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COMMON CURRICULAR ELEMENTS IN MEMBER
INSTITUTIONS IN THE AMERICAN ASSOCIATION
OF BIBLE COLLEGES: AN EXPLORATORY STUDY

presented by

MYRON DAVID WILLIAMS

has been accepted towards fulfillment
of the requirements for

PhD degree in EDUCATION

Peggy M. Riethmiller
Major professor

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COMMON CURRICULAR ELEMENTS IN MEMBER INSTITUTIONS IN THE
AMERICAN ASSOCIATION OF BIBLE COLLEGES: AN EXPLORATORY STUDY

By

Myron David Williams

A DISSERTATION

Submitted to

Michigan State University

in partial fulfillment of the requirements
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ABSTRACT

COMMON CURRICULAR ELEMENTS IN MEMBER INSTITUTIONS IN THE AMERICAN ASSOCIATION OF BIBLE COLLEGES: AN EXPLORATORY STUDY

by

Myron David Williams

The purpose of this study was to determine whether there were common curricular elements required for graduation from Bible colleges fully accredited by the American Association of Bible Colleges. Additional questions concentrated on how current curricular patterns reflected the AABC requirements; the delivery models used in assigning the common elements; the curricular differences between schools accredited by the AABC and those with AABC and regional accreditation; and finally, the development of criteria for developing alternative common curricular elements.

The researcher used descriptive methods which employed three surveys of the 1986-1988 catalogs from the accredited AABC colleges. Survey one identified the common curricular elements. In the second survey the questions of current curricular patterns and the delivery models employed by those colleges were answered. The third survey identified the curricular differences between the colleges holding single and dual accreditation. The final question was answered through a philosophic method examining the biblical background for education, current educational conditions, and the projections of the near future



societal context for the Bible colleges. These steps allowed the development of criteria for alternative common curricular elements.

The findings of the research project are presented below.

1. Common curricular elements were:
 - a. Bible and Theology - Bible Survey; Hermeneutics; Pentateuch; History; Prophecy; Life of Christ; Acts; Pauline Epistles; and Doctrine/Theology.
 - b. General Education - Composition and Grammar; Literature; Speech; Western Civilization; Music and Art; Philosophy; Psychology; Sociology; Natural Science/Mathematics; Physical Education.
 - c. Professional Studies - Introduction to Christian Ministries; Personal Evangelism; Introduction to Christian Education.
2. Member colleges followed AABC requirements in Bible and theology and general education. However, a minority of schools followed the recommendations in professional studies.
3. A majority of the colleges employed the prescribed delivery model for assigning Bible and theology and professional studies. In general education the prescribed and minimally prescribed models were used most often.
4. Dually accredited colleges require more hours in general education and less hours in professional studies than singly accredited schools.
5. Five criteria were developed for selecting alternative common curricular elements. These included the centrality of revelation; the accumulated knowledge of man; the cultural milieu; development of a servant character; and an orderly pattern for education.

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THIS DISSERTATION IS

DEDICATED TO:

MY WIFE AND CHILDREN

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CHAPTER ONE

INTRODUCTION

The curricula of higher education in the United States have been the focus of many researchers during the later half of the twentieth century. Many scholars have discovered that curricula are in constant flux (Carnegie 1977). Therefore, any effort to discover common curricular elements in higher education may lead in a number of directions. This study is an attempt to discover whether or not common curricular elements exists in the curricula of Bible colleges holding membership in the American Association of Bible Colleges (AABC).

Rudolph (1977) states that in order to make any judgments regarding curriculum one must have some notion of the desired outcomes for programs and the courses of study. The Bible colleges in the United States and Canada have developed curricula that seek to prepare men and women for Christian ministries or church vocations at the professional and lay levels (AABC 1987). These curricula are at once unique to that form of higher education, yet may contain common curricular elements that shadow various forms and subjects found in other higher education institutions. Specifically, the curricula of these schools include three major areas of study; Bible and theology, general education, and professional studies. Incorporated within the study is a comparison of the curricular offerings recommended by the AABC and the actual course offerings found in the member colleges; the delivery models whereby the actual course offerings are assigned to students; a comparison of the curricula for colleges accredited by a regional association and the

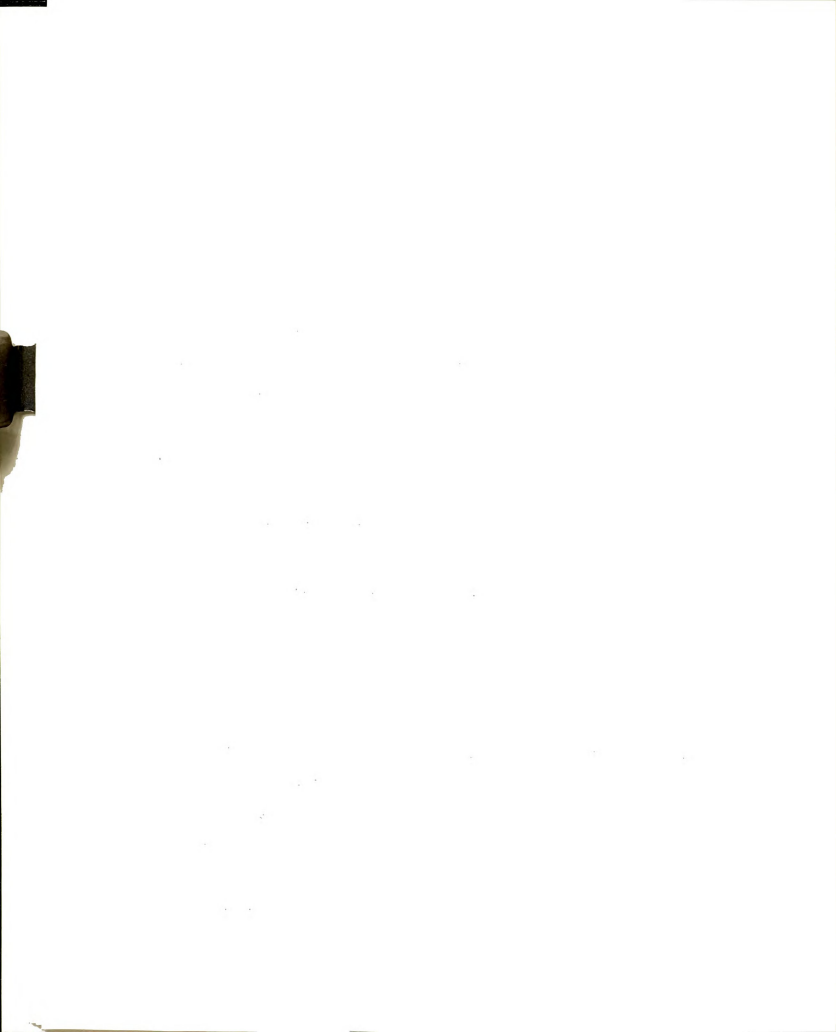
AABC; and criteria for developing alternative common curricular elements.

STATEMENT OF THE PROBLEM

Member institutions of the American Association of Bible Colleges are expected to build their curricula according to the guidelines of provided by the Association. Therefore, a researcher could expect to find some common curricular elements among the college courses offered. This researcher focused on the common curricular elements required for all students graduating from any member institution.

Curricular content has been called into question from the inception of the American colleges. The debate presently extends from large universities to small colleges (Rudolph 1977) over what is often called liberal arts and/or general studies versus vocational and/or professional studies (McGrath and Russell 1958; Peters 1983). Proponents of the liberal arts/general studies programs believe there are common curricular elements necessary in order to be truly educated (Boyer and Levine 1981; Catlin 1982; McGrath 1976). Some advocates of the vocational and/or professional studies do not accept such a core, insisting the utility of knowledge is the final end of education (Pound and Carrier in Keller 1982). Other educators support both a common core of general education and the vocational and/or professional studies (Boyer 1987; Thiessen 1985; Browde 1977). Among the faculty at Bible colleges are proponents of each of these positions.

This disagreement over curriculum has generated discussion and perplexity among the faculty of the Bible colleges holding membership in



the American Association of Bible Colleges (AABC) (Gazard 1983; Talbott 1968; Mostert 1982; Warner 1968). Moreover, the AABC specifies that each student in a four year degree program take a minimum of thirty semester hours in the Bible and theology area. However, the AABC makes only course recommendations in general education and in professional studies (AABC 1987). The freedom of the individual college faculties to make curricular decisions causes disagreement in determining whether or not there are common curricular elements and whether or not this core should be required for all graduates (Ringenberg 1984; Hakes 1964; Gazard 1983; Mostert 1973).

Central to the philosophic position of Bible colleges is the premise that biblical and theological studies stand as the focal point of education (AABC 1987). However, theological differences exist among the various denominations whose colleges are associated with the AABC, and a significant question becomes, do these differences permit common curricular elements within the biblical and theological area for these colleges? Moreover, some members of denominations and colleges have specific positions regarding the value of education in areas outside the biblical and theological area. Other institutional faculty hold varying beliefs regarding the place and type of practical training and professional studies. Therefore, another essential question to be posed is, are there similar, common curricular elements within general education and professional studies? This research is designed so that answers to these specific questions, as well as related questions regarding the curriculum, may be sought. Dr. Randall E. Bell, executive director of the AABC, has stated by letter (1987) that a study searching



for such common curricular elements has not been done and such a study would provide valuable information to the Association. The findings of this work should be of benefit to the colleges of the Association, particularly in the area of curriculum development.

Since the curriculum of the AABC schools relies on the studies of the past as a major emphasis for their curricula (AABC 1987), Dressel's (1978) historical approach to curriculum development undergirds this study. This approach states there are presuppositions which cause the content of the curriculum to be valued. These assumptions, rooted in the historical accounts and philosophical beliefs of a particular group, are the cause of that valuation. The particular group in this study are church related Bible colleges. Parsonage (1978) classifies church-related colleges as those desiring a conscious relationship with a church group, providing religious instruction for all students, defining a set of acceptable values, relying on the churches' understanding the educational task, receiving substantial financial support from those churches, accepting intangible support from those churches, informing and illumining the churches, and developing a rationale for the relationship with the churches. The schools of the AABC meet these requirements for being classified as church-related colleges and are treated as such throughout this study. It should be noted that not all church-related colleges are Bible colleges nor are all Bible colleges and church-related colleges members of the American Association of Bible Colleges.

The Bible colleges, which are members of the American Association of Bible Colleges, have developed their curricula in ways which reflect

their particular theological roots as well as the guidelines of the AABC. The key question is, with their reliance on the historic development of the Holy Bible and Christianity, yet their associations with higher education in general, do there exist common curricular elements among the courses of these institutions?

BACKGROUND Of THE PROBLEM

When Harvard was established in 1636, its founders set as its purpose to develop educated clergy and civic leaders for the New England colonies (Carnegie 1977). Modeled after Emmanuel College of Cambridge University, which used a classical pattern of education, a curricular pattern was instituted at Harvard (Rudolph 1962) designed to provide students with breadth of thought, culture, and knowledge of God. Subject matter for these early years included logic, Greek, Hebrew, Aramaic, Syriac, rhetoric, divinity, ethics and politics, arithmetic and geometry, physics, botany, astronomy, and history. With these elements of learning a graduate was expected to make a positive contribution to the church and to the society.

However, within decades Harvard was denounced by some church leaders as a place where prophets were untrue to "the faith" (Ringenberg 1984). Teachers were accused of failing to provide a particular Christian viewpoint as espoused by a particular church group or denomination (Kelly 1924). During the next one hundred years a number of institutions of higher education arose as various Christian denominations desired to prepare clergy and leaders to advocate their particular doctrines (Eavey 1964). The leaders of these schools

attempted to ensure that such "failures" as happened at Harvard and other colleges, like Princeton and Yale, would not happen to their institutions (Eavey 1964). For many of these denominational leaders the emphasis in religious studies was attuned to the emotional revivalism of the Second Great Awakening of the nineteenth century. This emotionalism caused the faculty at schools like Harvard and Yale to recoil in disgust at such an "irrational" approach to religion (Ringenberg 1984).

These new schools focused on preparing ministers for particular religious denominations. Colleges also were established on the western frontier to educate clergy who would be willing to minister there rather than in the cities of the east coast (Person 1958; Ringenberg 1984). Many of these schools were little more than grammar schools with apprenticeships which prepared individuals for the ministry. The curriculum amounted primarily to a study of theology, the various subject matters which the instructor/minister had studied, plus some practical skills thought useful and necessary in a congregational ministry (Ringenberg 1984). Thus, much intellectual education on the frontier meant a classical education, since most of these instructors/ministers taught what they had studied in eastern schools. Even as these schools grew in size, the administrators, clergy by training, continued to support the same sort of education they experienced in their training.

As the United States grew westward the number of institutions dedicated to preparing ministers increased dramatically. By the third decade of the nineteenth century the Baptist and Methodist denominations were establishing schools in the south and midwest with a curriculum

based on the classical curriculum of the east coast colleges (Ringenberg 1984). Being accepted by the community-at-large as Christian colleges rather than schools of a specific denomination caused rapid growth in enrollments (Person 1958; Eavey 1964). Such a community orientation caused some of the schools to view themselves as colleges preparing primarily men for ministry, as well as professions in law, medicine, and teaching. Many of these leaders believed that a classical education was the best education for any given profession (Campbell 1849; Patterson 1983).

