RELATIONSHIP BETWEEN SPIRITUALITY TYPES AND LEARNING STYLES
By Young Woon Lee[1]

INTRODUCTION

This article defines learning style and spirituality types, reviews research on learning styles and spirituality types, reports data analysis, and discusses the implications of these issues for teaching and preaching in the church and theological institutions.

The paper answers the following question: Is there any relationship between the learning styles conceptualized by David Kolb, Bernice McCarthy, and Marlene LeFever, and the spirituality types developed by David Holmes, John Westerhoff, and Allan Sager?

The consensus has been formed among the existing body of literature that the comparative study involving the learning styles and the spirituality types of the two disciplines is interrelated and interdependent.

The data analysis also reveals and confirms that spirituality types proposed by Holmes, Sager, and Westerhoff directly correlate with the learning styles substantiated by Kolb, McCarthy, and LeFever.

UNDERSTANDING OF LEARNING STYLES

The concept that people learn in different ways has generated various perspectives and numerous studies during the last three decades.

Definitions of Learning Style

Rita Dunn and Kenneth Dunn define "learning style" as the way in which each learner begins to concentrate on, process and retain new and difficult information. [2] There are twenty-one elements of learning style, including environmental (sound, light, temperature, and

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[2] Rita Dunn & Kenneth Dunn, *Teaching Elementary Students through Their Individual Learning Styles* (Boston: Allyn & Bacon, 1992), 11.

seating); emotional (motivation, persistence, conformity versus non-conformity, and structure); sociological (learning alone, in a small group, pairs, with either an authoritative or collegial adult, and/or needing variety as opposed to preferring routines or patterns); physical (perceptual—learning best by listening, reading, or seeing, touching, or experiencing, time-of-day energy levels, snacking, and mobility); and psychological processing (global versus analytic).[3]

Kalsbeek states that learning style is "a person's preferred approach to information processing, idea formation, and decision making; the attitudes and interests that influence what is attended to in a learning situation; and a disposition to seek learning environments compatible with these personal profiles."[4]

Nancy Dixon describes learning style as "the way each individual gathers and processes information …. Processing is how an individual manipulates, categorizes and evaluates input information."[5]

Marlene LeFever defines learning style as, "the way in which a person sees or perceives things best and then processes or uses what has been seen. Each person's individual learning style is as unique as a signature."[6]

David Kolb sees learning style as, "the way we process the possibilities of each new emerging event [which] determines the range of choices and decisions we see, the choices and decisions we make, to some extent determine the events we live through, and these events influence our future choices … Human individuality results from the pattern or 'program' created by our choices and their consequences."[7]

There are several learning style models, each with their own assessment instrument. These models range from being single or dual dimensional, represented by one or two variables on a bi-polar continuum, to being multidimensional and encompassing multiple

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[3] See Rita Dunn & Kenneth Dunn, *Teaching Elementary Students Through Their Individual Learning Styles* (Boston: Allyn & Bacon, 1992).

[4] D. H. Kalsbeek, *Linking Learning Style Theory with Retention Research: The TRAILS Project* (Association for Institutional Research, 32, 1989), 1-2.

[5] Nancy Dixon, "Incorporating Learning Style into Training Design," *American Society for Training and Development* (1982): 2.

[6] Marlene D. LeFever, *Learning Styles: Reaching Everyone God Gave You to Teach* (Colorado Springs, CO: David C. Cook Publishing Co. 1995), 17.

[7] David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs: NJ: Prentice-Hall, 1984), 64.

learning-style and cognitive-style elements. In 1982, Keefe[8] reported that the most widely used assessment instrument for elementary and secondary school youth was the Learning Style Inventory (LSI).

