PROGRAM EVALUATION OF THE MASTER OF ARTS (CHRISTIAN STUDIES) OF WORLDWIDE UNIVERSITY: THE DEVELOPMENT OF A GRADUATE PROGRAM TO ADDRESS THE NEEDS OF MID-CAREER CHRISTIAN WORKERS

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ABSTRACT

"PROGRAM EVALUATION OF THE MASTER OF ARTS (CHRISTIAN STUDIES) OF WORLDWIDE UNIVERSITY: THE DEVELOPMENT OF A GRADUATE PROGRAM TO ADDRESS THE NEEDS OF MID-CAREER CHRISTIAN WORKERS"

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The Master of Arts (MA) was a pilot program offered online that had to have direct practical application for Christian workers in ministry, so a praxis-based program was devised. The main research question is, "How can a praxis-based online program be improved to progress toward accreditation?" In this context, praxis was defined as "the reflective integration of theory and practice, including analysis and response to context in a way that effects positive change."

The research was necessary because the MA program had to provide practical training at a distance over the Internet when it was not possible to monitor actual practice in the field, but still had to address accreditation standards.

The method was a program evaluation of the pilot program based on an analysis of documents. Faculty evaluations and student focus groups provided information on teaching effectiveness. Other analyses comprised comparison with similar accredited programs at other institutions based on published catalogs, consideration of the accreditors' published requirements, program documents (catalog, policies), and US government regulations regarding accreditation.

The results indicated that such a praxis-based program could be accredited. However, the pilot program would need further development before the institution could apply for accreditation, including scaling up to a sustainable size.

The findings imply that Christian organizations can successfully offer this kind of online education when they cannot supervise actual practices in the field. They can also evaluate online training programs based on this model of praxis.

The main opportunity for future research is a comparison with change management, in that both are methods of initiating and implementing new actions, and change management might offer fresh insights into strategies of effective training.

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ABBREVIATIONS AND ACRONYMS

Append.	Appendix
CBE	Competency Based Education
CFR	Code of Federal Regulations (US Government)
cMOOC	Connectivist Massive Online Open Course
CPE	Clinical Pastoral Education
DEAC	Distance Education Accrediting Commission
EEST	Ephrata Evangelical School of Theology
Ff.	And following pages
MA	Master of Arts
MOOC	Massive Online Open Course
Para., paras	Paragraph, paragraphs
RDF	Rural Development Foundation
WU	Worldwide University
xMOOC	A MOOC that comprises recorded content with automated online quizzes and examinations

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PREFACE

A little of my personal background might be helpful in understanding this dissertation. During the period of 1978 to 1998, I was a missionary in Indonesia, first as an intern from Perth Bible Institute (now Perth Bible College) when I was observing ministry, gaining an orientation to culture, and learning the national language, Bahasa Indonesia.

Later, I had various roles as theological lecturer, language school director for foreigners learning Bahasa Indonesia, and teacher at an international school. During that time, I spent some periods in Australia on furloughs, doing university studies of Southeast Asian language and culture, and running a correspondence course. Since returning to Australia in 1998, I have visited East Java most years for two or three months each year.

Some comments about Javanese culture are based on my Asian Studies background and others are my own observations in country. During that time, Indonesia has changed quite dramatically from a neo-feudal developing country to a nation where many well-educated urban people enjoy modern lifestyles with increasing affluence. In fact, both lifestyles continue to co-exist, creating an array of fascinating paradoxes.

Bible quotations are taken from the New International Version.

R.M.W.

CHAPTER 1

INTRODUCTION

This study is a qualitative program evaluation of the design and implementation of the Master of Arts (Christian Studies) of Worldwide University (WU), and includes proposed changes and improvements. The degree is currently a thirty semester hour program and has the following characteristics:

1. It is interdenominational, designed to cater for evangelical Christian workers with different theological backgrounds and ecclesiologies. For example, some students are from Pentecostal churches where the pastor has authority to govern the church and its board of elders is only advisory. Other students come from a conservative Reformed church with a synodal governance, while another is Brethren where governance is based in the church members' meeting. Some are Baptistic, although power in governance has shifted from the members' meeting of the local church to the denominational council.
2. The program is missiological and, where practical, encourages evangelism and church growth. Most students have either planted churches or are currently doing so. This has various ministry implications in that people in some areas are quite open to the gospel and some are predominantly of another faith.

3. The program is currently intended for mid-career Christian workers (pastors or missionaries) who have either undergraduate theological training or the equivalent in ministry experience.
4. The mode of teaching has focused on praxis, which in this case has been reflections on practice, with the intellectual challenge being to interpret students' current ministry contexts to explore the effective application of biblical and theoretical principles. The way in which praxis should be defined and applied is one of the core theoretical questions in the study, and perhaps the one with most potential for innovation and change. One factor is the practitioner temperament of the cohort; students gravitate to topics they find practical, helpful, and engaging, and are less enthusiastic about theoretical topics for which they see little application. In this context, the question of the best role for reading and writing academic literature is not completely answered, but accreditation guidelines play a distinct role.
5. The pilot project was conducted by online distance education, using Zoom for videoconferencing and WhatsApp for text interactions, with links to static html content. Onsite activities were not possible due to travel restrictions during the Covid pandemic. Under normal circumstances, at least one annual conference held in country would be desirable.
6. The program had to operate on a minimal budget. The incomes of rural pastors and the exchange rates of the Indonesian currency (Rupiah) with Australian and US currencies are unfavorable. This was exacerbated during the COVID-19 pandemic when many students in the pilot project received greatly reduced economic support from their churches and ministry organizations.

7. The program was based on a set of competencies that were written especially for the program. The definition and implementation of competency-based education might be improved as a core feature of the program.
8. The program was conducted with students in East Java in the national language of Indonesia (Bahasa Indonesia). Various cultural factors affected almost every aspect of the teaching and application of course content.
9. The program has a system of pre-admission status, the purpose of which is to give prospective applicants the opportunity to demonstrate that they are likely to complete the Master program successfully without the risk of creating a disadvantageous academic record.
10. Finally, Worldwide University is working toward accreditation with the Distance Education Accrediting Commission (DEAC), so the accreditor's standards and program evaluation methods have significant weight in the way that the MA program is run and evaluated. Their advantage in this study is that they provide an external reference point for quality assurance.

Wider significance

The dissertation contains elements of wider significance that contribute to a model that could apply to other ministries, to other professions, and to other cultures. Despite the effects of local cultural factors, the current cohort of students is similar enough to other graduate students that all or most program elements are more broadly transferable. The first is the nature of praxis, and how a program could provide effective professional education and formation in an online format where no local support is possible. The second is the application and redefinition of competency-based training for such a context. The third

is the role of reading and writing academic literature. The fourth is the pathway to expansion and massification. The final topic of interest for wider significance is the means of operation on a minimal budget.

Terminology

The term *course* is not used because it is ambiguous outside the US, and two separate terms are used. *Unit* means a particular subject, e.g., New Testament Introduction NTI101, Research methods RES603. The term *program* refers to a set of studies leading to a qualification, such as Master of Arts, but can also be used more generally to refer to any set of sequenced and organized activities.

The research questions

The main research question is, "How can a praxis-based online program be improved to progress toward accreditation?" This brings up a number of other related questions:

1. What is the definition of praxis in this context?
2. What is the appropriate role for reading and writing academic literature in this context?
3. How should Competency Based Education (CBE) be applied in this context?
4. How should praxis and formation be defined and applied in this context?
5. Is it comparable to other Master programs with similar goals?
6. What are the implications of praxis for massification and what would be a feasible strategy to massify the WU MA program?
7. Do DEAC accreditation standards have any applications to an Indonesian ministry context that would be different from a wholly US program?

8. What are the program's weaknesses and strengths, and what changes are necessary to progress toward DEAC accreditation? The program is not expected to be perfect, because it has not had enough iterations to be improved to the point of accreditability. In fact, such a claim would suggest that the program's own weaknesses and strengths have not been well understood.

Ethical Compliance

In terms of ethical compliance, this research is exempt from the US legislation "Part 46 Protection of Human Subjects," as normal educational practice. However, the identities of students and assistant instructors are anonymous.

CHAPTER 2

CONTEXT: THE JAVANESE

Java is an Indonesian island in an archipelago. The north coast is a major maritime trade route, and trade was the means of the spread of Islam and of Malay as a widespread trading language. Batavia, on the northwestern coast, was also the center of Dutch colonial government. The south coast is for the most part not navigable, so the south coast regions of Central and East Java are remote.

The Javanese are the dominant ethnic group of Central and East Java. The Sundanese are the majority people of West Java, speak a different language, and have separate royal houses.

An Historical Overview of the Javanese of East Java

The Javanese first emerged as a significant civilization in the first millennium A.D. with the importation of Hindu and Buddhist belief systems from India. They established the kingdom of Mataram 1 in southern central Java, and its wealth was primarily in intensive rice farming. Late in that millennium, many Javanese moved to East Java and set up new villages, perhaps because of the burden of building two major temples, Borobodur, which is still the largest Buddhist temple in the world, and Prambanan, which is Hindu.

The Javanese of East Java set up a series of Hindu-Buddhist kingdoms, the most important of which was Mojopahit. Despite having an inland capital, it included large territories outside Java, and Javanese tend to think of it as the first Indonesia. Another kingdom of lasting regional significance, called Blambangan, was located in the far eastern end of the island near the present city of Banyuwangi. Other major kingdoms were Kadiri and Singasari, and there were many other less prominent kingdoms, some of which only their names are known through legend.

With the decline of Mojopahit, the Moslem kingdoms of the north coast (such as Demak) came to prominence. When these faded in power, the next royal court to emerge was Mataram 2, again in the south of central Java and which still exists. The city of Surakarta, also in south central Java, has two royal palaces for positions approximately equivalent to dukes; one of them still exists as a functioning palace with a duke, while the other no longer has any royal occupants.

The ancient kingdoms had some long-lasting effects. First, they set up a hierarchical social structure with a feudal system of government, and the first two presidents of the republic continued that tradition in a neo-feudal system. Second, their religious beliefs persisted, albeit in an increasingly Javanized form. Third, they introduced a Sanskrit-derived orthography.

The Dutch East India Trading Company (VOC[1]) colonized the islands of Indonesia, commencing in Batavia, now called Jakarta. For the most part, colonization was a system of mass slavery. During a period of over three hundred years, the VOC spread its power to all modern Indonesia except for the western part of the island of New Guinea, but then transferred its power to the Dutch government. Although some regions of Bali did not

1 The Dutch East India Trading Company is normally known by its Dutch acronym "VOC" for *Vereenigde OostIndishe Compagnie*.

come under Dutch control until the early twentieth century, Indonesians generally believe that they were colonized for 350 years.

Colonization had other effects. It brought the diverse ethic groups into a single political unit, to be known later as Indonesia. It also saw the establishment of many institutions, such as the post office, the kernels of modern education and legal systems, a Latin orthography, and some levels of government above the local village.

With the withdrawal of the Japanese at the end of World War II, Indonesia declared independence on August 17 1945, but only became independent after a five-year war of independence.

In the period since independence, the Javanese have had more political influence in the country than other ethnic groups. Javanese comprise nearly fifty percent of the total national population, and Java is the most densely populated island in the nation and has an intensive agricultural system. Consequently, most presidents have been Javanese, and Java is the largest center of government, industry, and education.

The Current Situation

The Javanese have their own language, which is not mutually intelligible with the national language of Bahasa Indonesia. In general, the nearer to the royal palace in central Java, the dialect of Javanese is more refined, with the most refined dialect in the Sultan's palace and the least refined being farthest from the palace. The most refined forms are characterised by indirectness and politeness. The Javanese language has multiple levels, which are almost different languages and are used for talking to superiors, peers, and inferiors. The Sanskrit-derived orthography is now seldom used in East Java, and has generally been replaced by a Latin orthography.

Social stratification is a notable feature of Javanese culture. First, the rural village (*desa*) is a lower socioeconomic group and generally has a mixture of subsistence and cash crop agriculture. The people of rural villages retain traditional knowledge, skills, and social structures. Second, the suburban villages are small communities of rural people who live in the city; they and their descendants largely retain the traditional rural values of the *desa*. Without subsistence farming, they depend on waged employment or sole trading as small businesses.

Third, the fringe areas of cities and towns often have housing areas where people have drained rice fields and built houses. Resident populations are not necessarily homogeneous as socioeconomic groups; traditional farmers who have not yet sold their land sometimes live next door to wealthy city-dwellers in modern houses. Fourth, suburban housing estates do not reflect historical social structures either; anyone can buy a block of land or a house in a housing estate. They are normally synonymous with the middle class. Fifth, the best housing estates and the prime city real estate reflect the upper class, comprising mostly senior professionals, government officials, and Chinese.

Education and urbanization have resulted in social mobility. It is increasingly common to encounter urban professionals whose roots are in traditional rice-farming villages.

Subgroups of the Javanese

This section contains an outline of the subgroups of Javanese and their religious affiliations, although information is difficult to verify. In 2020, the Indonesian government census collected comprehensive data on “Ethnic group” and “Religion/Belief” (items 408 and 409 in the form) but it has not released that data on its public websites (Badan Pusat Statistik, 2021).

In particular, totals of religious adherents are normally difficult to establish for several reasons:

1. The religion of all family members is deemed to be the religion of the head of the household, which is the father unless it is a widow. Consequently, the "deemed religion" might be different from actual affiliation.
2. Citizens register their religious affiliation with the government, a practice originally initiated to outlaw communism, which was atheistic. However, some local officials do not allow a change of religion from Islam to Christianity.
3. In some areas, it is easier for Christians to register as Moslems in order to avoid social exclusion or ostracism.
4. Church statistics are not reliable either. Some people have membership in multiple churches. In churches with infant baptism, the religion of all family members can be deemed to be Christian, but in churches with adult baptism, only adults are members.

The Joshua Project, however, has collated the best information available, and its statistics are quite plausible even though it is not possible to verify them (Joshua Project, 2021a). The project identifies four different subgroups of Javanese living in Java (Joshua Project, 2021b). With the exception of *Banyumasan*, the Javanese do not use these terms themselves, and the extent that they are the creation of missiologists is unclear.

1. *Negariagung* people live near the royal cities of Surakarta and Yogyakarta. They have a distinctive high culture in terms of etiquette and language, and the influence of Hinduism and mysticism is more pervasive. The palaces and their environs are still heavily influenced by Hindu ideas and art forms. The Joshua Project reports that 80.00 % of a

total population of 24,508,000 are Moslem while 20.00% are Christian, with 10.62% of the population evangelical.

2. *Mancanegari* is the main subgroup of East Java. The term *mancanegari* means "outside the nation" because they live outside the reign of the central Javanese kingdom. This is almost completely true, with only a small part of the city of Madiun being under the control of the royal house until late in the twentieth century. Their language is courser than that of Central Java and they are more direct in their etiquette. Local beliefs are still strong, and Islam now often has more influence than Hinduism and mysticism. At one stage, the Joshua Project reported a total population of 21,002,000 *Mancanegari*, with 80.5% being Moslem and 19.00% being Christian, with 0.13% of the total *Mancanegari* population being evangelical. The Joshua Project later updated these figures. The total population was the same, but 98.5% are Moslem and 1.00% are Christian, with 0.22% of the total *Mancanegari* population being evangelical. The difference between updates was about six months, suggesting that the amounts are probably unreliable even though they are the best available.
3. *Pesisir Lor* ('north coast') people live on the north coast of Central Java and the northernmost part of the East Java coast. They are a trading class with strong Muslim allegiances. Although it is difficult to prove, it seems that many of them drifted southward and became the Moslem trading class known as *santri* discussed below. The Joshua Project reports that, of a total population of 37,573,000, they are 97.2% Moslem and 2.8% Christian, with 0.01% evangelical.
4. *Banyumasan* live in the southwest of the province of Central Java. They have a distinctive accent and local customs. The Joshua Project reports that, of a total population of 9,235,000, they are 97.5% Islam and 2.5% Christian (with evangelicals only 0.2%).

Other Related Ethnic Groups in East Java

Several other ethnic groups also require particular mention due to their unusually close affinity to the Javanese.

The Tenggerese live high in the Tengger Mountains of East Java and practice their own form of Hinduism. According to legend, they are descended from lower-class Javanese subjects of the Majapahit Empire who fled Moslem invaders so that they could maintain their Hindu beliefs. (The Mojopahit aristocracy also fled, but went to Bali and set up royal households there, eventually becoming Balinese.) The Tenggerese have their own language, which is a separately evolved version of Javanese but is still mutually intelligible with low Javanese. The Tenggerese are now treated as a separate ethnic group.

The Oseng people live near the city of Banyuwangi at the far eastern end of Java. According to legend, they are descendants of the Javanese Hindu kingdom of Blambangan. They have their own language, which is similar to Javanese, and are now treated as a separate ethnic group.

The Javanese near the south coast of East and Central Java are highly influenced by the cult of Loro Kidul, the mythical queen of the south sea (i.e., the Indian Ocean).

The Madurese originate from the island of Madura to the northeast of Java, although the majority of Madurese now live in East Java. According to myth, they were originally descended from Javanese who sailed there. They were quite isolated from the Javanese for four centuries, and Arabs and Buginese settled there as immigrants and intermarried with them. During their isolation from Java, their language and culture evolved separately to become quite different, and their language is now not mutually intelligible with Javanese. Even though most of them have migrated back to East Java for employment, they are now a separate ethnic group and are now never considered to be Javanese.

The *pendalungan* are of mixed Javanese-Madurese blood, and the children tend to adopt the ethnic identity of their fathers.

Religion and Worldview

The most important description of Javanese beliefs is *The Religion of Java*, an ethnography written by Clifford Geertz as a Harvard doctoral dissertation in the 1950s. It was done in the large town of Pare, near Kediri in East Java and which Geertz called Mojokuto in the dissertation. In Geertz's view, Javanese religion had three major streams, *abangan*, a distinctly Javanese version of animism, *santri*, representing the Moslem stream, and *priyayi*, representing the Indic values of mysticism. Geertz barely mentioned Christianity and perhaps that was quite justifiable in the 1950s. Quite naturally, he did not include the radical changes in Javanese society since his time.

Generally speaking, there is no question that Geertz's work was generally quite accurate and represented a much wider section of Javanese society than only the town of Pare. Its main contribution to anthropological theory at the time was that it demonstrated that traditional societies are not necessarily homogeneous, a view that disrupted the prevailing view at that time. However, the main problem with his work was that it treated the streams as distinct categories, although boundaries are in fact not at all distinct and the streams are often quite mixed.

Animism

The first stream is animism and dynamism, the latter referring to the belief that inanimate objects have powers to act of their own volition. Geertz used the term *abangan* for this stream of Javanese society, but the term was seldom used from the 1960's to the end of

the twentieth century because it was identified with the communist movement. The term has re-emerged now that the communist association has passed. It is the predominant belief system in the rural and urban villages, although most of these people are nominal Moslems. When traditional local law conflicts with orthodox Islam, people tend to follow traditional law.

In the modern era, animistic beliefs have been quite resilient. However, Moslem organizations have sought to "Islamize the Moslems," that is, to influence nominal Moslems to become devout Moslems, often through schooling and social pressure.

Mysticism

The second is Javanese mysticism, which is derived from a mix of Hinduism and Buddhism, and survives in several particular pockets and through some mystical societies. The values were traditionally taught through *wayang* performances of the epics Mahabharata and Ramayana; *wayang* are primarily leather shadow puppets but can also be wooden puppets or dancers. Even though many of the main characters are still very well known, *wayang* performances are now rare in East Java and it is difficult to find any young people who know by memory the story of even one episode (*lakon*) of the epics.

Some mystical societies still exist and promote meditation. Followers are easy to identify by their conviction that all religions lead to God despite their different practices. Javanese mysticism is often a system of practice, as opposed to a philosophy, and many young East Javanese have little knowledge of its philosophical basis.

Islam

Historically, the Sufi mystics had great influence on early Javanese Islam, although it is difficult to discern how much of that influence persists. Islam has had some influence

for many centuries, but it has increased its role in popular culture since Indonesian independence, and has consistently sought political power, either by promoting its own political parties or by infiltrating ruling parties.

Having said that, it would be a mistake to think that Javanese Islam is homogeneous. Leaders frequently set up their mosque or Islamic school with particular distinctives. Some differences are relatively minor, but others are more significant, such as their views of modernity and Islamic fundamentalism.

The two main Moslem organizations in Indonesia are Muhammadiyah and Nahdatul Ulama. The former is the smaller of the two, and tends to have a stronger academic base. Nahdatul Ulama (NU) is the largest Moslem organization in the world. Although many prominent NU leaders are well-educated, its main support base is the uneducated lower classes, who sometimes live in an uncomfortable mix of fanaticism and syncretism with traditional beliefs.

Although one of the five principles of the Republic of Indonesia is belief in God, which includes religious tolerance, the increasing trend has been to let the majority rule and to reduce the rights of minority groups, such as Christians.

Indonesian Moslems have well-established systems of education, but the quality of education varies greatly. Islamic schools range from excellent educational institutions to the very weak, the latter requiring little more than the ability to read the Koran orally in Arabic without understanding it. With very few exceptions, all Indonesian Islamic schools require strict compliance with Moslem worship and concepts of devoutness.

Modernity

The final major stream is modernity. The current younger generation of Javanese is well educated, with many graduating from high school and aspiring to higher education. With such a large population in a small area, the lack of arable land has resulted in little or no employment in the villages, so people have drifted into the cities looking for work. The Javanese economy has also shifted from rural subsistence farming to urban manufacturing. This also affects rural churches; when young village people graduate from high school, they have little choice but to move to the city to seek employment unless the village is close enough to the city for them to commute to work. Consequently, it can be difficult for rural churches to grow when they continually lose their younger generation to the city.

Javanese Worldview: Breadth of Life Experience

The first way to define worldview is as *breadth of life experience*. For example, people see the world in a particular way if they live their whole lives in a confined social structure in a small village with little or no formal education and no exposure to the outside world. In contrast, people see the world quite differently when they travel more widely and engage with a broad range of lifestyles and beliefs.

The relevance of the "breadth of life experience" to the East Javanese is that several generations ago, most Javanese were subsistence rice farmers in villages with little formal education, but their informal education was rich with traditional crafts, skills, beliefs, and stories. They were strongly communal and accepted a feudalistic system of government without question. The women normally wore traditional clothing. People seldom left the village where they lived, but if they went to the town or city at all, they were easy to recog-

nize as village people, which was a low socioeconomic grouping. In other words, their view of the world was largely confined to the traditional village and its lifestyle.

Schools have dramatically improved, and modern Javanese have good access to formal education, but they know much less of what was taught in traditional informal education. They are increasingly urbanized and more of them have traveled outside Indonesia, widening their worldview and raising their aspirations. The wealthy can afford to pursue higher education overseas while people from financially disadvantaged rural villages can go abroad to do low-paid work in roles such as factory laborers, household servants, and nannies. The younger generation aspires to a middle class lifestyle and, increasingly, a democratic system of government. The young people wear modern clothing, speak in modern slang, and carry cellphones. Even so, their world is an amalgam of traditional and modern elements, and most urban people still have roots in the rural villages and return there annually at the end of the Moslem fast month.

The Cosmological Concept of Worldview

The next kind of worldview definition is cosmological. It asks, "What is the nature of the world and humankind, and what are their essential problems?"

Perhaps one of the best answers was an unfinished study done by Robahi in the 1990s. The fieldwork was done but never written up, and the written article was based on interviews with the researcher.

The study compared practices of ten Pentecostal pastors and six Moslem shamans in Surabaya, East Java. The method was qualitative; the researcher interviewed the subjects and observed their practices.

Both groups actively advertised their services, and their work practices were not dissimilar to ordinary medical practitioners in that they used their time taking patients in fifteen-minute appointments. Members of both groups considered themselves agents of healing through divine power.

The pastors acted as mediators, praying for the healing of the sick person and sometimes using instruments as mediums. Handkerchiefs were imbued with healing powers for persons not physically present. Pastors taught that sufferers would most certainly be healed based on their faith, and that faith was a condition of healing. Personal sin was considered a barrier to healing, and resolving it would produce healing.

The shamans also acted as mediators. They used mantras, which were commands given by the shaman with special terms in either the Javanese or Madurese languages, and mediums such as drinking water and fetishes.

The cosmological conceptions of both groups were difficult to differentiate in any way, although they differed greatly in symbols, choice of language, and terminology.

This raised the question of the difference between Christianity and the 'Christian witch doctor.' Animism and Christianity have significant similarities. For example, both believe that the world is controlled by spiritual forces and that humans have access to that spiritual power. They also believe that spiritual forces can be used for healing and that certain people can channel these powers.

The only significant differentiation between the worldviews of orthodox Christianity and Christian shamanism was the belief that sickness was a direct result of personal sin.[2]

2. Robahi, C. "Cosmological Influences in the Practices of Divine Healing" Unpublished paper. N.d. acas.edu.au/kfjasiojfq782-0923-405rurgajk/cosmology_and_divine_healing.htm.

This worldview is to some extent shared by some Christians, some Moslems, and probably all animists. Although syncretism is quite common, churches normally have clear, strong views on the boundary between genuine Christianity and traditional beliefs, although they often set boundaries in slightly different places.

It is easy to argue that the worldview is akin to Hinduism. In the ancient kingdoms, the kings were considered to be incarnations of gods, (*dewaraja* 'god-king' or *dewarupa* 'image of god') and their primary responsibility was to acquire spiritual power and channel it down through secondary leaders to the masses. One of the main ways to achieve spiritual power was through meditation, and it could be manifested in creating unity and loyalty, and in military or economic success.

It is quite realistic to suggest that the spiritual world and religious belief is still important to all Javanese and that religious belief is primarily subjective. Otherwise, the variations in Javanese culture make it quite difficult to make generalizations, especially as modernity and modern Islam have pulled the Javanese worldview in different directions.

The history of Java goes a long way to explaining its contradictions. Javanese society is a mix of Javanese traditional beliefs, Hinduism, Islam, and modernity. When a new idea is introduced, it tends to form an extra layer in the culture without completely displacing previous layers. Similarly, some people are thoroughly modern and well educated, while others are more accustomed to a mindset based on a feudal lifestyle of subsistence agriculture.

Politics and Government

In the period up to the fall of President Soeharto, the nation was under a firm hand that depended on its ability to generate affluence. At that time, national independence was

interpreted in the light of the war of independence, because older people could remember the war.

Indonesia underwent some changes with the fall of Soeharto. Most obviously, it became very easy for the country to change presidents. Independence took on a different meaning as the generations who could remember the war of independence had died. However, the underlying tension continued between, on one hand, prosperity and modernity, and Islam on the other. The history of modern Indonesian politics is generally that of a struggle for power between liberal democracy and Moslem authoritarianism. This is unlike western countries with two-party systems comprising a capitalist and a socialist party.

The liberal democrats, in some form or another, have held sway in the national and most provincial governments, although usually under constant pressure from the Moslem wing. The Indonesian version of liberal democracy is a centrist position (neither clearly right nor left), led by technocrats, that is, groups of well-educated people seeking a more prosperous Indonesia while maintaining an improving system of social services.

The Republic of Indonesia has five founding principles expressed in the *Pancasila*. The first is belief in one god (*Ketuhanan yang maha esa*). Interpretations of the Pancasila have varied, but the first principle was interpreted to mean that all people should have a religious belief, which must be one of the registered religions. These have traditionally been Islam, Protestantism, Catholicism, Hinduism, and Buddhism. Kong Hu Cu (Confucianism) is now also accepted as a belief system. The small community of Jews must register under one of these religions.

Another implication of this principle has been that people are free to hold the religion of their choice, but this right is under increasing threat. First, it became illegal to proselytize, although people were free to change their religion of their own volition. Second,

the Islamic majority has the voting power to marginalize minority religions. Third, the government places Islamic officials in positions of power and influence. These affect churches, who find it increasingly difficult to get building and worship permits for church buildings, and for individuals who wish to change their registered religion to Christian.

Indonesian government comprises a series of levels. Some have been eliminated in the last few decades, but most have survived and are still seen as necessary.

1. The highest level is the national government in Jakarta.
2. The next level is the province, which is much like a state in a federal system such as the US and Australia. The head is called *Gubunur* 'Governor.'
3. Each province once comprised a number of "residencies" during the colonial era, but this level has been effectively abolished. They were called *keresidenan* and the head was called *Pembantu Gubunur* 'Assistant Governor.'
4. Each province also comprises a number of regencies (*kabupaten*), which seem to be based on the vassal kings of the Indic kingdoms. They administer relatively large areas within provinces.
5. If the major city in a regency is large enough, it might have its own city government, called a *Kotamadya*.
6. Some small towns within a regency might have their own local government (*Kewedanaan*).
7. A lower level of local government is a *Kecamatan*, which retains considerable authority in local government business.
8. The village level is called a *desa* if it is a traditional village government run by a head elected by local citizens. However, most are now civil servants appointed by government, in which case the level is known as a *kelurahan.* The term "village" is unfortu-

nate as an English translation, because many *kelurahan* are now suburbs within cities, and some are inner city precincts.

9. A few villages have a "sub-village" called a *dusun.*
10. The two lowest levels are *Rukun Wilayah* (RW) and *Rukun Tetangga* (RT). These are individual volunteers chosen by local citizens; each RW oversees several RTs. Both are essential at local levels. The original intention was that an RT would oversee ten households, but it is now common for an RT to oversee fifty or even more. The Japanese reportedly imposed these as a system of martial law during occupation in the Second World War, and it was retained, proving especially useful after the chaos of the attempted coup in the 1960s.

A Brief History of the East Javanese Church[3]

The Dutch colonists generally prevented missionaries from evangelizing the Javanese, partly to prevent any social disruption from Moslem leaders. More importantly, however, the general ban on evangelism kept the Javanese in subjugation, maintaining the Dutch system of economic exploitation. For example, in 1833, Governor-General Baud, a professing Christian, thought that evangelism among the Javanese would threaten security. Lenting, one of the founders of the Indonesian Bible Society, thought that the government should first give moral education to the Javanese to prepare them to become Christians. In any case, there were no Javanese clergy and very few Dutch clergy who had any fluency in the Indonesian language, then known as Malay (Krüger 1966, 156).

3 A full history of the East Javanese church, or even of only its key leaders or organizations, is outside the scope of this dissertation. Moreover, the actual chronology of events is sometimes unclear and disparate events overlap in time. The following overview, however, gives some context to Javanese Christianity.

The story of the commencement of the Javanese church is, essentially, the story of very few key people.

G.W. Brückner was a German missionary sent to pastor the Protestant church in northern central Java, but he focused on translating the New Testament into Javanese. He faced considerable opposition and the government confiscated copies of his translation along with tracts. He did not leave a Javanese church, but his work sowed good seed in East Java (Krüger 1966, 157, 169, 185–186).

One of the most important figures was C.L. Coolen. According to Krüger, Coolen's father had migrated from the Netherlands to Russia where he had been a mercenary. He then joined the military forces of the Dutch East India Company, moved to Java, and married a member of the Javanese aristocracy (Krüger 1966, 162). Coolen himself was born in Semarang, Central Java, in about 1770. After several periods of employment in the colonial government, he obtained a lease on a stretch of jungle at Ngoro, East Java (near Mojowarno) in about 1827. He began clearing it to make rice-fields and establish a new village. As founder and head of the village and lessee of the land, he ruled the village according to his view of a Christian community. It was economically successful and attracted other Javanese who wanted farmland.

He identified strongly with the Javanese and took a Javanese wife. Although his views were quite syncretistic in many ways, his strong Christian community was a springboard to other villages. By 1864, the Mojowarno area had nine congregations with 1,100 members (Krüger 1966, 171).

At that time, Javanese cities were small and had little influence on traditional village life. The spread of Christianity was primarily through the villages, especially when people sought to clear land and establish new villages; Krüger records areas further east in

south Malang, Lumajang, and Jember. Christianity later spread to the cities, and it was not until the 1920s that evangelists were based there (Krüger 1966, 171).

Although a few personnel were actually given permission to evangelize Javanese, little if anything resulted from their work. For example, Joseph Kam pastored a congregation of the "Protestant Church of the Netherlands Indies" in Surabaya for six months in 1814 and commenced a missionary society, but then moved to Ambon further east in the archipelago (Akkeren 1970, 54). Kam did, however, motivate Emde to become an evangelist.

Emde became the leader of the church in Surabaya, even though he had only an elementary school education. He was of the German Pietistic tradition, but his wife was Javanese (Akkeren 1970, 52). He required converts to be baptized, cut their hair, wear Dutch-style clothes in church, discontinue attendance at some traditional activities, and discontinue use of traditional Javanese short swords (*kris*). These Christians were given the nickname *Kristen Londo* 'Dutch Christians' (Krüger 1966, 166–167).

The beliefs and practices of the Coolen and Emde groups were quite incompatible. In particular, Coolen did not teach baptism because he knew it would be socially disruptive, being interpreted as alliance with the Dutch colonists against the Javanese (Akkeren 1970, 71ff.). However, a number of the Ngoro leaders later agreed and were baptized in Surabaya in 1844 (Akkeren 1970, 73).

Another significant figure at the time was Paulus Tosari. He was not Javanese, but Madurese, and went to Ngoro to learn religious truth (*ngelmu*) from Coolen. After conversion and a period as a fearless evangelist, he settled in Mojowarno as its first pastor (Krüger 1966, 169–170).

J.E. Jelessma arrived in Surabaya in 1849 as a missionary of the Dutch Missionary Society (*Nederlands Zendingsvereening*). He started training Javanese evangelists, and sought permission to live in Mojowarno, where he lived from 1851 until his death in 1858 at the age of only forty-one. He was caught between the views of Emde and Coolen, and left the leadership of the Mojowarno church to Paulus Tosari. While in Mojowarno, he set up the first school of evangelism in Java, distributed Javanese New Testaments, and visited various small fellowships. His book of baptisms contained the names of 2,500 Javanese whom he had baptized (Krüger 1966, 169–170).

Wiyung (also spelled *Wiung*) was a small village not far from Surabaya at the time, although it is now an urban suburb. At that time, Pak Dasimah, a mosque official, received a tract with biblical quotes, originally written by Brückner. Through the contact of another Muslim leader, Kiayi Kunti, he went to Coolen in Ngoro, became a Christian after some teaching, and returned to Wiyung where he established a fellowship. Five years later, members of the Wiyung group made contact with Emde and Brückner, and were baptized in Surabaya (Akkeren 1970, 69f.; Krüger 1966, 165).

Since that time, their numbers continued to grow, and were formed into fellowships of believers that eventually united as an association of churches on 11 December 1931 with the name [in Javanese] *Pasamuwan-pasamuwan Kristen ing Tanah Djawi Wetan* [‘Christian Churches in East Java.’] The official government recognition was declared in a Determination of the Governor General of Hindia-Belanda, which mentioned [in Dutch] *Oost-Javaansche Kerk* [‘Church of East Java.’] This name was then changed to [Javanese] *Greja Kristen Jawi Wetan* by a decree of the Director-General of Community Oversight (Christian) of the Department of Religion of the Republic of Indonesia in the year 1979 (GKJW, 2021).

It is still a regional church of East Java, with a community of about 150,000 people in 173 churches and over 180 pastors (GKJW, 2021). Its theology and worship still reflect its Lutheran roots and its Javanese priorities (GKJW, 2021).

Two other denominations arose in a similar way in Central Java. The Christian Church of Java (*Gereja Kristen Jawa*), which is primarily in Central Java, was brought about by a Javanese Christian known as Kiayi Syadrak. He was in some ways very similar to Coolen in that he was very effective although perhaps quite syncretistic. (GKJ, 2021)

The Christian Church of North Central Java was founded through the personal evangelism of a Dutch plantation worker, D.D. Le Jolle, in a village called Simo, near Boyolali. He then contacted Jellesma in Mojowarno, who sent Petroes Sadaja, a trained evangelist. After that, the central Java group grew independently of the Mojowarno group. Ten people were baptized in 1855, but Le Jolle died in 1857. His widow obtained permission to clear jungle and start a new village near Salatiga, and about fifty Christians moved there. She returned to Holland, but through her connections, R. de Boer felt called to that village, leaving on 27 October 1868 and arriving in Salatiga on 4 June, 1869. This denomination still exists despite a varied and turbulent history during the twentieth century (GKJTU, 2021).

After World War Two

Indonesia became independent after World War Two, and other mission agencies entered Java to reach the Javanese. Many of them were from English-speaking countries, and some of them were very consistent in adhering to their denominational practices and theologies. All the following agencies came and most of them planted churches that resulted in new denominations: WEC International, Asia Pacific Christian Mission (Aus-

tralia), Churches of Christ, OMS International, Southern Baptists (US), Assemblies of God (US), Unevangelized Fields Mission (US), Presbyterians (Korea), Salvation Army, and Watchman Nee's Little Flock.

The information is not available on all missions and denominations that have ministered in Java for various reasons. Some agencies have no resident personnel, and some non-mission agencies do missionary activities. Pentecostal denominations multiplied, especially when strong new leaders emerged and registered their own new denominations. OMF International had ministries in Java, but their main purpose was to reach Chinese rather than Javanese. Several other ministry organizations came (Navigators, Campus Crusade, Intervarsity Fellowship) and were primarily para-church and interdenominational. Of these, only the Navigators produced a denomination when it was necessary to have a suitable church home for their converts.

After the 1965 attempted coup

The aftermath of the attempted coup d'état in October 1965 dramatically changed Javanese Christianity. The communists were blamed for the coup, and the new government then required all persons to have a registered religion in order to eradicate communism, which was atheistic. Willis (1977) estimated that 2,000,000 Javanese decided to become Christians; the story of the revival was his doctoral dissertation and was subsequently published. The majority of those new Christians were in Central Java, and it is possible that about 40% of the population in some areas still profess to be Christians. Some areas of East Java were also affected although less substantially.

