

DIGGING INTO AN INTERNATIONAL ADULT EDUCATION ANDRAGOGY EPISTEMOLOGICAL FOUNDATION: FOUR VARIATIONS OF CARING LOVE (DEALING BOUNTIFULLY)

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ABSTRACT: This paper recaps Henschke's 2021 CIAE Pre-conference paper on the fact that the first 200 years of the epistemology and practice of adult education in the United States was almost exclusively sponsored by the Church. Even in ancient times from the Bible book of Ecclesiastes, third chapter, there are 14 sets of things [28 in number] that God set to occupy us in this life on earth; beside this He also placed 'eternity in our hearts.' Thus is identified an often-overlooked broad spectrum of adult education/ andragogical epistemology of religion, spirituality, and piety/devotion. My life has been mainly guided by what I declare as God's call(s) for me on earth and 'eternity in my heart' for the afterlife to come. This background will then be connected with this year's (2022) CIAE Pre-conference focus of the paper on a deeper probe into four major variations of caring and love exemplified and included in God's creation with elements, such as: Four sets of Greek, Hebrew words, and English explanations with supporting illustrations of caring and love; presented in the order mentioned above a. Eros, Yada, sublime intimate sexual love; b. Storge, Basar, the good news of 'I've got your back'; c. Philia, Rea, family relationships and common interests; and d. Agape, Ahav, God's eternal, divine love for humankind. All of this is set within this life on earth and in the afterlife (eternity) to come.

Keywords: andragogy, need-meeting, focused energy

From Henschke's 2021 Commission of International Adult Education (CIAE) paper comes a recap as an introduction and connection to this 2022 Henschke paper. The theme of the 2021 paper had to do with establishing a deep probe into the piety foundation of adult education within the first 200 years in the USA, from 1599 to 1799. The author of Ecclesiastes in the Bible sets within the context of the totality of life—the practical aspects of living which God has given to human beings that is good in His sight: wisdom, knowledge, and joy. God says, "For everything there is a season, for every purpose under heaven, there is a right time – [this is worded in 14 pairs for a total of 28 things]: birth and death, planting and uprooting, killing and healing, tearing down and building, weeping and laughing, mourning and dancing, throwing stones and gathering stones, embracing and refraining, searching and giving up, keeping and discarding, tearing and sewing, keeping silent and speaking, loving and hating, war and peace" (Eccl 3).

All this is part of the task God has given humanity to keep us occupied. He has made everything beautiful in its time. Nevertheless, over and beyond all of these practical daily matters, there is another dimension beyond time, and this is accomplished in such a way that human beings can't really, fully comprehend at this time, that God has set '*eternity in their hearts*' (Eccl 3:11; Richardson, 1977, 1984, back cover).

However, from beginning to end, all the things God does will last forever throughout eternity. In this life, the writers say, "Eye has not seen, nor ear heard, neither have entered into the heart of us human beings, the things which God has prepared for them who love Him. But God has revealed this treasure unto us by His Spirit: for the Spirit

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searches all things, yes, the deep things of God” (Isa 64:4; 1 Cor 2:9-10). Nevertheless, the reality is “...this treasure we have in clay pots, so that the overwhelming power comes from God and not us. In this life: we have all kinds of trouble, but we are not crushed; we are perplexed, yet not in despair; persecuted, yet not abandoned; knocked down, yet not destroyed” (2 Cor 4:7-9).

“Nothing or no one will be able to separate us from God’s powerful love in Messiah Yeshua: trouble, hardship, hunger, poverty, danger, war... No, in all these things we are super conquerors through Him who powerfully loved us—neither death nor life, neither angels, nor other heavenly powers, neither what exists nor what is coming; neither powers above nor powers below, nor any other created thing—will be able to separate us from God’s love” (Rom 8:35, 37-39).

In eternity, God tells us, “I create new heavens and a new earth: and the former shall not be remembered or come into the heart...and I (God) will wipe away all tears from your eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain” (Isa 65:17; Rev 21:1-4). The Psalm declares, “I (God) will be present with you on the path of life where there is fullness of joy and pleasures forevermore” (Ps 16:11). According to scriptures, God accomplished this by His loving the world so much that he gave His only begotten son (Jesus Christ) to die on the Cross of Calvary to forgive us of all our sins, and He raised Jesus from the dead; if we believe on Him, He will provide us the gift of everlasting life now and eternally in heaven (John 3:16; Rom 10:9-10; Eph 1:19-20).