Kolb's Experiential Learning Model

An individual's learning style refers to a person's manner of using and acquiring information. The Kolb's Experiential Learning Model (ELM) (Kolb, Rubin, & McIntyre, 1974) incorporates two primary dimensions into the process of how people learn: (1) How people perceive information, and (2) how people process information (see Figure 1).
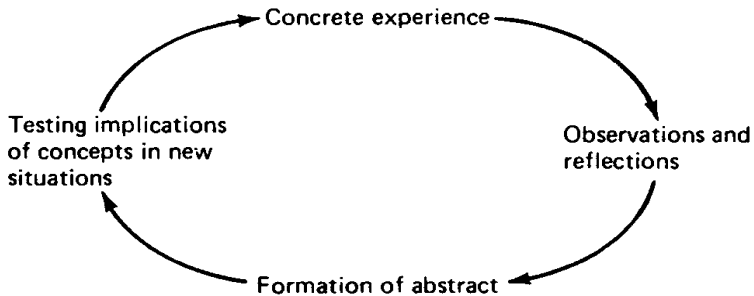

Figure 1. Process of Learning

The first dimension, for the perception of information, is graphically portrayed as an axis with two end points of opposite natures. At one end of the axis is concrete experience (CE), in which emphasis is placed on one's experience and feelings. Formation abstract (FA), at the opposite end of the axis, characteristically involves information gathering and the use of logic and ideas, rather than feelings.

The second primary dimension for the process of information has active experimentation (AE) at one end of the axis, and reflective observation (RO) at the other end.

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[8]James Keefe, "Assessing Student Learning Styles: An Overview of Learning Style and Cognitive Style Inquiry," in *Student Learning Style and Brain Behavior* (Reston, VA: National Association of Secondary School Principals, 1982).

Learning style in the former extreme (AE) takes an active approach in learning by doing; however, in the latter extreme (RO), learning style relies on observation by watching.

In order to measure an individual emphasis along these axes, several learning style instruments were developed. [9] Kolb (1985) designed a learning style instrument (LSI) consisting of a 12-time questionnaire in which respondents attempt to describe their learning style preferences. Each item asks respondents to rank in order four sentence endings corresponding to the four learning models, namely, concrete experience, (CE, feeling), reflective observation (RO, watching), abstract conceptualization (AC, thinking), and active experimentation (AE, doing). The LSI then measures an individual s relative emphasis along the two learning dimensions AC-CE and AE-RO, yielding two combination scores.

These two scores, when plotted in one of the four quadrants, are associated with one of four learning style types labeled by Kolb (1985): diverger, assimilator, converger, and accommodator. The following is a brief description of these types.[10]

"Diverger" combines the learning steps of CE and RO. This approach is characteristically imaginative and multi-perspectival in problem-solving situations. "Assimilator" combines learning steps of AC and RO. This approach relies on inductive reasoning and use of logic for purposes of theory building. "Converger" combines the learning steps of AC and AE. There is also a preference toward technical tasks and practical solutions. "Accommodator" combines learning steps of CE and AE. Action in a given situation predominates over theory formation. Learning results in "hands-on" experience.

In Kolb's experiential learning model, learning takes place in a four-stage cycle. The core of Kolb's model of learning is his description of the learning cycle that visually demonstrates how experience is translated into concepts. Those concepts, in turn, guide the choice and perceptions of new experiences.

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[9]David A. Kolb, *The Learning Styles Inventory: Technical Manual* (Boston: McBer, 1985); Rita Dunn & Kenneth Dunn, *Learning Style Inventory* (Lawrence, KS: Price System, 1975); Marlene D. LeFever, 1995, *Learning Styles: Reaching Everyone God Gave You to Teach* (Colorado Springs: David C. Cook Publishing Co. 1995); Bernice McCarthy, *Learning Type Measure (LTM), Teaching Style Inventory (TSI)* (Rarrington, IL: 1985).
[10]Kolb, 61-98

One of the best descriptions of David Kolb's learning style model is that written by Bernice McCarthy as an overview of her 4MAT system, which model is based on Kolb's learning style theory.

McCarthy's 4MAT System

In 1972, Bernice McCarthy developed the 4MAT System, based on David Kolb's learning style theory, from research into the fields of education, psychology, neurology, and management.[11] 4MAT is an eight-step cycle of instruction that capitalizes on individual learning styles and brain dominance processing preferences.

Those who perceive in a sensing/feeling way project themselves into the reality of the present, and attend to the actual experience itself. They immerse themselves directly and perceive through their senses. They intuit. On the other hand, those who think through experiences attend more to the abstract dimensions of reality. They analyze what is happening. Their intellect makes the first appraisal, and they reason experience, and approach experiences logically.