Current Ministry Training

Theological institutions in East Java offer a range of Master degrees. Although some are interdenominational, each must by law have an auspicing denomination. All are accredited by the relevant government agency as this is now a condition of the right to grant degrees. However, accreditation only means that they meet the accreditor's standards; the actual academic standards for the same degree level seem to vary greatly. It is not clear whether all degrees are open to general applicants; some institutions reputedly accept only their own bachelor graduates in order to protect their academic standing. Others tend to attract students only from within their own denominations.

The list below represents all the major evangelical institutions in East Java that offer theological Master degrees. WEC International (my former mission) has seconded academic staff to two of the institutions listed below, and I have taught in one other. I have had personal links with most of the others.

Table 1: Master programs in East Java

Institution[4]	Location	Master Program
South East Asia Bible Seminary	Malang	Master degree of 45 s.h. with concentrations in Bible translation, biblical studies, practical theology, and counseling.
Satyabhakti Academy[5]	Malang	Two-year degree taught in two-week blocks.
Academy for Christian Religious Education	Malang	Two-year Master of Religious Education.
Indonesian Bible Institute	Near Malang	Master degree. Information was not publicly available.
Aletheia Academy	Near Malang	Master degree of 36 s.h., with 12 s.h. in intensive blocks and 18 s.h. online.
Surabaya Evangelical Theological Academy of Indonesia	Surabaya	Master degree of 70 s.h. based on classroom attendance.
Tabernacle Theological Academy	Near Malang	Master degrees in theology and in Religious Education.
Nusantara Bible Academy	Malang	Master degree based on short intensive blocks.

At first glance, it appears to be a crowded marketplace, but this is not necessarily so. Some are not open to general applicants, some are restricted to specific fields (such as religious education), and one is available only on campus.

4 References are given in the bibliography based on institutional names in English.

5 A common Indonesian term for an institution of higher education is *Sekolah Tinggi*. Although the literal translation is 'high school', the high has the sense of higher education, so *academy* is a better translation.

CHAPTER 3

CONTEXT: THE MASTER OF ARTS PROGRAM

Worldwide University commenced when an elementary school at the southern edge of the city of Surabaya in East Java requested a suitable program to improve the quality of its teachers, which was not available in local universities. The programs at the time were time-based and required campus attendance, and were not practical for practicing teachers. Moreover, there was little reason to believe that further studies in those programs would contribute any real benefit to their teaching practice.

A suitable program would have several advantages other than improved teaching skills. First, the government encourages schools to establish cooperative relationships with foreign institutions. Second, at the time, the Indonesian government encouraged schools to apply for special status as equivalent to international schools in order to give Indonesian citizens an attractive alternative to seeking education overseas.

The Australian Centre for Advanced Studies Inc. agreed to be WU's forerunner institution and provided some seed funding. WU was incorporated in Arizona as a religious, non-profit institution of higher education on November 16, 2018. It subsequently gained 501c3 tax status with the US Internal Revenue Service, meeting the requirements of the State of Arizona for issuing religious degrees, including some degrees in education.

After some discussion, the relationship with the school in southern Surabaya was discontinued, mainly because it changed principals and because the government dropped its program of equivalence with international schools. At about that time, a relationship with another school was established, this time on the western edge of Surabaya. *Pelita Permai* ('Lamp of Peace') was a Christian elementary school that ministered to the very poor in the western fringes of Surabaya.

Programs Preceding the Master of Arts

The key personnel of the Master of Arts had been related to Ephrata Evangelical School of Theology (EEST) in Sidoarjo, East Java during the 1980s and 1990s; myself as a lecturer and Dean's Assistant for Curriculum Development, and the other four as its graduates.

The four graduates established an indigenous interdenominational mission in East Java, called in English the Rural Development Foundation (RDF). Its vision was to plant new churches in the remote and unevangelized south coastal areas of Central and East Java, working through existing churches and denominations.

RDF provided a theological education program for pastors and missionaries, starting as a rather informal series of short courses, and later evolving into a more substantial program. Its primary purpose was to support church leaders for evangelism and church planting, realizing that this also involved strengthening existing churches. To be admitted, applicants must be committed to planting churches and to attending monthly residential intensive programs. Students who did not continue to meet these requirements could be discontinued at minimal notice. The program was provided at no fee, although students often had to provide their own transport. Intensives moved from place to place, so that it did not

require a site license at any one site.[6] The program was supported with small libraries of carefully-chosen textbooks and reference books in strategic cities in southern East Java.

No cohort had more than fifteen students. Student numbers were kept small in the belief that it would be more effective to train a small group of highly committed students than a large group of less committed students. Despite the range of denominations represented, the students in each cohort respected each other and became firm friends.

The program followed the pattern of preparation for ministry, as is normal in an undergraduate degree. It was unusual in that every subject had to be relevant in some way to the missiological purpose of the program.

Teachers included me, some nationals, and guests from Indopartners, a Phoenix-based mission founded to support Indonesian ministry.

Some students received accredited ACAS qualifications but the Australian training sector protocols were so onerous that they were impractical for continued use. For example, at that time, instructors and assessors had to have a particular qualification that was expensive and available only in Australia. The program then changed so that ACAS and the International College of Christian Ministry (its sister organization in Australia) provided unaccredited Scholar in Theology (S.Th.) qualifications based on higher education protocols and Australian higher education standards.[7] Graduates generally prefer the S.Th. qualification anyway, because government agencies sometimes require it when pastors conduct church business with them. This then led to the next highest qualification, which was the MA.

6 Program delivery transitioned to Zoom during the pandemic.

7 Several weaker students in each cohort received only Diploma qualifications.

Why Not an Existing Foreign Program?

RDF did not use an existing foreign program, many of which had international operations. They were clearly too expensive for almost all Indonesian personnel. They usually required a TOEFL score that was out of reach for most prospective students, who could only study in Indonesian. At risk of overgeneralization, the course offerings of overseas programs were not directly relevant to implementation in an Indonesian context, so it is questionable whether they would result in improvement of practice. It is also possible that a prestigious higher degree would encourage graduates to seek a local position of higher prestige or to emigrate.

Nevertheless, a program based overseas was still the best solution. First, it was feasible to get degree-granting rights. The US religious exemption enabled WU to have degree-granting rights that were difficult to obtain anywhere else. Second, US accreditation was realistic, stable, and internationally respected. Third, the program had to be useful for equipping Indonesian personnel in their roles at the time, had to be directly useful to implementation in their context, and had to respond to their ethnopedagogical predispositions. Fourth, a program based overseas avoided the politics of denominational loyalties of local theological schools. To some extent, existing local theological institutions also had ethic identities as being either Chinese, Javanese, or non-Javanese indigenous. Fifth, the possibility of establishing and getting accreditation for a local campus in Indonesia was never considered due to restrictive regulations and costs. Moreover, local regulations would require the program to have the same characteristics that made existing local programs unsuitable. Government accreditation in Indonesia was difficult, but ACAS had Australian accreditation for similar programs as an interim strategy.

MA Design

To a great extent, the MA followed the overall philosophy of the undergraduate program, with the primary purpose of supporting church leaders for evanglism and church planting, including strengthening existing churches. It prepared students for senior leadership roles, and less overtly, for the role of instructor in the undergraduate program. “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.” (2 Tim 2:2).

The experience of the undergraduate program provided guidance on what would work and what was needed. The following parties were consulted:

1. A cohort of undergraduates, with an assistant instructor also attending. Their general consensus was that WU should design the program, although one graduate suggested a unit on “applied ecclesiology” and another suggested a unit on theological movements. Other students accepted these suggestions without further comment.
2. Dr. Brian Holliday, who has been a pastor and overseer of ministerial training for the Churches of Christ in Western Australia.
3. Mr. Richard Waddy, a theological graduate and former chaplain.

The next series of activities was as follows:

1. The Master of Arts (Christian Studies) was chosen as a degree title for several reasons. First, the Master of Arts is respected in a predominantly non-Christian community, where a degree with a specifically Christian main title might be less well accepted. Second, the postnominal “Christian Studies” is part of the degree title and is required for religious-exempt degree-granting status in the state of Arizona. Third, the postnominal “Christian Studies” is broad enough to permit changes at a later time, although WU has

no plans to do so at this stage. For example, it would allow concentrations in different areas of Christian studies by allowing different arrangements of electives.

2. A check of the DEAC requirements indicated that it had reduced the number of semester hours for the Master degree from 36 to 30. DEAC released a new edition of its accreditation handbook on April 1, 2021, but did not change this particular requirement.
3. In consultation with the RDF group, we defined the purpose of the degree and a set of units.
4. We defined the purpose of each unit and its competencies based on consultations.
5. We incorporated a project based on a successful project plan in an ACAS qualification, in which students did innovative workplace projects that benefited their employers' organizations.
6. We appointed suitable Indonesians as assistant instructors, and this had several advantages. First, they provided local expertise on subject matter. Second, they prevented any racial tension in having a western instructor and non-western students. Third, they reduced the risk of failure of the pilot program.
7. I wrote a full set of lesson plans for the first semester based on the competencies and the consultations.
8. I wrote the degree description to be included in the catalog and presented it to the WU board for approval.
9. I wrote assessment tasks in collaboration with the assistant instructors. This involved deciding on the tasks and checking that wording would prevent students from misconstruing them.

The resultant pilot program has the following characteristics:

1. Student recruitment was allocated to the local committee in East Java, which also recommended fee structures and did basic administration.
2. The program was provided at a small fee, which would be revised when the pandemic is over.
3. As a pilot program, student numbers were kept small so that it would be easy to resolve any problems if they arose.
4. Every subject had to be relevant in some way to practical Christian ministry, so that the program would be based in praxis and on competencies. It had to fit a practitioner temperament, where students would lose interest quickly in anything that seemed to be useless or impractical. It also had to be culturally non-specific, but effective for an East Javanese student cohort.
5. It would be interdenominational and have a missiological emphasis.
6. It had to be deliverable by distance education. This was planned and was a condition of DEAC accreditation as a specialist distance education accreditor. It was also fortunate during the pandemic, when it was taught by Zoom and WhatsApp.
7. It had to operate on a low budget because fees were very low, student numbers were small, and some students would be in financial difficulty during the pandemic.
8. The MA program should make progress toward meeting DEAC guidelines, although it would be unlikely that a completely new pilot program would meet them all after only one cycle.

Much of this is not particularly new, even if it appears innovative by the standards of campus education. It is the idea of using extension methods to train mature people who

already have ministry in ways that offer most benefit; this echoes the thinking of the Theological Education by Extension movement of the 1960s and 1970s.

Needs Addressed in the Master of Arts

The Master of Arts differed in some ways from the undergraduate program. It presumed that students were already experienced in Christian work, so all units were designed for mid-career Christian workers.

The unit on spiritual formation (MIN501) addressed the personal and spiritual needs of persons in Christian ministry. It started with conception of different of kinds of spirituality, so that students from very disparate denominations could value each others' traditions. It then dealt with the kinds of pressures that churches place on Christian workers. It also included career trajectories and attitudes to the future, although students' discussion turned to plans for retirement as Indonesia has no government financial support for retirees.

The missiology unit (MIN502) was a continuation of undergraduate studies that focused on evangelism and church planting, and most students were active in some kind of outreach and church planting. It started with a short summary of basic missiology and then moved to strategic issues that were more relevant to leadership roles.

The communication unit (MIN503) was a general unit on communication in ministry, avoiding specialist skills in pastoral care and counseling. Regardless of the place of their undergraduate studies, all students had done exactly the same studies in homiletics, and the cohort considered some different views of homiletics. The most interesting part of the discussion turned to homiletic theology. What is the nature of the preached Word of God? What is the difference between the preached Word of God and a biblically-based theological lecture? How does the Holy Spirit work in hearers? The session on empathy

moved to a balance between compassion and firmness in the face of serious sin for which church discipline is appropriate. Students were also coached in leading group discussions.

The church dynamics unit (MIN504) addressed the role of ministry leaders as managers. In the consultation with undergraduate students, one of them said that they had all studied ecclesiology, but had no training in church management. Some sessions were based strongly on organizational behavior, which is often a compulsory unit in business administration degrees. These included the use of power in organizations and decision-making strategies. Other sessions covered the role of complementary ministry gifts where the church is a body with many parts (1 Cor 12).

Exegesis (MIN505) was included on the basis that Christian ministers should have a firm biblical base. One of the assignments in missiology was an exegesis and acted as a pre-test of students' skills in doing independent exegesis. The quality of work varied from well done to minimal, and showed that a unit in exegesis was still needed.

The basis for the unit of leadership development (MIN506) was that almost all Christian organizations have difficulty developing new leaders, and senior leaders often feel threatened by emerging leaders. The need was even more acute in church planting, where new church plants depend heavily on the emergence of new leaders.

One of the consultation meetings asked for a unit on theological movements (MIN507). It seems that theological graduates were generally confused by the diversity of theological movements and the capacity for conflict between them. For example, Indonesia has three different Protestant peak bodies that relate to government: one for evangelicals, one for Pentecostals, and one for churches aligned with the World Council of Churches. Moreover, most Christian churches in East Java are historically related the German, Dutch

and American denominations, but their theologies have tended to evolve and hybridize, and a few are somewhat syncretistic.

A series of units all relate to the major project (MIN508 Project methods, MPR501 Major project 1, MPR502 Major project 2, and MPR503 Major project 3). They all address the need of Christian leaders to be able to identify a major problem or opportunity in their ministry and to devise and implement a solution. The major project also addresses several academic needs. It is a culminating work, also called a capstone, in which students integrate lessons from previous units. It demonstrates that students meet the academic requirements of a Master degree according to DEAC requirements.

Accreditation

The Distance Education Accrediting Commission (DEAC) was selected as the prospective accreditor. It is recognized as an accreditation agency by the US Secretary of Education and by the Council for Higher Education Accreditation. DEAC is a specialist accreditor of distance education, avoiding assumptions of campus-based education. It is a secular agency, which is preferable to a specifically religious accreditor when working in countries where Christianity is a minority religion and when degrees need to be acceptable in the wider secular world. In other words, DEAC was preferable to the Association for Biblical Higher Education (ABHE). This is not to say that ABHE would not be recognized, just that it was not preferable.

Finally, the range of degrees is highly favourable, and the current upper limit is professional doctorates, and DEAC is actively considering extending its scope to accrediting Doctor of Philosophy degrees.

DEAC frequently issues new editions of its accreditation handbook. In the most recent changes, DEAC no longer limits professional doctorates to a specific range of degrees, and now also allows degrees to be offered in languages other than English. However, it has yet to be seen whether some particular DEAC criteria will present an insuperable stumbling block to the MA program.

Research Population

The research population of this dissertation comprises all faculty members and students in the MA program. It does not include their organizations, which are churches and missions.

The Instructors

I was the lead instructor. I was a missionary in East Java over a period of about twenty years with much of that time teaching in Theological Education by Extension and supervising student theses in Christian ministry. I hold undergraduate and graduate qualifications in theology and Asian studies, and a PhD-level degree related to theological education.

The two assistant instructors were senior personnel in RDF. The main assistant instructor has a degree in social and political science and a Bachelor of Theology. Since then, he has taught at Ephrata Evangelical School of Theology (EEST), where he also supervised practicum students, planted a church in Central Java, taught in the RDF undergraduate program, and supervised missionaries and church planters in his role as chairperson of RDF.

The second assistant instructor did his undergraduate and graduate work in theology, culminating in a Doctor of Ministry degree. He has also had extensive ministry in churches in East Java, including supervising church plants.

The Students

For privacy reasons, it is inappropriate to provide enough information to identify individuals, so a general description of the cohort must suffice. Twelve students started, but three dropped out not long after commencement, two of them for very valid reasons. One more became an audit student. Almost all group members were males, and most of them were in their fifties. Two were missionaries in interdenominational missions, two were pastors of established churches, and the remainder were in denominational church planting positions. They all belonged in the wider category of "evangelical" but the group included Pentecostal, Brethren, and Reformed persuasions. All of them had completed undergraduate studies in theology with a ministry training emphasis, and all of them were involved in some way in planting churches.

Teaching Strategy

In the first stage of each session, the instructor presented new information, typically no more than twenty minutes. Material was selected on the basis of its direct relevance to students' ministries, and it was presumed that they would lose interest very quickly if they perceived it to be impractical or unhelpful. Even so, most material was to a greater or lesser extent theoretical, and sometimes purely theoretical.

In most cases, a call for comments was enough to engage them. In other cases, it was essential to relate new ideas to their own experiences. For example, an introduction to

the philosophy of purposes of curricula started with a discussion of their undergraduate educational experiences.

In discussion, the students then had to:

1. *Evaluate the concepts.* They seldom discarded them but sometimes modified them or qualified them in some way. For example, in a discussion of pastoral empathy, they balanced it with firmness and assertiveness. In more than one case, they accepted a range of contrasting views as each having usefulness rather than choosing one and rejecting the others.
2. *Provide information on their own real ministry context.* This included any particular factors that would affect acceptance and implementation of the new information, and they differed greatly between students.
3. *Evaluate whether and how the new information could be applied.* They considered a wide variety of situations, and especially their own. In most cases, their contexts were quite different, so applications often varied greatly. This enabled students to see principles in a generalized light rather than only in their own context.

This approach has several unusual characteristics. The students normally generated lots of new information about implementation, and the instructor tended to gather information from students as much as to disseminate information to them. The approach also prevented the westerner imposing or demanding something from Indonesian students, and minimized the number of times one needed to object to something that a student had said.

The camaraderie in the group has been essential to its success so far. The amount of laughing and friendly banter in the focus groups was typical of classes. The WhatsApp group page also kept students in personal contact through personal chat. It was helpful that

the Assistant Instructor posted a daily devotional, which received a positive response, especially during pandemic lock-downs when people were quite isolated. Admittedly, the warmth of fellowship was not necessarily a result of the MA program alone; some of it has probably carried over from the ethos of the undergraduate program. Those that had not been part of that undergraduate group were enthusiastic and personable, and fitted very well into the group.

Ethnopedagogy

Due to the effects of education, Indonesian ethnopedagogy is evolving rapidly to be more on a par with international education standards, so the following comments mainly represent the tendencies of a past generation.

Javanese tend to interpret information in its social context. This was beneficial in ministry studies, where social awareness was essential.

Students were very competent in critical thought in discussion, so it was not particularly difficult for them to excel in a supportive group where they were free to express and debate their views. The use of Socratic questioning encouraged them to present and defend their views.

The effects of their previous higher education experiences were sometimes apparent. First, free discussion was quite new; in the past, students had attended lectures to get information and then wrote that information in their examinations:

> It's not like when we were doing our undergraduate degrees. Lecturers taught and we were just listeners. Sixteen meetings and we only listened. ... But in undergraduate education in my school, we just listened. Almost never asked to discuss or asked to give an opinion. (Append. 3, para. 43)

Second, their skill in critical thinking did not automatically transfer to their written work. Some students thought that the purpose of written assignments was to explain the work of experts who wrote published books and to string together direct quotes. The notion that they should support an original conclusion of their own was sometimes new:

> [Student 1] ... Sometimes if I put in ideas from someone else, I have difficulty putting it in the right place. I think in these studies, we can't put in our own ideas; we have to reference everything to other people. Sometimes that's difficult for me.
> ...
> [Student 1] Can I ask something? Are we allowed to put in our own ideas?
> (Append. 3, paras. 233, 235)

The position of teacher or lecturer is highly respected, and it is very unacceptable for students to embarrass the teacher in any way. (Teachers also feel embarrassed if students asked questions that they cannot answer, and they naturally tend to avoid saying "I don't know.") This gave the instructor considerable freedom to control class activities, but in one case an Indonesian instructor would not teach because he felt that he did not have the students' respect.

Like most of Asia, Javanese have traditionally viewed understanding as a function of maturity, so it is not uncommon for older students to do higher degrees. The current trend seems to be that younger persons do higher degrees, with the benefit that they will have a longer working life as highly qualified personnel.

Implementation

The teaching program is following the semester schedule below with Zoom sessions held regularly twice each week during semester. Students are exemplary in their consistent attendance. The evaluation applied to the first three semesters, which were all that had been taught when the evaluation commenced.

Table 2: Delivery Schedule by Semester

Semester	Units
August – November, 2020	MIN501 Spiritual formation MIN502 Missiology
February – June, 2021	MIN503 Communication MIN504 Church dynamics
August – November, 2021	MIN505 Exegesis MIN506 Leadership development
February – June, 2022	MIN507 Theological movements MPR501 Project methods
August – November, 2022	MPR502 Major project 1 MPR503 Major project 2
February – June, 2023	MPR504 Major project 3

Conclusion

This chapter has been an overview of the MA program, which is part of the context of praxis-based education. The first section showed how the program in its overall conception and in current units had been designed to address students' needs. The next section was the selection of an accreditor. The section closed with the program rationale for a culturally suitable distance education teaching strategy for adult professionals in an Asian context.

The next phase is to look at the current literature relevant to the topic, most of which concerns praxis-based education.

CHAPTER 4

LITERATURE REVIEW

The literature review is primarily concerned with six aspects of praxis as they relate to theological higher education. These are:

1. the nature of theological reflection,
2. the nature of praxis in the specialist literature on praxis,
3. experiential learning and action-reflection,
4. case study methods, and,
5. Competency-Based Education (CBE).

Despite individual variations, the literature review leads to a practical conclusion on an integrated concept of praxis and its implementation in distance education. Massification is a separate topic, but is also relevant to this dissertation.

Theological Reflection

In theology, the term "reflection" currently has various meanings. It is sometimes used in a general sense for any analysis from a theological viewpoint. For example, Cartledge (2017) used the term to refer to a primarily analytical study. Vellem (2017) also uses the word in a less defined way for a personal interpretation of events in South Africa and specific theologies.

A General Consensus

Apart from its broader use and despite any particular methods, theological reflection mostly refers to the integration of theory and practice in some way, including responding to context. For example, Thompson, Pattison, and Thompson (2008, 3) see it as a connection of faith and practice. Dickey (2006) gives a brief overview of theological reflection, with three purposes: to integrate faith and life, to integrate academic studies and ministry experiences in ministry formation, and to discern God's presence or guidance. (See also McFague 1975, McAlpin 2009)

In similar vein, Anderson (2016, xiv) sees the purpose as "a decision of faith that may lead to action, further reflection or a changed perception. In the end, however, theological reflection leads to transformation of the soul."

Cameron et al. (2012, 2) present much the same view: "At a basic level, one is confronted with the question, how can I discern how to act faithfully in the world… Theological reflection is ...the process through which we constantly deepen our understanding of ourselves, others and God and of how we integrate this understanding in our lives ..."

Graham, Walton, and Ward (2007, Introduction) mention different models but present it as a "threefold task of facilitating Christian nurture, of describing the normative ethos and contours of the faithful community, and of engaging in dialogue and apologetics to the wider world …"

These writers all view theological reflection as a kind of praxis. Kinast (2000, 1) treats theological reflection as an alternative for "praxis theology." In their introduction, Graham, Walton, and Ward (2007) go so far as suggesting that it is a theology of practice, not just a practical theology. In other words, like any complex field of knowledge, it might develop its own assumptions, norms, axioms, and methods.

Elements of Theological Reflection

Despite the general consensus, the way that elements are described vary greatly, although they are hardly different in practice.

Dickey (2006) suggests three elements. The first was a focus on life experiences, and the second was an interpretation of sources such as history, sacred writings and collective beliefs and values, culture, and one's own life-story. The third element was new ways of perceiving and responding.

Kinast (2000, 1) proposes three main elements: one's own lived experiences, including the presence of God in those experiences, their correlation with the sources of Christian tradition, and practical implications for Christian living. Elsewhere, he proposes that at its best, the practice involves a group, a meaningful personal experience, a faith perspective, a practical outcome and a continuous process (Kinast 1996, ix–x).

Anderson (2016, xiv) sees "the larger framework of practical theology in which tradition, culture and experience all interact on a level playing field", while Green (2009) also sees context as the source from which theology is derived.

Variations on the Theme

After establishing the fundamentals, other views tend to be variations on the main theme. For example, Paver follows the role of ministry formation as training for Christian ministry and pastoral supervision in the field, mentioned above as one of Dickey's purposes.

McFague (1975, 2) looks at it as a hermeneutic principle, proposing that the New Testament contains "stories of men and women whose lives are one with their thought."

Cameron et al. (2012, xi, xvii) use the term to represent the exploration of the relationship between "pastoral practice and public theology" the latter referring to use of Christian thinking about "public, social, and economic policy."

One author even relates the practice of theological reflection to the qualitative research methodology of autoethnography (Walton 2014, 1–42).

An Evangelical Comment

For evangelicals, the main questions are the role of Scripture and context. It is easy to say that Scripture is authoritative and that theology should not be derived from context. However, the challenge of putting biblical teaching into practice in real situations with real people still remains. It involves going back to Scripture, re-evaluating one's own exegesis and theology, and then relating it to real people, including evaluating worldview, and the appropriateness and effectiveness of specific practices. Another factor is that evangelicals generally disagree with the use of personal experience as the primary source of theology.

The deductive approach can be unhelpful and legalistic if one translates conceptual biblical teaching directly into application; application is not always that simple. Moreover, the idea of personal relationship with God, contemplation, and self-awareness are especially essential to most aspects of personal spiritual growth and pastoral care.

For the purposes of the current work, theological reflection is a kind of praxis, involving the analysis and exploration of implications of a concept or practice with a view to application. It often has a contemplative aspect and the aspects of personal meaning and personal application are normally implied if not explicit.

Praxis

The challenge of praxis in this study is to define a model of interaction between theory and practice. The study of praxis goes back to Aristotelian thought, and even the word *praxis* is a transliteration from Greek. Consequently, the current study covers only recent literature, with the details of its long history falling outside its scope. (For further details, see Mahon et al. 2020, 18f.; Mahon et.al. 2019, 465)

This section starts with basic descriptions or definitions, then reviews different models of praxis, and finally mentions several recurring themes: Public good, reflexivity, and relationship to research.

In many research articles, the term praxis is used vaguely, often without a definition and as a synonym for *practice*. While some of these writers make comments that are helpful to the study of praxis, they do not generally help to define it. (E.g. Cronin, 2017; Accurso and Gebhard, 2020; Amador et al., 2015; Barton 2001; Bekerman 2007; Torres and Mercado n.d.)

Some writers describe briefly what they mean by praxis. Accurso and Gebhard (2020, 17–18) use the term "critical praxis" without definition but referring to the critique and analysis of practice. In the view of Torres and Mercado (n.d., 59–73), praxis is "an ongoing interdependent process in which reflection, including theoretical analysis, enlightens action, and in turn the transformed action changes our understanding of the object of our reflection."

Mahon et al. (2019, 464) describe praxis as "a form of deliberate action in the social (and physical) world based on critical and reflective thinking … in a way that contributes positively and meaningfully to society" and carefully considering "the impacts and consequences of action." They then go on to describe critical praxis as "a kind of social-justice

oriented, educational practice/praxis, with a focus on asking critical questions and creating conditions for positive change."

The concept of praxis is essentially an educational topic, but many of the articles reviewed discussed applications in specific fields. The most common was teacher education (Anderson and Freebody 2012; DeLuca and Volante 2016; Arnold et al. 2012; Pillay 2015) but others included nurse education (Lyckhage and Pennbrant 2014), education in agricultural systems (Bawden and Packham 1998), science education (Bencze et al. 2001), human resource development (Tosey and Mathison 2014), and religious education (Fleischer 2004). Praxis in Christian ministry training is treated above separately under the heading of theological reflection.

In their comments on coherence between theory and praxis, Amador et al. (2015) note discrepancies between "what the students perceived as the fundamental principles" and the curriculum, and between teachers' perceptions of "the acquisition of knowledge and planning an action."

> International studies have evidenced focus on education about sustainable development, rather than on education for sustainable development. Education for Sustainable Development is frequently a mere method for delivering and propagating experts ideas about Sustainable Development, rather than an opportunity to work for participatory and metacognitive engagements with students over what really means sustainable development (Jickling and Wals 2007). This generally leads to uncritical thoughts of the existing society and incapacity to provide real insight into the causes of real crisis (Kahn 2010). Too often there is a lack of solid philosophical background that allows a problematization of the dialectical relation between nature and culture, necessary to produce forms of consciousness that recognize the importance of a sustainable society. (Amador et al. 2015, 3)

That is, the study of a topic as a set of "expert ideas" is fundamentally different from participation as a practitioner. This seems to be especially true in interdisciplinary studies, that is "the cooperation between disciplines and its critical evaluation" (Amador et al. 2015, 3, based on Reghg 2009).

Universities must often confront positivist rationality, founded on the belief in objectivity and the neutrality of scientific knowledge. This translates into assigning an instrumental value to acquired knowledge. At the same time there is an unquestionable belief that the change of ethical values and attitudes towards sustainability problems, including environmental ones, is a natural consequence of learning. However, this needs to be corrected through a critical approach of theory and practice in terms of education (Carr and Kemmis 2004, 5). For this purpose, resources should be provided that enable students to distinguish the ideologies that lie behind many statements and acquire skills that permit them to understand that there is a level of principles underpinning the construction of disciplinary knowledge.

In other words, the study of a subject as "scientific knowledge" naturally generates an ideology (a set of ethical values and attitudes) that must also be evaluated so that students understand principles that underpin the construction of disciplinary knowledge.

Anderson and Freebody: Practicum as Praxis

Anderson and Freebody (2012, 362–363) designed a training program to reduce the theory-practice divide in teacher training. The "community of praxis" is a particular type of community of practice, emphasizing "reflection and conceptualizing the theoretical aspects of learning in a practical classroom setting."

In the first phase, teams of students observed and reflected on classroom teachers. In phase two, teams of two to four students taught individual lessons with critique from academic staff, the classroom teacher, and their peers. In phase three, students reflected upon their experience in a more formalized critical reflection essay (Anderson and Freebody 2012, 365–366).

Anderson and Freebody applied several well-known principles of sequencing in practicum education:

1. Structured observation should precede practice.
2. Working in student teams is preferable to “flying solo” while still learning.
3. It was easier for students to start with single lessons, as distinct from long series of lessons.
4. The role of critique at all stages is essential.
5. The role of reflection after experience is essential. (Unreflected experience provides no evidence of learning.)

The program also incorporated several other helpful principles. It was helpful to involve practitioners in on-the-job learning, and working in a real school with teachers was essential; it was an orientation to the real context. Perhaps less expected, it helped trainee teachers to develop their identity as teachers and connect with the teaching community in their specialization (Anderson and Freebody 2012, 367).

It was quite conventional as a practicum program, but it was helpful to conceptualize the program as a community of practice comprising academic staff, classroom teachers, and teams of students.

However, the question remains about the dynamics of such a community of practice. To what extent were university faculty preoccupied with educational theory, or were they focused on skills in teaching? How competent were the classroom teachers? To what extent were students left to learn from each other or to learn alone? Did classroom teachers feel responsible for providing training, or were boundaries between academic and classroom students clear and effectively followed? (See Banda and Kaphesi, 2017)

As a model, it is easy to apply to practicum training in *ab initio* undergraduate studies in Christian ministry and to graduate studies in which students have changed disciplines from undergraduate studies. However, it has limited, if any, application in mid-career studies where students are honing existing skills in established contexts.

Tosey and Mathison: An Introspective View

Tosey and Mathison (2014, 6–10) started from Mezirow's concept of transformative learning as a process of "meaning-making" and "the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mindsets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action." (Mezirow 2000, 7–8)

Tosey and Mathison proposed that Mezirow's view of transformation over-emphasizes a rational, analytical mode of learning and suggested psycho-phenomenology as a "methodical approach to investigating introspection and eliciting accounts." An interview consists of several stages:

1. "a memory or re-enactment of the experience being investigated."
2. "Inviting the participant to see, hear and feel whatever was happening encourages them to re-enact the event in their inner world, as much as possible as if it were happening now."
3. "the suspension of existing patterns of thinking, a redirection of attention towards interior processes so as to become more aware of the details and variety, and a 'letting go', accompanied by the strangeness of unknowing—a conscious choice to be passive, to slow down so that insights can emerge and make themselves known."

4. “de-briefing, with checks to ensure that the guide has properly understood.”

They then suggest that transformation might include changes in identity, beliefs, organizing, or core metaphors. It can also include restructured thinking and paradoxical thinking, the latter being “toward integrating or resolving dilemmas, and a movement away from either-or thinking.”

In response to Tosey and Mathison, they could have given more attention to the idea of “meaning-making,” which is especially valuable in praxis. Students need to find themes and patterns, so that that practice is not meaningless chaos.

Next, the issue is not so much that transformation is misunderstood, but that it is described as various outcomes rather than a general theory. In fact, given the same event, it is healthy and normal that different people make different observations and draw their own different conclusions. For example, a standard question for debriefing students after a new learning experience is: “What did you see that you didn’t expect?” or “What was new to you?” The next step is to compare students’ different responses, which is to reflect on their experiences. That is, diversity of outcomes can be a kind of success and not some kind of failure.

Moreover, the idea of promoting paradoxical thinking and reducing either-or thinking is interesting and might open the possibility of further research, unless it simply refers to the necessity of practical compromise at the cost of theoretical purity. Further, a version of the psycho-phenomenological approach is already common in the action-reflection model of ministry training. (See Woods, 2005) In particular, it maintains the role of the personal and spiritual dimensions in spiritual formation.

Arnold and Mundy

Arnold and Mundy (2020, 3-12) attempted to create a model of praxis for teacher training. They started with a list of "Signature Pedagogies," which is an eclectic collection of actions derived from different sources. These were:

1. Learning from practice
2. Identifying and articulating features of core practices
3. Acting as a researcher
4. Participating in case conferencing and concept analysis
5. Connecting with local communities
6. Investigating change of practice based on reflection
7. Participation in Action Research
8. Compiling and discussing artifacts of personal learning.

They then present "A Praxis Pedagogy Model for the classroom", which seems to be a generic lesson plan for leading a group of students in a praxis session:

1. Linking practice to theory: Case studies
2. Questioning practice: What happened?
3. Describe practice.
4. Explain practice: Why?
5. Theorize practice: Believe, value, think.
6. Evaluation: Re-imagine and change practices.

The final product is called a praxis model and is a rubric comprising nine headings and eight rows. The headings in the horizontal axis are as follows:

1. Communities of practice
2. Continual critique of practice
3. Improved learning processes
4. Critiques practice
5. Improvements
6. Progress
7. Self study
8. Reflexive practice
9. Authenticity

Their model of praxis, however, is more like a comprehensive conceptualization of a practicum program for teacher training. It is not really a model because it is not a statement of theory and is not particularly transfereable to other contexts. In its current form, it is highly specific to teacher education and is not readily useful in theological education. The components of the "Signature Pedagogies," although eclectic, are not inconsistent with each other and together suggest a generic model of praxis. The "classroom model" is also instructive and helpful.

One of the strengths of their work is the proposed relationship between practice and research. Persons in training are both asked to use research as a resource to inform practice, and also to implement applied research approaches, specifically mentioning case studies and action research. However, this assumes that current research has the solutions to the problems faced by practicum students, which is not necessarily true, and current research continually changes. In some cases, the fundamental skills are already well known and it is the role of the student to master them.

Fleisher

Fleischer (2004, 326–328) argues that praxis (i.e. action-reflection) should be communal rather than individualized. The core notion is that groups of people and organizations learn, and people in communal cultures learn more effectively when they learn together. Her view comprises these elements:

1. "The organization's energy for learning is based largely on helping people discover their innermost ideals and values and connecting those with the direction and vision of the organization."
2. "A second engine for change and learning is the discipline of building shared vision."
3. Team learning "members discover their underlying assumptions and worldviews and explore them in mutual trust."
4. "members in dialogue begin learning and thinking together with respect to the issues and challenges they must face in actualizing their mission and vision."
5. "… members who are adept at systems thinking see not only the big picture but also the underlying dynamics and forces that create current situations and keep the status quo in place."

Little in this view is actually new, and Fleischer draws heavily on Senge (1990) and Senge et al. (1994) in promoting communities of practice. It presumes a social constructivist view of learning.

Its value is that communities of practice, sometimes called communities of praxis, are fairly normal in ministry training and have the potential to provide an excellent training context, even if individuals are independently very insightful. Another valuable contribution is the emphasis on a shared vision, which is usually necessary for some kind of group

cohesion. Fleisher (2004, 331) also adds a church-based view that "Religious educators clearly have a distinct role to play in planning processes that lead congregations and their sub-communities into the action-reflection mode of communal praxis". Mahon (2014) and Anderson and Freebody (2012, 362–363) also repeat the view of the praxis group.

Mahon et al.

Mahon et al. (2020) propose a model of praxis in education. This involves two separate groups, both of whom can be called "students." The first are "actors" who are either teachers or teachers in training, and the second group is their students in K-12 education.

Following an earlier work by Kemmis and Smith (2008) of the same network, Mahon et al. (2020, 21–27) define praxis using these six elements:

1. *Action*: Something being done, not just intentions to do something.
2. *Particularity*. Action "taken in, and in response to, concrete conditions of place, time, material arrangements, and particular circumstances" (Based on Kemmis and Smith, 2008).
3. *Morality and justice*. In terms of morally responsive action, it is acting for good, however that is defined.
4. *Agents and agency*. Persons consciously influence or direct actions and exercise professional judgment; they are not simply following rules. (Cf. Kemmis and Smith 2008, 5) It may involve responding to resistance.
5. *History*. Action takes place in a context that has its own history. This includes "people's biographies, narratives, histories and traditions." In praxis, practitioners realize that their actions at the time are shaped by history, such as past actions, events, and consequences.

