Juan Calvino Presbyterian Seminary: four professors and two students.

Instituto Biblico Anna Sanders:

Seven represented the Anna Sanders Bible Institute: one director, three professors and three students chosen by the director.

Various Other Ministries:

Five professors form a Miscellaneous category.

OMS International:

Three administrators represented this U.S.-based organization: two homeland administrators and one Field Director. This organization desires to assist in developing an evangelical leadership training program in Mexico City.

Respondents were given specific, detailed instructions concerning the desired method of responding to the survey instrument. Persons identified by their directors for participation were provided a cover letter from their superior, whenever appropriate, requesting their immediate attention to the survey instrument. In most cases, respondents placed their individual, sealed envelopes in a larger institution envelope, which was then retrieved by a research assistant. These larger envelopes were coded to designate the institution, and returned for processing.

Summary

This chapter identified and discussed techniques, instruments, materials and procedures which were used to procure information from a specifically defined population in a systematic and meaningful manner. Data gathered through these methods were analyzed and reported in a format designed to derive maximum value from the information. These data provided a foundation upon which decisions affecting the goal of this project may be based.

CHAPTER IV

PRESENTATION OF THE FINDINGSIntroduction

This study was designed to identify and analyze socio-cultural factors in the Mexico City religious community which directly affect the establishment of a cross-cultural, evangelical Christian leadership education program in that city.

The range of investigated factors was divided into six major categories derived from a modification of Banks' model of **The School as a Social System** (1981). Each category was sub-divided into predominant themes which were developed during the data analysis phase.

The major categories presented included the following: 1) Community Relations Issues; 2) Sociological Issues; 3) Educational Process Issues; 4) Attitudinal Issues; 5) Administrative Issues; and 6) Mexican Governmental and Legal Issues. Findings for each of the categories were presented and discussed in separate sections identifying each category. The first five sections included data, comments and discussions resulting from the survey

instrument. The last section described Mexican legal issues affecting religious activity.

Category I: Community Relations Issues

Five items were grouped into two themes in this category which addressed community relations issues.

Findings: Theme 1: Acceptance of New Program

TABLE I
COMPARISON OF RESPONSES FOR
ACCEPTANCE OF NEW PROGRAM

Item #	Disagree		RATING		Agree		MEAN
	1	2	3	4	5	6	
	N=53						
15	4	0	2	1	14	28	5.14
31	5	2	7	5	13	14	4.33
21	15	12	8	3	3	7	2.25

Theme One encompassed three "Rating" questions:

To what degree do you believe that:

15. ...it is important to provide more leadership education opportunities for the evangelical Christian community in Mexico City?
31. ...the various denominations which DO NOT have their own pastoral-education facilities will welcome a new Christian leadership program in Mexico City?

21. ...other religious groups (i.e. NOT evangelical Christian) will easily accept a new evangelical Christian leadership program in Mexico City?

Discussion of Theme 1

In Item 15, the mean score (5.14) is one of the highest in the survey. The evangelical community, in general, appeared to be favorable to the addition of new leadership education. Negative feelings did exist, however, as seen by the six responses below level R-4.

Eight of ten respondents agreed that developing additional leadership education within the evangelical community was important. More than half the respondents felt a new program will be welcomed by those who do not have a program for their own denomination. Two-thirds indicated that acceptance should not be expected to come easily.

Findings: Theme 2: Non-acceptance of Evangelicals

TABLE II
COMPARISON OF RESPONSES FOR
NON-ACCEPTANCE OF EVANGELICALS

Item #	Disagree		RATING		Agree		MEAN
	1	2	3	4	5	6	
	N=53						
18	11	13	8	10	4	3	2.84
60	Open Question						

Theme Two encompassed one "Rating" question:

18. To what degree do you believe that the evangelical Christian community is well accepted by non evangelical Christian groups in Mexico City?

and one "Open" question:

60. What types of problems have existed in the past between the evangelical Christian community and non-evangelical groups in Mexico City?

Item 60 provided insight into the types of problems experienced by the evangelical community (cf. complete responses in Appendix C).

A summary of responses produced by over 25 respondents includes problems such as: prejudices, persecutions, rejection, intolerance, misunderstandings, confusion, fanaticism and lack of communication, lack of cooperation and lack of evangelical identification. Respondents indicated these problems have occurred constantly, continually, and more frequently in recent times.

One respondent referred to the February 2, 1990 attack on praying evangelicals (cf. Woehr, 1990). Two respondents said of such problems: "they are not significant", and "there are only isolated and personal cases".

One respondent commented concerning an attitude that the evangelical was not patriotic. Another commented that the evangelical community was accused of being subversive to the Mexican culture. One respondent explained that for

many years the evangelicals have suffered by being accused of receiving assistance from the CIA of the United States.

Discussion of Theme 2

Two-thirds of the respondents did not indicate they believed the evangelical community was well-accepted by non-evangelicals in Mexico City. The quantitative responses to Item 18, and the summary of Item 60, indicated that a variety of problems apparently existed between the evangelical and non-evangelical communities.

Summary of Category I: Community Relations

Respondents indicated a desire for the establishment of additional leadership education for the evangelical community. They also gave indications that acceptance of a new program may not be easily granted, even by many in the evangelical community. Two-thirds also indicated the evangelical community was not well accepted in Mexico City. The data support Isais (1990) and Woehr (1990) who explained conflicts and potential life-threatening results when evangelicals were attacked by non-Evangelicals there.

Category II: Sociological Issues

Sixteen items were grouped into six themes in this category addressing sociological issues.

Findings: Theme 1: Open Door Relationships

Theme One encompassed one "Rating" question:

7. To what extent do you believe that a North American in Mexico City has an "open door" in building relationships with Mexicans of the middle and upper economic classes because these groups are attracted to the American culture?

In **Item 7**, a total of forty-seven (89 %) indicated they believed, to some extent, that the North American in Mexico City had an open door for building relationships with middle and upper economic level Mexicans. Under eight percent marked less than R-3, indicating they had a slightly negative belief in this statement. One marked R-1, indicating decidedly negative feelings. One respondent chose not to mark this item.

Discussion of Theme 1

A mean of 4.71 indicated a fairly strong feeling that North Americans did have an opportunity to build relationships with Mexicans of certain economic classes. One com-

ment indicated that, while there was a certain interest in North Americans and their products, people of the middle and upper economic groups tended to be nationalistic. More than being American was necessary, the person reported. "If the North American really loves them, then, yes, this (attraction) will help establish relationships".

Findings: Theme 2: Denominationalism

TABLE III
COMPARISON OF RESPONSES FOR
DENOMINATIONALISM

Item #	Disagree		RATING				Agree	MEAN
	1	2	3	4	5	6		
	N=53							
14	13	8	7	5	5	9	3.17	
20	7	1	8	3	13	17	4.33	
22	11	6	7	13	2	9	3.33	

Theme Two encompasses three "Rating" questions:

To what degree do you believe that:

14. ...a new evangelical Christian leadership training program should be denominational, preparing leaders for primarily one denomination?
20. ...a new evangelical Christian leadership training program should be interdenominational, preparing leaders for any evangelical denomination?
22. ...an interdenominational education program will not have the potential to receive as many students as will a denominational program?

Discussion of Theme 2

The question of whether or not a new program should be denominationally based was met with mixed responses. In Item 14, 53 % indicated negative support for a denominational base. And, in Item 20, 62% indicated positive support for an interdenominational base.

Comments on this issue included the idea that such a program should be denominational, yes, but open to others. A different respondent seemed to agree, commenting that a leadership education program should NOT be interdenominational "on purpose", and that was the policy of his organization.

Item 22, concerning the potential ability that one design may have over the other to attract students was evenly divided.

Findings: Theme 3: Male / Female Career Roles

Theme Three encompassed one "Rating" question:

19. To what extent do you believe that there are many opportunities for women graduates of Christian leadership programs to utilize their preparation?

and two "Open" questions:

61. For what roles/careers/professions are current female Christian leadership education students preparing in Mexico City?

62. For what roles/careers/professions are current male Christian leadership education students preparing in Mexico City?

In **Item 19**, nineteen individuals (36 %) agreed that there were many opportunities for women graduates of evangelical leadership programs currently in Mexico City. Twenty-nine respondents (55 %) disagreed, to some extent, with this statement. The mean is 3.29. Five individuals (9 %) chose not to respond.

For **Item 61**, nineteen individuals indicated a woman graduate would be involved in teaching. Music classes, Bible study groups and Sunday School classes for women and children were mentioned as groups she would teach. Others mentioned directing choir and music groups.

Five individuals indicated that a female graduate might prepare for missionary work. One indicated medical work. Two mentioned Pastor's wife as a possibility. One mentioned Pastor as an occupation for a woman graduate. The director of one institute indicated women study the same courses and prepare for the same careers as men.

Another respondent mentioned that a woman needed only a minimal evangelical leadership education. There would be no appropriate function for women in evangelical leadership, according to this respondent.

For **Item 62**, twenty-one individuals mentioned Pastor or Preacher as a career being prepared for by male stu-

dents in evangelical leadership programs. Ten mentioned evangelists as potential roles for men. Seven indicated missions or missionary as a potential career goal for men. Seven mentioned teaching, or theological education careers. One mentioned counselor, and another stated: "all the ones I know are without any definite goals".

Findings: Theme 4: Focus for the Future

TABLE IV
COMPARISON OF RESPONSES FOR
FOCUS FOR THE FUTURE

Item #	Disagree		RATING		Agree		MEAN
	1	2	3	4	5	6	
	N=53						
24	4	6	6	4	13	15	4.27
26	7	3	3	8	13	14	4.23
28	9	5	9	7	5	14	3.73
64	Open						

Theme Four encompassed three "Rating" questions:

To what degree do you believe that:

24. ...because of the vast numbers of people in the lower economic classes, a new Christian leadership education program should focus on educating students from the lower economic level?
26. ...educating students from lower economic classes will provide a trained Christian leadership that

will, most likely, minister only to its own economic and social level?

28. ...educating students from the higher economic classes will provide a trained Christian leadership that is capable of ministering to all economic levels of Mexico City society?

and one "Open" question:

64. What sectors of Mexico City's society should be prepared for Christian leadership in order to provide long term influence for the evangelical Christian community?

For **Item 64**, thirteen individuals (25 %) mentioned that evangelicals from all SES sectors of Mexican society should be prepared for leadership in order to provide long-term influence for the community. Seven individuals (13 %) indicated the middle class should be targeted. Six respondents (11 %) would choose the middle-upper SES groups to educate. One individual (<2 %) would choose the upper sector, and one would choose the poorer levels. Two individuals (4 %) would focus especially on students and youth. These two also mentioned the political sector, people of authority and professionals.

Comments for this item included: "there is much need, so all levels should be focused". Leaders should be chosen from all sectors, "with the goal of leavening" the city with leadership so they can "leaven" the whole city. Another mentioned reaching out to the middle class, especially, because they have "easy access to the economically higher and lower groups". One explained that it was "very

important for the poorer classes to have leaders" . Two commented that there should be "no exception" or "discrimination" between groups when choosing leadership.

Discussion of Theme 4

Respondents appeared concerned that all SES sectors should be prepared for leadership. The lower economic groups should be prepared, respondents indicated, because of the masses. Yet, 66 % indicated that by educating the students from lower SES groups, only the lower social groups would most likely receive resulting ministry. Almost one-half (49%) of the population surveyed agreed that educating students from the higher SES groups would provide leadership capable of reaching ALL levels of the society.

Findings: Theme 5: Perceived Ministry Needs

Theme Five encompassed four areas of ministry to be ranked in order of perceived importance in Greater Mexico City. The areas were:

- 71) Evangelism
- 72) Leadership Training
- 73) Church Establishment
- 74) Family counseling.

TABLE V
COMPARISON OF RESPONSES FOR
PERCEIVED MINISTRY NEEDS

Item #	Very Important		RATING				Not Important		MEAN
	1	2	3	4	5	6			
	N=53								
71	13	13	7	6	1	1		2.32	
72	17	10	9	5	0	0		2.05	
73	4	7	14	14	1	0		3.03	
74	4	8	10	16	1	0		3.05	

Discussion of Theme 5

Leadership training (Item 72) was expressed as the greatest need among evangelicals in Mexico City. Evangelism was expressed as the next important need. A total of 27 individuals indicated leadership training as representing either the first or second greatest need. A total of 26 individuals rated evangelism as representing either the first or second greatest need. By combining these scores, respondents indicated almost equally that leadership education and evangelism were primary needs.

Three of eight comments relating to these areas indicated that leadership preparation and discipleship were essential. Local church development was mentioned twice. One commented that leadership preparation was foundational

to this development. Evangelism was also mentioned twice, but with the comment:

Many missionaries have come to evangelize, but they did not prepare real leaders. They built churches, but with many problems because they did not leave leaders.

An interview with an evangelical business man of the upper-middle economic group, conducted during the initial survey trip to Mexico City in preparation for survey instrument development, made a similar comment:

Many missionary's have come, and many more will come. This may be good, but not if they just come for numbers (of converts), to impress the people back home. If the missionaries really want to help the Mexican, they will develop leadership so we (the Mexican) can retain the numbers, and 'do the job' ourselves.

Findings: Theme 6: Demographics

Theme Six encompassed one "Open" question:

69. What are the most important demographic factors (size of the City, population distribution, social classes, etc.) to be considered in the development of such a leadership program?

For **Item 69**, fifteen individuals (28 %) indicated the size of the city, both physically and population-wise, and the resulting stresses, distances and travel difficulties as the most important demographic factors to be considered. Seven individuals (13 %) noted the difficult economic situation, with its high cost of

living as the major factor. Six individuals (11 %) reported that the different ethnic and social classes in the metro area were the greatest demographic concern in the development of an evangelical leadership education program.

Summary of Category II: Sociological Issues

Data and interviews indicated that the Mexican from the mid-upper socio-economic class may be attracted to the North American because of the North American culture. A related comment indicated that interest in the American culture is not, however, sufficient in itself to guarantee the American an open door to making relationships with Mexicans. Another element, love, it was suggested, must be perceived by the Mexican, in order for the natural attraction to the North American culture to be a positive influence in relationship building.

The target population believed slightly stronger, that an educational program should not be denominational, but should be interdenominational.

Data indicated that more leadership was desired by the evangelical individuals surveyed. Both men and women should be educated to fill leadership roles. However, men would be more readily accepted as pastors, theological

educators, and denominational leaders. Women would, most likely, serve as teachers, music group directors, and Bible study leaders.

Concerning the issue of which socio-economic group to target for leadership training, responses indicated a concern for all levels, without exception. Respondents indicated, however, that lower economic group students probably would minister to only their own social groups, while mid-upper SES group students might be able to minister more broadly.

Demographic realities of size and population of Mexico City, and its economic stresses were indicated as potential concerns to program development.

Sociological issues which were considered appeared to be broad-based.

Category III: Educational Process Issues

Twenty-five items were grouped into five themes in this category which addressed educational process issues.

Findings: Theme 1: Program Design

TABLE VI
COMPARISON OF RESPONSES FOR
PROGRAM DESIGN

Item #	Disagree		RATING		Agree		MEAN
	1	2	3	4	5	6	
	N=53						
23	0	1	1	2	15	34	5.71
30	14	7	9	10	5	8	3.17
32	20	4	7	10	8	4	2.89
63	Open						

Theme One encompassed three "Rating" questions:

To what degree do you believe that...

23. ...students respond best to: "student centered" teaching methods (discussions, group projects, teacher-guided research, etc.).
30. ...an education program should be designed to expect the student to adapt to the program's specific academic teaching/learning style, rather than expect the program to conform to the students' preferred learning style?

32. ...it is more the responsibility of the STUDENT than the PROFESSOR to see that learning occurs?

and one "Open" question:

63. If the goal of a Christian leadership education program is to provide trained leaders for the evangelical Christian population in Mexico City, what are six (6) qualities or abilities this trained leader should have learned in this program?

For Item 63, a complete list of responses are in Appendix C. In summary, qualities and abilities suggested appeared to be categorized in at least two areas: cognitive skills and attitudinal skills.

Cognitive skills that were suggested included: human relations, group dynamics, logic, apologetics, Biblical knowledge, counseling skills, administration skills, organizational skills, planning skills, goal and objective setting, communication, motivational, expository preaching and leadership skills. In addition, learning how to contextualize the Gospel, learning skills of adaptability, developing skills related to a critical mind and a sense of security of one's self were suggested.

Attitudinal skills that were mentioned included: teachable, servitude, faith in God, integrity, diligence, responsibility, good Christian testimony, love of one's ministry, calling to the ministry, friendship, consecra-

tion, disposition, life of communion with God, humility, desire to teach, finish schooling, wisdom, sincerity, sensitivity, sense of union, consistency, openness, honesty, respectful, outstanding character, Christian ethics, vision, discipline, self-sufficiency, spirituality, good judgment, hard worker, and studious.

Discussion of Theme 1

Respondents indicated that program design should include teaching methods that focus on student involvement. Active students who **do** rather than **sit** would learn better, respondents believed.

An educational program should **not expect** the student to conform to the institution's teaching and learning style, most respondents indicated. This finding supported Cathie Jordan's (1984) description of the KEEP program's findings in Hawaii. Learning improved when the school changed its teaching style to complement the students' informal learning style.

Most respondents (58 %) felt the students did not hold more responsibility than the professor to ensure that learning takes place. One respondent commented that both have equal responsibility.

Respondents indicated specific cognitive and attitudinal skills desired in evangelical leaders. More suggestions were attitudinal than cognitive.

Findings: Theme 2: Teacher Roles

Theme Two encompassed five questions in which the respondent rates (from 1-Low to 6-High) each of five possible teacher roles as to importance. Those roles rated were:

- 46) Discussion Leader
- 47) Information Provider
- 48) Friend
- 49) Disciplinarian
- 50) Research Guide.

TABLE VII
COMPARISON OF RESPONSES FOR
TEACHER ROLES

I#	Choice	RATING						MEAN
		Low 1	2	3	4	5	High 6	
		N=53						
46	3rd	4	1	3	10	11	24	4.79
47	5th	1	5	7	17	10	13	4.30
48	2nd	1	1	3	4	15	29	5.23
49	4th	3	6	5	13	8	18	4.34
50	1st	0	1	1	5	11	35	5.47

Discussion of Theme 2

A comparison of mean scores of items in this area indicated the data appeared to support Lindeman's (1956) perspective, that teachers of adults should be less the authority, and more the guide to learning.

Findings: Theme 3: Teaching Methods

Theme Three encompassed three "Open" questions:

57. What are the three MOST effective teaching methods in which you have participated either as a learner or as a teacher?
58. What are the three LEAST effective teaching methods in which you have participated either as a learner or as a teacher?
59. What teaching methods would you consider to be most common in a Mexican school?

For a complete listing of responses, consult Appendix C.