The above two types of perception are quite different; they complement rather than exclude one another. Both are equally valuable, and have strengths and weaknesses. Most importantly, every learner needs both for the fullest possible understanding of experience.

Perception alone, however, does not equal learning. The second major difference in how people learn is how they process experience and information, how they make new things part of themselves.

Similarly to David Kolb's ELM, the 4 MAT System has two major premises: (1) People have major learning styles and hemispheric (right-model/left-model) processing preferences, and (2) designing and using multiple instructional strategies in a systematic framework to teach to these preferences can improve teaching and learning. When these two dimensions of perceiving and processing are juxtaposed, a four-quadrant model is formed. The resulting structure delineates the

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[11]For detailed information, see Carl Jung (1923), Jean Piaget (1970), John Dewey (1958), Joseph Bogen (1969, 1975), Gabriel Rico (1983), Betty Edwards (1979), and John Bradshaw and Norman Nettleton (1983).
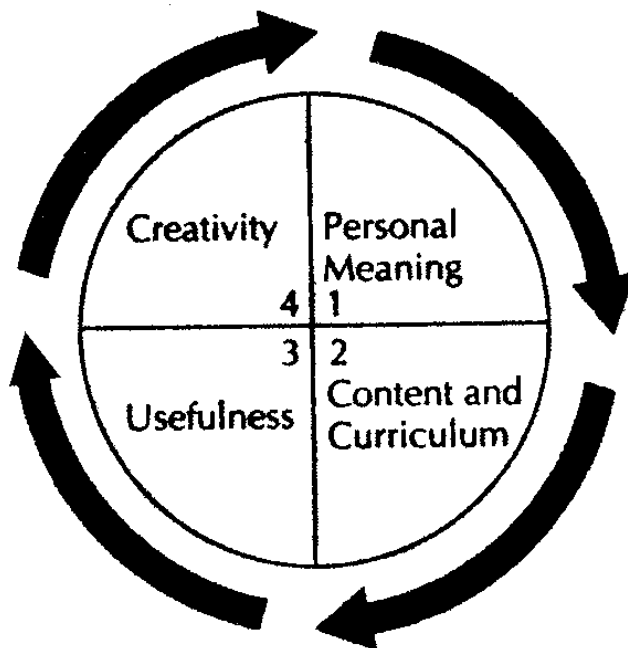
Figure 2. 4MAT System

qualities of four major learning styles. McCarthy, however, differentiates her four learning styles from David Kolb's titles of four learning styles:

Type One: Imaginative Learners (L 1)
Imaginative learners perceive information concretely and process it reflectively. They integrate experience with the self. Listening and sharing ideas to learn, they are imaginative thinkers who believe in their own experiences. They work for harmony and need to be personally involved. They seek commitment and are interested in people and culture. Sometimes, because they see all sides, they have difficulty making decisions. They seek meaning and clarity. …

Type Two: Analytic Learners (L 2)

Analytic learners perceive information abstractly and process it reflectively. They devise theories by integrating their observations into what they know. They learn by thinking through ideas. They need to know what the experts think. They value sequential thinking. They need details, and are thorough and industrious …. Sometimes they enjoy ideas more than people —they can be cool and aloof. Seeking intellectual competence and personal effectiveness, they are highly skilled verbally and generally, avid readers…

Type Three: Common Sense Learners (L 3)

Common sense learners perceive information abstractly and process it actively. They integrate theory and practice, learning by testing theories and applying common sense. As pragmatists, they believe if something works, then use it. They are down-to-earth problem solvers, and they resent being given answers. They value strategic thinking. They are skills-oriented people who like to experiment and tinker with things….