Moreover, scripture assures us “God will finally destroy all His and our enemies and the last enemy that shall be destroyed is *death*” (1 Cor 15:25-26). The element of “eternity in their hearts” (Richardson, 1977; 1984, title of book back cover) began to emerge in the New Testament era (CE) on Mars Hill in Athens, Greece, where accomplished philosophers gathered for discussions and here was reference to a vague, unknown ‘god’ whose name no one knew. Various ancient peoples had a book about that ‘god,’ but they had lost the book, somehow hoping someone would find it and return it to them.

Then some people with strange customs and scholars with strange theories thought they were discovering something about this and becoming clearer about the identity of this ‘god.’ Suddenly the ‘book’ mentioned above appeared in the hand of some visitor to their location. After reading the book’s introduction, the ‘God’ that appeared had the name ‘Yahweh.’ His initial articulation to a person named Abraham was a promise [in the form of a covenant], “I will make you into a great nation; and I will bless those who bless you, and I will curse those who curse you – you will be a blessing.” Yahweh completes the statement to Abraham, by saying, “...all peoples on earth will be blessed through you.” Hmm—sounds something like a hint of “human flourishing” going on or at least implied that was included. This “blessing” of everyone, seemed to be the major purpose and theme of the book, which turns out to be (Gen 12:1-3).

With this background from my paper of the 2021 CIAE Pre-conference (Henschke, 2021), we move to the major theme of this year’s [2022] Pre-conference, highlighting the

four dimensions of love – Eros and Yada sexual love, Storge and Basar ‘I’ve got your back’ support love, Philia and Rea family love, culminating in Agape and Ahav everlasting love, which encompasses the other three loves mentioned.

First

<i>Greek</i>	<i>English Explanation</i>	<i>Hebrew</i>
Eros	sublime, intimate sexual love; generating children; the romantic love most of us come to know	Yada

Eros (Greek) Love: Seeing the pattern of male and female, some have concluded that humanity was created in the image of God (*who created male and female genders/sexes in the first place—Gen 1:27*) and expresses this in relationship, particularly in a well-functioning community, both in marriage (*which consummates in sexual intercourse, resulting in a child or children being conceived and born*) and in wider society. Traditionally, the image has been seen as the capacities that resemble God, like characteristics of reason, morality, language, a capacity for relationships governed by love and commitment, and creativity in all forms of art. This image and dignity apply to both ‘male and female’ human beings (*English Standard Version Study Bible, 2008, p. 51*).

Yada (Hebrew) Love: Sublime. Intimate Sexual Love, Generating Children. To perceive, understand, acquire, know, discern, be acquainted with a woman (in a sexual way, i.e., sexual intercourse; his wife - when Adam knew Eve, his wife) and be known, make one’s self-known, cause to know; to be familiar; to be aware of; to appear; to inform; to announce; to reveal oneself; to appoint; to order. This is one of the most important Hebrew roots in the Old Testament. It expresses a broad variety of meanings about various types of knowledge that are gained through the senses. ‘Yada’ describes God’s knowledge of man (Gen 18:19; Deut 34:10; Ps 1:6; Ps 37:18; Isa 48:8; Jer 1:5). It describes a person’s relationship to the true God (1 Sam 2:12; 3:7). Euphemistically ‘yada’ is used for coitus (Gen 4:1; Num 31:17, 35; Judg 11:39; 21:11; 1 Sam 1:19; 1 Kgs 1:4).

Jesus, who was never known to lie about anything, claimed among other things to be “the truth” (John 14:6) was quoted to have said “...but, from the beginning of creation, God made them male and female; for this reason, a man shall leave his father and mother and be joined to his wife as a husband, and the two shall become one flesh. So, they are no longer two, but one—bone of bone, flesh of flesh. Therefore, what God has joined together, let no one separate” (Matt 19:4-6).

God brought Carol, my wife [a female] and me [John, a male husband] together. We have been officially married since 6/28/58—now more than 64 years. We have sought to glorify God in our marriage amidst our pleasures, joys, and difficult times along the way. Thus, we are here today.