Item 57: Most Effective Methods

The most frequently mentioned methods were:

Active/Participation/Involvement: (13)
Group Dynamics/ Group Project/ Group Research: (10)
Indiv. Investigations/ Indiv. Research/ Inductive: (10)

Other methods mentioned included: Inductive Bible study methods (student discovery based on leading questions and

observation, interpretation and application of text). Audio-visual aids were encouraged by some. Lecture/discussions were suggested, but only when the professor avoided monologues and "sermons". Round-table discussions and analysis of problems were encouraged. Research projects were suggested, when the individual's contribution was considered.

Item 58: Least Effective Methods

The most frequently mentioned methods were:

Lecture/ Lecture with boring teacher/ Monologue: (11)
Dictation/ Memorization: (8)
Repetition/ Passive/ Rote: (7)
Traditional: (3)
Poorly planned lessons: (3)
Control of attendance: (3)
Group Projects w/o control of individual's work: (3)

Other methods mentioned included: too much theory and overly-large classes. Also, exams were not appreciated when they did not offer opportunities for students to give opinions and cite experiences.

Item 59; Most Common Methods

The most frequently mentioned methods were:

Lecture/Discussion: (12)
Research: Personal or Group: (8)
Rote/ Repetition/ Memorization: (5)
Control of Attendance: (4)

Discussion of Theme 3

Generally, preferred teaching methods were those which actively involved students in the learning process. Methods to avoid included the more traditional types. Common methods of teaching which were reported included the more traditional, least effective types.

In summary, a student-active, professor-guided teaching/learning style was suggested. However, teaching methods currently in use may not offer the preferred style of the students. These respondents seemws to underscore the importance and appreciation of individual and group activities, but only when, as Powell and Benne (1960) indicated, the emphasis was on the individual.

Findings: Theme 4: Learning Evaluation

Theme Four encompassed three types of questions, beginning with one "Rating" question:

To what degree do you believe that...

13. ...it is important that students use only their own knowledge when writing a research paper or taking an exam, and not copy information from someone else?

then providing six types of learning evaluation, asking the respondent to rate each item (from 1-Low to 6-High) in order of importance (see Table VI, below);

51. Final Exam;
 52. Individual Research Project;
 53. Group Project;
 54. Regular Attendance;
 55. Attitude;
 56. Discussion Participation; Other: _____

and finished with two items which asked about the lowest grades for passing:

67. What should be the lowest passing grade on an exam?
 68. What should be the lowest passing grade for a course?

For Item 13 (listed above), forty-four individuals (83 %) agreed, to some extent, that students should use only their own knowledge when writing research papers or exams. Eight individuals (15 %) disagreed, to some extent, with this statement. The mean score is 5.02. One individual chose not to respond to this item.

For Items 51-56, the data are presented in Table VIII, below:

TABLE VIII
 COMPARISON OF RESPONSES FOR
 LEARNING EVALUATION RATINGS

I#	Choice	RATING						MEAN
		Low 1	2	3	4	5	High 6	
N=53								
51	6th	5	9	7	18	12	7	4.02
52	2nd	0	0	3	5	18	26	5.29
53	4th	0	0	6	9	22	15	4.88
54	5th	3	4	9	15	11	11	4.13
55	3rd	2	1	2	9	20	19	4.91
56	1st	0	1	1	6	12	33	5.42

For Item 67, respondents could indicate what they thought the lowest passing grade (on a 0-10 scale) on an exam should be. Data are displayed in Table IX, below.

TABLE IX
LOWEST PASSING GRADE
FOR AN EXAM

N=53		
Number of Responses	R-	Score
12	5	> 8.1
18	4	7.1-8.0
16	3	6.1-7.0
2	2	5.0-6.0
1	1	< 5.0

For Item 68, respondents could indicate what they thought the lowest passing grade (on a 0-10 scale) for a course should be. Data are displayed in Table X, below.

TABLE X
LOWEST PASSING GRADE
FOR A COURSE

N=53		
Number of Responses	R-	Score
20	5	> 8.1
18	4	7.1-8.0
11	3	6.1-7.0
1	2	5.0-6.0
0	1	< 5.0

Discussion of Theme 4

In this theme, there was an attempt to discover some of the cultural elements of an ethical, as well as an educational nature. According to Bullivant (1989), discovering a group's perspective of right and wrong and attempting to understand socialized survival skills can be instrumental in avoiding cross-cultural conflict.

In **Item 13**, eighty-three percent (83 %) indicated they felt that one's academic work should not be loaned or borrowed. Interestingly, 86% of students surveyed agreed, to some extent with the concept of Item 13, while only 68% of professors agreed. All administrators agreed with the concept.

For **Items 51-56** (Table VIII, above), preferred methods of learning evaluation were presented in order of preference, based on mean scores. Table XI, below, displays specific responses of students and professors in this same area.

TABLE XI
CATEGORY III
COMPARING STUDENT AND PROFESSOR VIEWS OF
LEARNING EVALUATION METHODS

Evaluation Method	Mean	Student		Professor	
		#	%	#	%
56. Discussion/Partic.	5.42	7	50%	14	74%
52. Indiv. Research	5.29	8	57%	8	42%
55. Attitude	4.91	2	14%	4	21%
53. Group Project	4.88	1	7%	7	37%
54. Regular Attendance	4.13	2	14%	4	21%
51. Final Exam	4.02	1	7%	2	11%

Table XI is arranged in order according to the mean.

In this table, the number and percentages of students who chose R-6 (highest level of preference) for each item are displayed. Then, the number and percentages of professors who chose R-6 for each item are displayed.

The highest percentage of students choosing any method was 57%, while up to 74% of professors made a definite choice.

Further comparisons of professors' and students' views can be made in the area of lowest passing scores (Items 67 and 68, Tables IX and X). Again, students and professors differed in their choices. Here, three students (21%) chose the highest range, while only nine pro-

fessors (47%) chose this range. Students and professors agreed more consistently at the 7.1--8.0 score range: students: 36%, professors: 37%.

There appeared to be a difference in values between students and professors in these areas. These findings related to Gay's (1970) indication of relational and cultural values. Understanding a group's preferences in relation to methods of evaluation may help understand relational and cultural values. The manners by which people have been socialized by their groups may be foundational to these findings indicating preferences in evaluation methods and passing scores.

Findings: Theme 5: Educational Material

TABLE XII
COMPARISON OF RESPONSES FOR
EDUCATIONAL MATERIAL

Item #	Low		RATING		High		MEAN
	1	2	3	4	5	6	
	N=53						
44	1	1	6	5	14	21	4.94
45	0	4	7	11	11	18	4.63
43	0	5	7	10	10	19	4.61
42	1	7	8	9	12	13	4.26

Table XII is arranged in order according to mean scores.

Theme 5 encompassed four items which asked the respondent to rate each item (from 1-Low to 6-High) in level of importance to provide the best education:

42. Slide Projector;
43. Movie Projector;
44. Overhead Projector;
45. Computers;

then asked the respondent to add any additional material considered important.

Additional items considered important included: materials developed by the student and professor, audio-visual material, a blackboard in every classroom, and bulletin boards. Five individuals mentioned a library or books and magazines as important elements to teaching. Two respondents specifically mentioned videos.

Summary of Category III: Educational Process Issues

In summary, many people might consider the professor to hold more responsibility than the student to ensure that learning occurs. However, some people would not have this expectation.

Further, students and professors generally agreed in defining preferred teacher roles. Both groups tended to appreciate the role where the professor could function as a friendly research guide, rather than an information provider who must be a disciplinarian. Both groups agreed the professor should also lead discussions.

More students than professors agreed that students should use their own information, and not borrow from others.

Category IV: Attitudinal Issues

Twenty-three items were grouped into five themes in this category which addressed attitudinal issues.

Findings: Theme 1: Attitudes about American Educators in Mexico

Theme One encompassed eight "Ranking" questions:

To what degree do you believe that...

11. ...American professors are well accepted in Christian leadership education programs?
33. ...the American educator is more concerned with punctuality than is the Mexican educator?
34. ...a Christian leadership program with an American director will be more respected than with a Mexican director?
- ** ...it is important for an American professor to gain positive acceptance by Mexican students by:
 37. Dressing like a Mexican educator
 38. Speaking like a Mexican educator
 39. Adopting Mexican time orientation
12. ...in the area of theological education, the Mexican desires assistance from people of another country?
40. ...in the area of theological education, the Mexican would like to control the institution?

TABLE XIII
COMPARISON OF RESPONSES FOR
ATTITUDES ABOUT AMERICAN EDUCATORS IN MEXICO

Item #	Disagree		RATING		Agree		MEAN
	1	2	3	4	5	6	
	N=53						
11	2	1	14	8	13	10	4.23
33	12	1	9	6	7	17	3.88
34	17	5	9	7	5	5	2.85
37	29	11	3	5	1	2	1.90
38	24	12	4	7	2	2	2.16
39	29	11	3	2	2	4	2.00
12	7	4	6	11	10	11	3.94
40	12	4	10	8	10	2	3.13

Discussion of Theme 1

Here, Collin and Ovando's (1985) discussion of cultural pluralism and biculturalism was examined in brief form. The ability to function in two separate systems was explored. The issues of felt-desire for assistance, along with an expression of perceived power was probed. An investigation was made concerning ideas of power imbalance and the possibility of stable pluralism.

Over one-half the respondents felt North American educators were well-accepted in Christian leadership education programs. Their presence, however, was not generally perceived as drawing additional respect to a program.

Nearly the same number also agreed that the North American was more concerned with punctuality than was the Mexican counterpart.

Of three qualities suggested as methods of North American acceptance (dress as a Mexican, adopt Mexican time orientation, and speak as a Mexican), speaking as a Mexican was rated as a slightly more important factor in gaining acceptance. A North American woman director of an evangelical education institution commented specifically that the North American educator's acceptance does depend on his/her ability with the language.

At least one Mexican respondent appeared fatalistic and was willing to accept North American dress, North American time orientation, and North American attempts to speak the Spanish language. The respondent stated: "None of these (qualities) is necessary, everyone is as they are...and that's all there is to it."

Respondents indicated they felt the Mexican does appear, in general, to desire assistance from persons of another nationality in the area of theological education. Even so, about one-third of the respondents did not feel this was true.

Respondents did not appear to feel strongly that Mexican control of an educational institution was an important issue. However, a North American director of an

Institute commented that she recognized her situation was "unique...really, the director should be Mexican, and as soon as possible". She did not explain the uniqueness of her situation.

Findings: Theme 2: Attitudes about Differences in American/Mexican Education

Theme Two encompassed five "Ranking" questions:

To what degree do you believe that:

9. ...North American students are more independent than Mexican students?
17. ...American students are less responsible than Mexican students?
8. ...a Mexican student, confronting serious academic problems, would rather deal with a North American dean in stead of with a Mexican dean?
25. ...a Mexican academic dean is more likely than an American academic dean to "make a way", or "bend the requirements" in order for a student to graduate?
10. ...North American methods of disciplining students tend to be more rigid than do the Mexican methods?

TABLE XIV
 COMPARISON OF RESPONSES FOR
 ATTITUDES ABOUT AMERICAN
 AND MEXICAN EDUCATION

Item #	Disagree		RATING		Agree		MEAN
	1	2	3	4	5	6	
	N=53						
9	9	3	11	10	7	12	3.75
17	14	12	12	10	3	2	2.66
8	10	7	15	11	3	7	3.21
25	10	6	11	13	4	7	3.31
10	9	3	11	10	7	12	3.75

Discussion of Theme 2

Here, the investigation was partially based on cognitive pattern research by Castañeda, Cohen and Gay (1974, 1976). They defined two cognitive patterns: analytical and relational. The relational style seemed to be exhibited by Mexican Americans and others. The relational style tended to derive specific meaning from situational contexts. Relational students may do best in social-centered learning situations.

According to the data, the North American student may be considered to be somewhat more independent than the Mexican student. Data from Table XIV indicated more

strongly, that North American students should not be considered less responsible than Mexican students. The wording of this second item tended to be awkward due to the inclusion of double negatives.

According to the data, the Mexican student would prefer interacting with a Mexican dean when serious problems arise. Less than one-half the respondents agreed that the Mexican dean would be more apt to bend requirements or make a way to help a student graduate. These data indicated Mexican students may prefer relational cognitive patterns.

Findings: Theme 3: Attitudes about Education in General

Theme Three encompassed three "Ratings" questions:

To what extent do you believe that:

16. ...students should be permitted to take an exam only once in order to receive a passing grade?
29. ...female students are well-accepted in presently operating Christian leadership education programs?
35. ...there is always a way to negotiate any kind of difference, depending on the circumstances?

TABLE XV
COMPARISON OF RESPONSES FOR
ATTITUDES ABOUT EDUCATION
IN GENERAL

Item #	Disagree		RATING		Agree		MEAN
	1	2	3	4	5	6	
	N=53						
16	20	8	8	6	5	6	2.74
29	2	4	11	12	11	8	4.04
35	10	3	10	9	6	11	3.63

Discussion of Theme 3

Over one-half the respondents agreed that a student should be permitted to take an exam only once. However, over one-third of all surveyed strongly disagreed with this idea. An interview indicated that Mexican students were accustomed to taking an exam as many as two or three times, if needed, before actually failing.

Women students were apparently well-accepted in evangelical leadership education programs, according to more than one-half the respondents. While female students were welcome, however, their career goals may be different from those of the males.

The issue of whether or not it is always possible to negotiate a difference met with nearly an even split among

the population. In an interview with a Mexican business man, he indicated a belief that such negotiation was, in fact, a part of Mexican culture.

Findings: Theme 4: Attitudes about Spiritual Expression

Theme Four encompassed two "Ratings" questions:

To what degree do you believe that...

27. ...spiritual expression for the Mexican is more emotional than for the North Americans?
36. ...spiritual expression for the American tends to be more discrete than for the Mexican?

TABLE XVI
COMPARISON OF RESPONSES FOR
ATTITUDES ABOUT SPIRITUAL EXPRESSION

Item #	Disagree		RATING		Agree		MEAN
	1	2	3	4	5	6	
	N=53						
27	7	4	5	7	21	8	4.06
36	9	5	14	10	6	6	3.34

Discussion of Theme 4

Mexican spiritual expression may be expected to be somewhat more emotional than North American spiritual expression. That is, over two-thirds (68 %) of those

surveyed believed that spiritual expression for the Mexican was, at least to some extent, more emotional than it is for the North American. Yet, less than one-half (42 %) agreed with Item 36, which indicated most (53 %) disagree with the idea that North American spiritual expression was more discrete than for the Mexican (where **discrete** was supplied by the translation helper to represent the opposite of emotional).

Findings: Theme 5: Attitudes about Temperament and Culture in General

Theme Five encompassed one "Open" question:

70. (Indicate)...the most noticeable temperament and cultural differences you know of between Mexicans and North Americans.

In **Item 70**, twenty-seven responses regarding temperament and cultural differences between Mexicans and North Americans range from "todo" (everything) to "I don't know". A summary of differences is listed below, and divided into three categories:

- A) Characteristics not ascribed to either culture;
- B) North American Characteristics; and
- C) Mexican Characteristics.

A) Characteristics Not Specifically Ascribed

"Todo!" Racism; Time frame; Work ethic; Emotional; Rigidity; Specialization; Disposition for reading; Courtesy; Seriousness; Punctuality; Concept of identity; History; Nutritional level; Access to education-

al opportunities; Socio-economic level; Nationalism; Economics; Culture.

B) North American Characteristics (compared to Mexican qualities)

Numbers oriented; lack of general culture knowledge; More "stick-to-it-tiveness" and dedication; Ethnocentric; Paternalistic; Inability to contextualize the message; Do not learn language (Spanish) well; Project (vs people) orientation; Methods (vs. interpersonal relationships); Time is money (vs. time is friendship); Discipline is important; Individualism; Traditionalist; Knows more about Word of God; Introverted; North American is considered to be bad luck among poor Mexicans; cannot be trusted (because of invasions of last century); is methodical; The North American has more difficulty changing his/her mind when a decision has been made; the North American has a predictable temperament; Constant; Reserved; Sense of Responsibility; Knows how to be successful w/o affecting their character; Sometimes has aversion to Mexican customs--especially the food; Has attitude of authority; Tranquil; Quiet; Formal; Frank; Establishes goals that require lots of work.

"It has been said of the English, and to the ruin of the North American: 'they have unfriendly interests'.

American Christian missionaries have a tremendous sense of responsibility...something Mexicans lack.

C) Mexican Characteristics

People oriented; More general sense of culture; Gives higher value to friendship' More expressive' Punctuality and discipline are not so important to the Mexican; Personal tidiness "everything in order"; More religious; Less formal lifestyle; Cunning; Sensitive; Happy; More flexible when making a decision; "Irregular" temperament; Tendency to "grow bigger" than peers, or get "puffed up" when reached a significant post; Generally takes more care not to offend someone; Reacts with tolerance, sometimes; Lack of discipline; Sometimes wants to obtain things w/o sacrifice; More temperamental; A little less sociable due to prejudices toward the U.S.; Restless; Anxious;

Informal; Sensitive; Works w/o time awareness; More free with food.

Discussion of Theme 5

An explanation of core values, as researched by DuBois (1972), Holt (1972) and Gladwin (1974) was explored. According to these researchers, Anglo-American core values encompass object-orientation, competitiveness, rationality, the work ethic, material well-being, assertiveness, and egalitarianism in interpersonal relations.

In this research, cultural and temperament differences were compared as expressions of values differences between Mexicans and North Americans. Differences between Anglo and Mexican characteristics were expressed seemingly quite freely by respondents.

Two comments provided by Mexican individuals concerned communication between North Americans and Mexicans.

A male student wrote:

Cultural aspects between the two (countries) are very different. But, what unifies us is the work done by Jesus in us. There is a unity in the Lord that allows us to work in harmony.

A male lay person wrote:

There are too many (differences between Mexicans and North Americans)! One could write a complete book about these differences. It's enough to say the one is Latin, the other, Anglo.

North American leaders...do us a favor of just being as you are. Do not try to change, trying to be more Mexican than the Mexicans! This ends in much (?), falsehood, anguish, (?). We are very different in customs, ideas, culture, languages, feelings, etc. The beautiful thing is to know how to live in harmony, WITH our differences, but in union and love by the grace of Christ.

Summary of Category IV: Attitudinal Issues

In the area of attitudes and cultural differences between North Americans and Mexicans, the dissimilarities are many and varied. Yet, some Mexicans discouraged North Americans from redefining their own culture to the extent of becoming more Mexican than the Mexicans.

These comments seemed to reinforce, again, Ovando and Collier's (1985) discussion of cultural pluralism. They suggest that when two or more groups can maintain their own identity and yet simultaneously share a larger, common political, economic and social structure, respectful peace with one another can result.