Alexander Campbell, founder of Bethany College in western Virginia (1840), stated that his school was the only literary college in America that maintained a Department of Sacred History and Biblical Literature as a part of a fully integrated curriculum (Ringenberg 1984). The charter of the school states the institution was ". . . for the instruction of youth in the various branches of science and literature, the useful arts, agriculture, and the learned and foreign languages" (Campbell 1840). This curriculum, devoted to providing a well-rounded education, included specific courses in natural philosophy, sacred history, intellectual and moral science, astronomy, political economy, rhetoric, as well as other areas determined to be ". . . conducted with a single eye to the destiny of man, to the supremacy of religion and morality" (Campbell 1839).

During the middle years of the nineteenth century the faculty at the University of Michigan, under the leadership of President Tappan, came to the conviction that an American college should become a research institution modeled after the German universities (Rudolph 1962). In so

doing, science as an area for study became increasingly important. Though many of the American universities had been founded as an ally of a particular denomination, the nineteenth century saw many of them move toward a secular approach to higher education. Ringenber (1984) posits four particular reasons why the membership of the conservative denominations and colleges could not abide by what was happening in the universities. First, there was the influence of the higher critical methods for examining the Scriptures, led by Schliermacher and Von Harnack in Germany. This method, which held that the Bible and other ancient writings could best be understood in their historical contexts, was viewed by the conservatives as devaluing the integrity of the Scriptures. Belief that the Bible was merely a human production was a contention of many individuals holding this higher critical methodology. The second reason was the turn toward logical positivism, where the only accepted truth is that which is empirically verifiable. To the conservative scholars this disallowed for revelation, a major tenant of their theology. Relativism, a description of truth as only relative at any point in history, was the third reason the membership of the conservative schools and denominations were disenchanted with the liberal schools and denominations. No longer was there an objective truth which could withstand the test of time and man's attempts at reason. Last, the acceptance of Darwinian biology was viewed as another attempt to discredit the Bible as the revelation of God. The conservatives had no choice but to begin preparing ministers in a way that would maintain an attitude toward Scripture which was acceptable to their theology.

Like Ringenwald, Wolterstorff (1984) also calls the Darwinian theory of evolution a "hammer blow" to the Christian scholar in colleges of the day because that theory could not be easily integrated into the existing framework of Christianity. A second blow to the Christian scholar was the rise of the German Christian scholar's questioning of the revelatory nature of the Bible. To many practicing Christian theologians the Bible was the revealed word of God, and to suggest it was merely the production of men was considered blasphemous; therefore, untenable to Christianity. Wolterstorff postulates the theory that the evangelical colleges then began to choose carefully what was studied and taught (1984); in so doing the students were inoculated against the anti-Christian developments of modern society. This he calls Stage One, and suggests that this stage remained in effect until sometime following World War II.

Rudolph (1962) asserts the classical curriculum was diluted as rising empiricism questioned the truth espoused in these studies, while at the same time making new discoveries. This trend toward a research orientation moved the university into a new era of higher education. Brubacher and Rudy (1958) submit that the German model for higher education attempted to be amoral and objective in its research, thus claiming no responsibility for the moral values of the students enrolled. This absence of moral basis led to a confusion of objectives as students and faculty were no longer necessarily pursuing the same ends. Such confusion disappointed many students in regard to the programs offered and to the methods of teaching used (Brubacher and Rudy 1958). Rudolph concludes (1977) that this approach "shifted from

explaining the ways of God to exploring the ways of man." Reason, not revelation, was now the means for making decisions (Rudolph 1977).

By the late nineteenth century many Christian colleges had abandoned their primary interest in a classical education as well as their interest in a conservative approach to a study of Scripture. President Wayland of Brown led the way in recommending that the traditional curriculum be abandoned in favor of a curriculum that met the needs of the students. In making such a suggestion President Wayland was advocating an elective curriculum, one in which students would be free to choose their particular courses of study, as they saw fit. President Charles Eliot of Harvard made a similar recommendation in 1869, and it was not long thereafter that many of the institutions of higher education followed suit. The elective system of education was to have a major impact on the college curriculum of the late nineteenth and the twentieth centuries (Rudolph 1977).

Following this new approach to curriculum necessitated that the Bible be introduced as a book for study in particular elective classes. Prior to this time, with the exception of the schools on the western frontier, Bible study had been extracurricular. However, though the Bible could now be studied as a part of the curriculum, members of various denominations which held a theologically conservative view of the Bible were disenchanted with the more liberal view held at many schools. Rudolph states that many of the "Protestant [colleges] . . . gave up protesting. They identified themselves with the materialistic and exploitative growth of the country. Many . . . openly stopped being Congregational, Presbyterian, Methodist, and whatever . . ." In the

conservative mind the liberal views of the Bible could not produce sufficient ministers for the conservative congregations; therefore, an alternative plan for education had to be designed.

Talbott (1968) lists six reasons why training for Christian workers was considered inadequate in 1882. One, there was a desire on the part of many people to fulfill the command of Jesus to make disciples found in Matthew 28:19-20. People had not been prepared for this evangelistic task by the established institutions. Two, there was a lack of college and seminary graduates required to fill the pulpits of the conservative churches in America. Three, some men felt that the seminary approach to ministerial training, usually seven years, was too time consuming and they wanted to begin ministry sooner. Four, many congregations were unhappy with the liberal theology being taught at the seminaries and places of theological education. Five, too often seminary education was not practical in nature; rather, it was viewed as theoretical and to many laymen, therefore useless. Six, there was a burgeoning need for laymen who could handle the specialized areas of ministry necessary in many of the congregations. The time for beginning institutions that would meet the needs for prepared laymen, at least as perceived by many in that era, was at hand.

Eavey (1964) proposes three movements that precipitated the rise of training institutions: the Sunday School, revivalism, and missionary expansion. With Sunday Schools growing across America there was a need to have trained staff people leading these schools. Revivalism demanded sound teaching and systematic preparation of the evangelists, yet the length of time required for seminary education and the liberal theology

taught in some seminaries caused some congregations to shun the formal theological education available. Educated mission workers were also viewed as necessary for expanding the Gospel; and primarily for the same reasons as stated above, seminary education was considered inappropriate. These three movements all contributed to the need for the establishment of some sort of training schools for Christian workers, schools which could meet the requirements of the conservative churches.

Thus, in 1882 the Missionary Training College for Home and Foreign Missions, now Nyack Missionary College, began as a means for educating men and women to proclaim the Gospel world-wide. About the same time Dwight L. Moody, desiring to prepare "gap men" to stand between the university educated clergy and the laity, began a school in Chicago in 1886. The curriculum design of these schools followed the English Bible Institutes. Nyack's purpose, "to prepare students for Christian ministries through a program of Biblical [sic] and practical training" (Witmer 1962), stated the rationale for higher Christian education. Three basic areas served as the foundation for the curricular offerings: liberal arts, including English, logic, literature, sciences, and history; Bible and theology, including New Testament Greek, evidences, and systematic theology; and practical training, embracing homiletics, personal evangelism, and vocal music. The Bible was the center of the curriculum in these two schools with all other courses constructed around this sacred writing. Other schools were soon begun with the hope that this means for educating men and women for ministries could remain faithful to the calling of the New Testament. The guidelines set down

by Nyack and Moody were used as models for many of these new institutions. Holmes (1975) declares that many of the early schools were "begun with an eye to the propagation of religion and morality as well as for the sake of education and culture." By nineteen hundred there were eleven such schools dedicated to the purpose of training individuals for ministry. The membership of the theologically conservative denominations and fellowships had found their means for educating and training leadership for those particular congregations.

As the number of new colleges increased there came a need to monitor and evaluate their academic programs. Some of the colleges attempted regional accreditation, but found that they would have to change their intent and purpose and become Christian liberal arts colleges to meet accreditation requirements (Talbot 1968). In 1947 the Accrediting Association of Bible Institutes and Bible Colleges was established to design standards for member schools. In the area of curriculum the faculty and administration were concerned with an integrated world-view as it could be found in three specific areas; Bible and theology, general education, and professional studies. In the years since the accrediting association was begun there has been little change in the major curricular areas. At present the American Association of Bible Colleges, so named in 1973, still recommends through its Board of Directors these three major areas for study for all degree programs.

The member colleges of the AABC continue to uphold the established membership and curricular guidelines (AABC 1987). These include, but are not limited to, the following statements: "Each curriculum should

provide a soundly conceived sequence of general education based on the needs of the students"; "The heart of a Bible college curriculum is Biblical and theological studies"; and "All Bible institutes and Bible colleges offer preparation for specific church vocations (AABC 1987)." The Association provides general guidelines for the course offerings in each of the three curricular areas, and even recommends a minimum number of hours or courses in each area of study. However, the AABC does not name specific courses or course content in any of the curricular areas. Each school is free, therefore, to determine the exact requirements for graduation for any and all programs of study.

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PURPOSES OF THE STUDY

Since the curricula of the Bible colleges have developed over the course of one hundred years, through many theological debates, and from varying backgrounds, is it possible that common curricular elements have arisen? The researcher's purpose is to discover if there are common curricular elements presently required for graduation from four year Bible colleges accredited by the American Association of Bible Colleges.

Comparing the college curricular requirements and the accrediting association requirements, recommendations and guidelines is also a purpose of this study. The curricular requirements for Bible and theology call for a specific number of hours, while general education and professional studies have recommended courses. Results of this search also are used to compare the delivery models used among the member colleges in determining the common curricular elements.

Within the American Association of Bible Colleges there are member schools holding accreditation from regional accrediting agencies as well as from the AABC. The results of this search for a core of common curricular elements are used to draw a comparison between the curricula of colleges holding single and dual accreditation, seeking to determine if there are differences in the common core requirements.

Finally, there is the development of criteria for determining an alternative core of common curricular elements for the colleges in the AABC. This alternative core of common curricular elements is based upon the AABC curricular requirements and guidelines as well as the range of common curricular elements discovered through this study.



RESEARCH QUESTIONS

A. THE RESEARCH QUESTION

Are there common curricular elements within the curricular areas of Bible and theology, general education, and professional studies, which are required for graduation from Bible colleges fully accredited by the American Association of Bible Colleges?

B. COLLATERAL QUESTIONS

1. Using the major curricular areas required by the AABC, Bible and theology, general education, and professional studies, how do the current curricular patterns of the member schools reflect those requirements?
2. What are the delivery models for distributing the various elements of the required curriculum?
3. What, if any, are the differences in curricular requirements between the schools accredited by the AABC and those accredited by the AABC and regional associations?
4. What are the criteria which may be used to develop the subject areas for study in alternative common curricular elements?

DEFINITION OF TERMS

COMMON LEARNING ELEMENTS - "A configuration of courses required of all students" (Gaff 1983).

BIBLE COLLEGES - ". . . education of a college level whose distinctive function is to prepare students for Christian ministries or church vocations through a program of Biblical [sic], general, and professional studies," (AABC 1987).

AMERICAN ASSOCIATION OF BIBLE COLLEGES - a national institutional accrediting agency recognized by the U.S. Office of Education, and a member of the American Council on Education, and the Council on Post-Secondary Education.

BIBLE and THEOLOGY - courses that introduce the student to all the books of the Bible, to biblical history and geography, and to God's unfolding and unifying redemptive purposes (AABC 1987).

DELIVERY MODELS - ". . . to assure that every student has some exposure to the content, traditions, and methods of the main subject fields. . . including specified by course, electives within subject fields, integrative, survey, and interdisciplinary" (Carnegie 1977).

DOCTRINE - a body of teaching which has emerged and is generally accepted and should serve as a standard of orthodoxy . . . a body of truth (Rees in Bromiley 1979).

ELECTIVE DELIVERY MODEL- Students are permitted to choose courses, or meet hourly requirements, from any curricular area (Chance 1980).

GENERAL EDUCATION - courses that provide the ability to write and speak English correctly, a broad view of history, an understanding of social institutions and principles, knowledge of the scientific method, appreciation of cultural values, and a comprehension of human nature (AABC 1987).

HIGHER CRITICAL METHODS - a deduction "from all the extant material which is available from what the original author wrote." This method is based on two assumptions: one, the original texts do not exist; two, in the copying process there have been errors made (Martin 1975).

INTEGRATIVE DELIVERY MODEL - a curricular design where the approaches from many disciplines are drawn upon to deal with common problems, themes, or time periods (Chance 1980).

MINIMALLY PRESCRIBED DELIVERY MODEL - Students are permitted to choose specific courses, or meet hourly requirements, within a specific curricular area (Levine 1978).

PRESCRIBED DELIVERY MODEL - Student are required to meet hourly requirements by taking particular courses within a specific curricular area (Levine 1978).

PROFESSIONAL STUDIES - Those courses which prepare an individual for a definite career (Dressel 1978), using an organized course of study usually designed around programs (AABC 1987).

SYSTEMATIC THEOLOGY - ". . . truths of the faith synthetically structured into a coherent, systematic whole . . ." (Danne in Bromiley 1979).