6. *Connectedness.* Any action is connected to "people, objects, words and ideas, and natural orders and arrangements." It also includes organizational structures, "managerialist trends," and the structure of the profession.

Mahon et al. (2020, 29–30) then add three aspects of formation:

1. *Forming*. Actors intervene in the lives of their student to form character.
2. *Self-forming*. Actors "gain knowledge (including self-understanding and understanding of their world) as they become aware of the consequences of what they are doing in practice, and this, in turn, orients and informs their ongoing action in a way that shapes their "being" and "becoming" as actors.
3. Praxis is also *transforming.* Actors deliberately change the circumstances of the social world, constructing and reconstructing the social world as they act. They set out ... to effect change.

This is perhaps the best explication of praxis so far, and it would be erroneous to see it as limited to education and teaching. The most interesting aspect is that, with little change of substance, it could equally be used as a theory of change management, curriculum, or contextualization.

The concept of agents and agency is the same as the above view of Amador et al. (2015, 3) that participation as a practitioner is fundamentally different from the study of "expert ideas."

Another interesting aspect is that particularity, history, and connectedness are all aspects of context. Similarly, action and "agents and agency" are facets of the role of actors, and the following are all aspects of purpose: morality and justice: formation, self-forming,

and transforming. In other words, the categorization into nine elements is helpful and convenient, and presents no obvious need for change. However, the reality of praxis could have been divided up into another set of equally valid elements, such as purpose, context, and action, rather resembling a Tylerian concept of curriculum. In fact, the authors themselves do so, combining nine elements into four (Mahon et al. 2020, 33).

Looking more widely, it is usually possible to add more elements to a model of praxis, but the more convoluted and detailed it would become, the less useful it would probably be.

Another aspect that is particularly relevant to theological education are the three kinds of formation. In theological education, *formation* refers to changes in the lives of those to whom students minister. *Self-forming* refers to personal changes in the lives of students, and *transforming* refers to changes that students make in the ministry context, such as church life.

If it has an inadequacy, it is that it does not contain explicit elements of assessment and evaluation. In a theological education context, this means asking how a college should assess the learning that students have acquired through praxis. It also means asking how a college should evaluate a praxis-based program for training students. This could be reflexive; that is, praxis refers to both the experience of students and the program itself, so that the college learns how to improve its praxis-based program.

Public Good

Bishop (2014, 53) raises the point that praxis aims for some kind of improvement or public good, and it is a common theme in writings on praxis. Bishop follows Friere in defining praxis as a "process of naming the conditions of oppression and struggling collec-

tively with others in a cycle of action-reflection-action against such oppression. Freire (1970) uses the term "conscientization" to refer to the educational process of identifying injustice and creating a conscience to rectify it.

Even if one rejects Freire's Marxist leanings, the idea that praxis should result in some kind of good is hard to deny, and in Christian ministry training, the good is at least clearly defined.

The role of a public good is essential to the definition of praxis proposed above by Mahon et al. Other examples of a public good are Pillay's view that teachers should confront inequalities of race, gender, and class (2015). See also Roux and Becke 2016, Shannon-Baker 2018, Arnold et al. 2012, and Deventer et al. 2015.

Reflexivity: A "praxis of praxis"

The theme of reflexivity emerged in several sources. One of the authors "designed and carried out a teacher research project while teaching teachers to do classroom inquiry. Hers was a kind of metaproject in which teachers' inquiry projects and their own transformation was the focus and source of data" (Torres and Mercado n.d., 66).

Communities of Practice

Most writers reviewed see praxis as a group activity. Anderson and Freebody (2012, 362–363) advocate a "community of praxis" as a particular type of community of practice. Khadka (2020, 31) mentions the involvement of all parties in the learning process, and Arnold and Mundy (2020, 3) include participation in case conferences, which is a communal activity, and their final product includes communities of practice. Amador et al. (2015, 3) differentiate between "expert ideas" and participation as a practitioner. Fleischer (2004, 326) also argues that action-reflection should be communal.

The first question is whether working in groups is essential to praxis. The answer depends partly on the definition of praxis. For example, some kinds of praxis can be done by researchers acting alone, such as critical ethnography (Barton 2001, 905–906) and critical praxis (Accurso and Gebhard 2020, 17–18). In other cases, a lone mentor and a lone student relationship can be appropriate and effective, but otherwise a community of practice seems to be educationally appropriate for training groups of students.

The Role of Theorist Non-practitioners

Views have varied on the role of theorists in praxis. It again depended on the definition because some kinds of praxis could be done by researchers acting alone. (See above)

Mahon et al. (2020, 26) include the element "Agents and agency" as persons who consciously influence or direct actions and exercise professional judgement, implying that theorist non-practitioners would be excluded. Similarly, the role of instigating change is essential to Friere's view of praxis. (See above)

On the other hand, Anderson and Freebody (2012, 366) include university faculty as well as classroom teachers. First, the question then arises, "Do all university faculty focus only on research and theory with a complete disconnect from professional practice in the field?" The equal and opposite question is "Do all practitioners focus only on professional practice in the field with a complete disconnect from research and theory?" Once asked, the obvious answer is that these are only stereotypes that might to a greater or lesser extent be true of any individual. It is also a kind of circular logic; if the stereotypes are assumed to be completely true, then the theory-practice gap is much more difficult to resolve.

Second, the inclusion of both university faculty and classroom teachers suggests that they both had a role to play in providing practicum-based education.

Relationship to Research

Accurso and Gebhard (2020, 17–18) use the term "critical praxis" without definition but referring to the critique and analysis of practice.

Arnold and Mundy's model (2020, 3, 12) includes acting as a researcher, participating in case conferencing (which is akin to case study research) and participation in Action Research.

Larry and Pedretti (2001, 195) argue for the use of case-study methods as part of praxis in teacher training. They propose a model comprising a cycle of expressing ideas, learning new ideas, and judging ideas. They add that further reflection might also result in theory formulation.

This again illustrates the contiguity, if not overlap, between praxis and research methods. The idea of analysis of cases as a praxis task is quite feasible, and could be done as either an individual or a group activity. Although theory formulation is unlikely in case studies, hypothesis formulation is more feasible, especially if cases were unique or novel in some way that makes them attractive as objects of research.

The comments of Torres and Mercado resemble the integration of research into the praxis of teacher training. They suggest that praxis is "an ongoing interdependent process in which reflection, including theoretical analysis, enlightens action, and in turn the transformed action changes our understanding of the object of our reflection." Torres and Mercado n.d., 60).

Barton sees critical ethnography as a new kind of praxis. Ethnography is characterized by participant observation of human culture and is descriptive and qualitative. Critical ethnography differs in that it seeks to be proactive in creating change, placing it within the broad category of action research.

In this view, "... knowledge generation within research is understood as an active, context-based process influenced by the practices of the researcher and of the community in which the research is done (Atwater, 1996). Critical ethnography emerged in the education research literature in the 1980s as a merger between critical theory and ethnography in response to conducting empirical research in an unjust world (Nobilt, 1999). "Politicizing" ethnography is a deigning characteristic of critical ethnography because it is rooted in the belief that exposing, critiquing, and transforming inequalities associated with social structures and labeling devices …" (Barton 2001, 905–906).

Although original research is not appropriate to routine coursework, where the purpose is to cover a body of existing knowledge, a graduate praxis group has the opportunity to progress to applied research. Besides those mentioned above (critical ethnography and case studies), three other research methodologies present themselves as immediately appropriate to praxis-based education. The main requisites for this kind of research are a theoretical aspect and an original problem for which the solution is not yet known.

In the first, the group of students themselves act as the respondents. Focus groups are interviews of whole groups (Fontana and Frey 1994, 364–365).

The other two are appropriate for collaborative research. Action research is a family of research methodologies in which the researcher is an active participant who creates change, as opposed to a passive observer or a neutral experimenter. It is differentiated from project work in that the intent is to produce new knowledge (Reason 1994). Another kind of research is grounded theory. It is qualitative and inductive, and uses a comprehensive set of examples to create and verify a theory of any phenomenon (Strauss and Corbin 1990; Strauss and Corbin 1994).

Experiential Learning and Action-Reflection

Experiential learning is the idea of learning by direct experience, that is, learning by going onsite and trying to perform the skill that is to be learned. It contrasts to detached learning as a theoretician through books, and works effectively at all levels.

It is clearly related to praxis in that students must reflect on practice, understand the associated concepts, and seek to apply what they have learned.

A common application of experiential learning in Christian ministry is supervised practicum. Theological students minister in churches under supervision according to an intentional sequence and are assessed, often for credit. Another application is in Theological Education by Extension, although this has not been so clearly developed (Shaw 2021, 132–133).

In Christian ministry, one of its applications is Clinical Pastoral Education:

> Clinical Pastoral Education (CPE) began in 1925 as a form of theological education offered in settings where people experience pain, suffering, change, stress, and other sorts of significant challenges and life events. …
> The model of education used in CPE is highly experiential, based in theory and geared towards helping professional people become more aware of the ways their attitudes, values and assumptions impact the care they offer for better or worse.
> Hands-on practice lies at the heart of our method; students learn by doing as they care for people experiencing change, loss, stress, or any feeling evoked by significant life events. We call our primary text "The Living Human Document" because we recognise the depth and breadth of learning that can happen when working with people at deep and significant levels.
> Practice is followed by structured processes of review and analysis, a process we call the "action reflection" model of learning. Through writing and discussion with peers and a supervisor, students become aware of their gifts and strengths for caring for people, as well as their limitations. They also gain insight into the ways their ingrained attitudes, values and assumptions influence the care they offer.
> With the support, confrontation and clarification of peers and supervisors, students can make significant and lasting improvements in their ability to listen, assess spiritual needs, formulate a plan of care and respond effectively. (ACPEWA, 2021)

In modern educational circles, Dewey initiated the concept of experiential learning in the 1930s, and Kolb reintroduced it more recently as a cycle containing four elements:

1. Concrete experience
2. Reflective observation
3. Abstract conceptualization
4. Active experimentation (Kolb and Kolb 2017, 11).

Khadka (2020, 30–31) follows Kolb's concept of experiential learning, and adds three other elements of learning environment. The first of these is enabling, meaning "access to resources, opportunity or authority to do something." Next, empowerment is the notion that both instructors and students have the power to mobilize their skills and resources. Finally, engagement is the involvement of all parties in the learning process so that students can become efficient and effective.

These three additions are normally presumed in any educational program. Their value is only apparent in contexts where they might be missing. For example:

1. The engagement factor is missing if students are left to learn without adequate support.
2. An applicant might apply to a ministry training program, but not have access to a position where he or she could meet the practicum requirements of the program.
3. A church might decide that a young person in ministry training is not ready for ministry even as a learning experience, and withhold opportunity. That is, the enabling and empowerment factors are missing.

Case Study Method

The case study method of learning[8] refers to tasks of analyzing particular real problems in order to decide on or recommend a solution. It can also apply to the recounting of a decision that students must analyze and evaluate.

As a method, it is very appropriate for responding to problems faced in Christian ministry. For example, a Ministry Action Contact (MAC) is a kind of case study in which a group analyzes an interchange between a student and another person in order to learn about oneself and God's role in the interchange.

Whether used to evaluate decisions or to create them, it is still relevant to praxis in that it calls for reflection on practice, with the interpretation of contexts to explore the effective application of principles.

However, the case study method is generally identified with Harvard. Its law school started using case study methods in about 1870, and the business school in 1911. At first, the business school invited businessmen to describe real dilemmas and answer students' questions, after which students would propose solutions. Eventually cases were put into written form, but the method remained the same. Faculty were selected for their ability to facilitate discussion and engage students. (See e.g. DeLacey and Leonard 2002, 14.) Students' oral participation typically accounts for fifty percent of the final grade (Rebeiz 2011, 598).[9]

Caps and Fowler trace the history of the case method, first of all in Harvard's law school, then in medical diagnosis in 1898, then clinical pastoral training in psychiatric hos-

8 Despite commonalities, the case study method of learning is separate and different from the case study method of research.

9 The value of discussion and debate has a long history in higher education. In the seventeenth century, for example, the universities of Oxford and Cambridge required degree candidates to perform disputations (which were debates held under the supervision of moderators) and declamations, which were speeches presenting a view and giving supporting reasons (Green 1969, 196f., 204; Mack 2002, 58–60).

pitals in 1925, and then to pastoral care in churches. During this transition, programs started to use verbatims of conversations with parishioners that the students themselves had written (Caps and Fowler 2001, 5–20).

Rebeiz (2011, 595) lists the characteristics of effective cases, summarized as follows:

1. They call for "higher order cognitive learning goals in the Bloom's taxonomy, such as generating new ideas, justifying a decision, dissecting information, synthesizing findings, deconstructing ideas, interrogating assumptions, finding solutions and implementing plans. The narrative also encompasses affective learning goals, such as receiving and attending, responding, organizing and internalizing values."
2. They are original, stimulating, and based on current challenges.
3. They allow for counter-intuitive solutions.
4. They are well-written and easy to understand.
5. They force students to make decisions.
6. They require students to make generalizations of their practical learning.
7. They are appropriate to the size of the class and students' maturity.
8. They have enough detail for students to differentiate between relevant and irrelevant information.
9. They integrate various disciplines when useful.
10. Instructors have notes, not available to students, in order to stimulate effective discussion.
11. They include any necessary additional background materials (e.g. theoretical principles).

These characteristics are useful in different ways. The first is that of the higher levels of cognitive learning in Bloom's taxonomy, which is particularly helpful when considering program rigor for accreditation preparation. Second, most others act as criteria for case writers. The only questionable element is the nature and use of instructors' notes, as they can be quite constricting when their real purpose is to eliminate constriction. It could be added that they have another role of helping instructors who are new, successor, or standing in for one who is absent. An instructor's guide is a good servant but a poor master.

Galveston and Enciso (2019) contrast their approach to the Harvard case method, although the difference seems to be more of degree than of kind. They allowed students more freedom to lead the process, to generate and design their own challenges, and to conduct external research and interviews. They also encouraged a communicative and collaborative view of learning, which in their view contrasted with instructor-led Socratic questioning of the case method. In response, it should be said that the role of a good facilitators is to get students to communicate with each other on the topic, not to limit discussion to instructor and students. The roles of evidence-based argumentation and peer discussion are no different from the case method. In short, it follows the pedagogy of the connectivist MOOC.

About Competency-Based Education (CBE)

The core concept of CBE is that expectations are written down as explicit criteria, standards, or benchmarks. These are then used as the basis for planning and providing training and education, and as the criterion against which student performance is assessed. In educational literature, it is a system of criterion-referenced assessment.

There is no particular way in which competencies must be written, as long as they are sufficiently clear to be used as criteria for student performance. For example, a unit might have a list of short statements ("elements") with performance criteria for each one. Competencies might also be more expansive prose statements.

In actual assessments of students, the assessor must usually interpret competencies to apply them to the real situations of students. For example, it is not possible to foresee the full range of errors or inadequacies that an assessee might make during assessment.

Assessor judgments are usually regulated by a moderation or validation procedure, and sometimes by a system of reviewing student complaints.

Australian vocational competencies are industry-wide and quite generic, so they must be complemented with assessment tools that apply to concrete situations. To some extent, this simplifies assessment judgments, but assessment tools by their nature are normally limited to the particular contexts for which they are written.

CBE in US Higher Education

The first question regards the legal parameters of CBE in the US. This tends to narrow the scope of discussion to that which is possible in accredited US institutions. Following close behind is the question of whether competencies alone can be used to define an academic program.

The purpose of the US federal legislation is to recognize US accreditors, which are all private organizations. There are two main kinds: regional accreditors can accredit all academic programs within their own geographical regions. The other kind is the specialist accreditors that operate across all states but only with certain kinds of programs. The scope is often a particular profession, although DEAC is specialized in distance education. US

students of accredited institutions are then eligible for federal funding of fees. The relevant legislation is the *Code of Federal Regulations* (CFR), which recognizes four categories of higher education delivery.

The first category of higher education is time-based credit for campus-based learning activities. This is most obvious in its definition of clock hour, credit hour, and academic year. For example, a credit hour is defined as:

> (i) One hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester or trimester hour of credit, or ten to twelve weeks for one quarter hour of credit, or the equivalent amount of work over a different period of time …" (CFR §600.2 s.v. "Clock hour," "Credit hour" and §668.3)

Second, correspondence courses are usually self-paced, allowing students to progress at their own preferred rate (USDEOIG 2016, 2). A correspondence course is a course in which:

> the institution provides instructional materials, by mail or electronic transmission, including examinations on the materials, to students who are separated from the instructors. Interaction between instructors and students in a correspondence course is limited, is not regular and substantive, and is primarily initiated by the student. … A correspondence course is not distance education." (CFR Title 34, § 600.2, s.v. "Correspondence course ")

Third, distance education is defined as:

> Education that uses one or more of the technologies ... [i.e. Internet and other electronic communications] to deliver instruction to students who are separated from the instructor or instructors and to support regular and substantive interaction between the students and the instructor or instructors, either synchronously or asynchronously." (CFR Title 34 §600.2, s.v. "Distance education.")

The final category is direct assessment, defined as "a program that, in lieu of credit or clock hours as the measure of student learning, utilizes direct assessment of student

learning, or recognizes the direct assessment of student learning by others…" (CFR Title 34, §668.10).

Programs in the first three categories must provide instruction for students to be able to achieve program requirements. The fourth, direct assessment, is an assessment only pathway in which the institution does not provide instruction.

In the first category, requirements are already defined in terms of time totals. In the other three, institutions must demonstrate equivalence with prescribed totals of time engaged in study if they do not use rigid time totals, and must provide documentation of equivalence to accreditors:

> (ii) At least an equivalent amount of work ... for other academic activities as established by the institution, including laboratory work, internships, practica, studio work, and other academic work leading to the award of credit hours; and
> (2) Permits an institution, in determining the amount of work associated with a credit hour, to take into account a variety of delivery methods, measurements of student work, academic calendars, disciplines, and degree levels. (CFR Title 34: §600.2, s.v. "Credit hour"; CFR, Title 34: §668.10.(a)(iii); USDEOIG, 2016, 3)

In other words, the US Department of Education has retained a system of measuring content according to time totals.

The US government does not define CBE in legislation as a model of education, even though program requirements in all four categories may be expressed as competencies (USDEOIG 2016, 2).

US Accreditors

The seven regional accreditors jointly released their own definition of competency-based education:

> In general, competency-based education (CBE) is an outcomes-based approach to earning a college degree or other credential. Competencies are statements of what students can do as a result of their learning at an institution of higher education. While

> competencies can include knowledge or understanding, in the main they emphasize what students can do with their knowledge. Students progress through a degree or credential program by demonstrating competencies specified at the course level and/or program level. The curriculum is structured around the specified competencies, and satisfactory academic progress is expressed as the attainment or mastery of the identified competencies. Because competencies are often anchored to external expectations, such as those of employers, to pass a competency, students must generally perform at a level considered to be very good or excellent.

They also published three structures. The first was as follows:

> In a course/credit-based approach, the demonstration of competencies is embedded into a conventional curriculum comprising courses to be completed to earn credits toward a degree or credential. Course/credit-based programs generally enroll students in traditional academic terms and award credits for courses successfully completed. Students may accelerate their learning and receive credit for the course when they have demonstrated mastery of the competencies by passing a summative assessment. Institutions may elect to create two academic transcripts, one that displays the credits earned (and grade point average or GPA) and one that specifies the competencies attained. (CRAC 2015, 1)

The second was direct assessment, closely following the definition in the legislation, and the third was a hybrid of the first two structures (CRAC 2015, 1, 2). In other words, they added little to the legislation.

Another accreditor, the ABHE Commission on Accreditation, a specialist accreditor of theological schools, also published a very similar definition of CBE:

> A CBE program may be identified as (1) Approach, (2) Direct Assessment Approach, or (3) Hybrid Approach.
> **Course/credit approach** – An instructional program in which the requirements for individual courses are satisfied through direct assessment—demonstrated achievement of specified competencies apart from any measurement of academic engagement (time in class, study, research, etc.). Students complete courses and credit hours/clock hours through fulfillment of competencies rather than time in academic engagement.
> **Direct assessment approach** – An instructional program that, in lieu of credit hours or clock hours as a measure of student learning, utilizes direct assessment of student learning or recognizes the direct assessment of student learning by others. Direct assessment programs are typically self-paced and organized by competencies rather than courses. Transcripts may list either competencies achieved or course equivalents.

> **Hybrid approach** – An instructional program that utilizes direct assessment for fulfillment of a portion of the program and credit hours or clock hours for fulfillment of the remainder of the program. (ABHE 2021, 165)

ABHE also published a different definition of CBE in its Policy on Alternative Academic Patterns. The disregard of time usage is not problematic because institutions must first establish equivalence to time totals:

> Competency-based education—an outcomes-based system of instruction in which the student's demonstrated proficiency in specified knowledge or skills is the basis for measuring satisfaction of course, program, or degree requirements, regardless of time spent in class. (ABHE 2021, 49)

The DEAC also issued a policy on CBE and direct assessment but without defining either of them:

> **Competency-Based or Direct Assessment Programs:** The institution must seek prior approval for every competency-based or direct assessment program, as well as for every concentration of each competency-based or direct assessment program. These programs are subject to the federal definition of distance education that requires substantial interaction between students and faculty. The competencies established for such programs build a unified body of knowledge that is consistent with a discipline or profession. Institutions applying for prior approval use the relevant Change in Educational Offerings application form. (DEAC 2021a, 63)

That is, when these accreditors discuss CBE, they all work within existing legislation for programs that are not necessarily CBE.

The DEAC view

The current edition of the *DEAC Accreditation Handbook* (2021), however, consistently uses the CBE language of "competencies," "outcomes," "evidence of … achievement," and "attainment of learning outcomes." Consider the following:

> "Program learning outcomes reflect academic competencies ..." (p. 85)
> "Program outcomes are clearly defined, simply stated ...." (p. 86)
> "The program outcomes are measurable .... Appropriate program outcomes clearly communicate the knowledge, skills, and abilities students will obtain upon completion of the educational offering. Program outcomes reflect ...." (p. 86).
> "The outcomes of doctoral degree programs are …." (p. 86).

> "Examinations and other assessment techniques provide adequate evidence of the achievement of stated learning outcomes" (p. 91).
> "The institution establishes and enforces grading criteria that it uses to evaluate and document student attainment of learning outcomes " (p. 91).
> The institution assesses student achievement … (p. 91).

That is, the current DEAC view is not substantially different from CBE. If it is different at all, it is because DEAC also evaluates the means of instruction that lead to the achievement of outcomes (p. 87). DEAC is required to do so by law because distance education by definition includes tuition (CFR Title 34, §600.2, s.v. "Distance education").

Within the current regulations and DEAC policies, it would be quite permissible to define a degree with degree outcomes, give each unit a purpose statement as a "unit outcome," provide a set of competencies (renamed "outcomes") and use a set of assessment activities that address the competencies. Some units could be pre-requisites for others, so that students "progress through" the competencies in a specific order if it were helpful.

In non-CBE, students doing projects and learning contracts may already follow different pathways to address the same unit requirements. Time is no longer a barrier; after the content is defined as equivalent to standardized time totals, the amount of time actually taken and the way it is used can be quite flexible.

However, compared to wholly process-driven and norm-referenced approaches[10], CBE offers significant advantages:

1. Assessment is fairer and more objective when it uses competencies as explicit criteria.
2. All students can pass if they meet the competency requirements. (In norm-referenced approaches, the bottom students must be failed at an arbitrary percentage of students.)

10 Norm-referenced assessment depends on the average performance of a cohort of students. For example, the lowest 25% are given a failing grade, the middle 50% are given a passing grade, and the top 25% are given distinctions. To be useful, it depends on having a large number of students and consistent, accurate assessment methods to give statistically useful results.

3. Institutions can offer alternative pathways, such as different kinds of tuition for different student populations, as long as they consistently address the same competency standards.
4. Institutions can develop programs based on Massive Online Open Courses (MOOCs) as long as they include wraparound services.
5. Assessment may be done on a simple pass-fail basis.
6. If institutions use assessment rubrics, the requirements for higher grades can be defined more carefully and disclosed to the student, giving them a pathway to achieve consistently higher grades.
7. Students who achieve at a high enough level might also earn more advanced units in the same field.
8. The same item of evidence can be used to address multiple competencies.
9. Students must pass all unit requirements to pass a unit. Stronger performance in one aspect cannot compensate for aspects of failing performance.
10. Traditional examinations (written tests of knowledge under time limits) might be inappropriate for or irrelevant to program competencies. (Based on Woods, 2020. See also WU Catalog 2021–22, 32.)

To this might be added that CBE transcripts could list only competencies and accelerated learning (CRAC 2015, 1; ABHE 2021, 165).

Of these, the only characteristic that sits uncomfortably with DEACs assumptions is that the same item of evidence can be used to address multiple competencies. That is, a major project might be used to address competencies in financial management, project

planning, logistics, and personnel. However, this style of thinking is already assumed to some extent in DEAC's notion of a culminating project in a qualification (2021, 91).[11]

Massification

Massification is the expansion of an educational program to much larger populations of students, which is necessary as the next stage of growth in the MA program being evaluated.

The discussion of massification takes various historical stages. To be accurate, the first stage of massification was the development of the printing press with movable type, in that it permitted books to be mass-produced. Gutenberg's press was the first in Europe, although Chinese inventors had previously and separately also created printing presses with movable type.

The next major changes were radio and television, both of which were systems of mass communication. In 1926, a wireless university had been proposed, and in 1963 Harold Wilson, then Prime Minister of the United Kingdom, proposed a "University of the Air" as a television-based consortium (Perry 1976, 5, 8–9).

The next kind of massification was the Internet, which permitted text information to be transmitted to anyone in the world with Internet access. Early online courses could be done by email with plain html websites. In the 2000s, Internet instruction changed with the advent of specialist software, the Learning Management System. It could record and present lessons, and provide interaction with as many students as could log on. These were supplemented by Student Management Systems, which were specialized databases for handing the records of large numbers of students.

11A culminating project is a kind of capstone. Other kinds of capstones are a thesis, a major practicum, and a final series of units.

In 2008, the first course known to be called a Massive Open Online Course (MOOC) was opened to anyone interested and about 2,200 people enrolled, about one hundred times more than its staff had anticipated (Corbeil, J., Khan, Corbeil M., 1, based on Marques and McGuire 2013 and Parr 2013). The MOOC medium provided potentially very large numbers of students with an intense, interactive, sequenced learning experience.

MOOCs are generally categorized as one of two kinds. In a cMOOC, students collaborate and generate discussion from which they can draw focused conclusions according to their purposes for studying. (C represents connectivist.)[12] An xMOOC comprises recorded content with automated online quizzes and examinations.

The general assumption until about 2012-13 was that online higher education was generally presumed to be teachers giving instruction over the Internet to a limited number of students. The teaching was the same, the difference was that it was mediated by the Internet and software.

The creation of specialist software (Learning Management Systems) gave more automation to the processes of teaching and record keeping. For many parts of the world, campus education was still idealized even though distance education and degree-by-examination already had long histories; the University of London commenced its external program in 1858.

Then, in 2012-13, the MOOC seemed to suddenly arrive, and discussion of the nature of education changed dramatically. In 2012, a Stanford University professor offered a new MOOC on Artificial Intelligence and attracted over 160,000 enrollments within a few weeks (Corbeil, J., Khan, and Corbeil M., 1–2). Then in less than a year:

> "the big three MOOC providers, Udacity, Coursera, and edX, were established, offering dozens of free online courses to nearly 5 million users worldwide. Despite having

12 For a review of connectivist learning, see Utecht and Keller, 2019.

> a 40-year head start in distance learning, UK's Open University was a late starter in the MOOC arena. It finally jumped in with Futurelearn, launching its first course in September 2013. Within a year, it had over 1 million course registrations. (Corbeil, J.; Khan, Corbeil M., 2)

University level courses could then reach tens of thousands of students, some with over 100,000 students. MOOCs were provided free of fees, but lacked any way of gaining income to pay for costs. They offered education to those for whom access had previously been difficult, although most students were already well-educated. Swope reported that over 83 percent had done some higher education, with most of them having done graduate studies. Moreover, nearly 40 percent of MOOC students were from either the US or the United Kingdom (Swope 2013).

A significant aspect of MOOC development was its relationship to higher education. As soon as 2013, "Udacity partnered with San Jose State University to offer MOOCs for academic credit at a fee, while other colleges also planned to award credit based on MOOCs. However, pass rates were very low and few students actually gained credit" (Corbeil, J.; Khan; and Corbeil M. p. 3, based on Ha 2014, Daly 2013, and Weiner 2013).

Then, in 2014, Amy Hagenrater-Gooding used an existing ten-week Coursera MOOC as part of a sixteen-week university course, and this kind of integration is still continuing (Corbeil, J., Khan, Corbeil M., 3, Hagenrater-Gooding, n.d.). This solved several problems. It created a revenue stream, and it provided a way to improve completion rates to a level acceptable to accreditors. Accreditors also required a range of personal services to students; while this limited the number of possible enrollments, it also added an element of accountability for quality. The vision of high-quality instruction, provided without fees by prestigious universities, had threatened to disrupt the business model of existing institu-

tions, who depended on fees and the provision of a “campus experience.” This fear was to prove unfounded.

In 2016, however, Harvard, Massachusetts Institute of Technology, and the University of California, Berkeley faced legal action for failing to accommodate deaf and disabled students (Corbeil, J., Khan, Corbeil M., 4, based on Lewin 2015).

By 2017, Udacity, Coursera, and edX offered over 7,000 courses through more than 700 university partners and had enrolled over 23 million people worldwide. Moreover, most or all had business models to attract fees (Corbeil, J., Khan, Corbeil M., 6, 7 based on Gallagher 2017). By 2019, numerous institutions offered Master degrees based on MOOCs deriving from Futurelearn, Coursera, and Edx.

Meanwhile non-MOOC online education had been growing and becoming commonplace in many institutions that had previously offered programs only on campus, although they were mainly teachers giving instruction over the Internet.

In 2020, the Covid pandemic forced several significant changes. Many educational institutions around the world suddenly shifted all teaching online, called Emergency Remote Teaching (ERT), and ERT was a new research topic, although it tended to comprise teachers giving instruction over the Internet. For many students, online study was the only means of study and online was the norm.

Another significant change was the emergence of the videoconference as a means of communication. Although not new, it became essential. People used it not only to socialize, but innovated it to run almost any kind of meeting. Webinars became common, and Zoom was used for medical appointments, music concerts, conferences, college reunions, and graduation ceremonies.

Implications of Massification for Praxis-based Education

If praxis-based education is defined to include individual reflection on practice with a view to application, then it normally depends on personal interactions between facilitators and students, and between students. Traditionally, this would require small classes with an instructor guiding the learning process.

The cMOOC depends heavily on social interaction, so it presently seems quite feasible to provide praxis-based education in a cMOOC with large numbers of students and with minimal input from an instructor. This implies the use of specific software appropriate for a cMOOC.

Based on Kop (2011), Askeroth and Richardson (2019, 149) describe cMOOCs from the viewpoint of instructors:

> These instructors appeared to consider the social learning outcomes to be of greater value in the MOOCs because they took advantage of the large and diverse learner population that enabled learners to connect with and learn from a wide range of individuals. It is interesting to compare this case study to Haavind and Sistek-Chandler's (2015) case study that concluded that whether in an [*sic*] cMOOC (focused on social interaction and collaboration) or an xMOOC (primarily using video-based lectures), the role of the instructor is the [*sic*] relatively the same, and real-time engagement with the learners has little effect on the learning that takes place. The study in this paper did not focus heavily on the instructor's role in and effect of interaction with the learners in the MOOC, which suggests that further inquiry on this subject could be beneficial.

This quote includes the counter-intuitive comment that "real-time engagement with the learners has little effect on the learning that takes place." In other words, instructors did not add to the students' learning. It contrasts with another study done in Indonesia that found a relationship between facilitator performance in motivating students and student retention rates. (Ginting et al., 2022) Similarly, Nor (2019) also indicates the central role of the facilitator in leading discussion. Although his program was branded as a MOOC, it seems to be more like a traditional online course in which an instructor gives instruction over the Internet.

Consequently, two items need further research, at least in a cMOOC for praxis-based education. The first is the effectiveness of facilitators in contributing to learning and the second is the extent of dependence on facilitators, especially considering staff-student ratios.

Internet Connection

Internet access is a common problem. Even many major cities have dead spots, and rural connections are not as good as those in the cities. In a study of Indonesian university students studying online during the pandemic and a review of international literature, Ginting et al. (2021, 2,5) found that Internet access was a common and major obstacle even in modern countries, listing poor or unstable Internet connections (sometimes due to heavy rain), a lack of digital literacy and technology support (especially in remote areas), electricity blackouts due to heavy rain and floods, and prohibitive costs in remote areas.

Other studies also indicate broad problems with Internet connectivity. It is a common problem in Mexico, India, the Philippines, and Mozambique (Salazar-Márquez 2017, 239, Vivakaran and Maraimalai 2021, 286, Alvarez 2020, Alzira, Buque and Quive 2021, 234). Queiros and de Villiers reviewed various studies on Internet connectivity in Africa. Few households, and the minority of students, had Internet access at home. Despite growth in mobile telephony, it was inadequate for study purposes. In one case, even most instructors lacked access to computers and the Internet, and Internet connections had low bandwidth. (Queiros and de Villiers 2016, 174. See also Mwakyusa and Mwalyagile, 2016)

Olutola, Olatoye, and Olatoye (2021, 300) did not specifically ask their Nigerian students about Internet connectivity, but asked about impediments to e-learning. Three of the top four were limited electricity, download delay, and cost of buying data. The cost of

working in a cyber cafe was ranked eighth. In other words, they had difficulty using the Internet.

Even in Sweden, Amhag had difficulty in face-to-face mobile online webinars. "The technology of the e-meeting system was unreliable because of a problematic mobile connection. Some students were logging in and out, which led to the repetitious, 'do you see me?' and 'can you hear me?' Accessing the voice audio and web camera requires a stable mobile connection" (Amhag 2017, 76).

Praxis: Toward an Integrated View

Achieving an integrated concept of praxis is no longer particularly difficult, even though the lists of particular characteristics vary a little between writers. The theme has variations but the various praxis-related concepts are the same for practical purposes. They generally explore different kinds of relationships between three elements: *theory* as a separate body of cognitive knowledge, *praxis* as the intellectual challenge of relating theory and practice, and *actual practice* in the field. These are shown in this comparative summary:

1. *Theological reflection* is the integration of theory and practice in some way, including responding to context, and perhaps including personal formation and training.
2. *Praxis* is the critique and analysis of practice and improved action, including consideration of the consequences of action.
3. *Experiential learning* is concrete experience, abstract conceptualization of experience, and reflection on experience.
4. *Critical praxis* is critique and analysis of practice leading to new research insights.

5. *Case study method* is the analysis of particular real problems in order to decide on or recommend solutions. It can also refer to the recounting, analyzing, and evaluating of a decision that has already been made.
6. *Competency Based Education* is the idea that learning outcomes of programs should be formulated and written down in a way that they can be used to guide program development and to determine whether or not students have achieved them.

Praxis and Practicum in Distance Education

For the purposes of this study of online distance education, praxis is defined as the reflective integration of theory and practice, including analysis and response to context in a way that effects positive change.

Consequently, this definition of praxis-based learning contrasts quite starkly with practicum, but it is necessary when it is not possible to provide practicum, that is, direct supervision in the field of students' structured practical experience for degree credit. It also creates a contrast between this kind of praxis-based education and field-based skills acquission in which a local practicum supervisor can observe practice and confirm the performance of competencies in the field.

Conclusion

This chapter has been a review of various aspects of praxis, which lead to a fairly consistent view and a specific definition of praxis suited to online distance education. The review strongly supports the accreditability of praxis-based higher education. First, it would be untenable in the US to argue that Harvard's schools of law, medicine, and business were not accreditable. Second, Rebeiz (2011, 595) relates praxis to Bloom's taxon-

omy, pointing out that it can operate at the higher cognitive levels, which are appropriate to graduate education. The next phase of this research is the methodologies employed to evaluate the MA program.

CHAPTER 5

A BIBLICAL VIEW OF PRAXIS

Paul exhorts the Philippians, “Whatever you have learned or received or heard from me–put it into practice” (Phil 4:9). It is axiomatic in Christian teaching that believers should “put into practice” the teachings of the Gospel in their lives. The word translated ‘put into practice’ is πράσσετε, but it has no characteristics so unique that a theology could be based on it.

The question is the nature of praxis as presented in Scripture. In almost all the books of the Old Testament prophets, the prophets’ reaction to practice is to give a call to repentance and a warning of condemnation and punishment.

In almost all New Testament letters, the writer evaluates what has been done and gives instruction on what to do. Quite often, the writer responds to problems in churches and includes instructions, not unusually with quotations from the Old Testament. In fact, this is so common in the New Testament that it is not possible to examine all examples in detail, but the books of Romans and 1 Corinthians serve as a useful sample. Their value is that they are each long enough to indicate a particular approach, yet different enough to present some variety.

Romans: The question of Jew-Gentile relationships

Paul views "putting it into practice" as having a basis in truth, as shown in the large sections of the epistle that are expositions of Old Testament concepts and passages in support or illustration of his points.

Romans chapters 1-11 may be interpreted as response to questions about the Jew-Gentile relationships in the church at Rome. Paul opens the letter with a summary of his thesis, "salvation to everyone who believes: first to the Jew, then to the Gentile ..." (1:16,17). In his long closing section, Paul again picks up the theme that the gospel is for the Gentiles (15:7–13).

Paul's comments appear to be mainly preventative because he usually does not mention the recipients' inadequacies, nor does he mention a quarrel. The exception is his comments on dietary regulations that seem to indicate some sharp tensions within the Roman church: "You, then, why do you judge your brother or sister? Or why do you treat them with contempt?" (14:10) "Therefore let us stop passing judgment on one another" (14:13).