The unifying factor, promoting this pluralism, expressed by both respondents in this survey, was the unity in the Lord, the union and love available through the grace of Christ. This, they mentioned, allows the people with human differences to work in harmony toward goals that surpass human, cultural differences.

Category V: Administrative Issues

Three items addressed administrative issues relating to philosophy and logistics. The questions were:

41. Should a Christian leadership program establish a dormitory-type live-on-campus arrangement for its students? Why?...Why Not?
65. What are the best methods for a North American to become involved in evangelical Christian leadership education in the Mexico City area?
66. Where, within Greater Mexico City would you establish a new evangelical Christian leadership program?

Findings: Category V: Administrative Issues

In Item 41, nineteen respondents (36 %) indicated yes, a new evangelical leadership training program should establish a dormitory-type live-on-campus arrangement for its students. Ten individuals (19 %) indicated no. One person (2 %) indicated "I don't know". Twenty-three people (43 %) did not respond to this question.

Reasons given in favor of the dormitory-type program included the following: Seven individuals indicated they believed a dormitory-type campus promoted faster, more intense learning for the students. Four respondents indicated this type of program was beneficial in recruiting students from other geographic areas. Three responses indicated the great distances and problems with transpor-

tation and communication in and around the Federal District were sufficient to warrant a dormitory system. Three other respondents mentioned "greater companionship among the students" as a reason to include a dormitory program. Other reasons mentioned by one individual each were: helps those with lower economic resources; more concentrated time with younger students; more liberty for service projects; greater number of students; promotes formation of the total person; and, better interaction with school directory personnel.

Reasons given by those with negative responses were as follows: Three individuals believed that, without a dormitory program, students would ultimately be better served because it was better to live in the world, not cloistered (into a religious community). Two individuals felt that too much money was invested in the dormitory, and the money could be better invested in other areas of the program. One individual felt it was not possible to maintain a real relationship with others in a dormitory. One indicated the culture did not demand the dormitory arrangement, and another simply stated: "it is not necessary".

For Item 65, a summary is provided below. A complete listing of responses may be found in Appendix C.

To be a leader, first be a learner. Get to know the Mexicans, not just about them. Find need-areas, and

fill them. Make use of the potential of your intervention; take advantage of your image among the middle and upper class, since, according to my experience, the low class does not trust you.

Item 66 sought suggestions of where, in the Mexico City area, to establish a new evangelical leadership education program. One respondent from the secular teacher-training school stated: "not in any place". Other respondents provided the following areas suggestions:

Five indicated: the Satelite (sic) area, a northern suburb, mid to mid-upper economic groups.

Four indicated: the outskirts and residential suburbs.

Two lay persons from the Covenant denomination suggested: "close to our churches".

One mentioned: "in the center, near the D.F. (Federal District) border".

Specifically noted by another were: Bosque de las Lomas, Coyoacan, San Angel, and Echeagaray, Nezahualcyotl.

Some places away from things (las afueras) were listed: Tlahuac and Tulyehualco.

One mentioned a good place might be: "where there are no churches nor people who know the Lord".

Others indicated that any location should be accessible to various forms of transportation. Some suggested to simultaneously establish such a program in various parts of the city, since the metro area was so large.

A complete list of places suggested for establishment of an evangelical leadership education program appears in Appendix C.

Discussion and Summary of Category V

From the survey, a feeling was noted that positive cooperation among the North Americans and Mexicans can occur if the North American utilizes suggestions for becoming effectively involved in leadership education. One respondent expressed the opinion that there should be no limitations to a foreigner's involvement.

In relation to suggestions concerning a proper location for the development of an evangelical leadership education program, there were various suggestions. All suggestions pointed toward middle to mid-upper economic areas. Areas close to available transportation were recommended.

Category VI: Mexican Governmental and Legal Issues

The 1917 constitution of the Republic of Mexico established freedom of belief (Article 24), and detailed four important themes: 1) Political relations between the State and the church; 2) Civil status of ministers of worship; 3) Power--or command--the Nation has over goods and real estate of the clergy; and, 4) Administrative procedures and penalties of the Ecclesiastical Law.

Seven articles and numerous paragraphs of the constitution addressed the area of religion and matters of the clergy. A summary of Articles 3, 5, 24, 27, 55, 82 and 130, as presented by Jonas Flores (undated, cf. References) is included here. A photocopy of the pertinent sections is included as Appendix D.

Translation of the document for explanation in this dissertation was verified by a Mexican student studying at Oregon State University.

Article Three

Government education is charged with developing all the rights of the human being, and with promoting love for the nation, and the conscience of international solidarity in independence and justice. This includes encouraging

liberty of belief, by directing public education to maintain itself free of any religious doctrine, and to fight against ignorance and its effects, slavery, fanaticism and prejudices. Public education is to promote the integrity of the family, brotherhood, and equality of human rights.

Private education institutions may impart every type and level of education. However, that which pertains to primary, secondary or normal education, and any type aimed at workers and country folk, must have previously obtained authorization.

Religious organizations and / or worship ministers, or any group connected to any religious belief will not intervene in any way in primary, secondary, or normal education, nor in education aimed at workers or country folk.

Universities and other institutions of higher education have the right and responsibility to govern themselves, to realize their goals of education, investigating and propagating the culture in accordance with the principles of this Article. There shall be respect for free examination and discussion of ideas.

Article Five

No one may impede another from dedicating him/herself to whatever profession, industry, business or work which s/he prefers, as long as it is legal. The State cannot permit any contract or agreement to take effect, whose objective is to damage or cause one to lose their personal liberty because of their profession, education or religious beliefs. The law, consequently, does not permit the establishment of monastic orders, whatever their denomination, or whatever the object for which they are proposed.

Article 24

Every person is free to profess whatever religious belief that most pleases them, and to practice its devotional ceremonies, or worship acts in the temples or in one's personal home, as long as this practice does not constitute an offense to the law.

Every religious act of public worship shall be celebrated precisely inside the temple, which will always be observed by the authorities.

Article 27

Religious associations and/or churches, whatever their belief, cannot, in any case, be permitted to acquire, possess or administrate real estate. Temples for public worship are the property of the nation, represented by the federal government, who shall determine which shall continue to be used for their purpose.

Neither religious organizations nor worship ministers may operate, direct, administer or watch over any benevolent institution whose objective is to help the needy, provide scientific investigation, promote education, or provide reciprocal help of associates.

Article 55.

In order to be a governmental delegate or representative, it is necessary to be a native Mexican with all one's rights, and, to not be a minister of any religious worship.

Article 82.

In order to be President of the nation, one must be a native Mexican citizen and child of native Mexicans, and

to not be of professional religious status, nor be a minister of any worship.

Article 130.

Congress cannot dictate laws establishing or prohibiting any religion.

Marriage is a civil contract.

The simple promise to decide truth and to fulfill the obligations related to it, subjects the one who makes the promise, in the case of failure, to the penalties that are established by law for such purposes.

The law does not ascribe any official, judicial position to religious groups and their churches.

The ministers of worship services shall be considered as persons who exercise a profession and they shall be directly subject to the laws that dictate over the matter.

State legislatures will have power to determine, according to the local needs, the maximum number of worship ministers.

To practice ministry in the United Mexican States, any minister must be Mexican by birth.

Worship ministers must never, in any group setting, nor in worship acts, criticize the fundamental laws of the country, nor individual authorities, nor the government in

general. Ministers shall not have active nor passive vote, nor the right to associate themselves for any political ends.

To open new locations of public worship, it is necessary to acquire permission from the Secretary of the Interior, looking first to the State government. There must be, in every temple, a person responsible for fulfilling the laws concerning religious discipline in the temple and of the worship objects.

The one who is responsible for the temple must take ten people with him to attest to his leadership, and advise the local municipal authority as to the identity of the responsible person.

No courses of study may be officialized when they have been presented by establishments which teach professional minister's courses.

No religious printed material is permitted to comment about national political subjects, nor may they inform concerning acts of the authorities of the country.

No political party is permitted to form which has any word or indication that relates it to any religious confession. No political meetings may be held in religious temples.

No worship minister may inherit any real estate occupied by any religious group, or any real estate intended

for religious or benevolent ends. Ministers are legally incapable of being heirs, by means of a will, of any other minister of the same religion or of anyone who is not a close relative.

Discussion of Category VI

A complete discussion of Mexican Governmental and Legal Issues appears in Chapter Five.

Summary of Chapter IV

This chapter presented and discussed findings relative to interviews and the survey instrument. In addition, Mexican legal and governmental issues pertinent to the establishment of an evangelical leadership education program were presented.

Information presented as findings will be useful in defining the relevant application for this specific project. The process of discovering these findings may serve as a model for future program development.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONSSummary of the ResearchPurpose

This project was designed to systematically identify and analyze socio-cultural factors in the Mexico City religious community which directly affect the establishment of a cross-cultural, Christian leadership education program in that city. This project was purposefully designed and presented in a general manner; however, preparation of this research project also provided an initial step toward implementing such a program in Mexico City through the OMS International, Incorporated (The OMS).

The involvement of this researcher in the OMS may be considered a possible limitation to this study. The OMS is an evangelical Christian missionary organization ministering in fifteen countries around the world. According to the OMS Manual (cf. References), the corporation's goal is to assist nationals to develop a strong evangelical Christian church. Educating national leadership, provid-

ing opportunities for men and women to learn to minister to their own culture groups is foundational to the OMS.

Foundations

Because North Americans will be involved in educational program planning and implementation in Mexico City, through the OMS, a multi-cultural aspect was introduced into the study. This aspect, combined with an understanding of the nature of cross-cultural education and the potential conflict which can arise between culture groups formed the foundation for the study.

This foundation was based on the theory that an educational program, or school, is itself a microculture. As such, it is an environment defined by goals, norms, values, statuses, and other subcultures (Banks & Banks, 1989). This microculture encompasses the society's beliefs, values, institutions, aims and means of operation. Schools emulating these societal elements native to their students offer education in which students learn more readily (Jordan, 1984).

Process

The process is presented here in considerable detail because the process itself appeared to become one of the major outcomes of the study. This process provided a model which future researchers may utilize to develop further study.

As a preliminary step to actually designing a cross-cultural Christian leadership education program in Mexico City, with the obvious goal of offering an educational program in which Mexican students can learn and succeed, a study was proposed to identify and analyze the socio-cultural elements affecting program establishment.

An initial, interview-based survey was made in Mexico City. To assist with the interviews and further study, research helpers who had lived in the City for over fifteen years were retained. These people arranged interview appointments and assisted with translation when needed.

Information gained from interviews with varied Mexican evangelical and secular education and business leaders was analyzed and formed into questions to be used in a survey instrument. These questions were grouped according to their apparent fit into six socio-cultural categories based on a James Banks' (1981) model of **The School as a**

Social system. This model was adapted to provide the following six categories for research:

1. Community relations issues,
2. Sociological issues,
3. Educational process issues,
4. Attitudinal issues,
5. Administrative issues, and
6. Mexican governmental and legal issues.

On a second visit to Mexico City, the questions were translated into Spanish with the help of Mexican research assistants. The translated questions were presented to a DELPHI Panel of five experts for validation. The panelists were asked to accept, reject or modify each question regarding its "fit" in the category to which it had been assigned. Each question required an 80% approval from the DELPHI Panel to be included in the final survey instrument.

The resulting survey instrument was presented to a total of fifty-three people. Thirty-six administrators, professors and students from various existing Christian leadership education programs and a secular teacher-education college in Mexico City participated. The instrument was also given to fourteen lay persons (not professional religious workers) and sent to three directors of the OMS International.

During analysis of the data, certain themes appeared as areas of specific focus within the interconnected web of the six categories. The themes originally provided an organizational method for presenting the data, as specifically presented in Chapter Four. The themes developed and identified through this process may, in fact, therefore, provide one of the more important contributions of this research. They may provide for a broader implementation of this total project.

Implementation

The more profound value of the development of the themes based on James Banks' (1981) research may lie in their potential to serve as an outline of study around which research for the development of a cross-cultural Christian leadership education program may be undertaken in another society. With minor modification (i.e. exchanging any reference to Mexico or Mexican for any other social group) these themes may prove beneficial for such research. The themes may allow future researchers to commence discovering data relevant to these pertinent areas. Those researchers may be able to use these categories and themes without having to rediscover the issues represented in this finding.

A diagram of the resulting interconnected, socio-cultural web affecting cross-cultural Christian leadership education in Mexico City is included as Figure I, below. Each category, including its various focused themes is included as a separate, yet interdependent portion of the web. This diagram may serve as an outline for future research in another social group.

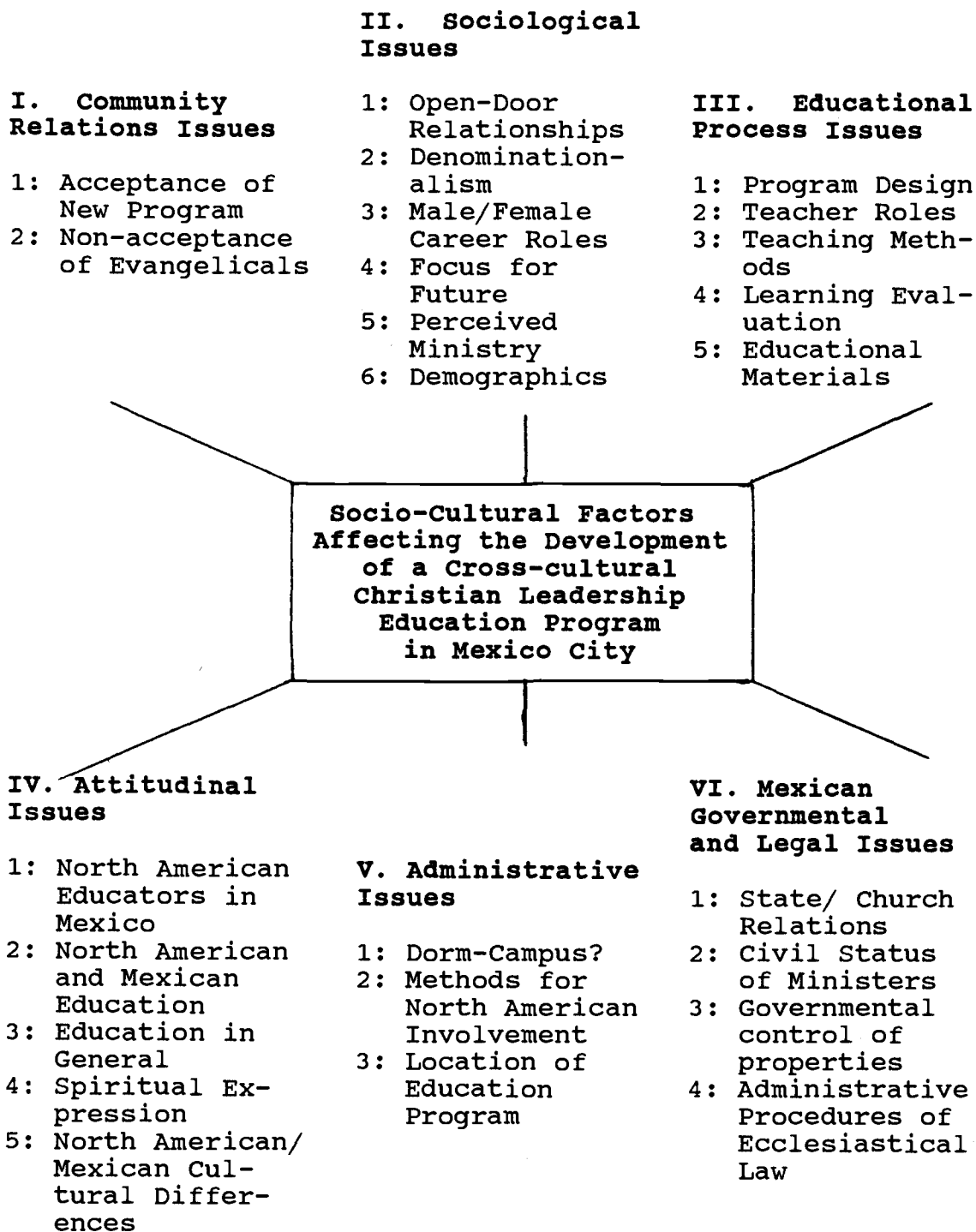


Figure I: Socio-Cultural Components of Cross-cultural Christian Leadership Education Program Development in Mexico City

Conclusions and Interpretations

Category I: Community Relations Issues

The area of community relations seems to be one which developers of a cross-cultural Christian leadership education program should plan to address.

Data indicated the evangelical community in Mexico City, in general, appears favorable to adding additional leadership education in the metropolitan area. Some negative feelings were expressed, however. More than half felt a new program will be welcomed, especially by those who do not have such an education program for their own denomination. Two-thirds of the respondents indicated that acceptance should not be expected to come easily.

Comments of respondents cited the February 2, 1990 attack on praying evangelicals as an example of problems which exist between evangelicals and other religious groups. Respondents indicated that misunderstandings and confusion account for feelings among the populace that evangelicals are not patriotic.

Mexican census practices provide for listing only Catholic and Protestant religions (Rudolph, 1985). All non-Catholics are considered Protestant. In this sense, Protestant is NOT synonymous with evangelical. However,

evangelicals apparently experience prejudicial pressure with such non-specific groupings.

Category II: Sociological Issues

Data indicated Mexicans from the mid-upper socioeconomic groups may be attracted to the North American because of the North American culture. Comments indicated this attraction, however, may not be enough in itself to cause a relationship to develop between an Anglo and a Mexican. The element of love must be included, a respondent indicated.

Concerning denominationalism of a new Christian leadership education program, twelve (43 %) of the twenty-eight total who felt a program should not be denominational were received from the same group, the lay people from the one church listed in the population definition. They also provided twelve (36 %) of the 33 responses agreeing that an interdenominational program is best (Item 20, R's 4-6).

These individuals represent a group without a denominational education program. In an interview with one of these individuals, it was learned that he does not feel comfortable sending prospective leaders to denominational programs for fear of losing them to the host group. Pro-

gram planners should note this expressed need for non-threatening education and attempt to include a treatment plan in their new program.

Data indicated people from all SES levels should be targeted for leadership education. However, leaders from the higher economic groups may have more opportunity to minister to all levels of society than will leaders from lower economic groups. If the goal is to minister to all levels of society, based on replies from the research, the best solution may be to target the higher economic class students.

Leadership education was expressed by respondents as the area of greatest need. Evangelism was expressed as the second greatest need. When scores from both areas are considered for first and second choices, leadership education received a total of 27 votes, while evangelism received 26. Respondents indicated mixed feelings.

Demographically, the most important concerns noted in the data were the size of the metropolitan area and the stresses related to the difficulty of traveling and communicating within it. The economic crisis within Mexico, and its effects on potential students were also an area of concern. Included here, is the idea that the role one plays in their family and their responsibilities to econ-

omically support the family will be an instrumental factor for a potential student to consider.

In light of this information, program planners should consider positive methods of financially assisting potential students.