Type Four: Dynamic Learners (L 4)

Dynamic learners perceive information concretely and process it actively. They integrate experience and application, learning by trial and error. Enthusiastic about new things, they are adaptable people who relish change. They excel when flexible is needed. Type fours often reach accurate conclusions in the absence of logical justification. They are risk-takers who are at ease with people, and sometimes they are as manipulative and pushy….[12]

LeFever's Four Major Learning Styles

Marlene LeFever, by using McCarthy's 4MAT system, restates and clarifies four learning styles from the Christian perspective. She also relates the learning style theory to teaching methods in Christian

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[12]Bernice McCarthy, 32.

education, especially the HBLT system.[13] LeFever uses the same terms with Bernice McCarthy for the explanation of four le arning styles. However, Kolb' s terms for the same quadrants are diverger (imaginative), assimilator (analytic), converger (common sense), and accommodator (dynamic). She also relates her learning style to teaching methods.[14]

IMAGINATIVE LEARNER (IM)
Imaginative Learners are feeling people who get involved with others and learn best in settings that allow interpersonal relationships to develop. These curious, questioning learners learn by listening and sharing ideas. They see the broad overview or big picture much more easily than the small details. They learn by sensing, feeling, watching. They can see all sides of the issues presented.

ANALYTIC LEARNER (AN)
Analytic Learners learn by watching and listening. They expect the teacher to be the primary information giver, while they sit and carefully assess the value of the information presented. These are the students who learn in the way most teachers have traditionally taught, and so they are often considered the best learners. They are strategic planners, and they aim for perfection—the right answers, the A' s in school, and in life. These learners want all the data before they make a decision.

COMMON SENSE LEARNER (CS)
Common Sense Learners like to play with ideas to see if they are rational and workable. These students want to test theories in the real world, and to apply what has been learned. They love to get the job done. They are hands-on people who, using their own ideas, can analyze problems and solve or fix them. Common Sense Learners, as the name suggests, excel when dealing with what is practical and of immediate importance to them. They learn best when learning is combined with doing.

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[13]HBLT system means a "Hook, Book Look, and Took" approach to the teaching process. This system was developed by Lawrence O. Richards. See Lawrence O. Richards, *Creative Teaching Methods.* Also Marlene LeFever, *Learning Styles.*
[14]Marlene LeFever, *Learning Styles*, 20-21.

DYNAMIC LEARNER (DY)

Dynamic Learners also enjoy action as part of the learning process, but not in the sense of thinking projects through to their rational conclusion. Dynamic Learners excel in following hunches and sensing new directions and possibilities. These risk takers thrive on situations that call for flexibility and change, and find real joy in starting something new, or putting their personal stamp of originality on an idea.

Marlene LeFever believes there is a sequential process to how learners learn. Further, she points out the links between H-B-L-T and four learning styles as follow: Hook–Imaginative; Book—analytic; Look–common sense; and Took–dynamic. Appropriate teaching methods can be further developed with the utilization of the underpinning principle elaborated by LeFever.

AN UNDERSTANDING OF SPIRITUALITY TYPES

Definition and Description of Spirituality

Various definitions of spirituality abound throughout Christian literature, even non-theological literature.[15] Most of the Christian literature, however, agrees that spirituality has to do with the relationship between God and human beings. For example, Iris V. Cully, a Protestant Christian educator, defines spiritual life as "to be related to God, with this relationship as the basis for all human relationships. .the spiritual life, particularly sense of closeness to God. The intercessory nature of prayer is a mark of authentic spirituality."[16] Lawrence O. Richards, a well-known Christian educator and writer, states, "True spirituality must be Christian spirituality, rooted in personal relationship with God through Jesus Christ."[17] Bradley P. Holt, in *Thirsty for God: A Brief History of Christian Spirituality*, states, "Christian spirituality means walking in

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[15]See "Critical Analysis of Spirituality and Its Empirical Indicator", *Journal of Holistic Nursing* 17 (March, 1999): 18. This article provides an excellent literature review of research on spirituality in theology, psychology, sociology, and nursing.

[16]Iris V. Cully*, Education for Spiritual Growth* (San Francisco: Harper & Row, 1984), 15.

[17] Lawrence O. Richards, *A Practical Theology of Spirituality* (Grand Rapids: Academic Books, Zondervan Publishing House, 1987), 49.

the Spirit."[18] Simon Chan differentiates Christian spirituality[19] from theological emphases based on what each perceives to be the most significant concerns within its own distinctive framework. He sees "Jesuit spirituality is generally more 'active'; Carmelite more contemplative; Protestant more dynamically personal."[20]

In *Gospel-Centered Spirituality*, Allan H. Sager attempts to define spirituality with fourteen different "hints and helps" that he calls building blocks. However, he concludes his definition with the disclaimer "spirituality…is not a definable reality…"[21] Rather than defining spirituality, Sager attempts to describe the great variety that exists in spirituality.