TIME-BOUND STUDY - the study of "relationships that refer to the same point of time . . . "which may be "collected from an entire population . . . which examine single variables and the distribution across a variable. . ." (Borg and Gall 1983).

DELIMITATIONS

The proposed study has the following delimitations:

1. There has been no attempt to evaluate course organization, instructional methodologies, learning styles and characteristics, or student outcomes for the member colleges of the American Association of Bible Colleges.
2. The study focuses on the course offerings as presented in the current catalogs, 1986-1988, of the AABC accredited colleges. No attempt is made to examine the entire curriculum of any college prior to that which is presented in these present catalogs.
3. Christian liberal arts colleges and their curricula are beyond the purview of the present study. While the findings of this study may have implications for these liberal arts colleges, no

attempt is made to examine all their present curricular offerings for the purpose of answering the research questions.

4. Course placement into one of the three categories follows the Carnegie Foundation for the Advancement of Teaching placement when the specific guidelines from the AABC or Gangel are insufficient.
5. This research project is a quantitative, not qualitative, study of the curricula of the Bible colleges. No attempt is made to determine the worth of the curricula.

LIMITATIONS

The proposed study has the following limitations:

1. The curricular area components for the curricular study are found in the Manual of the AABC (1987). Classification for the courses in the areas are also found in this volume. Additional direction for the placement of courses in given areas comes from Gangel (1983).
2. The delivery models used to distribute the graduation requirements are those found in the catalogs of the member colleges. No attempt is made to force delivery models into patterns not found in the individual colleges.
3. Course titles and descriptions found in the study comes from AABC accredited college catalogs, and is thus be limited to what is stated in these documents.

CHAPTER TWO

REVIEW OF THE LITERATURE

A review of literature relevant to the study is divided into four parts. In the first part the literature regarding the specific curricula of the Bible colleges is examined. Following that portion is a review of the literature concerning the core of common curricular elements. An examination of delivery models found in higher education curricula constitutes the third portion. A focus on the development of a curricular theory which is congruent with a particularly well-defined philosophy of education and can serve as a foundation for the criteria of an alternative core of common curricular elements is examined last.

Bible College Curricula

Stave (1962) notes areas of curricular change in the Bible colleges and institutes, including an increase in hourly requirements for the core of common learning elements. This new core averaged fifty semester hours. This same study concludes that a major reorganization within the accrediting association's standards had taken place in order for the change in curriculum to occur. Seven reasons are given for this increase in the core area, particularly the hourly requirements in general studies. First, there is a need to understand the religious and the secular as having common elements. Second, the Bible colleges and institutes are viewed as providing an inferior education, thus the need to bring in studies acceptable to the colleges and universities. Next, the area of

general studies can be seen as serving a practical background for the study of other areas useful in the ministry. Fourth, there is a sense in which the Christian is expected to influence the culture and this could not be accomplished apart from an understanding of that culture. Students from the Bible colleges and institutes often desire to transfer credits to a state university, so there was a desire to provide courses which would readily transfer. Stave next mentions that these schools also recognize a utilitarian value in teaching from the liberal arts. Finally, as the accrediting association is viewed as a credible organization, there is a need to conform to the standards set by that body, which included studies in the general education or liberal arts area.

Witmer (1962) writes of the teaching of general education programs of the Bible colleges and includes some of the problems, the distribution, the principles, and suggestions for improvement. He notes problems in integrating general education with the Biblical area, for many students had been taught that general studies were anti-biblical at worst and secular at best. Also acknowledged is the overcrowding of the college curriculum, each area desiring to make an impact on the students. Witmer cautions the colleges not to overcrowd the curriculum, rather improve the curriculum by constant evaluation and by adding or deleting courses. A recommendation is made that colleges integrate their general studies with a Christian world view in order to show how these studies are relevant to the needs of ministry. Finally, Witmer advises flexibility in the curriculum since the individual states may set different requirements for educational programs.

Warner (1968) surveyed the general studies programs in the curriculum of the forty Bible colleges holding membership in the American Association of Bible Colleges. In many liberal arts schools the general education courses are meant to provide an integration of knowledge, but in many Bible colleges these courses are viewed as merely ways of fitting new knowledge into the existing framework. This thinking then allows for a different type of course to be included in the common curricular elements, specifically Bible and theology. The Bible is included as a part of the common curricular elements so that mankind can achieve a well-rounded education. Warner discovered that accreditation has some impact on the courses in the common curricular elements found in the Bible colleges. Sixty-four percent of the schools surveyed required a core of common learning for all students in all programs, though only thirty-six percent followed the same exact curriculum. Most of the schools Warner surveyed use a distributive model for fulfilling the requirements, thus seeing the academic disciplines as the means of accomplishing the distribution. In the same study the academic deans were asked a variety of yes-no questions about the role, determination, and requirements for the core of common learning. As a result of this study Warner concludes that the desire to include general and professional studies in four years created difficulties in scheduling and in overcrowding for the curriculum. This problem was viewed as generating a lack of coherence among the three curricular areas of study as outlined by the AABC. Thus, the colleges have not experimented with an integration of general education courses, but rather have continued to follow the distributive model established over a century ago.

In the intervening years since the 1968 reporting of the general education of the Bible colleges there have been major changes in the approach to the core curriculum in colleges across America, including the Bible colleges. These changes range from abandonment of the core, especially during the late sixties and early seventies, to a return to the core by many colleges, with Harvard leading the way in 1978. Others have attempted alternate delivery systems for educating students in the common knowledge required for accomplishing their purposes.

This particular study differs from Warner's study by the inclusion of Bible and theology, and professional studies requirements for graduation, in addition to the general education requirements. For this present study membership of colleges fully accredited by the AABC has more than doubled since Warner's study, and many of these colleges now hold accreditation from AABC and regional agencies. The researcher also seeks to determine whether or not there are differences in the common curricular elements between dually and singly accredited colleges.

Kenneth Gangel (1980), writing about the role of the Bible college in the future, calls for integrating faith and life in the curriculum. He then describes two types of Bible colleges and their attempts to meet this perceived need. First, there is the traditional college which holds a commitment to vocational ministry founded upon a single curriculum. This approach maintains a complete separation from secular education, and may even limit the general education requirements and offerings of the college. The second type of college, which Gangel terms progressive, holds a commitment to vocational ministry along with other forms of ministry. Based on a "whole" education this school pursues relationships

with public educational institutions, seeks the highest possible accreditation, and is willing to join national educational organizations. Gangel believes that this second type of college is that which is needed in order for the Bible college to continue successfully.

Gangel (1983) posits five assumptions regarding the curricula of the Bible colleges. In these assumptions, to be examined fully later, Gangel speaks of the need to integrate special revelation with natural revelation and vocational and cultural skills. In proposing these assumptions Gangel calls for a Bible college curriculum which integrates the three areas of study recommended by the AABC into a "whole" education rather than allowing them to remain separate.

In 1985 Donald Moore writes concerning the characteristics of deans and faculty as correlates of change in the Bible college curriculum. His conclusion states during the years between 1981 and 1984 graduation requirements increased in thirty-nine of the eighty-eight schools studied. He did not seek to determine the substance of changes in graduation requirements.

Writing in the Fall, 1988 AABC Newsletter Paul Karleen suggests a number of concerns facing the general education programs of the Bible colleges. The first is a need for developing a general education mentality, based on his belief that education is an integrating process. "A person who ignores the benefits of general education will ultimately fail to integrate himself with life" (Karleen 1988). In developing this mentality the colleges must begin the self-examination process, which Karleen hopes leads to a commitment to change the present. Once the general education mentality has been developed there should be an ability

to resist the demands for the excessive professional and vocational preparation. When this mentality becomes the foundation for general education qualified faculty must be secured and provided incentives which allows for creative development and growth in curricular offerings. Finally, students must be educated in the values of learning as opposed to obtaining grades and a degree. Skills are valued, but should not cause students to avoid general education, for skills without the ability to relate are useless (Karleen 1988).

While there have been many studies of the curricula of the Bible colleges there has been none examining the common curricular elements required for all graduates. The researcher attempts to collate such information in order to provide a broader view of the present curricular offerings in Bible colleges.

Core Curricula in Higher Education

The common curricular elements is often viewed as the general studies program. Over the last century much study and development have been done on these common curricular elements. Gaff's research (1983) of the general studies programs of four year colleges in the United States recommends such common curricular elements for all college students, regardless of majors or minors. In addition, Levine (1978) presents a study of the distribution of hours in a college program which are the common curricular hours for all students in the college. The Association of American Colleges Committee (1985) also recommends the need to return to common curricular elements for all college students in all colleges.

St. Joseph's College in Indiana redesigned its core curriculum (Nicholas 1982) during the period from 1966-1969. This redesign of the curriculum required an integration of many departments and course materials. Structured as a four year core program students are introduced to history, science, cross-cultural studies, cognitive and communicative skills, integrative abilities, values, specific Christian values, and a world awareness. This curriculum was adopted as the means for fulfilling the college's goals as a Catholic liberal arts institution. This type of program now serves as a model for an integrated core of common curricular elements in both secular colleges as well as Bible colleges. At about this same time period other scholars in higher education were beginning to recognize the impact that an integrative approach to curriculum could have.

William R. Matthews states (1977) that the majority of church-related colleges have maintained a link with their heritage, and as a result may be able to have an impact on higher education in the later part of the twentieth century. Matthews contends that this impact is likely because of the commitment of these colleges to a sense of wholeness for their students. This wholeness may be achieved through a curriculum that seeks to educate the students in all areas that affect their present and future lives, centered in a curriculum of a consensually held belief system. In addition, Matthews states that the college must affirm, teach and live a moral life, for only then will the impact of the curriculum be made on the world at large.

While Matthews was not specifically referring to the Bible colleges in this article his points may still be valid for such schools. The AABC

seeks to direct the member colleges so that the students are educated in all areas of their lives.

Joseph A. Browde in writing on the role of faculty in the church-related college (1977) states that faculty members must commit themselves to the liberal arts tradition of these colleges. This commitment to the liberal arts is viewed as a means of fostering academic freedom, intellectual integrity, and the search for truth. Educating students in the liberal arts underscores the fact that education is preparation for working with people, establishing and maintaining relationships, and developing social responsibility. Browde emphasizes that when church-related colleges fail to keep this ideal, then they have failed to maintain their unique purpose for existence. Such a commitment to the liberal arts entails a commitment to treating students as the ends, not the means to an end. Browde believes that at no time should the faculty members attempt to manipulate the students or attempt to indoctrinate them to a particular form of thinking. The liberal arts demand that a "right-answer mindedness" be tempered with an acceptance of discovered truth. The college curriculum therefore needs to maintain a flexibility that allows for a commitment to truth whenever and however it is discovered. Failure to do so denigrates the commitment to the liberal arts.

This move toward a liberal arts education is viewed by Wolterstorff (1984) as Stage Two of development in the Christian college. After reacting to the cultural developments of the nineteenth century by indoctrinating students the Christian college is now seeking to develop an integration of man's high culture and the Christian faith into a world

view which does not seek to unite disparate views but to develop scholarship from a Christian perspective. This perspective allows the Christian to examine the disparate views of other perspectives and possibly discover points of benefit. However, Wolterstorff does not believe that this is the final stage for the Christian college, implying a Stage Three. Three distinct characteristics are described which becomes the focus of the future Christian college. The first characteristic is an international outlook whereby the college recognizes the interdependency of the present and near future world. In addition the college explores new ways of packaging the learning presented the students; suggesting even the possibility to relevant topics by which students can study the present in order to transform it into something new. Third, colleges will become more concerned with building bridges between theory and practice, with an emphasis on practice. Such is Wolterstorff's view of the future Christian college.

In response to Wolterstorff, Michael Peterson (1988) presents counter arguments to some of the assumptions for the future of the Christian college. While Peterson is appreciative of the desire to examine the future possibilities he is concerned with the development of a "perspective," fearing that an approach which accepts the findings from different frameworks may be surrendering the possibility of objective truth. In addition, the packaging suggested by Wolterstorff causes Peterson to recall the "relevancy issue" of the recent past where college curricula became so detached from theory and broad understandings. Peterson advocates a curriculum that gives these broad understandings in many areas so that the students will then be able to deal with whatever

issues arise. Finally, Peterson recommends a need for the Christian colleges to teach through modeling the appropriate actions and lifestyle which will lead students in developing a vocation whereby the Kingdom of God is served by Christian people.

Delivery Models

Arthur Levine (1978) writes of three major methods of assigning the components for graduation requirements: a core curricula, where the specific courses, though usually broad in content, are assigned for each student; a delivery system, where minimum courses or credits are assigned to specific areas; and free electives, wherein students may choose what courses are taken during the degree program.

Levine describes the delivery system more fully by recognizing four models for assigning the minimum courses or credits to a specific area. The prescribed form allows students to select specific courses within the prescribed areas. The minimally prescribed form allows students only to select the prescribed area, not the particular courses. The third form is the recommended distribution. Here the areas are recommended, but the students are free to choose the specific courses they desire, even if not from the recommended area. Finally, Levine recognizes that there are other forms within the distributive system which are unique to individual colleges. These include a competency based testing program which decides where individual students fit, independent studies, and field experience models.