Category III: Educational Process Issues

The goal of leadership education begins to focus here, as respondents indicated the skills and attitudes they expected to see in graduates from the leadership program. The data show that an educational program should conform its teaching to the students' preferred learning styles. Program planners should emphasize these preferred concepts when establishing institutional policies.

Respondents indicated program design of a cross-cultural Christian leadership education program should include teaching methods that focus on student involvement. Comments indicated that professors should attempt to see that students are actively doing, and not passively sitting.

Data indicated the population would generally desire their Evangelical leaders to acquire cognitive as well as attitudinal skills in their education program. Attitudinal skills were listed more often than cognitive skills as

those desired in evangelical leaders. Attitudinal skills may best be learned by example and mentoring. These included such abilities as: being teachable, integrity, responsibility, faith in God, wisdom, sincerity, and others. Cognitive skills seem to be abilities that can be taught in class. These included: human relations, group dynamics, apologetics, Bible knowledge, planning skills, and others. Program planners should provide for acquiring both types of skills.

Preferred teacher roles were indicated in the following order, based on mean scores: 1) Research guide; 2) Friend; 3) Discussion leader; 4) Disciplinarian; 5) Information provider. Professor and student respondents agree that they prefer the teacher to function more as a research guide who can be considered a friend, than an information provider who must discipline.

Data indicated that preferred teaching methods are those which invite participation and active learning. Group projects are acceptable, but were most appreciated when individual contributions were judged separately. Teaching methods to avoid were those considered traditional which place the learner in a passive role of listening; memorizing or copying dictation; group research projects that are left unsupervised; or projects where individual contributions are not valued separately. Teaching methods

that are noted to be most common are the more traditional styles.

Program planners should use this information in designing the teaching styles of the program.

A total of 83 % of the respondents agreed that one's academic work should not be loaned or borrowed. More professors than students agreed with this concept. That 15% disagreed, to some extent, indicated a discrepancy in expectations or in understanding concerning academic honesty. The area of academic honesty and other areas of social values should be explored further, and agreement should be ascertained by administration, faculty and students.

Overall mean scores indicated that methods of learning evaluation are preferred in the following order:

- 1) Discussion participation;
- 2) Individual research;
- 3) Attitude;
- 4) Group project;
- 5) Regular attendance;
- 6) Final exam.

Data from the research show that students are less assured concerning preferred evaluation techniques than are professors. Nearly twice the percentage of professors as students felt a passing grade should be higher than 8.0. Program planners should consider these methods and scores when preparing program policy.

Educational materials were listed as important in the following order, according to mean scores: 1) Overhead

projector; 2) Computer; 3) Movie projector; 4) Slide projector. Additional items considered important by respondents included: materials developed by the student and professor, audio-visual material, a blackboard in every classroom, and bulletin boards. Libraries of books and magazines were considered important, according to five respondents.

Category IV: Attitudinal Issues

Respondents indicated North American educators will be accepted in evangelical leadership education programs in Mexico City. Data indicated positive acceptance of North American educators is slightly linked to their dressing as Mexicans, speaking like Mexicans, and to adopting Mexican time orientation. Of the three qualities, speaking like Mexicans received the highest mean score. Non-Mexicans should seriously endeavor to learn to speak Spanish well.

Data indicated Mexicans do desire assistance from persons of another nationality in the area of theological education. The issue of whether or not the Mexican would want to control an educational institution was not judged to be of much importance.

Respondents indicated the North American student is somewhat more independent than the Mexican student.

Data shows the Mexican student will prefer to interact with a Mexican Dean when serious academic problems arise. Comments indicated Mexican students may be accustomed to retaking an exam up to three times, if necessary, to obtain a passing score. However, over one-third of the respondents strongly disagreed with this idea.

In an interview with a North American-born woman, married to a Mexican man, who both supervise a Mexican evangelical leadership education facility, this woman indicated that the school is run in a very Mexican fashion. Yet, further discussion even in this area concerning the number of examination retakes permitted, she noticed what appeared to be a culturally-ingrained disagreement with this idea from her childhood. As a North American by birth and education, the concept of re-taking exams bothered her. This perhaps, helps substantiate Bullivant's (1989) and Massey's (1979) indications that people are culturalized early in life and these patterns of thinking influence the concept of rightness and wrongness for the entirety of one's life.

In light of this information, program planners should become aware of, and accept their own cultural biases. They should design the educational program separately from

their own biases when necessary. Developers should be careful to incorporate, instead, Mexican preferences.

Data indicated that temperament and cultural differences between Mexicans and North Americans are numerous. According to comments made by respondents, North Americans are numbers-oriented, ethno-centric and paternalistic. They are project-oriented instead of people-oriented, and they emphasize methods rather than relationships. North Americans are perceived to view time-as-money, rather than time-as-friendship. North Americans are more prone than the Mexican to an attitude of "stick-to-it-tive-ness", to be more constant and reserved, maintaining more of a sense of responsibility.

Mexicans were perceived by respondents to be more people-oriented and give a higher value to friendship than do North Americans. Mexicans are more expressive, less punctual and less disciplined. They are more restless, anxious, informal and sensitive, according to the data. Their lifestyle is more religious and less formal than that of the North American. Mexicans were perceived to be more happy. Mexicans are more temperamental, and have a tendency to get "puffed-up" when they achieve a significant goal, according to comments. Mexicans take greater care not to offend someone.

Comments indicated that Mexicans and North Americans should simply admit their differences. One respondent advised North Americans not to try to be more Mexican than the Mexicans. People from the two nations should appreciate the unity in the Lord available through the grace of Jesus Christ, respondents indicated. Program planners should be aware of the differences in temperaments and personalities, but should not attempt to become Mexicans if they are not.

Category V: Administrative Issues

Data indicated that establishing a dormitory-type, live-on-campus for a cross-cultural Christian leadership education program may be beneficial. The presence of a dormitory facility may provide better for students' needs and better promote their education, comments explained. In light of this information, program planners should consider the need for mentoring and modeling of attitudinal skills, especially. Comments indicated that these skills may best be transferred in a dormitory-campus situation.

Comments suggested that the best methods for North Americans to become involved in Christian leadership education is to learn to know the Mexicans...not just about

them. Comments indicated that positive cooperation between the two peoples is possible.

Most suggestions for the location for a new leadership education program pointed toward middle to mid-upper economic areas that are close to available transportation routes. These suggestions should be seriously considered when planning for program location.

Category VI: Mexican Governmental and Legal Issues

Category Six, Mexican Government and Legal Issues, is an area not treated by the survey instrument per se, yet vital to establishment of a cross-cultural Christian leadership education program. A discussion of the evangelical situation in light of the Mexican constitutional separation of church and state is indispensable. There is an awareness, here, of Mexico's historically Catholic religious orientation. Data and comments have indicated the potentially divisive nature of introducing non-Catholic religions in Mexico. This discussion examines the legal position of all religions in Mexican society, and specifically considers the effects of Christian evangelicalism in Mexico. Application of this important information appears in Appendix E as preeminent to educational program development in Mexico.

The Mexican constitution provides Mexican citizens with freedom of religion. However, restrictions are enforced limiting different religious aspects. Places where worship may take place are restricted. Ownership of church property is restricted to the federal government. Civil and political rights of professional religious workers are restricted. Development and legalizing of religious education are limited.

Evangelical Mexicans may well look to Don Benito Juarez as their hero of religious liberty. It was he, who, on December 4, 1860, decreed freedom of worship, and complete separation of church and state (Flores). His intentions resulted in a constitution which opened the way for anyone to practice any religion. For the first time since the Spanish conquistadores, the people were to be ruled without intervention from the government. The constitution carefully delineates boundaries between the government and any religious entity.

While providing for freedom of religion, and a government not intertwined and dependent upon (nor stifled by) any religion, some feel the constitution also severely limits freedom of practice of religion. Flores comments:

...(the Articles)...in their time, reflected, and some continue reflecting, heartfelt aspirations of a people in arms and enraged against the stubborn, persistent tyranny, its reactionaries,...and the Roman, political clergy.

To Flores, it is important to remember the context of the writing of the constitution: it was necessary, then, to carefully define the limits and boundaries in order to free the people.

The application of these laws to the religious scene created a civil war in 1926. The war finally ended when the Christians surrendered unconditionally to the government in trade for tolerance of the Roman clergy. Since

then, these articles have largely fallen into disuse until recently. Today, some authorities intend to apply "all the rigor of these anti-religious laws...but only to the evangelical population" (Flores).

Those planning Christian leadership education programs in Mexico City must take note of these practices. Articles of the constitution which seem to be of special interest to this project are those which:

- 1) restrict the function of the church and/or religious organizations in property ownership,
- 2) restrict worship practices precisely inside temples,
- 3) dictate function and civil/political status of ministers,
- 4) prohibit foreigners from officially ministering,
- 5) require permit for new locations of public worship,
- 6) deny validation of course work taken by ministers.

The area of church and state relations and related laws must be researched further and understood completely before non-Mexicans assist with development of a cross-cultural Christian leadership education program in Mexico City. The Mexican interpretation of freedom of worship must be understood within the Mexican context, and without North American judgment. The North American must understand and work within the confines, or not at all.

Recommendations for Further Research

This project has identified several socio-cultural factors which affect the establishment of a cross-cultural Christian leadership education program in Mexico City. This research project, which provided these findings should be seen only as an outline of the necessary process. Further research could provide additional insight. Based on the findings of this project, the following recommendations are made for further study:

1. Further research may prove profitable in discovering more about the effect of Protestant evangelicalism on the historically Catholic Mexican society, in terms of the resulting enhancement or division of Mexican Society.
2. Further study utilizing a broader study-population may provide data which differs from the findings of this research.
3. Additional understanding of relevant socio-cultural factors may be gained through further research utilizing this project as an outline, but broadening the sociological issues base.

4. The area of Educational Process Issues produced data indicating the professors and students surveyed apparently have differing attitudes concerning the viability of information sharing and borrowing.

Further research to identify factors defining academic honesty should be conducted to better understand differences. The development of institutional policies in this area could result.

5. The economic crisis in Mexico is apparently a demographic factor with which to be concerned. Further research may indicate methods by which interested North Americans and/or Mexicans may be positively involved in helping provide for the economic needs of present and potential students.

6. Professional religious workers in Mexico are deprived of certain political and civil opportunities. Further research may help define attitudes present and potential ministerial students hold concerning these phenomena. The degree to which these may affect program design and curriculum development should be determined.

7. The area of Legal Issues indicates a number of questions which should be satisfactorily answered before the implementation of a cross-cultural Christian leadership education program in Mexico City.

Important questions might include:

- A. What categories and types of visas are available to foreigners desiring to assist in a non-profit, non-employment capacity?
- B. What process is necessary to follow to establish a private, not-for-profit, religious higher education program?

8. Based on combined findings in the above areas, an educational philosophy, specific curriculum, and institutional policies should be designed to accomplish the goals and provide for the socio-cultural factors identified in this project.

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APPENDICES

Appendix A

Questions for Mexican Education Investigation

Name of person interviewed: _____

Position: _____

Institution: _____

Address: _____

Telephone: _____ Date: _____

1. What would you say are the ultimate goals the public education system has for students in Mexico City?
2. What would you say are the ultimate goals your institution has for its students?
3. In your opinion, who, in Mexican society, should be educated?
4. How much influence and authority do you feel the "state" should exercise in guiding education?
5. How is the "state" system of education organized?
6. How does Mexican history affect public education?
7. How would you personally describe the learning experience? How does learning take place? (Ment. Disc.; S-R; Cog.)
8. From your perspective whose responsibility is it that the student learn...teacher's or student's?
9. Within your educational institution, describe classroom organization in light of:

Physical arrangement (how are desks/chairs/tables arranged)?

Pupil interaction (Discussion groups, peer-teachers, etc.):

Teacher-pupil interaction (lecture-listen; active participation; student projects, etc.)?

Teaching style (open discussions, guided discussion, lesson plans, goal oriented, teacher or pupil centered)?

10. Describe a "typical school day": What subjects would an average student study:

In a public high school?

In your institution?

11. How is curriculum divided (Core courses and electives ...common core for all, etc.) for students:

In the public schools?

In your institution?

12. What teaching methods are used in public school:

Science classes? (Books, labs, etc.)

Math...what was stressed...problem solving or facts?

P.E...specific goals or "play soccer"?

Social studies/ gov't/geography, etc. (Facts or problem solving?)

13. What type of testing is most common? What are the types of questions asked...mult. choice, T-F-, short answer, essay, other.

In the public schools?

In your institution?

14. What advice would you give to an educator from the U.S. to help develop a culturally effective education program in Mexico City?

15. Do you know of a Mexican education authority who discusses cultural differences between US and Mexican education?

Appendix B.1

Cross-Cultural Questionnaire

First, thank you very much for the time you are taking to help with this project.

Your assistance is appreciated. You are helping to improve cross-cultural understanding.

The following questionnaire is the result of interviews conducted in November, 1989, with leaders of various evangelical seminaries in the Mexico City Metropolitan Area. The statements are not considered to be factual, but they do represent various opinions. You are being asked to indicate the degree to which you agree with each question. Later, you are asked to give a RATING to various characteristics, and, in other cases, we ask you to WRITE in some responses.

Before you begin, please provide the following information:

1. Present Status (Mark only one): Student Professor Administration Lay Person
2. Institution: _____
3. Nationality: Mexican American Other
4. Sex: Male Female
5. Has a person of a different nationality than yours ever been your student? Yes No
6. Has a person of a different nationality than yours ever been your teacher? Yes No

Now, please indicate the degree to which you agree or disagree with the following questions, on a scale from 1 (Strongly Disagree) to 6 (Strongly Agree).

To What degree do you believe that...

- | SD | SA | |
|-------------|----|---|
| 1 2 3 4 5 6 | | 7. ... an American in Mexico City has an "open door" in building relationships with Mexicans of the middle and upper economic classes because these groups are attracted to the American culture? |
| 1 2 3 4 5 6 | | 8. ...a Mexican student, confronting serious academic problems, would rather deal with a North American academic dean in stead of with a Mexican dean? |
| 1 2 3 4 5 6 | | 9. ...North American students are more independent than Mexican students? |
| 1 2 3 4 5 6 | | 10. ...North American methods of disciplining students tend to be more rigid than do the Mexican methods? |
| 1 2 3 4 5 6 | | 11. ...American professors are well accepted in Christian leadership education programs? |

- | SD | SA | |
|-------------|----|--|
| 1 2 3 4 5 6 | | 12. ...in the area of theological education, the Mexican desires assistance from people of another country? |
| 1 2 3 4 5 6 | | 13. ...it is important that students use only their own knowledge when writing a research paper or taking an exam, and not to copy information from someone else? |
| 1 2 3 4 5 6 | | 14. ...a new evangelical Christian leadership training program should be "denominational", preparing leaders for primarily one denomination? |
| 1 2 3 4 5 6 | | 15. ...it is important to provide more leadership education opportunities for the evangelical Christian community in Mexico City? |
| 1 2 3 4 5 6 | | 16. ...students should be permitted to take an exam only once in order to receive a passing grade? |
| 1 2 3 4 5 6 | | 17. ...American students are less responsible than Mexican students? |
| 1 2 3 4 5 6 | | 18. ...the evangelical Christian community is well accepted by non evangelical Christian groups in Mexico City? |
| 1 2 3 4 5 6 | | 19. ...there are many opportunities for women graduates of Christian leadership programs to utilize their preparation? |
| 1 2 3 4 5 6 | | 20. ...a new evangelical Christian leadership training program should be "interdenominational", preparing leaders for any evangelical denomination? |
| 1 2 3 4 5 6 | | 21. ...other religious groups (i.e. NOT evangelical Christian) will easily accept a new evangelical Christian leadership education program in Mexico City? |
| 1 2 3 4 5 6 | | 22. ...an "interdenominational" education program will not have the potential to receive as many students as will a "denominational" program? |
| 1 2 3 4 5 6 | | 23. ...students respond best to: "student centered" teaching methods (discussions, group projects, teacher-guided research, etc.). |
| 1 2 3 4 5 6 | | 24. ...because of the vast numbers of people in the lower economic classes, a new Christian leadership education program should focus on educating students from the lower economic level? |
| 1 2 3 4 5 6 | | 25. ...a Mexican academic dean is more likely than an American Academic Dean to "make a way", or "bend the requirements" in order for a student to graduate? |
| 1 2 3 4 5 6 | | 26. ...educating students from lower economic classes will provide a trained Christian leadership that will, most likely, minister only to its own economic and social level? |
| 1 2 3 4 5 6 | | 27. ...spiritual expression for the Mexican is more emotional than for North Americans? |

- | SD | SA | |
|-------------|----|--|
| 1 2 3 4 5 6 | | 28. ...educating students from the higher economic classes will provide a trained Christian leadership that is capable of ministering to all economic levels of Mexico City society? |
| 1 2 3 4 5 6 | | 29. ...female students are well-accepted in presently operating Christian leadership education programs? |
| 1 2 3 4 5 6 | | 30. ...an education program should be designed to expect the student to adapt to the program's specific academic teaching/learning style, rather than expect the program to conform to the students' preferred learning style? |
| 1 2 3 4 5 6 | | 31. ...the various denominations which DO NOT have their own pastoral-education facilities will welcome a new Christian leadership program in Mexico City? |
| 1 2 3 4 5 6 | | 32. ...it is more the responsibility of the STUDENT than the PROFESSOR to see that learning occurs? |
| 1 2 3 4 5 6 | | 33. ...the American educator is more concerned with punctuality than is the Mexican educator? |
| 1 2 3 4 5 6 | | 34. ...a Christian leadership program with an American director will be more respected than with a Mexican director? |
| 1 2 3 4 5 6 | | 35. ...there is always a way to "negotiate" any kind of difference, depending on the circumstances? |
| 1 2 3 4 5 6 | | 36. ...spiritual expression for the American tends to be more discrete than for the Mexican? |
| | | †† ...it is important for an American professor to gain positive acceptance by Mexican students by: |
| 1 2 3 4 5 6 | | 37. Dressing like a Mexican educator |
| 1 2 3 4 5 6 | | 38. Speaking like a Mexican educator |
| 1 2 3 4 5 6 | | 39. Adopting Mexican time orientation |
| 1 2 3 4 5 6 | | 40. ...in the area of theological education, the Mexican would like to control the institution? |

Now, please write responses to each question.

41. Should a Christian leadership program establish a dormitory-type live-on-campus arrangement for its students?

___ Yes No ___

Why?

Why not?