Sager's Phenomenology of Spirituality: A Model of Spirituality Types

Like Holmes' research,[22] Sager utilizes two axes in order to describe his phenomenology of spirituality types. The vertical scale is an "orientation/ends" scale. The upper hemisphere represents those who seek illumination of the mind in their desire to know God. Those in the lower hemisphere seek illumination of the heart, desiring to have an affective rather than speculative relationship with God. The horizontal scale is a "technique/means" scale indicating the preferred ways and means of going about the spiritual life. Sager borrowed and adapted two Greek words historically used in contrast to spirituality: kataphatic and apophatic.[23]

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[18]Bradley P. Holt, *Thirsty for God: A Brief History Christian Spirituality* (Minneapolis: Augsburg), 5.

[19]Many scholars utilize "Christian spirituality," scholars such as Simon Chan, Lawrence S. Cunningham, Michael Downey, Bradley C. Holt, Alister E. McGrath, and Richard Woods. See the selected bibliography section for more detailed references.

[20]Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: Inter Varsity Press, 1998), 20.

[21]Sager, 27.

[22]Urban Holmes explains his Types of Christian Spirituality by saying:
…two scales will be applied to the material of Christian spirituality. The horizontal scale is the apophatic/kataphatic scale. Briefly, this raises the question of the degree to which the ascetical method advocates an emptying (apophatic) technique of meditation. The vertical scale is the speculative/affective scale. Briefly, this raises the question of whether the spiritual method emphasizes the illumination of the mind (speculative) or the heart or emotions (affective). (Urban Holmes, *A History of Spirituality* [n.p., Westminster, 1984], 4.)

[23]Kataphatic– an approach to spirituality that makes full use of words and images to describe God (Bradley P. Holt, 134; 48-49); apophatic– an approach to spirituality that emphasizes the mystery

Sager theorizes that spiritual preferences and habits come in patterns, in combinations. Described below are four patterns that he calls preferred spirituality types (PST).

APOPHATIC/HEART SPIRITUALITY (AH)

These persons prefer to live a contemplative life. Intuition is dominant; feelings are primary. Contemplation brings inner peace and a sense of rest. They desire prayer and quiet as means to reach their goal of mystical union with God.

KATAPHATIC/MIND SPIRITUALITY (KM)

For these persons the intellect is dominant. They are speculative and imagining types. Sensate thinking is foremost. There is involvement with the world, though more concerned to understand it than to change it. Mental prayer leading to insight is the goal of meditation.

KATAPHATIC/HEART SPIRITUALITY (KH)

These are the people who want to feel their religion. They are suspicious of doctrinal formalism. They allow the affective arena to dominate their thinking. They typically insist on an outward expression of an inner change.

APOPHATIC/MIND SPIRITUALITY (AM)

The volition is dominant for these people. They are contemplative, yet bold to tackle every force that stands in the way of peace, justice, and human rights. They are marked by an urgent sense of conflict, and the stress related to social action.

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of God, and therefore strips away all words and metaphors from God, in order to meet God in silence and darkness (*Thirsty for God*, 133.).

Kataphatic means to engage the revealed God by attempting to image God through the senses. The Greek word *kataphtikos* means "affirmative." Kataphatic mysticism, the *via affirmative,* emphasizes the similarity that exists between God and creatures, and recommends the use of concepts, images, and symbols as a way of meditating with a God who is revealed and knowable. The Greek word *apophatikos* means "negative." Apophatic mysticism, the *via negativa*, emphasizes the radical difference between God and creatures. God is best reached, therefore, by negation, forgetting, and the "unknowing" of sensory darkness, without the support of concepts, images, and symbols. This mystical tradition emphasizes that God cannot be known by the intellect or appropriated by any of the senses.