Chance (1980) develops six models for assigning courses of study. He begins with the distributive system, describing it as ranging from the

highly rigid distribution to the loosely required courses or hours. The second model is the integrative system, drawing upon the approaches of many disciplines to deal with problems, themes, or periods. Third is the values model, where the cultural values and the values of the current students are examined. The student-based model is an existential emphasis on the contemporary needs of the individual students. The fifth model is competency-based with an emphasis on outcomes, where students know what level is to be achieved to acquire a particular skill. The final model is the career-focused system where the world of work is integrated with the academic preparation. This is called the experiential or field-based model by others (Doll 1986; Stark, et. al. 1986).

Springstead (1985) states the problem with trying to determine how college courses are to be assigned is that without some understanding of how knowledge is organized there can be no best means for assigning requirements. Springstead lists three possible solutions to the problem. First is the broad exposure method, which allows the students to take courses in a variety of areas. Second is the interdisciplinary approach, which seeks to take themes of life experience and teach within those themes. Springstead states that both of these approaches are faulty in that they are too isolated in their focus. The solution that Springstead believes best is when all courses are taught through the unifying focus of theology, for here theology serves as the foundation for the organization of knowledge.

Curricular Theory

George Beauchamp (English 1983) mentions four levels for developing a curriculum plan. The first and second levels, changing the textbooks and modifying the present curricular plan, Beauchamp does not consider major work in developing a curriculum plan. The third level calls for a complete curriculum overhaul, in which the curriculum is updated. The fourth level calls for a curricular analysis and development based on a plan which is not being used at the present, indeed may not yet exist.

Beauchamp recommends six phases to accomplish the curricular analysis and development, though he admits that all six may not be used every time. Phase one is to select a curriculum group who seek to accomplish the desired task. Second, list and appraise the current curricular practices in the particular situation. Third, investigate what others are doing in developing curricular practices. The fourth phase is the need to formulate criteria for the selection of the new curriculum plan. Phase five is to actually construct the curriculum, and the final phase is to test that curriculum before a system wide implementation occurs. Elsewhere Beauchamp (1981) suggests the need to develop an appraisal scheme for all curriculum studies in order to validate the curriculum, though he admits this evaluation scheme is rarely developed or employed.

In designing a curriculum there is a need to examine possible models. Bouwsma, in Mayville (1978), suggests five such models. The first model, termed the Aristocrat-Scribe, seeks to develop an elite who are literate in many areas. Second is the view of the Specialization and

Liberal Culture, which prepares people for specific areas of service. The Civic Ideal is the third model, and recognizes man as a political being, who willingly subordinates himself to the idea of the community rather than his own ideals. In contrast is the Existential model, emphasizing that people are only concerned with their individual ideals, not those of the community. The Christian-Secular model proposes that reason alone will solve all problems, and that the individual student chooses what is best for himself. Finally, there is the Romantic-Naturalist design, which concentrates on the developmental areas of psychology and biology. Mayville uses these models to suggest that there may be a need for further work in defining curricular design for higher education, especially when there are many combinations of these models found today.

The actual construction of the curriculum depends on the answers to a number of questions (Zais 1976). In particular, the aims of education and the most effective design for achieving those aims, and the relationships between the given answers of are concern for this curricular project. Zais asserts that these questions and answers must be guided by the view with a specific end in mind, although he recognizes this end can be adapted or changed (1976).

Doll (1986) suggests that curricular studies seek to balance the need for survey material and the need for in-depth study of material. In addition there should be a durability or timelessness of the subject elements used in the curriculum so that outdated materials do not dominate the studies. Doll also recommends that a curriculum should examine the relationship of learning facts to the learning of main ideas and concepts, which can produce the ability to integrate and synthesize new material.

In developing a specific learning field Doll recognizes the value of examining other fields of study in order to evaluate methodologies as well as content which may have bearing on the field in question.

Jerry Gaff wrote "A Practical Approach to Evaluations" (1985) as a means for discovering the effectiveness of general education programs at various colleges and universities across the nation. In this article Gaff suggests six principles for evaluating the general education programs of a college. First, evaluations should stress the formative nature of the program and attempt to discover information that will improve the effectiveness. Second, quantitative and qualitative data are valuable as means for making evaluations. Third, the gathered information may be valuable to see in relation to that which is being done on other campuses. Fourth, multiple methods for gathering information must be included in the study. Fifth, multiple sources must be used in gathering such information. Last, Gaff states that each component of the program must be examined carefully, and then the whole program reviewed as well.

Whatever the curricular design chosen, basic recommendations from Haggard (1985) cannot be ignored. The curriculum must be representative of the school, recognizing that small schools cannot use large universities as models since the resources are most often unavailable. Second, the curriculum must remain flexible in order to meet the local needs of the community and constituency, and so that individual student needs can be met. Finally, Haggard states that a curriculum must be sensitive to the external factors that influence the design and construction of the curriculum.

Haggard's recommendations are appropriate for Bible colleges, especially since these schools are unique in their design and many of them are small in number when compared to the state colleges and universities. At present a number of Bible colleges are seeking to become regionally accredited, a move that suggests flexibility in meeting the needs of the church and community.

A well-developed philosophy of education is needed as an undergirding for the curriculum. While there is no one correct philosophy which can be followed, many authors (Haggard 1985; Jones 1986; Venable 1967; Thiessen 1985; et. al) suggest that the chosen philosophy of education will become the guide for the objectives of the school, thus influencing the curricular offerings. In particular, Jones (1986) suggests five views dealing with a philosophy of education that espouses a belief in a basic core of studies for educated people. One view holds that basic skills are necessary for all educated people to possess, thus these become the basis for a core curriculum. Two views, closely aligned, hold that educated people need to come in contact with and appreciate seminal ideas, events, products, and established disciplines. A fourth view holds that there are basic modes of thinking and knowing which are essential to all educated people, thus these modes are the foundation for the curricular offerings. Finally, Jones suggests a view that subscribes to the belief that students are to be engaged in significant, meaningful learning, no matter what the subject matter.

Paul Dressel (Mitzel 1982) suggests five philosophies of curriculum are currently found in higher education. First is the theocentric philosophy, which holds divine sovereignty as central, with all other truth

subordinate to this revelation. This philosophy has been delineated by Hong (1956) and developed in the curriculum of St. Olaf College, a Christian college not part of the AABC. Second, the ideocentric view, espouses the worth of accumulated knowledge in all disciplines. This approach is primarily a disciplinary approach and was designed by Phenix (Mitzel 1982). Sociocentric philosophy (Mitzel 1982) centers on the individual's service to society. In contrast is the idiocentric philosophy (Mitzel 1982) which requires the maximal development of the individual in the democracy. The eccentric view (Eble 1971) believes that the instructor serves as a model for the student to emulate. None of these five philosophies of the curriculum is explicitly stated in the Bible college catalogs, though the theocentric view is widely expressed through the curricular offerings.

The recommendation by Brubacher (1982) is that a philosophy of higher education cannot merely be deduced from the traditional philosophies, rather must be developed from a set of issues. These issues include, but are not limited to, where and how learning will occur; what will be learned; who can do the learning; who will do the teaching, and how will they teach; and the ethics of this learning environment (Venable 1967).

Gangel (1983) makes an assumption regarding the philosophy of education he believes should be held in the Bible colleges. He states, "A comprehensive view of Scripture serves as a base for all aspects of the integration of faith and learning in higher education." This assumption accepts both special and natural revelation as the focus around which all other knowledge is constructed. Scripture is viewed as the integrating

principle for knowledge, thus the means for bringing about the integration recommended by many educators (Eagen 1980; Mayers, Richards, Webber 1972; Bauman 1987; Cleveland 1981; Josephs 1981, et.al.).

Ward (1987) suggests that the starting point for any philosophy of education is one of accepted values. In particular, the value of both special and natural revelation demands certain actions, actions which are liberating to the individual and to society. This liberation is drawn from the purpose of God, which is to bring all men into subjection to him so that they might experience true freedom. Weber (1985) states that Christian education is best when it is Christocentric, that is, acting as servants of Christ within the context of the present world. The characteristics of servanthood must be expressed in the lives of each administrator, staff member, instructor, and student. Martin (1986) speaks of education as character development. Boyer and Levine (1981), and Keller (1982), while not writing about Bible college curricula in particular, speak of the need for the development of a value or ethical system which assists students in their college years as well as after they have graduated.

Kornfield (1981) suggests a Christocentric belief system should concentrate on educating the whole person, with an emphasis on character development in the midst of the American cultural milieu. For Kornfield, character development occurs when there is purposeful growth toward the discipleship spoken of in Matthew 28:19-20. Martin (1986) suggests that Christian higher education is a community for the training of character which is both symbiotic and synoptic. Symbiosis is an attempt to reconcile the elements of revelation with the accumulated knowledge of

mankind. At times these two elements may appear to be contradictory but need to be studied to determine if this is a misperception or a reality. Synopsis occurs when the educated individual is able to make informed choices, including choices which appear contradictory.

Springstead (1985) says theology is the directive force behind all knowledge, and to be educated demands a commitment to biblical revelation and the unity of God. Peters (1983) calls for the development of a realistic attitude toward knowledge, recognizing God's final and complete revelation but accepting that man is always learning about his world.

Thiessen (1985) believes the theological presuppositions are the foundation which provide a framework for the disciplines and upon which to integrate all other knowledge. He contends that Christianity brings an added dimension to the study of knowledge. In particular he refers to Dooyeweerd's cosmonomic idea, which states that all disciplines of knowledge are dependent upon a religious viewpoint. From the given presuppositions of Christianity, as seen by Thiessen and Dooyeweerd, all other knowledge can be integrated into the Christian system.

These particular authors have recognized the necessity of beginning with the revelation of God, using the collective knowledge of man, and developing the character of the students. The type of education they advocate is centered in the Judeo-Christian tradition, and therefore accepts the biblical teaching regarding education as foundational for Bible college education today.

In summary then, Doll (1986) states that a philosophy of education indicates in general what is desired, provides the framework for making those general ideas specific, and allows the development of those

specifics into some sort of useful construct. Without such guidelines the development of a curriculum is merely an exercise in futility.

The design of the curriculum of any institution is dependent upon many factors, including knowledge and skills, community needs, and basic values of the community in which the institution exists. This is true of the Bible colleges, for they seek to add knowledge and skills that will achieve a specific purpose in specific locations to specific groups of people. If any one of these components is omitted, then the curriculum will be less than desirable. The literature cited above reinforces the necessity of thoughtfully and carefully developing a curriculum.

CHAPTER THREE

RESEARCH DESIGN AND PROCEDURES

Included in this chapter are descriptions of the research design, methodologies and population, identification of the processes of instrument development, discussion of data collection methods, and the specifications of the data analysis design.

This particular study requires research of both a descriptive nature and a philosophic nature. Best (1981) explains description as stating the "status of a phenomenon at a particular time." Determining the status of the current situation includes recording data, analyzing what has occurred, and interpreting the existing conditions. This interpretation often is done using some type of comparison or contrast in an attempt to discover relationships between nonmanipulated variables. However, these relationships are often limited to a particular group and may not be generalized to a larger population. Following the methodology recommended by Best a presentation is made of the present status of curricular requirements for graduation from schools fully-accredited by the American Association of Bible Colleges. Within this presentation is the search for common curricular elements. This research project also includes a comparison of the present curricular offerings of the colleges and the curricular requirements and recommendations established by the accrediting association guidelines (AABC 1987). Descriptive research permits a comparison of the curricular requirements for those colleges which are

accredited only by the AABC with those colleges accredited by the AABC and a regional association.

Philosophic research, presented by Englehart (1972), seeks to examine data which are based on observation and the beliefs held by various individuals and organizations. This type of research is sensitive to the implications of the values and underlying purposes of the individuals and organizations, and may draw on principles established in related fields in order to interpret these values and purposes. In curricular research which uses the philosophic method, one seeks either to construct new programs or to revise and/or reform existing curricula in order to accomodate new information into the present curricula (Englehart 1972). For this research project the philosophic method is used to determine criteria for an alternative core of common curricular elements, based on the values and underlying purposes of the Bible colleges, also drawing on the principles and findings of scholars in higher education curricula.

The specific descriptive research methods begin with a time-bound study (See Appendix A), using present catalogs, 1986-1988, from the AABC accredited colleges. Borg and Gall (1983) define a time-bound study as the collection of data from an entire population, or a sample, at the same point in time which examines the distribution of single variables. This particular time-bound study was an examination of the present curricular requirements for all graduates as listed in the 1986-1988 catalogs of the AABC accredited schools. The curricular graduation requirements were separated into the three assigned areas of Bible and theology, general education, and professional studies (AABC 1987). From the results of data

collected in this survey came the answer to the major research question of whether or not there exists common curricular elements required for graduation from an AABC accredited college.

The major curricular areas were analyzed, using the categories devised by Gangel (1983) and the Carnegie Foundation for the Advancement of Teaching, to determine the key subject elements within the common curricular elements. For the Bible and theology area these categories include General Bible, Old Testament, New Testament, and Theology. The general education categories include English, Speech and Communications, Humanities, Social Sciences, Natural Sciences, Mathematics, Computer Science, Language, and Physical Education. Professional studies includes Pastoral Ministries, Evangelism, Christian Education, Missions, and Sacred Music. In this first survey the number of hours in each specific area and key subject elements were tabulated, and a mean number of hours recorded.