The first main topic on the Jew-Gentile distinction is his starting point that sin is universal, and includes both Jews and Gentiles (1:18—2:11), a topic to which Paul returns in 3:9–20 saying that the Law exposes sin but does not offer salvation.

The next section on keeping and breaking the Law also mentions circumcision, concluding that the Jews are condemned by the Law and that circumcision does not ensure salvation (2:12—2:29).

The section 3:1-8 starts, "What advantage, then, is there in being a Jew, or what value is there in circumcision? Much in every way! First of all, the Jews have been entrusted with the very words of God" (3:1,2). This touches on two topics addressed later: the value of being Jewish, and the value of circumcision.

The next main topic on the Jew-Gentile distinction is "Is circumcision necessary for salvation?" He concludes that salvation comes by faith for both Jews and for Gentiles, not by circumcision. That is, the offer of salvation is for all who believe, not just the circumcised. It is presumed that Gentiles were not circumcised and had no need of it if they had faith (3:21—5:11).

The third main topic on the Jew-Gentile distinction is "Does the Jewish Law lead to salvation? Is it not holy? What is its purpose? Was it a mistake? Is it now abrogated?" Paul teaches that Christians are free from the Law (7:1–6). The role of Law was to define sin, not to be the means of salvation (7:7-25). This discussion of salvation applies equally to all believers. It touches on a Law of the Spirit as a replacement for the old Law (8, v. 4).

The fourth main issue on the Jew-Gentile distinction is "What about the Jewish heritage as God's chosen people? Does not being Jewish lead to salvation? Can Gentiles receive the same salvation as Jews?" Paul responds that the Old Testament teaches Gentile salvation, and notes that the Jews were rebellious and disobedient. The Jews are God's people, but God also called Gentiles and not all Jews would be saved. The Law did not save the Jews, but Gentiles would be saved by faith (9:1—10:4). There is no difference between Jews and Gentiles. Salvation is open to the Gentiles and Israel has a history of being "disobedient and rebellious" (10:5–21). Chapter 11 is a complex section that compares the spiritual heritages of Jews and Gentiles. Paul retains the Jewish spiritual heritage, while keeping open the offer of salvation to Gentiles.

A fifth major theme is the discussion of dietary opinion and certain days (14:1–15:6). "Do not let opinions on diet and certain days create divisions." This might also relate to the Jewish law, specifically whether Gentile Christians may eat food offered to idols although it is equally relevant to Gentile Christians. (Cf. 1 Cor 8)

The tone of Romans up to the end of chapter 11 is mainly explanatory although it consistently implies that the members of the Roman church needed to change their attitudes and relationships. The tone changes in Romans 12, 13, where Paul is more explicit in his exhortations regarding practices. This section is usually treated as practical Christian living and as the outworking of Christian unity outlined in previous chapters. It includes many aspects of Christian unity and, if it is accepted that the Roman church comprised both Jews and Gentiles, the message that they should sincerely love and respect one another takes new meaning (12:9,10). It is also quite likely that Paul saw practical unity as essential to the survival of the church.

Paul's solution to the Jew-Gentile contrast was consistently that salvation is now open to both Jew and Gentile, and several sections of the letter expound a common salvation for all believers on an equal footing. In all these, Paul appeases both sides. He values the Jewish views, but does not make them conditions for salvation, which is open on an equal basis to Gentiles.

In summary, Paul's view of praxis in Romans is as follows:

1. He seems to be responding to particular problems.
2. He interprets those problems.
3. Practice must be based on theological truth.
4. Practice includes attitudes and actions that are consistent with the truth.

Paul's reflective nature is also apparent to a limited extent. He changed from a Phariseeist theology to a messianic view of salvation and the gentiles, strongly suggesting that he had to change his interpretation of the entire message of the Old Testament. The results of his reflection are obvious, but the only aspect that is clear of his reflective method is his dramatic conversion.

1 Corinthians

Paul comments widely on the practices of the Christians at Corinth. To some extent the letter is a response to a report: "... some from Chloe's household have informed me that …" (1:11). "It is actually reported that …" (5:1). The letter is also a response to a letter from the Corinthians: "Now for the matters you wrote about …" (7:1). The remainder of the letter seems to be a response to those matters: "Now about virgins …" (7:25). "Now about food sacrificed to idols …" (8:1). "Now about spiritual gifts …" (12:1). "Now about the collection for God's people …" (16:1).

The section in chapter 15 is a response to a problem, but does not say how Paul knew of it: "… how can some of you say that there is no resurrection of the dead?" (15:12). It is also possible that 15:1 indicates another response to a specific question. "Now brothers, I want to remind you …"

That is, Paul seems to be simply working through a list of problems and advising the Corinthians on how to solve each one. In each case, Paul gives a negative evaluation of the Corinthian practice and then exhorts them to corrective action. It some cases, Paul presents a theological solution, although several simply consist of practical advice in the situation.

1. Paul comments on quarrels and divisiveness in 1 Cor. 1:10-16, and resumes the topic later in Chapter 3. Paul also mentions that some Corinthians had become proud as if Paul would not visit (1 Cor. 4:18f.). Paul responds with a long excursus on wisdom (1:17—4:20) in which he directs his readers' attention to the nature of the Gospel as divine rather than based on human cleverness, and the nature of the church as the divine result of God's work through the apostles rather than through human leadership (1 Cor. 31—4:21).

2. In chapter five, Paul deals quite practically with the problem of immorality, and continues in chapter 6 with disputes.
3. In chapter seven, Paul treats the questions about marriage as primarily a practical problem.
4. Chapter eight contains Paul's response to the question about food offered to idols. It is again pragmatic but based on a theological truth about the nature of God (vss. 4-6).
5. In chapters twelve to fourteen, Paul gives practical instruction of the gifts of the Holy Spirit. It is mainly exhortatory in tone, and repeats themes common to other Pauline letters of loving one another and cooperating in unity. (E.g. cf. Gal:1-6; Eph 4:1-15; Phil 4; Col 3) He gives a theological reason (the role of the Spirit and the church as the body of Christ) but these are presented as God's practical involvement in a real church of people. They are not generally presented as interpretations of the Old Testament, with one exception (1 Cor. 14:20).

In summary, Paul's view of praxis in 1 Corinthians is as responses to particular problems, which he interprets. He then provides solutions based mainly on practical considerations, and presents them as exhortations, which he expects the Corinthians to put into practice.

Romans and 1 Corinthians together

Putting the view of praxis in Romans and 1 Corinthians together, in both cases Paul is responding to particular problems in churches. He interprets those problems and provides solutions based on theological or practical considerations according to the problem,

using an explanatory or exhortatory tone as appropriate. In either case, he expects the recipients to put his solutions into practice as changed attitudes and actions.

It is not quite clear how he analyzed the problem nor evaluated different avenues of possible advice, nor why he chose the option he did. However, it is clear that he based his solutions on two particularly significant overarching values. The first is the pragmatic benefit to the churches to which he writes. Most of the problems addressed had the potential to tear the infant churches apart. The second is the concept in his version of spirituality as a New Covenant version of Judaism. The church is not simply a human institution, but also a spiritual body. These views are quite consistent with the views in all other New Testament epistles, with the possible exceptions of 2 Corinthians, which is concerned mainly with apostleship, and Philemon, which is the personal matter of Onesimus.

The views of Paul are not as complete as the theoretical literature on praxis in the literature review, which is to be expected as he did not intend to write a treatise on praxis. However, they are quite consistent, and the values and the results are the same as praxis in theological education.

CHAPTER 6

METHODOLOGY

This chapter outlines the methodologies used to evaluate the MA program. They include reviews of past evaluations, stakeholder evaluations, two focus groups, compliance evaluation, and comparability with similar Master programs at accredited US institutions.

Semester Reviews

The team of instructors met several times to review the strengths and weaknesses of the program. The first review was quite informal. It concluded that each lesson be confined to one topic, that visual aids should be improved, and that lesson conclusions be clearer. In order to sharpen conclusions, I subsequently posted summaries of lessons on the WhatsApp group. The second meeting was held on April 14, 2021. It addressed several administrative items and reviewed the progress of each student.

The other two meetings were more formal. Although meetings were held in Bahasa Indonesia, minutes were written in English so that quality management records could be used for an accreditation review. The minutes are included in Appendix 4.

Focus Group Methodology: Strengths and Limitations

Focus group methodology has some particular strengths. It is easy to gather lots of information relatively quickly, especially if group members already work together well as cohort. It is also easy to schedule a whole class if it follows an institutional schedule. In a pilot project, this makes it easy to cover all members of the population rather than a sample. In addition, information is easy to analyze and quote, especially if the discussion has been transcribed. Fontana and Frey (365) add that the method aids recall; some group members might remember information that others overlooked, prompting them to recall other similar cases.

It also has some particular weaknesses, with the result that is it best used in conjunction with other methodologies. For example, the researcher's questions for a particular group can include only a limited number of questions in the time available. Fontana and Frey (365) add that it can be difficult to explore sensitive topics, and that discussion can lead to "group-think," that is a perceived consensus, which might or might not reflect the actual views of group members.

The method has other particular weaknesses, but the effects are sometimes easy to control. For example, some group members dominate discussion leaving quiet members to contribute little. This is especially problematical if their opinions are so forceful that others are reluctant to speak for fear of contradiction. However, the group leader's role is to divert discussion away from dominant members to those who are quiet. For example, the leader might intervene during a pause of a dominant member and ask someone else, "John, you've been quiet. What do you think?"

Another weakness is that manual transcription is very time-consuming, but automated transcription software is increasingly accurate and easy to use.

It is a weakness that conversations tend to go in particular directions to the exclusion of other directions. It also creates a strength; group members are free to bring up significant topics that the researcher had not anticipated in the planned questions. In other cases, the leader can ask fresh questions to redirect the conversation away from unprofitable directions.

It is a limitation rather than a problem that questions can prompt group members to create new responses rather than to present pre-existing views. That is, the discussion can actually change participants' views. For example, a group member might think, "Good question; I've never thought of that before. But here's what I think …"

Focus Group Implementation

Appendix 3 contains the full texts of the transcriptions, translated into English. The transcription reflects some characteristics of Bahasa Indonesia. The most noticeable of these is that questions that ask for "yes or no" answers often mention both alternatives, because providing only one alternative can pressure the listener to give a particular answer. For ethical reasons of privacy, the identities of students and the assistant instructor have been replaced with the replaced section put in square brackets. Honorifics have been removed.

The first focus group

The first focus group was the last activity of the academic year, held on June 3, 2021, at the end of the units on communication and church dynamics, and lasted approximately an hour and fifteen minutes. An assistant instructor and all students attended, and all except one addressed the questions.[13]

13The one who did not speak was an audit student who had done no assignments.

The leading questions of this focus group are set out below along with the specific rationale for asking them:

1. "*Is it practical and useful in ministry or could it be further improved?"*

The rationale for this question was to find out how the praxis approach worked with the group. The first part of the session was information followed by a critique of the ideas, then looking at implementation in the field and the range of issues that arose.

2. "*Does the format help you to apply it in practical ministry?*"

The session format comprised mostly discussion, in which students evaluated new concepts and considered how they might apply them in their ministries.

3. *"How much content [i.e., material] is actually new?"*

The rationale for this question was to find out the extent to which the units repeated the content of their undergraduate studies.

4. *"I gave you several written tasks. Did you feel that they were difficult or helpful?"*

The reason for this question was the undergraduates' definite tendency to do written tasks unsatisfactorily. However, being mostly preachers, they were very competent in expressing their ideas in class presentations. Being practitioners, it was unclear whether the MA would be similar.

5. *"Would it be helpful if you were given more reading material? Or not very helpful?"*

The purpose of this question was to ask how well the course could incorporate written materials commensurate with a graduate education. Would it be seen as an onerous busywork chore or could it be done in a way that improved the effectiveness of the program?

6. *"If we had many more students, what would change?"*

This question presages the role of massification. To be viable, the program will eventually need to accommodate larger student numbers.

7. "*Shouldn't unit descriptions be given out first?"*

It is normal practice in higher education to give students a unit description with all unit-specific information at the commencement of the unit. It was deliberately omitted from the planning because, quite simply, the pilot program was so new and lessons so untested that it was better to allow for in-course adjustments rather than to commit to a rigid plan that students might interpret any adjustments as a broken promise.

8. *"Will there be only the one lecturer?*"

This question was not part of the focus group plan, but was added by a student; nevertheless, it was pertinent to the discussion. Although I had always had at least one assistant lecturer present and participating in classes, the possible impression was that I was the sole lecturer for the whole degree program.

The second focus group

The second group was held with the cohort at the end of the following semester on November 9, after the units on exegesis and leadership development, and lasted approximately an hour and fifteen minutes. An assistant instructor and all students attended and participated.

The questions were intended to relate to or address DEAC requirements for instructional materials, actual time usage, and student support:

1. *Based on your pre-reading of online journal articles, what did you think of them as potential learning materials?*

   The purpose was to evaluate their ability to access and understand primary sources.

2. *On average, how much time did you spend every week on the assigned tasks?*

DEAC measures credit in time totals.

3. *Did you get stuck doing the assigned tasks? How did you get help?*

DEAC has requirements for student support. The following questions were intended to find out where students had difficulties, the extent to which they needed support, and what they did to get help.

4. *Which tasks were most difficult?*

This refers to the assessment tasks.

5. *Which unit was difficult? What aspects made it difficult?*

This refers to the different units that had been offered so far.

6. *Do you feel you need more units on exegesis in order to master it?*

The students seemed to have found the exegesis unit most difficult, so this was the best opportunity to get their comments on it.

Comparability with Similar Programs

DEAC requires applicants to demonstrate that programs are comparable to those of existing accredited programs, and the results of the comparisons are contained in Appendix 7. The comparison with other Master programs with similar goals was based on the published information and catalogs on their websites. The programs were selected on the basis of the following criteria:

1. They had to be at Master level with a similar number of required semester hours.
2. Their accreditation had to be recognized by the US Department of Education.

3. They had to be comparable in general purpose, although they did not need to be exactly the same, because each program could retain some aspects that were unique in some way.

CHAPTER 7

ANALYSIS

This chapter contains both an analysis of the data gathered and the drawing of conclusions. It is also pertinent to explore some wider applications and implications that have relevance for other educational programs.

A wide variety of factors affect the accreditability of an academic program. In the case of this MA, praxis is the first, and is theoretically the most interesting. The second is the implications for CBE, that is, the nature of outcomes in praxis-based CBE. The third is compliance with DEAC requirements for academic programs. Although essential for accreditation, it was not always completely consistent with student expectations or with the Indonesian context. Moreover, identified non-compliances resulted in recommendations for improvement. Another requirement for accreditation was comparability with similar programs accredited in the US, and the WU program was equivalent or very similar to some of them, given that each program sought to be unique in some way. Students' skill in academic writing requires some specific attention.

The discussion below integrates all information provided in earlier chapters and the appendices, including faculty reviews, focus group comments, and DEAC standards.

Addressing DEAC Requirements

The evaluation against DEAC criteria has multiple facets. The first is simple compliance, that is, whether or not the MA meets each DEAC criterion. The second is to identify strengths and any need for improvement; the point is that institutional leaders understand programs and demonstrate that they can identify weaknesses and make improvements; a program aspect might meet minimum requirements but might still present a need or opportunity for improvement. Similarly, institutions must be able to identify risks; a high-risk item might meet minimum compliance requirements, but could easily suffer from an incident that makes it non-compliant or otherwise reduces the quality of the program.

The fourth is that the format of the accreditation application must eventually follow the outline of the Self-Evaluation Report. The specific requirements of the Self-Evaluation Report, some of which are not mentioned in the Standards, are intended to demonstrate compliance with the Standards (DEAC 2021a, 16ff). In the layout of the standards, many criteria subsume topics that need to be treated separately for compliance purposes.

Fifth, some requirements are policies that normally require the institution to initiate actions, while other policies need certain circumstances to trigger action. Some requirements are simply the provision of information to students and faculty members.

Part one of the DEAC Accreditation Handbook (2021a) is an introduction, and part two deals with processes and procedures. Part three contains the accreditation standards, as follows:

I. Institutional mission

II. Institutional effectiveness and strategic planning

III. Program outcomes, curricula, and materials

IV. Educational and student support services

V. Student achievement and satisfaction

VI. Academic leadership and faculty qualification

VII. Advertising, promotional literature, and recruitment personnel

VIII. Admission practices and enrollment agreements

IX. Financial disclosures, cancellations, and refund policies

X. Institutional governance

XI. Financial responsibility

XII. Facilities, equipment, supplies, record protection and retention

Of these, sections I and II are at the level of the whole institution, sections VI–XII refer to staff and administrative standards. That is, only sections III–V refer to the operation of particular academic programs. Each section has an introduction, which is a summary of the section, a series of "core components," and an impact statement. Some parts relate specifically to other degree levels and are irrelevant to this study. The 2021 version of the Handbook contains some small changes compared to previous editions. Some DEAC standards are expanded on in its Guide for Self-Evaluation (DEAC 2021b).

DEAC requires applicants to include in their Self-Evaluation Review a comparison of their degree programs with similar programs at accredited institutions. It is included in Appendix 7.

CBE, the use of time, and units of academic credit

One implication of praxis-based education for CBE is that outcomes must be cast in terms of the intellectual challenges of praxis. That is, they do not refer to what is done in ministry, but require that students know how to do it in their own contexts. The levels in

Bloom's taxonomy provide guidance in doing so, although they are not definitive. For example, level three is the implementation of a procedure or a method. However, procedures and methods vary greatly in their difficulty and complexity.

One of the main properties of outcomes (i.e., educational objectives) is that they are not normally time-dependent.[14] It does not normally matter how much or little time it takes a student to achieve the outcomes, as long as they do so. Consequently, it is a paradox that DEAC measures outcomes in terms of the time it takes average students to achieve them, and the philosophical question remains.

From DEAC's viewpoint, it is primarily a matter that US government regulations require time equivalence anyway. Its other value is that it prevents lightweight courses from which students might graduate very quickly by achieving some simple outcomes while actually learning very little. To make the matter more confusing, DEAC (2021a, 90) states:

> Semester and quarter hours are equivalent to the commonly accepted and traditionally defined units of academic measurement. Academic degree or academic credit-bearing distance education courses are measured by the learning outcomes normally achieved through 45 hours of student work for one semester credit[1] or 30 hours of student work for one quarter credit.[2]
>
> [1]*One credit/semester hour is 15 hours of academic engagement and 30 hours of preparation.*
>
> [2]*One quarter hour credit is 10 hours of academic engagement and 20 hours of preparation.*

The "Guide For Self-Evaluation" (DEAC, 2021b) adds some clarity. One semester hour comprises two components. The first is fifteen hours of academic engagement (e.g., planned instructional activities, examinations, and internships), and the second is thirty hours of "preparation" (typically homework, such as reading, study time, and doing assign-

14The exceptions are outcome requirements that include speed or time limits for performance.

ments). A unit of three semester hour requires 135 hours, comprising 45 hours of academic engagement and 90 hours of preparation.

The boundary between components is not tightly defined. For example, writing an academic assignment is "preparation" but submitting it is "academic engagement." The principle appears to be that "academic engagement" is the distance education equivalent to face-to-face interaction with an instructor. In a context-based program, a much larger proportion of assignments is fieldwork, for example:

1. "Interview five members of your congregation. They should represent different parts of the church, e.g., leadership, men's group, women's group, youth, children's ministry."
2. "Describe the group dynamics of a group in your church. This will be easiest to do as an observation rather than while leading the group yourself. ..."
3. "Plan a leadership development pathway for candidate leaders in your church or ministry organization …"
4. "Write a history of the activities of missions in your denomination or ministry organization."

The WU Policy

DEAC (2021a, 90) requires institutions to document policies and procedures used to define the chosen academic unit of measurement, measured by either clock hours or credit hours. WU uses credit hours and they are defined in the catalog as follows:

> A semester hour represents the learning objectives achieved through 45 hours of study, based on the estimated average time for native English speakers in the program's target group to achieve those objectives.
> • In coursework tuition, time is wholly assigned to structured learning activities. Students may take longer or shorter times, but must still meet the required learning outcomes to pass.

> • Practicums require 90 hours of activity for one semester hour of credit. They are less intensive as a learning experience than instruction, because they include other tasks that are unrelated to learning (e.g. routine duties, administration, travel).
> • In research subjects, where research and writing are the main activities, the number of semester hours of the unit is normally defined in a specified number of words. The amount of time given to routine tasks, administration, and extra drafts is then left to the student.
>
> Students should normally expect to take considerably longer than the total of assigned semester hours in two circumstances:
> • Students whose native language is not English should normally allow extra time. They might read and write more slowly than English speakers and might want to listen or view recorded information more times.
> • The numbers of semester hours assigned to Master theses and doctoral dissertations are nominal amounts and do not necessarily represent the actual time taken in research and writing. … (WU Catalog 2021-22, 35)

The exception is that practicum does not apply to the MA program because it has not been possible to provide on-site supervision of students.

The possible flaw in this definition is that the only cohort currently doing the MA is taking the course in the Indonesian language. The comparison to "native English speakers" is irrelevant because the point is that students are studying in their own language. The original purpose of the statement is that English as a Foreign Language students are presumed take much more time than native English speakers to do the same course in English. Another element is the program's target group, that is, that persons not of the target group might take very different amounts of time to do the same study.

Review

The amount of time taken in the first semester was probably less than the amount mentioned in the DEAC standard. The following semester saw improvements, mainly as added assignments, followed by a review of time usage (Append. 2, 5).

The estimates collected in the focus group are promising, but not yet sufficiently detailed and consistent for future planning. Students found it quite difficult to estimate the

time they had taken to complete unit requirements, but it seems to have fallen short of the 270 hours for six semester hours. The focus group also gives the impression that time usage was uneven during the semester (Append. 3, paras 158–181, 245–251). Neither the way in which tasks were given nor the way that students did them had the effect of spreading students' time usage evenly week-by-week during the semester.

Proposal

While it is reasonable to expect graduate students to be able to plan their time usage, it cannot be presumed, especially if some of them have weak writing or other study skills. Several factors might be relevant. First, how much time did they take? Second, was it effective in reaching unit outcomes? Third, did students use time efficiently? Did they know what to do and how to do it, or was much of the time wasted? Fourth, could tasks be spread more evenly week-by-week during the semester?

It would also be useful to gather independent objective data on the reading speeds of Indonesian students.

DEAC requires institutions to report time usage in detail and provide concrete evidence to substantiate the credit hours assigned (2021b, 97). Consequently, the proposed solution is as follows:

1. Orientation should address writing skills and time usage.
2. The semester plan should spread tasks out more evenly during the semester.
3. At least one semester should be run as a pilot program, in order to collect statistics on how students use time for each activity.
4. The data could then be used to establish templates for units, that is, a set of standards about tasks that reflect time usage.

5. In subsequent semesters, WU should periodically check whether the templates address time usage.

The Focus Group: Was it practical and helpful?

The first question in the first focus group was "Is it [the lesson content] practical and useful in ministry or could it be further improved?" (Paras 2–20) All responses at this stage were very positive that it was practical, and nobody suggested improvements at this stage, for example:

> *Student 1*: The material that was delivered, in my personal opinion, addresses my ministry needs in the village. The material that we discussed together was a great blessing. The last item, the dynamics of a healthy church, it responded very well to needs in the village.(Append. 3, para. 2)

> *Student 2*: Considering the situation of the pandemic, I agree. The subject of the dynamics of church life was very relevant for us. The discussion was very relevant. We addressed each other's situations. There were views that we had never heard, "It's like this." or "It's like that." And Ross would bring up something new and that addressed my needs too. (Append. 3, para. 3)

> *Student 3*: Yes, same. The subjects that were delivered, we can really apply it directly in church in ministry. Not just church dynamics, but also the others. Because the discussion was lively. Can see how it applies in each one, and enriched us. I learned that people in the field have different views and I learnt how to face application and we had to draw conclusions on what to do in the field. (Append. 3, para. 6. See also paras 8, 10, 13, 14, 16)

The second question asked "Does the format help you to apply it in practical ministry?" (Paras 1–18) Three responses were very positive (paras 30, 32, 40). This section of the discussion was a continuation of the previous topic so it is not surprising that responses were few. The following section explored this topic much more fully.

How much is actually new? (Append. 3, paras 21–54)

The next question was: "How much content [i.e., material] is actually new?" The only completely new content was unexpected; one student had not done an undergraduate unit on spiritual life (Append. 3, para. 32).

The general trend in discussion was that some content was similar, but the way topics were handled was quite different. Students generally thought of the delivery as new, involving exploring applications in different contexts and developing their own opinions. Consider the range of very similar comments from different students:

> *Student 2:* What's different is the way it's conveyed. Perhaps we've heard it, or we've experienced it, or we've done it in ministry, but when we discuss it in class, it has a different slant so for me everything is new. Perhaps my undergraduate school is different from the others, we were real students, but we're real students here too. But the way of teaching, the format is quite different. (Append. 3, para. 42)

> *Student 8:* It's not like when we were doing our undergraduate degrees. Lecturers taught and we were just listeners. Sixteen meetings and we only listened. In this kind of education, Ross talks for no more than 20 minutes, then we have opportunity to speak. This is different. Students don't just listen to the lecturer talk, but Ross explores with students views that were different from each other. This was new. But in undergraduate education in my school, we just listened. Almost never asked to discuss or asked to give an opinion. This was something new. Students were actively involved. This was something new. (Append. 3, para. 43)

> *Student 4*: The science that Ross taught and practice were unified. Like two sides of a coin that cannot be separated. The science had a direct, real application. It was really, a crystallizing in my mind and heart, and mostly what Student 2 and the other said, it's very true. I felt that the atmosphere was relaxed but the science was very dense. I got a lot. Very much. That was my experience. I could directly digest the lessons and apply them in my actual ministry. This is important, because in the past it's like we've been like children who were spoon-fed. In my opinion, it's true. Like parents who spoon-feed children, our lecturers just used to give us material. But when it came to application it felt forced. But this flows from the science to practice in the field; we didn't even feel the transition. It was really enjoyable. (Append. 3, para. 46)

> *Student 3*: The first thing I'd like to share is about the method of teaching. I agree. It seems relaxed. But its very enjoyable and that's important. And the method of teaching … What they said is true. It's serious, but relaxed. It was enjoyable, and that's important. (Append. 3, para. 51)

Student 5: Sometimes in theological school were told to do something in a particular way but it wasn't quite right. We were told to do all those devotionals but they weren't monitored. I was told do it yourself, and send it. Now we can see what fruit it bore. That was new to me. The other things were the same, but the way it was delivered was different. It was all different. The way it's laid out is very broad; it touched the right place. And we could understand. Before when I said "It was different," we're located here in a rural area. And it is easy to apply. We can understand the language. Back in theological school they would say "This is how it is in the original languages" and that was frustrating thinking of the original language, like Greek and Hebrew, and then we had to write in English. Here, Praise the Lord for grace, we don't have to do it in those languages. So it was simple and I could take it all in as a Christian minister and could minister in rural areas. (Append. 3, para. 53)

Comments on praxis

The focus group made interesting comments on the nature of praxis. Their comments indicate that in some cases, the theory is easy and the challenge is in implementation:

RMW: How do the others feel about which was more difficult, exegesis or growing new leaders?
[Student 4]: Leadership.
[Student 3]. For me, developing new leaders. Because, purely, this is conditional. Not everywhere is the same. It's different. The situations and conditions can be different. So the methods are many. Have to look at the regional context and the human resources. So if we look at the regional context, it needs of lot of hard thinking. For example, [Student 2]'s context is perfect, because the rules are okay, but I couldn't do it here. I have to think what regeneration would be suitable here. Actually the word for it [indistinct] but we'll try in this project and evaluate its success, and see how much we've succeeded. Other than it needs time and thought, and we have to adjust to the local situation. In my opinion, it's difficult.
...
RMW: Okay, what did the others feel was difficult? Exegesis or leadership?
[Student 4]. Leadership.
RMW: What was difficult about it?
[Student 4]. For me, it's like this. What's difficult about leadership? Because we write what we do and do what we write. This is what it means: When we formulate a theory, and try to implement it in everyday life, in my opinion, it's not easy. When we write it, ideas emerge but in reality in the field it's not as easy as that to apply the theory to the people that we are preparing for leadership. Thank you.
...
[Student 2]. ... But as for difficulty in the field, raising new leaders is difficult. What I wrote looks easy, setting aside time, making notes, giving people attention, and other things. It looks really simple. But the reality is that it stretches our minds and every-

> thing. Honestly, I'm telling you. As [Student 4] said, I write and what I do flows. I'm not grandiose like a church strategy. I think, I'll work on what I work on, and come to those conclusions. But if you look analytically in detail, if you go to evaluation, [Student 3] 60%, I'm only 40%.
> RMW: 40% is still very good.
> [Student 2]. So both of these are a personal challenge for me. And I work on them in the field. But the moment I study in this class, it's also a challenge. I use simple language but in the field it's not as easy as that.
> [Student 3]. I'd like to add a bit. That 60% is not the final result. That's 60% progress. So in my opinion, guidance or leadership regeneration, there's a time limit that we have to decide upon. So 60% is just progress for those who are going up a level and on the path. So the final result is still going. So when we talk about progress, it's a deadline that's decided, not the final result. (Append. 3, paras 263–286)

Competency Based Education

DEAC (2021a, 85) requires clear, simple outcome statements. The outcomes of the whole program are set out in the catalog, and those for each unit were defined in the original program design (Append. 1). Even though they are compliant, the most obvious improvement is that these descriptions at both qualification and unit level can now be given more detail as a result of the pilot project and review. The revised unit outcome statements are included in Appendix 5.

DEAC (2021a, 85) also requires that program outcomes be appropriate, measurable and attainable through distance education. The measurability of outcomes depends greatly on the assessment system. In our review, the local committee suggested that it would be better to assess outcomes individually rather than holistically for the whole unit (Append. 2, para. 8.b). Consequently, students' items of evidence would be linked directly to individual outcomes. For this to be effective, students need some kind of formative assessment, that is, an assessment of their progress to ascertain whether or not they are on track for a summative assessment.

The nature of distance education affects professional education, that is, the development of applied skills in the field. It is not possible for faculty to supervise practicum programs on-site, especially during the COVID-19 pandemic when even local travel has been severely restricted. The main effect has been on the nature of praxis, so that competencies tend to focus on the reflective aspect of praxis, especially the analytical and critical elements. As a mid-career qualification, this has been an unexpected benefit, as students had already acquired practical skills in their undergraduate program.

Unit descriptions

According to their comments, students implied that they had not missed unit descriptions (Append. 3, paras 137, 139). In the second semester, students did not comment on the unit descriptions and reverted directly to discussion of materials. In any case, unit descriptions should be provided for future units at the commencement of the unit. They are helpful in formalizing the organization of the program, as well as preparing for accreditation.

The development of unit descriptions was primarily a task of collating and editing existing material.

1. Unit titles and codes remained the same.
2. The purpose statements followed the catalog description, but were revised as needed.
3. The competency statements were revised based on experience of the first time being offered.
4. The weekly topics closely following the order of topics of the first time the units were offered. A disclaimer was added to allow necessary changes.

5. Assessment activities were translated into English, but generally remained exactly the same as had been used with students. They had already been checked by an assistant instructor prior to use.
6. Added extra activities, particularly the tutorials in which students evaluated journal articles.

Outcome statements and assessment: Recommendations

In the WU catalog, the qualification description has an overview of degree outcomes, and the unit descriptions have brief summaries.

The MA program also has outcome statements (sometimes with performance criteria), stated assessment tasks, and a series of lessons held over the semester. Except the major project units, each unit follows this pattern. The unit descriptions should contain more detail. For example:

1. Institution name
2. Semester and year [version]
3. Title “Unit description”
4. Unit code and title
5. Semester hours
6. “Prerequisites: See current catalog”
7. “Unit coordinator” [name]
8. Assistant instructor(s) [if applicable]
9. “Description of subject”
10. “Rationale” [The approach to the subject]
11. “Unit outcomes”

12. “Semester Schedule” with Week no., tasks (e.g., readings, assignments, and dates due)
13. “Activities and assignments” specific requirements and instructions for assignments [If not included in the weekly schedule]
14. Reading tasks
15. Recommended other reading (including books that students could purchase).
16. “Required Purchase(s)” [not normally applicable]
17. “How to get help”
18. “Other equipment and resources”
    a. A cellphone or computer with basic audio-visual Internet access and an up to date browser
    b. WhatsApp
    c. A computer or tablet with a modern word processor (e.g., Microsoft Word, LibreOffice) and a reader for pdf files.
19. “Time commitment”
20. “Attendance”
21. “Grading practices for this unit”
22. A disclaimer saying that WU reserves the right to change the document.

In the revised version, the outcomes should be presented in exactly the same order as the lessons so that an outcome should be an assessment task on a topic that covers one lesson or a series of related lessons (Append. 2, 8.b). It functions as an assessment tool that generates specific items of evidence, and needs to be complemented with performance criteria, context of assessment, and instructions for submission (e.g., deadlines).

Each week the student is given one or more specific tasks. Each task represents precisely the knowledge or skill to be acquired, because the task is the same as the element of competency. Tasks need to be planned to require about the same amount of time each

week; this not only guides the students' time usage, but also simplifies the administrative task of ensuring that the institution can meet semester hour requirements.

However, such a system has consequences in delivery. First, if the instructor were to assess student work against outcomes each week, each lesson would function as a tiny, self-contained unit. Unfortunately, students would have no formative assessment, that is, activities that track their progress without being counted as assessment results for the unit. Consequently, they would have no opportunity to correct weaknesses before summative assessment and get only one attempt at the assessment, which is a "sudden death" activity in which any small error results in instant failure of the whole unit. Moreover, such a structure does not give students the opportunity to put a series of small component skills together into a larger, more complex activity.

The first solution is to use some activites as formative exercises. The other solutions affected the more complex assessment items. Second, the assessor could allow either preliminary submissions, so that the assessor could ensure that students were on track to pass. Third, the assessor could allow re-submission to allow for corrections if that would make the work passable. These solutions also allow for simpler tasks to be subsequently integrated into larger, more complex tasks.

Curriculum, Materials, and Library

The DEAC (2021a, 87) standard for materials requires WU to monitor materials according to DEAC standards, for example:

1. Sufficiently comprehensive for students to achieve the stated program outcomes.
2. Organization and content are supported by reliable research and practice.

3. The organization and presentation reflect sound principles of learning and are grounded in distance education instructional design principles.
4. Reflect current knowledge and practice.
5. Kept up-to-date, and reviews are conducted periodically and documented.
6. Instructions and suggestions on how to study and how to use the instructional materials are made available to assist students to learn effectively and efficiently.

To comply with these requirements, Appendix Six is a draft handbook for materials development and review.

DEAC (2021a, 87) also requires that "Online materials sufficiently support the curriculum and are delivered using readily available, reliable technology." The discussion of technology is discussed further below.

1. So far, videoconference (Zoom), WhatsApp, and plain html have been used. In particular, Zoom instruction has been very effective, being almost the same as face-to-face instruction.
2. In the review meetings, faculty identified the need for a selection of written materials in the Indonesian language, and the current recommendations for materials are as follows:
    a. Revise current notes when they are to be re-used.
    b. Use written case studies to promote complex problem solving.
    c. Make optimum use of relevant journal articles published in Indonesian. (See below.)

Current program materials are original and have only been used once. Although satisfactory, they require considerable revision and addition. The first test group used a set of

notes, sometimes with an infographic, or short online textbook. I also often circulated notes of class discussion after classes. Re-writing these will be a significant task. (Cf. DEAC 2021a, 91)

These materials also need to be accompanied by primary and secondary materials other than Scripture, but relatively little has been written in Indonesian that is suitable. For example, there is no up-to-date scholarly expository commentary of the Scriptures in the Indonesian language.

DEAC requires students to have access to a library and "other learning resources" that are sufficient for graduate research (DEAC 2021a, 91). The value of a library is that students should read and evaluate a variety of primary and secondary sources and do an assessment activity, for example, a literature review in the major project. Otherwise, the MA program is designed to be context-dependent and praxis-based, making the library less valuable than it would be in a program that was exclusively academic. For the library to be more useful, the program would need to be re-designed to be more library-dependent; otherwise, students would have no reason to use it. To be a useful asset in the program, a library should address the following criteria:

1. Sources need to be in the Indonesian language.
2. Sources need to be relevant to the MA program.
3. Sources need sufficient breadth of coverage to enable students to compare and critique views.
4. Sources need to include primary and secondary sources, not only tertiary sources.
5. Students need orientation to its use.

Students have access to the WU library, which includes all known relevant journals in the Indonesian language. Part of the course preparation was to compile a list of theological journals in the Indonesian language. Since then, more journals have been located and added to the list, so the use of journal articles is now more feasible. However, the standard of articles varies greatly so selecting articles will still be difficult.

Most students also have access to the libraries of the Rural Development Foundation. These are small collections of selected key paper resources at strategic centers in East Java. Where possible, materials are available in Bahasa Indonesia.

The general difficulty with paper books is that the costs of purchase and posting would be prohibitive, forcing increased fees. Moreover, most books published in Indonesia are in print for only a short time and then become unavailable, which would destabilize the program if it depended on them. The postal system poses a risk because materials might arrive too late for students to use them, especially in rural areas.[15]

The current proposal is to use relevant journal articles published in Indonesian.[16] They offer many advantages. They are open source and consequently free to source, replicate, and distribute electronically. Once issued, journal articles that are published online usually stay online; they do not go out of print like books. Most journal articles are primary sources, in contrast to textbooks, which are normally tertiary sources. A selection of articles allows more diverse views than textbooks. Some can be used for recommended extra reading.