Second

<i>Greek</i>	<i>English Explanation</i>	<i>Hebrew</i>
Storge	This is an affectionate love we share with our blood families or deepest friends, our adult education faculty/learner relationships we [as helper & helpee] forge with the people we see successfully through their academics by giving/receiving good news; “I’ve got your back”	Basar

Table 1. *Doctoral Dissertations Completed Using Henschke’s Modified Instructional Perspectives Inventory (MIPI) (n=35).*

Year	Author	Title
1995	Thomas, E.	An identification of the instructional perspectives of parent educators. [KSU] ‘N’
1997	Seward, S.	An identification of the instructional perspectives of Kansas parents as teacher educators [KSU] ‘N’
1997	Dawson, S.	Instructional perspectives of nurse educators [UMSL] ‘C’
2003	Drinkard, G.	Instructional perspectives of nurse educators in distance education [UMSL] ‘C’
2005	Stanton, C <i>(Modified instrument and first validation study)</i>	A construct validity assessment of the Instructional Perspectives Inventory (MIPI) [UMSL] ‘C’
2006	Stricker, A.	Learning leadership: An investigation of principals’ attitudes toward teachers in creating the conditions conducive for learning in school-based staff development [UMSL] ‘C’
2007	Reinsch, E.	The relationship among lifelong learning, emotional intelligence and life satisfaction for adults 55 years of age or older [UMSL] ‘C’
2007	McManus, L.	The instructional perspectives of community college mathematics faculty [UMSL] ‘C’
2007	Rowbotham, M.	Teacher perspectives and the psychosocial climate of the classroom in a traditional BSN program [UMSL] ‘M’
2009	Ryan, L.	Adult learning satisfaction and instructional perspective in the foreign language classroom [UMSL] ‘C’
2010	Manjounes, C.	An adult accelerated degree program: Student and instructor perspectives and factors that affect retention [LU] ‘N’
2011	Vatcharasirisook, V <i>(Second validation study of instrument)</i>	Organizational learning and employee retention: A focused study examining the role of relationships between supervisors and subordinates [UMSL] ‘M’
2011	Jones-Clinton, T.	Principals as facilitators of professional development with teachers as adult learners [UMSL] ‘C’
2011	Moehl, P <i>(Third validation study of instrument)</i>	Exploring the relationship between Myers-Briggs Type and Instructional Perspectives among college faculty across academic disciplines [UMSL] ‘M’
2012	Risley, L.	Exploring Congruency between John A. Henschke’s Practice and Scholarship [LU] ‘N’
2013	Lubin, M.	Coaching the Adult Learner: A Framework for Engaging the Principles and Processes of Andragogy for Best Practices in Coaching [VPSU-NCR] ‘M’
2014	Gillespie, L.	Trust in Leadership: Investigation of Andragogical Learning and Implications for Student Placement Outcomes [LU] ‘C’
2014	Lu, Y.	An Exploration of Merit Pay, Teacher and Student Satisfaction, and Teacher Performance Evaluation from an Instructional Perspective [UMSL] ‘M’
2014	Queen, V.	Practical Andragogy: Considering Instructional Perspectives of Hospitality Educators [SLU] ‘N’
2015	Lundry, S.	Transformational Learning: An Investigation of the Emotional Maturation Advancement in Learners Aged 50 and Older [UMSL] ‘M’
2016	Hantak, K.	An Initial Examination of Relationships between Early Intervention Services and Andragogical Factors [LU] ‘N’
2016	Davis, A.	Instructional Perspectives of Faculty Teaching Portfolio Courses with Adult Education Training and without Adult Education Training [CU] ‘N’
2016	McDaniel, L.	Andragogical Practices of School Principals in Developing the Leadership Capacities of Assistant Principals [MU] ‘N’
2017	Najjar, H.	A Case Study: An Andragogical Exploration of a Collegiate Swimming and Diving Coach’s Principles and Practices at Lindenwood University. [LU] ‘C’
2017	Klepper, E.	Andragogy and Workplace Relationships: A Mixed Methods Study Exploring the Employees Perception of their Relationships with their Supervisors. [LU] ‘C’
2017	Morgan, R.	Inclusive Education for Preschool Learners with Autism: A Program Evaluation. [LU] ‘M’