A second time-bound survey (See Appendix B) examined the present catalogs, 1986-1988, from the AABC accredited schools to determine if the required number of hours and areas of study in the three curricular areas assigned by the accrediting association meet or exceed the requirements and recommendations of the accrediting agency. Again, these three curricular areas include Bible and theology, general education, and professional studies. The curricular guidelines from the AABC (Manual 1987) include a minimum of thirty semester hours in Bible and theology. From one to two years is the recommendation in general education, depending on the degree of specialization in the major field. In the area of professional studies the AABC guidelines do not suggest any hourly requirements for studies required in all programs. The specific number of

hours in each major curricular area were tabulated, averaged, then compared with the AABC requirements and recommendations.

The results from this same survey provided the delivery models currently being used to assign the present courses required for graduation for all students. These delivery models were classified and reported using the models developed by Chance (1980) and Levine (1978): prescribed, courses required of all graduates, often within a particular discipline; minimally prescribed, a specified number of hours or courses within a particular discipline; integrative, the approaches from many disciplines to study broadly-based themes or problems; electives, courses or hours may be chosen from any curricular area; and a combination of any of the listed models. The delivery models used by the colleges are recorded and presented for each of the major curricular areas.

To determine whether there are curricular differences between schools holding single or dual accreditation a comparison of the mean hourly curricular requirements in each of the three major areas of curriculum has been made. Such a comparison permits the researcher to show what curricular differences, if any, exist in Bible and theology, general education, and professional studies between the colleges holding single accreditation, AABC, and dual accreditation, AABC and regional. The curricular requirements of the North Central Association of Colleges and Schools (1984) were used as a basis for comparisons since Talbott (1968) states that the AABC modeled its accreditation processes after this association, and there are six AABC member colleges currently holding North Central accreditation. The NCA curricular requirements state there is to be a program of general education, clearly identifiable and not

related to the formal, technical or professional preparation of the student (NCACS 1984), and one or more programs which are appropriate to the mission of the institution. The comparison of mean hourly requirements between the colleges accredited only by the AABC and those holding dual accreditation determined if there were differences in the hourly requirements in each of the three major areas.

The criteria used in developing alternative common curricular elements were constructed on the basis of the philosophic method advocated by Engelhart (1972). The philosophic method includes three steps. Step one is a study of the past in the particular educational area of interest, which in this case includes analyzing the biblical backgrounds for the meanings of teaching, learning, and knowing. The findings of this analysis were used to develop a construct of educational principles that undergird the selection of criteria for developing the key subject areas in alternative common curricular elements (Beauchamp in English 1983; Doll 1986). The specific areas in which the philosophy concentrates are the learner, subject matter, learning processes, and teaching agency (Venable 1967; Brubacher 1982). Also included in the past study of Bible colleges are the assumptions and underlying values of those institutions. These assumptions were discovered by examining the mission and objectives of the AABC as they are stated in the Manual (AABC 1987).

The second step, an examination of current educational conditions, includes three sub-steps; a definition of the areas of study using the present AABC Manual (1987); an extrapolation of various curricular principles (Hong 1956; Mayers, Richards, and Webber 1972; Haggard 1985; Moore, 1985; Doll 1986); and a sampling of curricula comments from

individuals involved with Christian colleges not accredited by the AACB (Beauchamp 1983; Doll 1986). This second step provides relevant materials from outside sources, yet drawing on sources that hold to values and principles similar to those held by the AACB member colleges.

Step three examined the projections for the near future societal context (Haggard 1985), as well as future projections for Bible colleges. The projections of the near future were accomplished by reviewing some of the beliefs held by futurists (Bellah 1987; Stott; Naisbitt 1982; Cetron and O'Toole 1982; Shane 1977). There was also be a review of the works of some leaders (Kroll 1987; Ward 1987; Sweeting 1982; Gangel 1980; Marty in Parsonage 1978)) from the Bible college and Christian college ranks who have stated opinions about the future of the Bible colleges and the Christian colleges. These beliefs about the future, and specifically projections for the Bible college, were incorporated in the construction of the criteria for alternative common curricular elements.

When these three steps were accomplished then what should occur in the near future could be determined. Engelhart suggests the necessary data include, but are not limited to, what is being done by other individuals and institutions in the field, properly defining the area of study, and recognizing assumptions, taking into account the underlying values and purposes of the specific field. Finally, Engelhart suggests four guiding questions in a philosophic study.

1. Is the thinking logical?
2. Have the relevant materials been examined?
3. Is the researcher open-minded?
4. Can judgment be suspended long enough to make an accurate assessment?

Englehart's model of four questions (1972) served as a means of evaluating the criteria selected for the alternative common curricular elements. Specifically, the evaluation of logical thinking was accomplished by comparing the proposed philosophy of education with the areas suggested by Venable (1967) and Haggard (1985). The evaluation regarding the collection of relevant materials was accomplished by examining the AABC Manual (1987), the projected futures for education, and the sampling of Christian college curricula. Responses to the final two questions were found by comparing the the present curricula of the AABC member Bible college and the criteria for the alternative common curricular elements proposed.

THE POPULATION

The population used in the study is that of fully accredited colleges of the American Association of Bible Colleges offering four year degree programs, currently eighty-four in number. An accredited member is formally received into membership by meeting the standards of the AABC (AABC 1987) as determined by the Accrediting Commission.

INSTRUMENT DEVELOPMENT

The college catalogs, 1986-1988, are searched for the core of common curricular elements required for all graduating students. The catalog is assumed to present an official statement of the educational policy of the school providing accurate and up to date information regarding the

curriculum. The required courses were separated into the three areas: Bible-theology, general education, and professional studies as outlined by the AACB (1987) using Gangel's (1983) model for the placement of specific courses within the proper curricular area (See Appendix A). When a course did not fit into a specific area outlined by Gangel the researcher determined into which area the course best fit using the Carnegie Foundation for the Advancement of Teaching guidelines.

The hourly curricular requirements found in the catalog search determined if the college requirements meet or exceed the curricular requirements of the AACB (See Appendix B). This catalog search also determined the systems used to distribute the required courses.

The delivery models (See Appendix B) used by the various colleges in regard to curricular requirements were tabulated and presented in a chart according to the following categories as suggested by Chance (1980) and Levine (1978):

- Prescribed Courses - required, and may be discipline specific
- Minimally Prescribed - elective hours within a given discipline
- Integrative - broad themes to include many disciplines
- Elective - free choice within any major curricular area
- Combination - any of the above systems used together.

The chart presents the number of institutions using the various models of delivery in each of the three major curricular areas.

In order to determine whether there were any curricular differences for the Bible colleges which are dually accredited, a chart (See Appendix C) was developed detailing the mean number of hours in each of the major curricular areas, Bible and theology, general education, and professional

studies for all AABC member colleges, and then separated the schools into those holding dual accreditation from those only accredited by the AABC. This comparison was then be used to determine if there are differences of graduation requirements in specific curricular areas for colleges holding dual and single accreditation.

DATA ANALYSIS

Presentation of the required core of common curricular elements for all graduates is in frequency tables, arranged according to one of three major areas (Bible and theology, general education, and professional studies) followed by a discussion of the frequency and percentages of those courses in the total hourly graduation requirements. Hours were converted into semester hours so that comparisons can be made in regard to the requirements at the various schools. Using normative descriptions and marginal tabulations these requirements were compared to the minimum curricular guidelines, as outlined by the AABC .

There is a tabular presentation of the models used in assigning curricular graduation requirements followed by a discussion regarding the percentages and frequency of use of the models by the colleges.

For those schools holding dual accreditation a tabular presentation was made detailing the areas of curricular difference between those college requirements and the colleges holding AABC accreditation only. This is followed by a discussion regarding the curricular differences found in regionally accreditation AABC colleges.

The criteria for developing the key areas of study for alternative core common curricular elements is presented as a discussion. This begins with a study of the past, including an examination of the biblical terminology which results in the presentation of a Christian philosophy of education is made. The requirements and guidelines of the AABC then were reviewed as was the sampling of curricula from the Christian colleges. Last, a probe into the future societal context and the future of Bible colleges was developed. When this was accomplished the criteria for the areas of study were presented as a forecast of what could happen in Bible college curricula in the near future.

CHAPTER FOUR

DATA ANALYSIS

In chapter four the researcher presents the findings of the search for common curricular elements within the curriculum of the member colleges of the American Association of Bible Colleges; the comparison between the AABC required curriculum and the actual patterns of its member colleges' curricula; the delivery models employed in distributing these common elements; and the possible curricular differences between the schools holding single and dual accreditation. Finally, criteria for alternative common curricular elements are developed.

THE RESEARCH QUESTION: COMMON CURRICULAR ELEMENTS

The major research question: "Are there common curricular elements within the curricular areas of Bible and theology, general education, and professional studies, which are required for graduation from Bible colleges fully accredited by the American Association of Bible Colleges?" was addressed in the first time-bound survey. Catalogs from each of the eighty-four member schools were surveyed, resulting in 100% participation by the colleges.

In particular the subject elements of study in the curriculum were divided among the three major curricular areas: Bible and theology; general education; and professional studies, which together are designed "to prepare effective witness for Christ" (AABC 1987). The findings presented in TABLE 1 display the number of hours required for each of

these curricular areas, as well as the minimum number of required hours for graduation in the individual colleges. Totals from this table show the mean number of hours for each area as follows:

Bible and theology - 36.02 hours or 28.07% of graduation requirements

General Education - 42.70 hours or 33.28% of graduation requirements

Professional Studies- 6.58 hours or 05.12% of graduation requirements

85.30 hours or 66.47% of graduation requirements

TABLE 1 - GRADUATION REQUIREMENTS

College	Bible & Theology	General Education	Professional	Graduation
1	31	42	5	128
2	47	36 (2)	15	130
3	30	57	2	128
4	32	41	7-8a	128
5	39	34	15	128
6	37	33 (3)	5	135
7	40	51	8 (2)	132
8	47	42 (3)	12	132
9	35	47 (3)	8	127
10	33	43	9	130
11	40	35	8	128
12	40	40	3	130
13	40	41	3	128
14	54 (11)	33	10	130
15	30	40	9	128
16	30	58	6	130
17	41	34	9	128
18	42 (3)	45	13	128
19	43	30	11	126
20	45	45	10	128
21	30	31	2	128
22	42	40	6	124
23	31 (2)	42	0	124
24	51	28	0	130
25	44	41	8	132
26	53 (10)	26	19	128
27	49	42 (3)	8	130
28	45	43	7	126
29	42	45	12	132
30	33	40	11	124
31	31	36	16	132

TABLE 1 - (Cont'd)

College	Bible and Theology	General Education	Professional	Graduation
32	30	26	3	127
33	30	40 (3)	0	128
34	33	9	9	134
35	30	33	3	120
36	48 (2)	39	20	124
37	45 (3)	30	7-8b	128
38	30	42	5	128
39	30	60	2	124
40	30 (3)	44	10	128
41	33	40	15	130
42	30	60	18	124
43	38	38	7	127
44	33 (5)	38	7	128
45	30	44	0	136
46	42 (4)	60	4	132
47	35	33	13	120
48	45	50	3	128
49	31 (3)	30	5	120
50	30	47	0	128
51	30	47	2	126
52	40 (8)	35	14	128
53	36	34	12	130
54	50	32	9	128
55	30	45	3	132
56	30	35	0	128
57	51	40	0	128
58	30	38	4	124
59	45	27	12	135
60	51 (6)	50	3	128
61	47 (2)	36	4	129
62	42	39 (3)	5	128
63	39	41 (3)	5	128
64	42	20	8	128
65	33 (3)	53	6	127
66	30 (3)	43	5	125
67	30 (2)	42	6	128
68	52	35	8	128
69	45 (3)	27	13	128
70	30	21	6	128
71	30	43	3	128
72	30	62	0	130
73	30 (6)	56	8	128
74	30	61	0	130

TABLE 1 - (Cont'd)

College	Bible and Theology	General Education	Professional	Graduation
75	30	50	0	134
76	40 (2)	45	0	130
77	42	48	8	128
78	30	36.5	2	128
79	30	38	2	132
80	19c	38	3	132
81	34	33	8	128
82	45 (3)	45	0	128
83	33 (2)	43	5	128
84	30	60	2	125
Totals	3026.00	3475.50 (111)	553.00	10799.00
M =	36.02	42.70	6.58	128.32
Range	30 to 54	9 to 64	0 to 20	124 to 136

a - requirements for men and women vary

b - may have variable hours for a field experience

c - lists less than the required hours expected by the AABC

(numbers found in parentheses represent church history or denominational history hours and are counted in general education totals)

The analysis of the particular elements begins with the data discovered in Bible and theology, general education, and professional studies.

Bible and Theology

The American Association of Bible Colleges has determined that courses which have as their "essential content" the Bible may be included in this portion of the curriculum (AABC 1987). Likewise courses which belong to theology ". . . must be studies in doctrine from the historic, Biblical [sic], or systematic perspective" (AABC 1987). Theology is meant to supplement the biblical studies and ". . . to yield a thorough understanding of Christian doctrine and its application to practical problems and needs" (AABC 1987).