15 See Banda and Kaphesi 2017, 10. In their program, some students did not receive their study materials in time to complete assignments, and sometimes only after the deadlines for submitting assignments had passed.

16 It is also possible, but often unsatisfactory, to provide articles in other languages through Google Translate.

After selecting a set of journal articles and assigning them to relevant units, students would be given the task of evaluating them in videoconference tutorials and in assignments. The purposes are to:

1. Familiarize students with primary sources of publishable quality in thought, and originality.
2. Familiarize students with the best available research in their own language in their fields of study.
3. Stimulate critical and creative thinking.
4. Familiarize students with the conventions of research writing and presentation.

Reading material (Paras 75–101; 140–149)

In a focus group, students were asked: "Would it be helpful if you were given more reading material? Or not very helpful?"

The first issue raised was the possible neglect of practical benefit and the benefit of extra reading material (Append. 3, paras 76, 78, 79). The Assistant Instructor suggested that a reading program would be helpful (para. 84). The discussion then turned to the need to critique the reading material (Append. 3, paras 86–90).

The next range of comments concerned the nature of the reading material, and whether a textbook could be distributed chapter by chapter (Append. 3, paras 91–93). Further comments indicated a need for textbooks, as long as they are beneficial. The distinction emerged between course materials and recommended extra reading (Append. 3, paras 96–149).

General Academic Requirements

This section contains a collection of miscellaneous requirements, all of which are necessary, but some of which are not closely related to praxis.

Kind of learning

DEAC (2021a, 88) requires that Master degrees provide "for a distinct level of education and fosters independent learning and an understanding of research methods appropriate to the academic discipline." The MA role as a mid-career degree requiring a substantial original project meets this requirement. It is also notable that students, when asked what was new to them in the MA responded that it was all new.

The faculty review found that students achieved sufficient levels of critical thought (Append. 2, para. 7).

Capstone projects

DEAC (2021a, 86) also requires that capstone projects, if required, are consistent with academic and professional standards and commonly accepted higher education practices. The Master of Arts requires a major project (MPR501, MPR502, MPR503), and the learning outcomes are clearly stated in the catalog (Append. 1). Indonesia has no overarching professional standards for Christian ministry, and no particular standards that are particularly relevant to projects. Some denominations handle complaints on a case-by-case basis and others have internal standards that affect only their own personnel. However, the capstone projects comply with normal higher education practices and standards. The WU projects are equivalent to those of accredited programs of a similar kind (Appendix 7).

Advisory Council

DEAC (2021a, 87) also requires that institutions maintain an Advisory Council "for each major group of programs or major subject matter disciplines." Worldwide University does not yet have an Advisory Council for Christian Studies, and its establishment needs to be a priority in the near future. While recruiting suitable council members does not pose immediate difficulties, the greater challenge might be to make it a useful body in promoting academic standards and professional relevance, that is, not just a rubber stamp or a discussion group. This might entail roles in the evaluation and re-design of existing programs, and the design of any new programs.

Prerequisites and Sequencing

DEAC (2021a, 87) requires institutions to determine any necessary pre-requisites and unit sequences. The units were designed to be free-standing to simplify delivery, because complex systems of pre-requisites and co-requisites can hinder delivery. Students may begin the project methods unit (MIN508) while still completing other units. The catalog implies, but does not state, that the major project must be done last, that is, that all other units are pre-requisite. Making this explicit would be an improvement.

Delivery Model

"The institution describes its model for distance education delivery such as: correspondence, online, or hybrid." (DEAC 2021a, 89) The WU website addresses this requirement by describing delivery as follows:

> "Blended delivery" means that courses are taught through a mix of personal onsite meetings and online interaction.
> We realize that some full-time professionals have schedules that do not permit them to attend face-to-face sessions, so they may need to study fully on-line. …
> In the final semesters, students do their major project through distance education.

(http://worldwideuniversity.org/mode.htm Accessed Dec. 14, 2021)

The WU catalog should contain a more direct statement of the delivery model, especially as correspondence and distance education are categories in US legislation.

Assessments

DEAC (2021a, 91) requires that assessments "provide adequate evidence of the achievement of stated learning outcomes" and that the institution "establishes and enforces grading criteria that it uses to evaluate and document student attainment of learning outcomes." DEAC also requires "multiple means of evaluation, including a culminating experience required for program completion (e.g., capstone experience, comprehensive examination, research project, or master's thesis)."

The program is competency-based, so traditional "examinations" have not been useful. The assessments have been primarily specific tasks that result in written assignments, contributions in class, and formal presentations. Being competency based, assessment has been on a pass-fail basis.

The cohort has been small enough for all students to participate actively enough so that it has been easy to assess them, although this will not scale up to larger cohorts. (Cf. Append. 3, paras 102–116) Assessment through in-class participation will be discontinued when numbers of students in each cohort make it no longer practical, although it is possible to have smaller simultaneous tutorial groups for the same unit. Besides, the caliber of students and their camaraderie have made the assessment task quite simple.

In the draft unit statements, written tasks are more closely tied to weekly activities, and assessment tasks have a clearer relationship to outcome statements.

Educational and Student Support Services

The student handbook is not yet finalized for the following requirements:

1. Methods students can use to submit inquiries and assignments.
2. Academic advising and instructional support, although it is included in the staff policies. (http://worldwideuniversity.org/policies/65_learning_support.htm)
3. Offers of support are now included in unit descriptions (Append. 5).
4. Optimized interaction between the institution and students to promote student completion and success (DEAC 2021a, 93).

From another viewpoint, however, a student handbook alone does not meet the DEAC requirement; WU must be able to demonstrate that its system of student support is consistent and effective. The DEAC standard specifies what is to be actually done, not just a written policy or procedure that might not be implemented. In the focus group, students responded that they normally ask each other for support if they encounter difficulties, although one of them mentioned asking the assistant instructor (Append. 3, paras. 182–217).

The WU catalog describes the extent of non-academic support available to students. (Catalog p. 23. Cf. DEAC 2021a, 94)

Student Integrity and Academic Honesty

The DEAC standards (2021, 92) require that institutions publish "clear, specific policies related to student integrity and academic honesty. The institution affirms that the student who takes an assessment is the same person who enrolled in the program and that the examination results will reflect the student's own knowledge and competence in accordance with stated learning outcomes." DEAC also requires degree-granting institutions to administer proctored assessments at intervals throughout the program of study and provide

a clear rationale for placement of the proctored assessments within the program. Proctors use valid government-issued photo identification or other means to confirm student identity.

The WU catalog (36) has a policy on student integrity and academic honesty. In Zoom, the faculty members can visually identify students and can directly proctor assessments. The WhatsApp group has its own system of restricting access; only group administrators can accept new members, and interactions are encrypted thereafter. Moreover, the faculty members have always discussed assessment items with students, and students provide copies of government-issued photo identification on enrollment.

Institutional Review Board (IRB)

DEAC requires institutions to have an IRB that reviews research projects involving human subjects. Briefly put, it requires institutions to comply with Title 45 of the Code of Federal Regulations Part 46.

WU has already established an Institutional Review Board, produced policies and procedures that comply with Title 45 CFR, Part 46, and given orientation to Part 46 requirements. As yet, the MA program has not had to evaluate any proposals for final projects. As an independent religious organization, WU is not under a federal government authority so is currently exempt (CFR §46.101), although unethical conduct would still render it vulnerable to litigation. At this stage, the following recommendations are applicable:

1. IRB members who have not yet completed orientation should do so.
2. WU should add IRB members.

3. The procedure needs to be tested with real proposals and committee members. It is probable that procedures will be refined after use.

Complaints

WU has a published student complaint procedure (Catalog, 30–31) although no student or faculty member has ever lodged a complaint. The other student policy is http://worldwideuniversity.org/policies/31_complaints_procedure.htm

WU also has relevant policies for faculty and staff complaints, although no faculty and staff has ever lodged a complaint.[17]

WU does not yet have a general complaints system for the general public. However, it cannot accept complaints about alleged non-compliance with DEAC accreditation standards while it does not have DEAC accreditation. As a religious organization, WU is not subject to the Arizona Commission for Postsecondary Education, but is subject to the consumer affairs section of the Attorney-General's department. Consequently, WU should include in its public literature an explanation of how to make a consumer complaint. (Cf. DEAC, 2021a, 94)

Student Achievement and Satisfaction

DEAC (2021a, 95) requires institutions to implement "a comprehensive assessment program, to monitor student satisfaction and achievement of learning outcomes."

Both students and faculty have comprehensively evaluated this MA program, and WU also evaluates the achievement of students using program and unit competencies, which act as benchmarks. These directly support WU's mission and educational offerings.

17 See http://worldwideuniversity.org/policies/53_whistle-blowing.htm and
18. http://worldwideuniversity.org/policies/54_grievances.htm.

Particular issues arising (writing skills and exegesis) are discussed separately further below. (Cf. DEAC 2021a, 95)

The faculty of the MA program also assessed the progress of individual students in April 2021. The MA pilot group so far has been too small to collect useful or meaningful statistical data.

The reviews in Appendices Two and Three show how student achievement drives quality improvement of educational offerings. So far, the main support services that need improvement are those that could be handled in orientation, such as use of the library, use of time, writing skills (Append. 3, paras. 219–244), and the improved use of software and hardware. The analysis of source materials is discussed elsewhere.

The following recommendations apply to this paragraph:

1. WU should consider establishing specific benchmarks other than program and unit outcomes.
2. As the program grows, statistical data will become more relevant. The means of collecting information, converting it to statistical data, and interpreting it will also change. Possibilities include error analysis, student feedback forms, and complaint and appeal analysis. If the MA moves to graded assessment, the analysis of grades would probably provide useful data.

DEAC (2021a, 95) requires institutions to systematically seek student and alumni opinions to gauge satisfaction with and to improve curricula, materials, delivery, and student services. This MA program has only run for one full year so cannot demonstrate that it has used a long-term system, and it does not yet have any alumni. The focus group was very helpful and has resulted in various recommendations for improvement. The nature of

systematic student services is a moot point because students have been able to ask faculty freely for help if they need it. In general, students expressed great satisfaction with the program. Recommendations are as follows:

1. The use of student focus groups should continue at least annually. As the program grows, it will increasingly be only a sample of students rather than the whole cohort.
2. The formulation of review questions have so far been responses to apparent program deficiencies. While this must continue, future review questions should follow a system to ensure that all relevant topics are addressed.
3. WU should have a system for disclosing performance information on its website. (Cf. DEAC 2021a, 95)

Academic progress

WU has a satisfactory academic progress policy (Catalog, 28). Its purpose is to enable weak students to either recover from poor performance or to be dismissed (DEAC 2021a, 93–94).

Grading policy

WU has a published grading policy that complies with DEAC requirements. MA units are assessed on a pass/fail basis and a faculty review endorsed its continued use in this program. (Catalog, 33. Cf. DEAC 2021a, 94)

Records

Student records (DEAC 2021a, 94) are stored in several places. Instructors keep records on their own secure computers, and WU has commenced implementation of a pass-

word-protected database. Transcripts are not yet accessible as the program is too new, but the database has the ability to produce them when needed.

DEAC (2021a, 94) also requires that records comply with applicable federal and state laws and professional requirements. However, the only known federal law, state law, or professional requirement that currently applies to records is the FERPA legislation, which protects students' confidentiality and privacy (Catalog, 29).[18]

Writing Skills

In the first focus group, students were asked whether they felt written tasks were difficult or helpful. Student comments were quite favorable, probably because the topics were personally beneficial for them (Append. 3, paras 55–73).

Their writing skills were quite a different matter. After the assessment of written assignments, it was clear that the standards of academic writing were generally quite low, with some bright exceptions. The question of writing skills was put to the second focus group, resulting in the following comments:

> RMW: About ordering contents and referencing, do you feel that you've already mastered them or haven't yet mastered them?
> [Student 4]: Not yet. If I have to quote something, it's difficult to connect the quotation with my ideas. I mean, with my ideas, it's difficult to put in a quotation from someone else. How is it? To join …. and then I write it in the footnote. And then I don't quite know what to do.
> ...
> I have difficulty of almost exactly the same kind as [Student 4]. Sometimes if I put in ideas from someone else, I have difficulty putting it in the right place. I think in these studies, we can't put in our own ideas; we have to reference everything to other people. Sometimes that's difficult for me.
> ...
> Can I ask something? Are we allowed to put in our own ideas?
> ...

18 http://worldwideuniversity.org/policies/04_privacy_and_ferpa.htm
http://worldwideuniversity.org/policies/04_privacy.htm

> Sometimes we want to write it all down and we think everything is important. We forget the essence, because everything is so important.
> (Append. 3, paras 228–239)

The recommended actions are as follows:

1. The main option for this group is to upgrade writing skills during the next semester.
2. For future cohorts, it would be better to include it at orientation stage so students can begin the graduate program with better writing skills.
3. The RDF should also be given feedback about writing skills.

The Exegesis Unit

The exegesis unit posed particular problems for most students. It was intended as a simple "top-up" unit in biblical studies for students who had already obtained a good foundation during their undergraduate studies. As such, it was a quick overview of four genres: history, poetry, exhortation, and apocalyptic.

I held a brief focus group with the students at the end of the unit, starting with a question on whether more practice in exegesis is necessary. The notes were shared on WhatsApp and the notes below are a free translation:

> Some students are capable but others are not. The unit needs to include more practice to extend and deepen skills. We should require the use of the existing fomats and have more practice using it. We need lots of different examples.
> Would it be possible to have specific formats for diffferent literary types?
> There were various opinions about the use of Greek and whether it would be beneficial in this program.

Students gave presentations of their exegeses to the class during the last part of the unit. Quite remarkably, students in the audience would try to trap presenters with unfair questions; they would ask broad theological questions on topics mentioned in the specific passage, but not clearly addressed in it. Presenters, feeling under pressure to be able to an-

swer questions, were tempted to give answers that could not be addressed exegetically from the text, so they created eisogetical answers. Before long, students learned to respond that the text does not give any specific teaching that could be used to answer the question.

Although most students passed the unit, students generally had little or no useful knowledge from their undergraduate studies. The probable causes for their difficulties are as follows:

1. Undergraduate hermeneutics units normally cover the principles of how to do exegesis, and the unit assessment is based on understanding the principles.
2. In undergraduate exegetical units, lecturers typically gave their exegeses and expected students to remember them. Most students had never written their own exegeses.
3. Students generally did not follow a method, even though it had been provided.
4. Several used incorrect methods, where they inserted their own opinions into the text.
5. Some students who had studied Greek as undergraduates used it correctly but with no benefit to their exegeses. One student was quite adamant about a spurious Greek exegesis that caused him to fail the unit.

Considering this, it is recommended that the topic should be expanded to cover subgenres in detail and that students should be able to produce their own original exegeses. This will create a longer degree, necessitating more units and another facilitator. As a shift to a degree with more units, this will require considerable consultation with local stakeholders.

Expansion and Massification

In this context, massification is the growth of the program to accommodate a much larger number of students. As a research question, this is "What are the implications of praxis for massification and what would be a feasible strategy to massify the WU MA program?"

The elements of massification together paint a picture of building organizational capacity. For the MA program, they are as follows:

1. Constituency
    a. Effective marketing
    b. A cohesive local leadership team with prayer and vision
    c. Recruitment of suitable facilitators
2. Software and administrative system for records and documents
3. Delivery and media
4. Operation within budget
5. Risk management

The matter of program expansion was raised in a focus group but students presumed that the format would continue primarily as a discussion group, but with only slightly increased numbers. It did not provide guidance for massification (Append. 3, paras 102–133).

The accreditor's standards regarding staff qualifications and rigor indicate that growth must be subject to strict quality assurance. The focus group cast doubt on the DEAC rationale that achievement of outcomes correlates with time usage and units of academic measurement (Append. 3, paras 102–116). It suggested that smaller groups covered

the learning objectives more quickly than larger groups; the number of students in a discussion-driven group determines how long it will take for them to achieve a given set of outcomes. A larger group needs more time for the same outcomes. Moreover, if individual contributions are essential to assessment, then class sizes have a limit because each student must have enough class involvement to demonstrate competencies.

This suggests the hypotheses that time is not a reliable indicator of achievement and that outcomes in a smaller class are more demanding than those in a larger class given the same time expenditure. In any event, the MA in future should have larger classes that will probably take more time to cover the same outcomes.

Constituency

In order to grow to a sustainable size, WU needs to forge a path into new constituencies through its existing personal networks. This affects its ability to add members to its local leadership team, recruit facilitators, and attract students.

In particular, WU needs to expand beyond the network of RDF, and, if possible, be done in a way that also benefits RDF. The new constituency should include new denominations and perhaps new regions of Java. It will most likely be the local personal networks of key influencers, and the obvious first candidates are graduates of EEST and the networks of existing students. Building a reputation will be important and will be much easier when working through personal networks of recommendations. The testimonials of existing cohort members will be helpful.. US education is well respected in Indonesia, but also prestigious. It would be an error if prestige is the driving motivation of prospective facilitators and students.

The program is currently done in the Indonesian language for Indonesian students who are mainly in East Java. WU has no immediate plans to expand further, but any lessons learned should be useful for expansion outside East Java and to other languages and cultures.

Planning Considerations

The current program is a pilot and is preparation to grow into a viable course. This raises the question of the nature of viability and the student numbers and resources that are necessary to achieve it. Some costs will increase and student numbers need to be great enough to cover costs.

The raison d'être is expected to remain the same, that is, as a praxis-based degree for mid-career Christian workers. The Rural Development Foundation has a specific emphasis on planting rural churches, which the M.A. program would continue to support, although it could also support small town and city-fringe church planting and growth.

The WU qualifications in education might detrimentally affect the MA, as they also require similar financial and personnel resources. Consequently, education needs to be treated as a separate business unit within WU.

Personnel

The East Java committee started with three members. However, one died from Covid and another curtailed his activities due to his wife’s serious illness. Consequently, the Board set a goal of recruiting more committee members.

An online program faces location challenges because program leaders should, if possible, make personal visits to sites to ensure the program is running as it seems to be and to encourage any communications that might not occur in online communications.

This is especially relevant to praxis, student spiritual growth, and integration of personal spiritual growth with content-driven units.

Succession planning for all personnel will soon be necessary.

The program currently needs at least one more instructor, and eventually more. While not insurmountable, it presents certain challenges. With an expanded constituency comes opportunity to recruit and train more facilitators. Not many people meet all requirements; besides character, the essential requirements are a recognized doctoral degree, relevant expertise in Indonesian Christian ministry, fluency in Bahasa Indonesia, and the ability to teach Indonesian students. They also need to grasp the vision of mobilizing people for ministry rather than pandering to academic aspirations. Cultural expectations also apply; Indonesian students expect a senior person. Graduate Teaching Assistants, doctoral students who teach as a for-credit activity, might partly meet this need, but they still need fully qualified "teachers of record" to oversee them.

If student numbers were greater, faculty members will have an increased load of assessing students' individual written work, for which a management strategy would be necessary.

It is reasonable to expect that some will only be able to facilitate groups if they are paid, and this needs to be anticipated in budgeting. Others will be doctoral students acting as Graduate Teaching Assistants.

The role will require some training, some periods of observing a class, and some supervised teaching. In the past at EEST, trainee theological instructors needed to overcome several expectations. Many expected to teach only by monologue lecturing as the font of all knowledge on their topic, and tended to be reluctant to ask questions and lead discussions. They also tended to be particularly reluctant to admit that they did not know the an-

swer to a student's question or that they might be incorrect. Put another way, the role of facilitator and praxis-based education will be new to most of them and some might be unable to make the adjustment.

Greater student numbers would also necessitate an administrator, at least to process applications and fees, and preferably to ensure that student records were maintained accurately. This is not a particularly time-consuming role, except that student selection is crucial; one unsuitable student (the proverbial "bad egg") could render an entire cohort dysfunctional.

Software

Clearly, systems for records and documents need more automation to accommodate greater numbers. It is not necessarily in itself very difficult, but it becomes complex when automating normal administrative procedures and educational practices, as in a MOOC. Specific software can reduce or even minimize administrative load. ACAS has database software, but does not yet have MOOC software.

The effective implementation of a secure computerized database for student records is essential, but it needs to be future-proof. For example, it must integrate well with a Learning Management System and must not suffer from server overload if too many students are online simultaneously.

Group and Student Recruitment

The target group will continue to be mid-career Indonesian Christian workers. While WU could accept other suitable applicants, the target population lives in East or Central Java. Due to the average age of the current cohort, with only one student under fifty years of age, the target population should be younger persons aged between 30 and 40

years old. A younger target group need not be a departure from the mid-career role, but it would be earlier in students' careers.

The social strata of the target group is also relevant. It would be easier and more financially viable to target pastors of large, upper middle class city churches, but the purpose would have to de-emphasize church planting and offer more academic prestige.

Recruitment will need to be wider than the network of the Rural Development Foundation, and expand into other personal networks. This will necessitate recruitment of personnel as recruiters who have their own networks.

In the present arrangement, the program is part-time and takes three years. The program will probably need to be able to accept a new cohort of students every two years, or perhaps even every year. With the proposed changes to the exegesis unit, the degree will take longer. Moreover, it is possible, but not confirmed, that students will take longer each week to meet program requirements.

Advertising in the open marketplace is unrealistic for several reasons. First, it is expensive with little assurance of good results. Second, the Indonesian government might dislike a foreign program publicly advertising in *local* media within its jurisdiction, and a formal complain to a government office would be extremely detrimental to the program. Such a complaint would imply that WU had set up a campus progrom without permission. Third, most jurisdictions around the world have laws about setting up sites for higher education delivery within their jurisdictions, and some even disallow persons to enroll as students from within their jurisdiction. That is, the MA poses no legal difficulties while it remains a distance education program with no physical campus in Indonesia.

Budgetary and Financial Targets

Current operations presume that student fees will cover all costs, and this is expected to continue in the absence of external funding.

Current fees are minimal due to the effects of the pandemic on students' personal finances and because the first cohort was a field-test. In any case, the program currently has no financial costs at all. It is run from personal homes and fully staffed by volunteers; Indonesian personnel did not want to be paid and a student provided the Zoom account because the Indonesian Internet connection worked better than the Australian connection.

In the case of this MA, a core goal is that student fees will eventually pay for qualified instructors and ensure financial stability for the program. The pressure is increased when fees are set in a currency of much lower value than the currency of costs. With no other source of income, it must be assumed that student fees will continue to be the only source, even though the pandemic has continued to severely reduce students' ability to pay fees, and this will continue for the foreseeable future.

Eventually, fees will need to increase when costs dramatically increase. When personnel have enough work, the WU program will become their only source of income, and they will need to be paid enough to live on. The program will also need to maintain an operational surplus for contingencies as well as contribute to the income of the central office and to accreditation costs. The financial target is the anticipated break-even point where all costs are safely covered, reflecting a viable number of students.

Cohort sizes

Online instruction has largely comprised systems of normal classroom instruction done over the Internet; the instructor teaches classes and provides assessment. The same

question of student-teacher ratios applies, even though the US government does not prescribe the amount of instructor contact for distance education in the same way as classroom instruction.

The only question then is “How many students may one instructor teach?” There is no numerical definition of a small, medium or large cohort size apart from the mode of delivery. The criterion is whether a particular mode of teaching for a number of students meets relevant criteria, which in this case, refer to those of DEAC.

The minimum and maximum sizes of a cohort pose particular questions for the practicalities of delivery. For example, it is impractical to teach a large number of students in one tutorial group, and to use student presentations as assessment exercises during videoconferences.

The maximum size for an online tutorial video conference discussion group is about fifteen students, allowing for a dropout rate of about twenty percent. Consequently, a cohort might comprise two or at most three video conference groups for one facilitator or to have one “lecture” session for all students in a cohort and to have several smaller videoconference groups for tutorials. If a group drops below a viable size, it is then possible to redistribute students into a smaller number of tutorial groups.

The end of Covid restrictions will make larger cohorts possible if WU runs face-to-face meetings in students’ regions in the form of conferences, seminars or workshops. From DEAC’s viewpoint, the MA will still be distance education because the face-to-face component will still be less than half of delivery.

Delivery and Media Technology

DEAC (2021a, 87) also requires that "Online materials … are delivered using readily available, reliable technology." and that the institution "uses appropriate and readily accessible technology to optimize interaction between the institution and the student that effectively supports instructional and educational services."

DEAC (2021a, 93) also requires that institutions give training and support in the use of its educational technology. This will be a challenge for more complex technology. Students tend to do well with some aspects of the technology (e.g. WhatsApp, Zoom, and email), while other aspects are more difficult, such as the use of word processors for complying with formal academic writing standards.

WhatsApp and Zoom are very effective, and online media are the only way to provide resources; postal systems are labor-intensive, expensive, and, in some locations, of dubious reliability.

Online media differ in that they are either "push" or "pull." A push medium actively sends its message to the recipient, such as the way a cellphone beeps to indicate an incoming message. Students have to deliberately ignore the message in order not to get it. A pull medium is a medium that depends on the recipient to log in and check for incoming messages, such as an email. That is, the default is that students ignore the message.

Internet connection came up frequently in a focus group (Append. 3, paras 28, 35–39, 123–130). Some students used cellphones in locations where connections are consistently weak, and even rain would disable teleconference connections. Poor Internet connections most affect synchronous videoconferencing and sound, but have much less effect on text-based media such as email, websites, and WhatsApp text messages.

The Internet has several other limitations. A few students lack suitable hardware or do not know how to use it. Some students have limits on the amount of data they can use each month, after which the transmission speed drops significantly.

Table 3: Media characteristics

Medium	Pro	Contra
Email	Less vulnerable to bad Internet connections. Best for sending documents. Good as a record of events.	Pull; people increasingly do not check email if they also have WhatsApp. Tends to be impersonal.
WhatsApp text	Push. Good for cohort announcements. Less vulnerable to bad Internet connections than video. Allows students time to think carefully about a response. Best for short, informal spontenous comments and opinions Text can be exported as a full record of interactions.	Difficult to encourage chat as a teaching-learning activity. Enclosed documents are deleted after the user has downloaded them. Not well suited to developing or discussing complex concepts. Not well suited to extended analysis.
Chat	In LMS, pull In WhatApp text, push	
Videoconference	Personal and immediate. Encourages interaction. Can be recorded as full record of interactions.	Very vulnerable to bad Internet connections. Requires large data allowance.
Text and graphic web pages	Effectively provides text materials. Easy to use Google translate. Less vulnerable to bad Internet connections.	Pull. Instructor cannot know whether students have read assigned readings. If students use cellphones, the screens are often too small for pdf files.
Online video	Can be personal. Good when moving pictures are best way to illustrate ideas.	High amounts of data downloaded. Sound is problematical unless it is high quality.

Downloaded video	Can be viewed as many times as desired. Can be personal. Good when moving pictures are the best way to illustrate ideas.	Sound is problematical unless it is high quality.
Learning management system (LMS)	Powerful range of learning activities. Can include all or most recordkeeping. Software is frequently updated. Secure.	Pull. Interfaces can be very difficult to navigate. Better suited to manage and distribute documents than to teach. Some have server drag with larger numbers of students. Once committed to a particular LMS, it is difficult to transfer to another LMS. Updated software might be less suitable than earlier versions.

Risk Management

With even the best of prior consultation and planning, some initiatives during a time of change will probably be unsuccessful in unforeseeable ways. For the purposes of this study, an acceptable level of risk is a risk that can be identified and be assigned suitable mitigation strategies.

It is assumed that the current program addresses essential student and church needs, but the program will likely require adjustments to the unforeseeable demands of new cohorts of students. However, this is not a problem if changes are improvements, and the degree nomenclature is broad enough to accommodate them. Moreover, even radical changes would not be apparent to new cohorts of students.

The following table is a risk analysis of change. The international standard for risk analysis is ISO 31000:2018(E), and the procedure below is consistent with Sections 6.4.2, 6.4.3 and 6.4.4 for identifying, analysing, and evaluating risks.

A risk rating is a probability of occurrence (on a scale of one to five) multiplied by the extent of harm (on a scale of one to five). That is, an improbable event of minimal harm gives a result of one, while a highly probable and catastrophic event gives a result of twenty-five. The estimation of probability of occurrence and extent of harm are simply estimates in the given context and are necessarily imprecise.

Table 4: Risk management

Risk	Rate of change. Rapid change might trigger unforeseeable detrimental events.
Probability	3
Extent of harm	3
Risk rating	9
Mitigation	Full implementation of all improvements will probably take at least three years. During that time, it needs to be monitored and reviewed each semester with on-course adjustments. A full evaluation and degree program revision would take place every three to five years, with minor changes made on a semester basis. Introduce changes in increments.
Risk	Loss of program director before a deputy is appointed.
Probability	1
Extent of harm	5
Risk rating	5 (unlikely but catastrophic)
Mitigation	Appoint a deputy program director.
Risk	Loss of other key personnel
Probability	3
Extent of harm	3
Risk rating	9
Mitigation	Succession planning

Risk	Team disharmony
Probability	4
Extent of harm	4
Risk rating	16
Mitigation	Frequent communication
Risk	Difficulty recruiting enough suitable personnel as facilitators. This is quite likely; few people meet all requirements: Bahasa Indonesia, doctoral degree, Indonesian church experience, teaching ability.
Probability	4
Extent of harm	4
Risk rating	16
Mitigation	Use Indonesian personnel with suitable experience as assistant instructors. Use expatriate personnel working through interpreters.
Risk	It is highly likely that some new facilitators will drop out, and it will take several years to establish a stable team of competent facilitators. A discontinuing facilitator could negatively affect WU's reputation and make it difficult to recruit other prospective facilitators. Possible reasons for discontinuation are as follows: 1. New to teaching and find themselves unsuited. 2. Resignation due to sickness, family reasons, denominational appointment. 3. Retirement, resulting in reduced role. 4. Believe they are not respected by students. 5. Dishonesty. 6. Lack of satisfaction or enjoyment in facilitator role. 7. Dissatisfied with remuneration. 8. Failure to follow policy and/or procedures.
Probability	4
Extent of harm	4
Risk rating	16
Mitigation	Orientation and training Communication

Risk	Unreasonably high percentage of discontinuing students. It is highly likely that some will drop out for the kinds of reasons below, but the question is whether the dropout rate endangers the viability of the program: 1. Withdrawal due to sickness, family reasons, denominational appointment 2. Create disharmony in student cohort 3. Not academically capable 4. Failure to adjust to study routine 5. Failure to pay fees 6. Dishonesty 7. Lack of satisfaction or enjoyment in course
Probability	3
Extent of harm	3
Risk rating	9
Mitigation	Pre-enrollment status
Risk	Budget stress with unexpected expenses or lack of expected income
Probability	3
Extent of harm	3
Risk rating	9
Mitigation	Maintain minimum outlay and create a financial reserve.
Risk	Unforeseeable incident that negatively affects reputation
Probability	2
Extent of harm	2
Risk rating	4
Mitigation	Not applicable
Risk	Internet connection failure
Probability	2
Extent of harm	2
Risk rating	4
Mitigation	Major system-wide disruption is unlikely. Internet connection failures are most likely intermittent and local, and not catastrophic.
Risk	Software failure
Probability	2
Extent of harm	2
Risk rating	4

Mitigation	Regular backups. Use only proven software. Regular updates to software as bugs and vulnerabilities are discovered.
Risk	Hacking
Probability	1
Extent of harm	1
Risk rating	1
Mitigation	Use secure passwords. Do not put financial data on website.
Risk	Student uses fictitious data in asssignments
Probability	2
Extent of harm	2
Risk rating	4
Mitigation	Assessor training

Supplemental Instruction

In the US, Supplemental Instruction was developed at the University of Missouri-Kansas City, and later adopted at hundreds of other US colleges. The university invited advanced students to become paid tutors to groups of students who met regularly. The tutors did not teach new material, but addressed the challenges that students faced with materials they had already been given (Malm, Joakim, Leif Bryngfors, and Johan Fredriksson 2018, 76–77).

However, the idea was not completely original and it is instructive to see why similar programs either fail or succeed. For example, one program was failing because group leaders were not sufficiently familiar with the course and did not know how to teach adults. Moreover, the materials were not well organized, and no help or information and guidance was available (Mwakatobe 1983, 36–39). On the other hand, Kirk observed that successful groups developed a sense of identity and ownership, and spent time socializing. The rooms

needed to be arranged to be inviting, and students needed to be able to see the main activities as directly contributing to achieving the course purposes (Kirk 1983, 46–47).

It is not clear yet whether Supplemental Instruction would be valuable in an expanded MA program and, if so, how it could be implemented. It could only be included in the hours for the unit if it were done under the supervision of the unit's "teacher of record."

MOOC

A MOOC delivery with automated administration and document management are best kept as a longer term goal because they are not feasible in the immediate future. MOOCs might also be better suited to other qualifications that are more likely to have very large number of students.

It is pertinent, however, to examine the future feasibility of MOOC delivery, and which principles might be incorporated. The amount of work and expense required to create materials for a MOOC, especially high-quality video, is probably only justified for a continued large number of students in the same language and culture group. Even then, xMOOCs are better suited to the prescribed intellectual content of a course but not its creative, applied, and interpersonal aspects, while cMOOCs are the opposite. It is at least encouraging that the DEAC concept of a unit comprising "engagement" and "preparation" is very amenable to a MOOC style of delivery.

A major limitation to the use of MOOCs in accredited training is the role of personal contact. In short, the more that services must be personalized and individualized, the more expensive the program becomes and the smaller the number of students it can have and the higher the fees must be.

Most processes can be at least partly automated with computer technology. In particular, analytics software typically tracks all online activities of each student. For example, it records how much time students are online, their navigation between screens, how much time they spent on each screen, and any on-screen selections they made, including each student's selection of correct and incorrect responses during both training and assessment. It is then possible to compare that data with students' demographic data, resulting in detailed statistics for each student, unit, demographic, and cohort. It is also easy to compare professed responses with their actual behavior. For example, students might say in the feedback that they "loved the unit," although most students either failed or dropped out.

Table 5: Software automation and use of personnel

Item	MOOC response
Admission	Mostly automated, but requires a human to verify students' identities
Teaching	Some delivery can be fully automated (e.g., xMOOC). Some personal delivery can have very high student-teacher ratios (e.g., live lecture broadcasts). However, some contact with an instructor is necessary, if for no other reason than for students to feel they belong to a class that a human is teaching.
Advising	Some procedures can be automated (e.g., frequenlty asked questions, help boards) but some questions require human responses.
Responding to complaints	Complaint procedures can be automated but adjudications require human responses. It is also easy to use automation to collate complaints in order to improve systems, but decisions require human responses.
Formative assessment	Formative assessment can be completely automated for recall of information, but difficult for higher levels of understanding that require sophisticated skills. The main mode is multiple choice quizzes, and facial recognition helps ensure the student's identity. The assessment gap is any activity in which the students produce work based on original ideas.

Summative assessment	Multiple choice quizzes still need proctoring to ensure the absence of off-screen assistance (DEAC 2021a, 92). Examinations must be proctored (DEAC 2021a, 92). Essays and reports are most difficult to assess electronically and must be assessed fully by humans. Several software programs can already detect cases of plagiarism where students have copied material from the Internet.
Giving feedback to students	Feedback in xMOOCs can be automated. Essays and reports require individual human feedback.
Getting feedback from student	Automated systems are much better than humans at gathering and collating feedback and statistical information, especially when analytics software is used. However, humans are still necessary to draw conclusions from such data and decide on responses.
Moderation or validation of assessment	It is also easy to use automation to collate information on assessment results and feedback from faculty members and students, but decisions on improvements require human involvement.

Further Research

Further research is necessary to explore how praxis- and MOOC-based education could adapt to other accreditation regimes such as US regional accreditors, non-US accreditors, and the regulators of professions. For example, institutions offering MOOCs would need to define and measure “adequate” or “optimum” individualized personal services. As another example, institutions offering a praxis-based program would need to define the role of theory in its context.

Despite the commonalities of praxis, could some of its variations have particular implications for styles of praxis-based education?

Other aspects for further research are the relationship between praxis-based teaching and change management and between praxis-based teaching and context analysis.

The role of community varies greatly between xMOOC and cMOOC approaches. What are the group dynamics in an accredited MOOC-based program and what effect do

they have on student learning and retention? What is the appropriate or desirable instructor-student relationship in accredited MOOC-based program?

How can cMOOCs be managed so that students achieve predefined outcomes? In a cMOOC, how effective are facilitators in contributing to learning? To what extent does the cMOOC depend on facilitators, especially considering staff-student ratios?

Are outcomes in a smaller class more demanding than those in a larger class given the same time expenditure? To what extent is time a reliable indicator of achievement?

If the program held regional conferences, what would be the effects? What are the effects on student learning and retention, and on faculty and administrators? What are the group dynamics? Do different kinds of conferences have different effects? How is the success of conferences best defined and predicted? How do they affect students' time usage when considering time requirements for degree credit? How do they affect the whole-of-program budget?

What are the dynamics of transitions from one kind of program to another, for example from a small videoconference group to an xMOOC or a cMOOC kind of program? What effects do those dynamics have on student learning and retention? What effects do they have on faculty and administrators?

Implications and Applications

The literature review contained an overview of existing views of praxis and practicum education, including professional education and research programs. Most of these are already firmly established in educational theory and in various kinds of program delivery. The view proposed in this dissertation is a little different in that it defines praxis as the "reflective integration of theory and practice, including analysis and response to con-

text in a way that effects positive change." This involves the interpretation of students' current ministry contexts to explore the effective application of biblical and theoretical principles. This different approach has various implications and applications.