Year	Author	Title
2018	Kheang, S.	Guidelines for USA Teacher Leadership in Adult Classrooms to Enhance International Undergraduate Satisfaction. [LU]. 'C'
2018	Grant, P.	A Mixed-Methods Study on Faculty Caring and Trust as Perceived by Undergraduate Students in Classrooms at a Mid-Western University [LU]. 'C'
2019	Hamra T.	A mixed methods study comparing nursing preceptored clinical learning experiences (NPCLE) and nursing simulation clinical learning experiences (NSCLE) of nursing students in a mid-west community college [LU] 'C'
2019	Anderson T.	Andragogy and lean six sigma in today's business environment [LU] 'C'
2019	Shostak G.	The intersection of Andragogy and Courtroom Practice [LU] 'M'
2019	Curran, D.	A Qualitative Investigation of the Andragogical Teaching Methods Used in Adult Group Piano/Organ Instruction [LU] 'N'
2020	Bush, B.	Exploring how Andragogical Principles may Enhance Doctoral Students Persistence to Dissertation Completion [LU] 'C'
2021	Umm-e Habiba	Perception and Practices of Teachers and Students about Andragogical Approach: A Case of Teacher Educations in Punjab [UPP] 'N'
2021	Mujahid, A.	Exploration of Teachers' and Students' Satisfaction. Teaching Quality and Teachers' Performance Evaluation from Instructional Perspective at University Level [UOELP] 'N'

Note: MIPI validated three times for reliability through – Cronbach Alpha. TRUST – strongest of seven factors throughout.

Key to Table Abbreviations and Acronyms

1. Involvement on dissertation committees: 'C' = Chair; 'M' = Member; 'N' = Not on Committee.
2. University acronyms and names: Kansas State University (KSU) [2]; University of Missouri-St. Louis (UMSL) [13]; Lindenwood University (LU) [14]; St. Louis University (SLU) [1]; Virginia Polytechnic State University-National Capital Region (VPSU-NCR) [1]; Capella University (CU) [1]; Mercer University – Atlanta, Georgia Campus (MU) [1]; University of Punjab, Pakistan (UPP) [1]; University of Education. Lahore, Pakistan (UOELP) [1].

Table 1 shows 35 doctoral students who used *Henschke's Modified Instructional Perspectives Inventory (MIPI)* – validated for reliability three times in dissertations at nine different universities. I worked with each of them to adapt the MIPI wording and make it appropriate to the purpose of their doctoral research while maintaining the integrity of the MIPI. However, I was on only 24 committees, either as chair or committee member. The other 11 dissertation committees were housed at universities where I had no adjunct or regular affiliation. In each case, the dissertation was successfully completed and defended with the doctoral degree's being awarded to the candidate from the appropriate university. In addition, from 1983 to 2021, I chaired 61 doctoral dissertations to completion and was a member of 55 other dissertation committees at five different universities. Space limitation in this paper does not permit the listing of each dissertation title, author and university name.

Although dissertations with which I was affiliated could be listed under the categories of Storge / Basar [*"I've got your back"*], or Philia / Rea [*warm friendship or common interests*], I chose to list the strongest connection as "*I've got your back*"—indicating a faculty member requiring a student to do quality research work and supporting the student in such a way to make certain the student candidate successfully completed and defended the dissertation. Storge, basar love was present between me and my students mentioned in Table 1, which helped them complete their research and learning tasks.

Since we humans were created by God to have part of our purpose to be learning as learners and facilitators, we have "*I've got your back*" supportive love relationships between faculty and student as indicated just above for academic accomplishments at universities. One of my favorite Bible passages could be paraphrased thus: "*I have a*

second great joy, and that is to know that my students and graduates walk in truth”
(3 John:4).

Reciprocity of Empathy, Trust, and Sensitivity

To be effective, a leader must combine the reciprocity of empathy, trust, and sensitivity in concert with the ability and potential of learners for the same, to understand the learning/training process and interact with learners effectively in making the right choices. This reciprocity takes the form of the leader’s initiating and maintaining the combination of three elements: empathy, trust, and sensitivity. Insensitivity may get in the way and block the process of modeling reciprocity of the three. These three elements are part of the seven factors in *Henschke’s MIPI* used in the 35 dissertations enumerated in Table 1.