John Westerhoff's Typology:
Four Schools of Spirituality

Urban Holmes presents a helpful typology for spiritual life. He suggests that there have always been two appropriate ends of spiritual life: a speculative spirituality that focuses on the illumination of the mind, and an affective spirituality that focuses on the illumination of the heart. He further suggests there are two appropriate means toward those ends: a kataphatic means, which is an indirect way of knowing how our relationship with God is meditated, and an apophatic means, which is a direct way of knowing how our relationship with God is not meditated.[24]

The resulting typology contains four schools of spirituality: speculative-kataphatic (SK); affective-kataphatic (AK); affective-apophatic (AA); and speculative-apophatic (SA) (see figure 4). Each of these schools is subject to a natural heresy. A heresy is a truth that has gone too far, that has denied its counter-truth. For example, the speculative-kataphatic school, if it denies the validity of the affective-
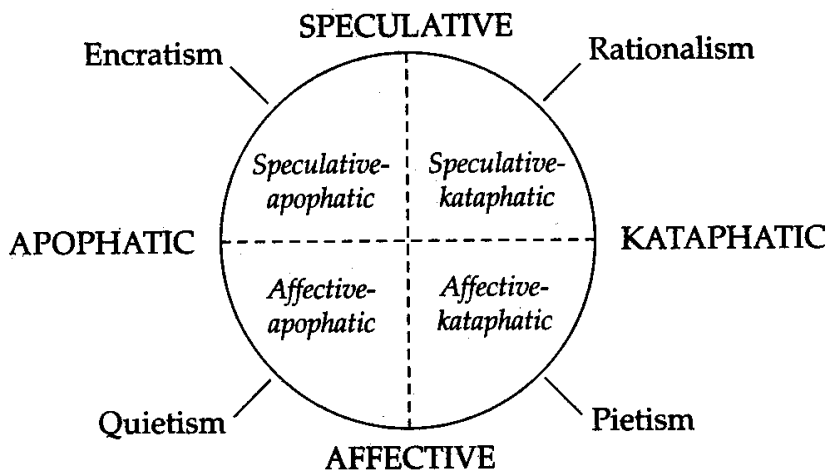

Figure 3: Spirituality Types

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[24] John Westerhoff, *Spiritual Life: The Foundation for Preaching and Teaching* (Louisville: Westerminster John Knox Press, 1994), 53-55.

apophatic school, will fall into the heresy of rationalism, an excessive concern for right thinking that leads to dogmatism. The affective-kataphatic school risks falling into the heresy of pietism, an excessive concern that leads to emotionalism. The affective-apophatic school is subject to the heresy of quietism, an excessive concern for right interior experience that leads to escapism; and the speculative-apophatic school may fall into the heresy of encratism, an excessive concern for right behavior that leads to moralism (See figure 3).

SPECULATIVE-KATAPHATIC (SK)
>The speculative-kataphatic school can be identified as sacramental. Its primary aim is to aid people in fulfilling their vocations in the world. Its major concerns are the discernment of God' s will, the discernment of spirits, the imitation of Jesus, and becoming aware of God' s presence and action in human life and history. It is thinking spirituality.

AFFECTIVE-KATAPHATIC (AK)
>The affective-kataphatic school can be identified as charismatic. Its primary aim is to achieve holiness of life. Its major concerns are friendship with Jesus, an outpouring of the Spirit, and providing a sign of God' s reign through personal and communal life. It is a sensate, feeling spirituality.

AFFECTIVE-APOPHATIC (AA)
>The affective-apophatic school is mystical. Its primary aim is to be united with God. Its major concerns are pointing to the reality of God' s reign and abiding in that reality. It is a spirituality that emphasizes being.

SPECULATIVE-APOPHATIC (SA)
>The speculative-apophatic school can be identified as apostolic. Its primary aim is to obey God' s will completely. Its major concerns are a witness to God' s reign, and striving for justice and peace. It is a spirituality that emphasizes spirituality.

RESEARCH METHODOLOGY

Participants

In an attempt to explore the relationship between the learning styles and the spirituality types, Lee (1999) administered a battery of survey questionnaires to a group of 10 Korean students at Talbot Seminary, 80 Asian students at Torch Trinity Seminary in Seoul, Korea, and 80 Korean pastors and their wives in the metropolitan Los Angeles area during the summer of 1999. The total sample number was 170.