The first is the creation of innovative new programs to reach new populations of prospective students where current practices would be inappropriate or probably unsuccessful. It especially applies to distance education, which took over from traditional delivery during the pandemic, and to education where analysis of social and cultural factors are critical to effective contextualization. Consequently, a new kind of online education had the opportunity to emerge, and at least some of it will continue into the future.

The second is the improvement of existing programs to better serve existing student populations. For example, the emphasis on applying skills in practice might be better suited and more attractive to some kinds of students.

The third is the application in disciplines other than ministry training. The challenge of practically implementing theoretical ideas into other contexts is equally applicable to other fields of study, especially human services, which shares many characteristics with Christian ministry.

The fourth is the application of the approach at academic levels other than Master and in other kinds of organizations. For example, it could be applied equally well in senior undergraduate studies and in some kinds of professional doctorates. This dissertation was a study in an unaccredited institution preparing for accreditation with a praxis-based program. The approach, however, also has applicability in other kinds of organizations. For example, an already accredited institution might wish to create a praxis-based program. It is also relevant to institutions that give training in teaching (especially online teaching and tutoring) and educational programming.

If, or perhaps when, accreditation agencies review accreditation processes, they might evaluate whether new accreditation processes are suitable for praxis-based programs and consider any new specific quality criteria that might be relevant. This primarily applies to US accreditors who must address the requirements of the US government, but it might also apply to non-US accreditors who operate within different regulatory frameworks.

The most immediate practical application, however, is in training praxis-oriented instructors to explore contexts and application with open-ended questions. Although one cannot presume that all new instructors only want to impart knowledge, the idea that teaching involves willingness to learn from students is new to some, especially in an Asian context.

A fundamental aspect of this training approach is the familiar teaching principle of "building on what they already know." In this context, it means identifying something that students already know or that is within their experience, and then using it to help them easily understand and accept an unfamiliar new idea that might otherwise be unpalatable and difficult to understand.

Another fundamental aspect of praxis-oriented teaching requires instructors to learn to both prepare suitable questions and to generate questions spontaneously in context. This kind of question is similar to those that a church board discusses when it considers adopting a new program or making a major change, in that it must consider context, evaluate feasibility, and plan implementation. Examples are below, given in no particular order:

"Is this practical in your situation? Would it work?"

"What factors might affect the way you could apply it?"

"What factors are important in understanding this idea correctly? What factors might create misunderstanding or tension?"

"Looking at this idea, what is new? What isn't?"

“How do you create positive attitudes toward this idea?”

“What factors would result in successful implementation? What would success look like?”

To other group members from different contexts, “In your situation, what other factors would be relevant?”

“Have you ever tried that before? How did it go? Why?”

“What is the best way to express objectives?”

“Do we need to consider a timeframe?”

“What barriers would you anticipate if you tried to implement this idea? How have those barriers been overcome in other cases?”

“What could go wrong? What are the risks and what should you do about each one?”

“What other consequences would we face if we did it?”

“Would that strategy always work or only sometimes? Why?”

“Would you need to apply it in a set of steps? What would those steps be? How do you know that is the best order? Are people ready to start this process? How could you know that people are ready for the next step?”

In other words, praxis-based teaching is a particularly practical way of helping students to be able to apply lessons in their own situations.

CHAPTER 8

CONCLUSION

The first question was “How can a praxis-based online program be improved to progress toward accreditation?” The application of the Case Study method at Harvard has demonstrated that a praxis-based program can be accreditable, and the role of theological reflection as a kind of praxis indicates that it can be effectively applied to studies of Christian ministry. Moreover, the CFR and DEAC accreditation standards both address the online aspect of accreditability by specifically including distance education as a valid mode of delivery. Consequently, the DEAC guidelines are a suitable guide to accreditability, if interpreted as not just compliance but also as an approach to internal review and continual improvement.

Competency Based Education (CBE) does not need any special definition or application in this context. The CFR do not recognize it and put no requirements on it. The DEAC standards, however, use outcomes-based language that, if not exactly the same as Competency Based Education, is at least compatible with it.

The appropriate role for reading and writing academic literature in normal academic work is fairly clear. However, it is quite possible for students in a completely oral format to achieve skills in the reflective integration of theory and practice, analysis, and response to context. Indeed, the primary purpose of classroom sessions is to guide students to do so.

Nevertheless, the use of relevant primary and secondary sources is of clear benefit to the program, and the development of suitable writing skills is necessary to the final project and as preparation for further education.

In distance education, a focus on praxis seems to make a program easier to deliver and massify than a program that includes field-based practicum. On one hand, it is easier because local practicum supervision can be quite difficult in distance education, requiring considerable one-to-one liaison and problem solving. The perceived role of local practicum supervisors is potentially confusing for both students and supervisors; their views can vary from laissez faire to feeling under pressure to carry the main teaching load. For example, students are easily tempted to refer any difficulties to a designated person close by than to a distant instructor on the Internet. (See also Banda and Kaphesi 2017, 1314)

On the other hand, massification is more difficult when each student is free to create unique personal reflections, personal analyses, and creative solutions. At the very least, the role of assessment becomes more labor intensive.

Another factor in massification is the sense of community and camaraderie, if it is assumed to be necessary. It will at least take a different form in a much larger group, and needs a different strategy to establish and maintain it.

During this study, the only particular DEAC accreditation standard that was found to apply differently in Indonesia from a wholly US program was that the program lacked a wide library-like range of resources in Bahasa Indonesia.

The MA was found to have a range of weaknesses and strengths, and this dissertation included proposals to progress toward DEAC accreditation. At least one more iteration will be necessary before WU can apply for accreditation, but at least a rigorous evaluation brings the program closer.

APPENDIX 1: CATALOG DESCRIPTION

Master of Arts (Christian Studies)

The graduate of the Master of Arts (Christian Studies) will be able to take an advanced leadership role in a church or parachurch Christian ministry. It is designed as an in-service program of continuing education and training for persons in Christian ministry.

Prerequisites for admission
• A relevant Bachelor degree or its equivalent with at least a B average.
• A position that is suitable for meeting the practicum requirements of the MA.
• Recommendation from a member of the Coordination Committee.
• If studying in English, evidence of English proficiency (See English language in Admissions.)

Requirements
The Master of Arts (Christian Studies) is earned on the demonstrated achievement of a set of prescribed advanced units, including a significant project. It requires a minimum of 30 semester hours.

Units	Code	Semester hours
Spiritual formation	MIN501	3
Missiology	MIN502	3
Communication	MIN503	3
Church dynamics	MIN504	3
Exegesis	MIN505	3
Leadership development	MIN506	3
Theological movements	MIN507	3
Project methods	MPR501	3
Major project 1	MPR502	2
Major project 2	MPR503	2
Major project 3	MPR504	2
		30

Brief unit descriptions

MIN501 Spiritual formation (Three semester hours)
Examine and apply the fundamentals of Christian spiritual formation in ministry. Making healthy responses to the pressures of leadership, self-care and emotional stability, family in ministry, responding to political environments, personal goal setting, career structures.

MIN502 Missiology (Three semester hours)
Missiology, strategy, contextualization, and change management in the local church.

MIN503 Communication (Three semester hours)
Communication, conflict management, empathetic listening and responding, preaching.

MIN504 Church dynamics (Three semester hours)
Applied ecclesiology, interchurch relations, church management, sociology and group dynamics, politics in local churches and denominations.

MIN505 Exegesis (Three semester hours)
Advanced exegesis of selected passages.

MIN506 Leadership development (Three semester hours)
Strategies for developing leaders in the local church context.

MIN507 Theological movements (Three semester hours)
An overview of theological movements e.g. evangelical, contemporary, Reformed, Pentecostal and liberal; role of basic religious temperaments.

MIN508 Project methods (Three semester hours)
This unit gives orientation to the project and writing skills required for the major project, and includes a research seminar.

MPR501 Major project 1 (Two semester hours)
In phase 1 of the project, students plan an original ministry project in an area of Christian ministry, do any necessary preparatory literature review, assess feasibility, and write the proposal. A ministry project also includes identifying needs and opportunities, consulting with stakeholders, and gaining organizational permissions.

MPR502 Major project 2 (Two semester hours)
In phase 2, students lead and implement their project.

MPR503 Major project 3 (Two semester hours)
In phase 3, students do the final analysis, evaluation, exploration of implications, write-up, editing and presentation in scholarly style.

APPENDIX 2: FULL TEXT OF PROGRAM REVIEWS

Review of Spiritual growth and Missiology units (Oct. 2020– Feb.2021)
15 Feb. 2021

Present: Dr. Ross Woods, [Ass't Instructor 1], [Ass't Instructor 2]

1. Unit topics
    a. The Spiritual growth topics were good, and dealt with real, everyday struggles. Perhaps it could be closer related to missiology
    b. The Missiology needs to be sharpened, e.g. contextualization It also needs a summary of conclusions regarding general principles.

2. Format
    a. Delivery of both units was a guided discussion with minimal "lecture" content.
    b. The Spiritual growth unit went well; all students had opportunity to express their experiences.
    c. The Missiology unit also went well; the format worked well for the topics covered.
    d. Having only one topic per session achieves suitable depth for each topic.
    e. Other:
        i. [Name of student] and [Name of student] tend to dominate, and could be given less time.

ii. Some need to be asked to contribute, especially those who are quiet.

iii. Some discussions digress and need to be brought back to the topic.

iv. [Name of student] tends to interrupt and criticize. He also tends to make jokes and does not respond well to serious topics.

3. Paperwork

   a. We need forms, previous qualifications and Curriculum Vitae.

   b. [Ass't Instructor1] and [Ass't Instructor 2] will handle paperwork.

   c. Some cellphone photos of qualifications were low quality and not very useful.

4. Internet connections

   a. Internet connection. Some students have weak Internet connections for cellphones (esp. [student name] and [student name.]. Although they could try moving to better locations or using a WiFi source, it would be better if we held lectures at 8.00 p.m. East Java time, when the network is less crowded.

   b. Browsers. All students have browsers, but some don't know how to use them or have not updated them. (Some might not know how to update them or even know of the need.) Some might be concerned about extra data usage, although html files are very small. We should discuss this with students and give instructions as needed.

5. Assignments

   a. We noted that many students have not handed in assignments.

b. We considered whether students could submit audio assignments but rejected the idea. Some would simply preach. It would be difficult to send by cellphone, and too time consuming to assess.
c. We considered whether students could be assessed on only their class contributions, but rejected the idea because they really need to write well at Master level.
d. Some assignments were possibly not clear enough.
e. They should be reminded each week, and offered help as needed.
f. We will extend the time for assignments not yet done.
g. We should also get students to write their own summaries and conclusions of general principles of lectures.

6. Payments
   a. Students had not yet been billed.
   b. [Ass't Instructor 1] and [Ass't Instructor 2] will handle payments. One will handle the account an the other will keep records. We could appoint a Student President to handle billing.

End of Semester Review (Feb–Jun, 2021)
16 June, 2021

Present: Dr. Ross Woods, [Ass't Instructor 1], [Ass't Instructor 2]

1. Students discussed the following topics in the evaluation session
    a. Is it practical and useful in ministry or could it be further improved?
    b. Does the format help you to apply it in practical ministry? [Supervision of local practicum was not feasible.]
    c. How much content (i.e. material) is actually new? (i.e. Not just repeating under-graduate material.)
    d. I gave you several written tasks. Did you feel that they were difficult or helpful?
    e. Would it be helpful if you were given more reading material? Or not very helpful?
    f. How many students should be in a group? How would the program function if it had more students?
    g. How many instructors does it need?
    h. What about subject descriptions?

Comments on student discussion

2. Overall
    a. [Ass't Instructor 1]: Feedback very positive and the interaction was lively. Students enjoyed sessions.

3. Reading material
    a. More reading materials are needed.
        i. The current group of students are more accustomed to reading and like reading.

ii. Books are difficult to use because of copyright restrictions and it is difficult to send paper copies to remote locations.

b. It would be better to select relevant, contemporary journal articles and get students to discuss them.

i. This would also address the use of required hours for credit.

ii. If students lead some of these tutorials, it will also prepare them for teaching roles, although they will not all be equally proficient.

c. Some students use cellphones with small screens, which are not suitable for reading pdf files. They might be suitable for reading html, because its formats and font sizes is adjustable. Tablets or laptops are better. We should ask students about their devices at orientation.

4. Writing

a. Their skills in academic writing vary greatly.

b. It is normal to have units in formal language and academic writing.

c. Ross's book needs to be re-typed and put on the Internet. This is a long term project. (Footnote: Ross found a typed copy and has started preparing it for online use.)

d. [Ass't Instructor 2] will also look for his notes.

Other items

5. Credit hour time

a. The original plan was to use WhatsApp chat to supplement class sessions. However, it requires a bank of questions that is much larger than anticipated.

b. The use of evaluation of journal articles would better address the use of required hours for credit.
c. It would be better for developing students and not busywork.

6. Theory and practice
   a. When students puts the theory into practice, they should evaluate implementation to know if the theory is correct. This takes time. We noted that theories also reflect values.
   b. Students need to evaluate their own ministry. This involves creating suitable criteria.
   c. If used for academic assessment, they need to be honest. However, it is usually very easy to ascertain their honesty.

7. Critical thought
   a. The nature of interaction effectively addresses skills in critical thought required at Master level.

8. Competency Based Assessment (CBA) and graded assessment
   a. The use of pass/fail assessment is very suitable in competency based assessment. We see no need for graded assessment at this stage.
   b. We could assess elements of competency as we go through the unit. (This is better than leaving it all to the end of the semester.)
   c. We noted that reliable CBA [graded] assessment would require detailed rubrics, which are very time-consuming to write well and of minimal benefit at this stage.

9. Fees

    a. [Ass't Instructor 1] noted that only two students had paid fees.

    b. He will make an announcement in class. (Footnote: Noted that [Ass't Instructor 1] sent out an announcement to all students regarding fees the day after then meeting (17 Jun.))

    c. It is possible that some students feel that they had not been billed; perhaps they had forgotten or had deleted old messages. The announcement needs to be repeated.

End

Other
The previous minutes (15 Feb 2021) noted that many students had not handed in assignments. However, they have caught up.

APPENDIX 3: FOCUS GROUP TRANSCRIPTION

First Focus Group Session

1. *RMW*: First question: "Is it practical and address the needs of ministry?"

2. *Student 1*: The material that was delivered, in my personal opinion, addresses my ministry needs in the village. The material that we discussed together was a great blessing. The last item, the dynamics of a healthy church, it responded very well to needs in the village.

3. *Student 2*: Considering the situation of the pandemic, I agree. The subject of the dynamics of church life was very relevant for us. The discussion was very relevant. We addressed each other's situations. There were views that we had never heard, "It's like this." or "It's like that." And Ross would bring up something new and that addressed my needs too.

4. *RMW*: I'd like to tell you. [Name of undergraduate student] said we've all done ecclesiology and that was good. But how do you apply it in a church? We discussed it further so that became the topic of church dynamics, that is, applied ecclesiology.

5. *RMW*: How about you, [Student 3]?

6. *Student 3*: Yes, same. The subjects that were delivered, we can really apply it directly in church in ministry. Not just church dynamics, but also the others. Because the discussion was lively. Can see how it applies in each one, and enriched us. I learned that people in the field have different views and I learnt how to face application and we had to draw conclusions on what to do in the field.

7. *RMW*: My way of thinking was this. I'll leak the secret. I opened the topic and everyone could give their input according to their own situation. So it wasn't just from the lecturer to the students, but also from the students to the lecturer.

8. *Student 3*: Yes, true.

9. RMW: [Student 4]?

10. *Student 4*: For me, as long as I've taken this program, honestly it was very much a great blessing and open up lots of new things, and I had to think things through again. I'd already done church studies and missiology, but this was still quite new. The way it was taught was very relevant. It was right for me in my situation, and I passed a lot of it onto others in my church. I got a new viewpoint and it was like a new battery in my cellphone. I got a new breadth of view and learnt new things. And I'm very grateful to be able to be in this class. Many thanks.

11. *RMW*: Any others who haven't spoken yet?

12. [Laughing and banter]

13. *Student 5*: I'm very grateful; I've got a lot from it. It was enough and very suitable for me in the field. Life in the villages is very different from life in the city. Lots of it was new, because I did theological higher education and got lots of theories. Got everything. Sometimes we got a limited percentage of it. But in this group we can say whatever is the situation even if we debate topics, and I like that. I found the discussions very interesting. Personally, this prepares me for ministry.

14. *Student 6*: In my view, all the material is very practical and needed in everyday ministry. It is all 100% practical. Theory is included in the practical work. In my work as an evangelist working with many churches. It all fits with the church growth that we have studied and what I do every day. And also my role as a church elder. All the material is very applicable to my everyday ministry, and I was also blessed with the principles of missiology and seen from the viewpoint of pioneering new church and this is what I needed.

15. *Ass't Instructor*: Do you agree that it is practical and addressed the needs in ministry or could it be further improved?

16. *Ass't Instructor*: Same as the others. This is a mix of what we have had and discussed in real ministry situations, not in the clouds. It's grounded. I'd suggest that conclusions need to be sharp. It doesn't condition people into all having the same theology, but all of them are consistent "on the same path."

17. *RMW*: Sometimes it's rawon, sometimes soto, sometimes gule.

18. *Student 2*: East Java has mixed tofu as well.

19. *Student 7*: Voice is not clear.

20. *RMW*: We've lost [Student 9]. I don't know where to.

21. *RMW*: Several people have already touched on the second question. Does the format help you to apply it in practical ministry? For example, in an ordinary theological school, students are sent on practicum in church and have to write reports. But we can't possibly do that in these COVID times. Is it easy to apply practically in ministry?

22. *Ass't Instructor*: [Student 9] and [Student 7] haven't given any answers yet.

23. *Student 7*: I can't hear the voice.

24. [Voice]: Can't hear.

25. [Voice] Voice is very faint.

26. *Ass't Instructor and Student 2*: On the first point, [Student 8] and [Student 7] could take the opportunity to give some input.

27. *Student 2*: So far, how has the program been? Is it relevant to your ministry? Ross needs input from [Student 8] and [Student 7].

28. *Student 8*: In my opinion. We've done four subjects, very helpful, meaning that … my Internet connection is weak …

29. [Voices]: We can hear you.

30. *Student 8*: They are very helpful personally and very applicable and very … helpful in ministry in church. Like the others say, it's not just theory but also about the practice and relationship and church life. These four subjects have blessed me greatly.

31. *RMW*: the question is, with no practicum program like a usual theological school, but can you put it into practice?

32. *Student 8*: O yes. Church dynamics and spiritual life were very helpful and I have to keep growing and the spiritual growth unit relating to God and to others of the faith. When I studied before, subjects like these never appeared in the undergraduate program, especially "spiritual life." We were given opportunity for a personal quiet time, but that was just us doing it. There as no guidance. But in this unit, the principles were made clearer.

33. *RMW*: Yes … yes.

34. *Student 6*: It's not about whether we got it or not …

35. *Somebody*: Can't hear.

36. *Somebody*: Your Internet connection is weak.

37. *Student 6*: The others can hear …

38. *Student 8*: It's the Internet connection.

39. *Student 8*: Sometimes Ross's voice, sometimes it drops out and comes back in. But we can't do anything to complain about the Internet connection.

40. *Student 6*: In my opinion, it's not about whether it can be applied in the field. I see that this is what we do every day in our lives. A friend asked me, "How are your MA studies going?" I joked but I meant it seriously. I said, in my opinion, it's relaxed and enjoyable. We have lots of discussion about what we do every day in ministry; this is what we discuss.

41. *RMW*: One more question. The others have already touched on this too. You've already had part of this e.g. homiletics. In whatever school you went to, you all had exactly the same. About discipleship and spiritual growth, all evangelical undergraduate programs have them. So I'd like to know, how much content [i.e. material] is actually new, that you've never before studied?

42. *Student 2*: What's different is the way it's conveyed. Perhaps we've heard it, or we've experienced it, or we've done it in ministry, but when we discuss it in class, it has a different slant so for me everything is new. Perhaps my undergraduate school is different from the others, we were real students, but we're real students here too. But the way of

teaching, the format is quite different. It seems like we're not serious, but we really are, even when we're acting casual. I don't know about the others. In my view, it was fresh, so it was new. It wasn't just Ross who talked. Or it was only [Ass't Instructor] who talked. But everybody was a speaker. So it was fresh and new. I don't' know about the others.

43. *Student 8*: It's not like when were were doing our undergraduate degrees. Lecturers taught and we were just listeners. Sixteen meetings and we only listened. In this kind of education, Ross talks for no more than 20 minutes, then we have opportunity to speak. This is different. Students don't just listen to the lecturer talk, but Ross explores with students views that were different from each other. This was new. But in undergraduate education in my school, we just listened. Almost never asked to discuss or asked to give an opinion. This was something new. Students were actively involved. This was something new. Thank you.

44. *Student 4*: Can I speak again?

45. *RMW*: Certainly.

46. *Student 4*: The science that Ross taught and practice were unified. Like two sides of a coin that cannot be separated. The science had a direct, real application. It was really, a crystallising in my mind and heart, and mostly what [Student 2] and the others said, it's very true. I felt that the atmosphere was relaxed but the science was very dense. I got a lot. Very much. That was my experience. I could directly digest the lessons and apply them in my actual ministry. This is important, because in the past it's like we've been like children who were spoon-fed. In my opinion, it's true. Like parents who spoon-feed children, our lecturers just used to give us material. But when it came to application it felt forced. But

this flows from the science to practice in the field; we didn't even feel the transition. It was really enjoyable.

47. *RMW*: Good.

48. *Student 4*: It made me want more.

49. *Student 5*: Perhaps to get a doctorate, it's her.

50. *Student 2*: Wah.

51. *Student 3*: Ross asked "Is there something new?" The first thing I'd like to share is about the method of teaching. I agree. It seems relaxed. But its very enjoyable and that's important. And the method of teaching … What they said is true. It's serious, but relaxed. It was enjoyable, and that's important.

In undergraduate education in seminary we got several subjects, including missiology and spiritual life. But the most important was the last subject on church dynamics. It was very enriching. You gave us the task of leading a discussion; we had to be very creative. What kind of topic was up-to-date and would really work and would apply to church ministry? And actually it was very interesting and enriching but the time was limited. If we could have a topic honestly there are different opinions which is a good thing. We can't be toler-ant [compromising] on the principles of truth, but in context on the field and we have to handle things in different ways.

Then on Monday I forgot. Then there was the topic of married life and that could take many hours on the topic of marriage … about divorce. It was very interesting. But this. It was very enriching. We have many views and we were asked to think about what was most

applicable about handling it in our local church according the context that God has entrusted to us. That was most important. Thank you.

52. *RMW*: Yes. Yes, [Student 5]?

53. *Student 5*: If you're asking what was new, this is I what I got. When I was in theological school, we were asked to prepare devotionals. I got this; it was really real [genuine]. Sometimes in theological school we were told to do something in a particular way but it wasn't quite right. We were told to do all those devotionals but they weren't monitored. I was told do it yourself, and send it. Now we can see what fruit it bore. That was new to me. The other things were the same, but the way it was delivered was different. It was all different. The way it's laid out is very broad; it touched the right place. And we could understand. Before when I said "It was different," we're located here in a rural area. And it is easy to apply. We can understand the language. Back in theological school they would say "This is how it is in the original languages" and that was frustrating thinking of the original language, like Greek and Hebrew, and then we had to write in English. Here, Praise the Lord for grace, we don't have to do it in those languages. So it was simple and I could take it all in as a Christian minister and could minister in rural areas.

54. *RMW*: This question, "How much was new?" because I didn't give lots of new information. But sometimes there's new information, but I straight away asked for a response. So I'm not just giving information and that's it, so you can think about it and what's good and bad about it. Certainly there are other programs that give lots of theory but this program is to equip people in the field, so my main thought was that we wrestle with the challenges in the field. …

55. *RMW*: I gave you several written tasks. Did you feel that they were difficult or helpful?

56. *Student 6*: For me, difficult is relative. But very difficult? I don't think so. But for me the tasks were a great blessing. Like the others said. The spiritual life unit. When I first heard that this is a Master program and it has a unit on spiritual life. But that was my first thought when I heard it. But then I was given the task of writing a spiritual diary, it was when I was going through a time of extraordinary difficulty. But through this task, God helped me in an extraordinary way. Certainly by meditating on the Word of God, when I was reading the Word of God where were my thoughts going? But after repeated readings and I started to write, then I saw the Holy Spirit helped, giving me correction, evaluating me, all sorts of things, so the Word of God so I was really blessed and can I say that the biggest blessing during my studies was that task. It helped me a lot, discipling me, lifting me. In my opinion, it was very helpful. I was very blessed. Certainly when I took training in my church, there was teaching on it and all sorts of things but we weren't told to do tasks like that. This task was extraordinary. I was very much helped. So I feel the tasks were very helpful and sharpened me. Like the interview task the other day. My thinking was it was quite ordinary but when I actually started doing it, the questions from Ross were just the questions on the main ideas, and we had to develop them so we'd get to the essence of the questions and the lessons to be learned, so I felt that it was very helpful so God worked in an extraordinary way. Thank you.

57. *RMW*: About that tasks, I'd like to object to one thing. Don't praise me because more of it came from [Ass't Instructor] than from me.

58. *Student 4*: I'd like to highlight the tasks on missiology and church history. I was greatly blessed, because without this task I wouldn't have known the condition of our church even though we're under one roof, one synod. Through this task I'm honestly very happy because I can see the [indistinct] of our colleagues where they were pioneering the church where the Lord had placed them. It helped and enriched me to see how to face difficulties in the field. Whether it was easy to give up and lose hope, so we could arise like our friends who finally succeed in a situation that was very difficult. That's it. Thank you.

59. *Student 9*: Me, Ross. I'd like to say that when Ass't Instructor nominated me for this program I was afraid. Because in undergraduate studies the tasks were very difficult, reading so many books. And I thought that in a Master program that there'd be even more. But it was actually much more enjoyable. Just as a note from me, I thought each session was most enjoyable. What this subject? I didn't know. And we had lots of discussions. That was my weakness that I understood. But I enjoyed it. Sometimes it was tense. Sometimes I squeal. So I'm sorry.

60. *Student 6*: Apologies accepted.

61. *Student 9*: That's my weakness in a discussion sometimes. Not just [Student 6]. All the others too. Sometimes that's what I'm like and my character but there's no grudge.

62. *RMW*: Sometimes it's better to ask people how many plates in the kitchen than to tell them how many plates in the kitchen. You you get my meaning?

63. [Laughing and banter]

64. *RMW*: Did [Student 5] put a hand up just then?

65. *Student 5*: Already. Just a little while ago.

66. *RMW*: About the written tasks, several people … [indistinct] ... [Student 3], were they helpful or sometimes not very helpful.

67. *Student 3*: Very helpful. Honestly, I'd never done them before. Sorry if I got them wrong. Honestly with the diary, I'd never done one before, so I was still a bit confused about what to do. Honestly, I've sent it off to Ass't Instructor. I couldn't send it as a file, so I've sent it as it is. I don't know if it's right because I've never done it before. Every day in my quiet time I read something in order, then what I do, I just wrote it in. There's mistake, but in principle it was interesting because for about two months I thought ... evidently it develops/improves my pattern on thinking about the spiritual life and it was very interesting and I could keep evaluating my own spiritual life. One day I might get emotional about something and I'd write it and ... honesty is something you have in yourself and if I didn't write it I didn't feel right before the Lord. I wrote my quiet time over a period of time there was something aah, not right. That was important. It was a task, Ross gave a task and It was very, very helpful. Then missionary history it was very helpful because I could evaluate the local church and how it applied in carrying out the vision. And the interviews, that was good too. Because I had to be open when asking people to critique me. It doesn't matter. Critique was good. So it was helpful. Every task in my opinion was positive.

68. *RMW*: I was amazed with the interview task. Usually people just say, "Very good. Very good." But some were quite blunt, and say "Everything is good." But if something wasn't 100%, they commented on that too.

69. *Student 3*: So I distributed the task. I was a little suspicious of their honesty in answering. I was afraid I'd slightly put them off. But some were quite good. I mean honestly say whatever they had to say. That's how it was. So very helpful in my opinion. Thank you.

70. *RMW*: Very good. Yes, [Student 1]?

71. *Student 1*: For me it was something new. To be asked to write. So it really challenged me. And then the interviews. I gathered them and interviewed them, but one of the was having a baby.

72. *Student 2*: Very diligent [laughing]

73. *Student 1*: One of the church members was having a baby, so another delay. I gave her a week, but I had to be patient. Then I asked and it wasn't finished. I was challenged, and I'm happy with that. It was something new that I'd never done before. So every topic was a big blessing. It opened me up and equipped me in ministry. That's my view. Thank you for the healthy discussion. It was very helpful and enjoyable, even arguing with [Student 9]. Problems. Exactly that was very equipping.

74. [Laughing and banter]

75. *RMW*: Would it be helpful if you were given more reading material? Or not very helpful?

76. *Student 1*: Don't have too much. The focus would be on reading and the practical things would be neglected. [Indistinct]

77. *Student 9*: The undergraduate work had lots of reading.

78. *RMW*: I could add more. But responding to [Student 1]'s comment. It's not about the amount and the practicality. If the benefits were great, perhaps we could. But if it was just brain-filler, what for?

79. *Student 1*: Yes, Ross. If it's directly put into practice, so that there's real change. I'd be happier with that. Rather than lots of theory and no practice.

80. *RMW* [indistinct]: But in education, it was purely theory. Pure theory. It was useful.

81. *Student 9*: As a basis.

82. *Student 6*: I think reading is necessary. ... Balance of theory and practice. Trust Ross; he knows our situation now and he knows what we like.

83. *RMW*: Sometimes people in the field think that theory is a waste of time, but sometimes it's just that theory is the most equipping because it gives the foundational concepts of how to do something.

84. *Ass't Instructor*: Perhaps the way through would be to have books that we discuss together.

85. *RMW*: Sometimes we could do that. Good. It's a good suggestion.

86. *Student 4*: [To Ass't Instructor] You mean giving critique? Critique of the writer, or what to you mean? From the viewpoint of its weakness and strengths or benefits. Or we'd discuss [indistinct]. The discussion would be very beneficial.

87. *RMW*: From me. [I.e. my opinion] The first thing you said is quite right. If somebody gives you something, don't be gullible. You have to evaluate it. Is it good or bad? And perhaps there are good things and perhaps there are things you be better off just throwing out. If you're given something in a Master program, you have to evaluate it before putting it into practice. It is good or not good?

88. *Student 4*: Yes but [Ass't Instructor] just said if we read books that would be very good, wouldn't it?

89. *Student 2*: Yes. We evaluate it.

90. *Student 4*: Yes. I'd evaluate it.

91. *RMW*: From me. Rather than books, it would be easier to send journal articles. So it's not too long. Like one chapter and easy to distribute electronically. But books are usually paper. That's a knock-out for us.

92. *Student 2*: Looks like Ross has already given in and I haven't spoken yet: Because there's lots of books.

93. *Student 4*: Perhaps distributed chapter by chapter.

94. [Voice]: Ross sets the policy.

95. *Student 2*: Yes.

96. *Student 2*: I'd like to respond on reading books or not. I need its as a basis. For me, my background of practices are different from the others in my local situation. I use books

as my references; they introduce me to something new from outside so I know how it is. But not too much. If its too much it's like [Student 1] said. We've got lots of things to do, lots of ministry. Then it would just be to fill us with knowledge, and not to practice. Perhaps that, Ross.

97. *RMW*: Yes. Good. Any others? In this group, who is a bookworm? Who's allergic to books?

98. [Joking banter.]

99. *Student 9:* When I was young I'd read a book a week. Now I'm older, it takes a month. Read a little bit at a time. Get sleepy. ...

100. [Lots of joking banter, mainly about drinking coffee to stay awake.]

101. *RMW*: And it depends of the subject too. More reading can help.

102. *RMW*: If we had many more students, what would change?

103. [Joking banter and repeating the question.]

104. *Student 9*: The discussion wouldn't be as enjoyable.

105. *Student 4*: Need more time; need more time.

106. *Student 2*: It's be nicer. Twelve people is a group. More relevant. Not too many in a group like this. It's a campus decision.

107. *Student 5*: Divide into groups.

108. *Student 2*: Twelve students would be very enjoyable. That would be more relevant.

109. *Student 9*: Perhaps fifteen [students in a group].

110. *Student 2*: But in this format it would need more time for discussion, because everybody wants to speak but some would be just listeners.

111. *RMW*: True.

112. *RMW*: For me as evaluator, participation is also evaluated. So if it's a big class, the bigger it is the higher the probability that some people would sit and listen and not say anything. And it would be difficult for them to pass because they didn't take part in the class.

113. *Student 6*: The interaction between the instructor and the students would definitely decrease. If an instructor faced 10 people compared to 20 people in one class hour, the proportion of time for one person is not very effective and needs more time, and how would the instructor know whether people understood or not? Other than what we said before, some will talk a lot, some quite little.

114. [Laughing and banter]

115. *Student 2*: Responding to what [Student 5] said, if Ross had one group and [Ass't Instructor] had anther group, it would be different. They would be different because they reflect the character of the instructor.

116. *Student 4*: In my opinion, if more classes were opened with more students as said by [Student 6], I think it would ineffective. Perhaps we wouldn't know each other. Perhaps we couldn't understand. In my opinion, it'd be difficult to monitor. Difficult to …. aaa. Diffi-

cult to understand. Difficult to ... monitor progress. Like this, we can see what [other class members] are like [laughing banter]. Slowly ... [laughing banter]

117. *Student 5*: Could we just open a night class?

118. *RMW*: Everyone has a different background.

119. *Student 4*: It's nice like this.

120. *RMW*: Eight people is considered perfect. Twelve is not wrong, but more that twelve starts to be quite difficult.

121. *Student 9*: It's nice on Zoom. We don't have to use up lots of manpower. Even though it's long distance, we can meet. The only thing wrong is that we can't eat together.

122. [Laughing and banter]

123. *Student 8*: Internet connection is a problem. [Discussion of individual students] It makes ... sometimes I can't hear Ross at all but I often experience that difficulty.

124. *Student 2*: But it shouldn't be a problem. Use the "Record" for those having problems.

125. *Student 8*: [Ass't Instructor 2] used to send the recording.

126. [Banter]

127. *Student 8*: Now rarely. Now, there's none None at all.

128. [Laughing banter]

129. *Student 9*: But Ross writes all the points down.

130. *Student 9*: But if it's recorded, I even more can't hear. But I keep attending class so I don't need them.

131. *RMW*: Looking at the time. Perhaps [Ass't Instructor 1] could give some input and then close.

132. *Ass't Instructor 1*: The impression from this discussion was very positive. Certainly there will be deficiencies. It's feedback for me when you are honest. And give suggestions for improvement so in the future it would be sharper. Ross is there still time for other input?

133. *Student 3*: Sometimes its a matter of Internet connection, but that's the only problem. And sometimes Ross's voice is unclear. he material has definitely been a blessing for all of us. And what the others have passed on is genuine. But about the negative things, it's only the online. We all face different local situations and Internet connection is not the same. Including Ross teaching; sometimes lots doesn't come though because the Internet connection is not stable.

134. *Student 9*: May I ask something? Will it be only the one lecturer. Ross? Won't he get tired?

135. [Laughing.]

136. *RMW*: That's one of my questions too. Would it be better if someone else also taught, at least as guest speaker or guest discussion leader. We have people [here in Australia] but the language is a killer. But I think, don't always have me.

137. *RMW*: Another thing for the aspect of planning. Shouldn't unit descriptions be given out first? But sometimes in WhatsApp, I give a link but sometimes people don't know to click on the link to go directly to the website. And if I give material, people say, "What material?" They have to know to click on the link.

138. *Student 2*: Yes. To be honest. Other things are positive. To be honest, I need materials for these four subjects. Ross sends summaries and PowerPoints though a link. In the Seminary, we were given packets of materials. I'd like to suggest and request to be sent materials as a guide.

139. *Student 9*: You mean a syllabus statement?

140. *Student 2*: No. that's just framework. I'd like the basic materials that were taught. [lists subjects.] If there's materials, I'd like them. That's what happened in the undergraduate program. If it's a book, we get it. Just that. That's what I need.

141. *Student 9*: I think like that too. But in a Master program the method of teaching is different from undergraduate studies.

142. *Student 6*: May I speak? I agree with the others. It's what I said before. What we've been doing is practical. I think I'm not a very knowledgeable person. And I need, for example, in church dynamics there actually are quite enough books and reference books. What was talked about before, books and reference books, could be given as reading tasks,

but I'd suggest that if possible, Ross gives references, such as church dynamics. Good books on the topics. The other day when I did the interviews, I looked at the RDF books … and also in the discussion the other day I thought "Don't talk about this. It isn't related to church dynamics." So if it talked about something, people would think "Where's he going with this?" So, to be honest, I had to read a couple of books. [example] "A healthy church has these criteria" There was one book "Ten signs of a healthy church." I had to know what those signs of a healthy church were, at least so I don't go far outside the topic. I was confused. What topic should I pick? I'd suggest, even though it's not much, yes. Reference works are important. I'm not a bookworm but if there's terminology or a theory, I have to read about it. Rather than I write all sorts of things as if I knew them. That's trouble. That how it is for me. Thank you.

143. *RMW*: As we talked about before, I don't agree with giving reading material as busy-work. As a "completer" its possible. It doesn't have to be read. But if it's integrated with what is what is done [in class], so that it's used beneficially. [Indistinct.]

144. *Student 1*: My suggestion in response to the others, people can find that kind of book for themselves. And only the reference books. Whether or not they find them and read them, it's their business.

145. *Student 9*: It's not assigned reading.

146. *Student 3*: Those readings like Ross said are more important, exploring just a chapter, for example, that would be very relevant. Requests are important but individual reading is the business of the individual. They will certainly study, but according to their needs. If

they don't, that's it. It would just be piled up. And they wouldn't look for it either. Thank you.