Empathy—The leader:

- Feels fully prepared to teach;
- Notices and acknowledges to learners their positive changes;
- Balances personal efforts between learner content, acquisition and motivation;
- Expresses appreciation to learners who actively participate; and,
- Promotes positive self-esteem in learners.

Trust—The leader:

- Purposefully communicates to learners they are each uniquely important;
- Believes learners know what their goals, dreams, and realities are like;
- Expresses confidence that learners will develop skills they need;
- Prizes the learners to learn what is needed;
- Feels learners need to beware of and communicate thoughts and feelings;
- Enables learners to evaluate their learning progress;
- Hears learners indicate their learning needs;
- Engages learners in clarifying their aspirations;
- Develops a supportive relationship with learners;
- Experiences unconditional positive regard for learners; and,
- Respects the dignity and integrity of learners.

Insensitivity—The insensitive leader (without reciprocity, leans toward insensitivity):

- Has difficulty understanding learner’s point of view;
- Has difficulty clearly expressing thoughts to learners;
- Feels impatient with learner’s progress;
- Experiences frustration with learner’s apathy;
- Has difficulty with amount of time learners need to grasp various concepts;
- Gets bored with learners’ many questions;
- Feels irritation at learner inattentiveness in the learning setting.

Sensitivity—The sensitive leader (with reciprocity, leans much more toward sensitivity):

- Makes certain to understand learner’s point of view;
- Takes pains and time to clearly express thoughts to learners;

- Exercises patience in helping all learners progress;
- Overcomes any frustration with learner apathy;
- Uses all time learners need to grasp various concepts;
- Thoroughly allows learners to ask all questions they need addressed; and,
- Resists any irritation at learner inattentiveness in the learning setting.

A research study conducted in Thailand with over 534 workers from banks, hotels, and hospitals found the higher participants scored on the combination of empathy and trust elements, the more they were satisfied with their jobs (Vatcharasirisook, 2011). In turn, the higher they scored on job satisfaction, the more participants desired to stay with the company where they worked. In contrast, the higher participants scored on insensitivity, the more they wished to leave the company. The study found when the 23 total items of empathy, trust, and sensitivity worked together in reciprocity, the higher participants' overall satisfaction and productivity in their companies. The 23 items appeared to work in concert with each other within the storge and basar kind of love, thus forming an atmosphere of strong support and 'I've got your back' comradeship.

In another research study, a comparison between the 11 items in trust from the MIPI and 11 items from a CPS were found compatible (Grant, 2018). In this study, trust and caring appeared to be items representing the storge and basar kind of love, thus also forming an atmosphere of strong support and 'I've got your back' comradeship.

Table 2. Comparison of MIPI-s 11 Items of Trust Factor and 11 Items of Caring from CPS (Grant, 2018)

MIPI-s (Modified Instructional Perspectives Inventory)	CPS (Caring Profile Scale)
7.) Purposefully communicate to learners that each learner is uniquely important?	2.) Comforting?
8.) Express confidence that learners will develop the skills they need?	3.) Positive?
16.) Appear to trust learners to know what their own goals, dreams, and realities are like?	8.) Understanding?
28.) Appear to prize the learner's ability to learn what is needed?	9.) Personal?
29.) Appear to feel that learners need to be aware of and communicate their thoughts and feelings?	10.) Caring?
30.) Enable learners to evaluate their own progress in learning?	11.) Supportive?
31.) Hear what learners indicate their learning needs are?	12.) An attentive listener?
39.) Engage learners in clarifying their own aspirations?	13.) Centered on you?
43.) Develop supportive relationships with learners?	15.) Aware of your feelings?

44.) Appear to experience unconditional positive regard for learners?	16.) Visibly touched by your experience?
45.) Respect the dignity and integrity of the learners?	18.) Respectful of you?