** Rate the following education material on a scale of 1 to 6 according to its importance to providing "the best" education:

42. Slide projector 43. Movie projector 44. Overhead projector
 1 2 3 4 5 6 1 2 3 4 5 6 1 2 3 4 5 6
45. Computers — Other _____
 1 2 3 4 5 6 1 2 3 4 5 6

** Rate the following teacher roles as to level of importance (give each item a rating from 1 to 6):

46. Discussion leader 47. Information provider 48. Friend
 1 2 3 4 5 6 1 2 3 4 5 6 1 2 3 4 5 6
49. Disciplinarian 50. Research guide
 1 2 3 4 5 6 1 2 3 4 5 6

** Rate the following methods of learning evaluation in order of importance (give each item a rating from 1 to 6):

51. Final exam 52. Indiv. research project (term paper, etc).
 1 2 3 4 5 6 1 2 3 4 5 6
53. Group project 54. Regular attendance 55. Attitude
 1 2 3 4 5 6 1 2 3 4 5 6 1 2 3 4 5 6
56. Discussion participation — other _____
 1 2 3 4 5 6 1 2 3 4 5 6

57. What are the three MOST effective teaching methods in which you have participated either as a learner or as a teacher?

1. 2. 3.

58. What are the three LEAST effective teaching methods in which you have participated either as a learner or as a teacher?

1. 2. 3.

59. What teaching methods would you consider to be most common in a "Mexican school"?

60. What types of problems have existed in the past between the evangelical Christian community and non-evangelical groups in Mexico City?

When did this occur?

61. For what roles/careers/professions are current female Christian leadership education students preparing in Mexico City?

62. For what roles/careers/professions are current male Christian leadership education students preparing in Mexico City?

63. If the goal of a Christian leadership education program is to provide trained leaders for the evangelical Christian population in Mexico City, what are six (6) qualities or abilities this trained leader should have learned in this program?

1 _____ 2 _____ 3 _____

4 _____ 5 _____ 6 _____

64. What sectors of Mexico City's society should be prepared for Christian leadership in order to provide long term influence for the evangelical Christian community?

65. What are the best methods for a North American to become involved in evangelical Christian leadership education in the Mexico City area?

66. Where, within Greater Mexico City would you establish a new evangelical Christian leadership program?

67. What should be the lowest passing grade on an exam? (0-10) _____

68. What should be the lowest passing grade for a course? (0-10) _____
69. What are the most important demographic factors (size of the City, population distribution, social classes, etc.) to be considered in the development of such a leadership program?
70. Write (on the other side, if necessary) the most noticeable temperament and cultural differences you know of between Mexicans and North Americans.

** Rank the following ministries in order of importance according to your understanding of the greatest evangelical need in Mexico City (please mark the items IN ORDER...1,2,3,4, and comment on your rating).

71. __Evangelism 72. __Leadership training
73. __Church establishment 74. __Family counseling __Other _____

Thank you very much for your help with this project.

Appendix B.2

Spanish Translation of Survey Instrument

Cuestionario Trans-cultural

Primero, le agradecemos mucho el tiempo que está tomando para ayudarnos en este proyecto.

Su ayuda es apreciada. Usted está ayudando a mejorar entendimientos trans-culturales.

Este cuestionario es el resultado de unas entrevistas hechas en noviembre de 1989 con líderes de varios seminarios evangélicos dentro del área metropolitana. Lo dicho no se considera como "hechos", sino como opiniones. Estamos pidiendo que usted indique en qué medida concuerda con cada pregunta. Más adelante, estamos pidiendo que usted califique unas declaraciones, y en otros casos, pedimos que escriba unas respuestas.

Antes de comenzar, por favor, provea la siguiente información:

1. Estatus actual (marque solo uno): Estudiante Profesor Administrador Laico
2. Institución: _____
3. Nacionalidad: Mexicano Norteamericano Otros: _____
4. Sexo: Masculino Femenino
5. Ha sido usted profesor o maestro de una persona de otra nacionalidad diferente a la suya?
 Si No
6. Ha sido usted alumno de un profesor o maestro de otra nacionalidad diferente a la suya?
 Si No

Ahorita, por favor, comience a indicar en qué medida concuerda con cada pregunta, en escala del 1 (no concuerdo) al 6 (concuerdo de manera completa).

En qué medida considera usted que...

- | | | |
|----|----|---|
| NC | CC | |
| 1 | 2 | 3 |
| 4 | 5 | 6 |
7. ...se le facilite a un norteamericano en la Ciudad de México, establecer relaciones con la gente de la clase media y alta económicamente, dada la atracción hacia la cultura norteamericana?

 8. ...un estudiante Mexicano, enfrentado con un problema académico serio, acudiría a un director norteamericano en vez de un director Mexicano?

- | NC | CC | |
|-------------|----|--|
| 1 2 3 4 5 6 | | 9. ...los estudiantes norteamericanos sean más independientes que los estudiantes Mexicanos? |
| 1 2 3 4 5 6 | | 10. ...los métodos norteamericanos para disciplinar a sus estudiantes sean más rígidos que los de los Mexicanos? |
| 1 2 3 4 5 6 | | 11. ...los profesores norteamericanos son bien aceptados en los programas actuales de liderazgo cristiano en la área metropolitana? |
| 1 2 3 4 5 6 | | 12. ...en el área de educación teológica, el Mexicano quiera asistencia de personas extranjeras? |
| 1 2 3 4 5 6 | | 13. ...sea importante que el estudiante use sus propios conocimientos y no copie de otra persona cuando escribe, hace una investigación o un examen? |
| 1 2 3 4 5 6 | | 14. ...un programa nuevo de capacitación de liderazgo cristiano evangélico debería ser "denominacional", preparando líderes principalmente para una denominación? |
| 1 2 3 4 5 6 | | 15. ...es importante proporcionar una mayor cantidad de oportunidades para programas educativos de liderazgo dirigidos a la comunidad evangélica en la Ciudad de México? |
| 1 2 3 4 5 6 | | 16. ...sea importante que un estudiante presente solamente un examen para obtener la calificación aprobatoria. |
| 1 2 3 4 5 6 | | 17. ...los estudiantes norteamericanos sean menos responsables que los estudiantes Mexicanos? |
| 1 2 3 4 5 6 | | 18. ...la comunidad cristiana evangélica es bien aceptada por grupos cristianos NO evangélicos en la Ciudad de México? |
| 1 2 3 4 5 6 | | 19. ...hay bastantes oportunidades para las mujeres graduadas de un programa de liderazgo cristiano de utilizar su preparación? |
| 1 2 3 4 5 6 | | 20. ...un programa nuevo de capacitación de liderazgo cristiano evangélico debería ser "interdenominacional", preparando líderes para cualquier denominación evangélica? |
| 1 2 3 4 5 6 | | 21. ...nuevos programas educacionales de liderazgo cristiano en la Ciudad de México pudieran ser fácilmente aceptados por otros grupos religiosos (es decir que no sean cristianos evangélicos)? |
| 1 2 3 4 5 6 | | 22. ...un programa de educación "interdenominacional" carecerá del potencial de atraer tantos estudiantes como un programa "denominacional"? |
| 1 2 3 4 5 6 | | 23. ...los estudiantes responderán mejor a los métodos de aprendizaje enfocados directamente hacia ellos (diálogo, clase activa, mesa redonda, proyecto en grupo)? |

- | NC | CC | |
|-------------|----|--|
| 1 2 3 4 5 6 | | 24. ...dada la clase popular numerosa, un programa nuevo de liderazgo cristiano debería enfocar en la preparación de estudiantes de dicha clase popular? |
| 1 2 3 4 5 6 | | 25. ...un director Mexicano tiene más posibilidad de ser flexible que un director norteamericano para facilitar la formación de un estudiante? |
| 1 2 3 4 5 6 | | 26. ...la preparación de estudiantes de la clase popular proveya un liderazgo cristiano capacitado que pueda ministrar, con mas probabilidad, a los de su propio nivel social y económico? |
| 1 2 3 4 5 6 | | 27. ...la expresión espiritual de los Mexicanos sean más emotiva que la de los norteamericanos? |
| 1 2 3 4 5 6 | | 28. ...la preparación de estudiantes de la clase alta económicamente, proveya un liderazgo cristiano capacitado que pueda ministrar en todos los niveles económicos y sociales de la Ciudad de México? |
| 1 2 3 4 5 6 | | 29. ...las estudiantes femininas sean bien aceptadas en los programas actuales de liderazgo cristiano en la area metropolitana? |
| 1 2 3 4 5 6 | | 30. ...un programa educativo debe ser diseñado esperando que el estudiante se adapte al estilo de aprendizaje específico del programa en vez, de que el programa se adapte a el estilo preferido del estudiante? |
| 1 2 3 4 5 6 | | 31. ...las diversas denominaciones que NO CUENTAN con instalaciones para educación pastoral de su propiedad podrían aceptar de buena gana un nuevo programa educacional de liderazgo cristiano en la Ciudad de México? |
| 1 2 3 4 5 6 | | 32. ...tiene el estudiante mas responsabilidad que el maestro en el aprendizaje? |
| 1 2 3 4 5 6 | | 33. ...un profesor norteamericano tenga más interés que un profesor Mexicano con la puntualidad? |
| 1 2 3 4 5 6 | | 34. ...un programa de liderazgo cristiano teniendo un director norteamericano sería más respetado que un programa con director Mexicano? |
| 1 2 3 4 5 6 | | 35. ...hay siempre una manera de "negociar" cualquier diferencia, dependiendo de cada circunstancia? |
| 1 2 3 4 5 6 | | 36. ...la expresión espiritual de los norteamericanos sean más discreta que la de los Mexicanos? |
| | | ...es importante que un profesor norteamericano gane el respeto de los estudiantes Mexicanos a traves de: |
| 1 2 3 4 5 6 | | 37. Vestirse como un profesor Mexicano? |
| 1 2 3 4 5 6 | | 38. Hablar como un profesor Mexicano? |
| 1 2 3 4 5 6 | | 39. Adoptar costumbres de la puntualidad Mexicana? |
| 1 2 3 4 5 6 | | 40. ...en el área de educación teológica cristiana, el Mexicano quiera controlar la institución? |

59. Cuáles serían los métodos de aprendizaje que usted consideraría más comunes en las escuelas Mexicanas?

60. Qué clase de problemas han existido en el pasado entre la comunidad evangélica y grupos no evangélicos en la Ciudad de México?

Cuándo sucedió esto?

61. Para cuales papeles/carreras/profesiones se preparan actualmente las mujeres en un programa de liderazgo cristiano en la Ciudad de México?

62. Para cuáles papeles/carreras/profesiones se preparan actualmente los varones estudiantes de un programa de liderazgo cristiano en la Ciudad de México?

63. Si la meta de un programa de liderazgo cristiano es el de proveer líderes entrenados para liderar la población evangélica en la Ciudad de México, cuáles serían las cualidades o habilidades que ellos deben reunir a través de este programa?

1 _____ 2 _____ 3 _____
4 _____ 5 _____ 6 _____

64. Con el fin de proveer a largo plazo un liderazgo de influencia dentro de la comunidad cristiana evangélica, cuáles sectores de la sociedad de la Ciudad de México se deberían preparar para el liderazgo cristiano?

65. Cuáles serían las mejores maneras para que un norteamericano estuviese involucrado en un programa de liderazgo cristiano en el área metropolitana?

66. Dentro de el área metropolitana, dónde establecería un nuevo programa de liderazgo cristiano?

67. Cuál debería ser la calificación mínima aprobatoria para un exámen? (0-10) _____
68. Cuál debería ser la calificación mínima aprobatoria para ser aprobado en un curso? (0-10) _____
69. Cuales son los factores demográficos mas importantes (el tamaño de la ciudad, la distribución de población y clases sociales, etc.) que afectarán el desarrollo de un programa como el de liderazgo critiano?
70. Escriba (en el otro lado, si es preciso) las diferencias temperamentales y culturales más notables que usted conoce entre los Mexicanos y los norteamericanos.
- ## Califiqué los siguientes ministerios en el orden de importancia de acuerdo con su entendimiento de la mayor necesidad evangélica en la Ciudad de México (Por favor marque EN ORDEN...1,2,3,4, y comente algo sobre su calificación):
71. __Evangélización 72. __Capacitación de liderazgo
73. __Establecer iglesias 74. __Consejería familiar __Otro:

Muchas gracias por su ayuda con este proyecto.

Appendix C

Codebook for Cross-Cultural Questionnaire

Numbers in parentheses = number of responses in each category

1. Present Status (Mark only one): 0 No Response (0) 1 Student (12) 2 Professor (21)
3 Administrator (3) 4 Lay Person (14) 5 OMS Personnel (3)
2. Institution/Position: 0 No Response (0) 1 "Covenant Church" in Mexico City (13)
2 Normal School in M.C. (7) 3 Baptist Sem./M.C. (5) 4 Presbyterian Nat'l. Sem./M.C. (6)
5 Juan Calvino Sem./M.C. (6) 6 Instituto Biblico "Anna Sanders" (7) 7 Misc. (6)
8 OMS International Homeland Personnel (2) 9 OMS International Field Personnel (1)
3. Nationality: 0 No Response (0) 1 Mexican (42) 2 American (11) 3 Other (0)
4. Sex: 0 No Response (0) 1 Male (31) 2 Female (22)
5. Has a person of a different nationality than yours ever been your student?
0 No Response (1) 1 Yes (24) 2 No (28)
6. Has a person of a different nationality than yours ever been your teacher?
0 No Response (1) 1 Yes (48) 2 No (4)

Now, please indicate the degree to which you agree or disagree with the following questions, on a scale from 1 (Strongly Disagree) to 6 (Strongly Agree).

To What degree do you believe that...

CATEGORY I: Community Relations Issues

15. ...it is important to provide more leadership education opportunities for the evangelical Christian community in Mexico City?
0 No Resp. (4) 1 S. D. (4) 2 (0) 3 (2) 4 (1) 5 (14) 6 S. A. (28)
Mean= 5.14 Median= 5.63 Mode= 6
Comment:
Form 13 Q. # 15. (Cat. 1) (S1) It's necessary to improve the ones that already exist.
18. ...the evangelical Christian community is well accepted by non evangelical Christian groups in Mexico City?
0 No Resp. (4) 1 S. D. (11) 2 (13) 3 (8) 4 (10) 5 (4) 6 S. A. (3)
Mean= 2.84 Median= 2.56 Mode= 2
21. ...other religious groups (i.e. NOT evangelical Christian) will easily accept a new evangelical Christian leadership education program in Mexico City?
0 No Resp. (5) 1 S. D. (15) 2 (12) 3 (8) 4 (3) 5 (3) 6 S. A. (7)
Mean= 2.75 Median= 2.25 Mode= 1
Comment:
Form 13 Q. # 21. (Cat. 1) (S1) Not as the laws are acutally written. There is a complete separation.

31. ...the various denominations which DO NOT have their own pastoral-education facilities will welcome a new Christian leadership program in Mexico City?

0 No Resp. (7) 1 S. D. (5) 2 (2) 3 (7) 4 (5) 5 (13) 6 S. A. (14)
 Mean= 4.33 Median= 4.81 Mode= 6

60. What types of problems have existed in the past between the evangelical Christian community and non-evangelical groups in Mexico City?

- Form 5 Persecution
 Form 6 There have been persecutions in the interior of the Mexican Republic. In these most recent times, they have been with more frequency.
 Form 7 Rejection
 Form 8 Continual intolerance of Evangelical Christians
 Form 13 Persecution
 Form 14 Suspicion, Intolerance, Lack of communication, Prejudice, Fanaticism, Incomplete information
 Form 15 ??
 Form 16 Lack of cooperation
 Form 17 Lack of preparation
 Form 18 Evidently none, only isolated and personal cases.
 Form 19 They are not significant
 Form 24 Withdrawal, distancing, fanaticism on both sides
 Form 25 Ideological prejudices
 Lack of communication
 Very little inclination toward ecumenicalism
 (When?) Especially in the '60's and '70's
 Form 26 There is permanent misunderstanding
 Form 27 Rejection of what is not understood
 Form 33 There is a lack of communication and identification of the evangelical people as such...but at the denominational level there is a search for identity. This is a latent and constant problem
 Form 34 On Feb. 2, 1990 there was quite the persecution of the evangelicals by the Catholics
 Form 35 A sense that evangelicals are not patriotic
 Form 39 Persecution (1985-1990)
 Form 41 Religious intolerance on the part of the Catholics;
 Confusion (of evangelicals) with SECTS, by the Catholics
 Form 42 Social and cultural problems (for example..Wycliffe Bible Translators)
 Form 43 Lack of communication
 Form 44 Rejection by non-evangelicals†
 Form 47 The under-estimation that the evangelical community has of itself brings repercussions against society
 Form 49 The evangelical community is accused of being subversive to the Mexican culture. It is said that the evangelicals are given assistance by the CIA of the United States, and that we are "false sects". This has been going on for many years.