147. *Student 9*: I already know the direction that Ross is taking in the Master program. The direction is not just to theory. That's how I read it.

148. *RMW*: Actually I like theory, but theory that is useful and beneficial. If you can't see the benefit, then it's for nothing.

149. *Ass't Instructor 1*: That's enough. If I can draw conclusions from the suggestions just now, we need lesson notes to be distributed as reference material, so its like going back to undergraduate studies. And we need books to bridge between theory and practice. But our context is a Master of Arts, not a Master of Theology with lots of theory but the MA has to be about actual ministry. That's enough.

Close

Second Focus Group Session

150. *RMW*: About a week ago, I sent a set of links to journals. Has anyone read any articles from those journals or was it difficult to connect?

151. *[Student 2]*: I couldn't get Bahasa Indonesia. Lots of it was in English.

152. *RMW*: The link .. the front of the website might have been in English but the articles should have been mostly in Bahasa Indonesia.

153. [Student 4 and Student 2 both talking at once]

154. *[Student 4]*: It was English …. I contacted [Student 2]. It was all in English. There was nothing in Bahasa Indonesia.

155. *RMW*: Okay.

156. *[Student 4]*: So I haven't read anything.

157. *RMW:* My thinking was that if anything was suitable it could be used as material. In electronic form it's easy to distribute, but if you found lots of English, well that's the situation. Okay.

158. Here's a question about the usage of time. How many hours a week do it take to do the tasks?

159. *[Student 2]*: Do you mean ministry tasks or assignments. Sorry, I haven't understood that yet.

160. *RMW*: Tasks for this course. If I give assignments, how long does it take to do those assignments each week?

161. *[Student 4]:* It depends on how difficult they are.

162. *RMW*: Yes. They could be various levels of difficulty.

163. *[Student 2]:* I do them bit by bit. If I can do it in one day, then I work on it until it is finished. Like [Student 4] said … For example, I couldn't do the exegesis in one day. Then I'd edit it for a little while, then go through it again, then evaluate it again. But then there were several based on personal experiences .. then some need time and I work on them. But if the difficult part is that they need thought and facilities, I have to do it in stages.

164. *RMW*: So could you say on average? Sometimes it'd be less, sometimes more. So if you take the average, about how many hours?

165. *[Student 4]:* In one day?

166. *RMW*: Every week.

167. *[Student 4]:* Sometimes I work on it. For example, exegesis. In one day I might not have the insight. If I don't get anything, I'll leave it. Then if it's difficult [lit. gives me a headache], I'll leave it again. It's like that.

168. *RMW*: So you have lots of headaches.

169. [Laughing.]

170. *[Student 4]*: If I don't find what I'm looking for in the exegesis, it's difficult. So I leave it for a while.

171. *RMW*: Okay, What about the others? Could you estimate how many hours each week on homework? [Student 3], how about you?

172. *[Student 3]*: If it's me, how do I manage it? Sometime if I get an idea I write it down. Sometimes I write it down . Sometimes I just think about it and write it down later.

173. For the process of working on it, a day's work is enough. I have to gather it all together and type it up. Then remembering what I've done, I had to connect it all up and type it. One day was enough. But the whole process, I can't count it. Getting ideas, getting something. Then I write it, but sometimes I have to keep thinking about it. So getting an average, that's difficult to decide.

174. *RMW*: It goes up and down, but that's okay.

175. *RMW*: What about the others? [Student 1]? Approximately how many hours each week?

176. *[Student 1]:* Yes, for me, I'm the same as the others. I have to divide up my time, for ministry, for work. And even then I'm often late.

177. *RMW*: [Student 2], [Student 9], approximately how long?

178. *[Student 2]*: It depends on how complex and difficult it is. I have to spread my schedule over the school, church and [indistinct]. I have to help my time. For example, if at school I have to do face-to-face with the children, I put the time into the tasks that I'm

working on. But if it needs inspiration, it's at night. After class with Pak Ross, I evaluate first. What have I worked on? If I haven't yet understood the task, I ask the others. If it get inspiration, I get it done in a day. But I do it in lots of little stages. But to speak of rigid times, I couldn't say. One day. I'm like [Student 4]. Half a day thinking about it but don't get anything. But I've already spend that time. And I haven't got any results yet. But only at the final time I have results. But at least one day to think perhaps that's about it. Perhaps thinking about it, half an hour. But then I've got a responsibility and I haven't finished yet. I think about it but execution, I'd say again, I steal time so for the things that I can get done, and I need to concentrate. Because lots of these things are new to me personally. That's my personal adjustment. So I'm really starting from nothing to receive what Pak Ross and the others are sharing.

179. *RMW*: Yes.

180. *[Student 7]:* I can't determine the exact amount of time. Working on the exegesis, I was very busy with other things [and] it was more than two hours. I only finished right on the Tuesday. I finished that day and that night I gave my presentation. So because of other things I was busy with and ministry, evangelism and other things. But clearly every day I had to think about it. But I couldn't say how many hours. But I had to think about it. Thank you.

181. *RMW*: [Student 7] is like the others. Thinking about it, and then doing it. [Laughing.] Thinking about it but haven't found the light yet.

182. *RMW*: Good. Next question. Do you sometimes get stuck and ask for help? Like [Student 7] and [Student 2]. If they get stuck, they ask others for help. Are any others who get stuck?

183. *[Student 4]*: I always ask [Student 2] or [Student 1], or [Student 6]. Always like that.

184. *RMW*: Good

185. *[Student 4] or [Ass't Instructor]*. Too brave.

186. [Laughing]

187. *[Student 7]:* I ask [Ass't Instructor 2]. If in difficulty I ask [Ass't Instructor 2].

188. *RMW:* O yes. The others. [Student 3], [Student 1]

189. *[Student 1]*: I ask [Student 2], because he's more prominent than the others.

190. *[Student 2]*: That can't be. So I need to be pressured by Pak Ross because I'm prominent.

191. *RMW*: If he gets stuck, everybody's stuck.

192. [Laughing and banter]

193. *RMW*: What about [Student 8]? Do you sometimes get stuck?

194. *[Student 9]*: He's not there. He's probably lost his Internet connection.

195. *RMW*: [Student 4], If [Student 5] is stuck, who does he ask?

196. *[Student 2]*: He's a very quiet person, and doesn't even discuss it with me. If he's stuck, he gets brave and asks me. How is it. It's like we're competing. [Laughing] If he's in difficulty I say "What about trying this?" or I advise that he should ask the others. I direct him to [Student 2], [Student 6], [Student 9], [Student 3], [Student 1]. I tell him, "Try it so you'll be enriched. Each one can give input." Perhaps he's reluctant to tell others.

197. *RMW*: Good. Good. In this semester, which assignment was the most difficult?

198. *[Student 4]*: Me?

199. *RMW*: Yes, you can.

200. *[Student 4]*: Oh, I wondered if you meant just me or all of us.

201. *RMW*: Actually for everybody, but I was looking at [Student 4], so you may answer. Which was most difficult?

202. *[Student 4]:* Most difficult? In my opinion, nothing was too difficult but I might not get a very good grade. Like that, Pak Ross? I don't know how to answer.

203. [Laughter.]

204. *RMW*: Which did you most have to ask for help from the others?

205. *[Student 4]:* Almost all of them, when I was given a task I wanted affirmation Is what I'm working on right and appropriate?

206. *RMW*: Yes.

207. *[Student 4]:* Did I understand it correctly?

208. *RMW*: Yes. Very good. Thank you. What about the others? Was it the same for you, or similar or very different? Which task was most difficult? [Student 3]?

209. *[Student 3]:* Yes, the same. I talk to [Student 9], who's close. I'm still … Sorry.

210. *RMW*: Yes.

211. *[Student 3]:* So far, honestly, I ask [Student 9] because it who is the closest. I forget. Perhaps [indistinct] I've had opportunity to talk to [Student 4] or [Student 5] some time ago. But just in passing. We compare our assignments so we don't do them the wrong way. Usually it's like that. Usually the contents are individual, but the methods or the nature of the task needs to be clear.

212. *RMW*: … [indistinct] was most difficult?

213. *[Student 3]*: Yes…. The church mission task was most difficult because I had to get materials from the synod. I had to be proactive and couldn't use individual materials. It was actually easy, but I shouldn't have gone anywhere but I could do it from books. Now exegesis, there are lots of commentaries that can be compared, then we connect it to personally, and the verses beforehand. But the most difficult was the mission of the church.

214. *RMW*: [Student 9], which assignment was most difficult?

215. *[Student 9]*: The mission assignment, second, the Hebrew poetry.

216. *RMW*: Hebrew poetry?

217. *[Student 9]*: In my opinion, that was the most difficult. The others were difficult but I could do them all. The others, mission, I asked [Student 2], [Student 3], and [Ass't Instructor].

218. *RMW*: Very good.

219. *RMW*: About academic writing. Who feels that they can already write an essay with typing according to the rules for higher education? [Student 3] is already the champion. Very good. Some are very good; others not so good.

220. *[Student 4]*: Like me? Not good.

221. *[Student 9]*: [indistinct]

222. *[Student 4]*: Because I'm usually in the kitchen.

223. *RMW*: From the viewpoint of results this semester, nobody's typing was so bad that it caused them to fail. But I'm thinking that this is preparation because in the final stages, you have to write a thesis or project. The typing has to be very good. You're not allowed to have lots of little errors.

224. *[Student 9]*: At least it needs to be readable.

225. *RMW*: So far, it has to be readable.

226. *[Student 4]*: Academic standards, [Student 9].

227. *[Student 9]*: [indistinct]

228. *RMW*: About ordering contents and referencing, do you feel that you've already mastered them or haven't yet mastered them?

229. *[Student 4]*: Not yet. If I have to quote something, it's difficult to connect the quotation with my ideas. I mean, with my ideas, it's difficult to put in a quotation from someone else. How is it? To join …. and then I write it in the footnote. And then I don't quite know what to do.

230. *RMW:* [Student 8], how about you? Do you feel that you've mastered the way to write essays or that you're not proficient?

231. *[Student 9]*: Seems he's lost the connection.

232. *RMW*: He's here but on mute.

233. *[Student 1]*: Pak Ross, I have difficulty of almost exactly the same kind as [Student 4]. Sometimes if I put in ideas from someone else, I have difficulty putting it in the right place. I think in these studies, we can't put in our own ideas; we have to reference everything to other people. Sometimes that's difficult for me.

234. *RMW:* Don't know what has to be original from the author and what has to be taken from other people.

235. *[Student 1]*: Can I ask something? Are we allowed to put in our own ideas?

236. *RMW*: Actually it's required. Required. If you just string together quotes from other people but don't have any thoughts from the student himself, you've got a good collection but none of your own thoughts. So taking from others is getting facts that you can use [In-

terruption, [Student 6] joining in.] But we have to be the brains behind it and the conclusion has to be our own. The choice and definition of the topic has to be our own, not someone else's. So the use of others' writings is just to provide facts and opinions; the comparison has to come from us. So if you misunderstand that, you'll have problems.

237. *[Student 1]:* We can put in our challenges and we look for affirmation from other scholars.

238. *RMW*: You can get from other libraries, but don't use the word "affirmation." If we get something from a book or another source, we don't have to agree with it, as long as we can give defensible reasons.

239. *[Student 4]*: Sometimes we want to write it all down and we think everything is important. We forget the essence, because everything is so important.

240. *RMW*: It easily happens.

241. *[Student 3]:* So we are allowed to put in our own thoughts?

242. *RMW*: Yes, you have to. Because we evaluate the student's thoughts. If he doesn't do any thinking at all, only takes from other people, … there's no thinking.

243. *[Student 4]*: What about our own thoughts without references, how would that be?

244. *RMW*: If you have a logical train of thought, that is very good.

245. *RMW*: [Student 6], we have several questions. Take the average. We have assignments that are difficult, easy, complex, and simple. On average, how many hours a week do you spend on on homework?

246. *[Student 6]:* Homework? Yes, in my opinion [indistinct] I can still do them …

247. *RMW*: On average, five minutes or twenty-four hours a week? Or less than twenty-four hours and more than five minutes?

248. *[Student 6]*: Less than twenty-four hours a week … Sometimes when I work on an assignment I often have a look at it first and sometimes make an outline first, and then I look to see if there are books, then I read, then well, it's not quite clear for me. Every week. Less than twenty-four hours. I think about ten hours.

249. *RMW*: Ten hours. Yes.

250. *[Student 6]*: That means a little over one hour every day. And sometimes it'd be less than ten hours.

251. *RMW*: Right now, we don't have to tie ourselves down to a particular total number of hours. Just an estimate is accurate enough. Perhaps in future, we'll keep an estimate of the time used for each assignment. So not just the time in writing, but also thinking, reading, and so on.

252. *RMW*: Very good. [Student 6], what was the most difficult in this semester just passed?

253. *[Student 6]*: Aaa. The assignment on new leaders. It needed attention, courage, because I had to contact the [church] elders and other friends because I would [not] be able to write without friends in the eldership. When they agreed that I could do something for our program here, they supported it. And I wrote especially about my church (Christian Church of Indonesia), not generally. If someone was studying at Duta Wacana, a response would certainly be according to the Christian Church of Indonesia. Praise the Lord, I'm thankful that I was supported so well by my friends.

254. *RMW*: Yes. Good. Another question. Did you get stuck sometimes? And if you did, who did you ask for help? You can always ask me for help, and you don't need to be shy. But I'm very happy if you can ask other students in the group. In the matter of writing essays, do you feel you've already mastered it or that you haven't got that far yet.

255. *[Student 6]*: Whether I've already mastered it or haven't depends on the topic and the title. If it's a topic of discussion, sometimes it's difficult, sometimes it's easy. And in the task of reading some journals that you gave us, I saw what kind of contents it has, analysis and all sorts, I felt, it's a long time since I wrote like that. It was 1987 I wrote that sort of thing. It was very helpful. I read two articles and it reminded me how to write; this is how to do an analysis, all sorts. To do it in theology it could be difficult But certainly … yes … quite difficult but that doesn't mean that it can't be done. I'm sure I could and God will help me. And with friends to help and cooperate, it'd be very good. And Pak Ross has taught systematically and been very helpful in many things. Its been difficult but very helpful.

256. *RMW*: Here's a question for everybody. Of the two units in this last semester, which was most difficult, exegesis or growing new leaders?

257. [Rumbling noises]

258. *RMW*: Exegesis, yes?

259. [Student 1]. Exegesis

260. *RMW*: Why did you think exegesis was most difficult?

261. *[Student 1]*: Because my thoughts before Pak Ross passed on several things, exegesis needs to come from the original language, translations of the original language so that we would be reluctant. In my thinking, the original language has to be exegeted but if we look at it, lots of things have been interpreted incorrectly. And that's what made me doubtful/ hesitant. As an example, the other day I passed on for that exegesis. In my opinion, the word for adultery was pornia, which means immorality. We can't add on our own. But if we add to it, it's a wrong interpretation. So the translation is like that. So I need to study a lot. So the lesson opened my breadth of view. Thank you.

262. *RMW*: Exegesis not seldom is felt to be difficult because people read it, go with an opinion, trust their feelings, then jump to a conclusion. They don't do an accurate exegesis.

263. *RMW*: How do the others feel about which was more difficult, exegesis or growing new leaders?

264. *[Student 4]*: Leadership.

265. *[Student 3]*: For me, developing new leaders. Because, purely, this is is conditional. Not everywhere is the same. It's different. The situations and conditions can be different. So the methods are many. Have to look at the regional context and the human resources. So if we look at the regional context, it needs of lot of hard thinking. For example, [Student 2]'s context is perfect, because the rules are okay, but I couldn't do it here. I have to think what regeneration would be suitable here. Actually the word for it [indistinct] but we'll try in this project and evaluate its success, and see how much we've succeeded. Other than it needs time and thought, and we have to adjust to the local situation. In my opinion, it's difficult.

266. *RMW*: I almost agree with one condition. You said, every place is different. But it's difficult everywhere to get new leaders. I've never seen a place where it's easy. I started with the program that formed me and that was a very good approach, and was my guide in this unit. The theory is not all that difficult. Actually doing it is the difficult bit.

267. *[Student 3]*: But what is your opinion? In developing new leaders several points are the same. But the application is different. Is that true or not?

268. *RMW*: Application is certainly different. There are different models, like [Student 6], it follows the rules of the organization. About the structure of the organization and its rules. But for example, [Student 2] the other day was not much bound by the rules of the organization, so it could work in a small group without many rules.

269. *[Student 3]*: Yes, yes. … an autonomous church can do that. I'll try with what I know and apply it. But I can't get 100% success. About 60%. That's already good.

270. *RMW*: Sixty percent is extraordinary.

271. *[Student 6]*. Extraordinary.

272. *[Student 6]*. Nobody gets 100%.

273. *RMW*: If you said 100%, I'd say you were telling a fib and I wouldn't believe you. Fifty percent is extraordinary.

274. …

275. *[Student 6]:* I agree. Exegesis was much more difficult from the viewpoint of theory its much more difficult to give birth to new leaders. There are lots of theories of all sorts, and we have lots of information on it. Second, each of our churches can help us, but what's difficult is the practice/implementation. We might have great theories, but the practice is not easy. In a church with its rules, "The system is like this …" makes it very difficult for use to innovate.

276. *RMW*: For example, in [Student 6]'s place, if I read it accurately, somebody can give a simple devotion in a small group with permission from above.

277. *[Student 6]:* True.

278. *RMW*: Okay, what did the others feel was difficult? Exegesis or leadership?

279. *[Student 4]:* Leadership.

280. *RMW:* What was difficult about it?

281. *[Student 4]:* For me, it's like this. What's difficult about leadership? Because we write what we do and do what we write. This is what it means: When we formulate a theory, and try to implement it in everyday life, in my opinion, it's not easy. When we write it, ideas emerge but in reality in the field it's not as easy as that to apply the theory to the people that we are preparing for leadership. Thank you.

282. *RMW*: Yes. Agreed. Agreed. Who hasn't spoken yet? [Student 2]. [Student 9]. [Student 8]. Of these two units, which was difficult?

283. *[Student 2]*: Both of them. If I'm honest, both of them. Why? First reason, these things were both new. Everything in these units was new. I had to change my theological concepts and that was not easy. It was very difficult. But exegesis I'd already studied it a bit and I can learn by myself. But as for difficulty in the field, raising new leaders is difficult. What I wrote looks easy, setting aside time, making notes, giving people attention, and other things. It looks really simple. But the reality is that it stretches our minds and everything. Honestly, I'm telling you. As [Student 4] said, I write and what I do flows. I'm not *muluk* like a church strategy says. I think, I'll work on what I work on, and come to those conclusions. But if you look analytically in detail, if you go to evaluation, [Student 3] 60%, I'm only 40%.

284. *RMW*: 40% is still very good.

285. *[Student 2]*: So both of these are a personal challenge for me. And I work on them in the field. But the moment I study in this class, it's also a challenge. I use simple language but in the field it's not as easy as that.

286. *[Student 3]:* I'd like to add a bit. That 60% is not the final result. That's 60% progress. So in my opinion, guidance or leadership regeneration, there's a time limit that we have to decide upon. So 60% is just progress for those who are going up a level and on the path. So the final result is still going. So when we talk about progress, it's a deadline that's decided, not the final result.

287. *RMW*: I'd like to add one thing that's difficult. If we have a new sprout that looks like it's growing well, then fails for some reason, we are crushed with disappointment. And we can't get 100%.

288. *RMW*: About exegesis. I'd like to ask for help or advice, do we need to allocate more semester hours for exegesis?

289. *Various voices:* Agree.

290. *RMW*: All agreed. But what subjects would we lose?

291. *[Student 9]*: I kind of agree and half agree.

292. *[Student 7]*: Agree.

293. *RMW*: Very good. [Ass't Instructor]. You've been sitting here a long time without saying anything. Perhaps lots of good and bad.

294. *[Student 9]*: He's off having a rest. He's tired from driving.

295. *RMW*: Okay, good. From the others. [Student 2] and comments about this semester?

296. *[Student 8]*: Sorry, my Internet connection was very bad. I think these two units were very good. And both were difficult. First, exegesis demanded how we see and understand the word of God accurately and not haphazardly, and interpret according to the intent of the text and its context. That's not easy. If you don't respect the context, we can lead others astray. We could make people not live in the truth. It's difficult. Second, guiding candidate leaders, we're guiding people who are always changing. So it's not easy. How we lead people, hope that they will become leaders, sometimes on the way they go outside what we expect; that is very troubling. Because those we guide are people. So these two units are very difficult. And they need our attention, our diligence, our obedience in learning. So both of them are difficult and we need to learn diligently in our ministry for as long as we live.

297. And I read what Pak Ross passed on, the journal. I opened several journals and I read the Dunamis journal, and I read three articles. The one of slavery on the Old Testament was quite good, on the use of money in ministry was pretty good. There articles, all pretty good. And for ministry now. That was Dunamis. I opened up one of the others; the quality was a bit aah ….. But Dunamis was good and it the exegesis was quite good. Like [Student 1] said earlier on, study of the original language, the context, the culture, all sorts of things. Pretty good. Just that.

298. *RMW*: Did you see weaknesses in any articles?

299. *[Student 8]*: Yes. You could say that none of them were perfect, but Dunamis was pretty good. From the way it was laid out. The exegesis. Looking at cultural context. It was pretty good. I read three articles.

300. *RMW*: The ones I read were all in Indonesian and none were in English. The ones I remember were … rather good, but I could see weaknesses. I feel we could do better than those and my thinking I that we could choose, like [Student 8] said a while ago, some we could use as examples that we could follow and we could learn from their weaknesses and strengths. And where they made mistakes, don't do that. That's my thinking. And I'm glad [Student 8] got some good articles.

301. *[Student 4]:* We couldn't get any. We didn't know how to open them.

302. *[Student 8]:* What couldn't be opened? There were 23 theological institutions that have journals. Some I couldn't open. Dunamis I could open them all. 23 articles, I read three.

303. *[Student 2]:* Now I've found the answer. What I clicked on before, the table appeared on the screen but what I clicked on was the website. Then I just realised the thing with writing PDF, when I clicked on that, the article appeared. So I'd read it wrong. Not paying enough attention to details. Sorry. So click on PDF and this is the result. [showed article on Zoom screen.] Very good.

304. *[Student 6]:* [indistinct.]

305. *[Student 2]:* I didn't just click on the link. I clicked on the PDF link.

306. [Student 6]: In the front screen, you get the abstract.

307. *[Student 4]:* If [Student 2] could be mistaken, even more so me.

308. *[Student 2]*: Yes. Not paying attention to detail. Certainly on websites there are lots of thing to be told about. Focus on PDF. So if Pak Ross sends a link from WU, usually I just click on the link. I never thought to click on the PDF. No, evidently we have to click on PDF.

309. *RMW*: You get a list, and each edition has its own link, and they generally all use the same software, but the software is in English. Okay. Learn from experience. Any other questions?

310. *Various voices*: Enough.

311. *[Student 4]*: Lots.

312. *RMW*: For the future I'd like to have materials in Bahasa Indonesia, but not thick textbooks. It's not possible.

APPENDIX 4: DEVELOPING CRITICAL THOUGHT

At higher academic levels, students need to develop a mindset of critical inquiry. "Critical inquiry" means evaluating views to:

- interpret them correctly (i.e. grasp the intended meaning)
- accept good points
- reject unacceptable points
- justify their conclusions (i.e. not just "like" or "don't like")
- ask good questions that help them to explore
- see how they apply in real situations.

Some things will not simply be "good/bad" or "right/wrong" differentiations, and students must be able to differentiate between light gray and dark gray.

The task

Given one or more readings, lead a group discussion in which group members analyze and evaluate the readings.

The questions below are only examples. The task is not to follow a rigid set of questions, but to choose or create the best questions for the situation. The order of questions is not important, except that some of the first questions must be answered first, and the last must be done last. Most of these steps are relevant to the study of any document.

A. Preparation

1. Send out the document(s) to all students, and ask students to read it before the meeting.
2. Prepare your set of key questions.

B. Start

Start the session with a reason why the group is doing this. In most cases, this means, explaining why we chose this particular article to discuss.

C. What does it say?

1. Read the whole document.
2. What is the structure and outline of the whole document?
3. When and where was it written?
4. What is the historical and cultural context? Do any particular historical or cultural factors affect the way it should be interpreted?
5. What caused it to be written?
6. What was the writer's purpose in writing?
7. What was the writer's main message or conclusion?

D. What does it mean?

1. Are there any notable vocabulary or language features (e.g. terminology with specific meanings)?
2. Do any particular cultural factors affect interpretation?
3. What influences are apparent in the author's view?
4. What is specific to the writer's situation and what principles apply more widely?
5. What conclusions can you draw about the meaning of the text?
6. Is it possible to have two interpretations? i.e. is the article ambiguous?

E. Is it true?

1. Is it true? If so, which aspects?
2. Identify difficulties in the text and explore solutions. (E.g. things that don’t seem to make sense, things that appear to be contradictory, inconsistent, improbable, or unrealistic.)
3. Is the logic sound? Are there mistakes in logic?
4. What assumptions is it making?

F. How would you apply it?

1. What would be helpful in your situation?
2. What would not be helpful, or perhaps even harmful?
3. How would you apply it in your situation?
4. How would you apply it in other situations?
5. What would be the risks in applying it?
6. What would be the benefits?

G. Close

1. What did we learn that was new?

APPENDIX 5: REVISED UNIT DESCRIPTIONS

Unit description

Worldwide University

Semester and year: TBA

Unit code and title: MIN501 Spiritual formation

Semester hours: 3

Prerequisites: Nil

Unit coordinator: TBA

Assistant instructor(s): TBA

Description of subject

In this unit, students examine and apply the fundamentals of Christian spiritual formation in ministry. It starts with conception of different of kinds of spirituality, so that students from very disparate denominations can value each others' traditions. It then deals with the kinds of pressures that churches place on Christian workers. It also includes career trajectories and attitudes to the future.

Rationale

This unit addresses the personal and spiritual needs of persons in Christian ministry. Christian workers need to be able to make healthy responses to the pressures of leadership, self-care and emotional stability, and family in ministry. Christian leaders also need to be able to responding to political environments. They need to be able to set personal goals, and interpret their own career structures.

Unit outcomes

Students will be able to:

1. Interpret the religious temperaments of Christian traditions other than their own.
2. Develop a toolkit of resources for maintaining personal spiritual growth, e.g.
    a. personal diary of reflective skills
    b. personal devotions
    c. Lectio Divina and Ignatian Spirituality
    d. live under grace rather than law
    e. personal reading habits
3. Set personal goals and interpret personal career trajectory
4. Develop suitable responses to pressures in Christian ministry such as:
    a. loneliness and emotional instability,
    b. the role of the family in ministry
    c. church expectations and political environments, a private vs public life,
    d. pressures to leave the ministry
    e. adversity and failure.

Semester Schedule

Week no.	Tasks (e.g., readings, assignments, dates due)
1.	Introduction Basic religious temperaments *Task*: Keep a personal diary of the things that matter most to your spiritual growth for at least two months. See below.
2.	Personal devotions
3.	Lectio Divina
4.	Ignatian Spirituality
5.	Law and grace
6.	The personal diary
7.	Personal goal setting and career trajectories
8.	Loneliness and emotional stability
9.	Family in ministry; handling church expectations
10.	Private vs public life
11.	Responding to political environments
12.	Why do people leave the ministry?
13.	Responding to adversity and failure
14.	Personal reading habits
15.	Diary due

Assignment

Personal diary[19]

Keep a personal diary daily, in which you record your thoughts and feelings. Record personal journeys, not goals that you have already achieved. In other words, one should meditate on the lessons of spiritual growth experienced and should not describe "My life as a perfect Christian."

This task should not be a heavy burden if you have been faithfully you own daily devotions. When kept effectively, a personal diary can provide these benefits:

1. It allows you to take a personal spiritual journey without comparing yourself to others.

2. It is a record of growth over a certain period of time.

3. It helps you develop reflective skills that normally cannot be developed any other way.

4. It is very helpful when experiencing spiritual dryness.

19 This assignment was originally written by the author for a Veritas College International unit, and was modified for this unit description.

What might be written in a diary?

There is no prescribed topic, but these suggestions might help:

1. Bible meditation.

2. Personal prayer plans (usually not the same as ministry prayer points).

3. A very memorable event for you.

4. Advice given to you.

5. Dismantling the old life and building a new life.

Language choice

If you are fluent in more than one language, choose a language that meets two conditions. First It is best if the language can be read and understood by the spiritual director. Second, choose an appropriate language to talk about personal faith. This is usually your mother tongue, which is the language you speak at home, because that is usually your best language for discussing personal matters. It doesn't matter if the language isn't usually used for education.

You may prefer another language if you become a Christian in a church that speaks that language, has all church activities in that language, and only uses the Bible in that language. Some students might prefer the language commonly used for education in your country. You may only be able to write effectively in that language.

Boundaries

Your mentor will set the boundaries. You should be open about your personal spiritual life, but in this course your spiritual director has no absolute right to interfere in your private life. Whatever you want to keep completely confidential, you shouldn't write in your journal.

1. If the diary entries are too short, your spiritual director will not understand what you are learning.

2. Your spiritual mentor may choose to follow up with an interview. Your spiritual director will keep your diary confidential, and may not use it for any other purpose without your permission.

3. Please be honest. Don't be manipulative or avoidant.

4. You may think of an event, challenge, or issue that is personal and important to you even though it is outside your spiritual guide's definition. It's good that you reflect on the things that are important to you.

5. We understand that there will be some days that you can’t fill in your diary.

Submitting your diary

School notebooks are sufficient; choose one that is durable enough but still easy to carry everywhere.

The first few months of journaling are really a learning experience, where you learn good diary habits. They should not be counted in the final assessment. If possible, see your local spiritual director and discuss the diary regularly, so that you know that meditating on spiritual growth is of maximum benefit.

Diaries are usually handwritten, and can be a little worn and ugly, but are acceptable as long as they are readable. Please do not feel embarrassed to show the diary to the spiritual director. The diary should never be edited or "refined" to be neat, because it would no longer an accurate representation of your thoughts and feelings at the time of writing it, and the spiritual director cannot know what was deleted or changed. Because of this, personal diaries typed on a computer are generally not acceptable. WU needs the original.

Some advice

The diary is an excellent reflection tool; you gain a new skill when you master its use. You may need time to develop your diary skills. If you lose your diary, you may need to repeat this exercise from the beginning, so we recommend that you make a copy of the diary from time to time. WU understands that personal diaries are not effective in all cultures. If you feel this is inappropriate, talk to your local spiritual director, and ask for help if necessary.

Assessment

Your diary will be assessed on the following criteria:

1. Your personal honesty
2. Your personal reflective skills, and
3. Its benefit for developing spiritual growth.

Reading tasks

TBA

Recommended other reading

N/a

Required Purchase(s)

None.

How to get help

Please contact the instructor or assistant instructor if you need help or advice during this unit.

Other equipment and resources

1. A cellphone or computer with basic audio-visual Internet access and an up to date browser
2. WhatsApp
3. A computer or tablet with a modern word processor (e.g. Microsoft Word, LibreOffice) and a reader for pdf files.[20]

Time commitment

This unit requires a total of 135 hours, which includes all class sessions, reading, and assignments. Please keep a record of how you used time for all assigned tasks, including extra reading on this topic.

Attendance

Students are normally expected to login or make contact with their WU tutor at least once every session, except when permission is already given otherwise.

Grading practices for this unit

This unit is assessed as either *Pass* or *Did not pass.*

You will be assessed on the unit objectives. Assigned activities are intended to give you opportunity to demonstrate achievement of these unit objectives. However, you also need to be able to put all the separate pieces together; getting all the individual pieces right does not necessarily indicate that you have achieved the unit objectives.

If an assignment is not of passing standard, you may be asked to make corrections and resubmit it.

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20 Cellphone screens are usually too small for pdf files to be readable. (Append. 2, 16 June, 2021, 3.c.)

Note

WU reserves the right to change this unit description.

Unit description

Worldwide University

Semester and year: TBA

Unit code and title: MIN502 Missiology

Semester hours: 3

Prerequisites: Nil

Unit coordinator: TBA

Assistant instructor(s): TBA

Description of subject

The missiology unit is a continuation of undergraduate studies, and starts with a short summary of basic missiology and its biblical basis. It then moves to strategic issues that are relevant to leadership roles. These include strategy, contextualization, and change management in the local church.

Rationale

Evangelism and church planting are essential to biblical Christianity, and WU expects that most students are active in some kind of outreach and church planting.

Unit outcomes

The student will be able to plan a missiological approach that is appropriate for his/her own ministry situation and plan a critical evaluation of implementation.

Semester Schedule

Week no.	Tasks (e.g., readings, assignments, dates due)
1.	Introduction Exegesis of key Old Testament passages Assignment: Old Testament
2.	Exegesis of key New Testament passages
3.	Overview of the history of missions History of mission assignment
4.	Context-appropriate missiology (demography, sociology, denomination etc.)
5.	Cultural contextualization and syncretism
6.	Concepts of strategy in missiology
7.	Different kinds of specific, creative strategies
8.	Program evaluation 1
9.	Program evaluation 2
10.	Developing strategy in one's own context
11.	Change management in the local church 1 Change management in the local church 2
12.	Student presentations
13.	Student presentations
14.	Student presentations

Activities and assignments

Assignment: Old Testament

Below is a list of Old Testament passages, all of which have an aspect of missionary vision or "to other nations." Gen. 12: 1–3; Ps. 33:8; Ps. 67:1–2; Ps. 96:3; Ps.98:2; Ps. 100:1; Ps. 117:1; Isa. 19:16–25.

Write a two-page exegesis of the passage assigned to you. It should be typed neatly and double-spaced on A4 size paper with 2.5 cm. page borders. Put your name, a title, and the date on the front. Font should be either Times Roman, Times New Roman, or Garamond.

Assignment: History of missions

Write a history of the activities of missions in your denomination or ministry organization. Start with a short general outline or background, because readers may not know about the denomination. For example:

1. Your denomination or ministry organization
2. The historical period
3. Area or location of ministry (E.g. East Java, if the organization is national or international)

Then explain in detail about the mission strategy, as well as changes in strategy that have occurred.

1. You may use written sources if they are available. (e.g. minutes of meetings, reports, bulletins, etc.)
2. Provide analysis. Why did this happen? What are the reasons etc.?
3. Give an evaluation of its strengths and weaknesses.
4. Summarize the teachings of the history.
5. Support your evaluation with facts. (Don't prioritize personal opinions or impressions.)

In many situations, interviews will be your main source of information. Possible interview questions:

1. What was the strategy?
2. What was the difference between missiology and personal evangelism?
3. Why was it like that?

4. What purpose were they trying to achieve? Why did they choose that particular purpose? (E.g. situation, opportunity, personnel)
5. What segments of the community were they trying to reach?
6. What kind of churches did they want to plant?
7. Did the strategy change on the longer term? If it did, why?
8. Was the implementation the same as the original plan?
9. Was the strategy successful? And what do you mean by "successful"?

Assignment: Strategy statement

Write a missions plan that is appropriate for your own ministry situation:

1. Include a vision and a set of specific goals
2. It must be appropriate to your existing church or ministry organization,
3. It must be appropriate to your context: local culture, demography, sociology, denomination etc.)
4. Explain the rationale
5. Describe your consultations with others
6. Include a change management strategy
7. Include a plan to evaluate its implementation.

Besides the requirement, it will be assessed on the following criteria:

1. Context-appropriateness
2. Feasibility
3. Presentation is written form

You may be asked to give your strategy assignment as a presentation.

Giving a presentation

You may be asked to give your strategy assignment as a presentation.

1. Speaking time is 40 minutes.
2. Focus on good content.
3. You should engage your listeners, but don't preach.
4. You may use visual aids (e.g. PowerPoint).
5. Allow 20 minutes for listeners to ask questions.

Reading tasks

TBA

Recommended other reading

N/a

Required Purchase(s)

None.

How to get help

Please contact the instructor or assistant instructor if you need help or advice during this unit.

Other equipment and resources

1. A cellphone or computer with basic audio-visual Internet access and an up to date browser
2. WhatsApp

3. A computer or tablet with a modern word processor (e.g. Microsoft Word, LibreOffice) and a reader for pdf files.[21]

Time commitment

This unit requires a total of 135 hours, which includes all class sessions, reading, and assignments. Please keep a record of how you used time for all assigned tasks, including extra reading on this topic.

Attendance

Students are normally expected to login or make contact with their WU tutor at least once every session, except when permission is already given otherwise.

Grading practices for this unit

This unit is assessed as either *Pass* or *Did not pass.*

You will be assessed on the unit objectives. Assigned activities are intended to give you opportunity to demonstrate achievement of these unit objectives. However, you also need to be able to put all the separate pieces together; getting all the individual pieces right does not necessarily indicate that you have achieved the unit objectives.

If an assignment is not of passing standard, you may be asked to make corrections and resubmit it.

Note

WU reserves the right to change this unit description.

21Cellphone screens are usually too small for pdf files to be readable. (Append. 2, 16 June, 2021, 3.c.)

Unit description

Worldwide University

Semester and year: TBA

Unit code and title: MIN503 Communication

Semester hours: 3

Prerequisites: Nil

Unit coordinator: TBA

Assistant instructor(s): TBA

Description of subject

The communication unit is a general unit on communication in ministry, and does not include specialist skills in pastoral care and counseling. Students consider different views of homiletics, and one of the most interesting aspects is homiletic theology. What is the nature of the preached Word of God? What is the difference between the preached Word of God and a biblically-based theological lecture? How does the Holy Spirit work in hearers? It includes other topics such as the role of empathy, skills in leading group discussions, and strategies for managing conflict

Rationale

Communication is one of the core skills of ministry leadership.