Caring love also sweeps a broad-brush stroke over all the four categories listed above – Philia / Rea, [brotherly, sisterly, family]; Storge / Basar, [blood families]; Eros / Yada, [sexual love producing children]; and Agape / Ahav, [God’s charity, everlasting, eternity in their hearts love] - Philia / Rea, [brotherly, sisterly, family] is the primary category chosen for the family love category. Philia / Rea, [brotherly, sisterly, family] is the main caring love I chose for my family. As a professor, my work is focused on the kind of love for learners defined as Storge – Greek, and Basar – Hebrew, which is expressed as “I’ve got your back” communication.

Third

<i>Greek</i>	<i>English Explanation</i>	<i>Hebrew</i>
Philia	a brotherly or sisterly love we share in close family relationship, warm friendship, common interests we connect with others in social groups	Rea

My wife and I have been married 64 years. In the last couple of years (2020 to 2022), our wonderful daughters purchased us each a one year auto-biographical book development subscription for us to write 52 chapters [one chapter each week] addressing questions on various episodes of our life histories. Our daughters chose the questions to be answered. Each of my wife’s and my chapters sought to reflect the glory of God guiding each of our lives. This will help our future generations know us in how we sought to follow the Lord Jesus Christ. We wish we had known about this process in earlier years, so we could have had our parents address some of the same questions and share with us about their lives; but, we didn’t. Notwithstanding that missed opportunity, we pray this process will be a help and blessing to generations to come. Further, we hope they will pass on this idea for subsequent generations and encourage them to do the same.

My wife’s and my books are coming off the press at this writing. We will each receive a free copy of our book, and we have arranged to gift copies to our progeny now and in the future. We hope they will be surprised and excited to read them.

One of my favorite Bible passages related to family is “I have no greater joy than to know that my children walk in truth” (3 John:4). To that I add “... that my grandchildren and great-grandchildren and future generations of great-grandchildren walk in truth.” This kind of love will go on and on in Henschke descendants for generations to come. My prayer is that the benefits of this will accrue with each generation and for the eternity which God has placed in our and their hearts. We love them all very dearly.

Fourth

<i>Greek</i>	<i>English Explanation</i>	<i>Hebrew</i>
Agape	God’s unconditional, divine love, loving kindness toward mankind which is everlasting, perfect, selfless, sacrificial and encompasses all other love. Jeremiah 31:3 “He has loved us with an [ahav] everlasting love.”	Ahav

Table 3. Extract from 1 Cor 13, Known as the ‘Agape Love’ Chapter in the Bible.

<u>Agape Love Is</u>	<u>Agape Love Is Not</u>
1. Endures long;	1. Envious;
2. Is patient;	2. Boiling over with jealousy;
3. Is kind;	3. Boastful;
4. Rejoices when right prevails;	4. Vainglorious;
5. Rejoices when truth prevails;	5. Displaying itself haughtily
6. Bears up under anything that comes;	6. Conceited;
7. Bears up under everything that comes;	7. Arrogant;
8. Is ever ready to believe the best of everyone;	8. Inflated with pride;
9. Hopes are fadeless under all circumstances;	9. Rude;
10. Endures everything without weakening;	10. Unmannerly;
11. Never fades out;	11. Acting unbecomingly;
12. Never fails;	12. Insisting on its own rights;
13. Never becomes obsolete;	13. Insisting on its own way;
14. Never comes to an end.	14. Self-seeking;
15. Always trusts.	15. Touchy;
	16. Fretful;
	17. Resentful;
	18. Taking account of the evil done to it;
	19. Paying attention to suffered wrong;
	20. Rejoicing at injustice;
	21. Rejoicing at unrighteous.

Agape Love

This word is not found in classical Greek. The word is only found in revealed religion. It is translated ‘charity,’ meaning benevolent love. Its benevolence is not shown by doing what the person loved desires, but what the one who loves desires as needed by the one loved. God Gave—“For God so loved the world that He gave His only begotten Son, that whosoever believed in Him should not perish but have everlasting life” (John 3:16). Only God has such unselfish love.