Instruments

In an attempt to explore the relationship between learning styles and spirituality types, this research employs the following instruments: (1) Sager's Preferred Spirituality Type Inventory (PSTI), and (2) LeFever's Learning Style Instrument (LSI).

SAGER'S PREFERRED SPIRITUALITY
TYPE INVENTORY (PSTI)
Sager developed a spirituality types inventory to assist people to identify their own preferred spirituality type. By adapting Urban T. Holmes' scales and types of orthodox Christian spirituality into his spirituality types, he developed a "forced-choice inventory." He makes "no claims for the scientific validity or reliability of STI."[25] Nor does he submit validity data, other than historical examples, for his model types.

LEFEVER'S LEARNING STYLE
INSTRUMENT (LSI)
LeFever designed a learning style instrument (LSI) consisting of a 23-item questionnaire in which respondents attempt to describe their learning style preferences. Each item asks respondents to rank in order four words with endings corresponding to the four learning model (1) Very much like me (VM), (2) Moderate like me (MM), (3) Somewhat like me (SM), and (4) Not at all, or very little, like me (NM).

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[25]Sager, 31.

The LSI then measures an individual's relative emphasis along the two learning dimensions

Procedure

All participants completed both of Sager's PSTI and LeFever's LSI from the summer break to the fall semester of 1999. Ten Korean doctoral students at Talbot Seminary completed the English version during the summer break of 1999. Eighty Korean pastors and wives in the Metropolitan Los Angeles area took the Korean version during the pastors' retreat in Los Angeles, California, in August of 1999. Sixty-eighty students, eight faculty, and five staff members at Torch Trinity Graduate School of Theology also completed the English version during the 1999 fall semester in Seoul, Korea.

RESULTS

Comparison Between Sager's Spirituality Types and LeFever's Learning Styles

The comparison chart that compares side by side the characteristics of Sager's spirituality types and LeFever's learning styles is the chief instrument of evaluation. The comparison chart revealed a striking resemblance in the characteristics between the learning styles and spirituality types. In fact, the similarities between the two went beyond the point of resembling to being identical. The chart that follows compares these characteristics.

As the comparison chart that follows indicates, there is a very high correspondence between LeFever's learning styles and Sager's spirituality types. Another element of Sager's model that compares well is his adaptation of Westerhoff's Circle of Sensibility with Kolb's Experiential Learning Model.

The conclusion to be drawn is that (1) spirituality types correlate highly with learning styles; and (2) learning styles are probably reflected in spiritual types and their maturation. Learning style theory is extremely well supported through research. Thus, a learning style concept that is well documented and supported supports spirituality types.

Comparison of Spirituality Types and Learning Styles[26]

Sager's Preferred Spirituality Types	LeFever's Learning Styles
Kataphatic/Heart Spirituality (K/H) • Affective arena dominates • Sensate folk who want to feel their religion • Suspicious of doctrinal formalism • Emphasis upon spiritual walk rather than doctrinal purity • Typically insist of an outward expression of an inner change • Search for an experiential identity in Christ Tendency toward emotionalism and excessive concern for feelings and right experience	**Imaginative Learning Style (IM) /Diverger** • Abstract conceptualization • Heart centered (not mind) emphasis for learning • Feeling is dominant process of learning • Learns best by reflective observation. not from formal facts • Evaluates learning experience as a whole rather than in parts • Wants to "see" feelings expressed • Wants introspective, subjective evaluation • Feels that it is more important to get along with people than it is to be right. Feeling is the foundation for experience.
Kataphatic/Mind Spirituality (K/M) • Speculative/imaging type • Intellect is dominant • Sensate thinking is to the fore • Major concern to understand the world, not change it • Cognitive orientation Spirituality is fact oriented/based	**Analytic Learning Style (AN) /Assimilator** • Thinkers and watchers as they learn • Objective, rational, linear in thought. • Data collectors • Concrete and sequential in thinking pattern • Learns by practical application of ideas/facts in order to solve problems, not necessarily to change things • Highly cognitive Learns best by facts, not ideas or theory
Apophatic/Heart Spirituality (A/H) • Disciplined pursuit of an inner consciousness of God • Contemplative • Intuition is dominant • Feelings are primary Spirituality is directed inward	**Common-Sense Learning Style (CS) /Converger** • Guided by common-sense values strategic thinking • Prefers actions to words solves problems in an intuitive trial-error manner • Likes to start with an idea, try it out, conduct experiments on it, test it, before adopting it. Goal oriented. • No correlation of characteristics • Application of learning is personal and "here and now" Looks for immediate benefits from learning. Does not see long-range well