CATEGORY II: Sociological Issues

7. ... an American in Mexico City has an "open door" in building relationships with Mexicans of the middle and upper economic classes because these groups are attracted to the American culture?
 0 No Resp. (1) 1 S. D. (1) 2 (0) 3 (4) 4 (14) 5 (22) 6 S. A. (11)
 Mean= 4.71 Median= 4.82 Mode= 5
 Comment:
 Form 13 Q. # 7. (Cat. 2) (S4) There is interest in No. Am. products, but this class (middle and upper class) are nationalistic. If the No. Am. really loves them, then, yes, this (Mex. attraction to the Am. culture) will help establish relationships.
14. ...a new evangelical Christian leadership training program should be "denominational", preparing leaders for primarily one denomination?
 0 No Resp. (6) 1 S. D. (13) 2 (8) 3 (7) 4 (5) 5 (5) 6 S. A. (9)
 Mean= 3.17 Median= 2.86 Mode= 1
 Comment:
 Form 11 Q. # 14. (Cat. 2) (S6) OMS Policy!
 Form 13 Q. # 14. (Cat. 2) (S6) "Denominational", yes, but open to others.
19. ...there are many opportunities for women graduates of Christian leadership programs to utilize their preparation?
 0 No Resp. (5) 1 S. D. (7) 2 (14) 3 (8) 4 (5) 5 (5) 6 S. A. (9)
 Mean= 3.29 Median= 2.88 Mode= 2
 Comment:
 Form 13 Q. # 19. (Cat. 2) (S2) Depends on the woman and the ministry she has. The woman in ministry must be doubly able, but she can gain respect if she doesn't let herself become intimidated.
20. ...a new evangelical Christian leadership training program should be "interdenominational", preparing leaders for any evangelical denomination?
 0 No Resp. (4) 1 S. D. (7) 2 (1) 3 (8) 4 (3) 5 (13) 6 S. A. (17)
 Mean= 4.33 Median= 4.92 Mode= 6
 Comment:
 Form 11 Q. # 20 (Cat. 2) (S1) Not on purpose
 Form 13 Q. # 20. (Cat. 2) (S5) Open to all, but concentrating on one denomination.
22. ...an "interdenominational" education program will not have the potential to receive as many students as will a "denominational" program?
 0 No Resp. (5) 1 S. D. (11) 2 (6) 3 (7) 4 (13) 5 (2) 6 S. A. (9)
 Mean= 3.33 Median= 3.50 Mode= 4

24. ...because of the vast numbers of people in the lower economic classes, a new Christian leadership education program should focus on educating students from the lower economic level?
 0 No Resp. (5) 1 S. D. (4) 2 (6) 3 (6) 4 (4) 5 (13) 6 S. A. (15)
 Mean= 4.27 Median= 4.81 Mode= 6
26. ...educating students from lower economic classes will provide a trained Christian leadership that will, most likely, minister only to its own economic and social level?
 0 No Resp. (5) 1 S. D. (7) 2 (3) 3 (3) 4 (8) 5 (13) 6 S. A. (14)
 Mean= 4.23 Median= 4.73 Mode= 6
 Comment:
 Form 13 Q. # 26. (Cat. 2) (S5) In my personal opinion, we should not support (mantener) education at this level. If theological education is maintained focused at this class, the product cannot minister to the higher classes. In exchange (en cambio), the better quality education we offer, the greater capacity we will have to minister to all classes.
28. ...educating students from the higher economic classes will provide a trained Christian leadership that is capable of ministering to all economic levels of Mexico City society?
 0 No Resp. (4) 1 S. D. (9) 2 (5) 3 (9) 4 (7) 5 (5) 6 S. A. (14)
 Mean= 3.73 Median= 3.71 Mode= 6
61. For what roles/careers/professions are current female Christian leadership education students preparing in Mexico City?
 Form 4 Deaconesses
 Form 13 In our institute, the women study the same program as the men. In other institutions, they are limited to preparing to be pastors' wives, children's teachers and choir directors (if there is musical talent).
 Form 14 Missions, Christian education, Counseling
 Form 15 Teaching, Study groups, Musical ministries
 Form 16 Sunday School teachers, Leaders for prayer groups and for home Bible studies
 Form 17 Teachers
 Form 18 For none (career). Teacher of children's groups, some direct Bible studies.
 Form 19 To teach young women
 Form 20 Counselors
 Form 21 Sunday School Teachers
 Form 22 To teach in the Sunday School and to lead women's groups
 Form 23 Music groups, children's teachers
 Form 24 Sunday School teachers for children
 Form 32 All kinds of missionary work: medical ministry, teaching
 Form 33 Women should receive a minimum of ministerial preparation as a pastor's wife; Music; Christian education;
 A minimum in Theology and Bible, there is not appropriate function for this training apart from teaching
 Form 36 Journalists; Missionaries, Sunday School Teachers
 Form 37 Missionaries; S. School Teachers; Women's group leaders
 Form 38 Teach children and S. School
 Form 39 Christian education; Music
 Form 40 Woman pastors; Evangelists; Teachers; Missionaries
 Form 42 Christian Education; Child evangelism

- Form 43 Sacred music teacher; Pastor
- Form 44 All careers
- Form 46 Masters in Theology, Bachelor's in Christian education, Music, Missions

62. For what roles/careers/professions are current male Christian leadership education students preparing in Mexico City?

- Form 4 Pastors, Evangelists, Missionaries
- Form 13 (Ephesians 4:11) Apostles (missionaries: very few, but we "sow the seed" for vision), evangelists, "prophets" (preachers), pastor/teachers
- Form 14 Pastors, Theological education, Missions, Evangelism
- Form 15 Group leaders; youth and young couples, Preachers, Evangelists,
- Form 16 Bible Study group leaders, Preaching, Evangelization
- Form 18 There are few men for preachers and Bible study leaders.
- Form 19 All the ones I know are without any definite goals
- Form 20 Pastors, counselors
- Form 21 Pastors, Evangelists
- Form 22 Pastors, Evangelists
- Form 23 Pastors
- Form 26 Preachers
- Form 27 Evangelism
- Form 32 Pastoral work, theology teaching, missions
- Form 33 Teachers; Small group leaders; Pastors; Missionaries
- Form 34 Theology and Bible: Preachers and Missionaries
- Form 36 Pastors; Workers and Presidents within the church organizations
- Form 37 Pastors; Workers; Denominational leaders
- Form 38 S. S. Teachers
- Form 39 Pastors
- Form 40 Pastors; Evangelists; Teachers; Missionaries
- Form 42 Pastors; Theologians; Evangelists
- Form 43 Pastors; Theological educators
- Form 44 Pastors
- Form 46 Missionaries, Master's in Theology, Music, Doctorates

64. What sectors of Mexico City's society should be prepared for Christian leadership in order to provide long term influence for the evangelical Christian community?

- Form 9 Middle Upper Class
- Form 13 All of them without discrimination
- Form 14 There is a lack of preparation in all the sectors.
- Form 15 Middle and middle-upper
- Form 16 Middle-upper
- Form 17 Middle-upper
- Form 18 All classes
- Form 19 Middle and upper
- Form 20 All of them
- Form 21 Middle-upper
- Form 22 All of them, for there is much need
- Form 23 Middle and middle-upper
- Form 24 All the social sectors

- Form 25 Especially the middle class, since this class has easy access to the economically higher and lower classes.
I think that it is very important for the poorer classes to have leaders
- Form 26 All of them
- Form 27 Middle class and students
- Form 32 Political sector, People in positions of authority (teachers, doctors, people who work with people)
- Form 33 Choose from all the sectors with the goal of "leavening" the city with leadership so they can "leaven" the whole city
- Form 34 Youth; Students; Professionals
- Form 36 Every area where the people can read and write
- Form 37 Every sector
- Form 39 Middle class
- Form 40 All of them
- Form 41 Every person without exception
- Form 42 All of them
- Form 43 Middle class
- Form 44 All sectors
- Form 49 From the middle class on up in the lay people. They can reach out to others, especially the lower classes
69. What are the most important demographic factors (size of the City, population distribution, social classes, etc.) to be considered in the development of such a leadership program?
- Form 4 The economic crisis
- Form 9 Social Classes
- Form 10 Field out what needs of area that students could meet while they are in school
- Form 13 The lack of doctrine in the churches. We do not have a unity of criteria.
The self-sufficiency of the professional class
- Form 14 The high cost of living in the urban zone
Legal subjects with reference to the government
Long distance to cover
- Form 15 It depends on where you will work and with what level. The answer is varied.
- Form 18 The size of the city makes the distances difficult.
- Form 19 The great distances
- Form 20 The size of the city
- Form 21 The distribution of the population and the social classes of their inhabitants
- Form 23 Communication, Distances, the different social and economic classes
- Form 24 Strong social differences between different sectors (crime and poverty in many sectors), Grave economic problems and unemployment
- Form 25 The distribution of the population and its ethnic composition
- Form 26 The size of the city
- Form 27 The low level of education of most of the population
- Form 32 The ease or difficulty of arriving at the location;
The social group that makes of the majority of your group;
The role one plays in their family and their responsibilities to economically support the family. This is important because it makes a difference on how much the student can actually take advantage of the learning opportunity
- Form 33 The size of the city;
The lack of time of the individual because of the stress of living in the city
- Form 34 Principally, the size of the city;
Lack of resources

- Form 36 Number of inhabitants;
Working hours;
Sociological impediments
- Form 37 Distribution of the population
- Form 38 The economic aspect;
Lack of instructors
- Form 42 The size of the city

** Rank the following ministries in order of importance according to your understanding of the greatest evangelical need in Mexico City (please mark the items IN ORDER...1,2,3,4, and comment on your rating).

71. Evangelism

0 No Resp. (12) 1 (13) 2 (13) 3 (7) 4 (6) 5 (1) 6 (1)
Mean= 2.32 Median= 2.08 Mode= 1,2

72. Leadership training

0 No Resp. (12) 1 (17) 2 (10) 3 (9) 4 (5) 5 (0) 6 (0)
Mean= 2.05 Median= 1.85 Mode= 1

73. Church establishment

0 No Resp. (13) 1 (4) 2 (7) 3 (14) 4 (14) 5 (1) 6 (0)
Mean= 3.03 Median= 3.14 Mode= 3,4

74. Family counseling

0 No Resp. (14) 1 (4) 2 (8) 3 (10) 4 (16) 5 (1) 6 (0)
Mean= 3.05 Median= 3.25 Mode= 4

Other

- Form 14 (Sc: 4) Development of local church.
- Form 18 Family counseling is very important because we are in daily contact with difficult problems that emanate from the family, Christian or not.
- Form 19 Many missionaries have come to evangelize, but they did not prepare real leaders. They built churches, but with many problems because they did not leave leaders.
- Form 21 1. (Develop Ldrship) It is necessary to develop leadership in order to take seriously the projects they have.
2. (Evangelism) It is our job to prioritize(?), but without being given the ability, we can't do much.
3. (Family counseling) This is very important so that members of the family (church) can be counselors to use the Word of God as a basis for correcting family differences and live an abundant and beneficial Christian life.
4. (Establish churches) like a ? of work of preparation, evangelism and ? is the goal that every group of missionary work should have.
- Form 23 Evangelical Unity (Sc: 3) Activities for the evangelical community...Life of "community"
- Form 34 Social Services (Sc: 5)
- Form 40 Discipleship (Sc: 1)
- Form 41 There is no hierarchy in the ministerial gifts!
- Form 52 1. We need leaders so we can ... 2. evangelize, and later...3. work with pastoral counseling, and finally... 4. establish churches

CATEGORY III: Educational Process Issues

13. ...it is important that students use only their own knowledge when writing a research paper or taking an exam, and not to copy information from someone else?
 0 No Resp. (1) 1 S. D. (3) 2 (2) 3 (3) 4 (8) 5 (3) 6 S. A. (33)
 Mean= 5.02 Median= 5.71 Mode= 6
23. ...students respond best to: "student centered" teaching methods (discussions, group projects, teacher-guided research, etc.).
 0 No Resp. (0) 1 S. D. (0) 2 (1) 3 (1) 4 (2) 5 (15) 6 S. A. (34)
 Mean= 5.51 Median= 5.72 Mode= 6
30. ...an education program should be designed to expect the student to adapt to the program's specific academic teaching/learning style, rather than expect the program to conform to the students' preferred learning style?
 0 No Resp. (0) 1 S. D. (14) 2 (7) 3 (9) 4 (10) 5 (5) 6 S. A. (8)
 Mean= 3.17 Median= 3.11 Mode= 1
 Comment:
 Form 13 Q. # 30. (Cat. 3) (S3) A balance is necessary
32. ...it is more the responsibility of the STUDENT than the PROFESSOR to see that learning occurs?
 0 No Resp. (0) 1 S. D. (20) 2 (4) 3 (7) 4 (10) 5 (8) 6 S. A. (4)
 Mean= 2.89 Median= 2.86 Mode= 1
 Comment:
 Form 13 Q. # 32. (Cat. 3) (S4) Both have equal responsibility.

**Rate the following education material on a scale of 1 to 6 according to its importance to providing "the best" education:

42. Slide projector
 0 No Resp. (3) 1 (1) 2 (7) 3 (8) 4 (9) 5 (12) 6 (13)
 Mean= 4.26 Median= 4.50 Mode= 6
43. Movie projector
 0 No Resp. (2) 1 (0) 2 (5) 3 (7) 4 (10) 5 (10) 6 (19)
 Mean= 4.61 Median= 4.85 Mode= 6
44. Overhead projector
 0 No Resp. (5) 1 (1) 2 (1) 3 (6) 4 (5) 5 (14) 6 (21)
 Mean= 4.94 Median= 5.29 Mode= 6
45. Computers
 0 No Resp. (2) 1 (0) 2 (4) 3 (7) 4 (11) 5 (11) 6 (18)
 Mean= 4.63 Median= 4.82 Mode= 6

Other:

- Form 2 Materials developed by the student and professor Score: 4
 Form 12 Audiovisual material Score: 5
 Form 13 Blackboard in every classroom Score: 6
 Library Score: 6
 Form 16 Teaching Guides Score: 6
 Form 18 Library Score: 6
 Form 19 Videos Score: 6
 Form 21 Books, articles Score: 6
 Form 22 Books
 Form 25 Videos Score: 6
 Form 33 Blackboard, Magazines, Bulletin board; Display Score: 5
 Form 37 Books Score: 5
 Form 49 Good outlines Score: 6
 Form 52 Videos Score: 5

** Rate the following teacher roles as to level of importance (give each item a rating from 1 to 6):

46. Discussion leader

0 No Resp. (0) 1 (4) 2 (1) 3 (3) 4 (10) 5 (11) 6 (24)
 Mean= 4.79 Median= 5.27 Mode= 6

47. Information provider

0 No Resp. (0) 1 (1) 2 (5) 3 (7) 4 (17) 5 (10) 6 (13)
 Mean= 4.30 Median= 4.29 Mode= 4

48. Friend

0 No Resp. (0) 1 (1) 2 (1) 3 (3) 4 (4) 5 (15) 6 (29)
 Mean= 5.23 Median= 5.59 Mode= 6

49. Disciplinarian

0 No Resp. (0) 1 (3) 2 (6) 3 (5) 4 (13) 5 (8) 6 (18)
 Mean= 4.34 Median= 4.46 Mode= 6

50. Research guide

0 No Resp. (0) 1 (0) 2 (1) 3 (1) 4 (5) 5 (11) 6 (35)
 Mean= 5.47 Median= 5.74 Mode= 6

** Rate the following methods of learning evaluation in order of importance (give each item a rating from 1 to 6):

51. Final exam

0 No Resp. (0) 1 (5) 2 (9) 3 (7) 4 (18) 5 (12) 6 (7)
 Mean= 4.02 Median= 4.08 Mode= 4

52. Indiv. research project (term paper, etc).
 0 No Resp. (1) 1 (0) 2 (0) 3 (3) 4 (5) 5 (18) 6 (26)
 Mean= 5.29 Median= 5.50 Mode= 6
53. Group project
 0 No Resp. (1) 1 (0) 2 (0) 3 (6) 4 (9) 5 (22) 6 (15)
 Mean= 4.88 Median= 5.0 Mode= 5
54. Regular attendance
 0 No Resp. (0) 1 (3) 2 (4) 3 (9) 4 (15) 5 (11) 6 (11)
 Mean= 4.13 Median= 4.20 Mode= 4
55. Attitude
 0 No Resp. (0) 1 (2) 2 (1) 3 (2) 4 (9) 5 (20) 6 (19)
 Mean= 4.91 Median= 5.13 Mode= 5
56. Discussion participation
 0 No Resp. (0) 1 (0) 2 (1) 3 (1) 4 (6) 5 (12) 6 (33)
 Mean= 5.42 Median= 5.70 Mode= 6

Other:

- Form 13 Explanations (explicaciones) (Reports?) Score: 6
 Form 14 Weekly exams Score: 5
 Form 16 ??
 Form 34 Frequent exams Score: 6
 Form 37 Practical assignments
 Form 49 Various exams Score: 5
 Form 52 Written work Score: 5

57. What are the three MOST effective teaching methods in which you have participated either as a learner or as a teacher?
- Form 1 Interaction, Dynamics
 Form 2 Active
 Form 3 Participation
 Form 4 Investigations, Individual studies, self evaluation
 Form 9 Discussion, Exam, Group Project
 Form 10 Small Group Discussion, Group Projects, Research Paper
 Form 11 Inductive (for Bible), Group participation, lecture.
 Form 12 Active Learning
 Form 13 (Depends on the objectives)
 Reports, Group Dynamics, Discussions with audio-visual helps, Colateral readings
 Form 14 Individual research projects, Participation in (la peña??), Short, frequent exams
 Form 15 Research projects, Self-learning, audio-visuals
 Form 16 Inductive
 Form 17 Inductive
 Form 18 Give the outside readings in advance, give the class, the begin a dialog.

- Form 19 Individual projects, person to person; Group projects
- Form 20 Group projects, Participation, Activity
- Form 21 Participation, Group work, Individual work
- Form 22 Individual work, Group work
- Form 23 Audio-visual, Participation (questions and answers), Not much theory
- Form 25 Individual research, Group research, Relevant lectures and round table discussions
- Form 26 Seminars
- Form 27 Research; Periodic exams; Practical application of what has been learned
- Form 28 Those types where the student is active and responsible for his/her learning
- Form 29 Active
- Form 30 Analysis: Any where the student is involved
- Form 31 Lecture/discussion (depending on the instructor); Participation (round-table discussions); Research project with a good amount of reading
- Form 32 Audio-visuals; Individual research and reporting; Case studies of situations common to the student
- Form 34 Research projects; Group projects; Formal and informal discussions
- Form 36 Transparencies; Movies; Research projects
- Form 37 Direct relationship between teacher and student
- Form 38 Research projects; Group participation
- Form 40 Individual projects; Research; Lecture/discussions
- Form 42 Interrupted exposition (with op. for questions?); Analysis of problems; Seminars
- Form 43 Participation; Research; Round table discussions
- Form 44 Class well prepared; Group dynamics

58. What are the three LEAST effective teaching methods in which you have participated either as a learner or as a teacher?