The song *The Unclouded Day* (Atwood, 1985) takes me years back and very vividly speaks of this idea of “eternity in our hearts.” The memory relates back to 1964 (58 years

ago) during the time I was minister of First Baptist Church, Jacksonville, Illinois. Mount Emory Baptist Church was located just a short distance on the same street from where my family and I lived in our church parsonage. Mount Emory was engaged in a building improvement program at the time. Their fundraising process included a number of meetings encouraging members to pledge and contribute to the building fund. Mount Emory honored me by asking if I would help by attending a congregational meeting and speaking about their building program, then singing *The Unclouded Day* while people walked to the front of the sanctuary and presented their pledges and contributions to the fund by placing them in offering plates. The lyrics of this beautiful foundational song are as follows:

1. O they tell me of a home far beyond the skies,
O they tell me of a home far away;
O they tell me of a home where no storm-clouds rise,
O they tell me of an unclouded day.

Refrain: O the land of cloudless day, O the land of an unclouded day;
O they tell me of a home where no storm-clouds rise,
O they tell me of an unclouded day.

2. O they tell me of a home where my friends have gone.
O they tell me of that land far away;
Where the tree of life in eternal bloom,
Sheds its fragrance through the unclouded day.

Refrain: O the land of cloudless day, O the land of an unclouded day;
Where the tree of life in eternal bloom,
Sheds its fragrance through the unclouded day.

3. O they tell me of a King in His beauty there,
And they tell me that mine eyes shall behold;
Where He sits on His throne that is whiter than snow,
In the city that is made of gold.

Refrain: O the land of cloudless day, O the land of an unclouded day;
Where He sits on His throne that is whiter than snow,
In the city that is made of gold.

4. O they tell me that He smiles on His children there,
And His smile drives their sorrows all away;
And they tell me that no tears ever come again,
In that lovely land of unclouded day.

Refrain: O the land of cloudless day, O the land of an unclouded day;
And they tell me that no tears ever come again,
In that lovely land of unclouded day.

(Atwood, 1985).

The Unclouded Day exemplifies when “eternity in their hearts” will come to full bloom; in the world to come—heaven.

In 1996, when I received the coveted Everett M. Hosman Founder’s Award from the Missouri Valley Adult Education Association (MVAEA), I was humbled and honored beyond words. When I returned to St. Louis the next week to teach my adult education classes at the University of Missouri-St. Louis, word of the award had reached my students. They congratulated me and asked how I felt about it. They asked if this was the top award I would ever hope to receive. I responded by saying at the time there was only one other award I would treasure more. After I paused for a moment, I said, “I can think of only one award I would treasure more than this one. When I come to the end of my life on earth, I desire to be awarded by hearing six words: ‘Well done, good and faithful servant’ from God and my Lord and Savior, Jesus Christ of Nazareth.”

Since I received the MVAEA Founder’s Award in 1996, I have been honored to receive 28 other adult education awards—local, state, regional, national, and international. Each award was exciting as well as humbling and honoring by representing my different professional andragogy/adult education accomplishments. Thus, I fulfilled numerous aspects of God’s call upon my life. Of course, all the glory of these goes to God, who gave me the strength and wisdom to bring any of it to pass. Nonetheless, as I write this, still desires to and will treasure above all other awards he has received, hearing his Lord say to him at the end of his earthly life, the six words, “Well done, good and faithful servant.”

Conclusion

This paper outlines four aspects of caring and love as a foundation of epistemology for adult education in the United States. Adult educators should take note of this aspect of adult education, including the perspective of andragogy. Following is a list of some items related to and illustrating caring and love within the paper, now enacted on earth, but also in the eternal after life—heaven: support for each other; helping each person in the group as they deal with and struggle with life problems; families cementing their relationship around common goals; faculty committing and following through with doctoral students finishing their academic programs with flying colors; helping others overcome what seems like insurmountable odds while prevailing, getting the victory, and succeeding; mutually ‘having each other’s back’; strengthening, preserving, being firm, encouraging, being helpful, seizing the moment, holding fast, constructing/building an infrastructure for accomplishing much; supporting a spouse in the midst of what could have been a complete collapse. This was undergirded with illustrating God, in whom we live, move and have our being, who loved us with an everlasting love, as follows: patient, kind, keeps no record of wrong, does not fail or gloat over our sins [wrong-doing], is not jealous, boastful, proud, selfish, rude, easily angered; but, takes delight in the truth; always bears up, trusts, hopes, endures; filled with lovingkindness and tender mercy that

never end. All of this culminates in God’s glory on earth and in heaven, as He has set “eternity in our hearts.”

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