For the sake of this study the hours in the Bible and theology area have been divided into the following elements (Gangel 1983): General Bible; Old Testament; New Testament; and Theology. In TABLE 2 the researcher presents the most frequently required courses and their mean hourly credits, within each of the subject elements of Bible and theology.

TABLE 2 - BIBLE AND THEOLOGY ELEMENTS: FREQUENCY OF COURSES AND HOURS

SUBJECT	SCHOOLS REQUIRING	MEAN HOURS
GENERAL BIBLE		
Bible Survey	59	6
Hermeneutics	57	3
OLD TESTAMENT		
Pentateuch	30a	3
History	26	3
Prophecy	24	3
Poetry	16	2
NEW TESTAMENT		
Life of Christ	53a	3
Pauline Epistles	43a	3
Acts	42	3
Non-Pauline Epistles	19	2
THEOLOGY		
Doctrine/Systematic	82	10

In TABLE 2 the element with an "a" following the number of schools means some schools deal with specific books within these elements while others cover these elements using the entire corpus of the area.

While the researcher presents the most frequently required specific courses, the catalog analysis indicates no one common Bible and theology curriculum is offered by all AABC member schools. The AABC guidelines in this curricular area allow individual colleges their interpretation in curriculum construction. The only requirement of the



Association in the Bible and theology area calls for a minimum of 30 semester hours in all four year degree programs.

The mean hourly requirement for the Bible and theology area is 36.02 hours, or 28.07% of the minimum required hours for graduation from an AABC college. Using sixteen hours as the average number of semester hours carried by students completing the four year degree programs, the mean Bible and theology requirements can be completed within three semesters. However the AABC (1987) advocates dispersing the Bible and theology hours over the total college program, thus allowing for more critical study at the upper levels of the degree programs, as well as maintaining contact with the principle text.

General Bible

The AABC guidelines in the element designated General Bible call for providing the student with an overview of all the books of the Bible. This is most often accomplished using a "Bible Survey" course, taught in nearly 70% of the schools, though some colleges use specific classes to cover the various divisions of Scripture. When using these individual courses the hourly requirements are higher than the single survey course, thus allowing fewer elective hours in General Bible. The mean for General Bible is 7.86 semester hours.

Hermeneutics, studying principles of biblical interpretation, is deemed worthy of a separate course by fifty-seven of the schools, slightly over 66% of those surveyed. The credit requirement most often used by the colleges in this particular course is three hours, though some schools require additional hours for this subject.

Old Testament

Old Testament courses most often required total 11 semester hours, though it must be noted that few colleges require this number of Old Testament hours for all degree programs. The mean number of hours required in the Old Testament is 7.21, with the range being 0 to 18 hours. Courses in which students study the Pentateuch and the history of Israel are required at thirty and twenty-six schools respectively; prophecy courses are required by twenty-four schools. Studies in the Old Testament books of poetry or wisdom are required by few schools.

New Testament

The mean for New Testament studies is 9.76 hours. The most hours required in this area is 23, and one school makes no specific hourly requirement. The life of Christ, as viewed in the Gospels of Matthew, Mark, Luke and John, is required by nearly 66% of the member schools.

Next in frequency of required courses are the study of the Pauline epistles, found at forty-three schools, and the book of Acts, mandatory at forty-two colleges. The AABC guidelines (1987) recommend that advanced study in the individual books of the Bible occur in order to accomplish a number of educational goals. Among these goals are a ". . . grasp of structure and movement . . . application of practical truths . . . and motivation and skill for independent study" (AABC 1987).

Other courses in the New Testament area include New Testament Introduction, a study of the book of Revelation, the Life of Paul, as well as individual book studies. The non-Pauline epistles are required

The first part of the paper is devoted to a discussion of the
 various methods which have been proposed for the determination of
 the rate of reaction between a radical and a molecule. The
 most common of these is the method of initial rates, in which
 the initial rate of reaction is measured for a series of
 different concentrations of the reactants. This method is
 simple and direct, but it is subject to a number of errors,
 particularly those arising from the measurement of the initial
 rate. A more accurate method is the method of integrated
 rate laws, in which the integrated rate law is used to
 determine the rate constant from a plot of the logarithm of
 the concentration of the reactant against time. This method
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less often than the other areas of New Testament studies, though no particular reason is given for this in any of the college catalogs.

By examining the course requirements for the Bible and theology area, it becomes apparent that more hours are required in Bible than in theology. The average number of course hours spent in Bible study is nearly 26 hours with the remaining 10+ hours required in theology.

When the Old Testament and New Testament requirements are compared there are eighty-three colleges requiring New Testament course hours and eighty schools requiring Old Testament course hours. The mean number of New Testament hours is 9.76, and 7.21 hours in Old Testament.

Theology

In theology, often called doctrine or systematic theology, there is near unanimous agreement regarding the necessity for such study, with eighty-two schools making area requirements. The particular content of these courses varies with the theology espoused by the particular faculty and/or college.

In addition to the courses or subjects listed as most frequently required, many other courses are taught under the umbrella of Bible and theology. Some schools are specific about which courses are required while others allow elective hours or courses within each of the subject elements. Courses taught may reflect the particular theology of a given college and thus are unique to that college, or at least to colleges holding similar theological standards.

General Education

The area of general education is defined by the AABC (1987) as "all those experiences. . . which make for the growing maturity of students in preparing them for effective living as Christians and citizens." This education is viewed as coming through the specific curriculum and through the extra-curricular life of the college. However, there is a body of knowledge which the AABC suggests should be a part of general education. These include, but are not limited to, "the ability to write and speak English correctly, a broad view of history, an understanding of social institutions and principles," the scientific method, cultural values, and human nature. The purpose for this portion of the Bible college education is ". . . to give unity and significance to knowledge" through the principle of "Biblical [sic] theism" (AABC 1987).

TABLE 3 is a presentation of curricular elements and courses most frequently required in the area of general education. The placement of courses into the subject elements follows Gangel's proposal (1983). However, the elements of math and computer science have been added by the researcher according to the Carnegie Foundation for the Advancement of Teaching guidelines.

TABLE 3 - GENERAL EDUCATION ELEMENTS: FREQUENCY OF COURSES AND HOURS

SUBJECT	SCHOOLS REQUIRING	MEAN HOURS
ENGLISH		
Composition and Grammar	83	.5
Literature	59	.4
SPEECH AND COMMUNICATIONS		
Speech and/or Communications	69	.3
HUMANITIES		
Western Civilization and/or Church History . 70a		.7
Music and Art	45	.2
Philosophy/Ethics	42	.3
Open Electives	24	.4
SOCIAL SCIENCES		
Psychology	72	.3
Sociology/Anthropology	38	.2
NATURAL SCIENCES		
Science Electives	31	.5
Biology	16	.4
General Science	13	.4
Physical Science	12	.4
MATHEMATICS		
Math (required course or elective)	27	.3
COMPUTER SCIENCE		
Computer (required course or elective)	6	.3
LANGUAGE		
Biblical (Greek and/or Hebrew)	15	.9
Modern Elective	4	.4
PHYSICAL EDUCATION		
Physical Education	62	.2
Health	9	.2
INTERDISCIPLINARY	1b	.25

a - Church history may include denominational history

b - The interdisciplinary approach includes English grammar and composition, literature, philosophy, history, speech, art and music

Unlike the Bible and theology area, where a minimum number of hours is required by the accrediting association, the major area of general education has recommendations as to the number of hours which could be required. The AABC suggests the general education portion of a four year program should ". . . include from one to two years, depending on the degree of specialization in the practical field" (AABC 1987).

Therefore, the area of general education shows a much broader range of hourly requirements than is found in the Bible and theology area. The range of hours required in general education is from 9 to 64 hours. The mean for general education is 42.70 hours, with only seven schools requiring less than thirty hours of general education. If the hours from the area of denominational theology and history are removed from the field of general education the mean is still 41.25 hours. However, these hours are included in this curricular area for this project. With a mean of 42.70 hours in general education, 33.28% of the total graduation requirements are earned. This is 16% additional hours over the requirement in the Bible and theology area.

English

In examining English TABLE 3 the researcher indicates that all but one college require some sort of composition and grammar course. However, that one college does require two courses in English, which includes an elective grammar and writing course. The one school which requires only nine hours in general education includes a course in composition and grammar. In this course the average number of hours is slightly over five credits, with fifty-eight schools requiring six hours.

Listed also in the English area is the study of literature (Gangel 1983). Sixty schools require some sort of course in literature, including but not confined to courses such as World Literature, English Literature, and American Literature. In some instances the colleges

require any literature elective, rather than a specific course. Other schools require both a specific course and a literature elective.

Speech and communication

The objectives in the AABC Manual (1987) advocate the need for the graduate to be able to explain, communicate, articulate, and acquire both that which has been learned and that which will be learned. In addition to the composition and grammar course or courses, there is also an emphasis at seventy colleges, over 80%, on some form of verbal communication, either through a specific speech class or some class in oral communication. This course is usually a three hour requirement.

Humanities

Another AABC (1987) guideline for general education seeks a "broad view of history and appreciation of cultural values." Such objectives are often met through the area of humanities. Courses most often required in this element are those in which students examine history. Western civilization alone is required at twenty-two of the colleges, while American history alone is only required at one school. Three colleges make church history the only history requirement. When western civilization and/or American history are combined with church history and/or denominational history a total of seventy colleges require some sort of history course(s). Thirty-seven colleges combine two or more history courses, the most common being that of western civilization and church history.

Some schools combine denominational and/or church history with American history while omitting western civilization courses. There are eleven schools which allow students to elect courses in history, though this is a relatively small portion (13%) of the total number of schools requiring some sort of history course(s).

Music and art are the second most frequently required subjects in the humanities. In twenty-six schools the content is music only, while in seventeen colleges content includes both music and art. Only three of the colleges list art as a separately required subject, though it is an elective in many schools. One school has the required music class listed as a church music class, though this sort of class is usually placed in the professional studies area. In one catalog the requirement is a class in the creative arts, with the course designed as an introduction to music, art, drama, architecture, film, and the nature of beauty. It should be noted that many of these introductory courses are now emphasizing the appreciation of music rather than the fundamentals of music.

The third most frequently required course in the humanities element is some sort of philosophy course. This may be a course directly titled philosophy or a course in the presentation and development of world views. Presently, 50.5% schools require a philosophy course.

Open electives is the next most frequently required area in the humanities. Here the curricular requirements allow the students to choose any number of courses in humanities to fulfill their hourly requirements. In some instances those electives are listed in a

specific discipline, such as music or history, while other colleges allow electives from any of the humanities course offerings.

In addition to the listing of required courses offered at a majority of the colleges, other courses are required at a small number of schools, or possibly only at one college. Among these courses are apologetics; logic and critical thinking; Alaskan studies; political science; and Christ and Culture, a course designed to "explore current areas of need in understanding the Christian relationship to culture" (Canadian Bible College 1986).

The humanities courses are primarily designed to provide students with a knowledge of their world, an appreciation of that world, and some breadth of cultural knowledge and values. The broadness of the definition of humanities allows the courses recommended by the AABC and required by the colleges to conform to that standard.

Social sciences

The Bible college curriculum is also directed to provide the student with "an understanding of social institutions. . . ." and "composition of human nature" (AABC 1987). To accomplish this objective the curricula include what is usually termed social sciences. In seventy-two of the catalogs surveyed a psychology course is required, with eighteen of these schools making this the only social science requirement. This requirement is presently found in 86% of the colleges.

The second most often required courses in the social sciences are sociology and/or cultural anthropology. However, only 43% of the

schools made such a requirement for all graduates. Of the colleges requiring sociology and/or cultural anthropology twenty-nine also required psychology. In no case did a school require only sociology without also requiring some other social science course(s).

Other offerings in the social sciences include Introduction to Counseling, Marriage and Family, Contemporary Social Issues, and Political Economics. Some of the colleges surveyed require that students take a psychology course and then choose some social sciences elective(s), while other schools make a psychology course and some specific social science course(s) required. In two of the colleges surveyed there are no social science requirements for all graduates, though no particular explanations for this are given.

Natural sciences, mathematics, and computer sciences

If the graduates of a Bible college are to "understand the scientific method," then it stands to reason that there should be some sort of science requirement in the curriculum. This is the case in 87% of the accredited colleges. Ten of the schools do not require any sort of science class, five of those schools were found to be in the United States and five in Canada. This difference is noted since the Canadian high schools require an additional year beyond the United States high schools and often include science requirements. Of the schools having a science requirement the most popular approach, used by slightly over 33% of the colleges, is to allow the students to take some science elective(s). This requirement is then followed in frequency by courses in Biology, General Science, and Physical Science. In some instances

the science courses are listed as laboratory courses, though this is not the case in a majority of the schools.