- Form 1 Traditional methods, passives
- Form 2 Simplemente como oyente
- Form 3 Traditional
- Form 9 Lecture, Correspondence, Rote
- Form 10 Teach one way and give exams another, Boring slides and films, Team teaching
- Form 11 Straight lecture with a boring teacher
- Form 12 Expositive method, Traditional method
- Form 13 Boring discussions w/o helps, Final exams, Creative techniques w/o objects and explanations.
- Form 14 Professor's monolog, Dictation/memorization
- Form 15 Whatever type where the professor "professes", and the student does not participate.
- Form 16 Lessons not planned well
- Form 17 Repetition
- Form 18 Give a large class, without student participation
- Form 19 Professor not well-prepared; Lack of good methods
- Form 20 Control of Attendance, Final exam
- Form 21 Individual projects, Group projects, Control of Attendance
- Form 23 Too much theory, Classes too large, Just listen
- Form 24 Research and group discussion; Observation, practice and refining and adding depth (afinacion y profundize)
- Form 25 Final and "partial" exams; Class dictation; Group research without control of the individual's work
- Form 26 Just listening to the professor

- Form 27 Memorization; Monolog
 - Form 28 Dictation; All those where the teacher alone is the information giver and the student is the receiver
 - Form 29 Expository
 - Form 30 Memorization; Dictation; "verbalismo"
 - Form 31 Lectures...depending on the instructor
 - Form 32 Lecture/discussion; Programmed learning; Group projects...because of irresponsibility of some members
 - Form 34 Tedious lecture/discussions
 - Form 36 Computers; Sermon-type classes
 - Form 37 Leave students to do projects w/o supervision
 - Form 38 Dictation
 - Form 40 Dictation
 - Form 42 Final exam; Control of Attendance; Individual research projects
 - Form 43 Expository; Not having adequate teaching material; Not giving the class enough previous preparation for the lesson
59. What teaching methods would you consider to be most common in a "Mexican school"?
- Form 9 Rote, Lecture, Exam
 - Form 10 Lecture
 - Form 12 Expositive method, Traditional method
 - Form 13 Discussions and groups
 - Form 15 Give the lecture...then...that's it! No further opportunity to request more information.
 - Form 16 Repetition
 - Form 17 Repetition
 - Form 20 Individual research projects, Group projects, Control of Attendance Participation
 - Form 21 Final exam, Control of Attendance
 - Form 22 Control of Attendance
 - Form 23 Memorization
 - Form 24 The typical traditional: expositor, listeners
 - Form 25 Memorizations; Group work without proper control; Memorization exams w/o including opinions and experiences of the student
 - Form 27 Homework
 - Form 28 Depends greatly on the level of education, whether it is primary, secondary, etc.
 - Form 29 Traditionally expository
 - Form 30 Traditionals, as listed in #58
 - Form 31 Lecture/discussions; Individual and group research
 - Form 32 Personal research; Group work; Lecture/discussions; Monthly and final exams
 - Form 34 Lecture/discussions; Group work, but not very efficient
 - Form 36 Movies and audio-visual
 - Form 37 Classes; Research; Practical work; Exams
 - Form 40 Lecture/Discussion
 - Form 41 Lecture/Discussion
 - Form 42 Final exam; Control of Attendance; Individual research projects, Exposition
 - Form 43 Expository; Research by students
 - Form 44 Movies
 - Form 48 Really, there is a balance between the traditional and newer methods where students and teachers are friends

63. If the goal of a Christian leadership education program is to provide trained leaders for the evangelical Christian population in Mexico City, what are six (6) qualities or abilities this trained leader should have learned in this program?
- Form 4 Self sufficiency, Good Christian, Good understanding
- Form 9 Teachable, Logic, Communication, Apologetics, Servitude, Balance
- Form 10 Faith in God, Understanding Scripture, Experience and practice, Interpersonal relationships, Goals/vision, Perverserance
- Form 11 Godliness, Creativity, Biblical knowledge, Flexibility, Leadership, Humility
- Form 13 Integrity, Dilligence, Spirituality, Responsibility, Intellectyual capacity, Contextualization of the Gospel
- Form 14 Service, Sharing leadership, Emphasis on prayer, Dedication to discipleship.
- Form 15 Understanding, Ability, Knowledge, Praticce, Experience, Control
- Form 16 Good Testimony, Prepared in the Word (Bible), Dedication to the position and personally as a Christian worker (entrega)
- Form 17 Good Testimony, Prepared in the Word (Bible), Dedication
- Form 18 Patience, "notions" of family counseling, Good relationship with God, Good judgment
- Form 19 Leaders, Teachers, Pastors
- Form 20 Responsibility, Humility, Knowledge, Ability to perceive needs in people, Good training, Patience
- Form 21 "Calling" to the ministry, Dedication, Hard worker, Consistency, Sense of togetherness, Friendship
- Form 22 Love the ministry, Consistency, "calling" to the ministry, Friendship
- Form 23 Administrators, Organizers, Motivators, Counselors, Teachers
- Form 24 A "calling", Service, Adaptability, Openness (apertura), Critical mind
- Form 25 Understanding, "knowing" one's followers; Security of one's self; One who can reconcile differences; Able to set goals and objectives; Predicit the desires of one's community; Meet those needs (se "comunica" con ellos)
- Form 26 Ability to communicate; ability to ativate; ability to convince; ability to deal with realism; Have caution
- Form 27 Good testimony; Sincerity; Sensitivity; Humility; Ample wisdom; Human relations
- Form 31 Discipline; Ability; Decision; Honesty; Consegration; Disposition; Maturity; Sacrifice
- Form 32 Vision/Faith; Available time; Ability to adapt; Humility; Contextualized Gospel; Knowledge and awareness of the field and the people where he/she will minister
- Form 33 Faith in your work; Knowledge of the group with which one works; Planning; Group dynamics; Dedication
- Form 34 Teach; reach (evangelize); Counsel; Pastor; Organize; Lead (challenge, motivate); Plan
- Form 36 Outstanding (charracter?) (sobresaliente); Authoritative; Dynamic; Enthusiastic; Honest; Respectful
- Form 37 Be a Christian; Have (ministry) Gifts; a "Calling"; Decision; Be Active
- Form 38 Honest; Christian; Charisma; Be prepared
- Form 39 A "Calling"; Love for the ministry; Ambitious; Active member (of a church?)
- Form 40 Expository preaching; Counseling; Administration; Planning; Teacher; Discerner of necessities
- Form 41 Knowledge of God; Relationship with God; Heart of Service; Christian ethics; Knowledge of the needs; a "Calling" to the ministry
- Form 42 Correct interpretation (of God's Word?); Knowledge of the Bible; Life of Communion (with God); Humility; Love; Desire to teach

Form 43 Decision; Responsibility; Positive attitude; Finish their schooling (terminar
 prepa = finish jr. hi); Consistent; Studious
 Form 44 Preparation; Time; Ability to communicate

67. What should be the lowest passing grade on an exam? (0-10) _____
 0 No Resp. (4) 1 <5.0 (1) 2 5.0-6.0 (2) 3 6.1-7.0 (16) 4 7.1-8.0 (18) 5 >8.1 (12)
 Mean= 3.78 Median= 3.81 Mode= 4

68. What should be the lowest passing grade for a course? (0-10) () _____
 0 No Resp. (3) 1 <5.0 (0) 2 5.0-6.0 (1) 3 6.1-7.0 (11) 4 7.1-8.0 (18) 5 >8.1 (20)
 Mean= 4.14 Median= 4.22 Mode= 5

CATEGORY IV: Attitudinal Issues

8. ...a Mexican student, confronting serious academic problems, would rather deal with a North American academic dean in stead of with a Mexican dean?
 0 No Resp. (0) 1 S. D. (10) 2 (7) 3 (15) 4 (11) 5 (3) 6 S. A. (7)
 Mean= 3.21 Median= 3.13 Mode= 3
 Comment:
 Form 13 Q. # 8. (Cat. 4) (S4) Depends on the director and his/her identification with the people.
9. ...North American students are more independent than Mexican students?
 0 No Resp. (1) 1 S. D. (9) 2 (3) 3 (11) 4 (10) 5 (7) 6 S. A. (12)
 Mean= 3.75 Median= 3.80 Mode= 6
10. ...North American methods of disciplining students tend to be more rigid than do the Mexican methods?
 0 No Resp. (2) 1 S. D. (9) 2 (11) 3 (10) 4 (9) 5 (4) 6 S. A. (8)
 Mean= 3.24 Median= 3.05 Mode= 2
 Comment:
 Form 13 Q. # 10. (Cat. 4) (S4) The Mexicans can be more legalistic, but the No Ams execute the rule more.
11. ...American professors are well accepted in Christian leadership education programs?
 0 No Resp. (5) 1 S. D. (2) 2 (1) 3 (14) 4 (8) 5 (13) 6 S. A. (10)
 Mean= 4.23 Median= 4.38 Mode= 3
 Comment:
 Form 13 Q. # 11. (Cat. 4) (S4) Depends on the person and his/her ability with the language.
12. ...in the area of theological education, the Mexican desires assistance from people of another country?
 0 No Resp. (4) 1 S. D. (7) 2 (4) 3 (6) 4 (11) 5 (10) 6 S. A. (11)
 Mean= 3.94 Median= 4.18 Mode= 4,6
16. ...students should be permitted to take an exam only once in order to receive a passing grade?
 0 No Resp. (0) 1 S. D. (10) 2 (8) 3 (8) 4 (6) 5 (5) 6 S. A. (6)
 Mean= 2.74 Median= 2.31 Mode= 1
 Comment:
 Form 13 Q. # 16. (Cat. 4) (S1) This deals with "formation" (graduation) and not "INformation"
17. ...American students are less responsible than Mexican students?
 0 No Resp. (0) 1 S. D. (14) 2 (12) 3 (12) 4 (10) 5 (3) 6 S. A. (2)
 Mean= 2.66 Median= 2.54 Mode= 1
 Comment:
 Form 13 Q. # 17. (Cat. 4) (S4) This depends on the individual student in each case.

25. ...a Mexican academic dean is more likely than an American Academic Dean to "make a way", or "bend the requirements" in order for a student to graduate?
 0 No Resp. (2) 1 S. D. (10) 2 (6) 3 (11) 4 (13) 5 (4) 6 S. A. (7)
 Mean= 3.31 Median= 3.36 Mode= 4
 Comment:
 Form 13 Q. # 25. (Cat. 4) (S3) We should not specialize in any one class. The Gospel is for everyone.
27. ...spiritual expression for the Mexican is more emotional than for North Americans?
 0 No Resp. (1) 1 S. D. (7) 2 (4) 3 (5) 4 (7) 5 (21) 6 S. A. (8)
 Mean= 4.06 Median= 4.64 Mode= 5
29. ...female students are well-accepted in presently operating Christian leadership education programs?
 0 No Resp. (5) 1 S. D. (2) 2 (4) 3 (11) 4 (12) 5 (11) 6 S. A. (8)
 Mean= 4.04 Median= 4.08 Mode= 4
33. ...the American educator is more concerned with punctuality than is the Mexican educator?
 0 No Resp. (1) 1 S. D. (12) 2 (1) 3 (9) 4 (6) 5 (7) 6 S. A. (17)
 Mean= 3.88 Median= 4.17 Mode= 6
34. ...a Christian leadership program with an American director will be more respected than with a Mexican director?
 0 No Resp. (5) 1 S. D. (17) 2 (5) 3 (9) 4 (7) 5 (5) 6 S. A. (5)
 Mean= 2.85 Median= 2.72 Mode= 1
 Comment:
 Form 13 Q. # 34. (Cat. 4) (S2) I recognize that my case is unique, and there are important factors. Really, the director should be Mexican, and as soon as possible.
35. ...there is always a way to "negotiate" any kind of difference, depending on the circumstances?
 0 No Resp. (4) 1 S. D. (10) 2 (3) 3 (10) 4 (9) 5 (6) 6 S. A. (11)
 Mean= 3.63 Median= 3.67 Mode= 6
 Comment:
 Form 13 Q. # 35. (Cat. 4) (S2) You don't have to be a legalist, but one should never violate philosophy and ethical bases.
36. ...spiritual expression for the American tends to be more discrete than for the Mexican?
 0 No Resp. (3) 1 S. D. (9) 2 (5) 3 (14) 4 (10) 5 (6) 6 S. A. (6)
 Mean= 3.34 Median= 3.29 Mode= 3
 Comment:
 Form 13 Q. # 36. (Cat. 4) (S5) LOVE THEM and identify with them.

...it is important for an American professor to gain positive acceptance by Mexican students by:

Comment:

Form 28 Qs. # 37-39. (Cat. 4) (S1) None of this is necessary, everyone is as the are...and that's all there is to it

37. Dressing like a Mexican educator

0 No Resp. (2) 1 S. D. (29) 2 (11) 3 (3) 4 (5) 5 (1) 6 S. A. (2)
Mean= 1.90 Median= 1.38 Mode= 1

Comment:

38. Speaking like a Mexican educator

0 No Resp. (2) 1 S. D. (24) 2 (12) 3 (4) 4 (7) 5 (2) 6 S. A. (2)
Mean= 2.16 Median= 1.43 Mode= 1

39. Adopting Mexican time orientation

0 No Resp. (2) 1 S. D. (29) 2 (11) 3 (3) 4 (2) 5 (2) 6 S. A. (4)
Mean= 2.00 Median= 1.38 Mode= 1

40. ...in the area of theological education, the Mexican would like to control the institution?

0 No Resp. (7) 1 S. D. (12) 2 (4) 3 (10) 4 (8) 5 (10) 6 S. A. (2)
Mean= 3.13 Median= 3.2 Mode= 1

70. Write (on the other side, if necessary) the most noticeable temperament and cultural differences you know of between Mexicans and North Americans.

Form 3 Todo (everything)

Form 4 Racism

Form 9 Time Frame, Mexicans are more ppl. oriented, Americans are numbers oriented

Form 10 Emotional, Time, Work ethic

Form 12 From the little I have had opportunity to observe in the American people from the middle class, I have observed a lack of general culture (knowledge); I believe that the Mexican middle class possesses a more general sense of culture. Concerning temperament, I believe that the American student probably has more "stick-to-it-tiveness" (mas empeñoso) and dedication, even though the movies present a student(who appears) rebellious and indifferent.

Form 13 1. The ethno-centric and paternalistic tendency of the North Americans. They can't contextualize the message.
2. No. Ams who do not really learn the language well.
3. The Mexican gives higher value to friendship and is more expressive of caring (carifio).

Form 14 See John Condon, Good Neighbors

Project / People

Methods / Inpterspersonal Relationships

Time is Money / Time is Friendship

- Form 15 Punctuality. (The Mexicans are NOT punctual!)
Rigidity
Specialization! Disposition for Reading
Deep Study, The language: Much more is written in English than in Spanish.
- Form 16 Mexicans are more expressive
- Form 18 Punctuality and discipline are not so important for the Mexican as for the American. Personal tidiness (a sense of "everything's in order") is more important for the Mexican. The No. Am. is more individualistic than the Mexican.
- Form 19 There are too many! One could write a complete book about these differences. It's enough to say the one is Latin, the other Anglo.
- North American Leaders, Do us the favor of just being as you are. Do not try to change, trying to be more Mexican than the Mexicans! This ends in much (?), falsehood, anguish.(?). We are very different in customs, ideas, culture, languages, feelings, etc. The beautiful thing is to know how to live in harmony, WITH our differences, but in union and love by the grace of Christ.
- Form 20 Courtesy, Seriousness, Punctuality
- Form 21 The North American is more rigid in (observing) what "punctuality" refers to. The No. Am. is more of a traditionalist than the Mexican.
The No. Am. knows more about the Word (of God) than the Mexican
The Mexican tends to be more religious
The Mexican is less formal his/her lifestyle (tratos)
- Form 22 The Mexican is happy and "open" (abierto) and the American is more introverted
- Form 24 Mexicans have a more emotional expression
- Form 25 Because of the racial differences, Mexicans know the American is not equal to them;
In some sectors, especially among the poor and ignorant, Ams. are considered to be "of bad luck" (de mala suerte);
Because of invasions in the past century, and because of socialist tendencies, of the communist type, the Ams. are seen as people that should not be trusted;
In the middle and upper classes and "well to do" (acomodadas), it is very prestigious to have No. Am. friends because they are known as people of great success (gente de exito)
- Form 26 The Mexicans are more interested in their ideas and traditions than is the American;
The Mexicans temperament is stronger, more difficult to dominate than that of the American
- Form 27 The No. Am. is more methodical and "constant";
The Mex. is more cunning (malicioso), sensitive and happy

- Form 28 I don't know
- Form 30 Concept of identity; History; Nutritional level; Access to educational opportunities; Socio-economic level
- Form 31 MEX: More open; Not so methodical; More flexible when making a decision
AM: More reserved; More methodical; Has more difficulty changing his/her mind when a decision has been made;
In some cases, the Am's temperament is more predicatable, while the Mex. tends to be irregular;
I have seen something else, especially among Am. Chn. missionaries...a tremendous sense of responsibility...and this is something many Mexicans are lacking
- Form 32 Mexican:
Little sense of punctuality;
Tendency to "grow bigger" than his peers when reaches a significant post;
Generally takes care not to offend someone with rejection
Reacts with tolerance sometimes, due to a lack of discipline
Sometimes wants to obtain things w/o sacrifice
American:
Great sense of punctuality
Knows how to be successful w/o affecting their character
Sometimes has much aversion to Mexican customs, for example, the food
Is zealous about discipline
Establishes goals that require lots of work
- Form 37 The attitude of authority or power (mando) of the No. Ams.
- Form 39 Nationalism; Economics; Culture
- Form 42 The Mexican is more temperamental and a little less sociable because of the prejudices they have toward the United States. Cultural aspects between the two are very different. But what unifies us is the work done by Jesus in us. There is a unity in the Lord that allows us to work in harmony
- Form 43
- | | |
|------------------------|-----------------------|
| No. AM | Mexican |
| Tranquile, quiet | Restless, anxious |
| Formal | Informal |
| Frank | Sensitive |
| Work w/ time awareness | Work w/o t. awareness |
| Careful of diet | More free w/ food |
- Form 44 It has been said of the English, and to the ruin of the American: "They have unfriendly interests"
- Form 48 The temperament of the American is one of being a dominator or conquistador (not all). The Mexican's temperament is more humble (not all).

CATEGORY V: Administrative Issues

41. Should a Christian leadership program establish a dormitory-type live-on-campus arrangement for its students?

(7) 0 No Response (31) 1 Yes (15) 2 No
 Mean= 1.33 Median= 1.24 Mode= 1

Why?...Why Not?