Unit outcomes

Students will be able to

1. evaluate the effectiveness of their communication in ministry roles
2. analyze and interpret the communicational and theological aspects of their
    a. homiletics,
    b. teaching strategies,
    c. discussion-leading, and
    d. empathetic listening skills.

Semester Schedule

Week no.	Tasks (e.g., readings, assignments, dates due)
1.	Introduction
2.	Encoding, decoding, and "noise"
3.	Homiletic theology (grace and legalism, assumptions, the Holy Spirit)
4.	Overall guidelines, homiletic strategy
5.	To what extent is the communicator responsible for listener's understanding?
6.	Addressing different needs
7.	Continual learning
8.	Topics in the philosophy of homiletics
9.	Comparing homiletic structures
10.	Teaching strategy and leading discussions
11.	Purposes of education: comparing different views
12.	Active and empathetic listening
13.	Student presentations (Leading class discussions)
14.	Student presentations (Leading class discussions)
15.	Student presentations (Leading class discussions)

Activities and assignments

Five interviews

Interview five members of your congregation. They should represent different parts of the church, e.g. leadership, men's group, women's group, youth, children's ministry.

1. Communication
    a. To what extent are teaching and sermons clear and understandable according to the intent of the person delivering it?
    b. Do you know enough about your leader/figure? If so to what extent? If not why?

2. Empathy
    a. Who are the leaders in the church, other than the pastor?
    b. To what extent are they are sensitive to the feelings of the congregation?
    c. What are their strengths and weaknesses in being empathetic with those experiencing difficulties in their lives?
3. Ask the five interviewees about church leaders. In what situations are they
    a. Firm or assertive enough?
    b. Too firm or assertive?
    c. Not firm or assertive enough?
4. What are your criteria for being firm or assertive enough?

Reading tasks

TBA

Recommended other reading

N/a

Required Purchase(s)

None.

How to get help

Please contact the instructor or assistant instructor if you need help or advice during this unit.

Other equipment and resources

1. A cellphone or computer with basic audio-visual Internet access and an up to date browser
2. WhatsApp
3. A computer or tablet with a modern word processor (e.g. Microsoft Word, LibreOffice) and a reader for pdf files.[22]

Time commitment

This unit requires a total of 135 hours, which includes all class sessions, reading, and assignments. Please keep a record of how you used time for all assigned tasks, including extra reading on this topic.

Please keep a record of how you used time for all assigned tasks, including extra reading on this topic.

Attendance

Students are normally expected to login or make contact with their WU tutor at least once every session, except when permission is already given otherwise.

Grading practices for this unit

This unit is assessed as either *Pass* or *Did not pass.*

You will be assessed on the unit objectives. Assigned activities are intended to give you opportunity to demonstrate achievement of these unit objectives. However, you also need to be able to put all the separate pieces together; getting all the individual pieces right does not necessarily indicate that you have achieved the unit objectives.

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If an assignment is not of passing standard, you may be asked to make corrections and resubmit it.

Note

WU reserves the right to change this unit description.

Unit description

Worldwide University

Semester and year: TBA

Unit code and title: MIN504 Church dynamics

Semester hours: 3

Prerequisites: Nil

Unit coordinator: TBA

Assistant instructor(s): TBA

Description of subject

In this unit, students apply ecclesiology, interchurch relations, church management, sociology and group dynamics, politics in local churches and denominations. Topics include group dynamics, communication, active participation (including motivation and mobilization), decision-making strategies, change management, and approach to conflict.

Rationale

The church dynamics unit addresses the role of ministry leaders as managers. Undergraduate students have all studied ecclesiology, but usually have no training in church management. Some sessions are based on organizational behavior, which is often a compulsory unit in business administration degrees. These include the use of power in organizations and decision-making strategies. Other sessions cover the role of complementary ministry gifts where the church is a body with many parts. (1 Cor. 12)

Unit outcomes

1. Describe and analyze the group dynamics of a church
2. Describe and evaluate its decision-making strategies
3. Describe and evaluate its patterns of active participation
4. Evaluate the church in the life cycle of a church
5. Describe the demographic of the church (e.g. rural, urban, suburban, urban fringe-dweller).and evaluate their effects on ministry.
6. Describe and evaluate its ways of handling conflict
7. Evaluate its strategies for change management
8. Consider various perspectives of individuals involved such as their roles in the organization, empathy, personalities, effects of social status, and perceptions of the group
9. Consider biblical viewpoints
10. Consider the role of formal ecclesiology (congregationalist, presbyterian, episcopalian)
11. Propose actions for improvement and demonstrate their feasibility.

Semester Schedule

Week no.	**Tasks (e.g., readings, assignments, dates due)**
1.	Introduction
2.	Review of ecclesiology
3.	Group dynamics
4.	Decision-making strategies
5.	So what makes a decision good?
6.	Life cycle of a church
7.	Motivation: Yours
8.	Motivation: Other people
9.	Power: What is it and how is it used?
10.	Cyclical strategy
11.	Spiritual gifts and the body
12.	Scenario: Handling conflict
13.	The church's relationship with its community
14.	Preparing the next generation
15.	Evaluate and improve Christian Education

Assignments

Group dynamics

Describe the group dynamics of a group in your church. This will be easiest to do as an observation rather than while leading the group yourself. Use these questions to guide you:

1. What kinds of people are in this group?
2. What do they have in common that holds them together?
3. Who are the most influential people in it?
4. What kinds of power do they have?
5. How do they use it?
6. Who are the followers and the powerless?
7. What kinds of responses do the powerless make?
8. Do the powerless have ways of counterbalancing those with power?
9. How does the group naturally divide in subgroups? (e.g. similar backgrounds, age, newness to the group, socioeconomic grouping)
10. What are the rules for each sub-group?
11. How is the group changing? Why?

Giving a presentation

You may be asked to give your assignment results as a presentation.

1. Speaking time is 40 minutes.
2. Focus on good content.
3. You should engage your listeners, but don't preach.
4. You may use visual aids (e.g. PowerPoint).

5. Allow 20 minutes for listeners to ask questions.

Reading tasks

TBA

Recommended other reading

N/a

Required Purchase(s)

None.

How to get help

Please contact the instructor or assistant instructor if you need help or advice during this unit.

Other equipment and resources

1. A cellphone or computer with basic audio-visual Internet access and an up to date browser
2. WhatsApp
3. A computer or tablet with a modern word processor (e.g. Microsoft Word, LibreOffice) and a reader for pdf files.[23]

Time commitment

This unit requires a total of 135 hours, which includes all class sessions, reading, and assignments. Please keep a record of how you used time for all assigned tasks, including extra reading on this topic.

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Attendance

Students are normally expected to login or make contact with their WU tutor at least once every session, except when permission is already given otherwise.

Grading practices for this unit

This unit is assessed as either *Pass* or *Did not pass.*

You will be assessed on the unit objectives. Assigned activities are intended to give you opportunity to demonstrate achievement of these unit objectives. However, you also need to be able to put all the separate pieces together; getting all the individual pieces right does not necessarily indicate that you have achieved the unit objectives.

If an assignment is not of passing standard, you may be asked to make corrections and resubmit it.

Note

WU reserves the right to change this unit description.

Unit description

Worldwide University

Semester and year: TBA

Unit code and title: MIN506 Leadership development

Semester hours: 3

Prerequisites: Nil

Unit coordinator: TBA

Assistant instructor(s): TBA

Description of subject

This unit covers strategies for developing leaders in the local church context.

Rationale

Almost all Christian organizations have difficulty in developing new leaders, and senior leaders often feel threatened by emerging leaders. The local strategy must suit the structure and ecclesiology of the individual church or ministry organization. The need is even more acute in church planting, where new church plants depend heavily on the emergence of new leaders.

Unit outcomes

The student will prepare a comprehensive leadership development strategy for his/her church or ministry organization that gives a clear development pathway and is appropriate for that particular church or organization.

Semester Schedule

Week no.	Topics
1.	Introduction
2.	What is leadership?
3.	Different kinds of leaders
4.	Life stages of a leader
5.	Introduction to leadership development pathways
6.	Coaching and supporting prospective leaders
7.	Developing specific attitudes in prospective leaders
8.	Identifying prospective leaders in youth
9.	Life crises in emerging leaders
10.	Preparing prospective leaders to enter political environments
11.	Transitioning a group to be able to grow prospective leaders
12.	Monitoring and evaluating emerging leaders
13.	Presentations
14.	Presentations
15.	Presentations

Activities and assignments

Task: Strategy for emerging leaders

Prepare and deliver a presentation of a leadership development strategy for your church or ministry organization.

1. It must comprise a series of tasks in ordered stages, starting with the easiest and progressing to the most demanding, and suited to persons who have never before done them.
2. It must also be appropriate for the context of your local church or ministry organization. For example:
    a. Churches have different ecclesiologies and rules.
    b. A small rural church is different from a large urban church.
3. The first stage must be appropriate for the present state of the candidate leader.
4. The order of the stages must be practical and implementable.

5. Include notes of the support, guidance and feedback that you would need to give the emerging leader.

About presentations

1. Speaking time is 40 minutes.
2. Focus on good content.
3. You should engage your listeners, but don't preach.
4. You may use visual aids (e.g. PowerPoint).
5. Allow 20 minutes for listeners to ask questions.

Reading tasks

TBA

Recommended other reading

N/a

Required Purchase(s)

None.

How to get help

Please contact the instructor or assistant instructor if you need help or advice during this unit.

Other equipment and resources

1. A cellphone or computer with basic audio-visual Internet access and an up to date browser
2. WhatsApp

3. A computer or tablet with a modern word processor (e.g. Microsoft Word, LibreOffice) and a reader for pdf files.[24]

Time commitment

This unit requires a total of 135 hours, which includes all class sessions, reading, and assignments. Please keep a record of how you used time for all assigned tasks, including extra reading on this topic.

Attendance

Students are normally expected to login or make contact with their WU tutor at least once every session, except when permission is already given otherwise.

Grading practices for this unit

This unit is assessed as either *Pass* or *Did not pass.*

You will be assessed on the unit objectives. Assigned activities are intended to give you opportunity to demonstrate achievement of these unit objectives. However, you also need to be able to put all the separate pieces together; getting all the individual pieces right does not necessarily indicate that you have achieved the unit objectives.

If an assignment is not of passing standard, you may be asked to make corrections and resubmit it.

Note

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APPENDIX 6: DRAFT CURRICULUM DEVELOPMENT MANUAL

Curriculum Development Handbook

Master of Arts (Christian Studies)

WU and the Master of Arts

Mission: Why WU was established

The mission of Worldwide University (WU) is to equip emerging leaders to compete as professionals within a Christian ethos.

Vision

To improve the lives of people with little access to education by creating opportunity within a Christian ethos.

Overarching goals

The overarching goals of WU are to:

1. Offer a select range of focused programs to defined populations of students
2. Expand access to education for all suitable applicants
3. Provide a quality, online learning experience to WU students
4. Advance professional practices in WU's fields of instruction.

Program rationale:

WU aims to offer a small range of carefully focused programs with an optimal mix of advanced learning, development of professional competence, and adaptability to local situations and needs.

WU degrees have a distinctive program rationale:

1. *Praxis-based*. WU qualifications provide demonstrable rigor in the theory and competence in applied elements.
2. *Optimum use of technology*. WU uses technology to create different kinds of learning experiences as well as offer significant economies that can be passed on to our students.
3. *Professional reflection*. WU programs seek to be flexible and appropriate for practicing professionals to reflect on their practice.
4. *Online*. WU programs are offered only by distance education and mixed mode.
5. *Context-based*. WU seeks to equip students to analyze their own contexts.
6. *Professional skills*. WU seeks to facilitate the development of students' professional skills, particularly in developing strategies of personal and organizational improvement.
7. *Accreditable*. WU seeks to be consistent with accredited degree requirements of North American higher education. WU is already preparing for accreditation by an accreditor approved by the US Department of Education (i.e. CHEA-approved).

Purpose and outcomes of this MA

The graduate of this MA will be able to take an advanced leadership role in a church or parachurch Christian ministry.

Role of this degree program

The MA (Christian Studies) currently leads to the Doctor of Education (Christian schooling and education). Graduates of the MA (Christian Studies) who continue to the EdD are prospective college teachers in the fields of Christian ministry.

Target Student Population

Prospective students hold leadership positions in Christian organizations, such as churches or missions. They have at least several years experience in ministry and are ready for equipping that is more advanced than is given in an undergraduate degree program.

Procedure

1. The board appoints a committee to oversee materials for each program, including approvals.
    a. The committee should ensure that materials are consistent with:
        i. the unit outcomes
        ii. the degree level of the program
        iii. the nature and sequence of learning activities[25]
        iv. the literacy level of the program[26]
2. Choose one or more WU manuals that will cover all your material revision needs.

    AGILE workshop

    Good Frames and Bad

    Writing for e-education

25For example, an introductory explanation must be kept simple, whereas a culminating task must be appropriately complex.

26For example, graduate students must be able to read research journal articles.

Writing and reviewing online courses

Scenarios: how to write them

3. The materials should cover all the documentary learning needs of the unit.
    a. Write or collate a separate set of materials for each unit offered.
    b. If the unit has already been offered, check the review for suggested changes and improvements.
    c. Each unit must have a unit description that follows the template at the time.
    d. Each unit should have facilitator materials for each teaching week (e.g. lesson plans.)
    e. Each unit should also have student materials for each (or most) teaching weeks, taking any of the following forms as is relevant:
        i. Brief scenarios
        ii. Extended case studies
        iii. Instructor “talking head” videos
        iv. Other videos
        v. Diagrams or info-graphics
        vi. Text materials (pdf or html)
        vii. Other reading materials (e.g. journal articles)
        viii. Self-study distance ed. materials
4. Intellectual Property rights
    a. All materials must be either owned by WU, open source, or available freely in the WU library.
    b. All materials produced by WU must have a heading, contain the name of WU, a version number, and a copyright statement.

Program Rationale

About praxis

Praxis is the reflective integration of theory and practice, including analysis and response to context, in a way that effects positive change.

The purpose of Praxis-Based Theological Education (PATE) is to enable students to apply learning in the face of real-world complexities, and the purpose of this handbook is to orient instructors to use it. The purpose is not to simply impart information, but to help students achieve learning outcomes that are defined as what students will be able to do at the end of the course.

A praxis-based approach works best when the theory is not difficult but the main challenge is how to implement it in real situations. This works very well for professionals in the field. It is easy to motivate students to study when their education addresses felt needs and the kinds of real problems and challenges that they face every day. These are the topics that they discuss in their ministry strategy meetings, their church boards, and their denominational meetings. At this level, people like to learn from experience, and are less interested in theory for which they see no use.

Using Scenarios and Case Studies

Simple scenarios are excellent learning exercises, and can be as brief as 100 words. Each begins with a simple description of the context and the main people involved. It then poses a dilemma for which the student must choose a course of action. In a simple scenario, the students often faces two equally-weighted courses of action, neither of which is obviously correct.

Complex case studies contain a range of factors, each of which makes the student's decision more complex. Some relevant factors might be left out, although not deliberately. Students must analyze the situation and propose a solution. No particular solution is exclusively correct, although some solutions are much better than others, and some are clearly inadequate.

Complex case studies are useful for teaching through discussion and as assessment activities. They may be done as a weekly activity or as a culmination of several weeks' work.

In both cases, they need to be concrete and realistic. They can be based on real cases, as long as you omit any private information that would identify individuals without their permission. It might be a surprise, but some extreme cases are real and students might face them in real life.

Debriefing

It is often quite feasible to examine students' own situations, and it is necessary if students suspect that any solutions "won't work in my situation." The method is to debrief a real situation, analyze it in the same way as a complex case study, and evaluate the decisions made at the time.

If it involves specific conversations, it is helpful, but not always possible, for students to make verbatims, that is, word-for-word transcriptions. It is an acquired skill that must be taught separately. By writing only key words during a long conversation, it is possible to reconstruct the whole conversation afterwards.

Context-based

In a context-based program, many assignments are tasks in the field, for example:

1. “Interview five members of your congregation. They should represent different parts of the church, e.g. leadership, men’s group, women’s group, youth, children’s ministry. ...”
2. “Describe the group dynamics of a group in your church. This will be easiest to do as an observation rather than while leading the group yourself. ...”
3. “Plan a leadership development pathway for candidate leaders in your church or ministry organization …”
4. “Write a history of the activities of missions in your denomination or ministry organization. ...”

Curriculum Design

Designing a Unit: Creating and Revising Unit Outcomes

Unit outcomes need to mention what the average passing student will be able to do at the end of the unit, and must be drafted quite carefully.

1. They refer to what students need to do and learn, not about what the instructor wants to teach.
2. They refer to praxis skills when skills must be applied in the field.
3. They are achievable within the time and effort allotted to the unit.
4. They are clear enough to guide you in designing the contents and tasks of the unit.
5. They are clear enough for assessors to determine whether students have passed or failed the unit.
6. They are clear enough for students to know what is expected of them.

Unit Description

The unit description (sometimes called a syllabus statement) is a disclosure document given to students at the commencement of a unit. It informs students how the unit will work and what they need to do to succeed in it. The unit description should contain a full description of the unit contents and requirements.

The current list of contents is as follows

1. Title: “Unit description”
2. Worldwide University
3. Semester and year
4. Unit code and title:
5. Number of semester hours
6. Prerequisites
7. Name of unit coordinator
8. Name(s) assistant instructor(s)
9. Description of subject
10. Rationale
11. Unit outcomes
12. Semester Schedule with tasks (e.g., readings, assignments, dates due)
13. Specific requirements and instructions for assignments
14. Reading tasks
15. Recommended other reading
16. Required Purchase(s)
17. How to get help
18. Other equipment and resources

19. Time commitment
20. Attendance
21. Grading practices for this unit
22. Note: WU reserves the right to change this unit description.[27]

Textbooks and Other Materials

Plan to provide all materials that students will need for no more payment than tuition fees. However, you might want to recommend particular textbooks that students might want to buy.

Students needs the information that they put into practice. This can vary, such as theoretical perspectives (if they are expressed in ways that are useful to practitioners) information (with examples), and appropriate attitudes.

Either describe how to use the relevant bookshelf in the WU online library, or include it in the orientation during the first week of semester.

Reading Level and Clarity

MA students must be able to read and evaluate published journal articles of original research that are written in their own language and that are relevant to the outcomes of the unit in which they are assigned.

Documenting Hours

In your planning, write your estimate of the time that the average student will take for each kind of activity (including reading) and ask students how long they took for each tasks afterwards

27The document may need to be changed, so it should have a disclaimer to prevent students viewing it as a contract.

Assessment

Grading

This degree currently uses "Pass/Did not pass" assessment, based on achievement of unit outcomes. It is a system of Competency Based Education. When an assessor is in doubt, he/she may confer with another faculty member.

Research Papers, Assignments, and Projects

1. Written assignments must:
    a. be designed to have clear benefit to the student
    b. clearly relate to the unit outcomes.
    c. promote praxis-based thinking, and
    d. maintain students' focus on their individual context.
2. Assignments may take many different forms, but students normally need clear guidance on what to do and reflection questions to interpret, analyze, or evaluate it. Assignments may take various forms, such as:
    a. Write a field project reports (e.g. interview five people about …, describe the demographics of …)
    b. Observe and interpret of a particular kind of incident or process.
    c. Collect of a portfolio of documents (E.g. Internet search results, workplace documents)
    d. Keep a personal journal (E.g. a personal reflective journal is required in the spiritual growth unit. See the current version of the instructions.)
    e. Answer a series of written questions.
    f. Interpret information (e.g. express something as a diagram).

g. Analyze a scenario or a case study and propose a response.

h. Do something and evaluate it.

3. Include written assignment requirements (with deadlines) in the unit description, along with a reminder of the WU guidelines for written assignments.

Final project

See the current version of the instructions for final projects. This is a culminating work for the degree and the report format is like a thesis.

Other forms of assessment

At this stage, written examinations and comprehension quizzes are not required for this MA.

Review: Keeping Curriculum Current

At the end of semester, do a review of all units offered the semester. It should be a faculty review that includes the instructor's personal comments. You should also collect student feedback, either in written form or by focus group.

In your review of each unit:

1. Find out what worked and what did not.
2. Propose improvements and submit them for approval.
3. Collate feedback of the time that students took for each activity (readings, tasks, etc.):
   a. For each unit, document the hours of study and the average time student took to complete the unit. If time usage does not follow a clear pattern, explore the reasons so that that you can justify the amount of time required for tasks.
   b. If possible, calculate students' average reading speed.

c. Explain or justify why this unit has been assigned its number of semester hours.

Teaching skills

In videoconferences, the instructor uses skills very similar to face-to-face classroom teaching. The main teaching mode is Socratic questioning. That is, instead of simply providing information, the instructor asks questions so that students can do their own analyses and evaluation of the information at hand, and then draw and defend their own conclusions. As the instructor, you help students more by asking good questions than by giving them the answers to those questions.

It is preferable to get all students to respond, and is necessary if the discussion is used as a mode of assessment.

The main kinds of questions are as follows:

1. *Lead questions*: Open a new topic of discussion.
2. *Closed questions*: Give participants only a limited range of answers from which to choose. These are useful for getting participants to provide an initial response when they are reluctant to speak.
3. *Open questions*: Ask participants only to report information.
4. *Open-ended questions*: Ask ask participants to think or reflect.
5. *Clarifying questions*: Ask participants to clarify something that was has not explained clearly.
6. *Redirecting questions*: Get people back on track when they have skirted past an important issue or avoided a sensitive topic.
7. *Balancing questions*. Get students off quirky, off-balanced opinions.

8. *Further exploration questions*: Explore participant's answers further. (Adapted from Woods 2019)

As a procedure

This set of questions is a guide and need not be followed rigidly. You will find that insightful students jump ahead of the others in the group. In other cases, you will need to add exploration questions.

1. Introduce the case:
    a. Read or recount the case.
    b. What does the problem appear to be? What is felt or perceived to be the problem?
    c. What are your initial impressions or reactions?
    d. Who in the group has ever faced a situation like this?
2. Get the facts of the case:
    a. Check the information. What does it say? Have we misinterpreted anything?
    b. Is any information missing that we need?
3. Analyze the case and identify relevant factors, e.g.
    a. What is the viewpoint of the writer or informant?
    b. What biblical teachings are relevant? What assumptions are made about biblical teachings?
    c. What denominational standpoints are relevant? (Ecclesiology is often significant.)
    d. What are the personalities of key individuals?
4. What is/are the real problem(s) and causes?
5. Consider solutions

a. What solutions are possible in this case? What are the implications and consequences of each if we selected it?

6. What is the best and most realistic solution for this case at this time?
7. How could it be implemented? (if not already clear).
8. What unintended consequences might arise and how should you prepare for them?
9. What principles can we learn from this case that could be useful elsewhere? (This might have been already answered in the discussion but it is often helpful to ask it anyway.)

Appendices

Academic Freedom Policy

Intellectual Property Policy

APPENDIX 7: COMPARISON WITH SIMILAR PROGRAMS

DEAC requires comparability of new programs with existing accredited programs. Comparable units seldom had a one-to-one correspondence between those of the WU MA, even when unit purposes were essentially comparable.

A number of qualifications were eliminated for various reasons. Some were initial studies of theology and Christian ministry and did not presume that students had done any previous theological study. Consequently, they had more introductory theological units. For example, the Master of Arts in Christian Ministry at Grand Canyon University has introductory units in Old and New Testaments, Christian doctrines, and communication. The leadership unit is closer to the parallel WU unit, although the WU unit is not about being a leader oneself, but developing other people as new leaders. (GCU, 2021)

Similarly, the Master of Science in Ministry at Pepperdine University comprises three courses in each of three categories (biblical studies, ministry, Christian thought and history) for a total of 36 units and does not have a final thesis or project. Although the selection of units might create a pathway for mid-career study, the unit descriptions seem most suited to introductory ministry training. (PSCLAS 2020, 375–386)

Despite their general degree titles, others were specialist qualifications in particular fields of ministry. For example, the Master of Arts in Christian Ministry at East Texas Baptist University (2022) is mostly given to specializations such as business leadership,

children's ministry, sports and recreation ministry, spiritual guidance, youth ministry, theology, and missions. However, is it comparable to the WU degree in that it comprises thirty-six semester hours (compared the WU MA of thirty semester hours) and the ministry project.

The MA at WU is designed to be mid-career studies for Christian workers who are mostly in leadership positions. This contrasts with the *ab initio* nature of other programs in the comparison, which are entry-level. In other words, this might suggest that the WU qualification requires more expertise than other similarly-titled Master qualifications. It might also suggest that future presumably younger cohorts of students are less experienced upon admission, so that future iterations of the program might require less expertise of students.

Southwest Baptist University

A few institutions provided only general marketing information with minimal detail, and did not provide catalog descriptions. For example, the Master of Arts in Christian Ministry offered by Southwest Baptist University (2021) (SBU) comprises 36 semester hours. Although not enough information was available to evaluate equivalence, some units appear to be quite similar to those in the WU program:

1. The SBU unit "MIN 5273 Conflict and Crisis in Ministry" is comparable to a WU unit: "Church dynamics MIN504 (3 semester hours) … Applied ecclesiology, interchurch relations, church management, sociology and group dynamics, politics in local churches and denominations."

2. The SBU unit "MIN 5113 Preaching and Teaching the Bible I parallel to the WU unit: "Communication MIN503 (3 semester hours) … Communication, conflict management, empathetic listening and responding, preaching."
3. The SBU unit "MIN 5173 Disciple-Making in Context is similar to the WU unit on leadership development: "Leadership development MIN506 (3 semester hours) … Strategies for developing leaders in the local church context."
4. The SBU unit "MIN 5714 Advanced Ministry Practicum is a culminating activity like the WU major project:

> MPR501 Major project 1 (Two semester hours)
> In phase 1 of the project, students plan an original ministry project in an area of Christian ministry, do any necessary preparatory literature review, assess feasibility, and write the proposal. A ministry project also includes identifying needs and opportunities, consulting with stakeholders, and gaining organizational permissions.
> MPR502 Major project 2 (Two semester hours)
> In phase 2, students lead and implement their project.
> MPR503 Major project 3 (Two semester hours)
> In phase 3, students do the final analysis, evaluation, exploration of implications, write-up, editing and presentation in scholarly style.

Northwest University

The Master of Arts in Ministry Leadership at Northwest University (2021, 89–90) also has notable similarities. It requires thirty-six credits and its accreditor is Northwest Commission on Colleges and Universities. Although the catalog does not define "credit," it is presumably the same as "semester hour." The Northwest University MA is available as an accelerated program in tandem with a bachelor degree, strongly suggesting that it is a career entry level qualification. (NU 2021, 120) Moreover, it has no culminating activity such as a thesis, project, or major practicum.

The unit "BIBL 5553 - Reading the Bible" seems to be quite introductory but otherwise has a similar purpose to WU unit "Exegesis MIN505" They are both three semester

hours. The WU unit is “Advanced exegesis of selected passages.” while the Northwest unit is described as “an introductory graduate experience in biblical and Christ-centered interpretation as applied to the entire scope of the biblical canon. Special attention is given to the development of an intellectual framework for biblical interpretation, coupled with methods that lay a solid foundation for both oral and written exposition.” (NU, 129)

The unit “CMIN 5163 - Team Building and Managing Conflict” parallels the WU unit Church dynamics MIN504 (“Applied ecclesiology, interchurch relations, church management, sociology and group dynamics, politics in local churches and denominations.” The Northwest unit is described as:

> This course will examine working with teams and successful ways to manage conflict within the church/ministry setting. The student will understand the foundations for team leadership and how to discern components of real teams. To help the student appreciate and embrace the multiple applications of team leadership in various ministry settings; to prevent the isolationist tendencies in ministers that lead to burnout or ego problems; to understand different types of conflict, causes of conflict and skills to address conflict issues within the church/ministry context ” (NU 2021, 134)

The unit “PMIN 6313 - Christ-Centered Preaching” is the parallel of the WU unit Communication MIN503, and both are three semester hours. The Northwest unit “CMIN 5253 - Christian Formation” is hardly different from the WU unit Spiritual formation MIN501:

> This course equips students to experience lifelong spiritual transformation through attention to classic spiritual disciplines and virtues as well as contributions from various streams of the Christian tradition. The goal of the course is that Christians from all walks of life will actively participate in their own formation, to the end of becoming exemplary disciples worth imitating. (NU 2021, 156)

The Northwest University program then allows for a fairly wide range of electives. Among those available are THEO 6423 - Historical Theology,” which is a distinctly Pente-

costal-charismatic parallel to the WU unit "MIN507 Theological movements." (NU 2021, 172)

Northwest also offers various units relating to projects and applied research, but are not permissible as electives in the ministry streams, apparently because the Northwest ministry programs have no culminating activity in ministry. For example, the WU unit MIN508 Project methods has parallels in COUN 5153 - Research Methods and Program Evaluation. (NU 2021, 135), EDMA 5083 - Action Research (NU 2021, 138), "EDMA 5682 - Educational Research Methods: Data." and "EDMA 5691 - Educational Research Methods: Reporting" (p. 143) Northwest also has a very small project of only two credits (EDMA 5972 - Field Project) but not permissible in the ministry stream (NU 2021, 145).

Moody Theological Seminary and Graduate School

Instead of have one degree with specializations, Moody Theological Seminary and Graduate School[28] offers separate degrees for specialisations, as follows:

1. Master of Arts in Biblical Spiritual Formation and Discipleship
2. Master of Arts in Global Ministry Design
3. Master of Arts in Ministry Leadership
4. Master of Arts in Ministry Studies—Biblical Preaching
5. Master of Arts in Ministry Studies—Leadership
6. Master of Arts in Ministry Studies—Missions
7. Master of Arts in Ministry Studies—Pastoral Ministry
8. Master of Arts in Ministry Studies—Ministry Entrepreneurship

28 MTSGS is accredited by Higher Learning Commission, Association for Biblical Higher Education, and The Association of Theological Schools in the United States and Canada, Commission on Accrediting. (MTSGS 2021, 18.)

9. Master of Arts in Ministry Studies—Interdisciplinary

10. Master of Arts [Pastoral Studies] (MTSGS 2021, 15)

Of these, these, the Master of Arts in Ministry Leadership is closest to the WU MA.

Table 1: Comparison with Moody Bible Institute Master degree

MTSGS **Master of Arts in Ministry Leadership**	**Worldwide University** **Master of Arts (Christian Studies)**
45 Credits[29]	30 semester hours
BI-5500 Hermeneutics (3 credits) This course is an introduction to the best practice methods for interpreting biblical passages in their historical, cultural, grammatical, and theological context. It includes a sound exegetical method based on English Bible textual criticism, syntactic analysis, genre issues and contextualization. It also includes an introduction to the tools of theological research and digital literacy. Skill in the use of Bible study tools and Bible software will be developed. (MTSGS 2021, 99)	Exegesis MIN505 (3 semester hours) Advanced exegesis of selected passages.
SF-5506 Biblical Spiritual Formation (2 credits) This course is an analysis of biblical principles that develop and maintain one's relationship with God and one's thoughts about God's character. It includes a study of responses to principles such as presentation; walking by the Spirit; dealing with guilt, trials, anger, and fear; discerning God's will; spiritual warfare; and prayer. (MTSGS 2021, 117)	Spiritual formation MIN501 (3 semester hours) Examine and apply the fundamentals of Christian spiritual formation in ministry. Making healthy responses to the pressures of leadership, self-care and emotional stability, family in ministry, responding to political environments, personal goal setting, career structures.
IL-5500 Biblical Spiritual Formation Lab (1 credit) This course may be offered in conjunction with SF-5506 Biblical Spiritual Formation.	

29 (MTSGS 2021, 40.)

This course is designed to aid the student to process their spiritual life under the guidance of the professor. It includes such things as aiding the formation of a proper view of God, cultivating Christ-likeness, and the utilization of the spiritual disciplines. Course is offered on a pass/fail basis. (MTSGS 2021, 109)	
GM-5500 Communication of Biblical Truth (3 credits) This course is an introduction to the structures and methods used to prepare and deliver biblical, "Big Idea," expository messages. It includes a consideration of the exegetical process as it leads to the development of a homiletical idea from the epistolary literature in order to craft an application relevant to the audience. It includes an emphasis on clarity in outlining and delivery. Course fee required. (MTSGS 2021,109)	Communication MIN503 (3 semester hours) Communication, conflict management, empathetic listening and responding, preaching.
MN-5501 Dev. Ldrs. & Mng. Resources in Min. Ldrshp. (3 credits) This course is an analysis of the cycle of the practice of leadership—implementing, sustaining, and evaluating. It includes strategies for developing leaders, team building, and team dynamics. Time-management skills, managing financial resources and promotion, service, and maintenance functions are discussed. The assessment cycle and data are analyzed for devising organizational improvement. In addition, ethical and legal issues are discussed, and students are challenged to lead ministries based on sound biblical, ethical, and legal standards. (MTSGS 2021, 112)	Leadership development MIN506 (3 semester hours) Strategies for developing leaders in the local church context.
MN-6601 Power, Conflict, Res., &Trans. Ldrshp. (3 credits) This course is an analysis of power, authority, and the nature of conflict, conflict resolution, change, and transformational leadership. It includes a biblical and theological study of power, authority, and conflict. Styles of conflict management, negotiation, resolution, and reconciliation are analyzed.	Church dynamics MIN504 (3 semester hours) Applied ecclesiology, interchurch relations, church management, sociology and group dynamics, politics in local churches and denominations.

Students also examine change processes, barriers to change, innovation, and successful structures and strategies aimed at transforming organizations, groups, and individuals. (MTSGS 2021, 111)	
IS-5500 Theo. & Practice of Intercultural Ministry (3 credits) This course introduces a methodology to interpret the complexities found in local communities throughout the world that affect how we and others hear and respond to the Word. The purpose is to know Christ better and bear witness to Him more effectively in word and deed. This involves learning how to work with others to develop a theology of local phenomena and form a strategy for ministry. (MTSGS 2021, 109)	Missiology MIN502 (3 semester hours) Missiology, strategy, contextualization, and change management in the local church.

The related Moody Master of Arts degrees have similar units to the other WU units.

MTSGS	WU
CL-6602 Christian Life and Organizational Life (3 credits) “The purpose of this class is to investigate the impact that individuals, groups, and structures have on the development of an organization for the purpose of applying such knowledge toward resolving conflict and change in organizations. Emphasis is placed on the theologically formative capacity of organizational structures and politics and on the development of strategies to ensure faithful leadership while negotiating organizational structures, group dynamics, communication, conflict, leadership, and motivation. Various assessments are taken as part of this course. (MTSGS 2021, 104)	MIN504 Church dynamics (Three semester hours) Applied ecclesiology, interchurch relations, church management, sociology and group dynamics, politics in local churches and denominations.
BTS-5517 Historical Theology II (3 credits) A survey and critical appraisal of the his-	MIN507 Theological movements (Three semester hours)

tory of the development of Christian theology from the eighteenth century to the present. The course will emphasize some of the more influential current theological trends. (MTSGS 2021, 103)	An overview of theological movements e.g. evangelical, contemporary, Reformed, Pentecostal and liberal; role of basic religious temperaments.
BI -7700 Action Research "Investigation of the principles and processes related to the field of action research. Emphasis placed on the value of action research for the application of Scripture in everyday situations. Students will complete and [sic] action research study as part of the course." (MTSGS 2021, 100)	MIN508 Project methods (Three semester hours) This unit gives orientation to the project and writing skills required for the major project, and includes a research seminar.
VS-7701 Practice of Vocational Stewardship (3 credits) "The capstone course is a hands-on, practical immersion-and-innovation experience that will provide the student with an opportunity to apply the learning and skills developed in the program in a vocational/ministry setting. It includes the undertaking and writing of a project depending upon the need of the organization or setting. An innovative project is encouraged. The student will have a Christian mentor/supervisor in the context of their service/immersion, be evaluated by the supervisor, and the evaluation must be submitted to Moody Theological Seminary and Graduate School. A copy of the completed written project signed by the supervisor must be submitted to the field chair for the successful completion of the course. (MTSGS 2021, 119)	MPR501 Major project 1 (Two semester hours) In phase 1 of the project, students plan an original ministry project in an area of Christian ministry, do any necessary preparatory literature review, assess feasibility, and write the proposal. A ministry project also includes identifying needs and opportunities, consulting with stakeholders, and gaining organizational permissions. MPR502 Major project 2 (Two semester hours) In phase 2, students lead and implement their project. MPR503 Major project 3 (Two semester hours) In phase 3, students do the final analysis, evaluation, exploration of implications, write-up, editing and presentation in scholarly style.
FE-6634 Congregational Leadership Internship (4–7 credits) This is a field-based internship in preaching utilizing the dynamics of mentored ministry that integrates academic learning with ministry immersion. The goal of the internship experience is to provide the student with a ministry context where they can integrate theory and practice under the care of a mentor. The student will experience the realities of pastoral ministry, and the complexities of	MPR501 Major project 1 (Two semester hours) In phase 1 of the project, students plan an original ministry project in an area of Christian ministry, do any necessary preparatory literature review, assess feasibility, and write the proposal. A ministry project also includes identifying needs and opportunities, consulting with stakeholders, and gaining organizational permissions. MPR502 Major project 2 (Two semester

congregational leadership. Under the guidance of a mentoring pastor the student will experience the various facets of pastoral ministry while developing their pastoral skills and philosophy of ministry. (MTSGS 2021, 108)	hours) In phase 2, students lead and implement their project. MPR503 Major project 3 (Two semester hours) In phase 3, students do the final analysis, evaluation, exploration of implications, write-up, editing and presentation in scholarly style.

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