The hourly requirements in the field of science range from 2 hours to 13 hours, with the mean being 5.67 hours. Four schools allowed students to make a choice between a science and math course and are included in the hourly mean. All of the twenty-four colleges that require some sort of mathematics course also require some sort of science course. When these hours are added to the science element, the mean is raised to 6.6 hours. If the computer hours, which are required at only six colleges, are added to this element, the mean is raised to 6.7 semester hours. Other courses in the science field include Science and Religion or Science and the Bible, The History and Philosophy of Science, Botany, Zoology, Physics, Chemistry, Science and Technology, and Earth Science. In a majority of the colleges surveyed the course offerings in the subject elements of science, mathematics, and computer science are limited.

Language

In the element of language there are few schools which make such a requirement for all degree programs. Only twenty schools, less than 25%, have any foreign language requirement, with twelve requiring a biblical language, either Greek or Hebrew. The remaining colleges require either a biblical language or a modern foreign language, usually Spanish or French, depending on the particular degree program.

The AACB (1987) does not include biblical languages in the general studies area, but ten of the colleges which require these courses for

all degree programs make that classification in their catalogs. The Manual (1987) clearly states that the biblical languages belong to the Bible and theology area of the curriculum.

Physical education

The last element in the field of general education is that of health and physical education. The AABC (1987) suggests this area be a part of the curriculum in order ". . . to educate students in regard to health and Christian regard for the body." Sixty-eight of the schools, or 80%, make such a requirement. In 72% of the colleges making the requirement some sort of physical education course is requisite, the other schools requiring a health class. Of all the major recommendations and suggestions of the AABC in the area of general education this is the least followed by the member schools. Fewer schools require physical education or health than any other general education element.

Professional Studies

The final area of curricular requirements in the Bible colleges is professional studies. The AABC (1987) states that ". . . all Christians need to witness effectively for Christ." The primary purpose for this area of the curriculum is the preparation of individuals for specific vocational ministries through the particular majors or programs offered by the colleges. However, there are some subject elements which the AABC considers appropriate for all students, in particular evangelism and Christian education (AABC 1987). In TABLE 1 it is noted that the

mean semester hour requirements for professional studies is 6.58 hours, or slightly over 5% of the total number of required hours for all degrees. Presented in TABLE 4 are the professional studies elements, frequency of courses, and their average number of hours required in the common curricular elements of Bible college curriculum.

TABLE 4 - PROFESSIONAL STUDIES ELEMENTS:FREQUENCY OF COURSES AND HOURS

SUBJECT	SCHOOLS REQUIRING	MEAN HOURS

PASTORAL		
Introduction to Christian Ministries.	23	2
Homiletics.	6	3
Personal Devotional Life.	5	2
EVANGELISM		
Personal Evangelism	47	3
Discipleship.	9	2
MISSIONS		
Introduction to Missions.	32	3
World Missions.	6	2
CHRISTIAN EDUCATION		
Introduction to Christian Education	24	3
Principles of Teaching.	14	3
MUSIC		
Introduction to Church Music.	11	2
Worship and Music	2	2

Pastoral

In the pastoral element a course, "Introduction to Christian Ministries," is required by twenty-three colleges. This course is offered in keeping with the AABC objective of every Christian serving in some form of ministry. Of schools requiring homiletics, the art of preaching, two require women to take a course in Christian education or Women's Ministries. It is not known if women are permitted to take the homiletics course. Other courses required in the pastoral element

include personal devotional life, worship, church leadership, and pastoral counseling. In none of these courses are alternatives for women offered. Forty-seven of the colleges, or 56%, do not make any requirements in the subject element of pastoral ministries.

Evangelism

Personal Evangelism is the course most frequently required, at forty-seven schools, in the evangelism element. With the AABC recommendation that "each Christian present an effective witness" the majority of schools making a requirement in this element have thus chosen this particular course. Nine schools require a course in Christian Life and Witness or Discipleship, both of which are similar in content and structure to the course in Personal Evangelism. The primary difference between the courses is that the latter place emphasis on the individual presenting the gospel, as well as on the content and presentation of the Gospel. By adding these courses together a total of fifty-seven schools, slightly over 67%, make some sort of requirement in evangelism.

Missions

Another of the objectives of the AABC (1987) is to "instill vital missionary vision and dedication to world-wide service." This objective can be met through the courses in evangelism or missions. The element of missions found an introductory course called either Introduction to Missions or World Missions, as a requirement by thirty-eight schools. In the present study the requirement for a missions course is made by

almost 45% of the schools. Moore (1985) indicated that this area represented one of the more significant changes between 1981-1984, though the specifics as to why these changes were made are not provided in the catalogs.

However, if there are fewer schools requiring either one of these courses for all degrees, then it needs to be asked where in the college life this objective is being met? One possible answer is through the Christian service program. There are colleges which are requiring their students to take a week during the school year, or possibly the summer, and spend time working in a mission or an evangelistic setting. A further discussion of the Christian service program will follow the conclusion of the specific professional studies presentation.

Christian education

Christian education is viewed by the AABC (1987) as being important for students so the colleges can ". . . familiarize them with the total educational program of the church . . ." Two particular courses are noted, Introduction to Christian Education and some sort of principles and methods of teaching. These two courses are required in thirty-eight of the colleges, or slightly over 45%. When the other Christian education course requirements are added to these two courses a total of forty-five schools require Christian education. This is slightly over 53% of the total number of schools in the study.

Other courses include Educational Administration, The History and Philosophy of Christian Education, and Marriage and Family. These additional offerings are specific in nature and do not attempt to

provide the student with the breadth of the field of Christian education. The course in marriage and family is usually counted in the general studies area of the curriculum, though at least one college places the course in Christian education.

Church music

The last element of professional studies is church music. This specific course is required in only eleven of the colleges. If all the degree-required courses in music are added together only fourteen schools make such a requirement. These courses are specifically designed to teach the student the fundamentals of church music, and in two cases provide a study of music and worship together. If the colleges which require some sort of music course in their general education program are added to the college which requires church music, the total is forty-three colleges, just barely over 50% of the schools. Two colleges, numbers six and twenty from TABLE 1, require both an introduction to music and a church music class.

Christian service

There is one additional element in the common curriculum that needs to be examined, Christian Service. The AABC defines this as a ". . . program of Christian service of field work . . . in preparation for effective service" (1987), and is not placed in any of the three subject elements of study by the AABC. This program could be termed professional studies since it is designed to aid in preparation for some forms of ministry. However, this is not the case with a majority of the

catalogs examined. The accrediting agency states that a school without a well-organized program cannot be considered a strong college. Extensive criteria for this program are provided by the AABC in the Manual (1987).

In the catalog evidence studied sixty-eight schools do not offer hourly credit for the Christian service program. Twelve of the colleges offer hourly credit for the program, and seven provide the student with the option of credit or non-credit for Christian service. Whether the program is offered for credit, eighty-two colleges require compliance with a set number of semesters or projects for graduation. This requirement has a range from a minimum of three semesters of student participation to a maximum of eight semesters of student participation. In some schools the amount of Christian service required for graduation is dependent upon the major which is chosen, although the least number of required semesters was three. The average number of semesters of participation in Christian service is nearly seven. The two schools that do not make Christian service a requirement for graduation expect the students to be involved in some sort of service during their college years. Records are maintained, though not used to determine whether or not the student will graduate.

Are there common curricular elements within the curricular areas of Bible and theology, general education, and professional studies which are required for graduation from Bible colleges fully accredited by the American Association of Bible Colleges? From the curricular evidence presented above such a curriculum exists. The presentation of the subject elements of study and their frameworks for these common

curricular elements in the Bible college curriculum are presented in
TABLE 5.

TABLE 5 - COMMON CURRICULAR ELEMENTS, COURSES, AND MEAN HOURS

BIBLE AND THEOLOGY - M = 36.02 semester hours

Bible Survey.	6	hours
Hermeneutics.	3	hours
Pentateuch.	3	hours
History.	3	hours
Prophecy.	2	hours
Life of Christ.	3	hours
Acts.	3	hours
Pauline Epistles.	3	hours
Doctrine/Theology.	10.02	hours

GENERAL EDUCATION - M = 42.70 semester hours

Composition and Grammar.	.5	hours
Literature.	4	hours
Speech/ Communications.	3	hours
Western Civilization and/or Church History	.7	hours
Music and Art.	.2	hours
Philosophy.	3	hours
Psychology.	3	hours
Sociology/Cultural Anthropology	3	hours
Natural Sciences/Mathematics/Computer Science. .	.6.70	hours
Physical Education	.2	hours
Electives.	.4	hours

 TABLE 5 - (con't)

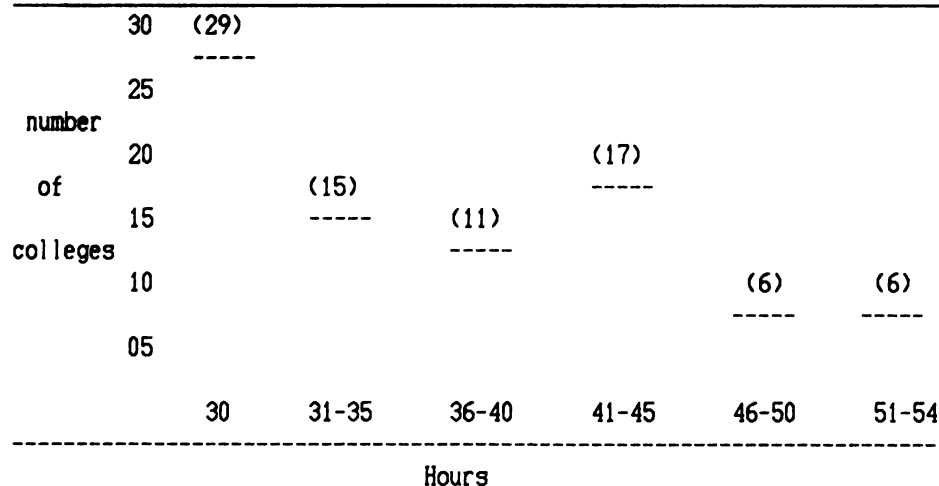
PROFESSIONAL EDUCATION - M = 6.58 semester hours
 Introduction to Christian Ministries. 0.58 hours
 Personal Evangelism.3 hours
Introduction to Christian Education/Teaching. . . 3 hours

COMMON CURRICULAR ELEMENTS REQUIRED M = 85.30 hours

COLLATERAL QUESTION ONE: CURRICULAR PATTERNS

In answering the collateral question regarding the comparison of AABC requirements and actual individual requirements in the subject elements the format used above, Bible and theology, general education, and professional studies, will be maintained. Bible and theology are presented in FIGURE 1.

 FIGURE 1 - ACTUAL REQUIREMENTS IN BIBLE AND THEOLOGY

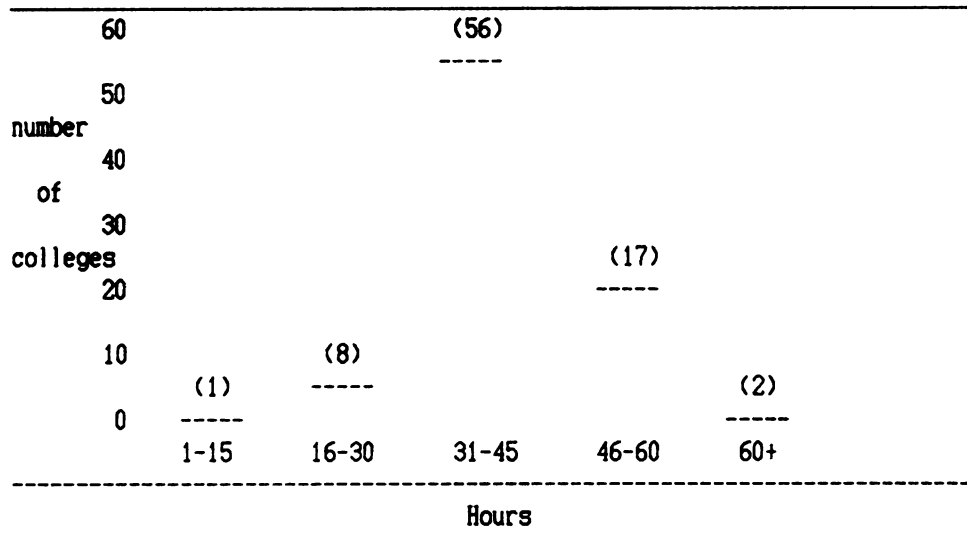


In this figure the researcher presents a range from 30 to 54 required hours in Bible and theology, with the mean of 36.02 semester hours. The AABC minimum requirement for four year degree programs is 30

hours of Bible and theology. Fifty-five schools, or 65%, demand more than the minimum requirement, with only twenty-nine colleges requiring the minimum number of hours in Bible and theology. College eighty, from TABLE 1, requires only 19 common hours in the Bible and theology area for all graduates, but has program specific hours in this area totaling a minimum of thirty hours for all four year degrees. Two schools, numbers twenty-one and thirty-five, use courses in personal evangelism to meet the required number of hours, calling those courses practical theology. According to the AABC Manual (1987) these courses are not considered either Bible or theology. If the courses in denominational history and theology are brought into question, as reviewed earlier, there are seven additional schools which do not comply with the AABC minimum requirements in the Bible and theology area. However, the accrediting guidelines are apparently conflicting, thus allowing these schools to place such courses in the Bible and theology area. Therefore, when these questioned hours are placed in the Bible and theology area all member colleges offering four year degrees are adhering to the specific standards of the accrediting body.