- Form 1 NO: In order to give more liberty to the student to have interchange with the "outside" in order to reaffirm his/her concepts.
- Form 4 Yes: Because this method helps the student with low economic resources
- Form 9 NO: Not necessary; Culture does not demand it
- Form 10 YES: For more concentrated time with younger group. Important to have a middle year as intern full time.
- Form 11 ? Depends on environment and needs of students.
- Form 13 YES: (as an option, not a requirement)
1. There are possibilities of recruiting students from other places;
 2. The distances in the D.F. (Mexico City)
 3. Formation of character
 4. (offers) greater liberty for Christian service projects.
- Form 14 NO: This requires funds that could be invested in other areas. The dorm (takes?) the students from the community and the local church.
- Form 15 YES: Those that have the economic ability to have one prepare much more and better. And, the group companionship is a help in the future ministry of a leader.
- Form 18 YES: Only for those students who live outside the city, in order to provide them with room and board. Otherwise, I don't think it's worth it.
- Form 19 NO: It's too expensive. With the economic situation of our country, it is very difficult to live in a dormitory.
- Form 20 YES: Because there will be people who don't happen to live in the area of the school who will have to leave their homes to come study.
- Form 21 NO: This requires a very strong invention, it is preferable that the student live what he/she is learning, and learn how to put it into action in "his/her world".
- Form 23 YES: Dorms (of) short (cortos a) intervals. (?) Because of the difficulties in communication and transportation: The distances in Mexico (City). And, because Dorms would allow more dedication and cause one to get to know the student, and him/her, the institution.
- Form 25 YES: Because this permits the student to take better advantage of the opportunity and promotes faster learning
- Form 26 YES: It promotes a greater intensity of study
- Form 27 NO: Because it is better for the student to stay in touch with the things of the world
- Form 29 NO: It is not possible to maintain a real relationship with a human being in a dorm
- Form 31 YES: Because this presents a better opportunity to provide a more systematic and continuous program of education
- Form 32 YES: Not indispensable, but recommendable because there are more possibilities for concentration on the goal of the student and better use of one's time

- Form 33 NO: It should not be a requirement, but an alternative that helps some cases, but does not determine at all the success of the program
- Form 34 YES: This permits a better use of time dedicated to learning. Also, it permits the training of a greater number of students. But, I do not consider this to be strictly indispensable.
- Form 36 NO: Because it is not necessary to have a dormitory in order to have a program of leadership education.
- Form 37 YES: If the program is permanent and extensive
- Form 38 YES: To avoid the loss of time w/transportation
- Form 39 YES: For a better training
- Form 40 YES: Theological education focuses on the formation of the total person (formacion integral). The dorm-style offers a great opportunity of interaction with the directory.
- Form 41 NO: Only a minority of those in dorms are able to separate themselves from their context. They do not learn to live their faith
- Form 42 YES: For the students who do not live in the City, but want to study; The dorm provides greater companionship and is more open to ones needs and to ways of thinking
- Form 43 YES: For more time to live with (convivencia con) companions and teachers
- Form 44 YES: For a total dedication to studies
- Form 46 YES: It makes studying more accessible
- Form 47 YES: In order to establish dialogue and share experiences in accordance with what is being studied
- Form 48 YES: Because in this way each leader can be prepared in a better way
- Form 49: NO: Because the one who prepares him/herself to lead should live together with those s/he hopes to lead, so s/he can put all that is being learned into practice
65. What are the best methods for a North American to become involved in evangelical Christian leadership education in the Mexico City area?
- Form 4 Cooperate partially with your experiences
- Form 9 Small group teaching.
- Form 10 Teaching in fields of expertise.
- Form 13 1. As advisors
2. Our role is one of the "coach". We should "capacitate" the Mexicans so THEY can DO the job. They must have confidence in THEIR abilities. "Yes You Can"!
- Form 14 I don't see any limitations in the foreigner's participation in any program.
- Form 15 Counsel problems between couples, families, young people: help develop leadership
- Form 16 Be interested in the problems and the people around him/her.
- Form 18 They will have to understand the Mexican culture in its distinct levels: economic and social
- Form 19 Get to know the Mexican leaders. Make relationships with them and get to know the ways of the Mexicans and their needs.
- Form 21 Get to know the needs and areas of deficiency, and have plans related to those you will deal with.
- Form 22 Get to know (conocer) the people, their customs and their needs
- Form 23 Filling (llenando e supliendo) some of the needs detected in some area
- Form 25 Make use (?) of the potential of your intervention;
Take advantage of your image among the middle and upper class, since, according to my experience, the lower class doesn't trust you.

- Form 26 From within the organization and teaching of a Seminary
- Form 27 Home Bible Studies; Discipleship
- Form 31 Principally, I think it would be best to contextualize yourself the best way possible, not just by knowing ABOUT the Mexican, but also in the aspect of getting involved and in living with us (convivencia)
- Form 32 Before being a leader, be a learner;
Have a sincere sense of identification with the Mexican;
"Mexicanize" yourself with attitudes that are of value to the national
- Form 33 If there are national that can do the work, it is better. The No.Am. can develop activities in areas where the national cannot. It is best to work with in relation with a national in order to train (capacitar) this one in leadership that the No.Am. exercises.
- Form 34 Helping with organization and discipline;
Advising and direct teaching
- Form 36 Get involved with Mexicans who are already providing leadership training programs;
Interest others and teach them by way of your culture
- Form 38 Get to know the churches and their organizations
- Form 39 Have an ample cultural and national knowledge
- Form 41 Die to your culture and get to know the Mexicans
- Form 42 As teachers or a Director
- Form 44 Come in a spirit of cooperation
- Form 47 Identification with the university students and faculty
- Form 48 Respect the Mexican culture
- Form 49 By being a model of what a leader should be according to the Bible, adapting one's self to the Mexican culture in order to help out in an adequate manner, and by providing help in a necessary specialized area
- Form 50 Join a church and work together with it
66. Where, within Greater Mexico City would you establish a new evangelical Christian leadership program?
- Form 3 Not in any place
- Form 13 In the south of the City.
- Form 14 Close to one or more of the churches from our denomination (Covenant).
- Form 15 Someplace in the outskirts that can, in addition, serve as a retreat for families and groups. Tepotzotlan, Mexico State.
- Form 16 The Satellite (E. M.) area
- Form 17 The Satellite (E. M.) area
- Form 18 Wherever is accessible to various forms of transportation
- Form 19 Because of the great size of the city, it would be best to be in different points: the south, the center and the north (Satelite).
- Form 21 In the areas where there are strong Christian churches.
- Form 22 Where there are no churches nor people who know the Lord
- Form 23 Bosque de las Lomas, Lomas, Coyoacan, San Angel, Satellite, Echegaray
- Form 25 In the area of Nezahualcyotl City;
In the middle-class "colonias" (neighborhoods);
In the residential suburbs
- Form 27 The North Zone
- Form 32 In the Middle class churches;

- In key congregations that are strategically located
- Form 34 Out away from things (las afueras)...like in Tlahuac, Tulyehualco
 - Form 36 In every one of the metropolitan zones
 - Form 37 Take part in activities of your specialty
 - Form 40 As a teacher
 - Form 42 Someplace in the center, and close to the border of the D.F. (federal district)
 - Form 43 Area to the north
 - Form 44 In the periphery of the city
 - Form 47 In the university community and the industrial communities
 - Form 48 In Coyoacan or Xochimilco

GENERAL COMMENTS:

- Form 32 "I have been the student of American professors and they have greatly influenced my formation"

- Form 41 I think this questionnaire is based in (igrocrecimiento), theological presuppositions that I do not accept because they are not Biblical. We do not need foreign helpers that are not dedicated to the Word of God bringing theology that is not pertinent to our needs and that only produce prosylites and not (convertidos)...those truly converted to Christianity. We do not need "numbers"...but people joined to their culture, that can connect (vincular) their faith to their need and can give testimony with their lives to the power of the Gospel.

Appendix D

Mexican Constitution Sections

ESTOS SON LOS SIETE ARTICULOS CONSTITUCIONALES CONCORDANTES EN MATERIA DE CULTO RELIGIOSO: 3o., 5o., 24o., 27o., 55o., 82o. y 130o.

A CONTINUACION ENCONTRARA UD. LOS TEXTOS INTEGROS DE LOS ARTICULOS 3o., 5o., PARRAFOS UNO, CINCO Y SEIS; 24o., PARRAFOS UNO Y DOS; 27o., PARRAFOS UNO Y DOS Y FRACCIONES II Y III 55o., FRACCIONES I Y IV; 82o., FRACCIONES I Y VI; Y 130o., DE LA CONSTITUCION.

● ARTICULO 3o. La educación que imparta el Estado —Federación, Estados, Municipios—, tenderá a desarrollar armónicamente todas las facultades del ser humano y fomentará en él, a la vez, el amor a la patria y la conciencia de la solidaridad internacional en la independencia y en la justicia.

I. Garantizada por el artículo 24 la libertad de creencias, el criterio que orientará a dicha educación se mantendrá por completo ajeno a cualquier doctrina religiosa y, basado en los resultados del progreso científico, luchará contra la ignorancia y sus efectos, las servidumbres, los fanatismos y los prejuicios. Además:

a) Será democrática, considerando a la democracia no solamente como una estructura jurídica y un régimen político, sino como un sistema de vida fundado en el constante mejoramiento económico, social y cultural del pueblo;

b) Será nacional, en cuanto —sin hostilidades ni exclusivismos— atenderá a la comprensión de nuestros problemas, al aprovechamiento de nuestros recursos, a la defensa de nuestra independencia política, al aseguramiento de nuestra independencia económica y a la continuidad y acrecentamiento de nuestra cultura, y

c) Contribuirá a la mejor convivencia humana, tanto por los elementos que aporte a fin de robustecer en el educando, junto con el aprecio para la dignidad de la persona y la integridad de la familia, la convicción del interés general de la sociedad, cuando por el cuidado que ponga en sustentar los ideales de fraternidad e igualdad de derechos de todos los hombres, evitando los privilegios de razas o sectas, de grupos, de sexos o de individuos.

II. Los particulares podrán impartir educación en todos sus tipos y grados. Pero por lo que concierne a la educación primaria, secundaria y normal y la de cualquier tipo o grado, destinada a obreros y a campesinos deberán obtener previamente, en cada caso, la autorización expresa del poder público. Dicha autorización podrá ser negada o revocada, sin que contra las resoluciones proceda juicio o recurso alguno;

LEYES Y NORMAS ECLESIASTICAS
Una Colección del Instituto Mexicano de la Libertad Religiosa, A. C., dedicada a compilar y comentar disposiciones legales relativas a la política oficial en materia de culto religioso y disciplina externa.

FOLLETO NUMERO 1

**CONCORDANCIA
DE LA CONSTITUCION MEXICANA
EN MATERIA DE CULTO RELIGIOSO**

POR EL LIC. JONAS FLORES

Donativo. Dos Mil Pesos



III. Los planteles particulares dedicados a la educación en los tipos y grados que especifica la fracción anterior deberán ajustarse, sin excepción, a lo dispuesto en los párrafos iniciales I y II del presente artículo, y, además, deberán cumplir los planes y los programas oficiales.

IV. Las corporaciones religiosas, los ministros de los cultos, las sociedades por acciones que, exclusiva o predominantemente, realicen actividades educativas y las asociaciones o sociedades ligadas con la propaganda de cualquier credo religioso, no intervendrán en forma alguna en planteles en que se imparta educación primaria, secundaria y normal y la destinada a obreros o a campesinos:

V. El Estado podrá retirar discretamente, en cualquier tiempo, el reconocimiento de validez oficial a los estudios hechos en planteles particulares.

VI. La educación primaria será obligatoria:

VII. Toda la educación que el Estado imparta será gratuita:

VIII. Las universidades y las demás instituciones de educación superior a las que la ley otorgue autonomía, tendrán la facultad y la responsabilidad de gobernarse a sí mismas; realizarán sus fines de educar, investigar y difundir la cultura de acuerdo con los principios de este artículo, respetando la libertad de cátedra e investigación y de libre examen y discusión de las ideas; determinarán sus planes y programas; fijarán los términos de ingreso, promoción y permanencia de su personal académico; y administrarán su patrimonio. Las relaciones laborales, tanto del personal académico como del administrativo, se normarán por el Apartado A del Artículo 123 de esta Constitución, en los términos y con las modalidades que establezca la Ley Federal del Trabajo conforme a las características propias de un trabajo especial de manera que concuerden con la autonomía, la libertad de cátedra e investigación y los fines de las instituciones a que esta fracción se refiere;

IX. El Congreso de la Unión, con el fin de unificar y coordinar la educación en toda la República expedirá las leyes necesarias, destinadas a distribuir la función social educativa entre la Federación, los Estados y los Municipios a fijar las aportaciones económicas correspondientes a ese servicio público y a señalar las sanciones aplicables a los funcionarios que no cumplan o no hagan cumplir las disposiciones relativas, lo mismo que a todos aquellos que las infrinjan.

• **ARTICULO 5o.** A ninguna persona podrá impedirse que se dedique a la profesión, industria, comercio o trabajo que le acomode, siendo lícitos. El ejercicio de esta libertad sólo podrá vedarse por determinación judicial, cuando se ataquen los derechos de tercero, o por resolución gubernativa, dictada en los términos que marque la ley, cuando se ofendan los derechos de la sociedad. Nadie puede ser privado del producto de su trabajo, sino por resolución judicial.

El Estado no puede permitir que se lleve a efecto ningún contrato, pacto o convenio que tenga por objeto el menoscabo, la pérdida o el irrevocable sacrificio de la libertad de la persona, ya sea por causa de trabajo, de educación o de voto religioso. La ley en consecuencia no permite el establecimiento de órdenes monásticas, cualquiera que sea la denominación u objeto con que pretendan erigirse.

Tampoco puede admitirse convenio en que la persona pacte su prescripción o destierro, o en que renuncie temporal o permanentemente a ejercer determinada profesión, industria o comercio.

• **ARTICULO 24.** Todo hombre es libre para profesar la creencia religiosa que más le agrade y para practicar las ceremonias, devociones o actos del culto respectivo, en los templos o en su domicilio particular, siempre que no constituyan un delito o falta penados por la ley.

Todo acto religioso de culto público deberá celebrarse precisamente dentro de los templos, los cuales estarán siempre bajo la vigilancia de la autoridad.

• **ARTICULO 27.** La propiedad de las tierras y aguas comprendidas dentro de los límites del territorio nacional, corresponde originalmente a la nación, la cual ha tenido y tiene el derecho de transmitir el dominio de ellas a los particulares, constituyendo la propiedad privada.

Las expropiaciones sólo podrán hacerse por causa de utilidad pública y mediante indemnización.

II. Las asociaciones religiosas denominadas Iglesias cualquiera que sea su credo, no podrán en ningún caso, tener capacidad para adquirir, poseer o administrar bienes raíces, ni capitales impuestos sobre ellos; los que tuvieren actualmente, por sí o por interpósita persona, entrarán en dominio de la nación concediéndose acción popular para denunciar los bienes que se hallaren en tal caso. La prueba de presunciones será bastante para declarar fundada la denuncia. Los templos destinados al culto público son de la propiedad de la nación, representada por el gobierno federal, quien determinará los

que deben continuar destinados a su objeto. Los obispos, casa curiales, seminarios, asilos o colegios de asociaciones religiosas, conventos o cualquier otro edificio que hubiere sido construido o destinado a la administración, propaganda o enseñanza de un culto religioso, pasarán desde luego, de pleno derecho al dominio directo de la nación, para destinarse exclusivamente a los servicios públicos de la Federación o de los Estados en sus respectivas jurisdicciones. Los templos que en lo sucesivo se erigieren para el culto público, serán propiedad de la nación.

III. Las Instituciones de beneficencia, pública o privada, que tengan por objeto el auxilio de los necesitados, la investigación científica, la difusión de la enseñanza, la ayuda recíproca de los asociados, o cualquier otro objeto lícito, no podrán adquirir más bienes raíces que los indispensables para su objeto, inmediato o directamente destinados a él; pero podrán adquirir, tener y administrar capitales invertidos sobre bienes raíces, siempre que los plazos de imposición no excedan de diez años. En ningún caso las instituciones de esta índole podrán estar bajo el patronato, dirección, administración, cargo o vigilancia de corporaciones o instituciones religiosas, ni de ministros de los cultos o de sus asimilados, aunque éstos o aquellos no estuvieren en ejercicio.

● **ARTICULO 55.** Para ser diputado se requieren los siguientes requisitos:

I. Ser ciudadano mexicano por nacimiento, en el ejercicio de sus derechos;

VI. No ser ministro de algún culto religioso y

● **ARTICULO 82.** Para ser Presidente se requiere:

I. Ser ciudadano mexicano por nacimiento, en pleno goce de sus derechos, e hijo de padres mexicanos por nacimiento;

IV. No pertenecer al estado eclesiástico ni ser ministro de algún culto;

● **ARTICULO 130.** Corresponde a los Poderes Federales ejercer en materia de culto religioso y disciplina externa la intervención que designen las leyes. Las demás autoridades obrarán como auxiliares de la Federación.

El Congreso no puede dictar leyes estableciendo o prohibiendo religión cualquiera.

El matrimonio es un contrato civil. Este y los demás actos del estado civil de las personas son de la exclusiva competencia de los funcionarios y autoridades del orden civil, en los términos prevenidos por las leyes y tendrán la fuerza y validez que las mismas les atribuyan.

La simple promesa de decir verdad y de cumplir las obligaciones que se contraen, sujeta al que la hace, en caso de que faltare a ella, a las penas que con tal motivo establece la ley.

La Ley no reconoce personalidad alguna a las agrupaciones religiosas denominadas Iglesias.

Los ministros de los cultos serán considerados como personas que ejercen una profesión y estarán directamente sujetos a las leyes que sobre la materia se dicten.

Las legislaturas de los estados únicamente tendrán facultad de determinar según las necesidades locales, el número, máximo de ministros de los cultos.

Para ejercer en los Estados Unidos Mexicanos el Ministerio de cualquier culto se necesita ser mexicano por nacimiento.

Los ministros de los cultos nunca podrán, en reunión pública o privada constituida en junta, ni en actos de culto o de propaganda religiosa, hacer crítica de las leyes fundamentales del país, de las autoridades en particular, o en general del Gobierno; no tendrán voto activo ni pasivo, ni derecho para asociarse con fines políticos.

Para dedicar al culto nuevos locales abiertos al público se necesita permiso de la Secretaría de Gobernación, oyendo previamente al Gobierno del Estado. Debe haber en todo templo un encargado de él, responsable ante la autoridad del cumplimiento de las leyes sobre disciplina religiosa, en dicho templo y de los objetos pertenecientes al culto.

El encargado de cada templo, en unión de diez vecinos más, avisará desde luego a la autoridad municipal quién es la persona que está a cargo del referido templo. Todo cambio se avisará por el Ministro que cese, acompañado del entrante y diez vecinos más. La autoridad municipal, bajo pena de destitución y multa hasta de mil pesos por cada caso, cuidará del cumplimiento de esta disposición, bajo la misma pena llevará un libro de registro de los templos, y otro de los encargados. De todo permiso para abrir al público un nuevo templo o del relativo al cambio de un encargado, la autoridad municipal dará noticia a la Secretaría de Gobernación, por conducto del Gobernador del Estado. En el interior de los templos podrán recaudarse donativos en objetos muebles.

Por ningún motivo, se revalidará, otorgará dispensa o se determinará cualquier otro trámite que tenga por fin dar validez en los cursos oficiales a estudios hechos en los establecimientos destinados a la enseñanza profesional de los ministros de los cultos. La autoridad que infrinja esta disposición será penalmente responsable, y la dispensa o trámite referido será nulo y traerá consigo la nulidad del título profesional para cuya obtención haya sido parte la infracción de este precepto.

Las publicaciones periódicas de carácter confesional, ya sean por su programa, por su título o simplemente por sus tendencias ordinarias, no podrán comentar asuntos políticos nacionales, ni informar sobre actos de las autoridades del país o de particulares, que se relacionan directamente con el funcionamiento de las instituciones públicas.

Queda estrictamente prohibida la formación de toda clase de agrupaciones políticas cuyo título tenga alguna palabra o indicación cualquiera que la relacione con alguna confesión religiosa. No podrán celebrarse en los templos reuniones de carácter político.

No podrá heredar por sí ni por interpósita persona, ni recibir por ningún título, un ministro de cualquier culto, un inmueble ocupado por cualquier asociación de propaganda religiosa, o de fines religiosos o de beneficencia. Los ministros de los cultos tienen incapacidad legal para ser herederos por testamento, de los ministros del mismo culto o de un particular con quien no tenga parentesco dentro del cuarto grado.

Los bienes muebles o inmuebles del clero o de asociaciones religiosas se registrarán, para su adquisición, por particulares, conforme al artículo 27 de esta Constitución.

Los procesos por infracción a las anteriores bases nunca serán vistos en jurado.