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[26]Don Flood, "Are Spirituality Types Actually Learning Styles?" Unpublished class material for Temple Baptist Seminary, Summer of 1992, pp. 11-12.

Apophatic/Mind Spirituality (A/M)	Dynamic Learning Style (DY) /Accommodator
● Volition is dominant ● Societal regeneratists ready to tackle every force that stands in the way of peace, justice, and human rights ● Involves an intense and urgent sense of conflict and stress ● Likes small group worship life Excessive spirituality of this type leads to moralism	● Very self motivate, has experimental attitudes and accompanying behaviors ● Excels at social action, responsibility, catalysts for new ideas ● Likes trial-error and are unafraid to fail ● Likes flexibility and variety Sometimes out of touch with normal reality

Data Analysis

The data analysis revealed and confirmed that the spirituality types proposed by Holmes, Sager, and Westerhoff directly correlate with the learning styles substantiated by Kolb, McCarthy, and LeFever. An explorative investigation revealed a positive tendency in the interrelationship that exists between the spirituality types and learning styles. A pertinent literature also points out a positive interrelationship existing between the proposed spirituality types and learning styles.

DISCUSSION AND SUGGESTIONS

Discussion

A. As expected, the results revealed: (1) significantly higher matches between Kataphatic Heart–Imaginative (KH-IM) and Kataphatic Mind–Analytic (KM-AN) pairs; and (2) relatively lower numbers of matches between Apophatic Mind–Common Sense (AM-CS) and Apophatic Heart–Dynamic (AH-DY) pairs (see chart 1).

TYPES	IMAGINATIVE	ANALYTIC	COMMON SENSE	DYNAMIC	TOTAL
KH	20 (34.5%)	18 (31%)	7 (12.1%)	13 (22.4%)	58
KM	9 (14.8%)	24 (39.3%)	21 (34.4%)	7 (11.5%)	61
AH	6 (50%)	2 (16.7%)	1 (8.3%)	3 (25%)	12
AM	3 (15%)	7 (35%)	3 (15%)	7 (35%)	20
TOTAL	38	51	32	30	151

Chart 1. Spirituality Types and Learning Styles Cross Tabulation

B. Most participants in this study were seminary students, pastors, seminary instructors, who were either professionally trained or were in the process of being trained to serve as vocational Christian leaders. Thus, the study reflected traits relevant to KH-IM and KM-AN.

C. Cultural distinctives: That is, cultural uniqueness and distinct characteristics influence the formation of spirituality types and learning styles. Consider the following:

1. Korean (Asian) culture highly values mastering the contents by way of rote memorization (through repetitious recitation).

2. The Analytic learning style is a product of the Korean education system that has employed a "fact" oriented teaching methodology throughout Korean educational history. For example, academic excellence is measured solely by the recitation of the memorized content, data, and information (or the ability to recall what was memorized). This is an example of the Kataphatic Mind.

3. The preaching style of typical Korean preachers is also content-oriented: (a) introduction, (b) point 1, (c) point 2, (d) point 3, and (e) conclusion.

4. Koreans are also emotion, temperament, and feeling oriented. This is an instance of the Kataphatic Heart—both "knowing" and "sensing" God (through feelings) are important.

Further Research Suggestions

There are several suggestions that arise from this paper:

1. Further study involving non-Asian counterparts (Western Christians), laypersons, different age levels, different denominational or religious affiliations is needed.

2. The relationship between spirituality and personality types needs to be considered.

3. Cultural aspects of learning styles and spirituality types need further exploration.

4. The Hook-Book-Look-Took teaching process deserves more attention.

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