In the area of general education the accrediting body makes no specific hourly requirement. Rather the recommendation is that the general education portion of the degree include somewhere between one and two years of study. The actual requirements in general education are presented in FIGURE 2.

FIGURE 2 - ACTUAL REQUIREMENTS IN GENERAL EDUCATION



The mean number of hours in general education is 42.70 semester hours, placing it within the accrediting agency's recommendation. The range is from 9 hours to 64 hours. Even if the hours in denominational history and theology are counted elsewhere the mean number of hours is still over forty-one semester hours. The schools which do not have at least one year of general education required for every four year degree have a higher degree of specialization in their professional programs. In some instances there is an increased number of hours in Bible and theology, and in others the increased hours are placed in the professional studies area.

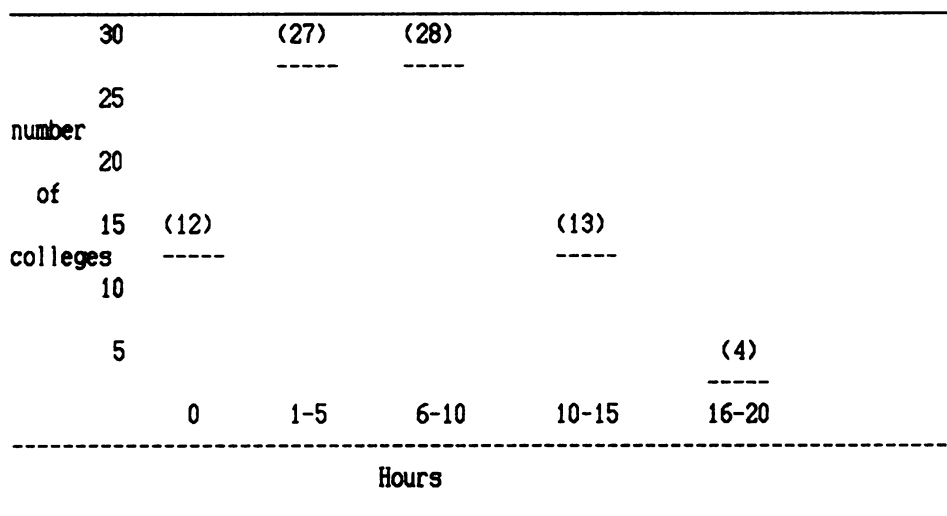
From the evidence of the catalog survey there are seventy-five colleges requiring a minimum of one year of general education. Six of the schools not including a full year of general education are found in Canada, where grade thirteen includes many of the general education courses required at a college freshman level in the United States. The

remaining schools have a higher degree of specialization in their four year degree programs, thus limiting the number of general education hours available in the degree programs.

In seeking to meet the objectives of the AABC (1987) the general education area of the college's curricula fulfill the specific objectives of broadening and deepening general education; fostering Christian culture in terms of refinement, appreciation, social attitudes and skills; and educating in regard to health and Christian regard for the body. This last objective, least met by the individual college curricula, still has over 80% of the colleges complying. When comparing the objectives, recommendations, and guidelines of the AABC and the required courses listed in the catalogs, 89% of the colleges are attempting to comply with the AABC Manual (1987) guidelines. When the Canadian colleges are excluded, because of their thirteenth year of secondary education, compliance rises to 96%. The freedom provided by the accrediting agency in general education allows each school to determine the best means for accomplishing their particular mission while at the same time meeting the standards of accreditation.

The third area of the curriculum is professional studies. The range of required hours in professional studies is from 0 to 20 hours, with seventy-two schools making some sort of requirement in this area, though only twenty-nine colleges meet the AABC guidelines and recommendations for specific elements in this area. A summary of the actual hourly requirements is presented in FIGURE 3. The mean for this area of the curriculum is only 6.58 hours; twelve schools making no common requirement in professional studies for all four year degrees.

FIGURE 3 - ACTUAL REQUIREMENTS IN PROFESSIONAL STUDIES



The AABC makes recommendations about what content and skills students should receive in professional studies classes. Because of the wording in the AABC Manual (1987) it is difficult to determine whether or not the colleges are specifically complying with the accrediting agency in professional studies. For example, there is no specific AABC objective corresponding to the recommended courses in evangelism, yet 66% of the colleges require such courses. The same situation is true in Christian education, but only 45% of the college curricula meet the specific recommendations. On the other hand there is a specific AABC objective for instilling a "vital missionary vision and dedication to world-wide service" (AABC 1987), but no specific course recommendations, and less than 45% of the colleges offer such courses. Therefore, less than 35% of the college are following the AABC curricular recommendations in professional studies.



COLLATERAL QUESTION TWO: DELIVERY MODELS

This collateral question concentrates on the delivery models employed in distributing the common curricular elements. There are five specific models that were used in collecting the data (Chance 1981; Levine 1978). The prescribed curriculum details the specific courses that are required by the colleges for graduation. The minimally prescribed model calls for some specifically required courses, but allow for area electives. The integrative approach calls for the use of broad themes, which include many disciplines and many subject areas. An elective curriculum allows the students to choose their courses within the major curricular areas, and sometimes within specific elements as well. Finally, combinations of one or more of these systems may be possible.

Two specific systems are discovered in the Bible and theology area, the prescribed model and the combination model. The combination system uses three variations to accomplish the assignments. TABLE 6 shows the number of schools using each of the systems in the Bible and theology area.

TABLE 6 - DELIVERY MODELS IN BIBLE AND THEOLOGY

Prescribed.	.32
Minimally Prescribed	.0
Integrative.	.0
Electives.	.0
Combinations	
Prescribed and Elective.	24
Prescribed and Minimally Prescribed.	24
<u>Prescribed, Minimally Prescribed and Elective.</u>	<u>4</u>
Total	84

As can be seen from examining TABLE 6 over 60% of the schools use a combination system for distributing the requirements in the Bible and theology area, while nearly 40% use only a prescribed curricular approach. At no schools are students given the option of electing all their courses within the area of Bible and theology. No colleges attempt an integrative approach to the Bible and theology curriculum. This approach comes closest in some of the doctrine/systematic theology elements. Here the courses are often taught around broad themes and various disciplines are involved, including language, hermeneutics, critical thinking, history, and philosophy.

The greatest freedom of choice in the Bible and theology area comes in the Old and New Testament elements. Here students are given opportunity to choose either specific book studies in that testament or thematic studies developed in those testaments. However, even these choices are within given guidelines. Only four colleges allow the students any free electives within the Bible and theology area, and even these are combined with prescribed courses.

In general education there is a greater difference in delivery models used to assign the required hours. TABLE 7 is a presentation of those models and the number of schools utilizing each.

 TABLE 7 - DELIVERY MODELS in GENERAL EDUCATION

Prescribed.	23
Minimally Prescribed	0
Integrative.	0
Electives.	0
Combinations	
Prescribed and Minimally Prescribed.	34
Prescribed, Minimally Prescribed, and Elective.	19
Prescribed and Elective.	7
Prescribed, Minimally Prescribed, and Integrative.	1
Total	84

In TABLE 7 the researcher presents 27% of the schools as using a prescribed curriculum. Of the remaining models for distributing the hours in general education the prescribed and minimally prescribed combination are most common, followed by the other combinations, with each using the prescribed model as a part of the combination. Only one college, number eight from TABLE 1, attempts to use the integrative approach to general education, and there have been changes in that program over the years. There is one other college which attempts to integrate at least a part of the humanities curriculum by requiring western civilization and western literature to be taken concurrently.

With the guidelines from the accrediting association and the broad expanse of information available in general education the colleges do not appear to be in common agreement as to which areas of general education are most valuable. Thus, students are given more latitude in meeting general education requirements

The areas of greatest freedom in general education are in the humanities and the sciences, where colleges allow students to make choices, and in some cases make these choices so students can pursue an

area of interest outside the majors or minors. Twenty-six of the schools surveyed also allow open electives in general studies, though the number of hours is usually relatively low. The highest number of elective hours given by any college in general education was 21 and the lowest was 1 hour. The mean elective hours for these twenty-six colleges is 6.73, but the median is 5.5, indicating the relatively low number of elective hours available to students.

The final area for presentation of the delivery models is professional studies. TABLE 8 is a presentation of the systems used and the number of schools using each one.

TABLE 8 - DELIVERY MODELS IN PROFESSIONAL STUDIES

Prescribed.	62
Minimally Prescribed	0
Integrative.	0
Electives.	1
Combinations	
Prescribed and Minimally Prescribed.	6
Prescribed and Elective.	3
Schools making no requirement	12
Total	84

This researcher found that 86% of the colleges having requirements in professional studies use the prescribed delivery model. One school allows the student to choose any fifteen hours of practical courses to meet the requirements. Nine other schools give the students some freedom of choice in a specific element of the professional area.

In summary a majority of the Bible colleges, nearly 74%, in this study are subscribing to the prescribed model for the distribution of the required hours in the common curricular elements. However, it should be noted that this prescribed model is sometimes coupled with the

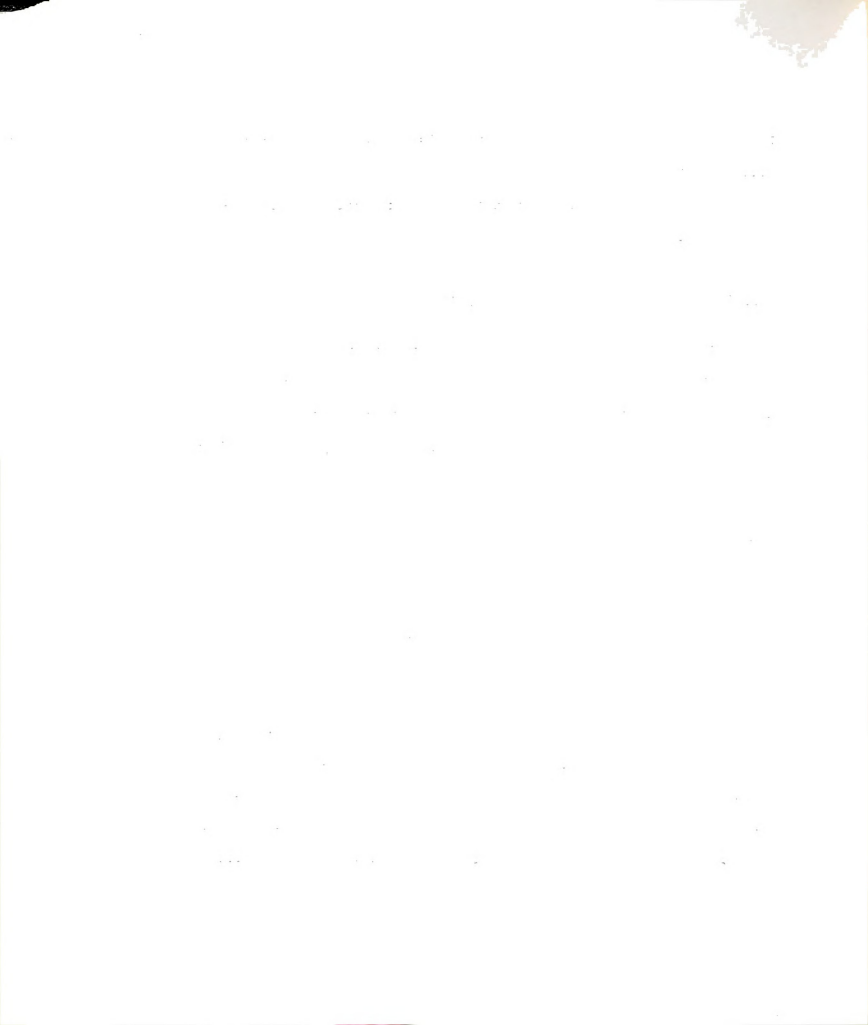
minimally prescribed and/or elective models, especially in the general education and professional studies portion of the curriculum. No specific reasons were uncovered which account for the preponderance of the prescribed model for the distribution of the required hours.

COLLATERAL QUESTION THREE: DUAL ACCREDITATION

To answer the question regarding the affects of dual accreditation sample standards for accreditation will be examined and the curricula of the dually accredited Bible colleges examined to determine if there are any differences between singly and dually accredited requirements. This question centers on the mission statements and objectives of the colleges and their relationships to the specific curricular areas required by the AABC and regional commissions.

In 1988 twenty-four colleges hold AABC and regional accreditation, with others making application to their regional agencies. Of the twenty-four dually accredited schools there are six each in the Southern and North Central regions, five in the Western region, four in the Middle States, and three in the Northwest region.

Gangel stated that there might be a temptation to trade the Bible college distinctives in philosophy and curriculum for the benefits of regional accreditation (1969). This collateral question seeks to determine whether there are curricular differences between those schools holding single or dual accreditation, and what, if any, those differences are.



Using the North Central Association of Schools and Colleges curricular guidelines as a model, the requirements of the NCASC state that there is a need for an institution to offer at least one program to be considered for accreditation. In that program there is to be a component of general education which is

general in several clearly identifiable ways: It is not directly related to a student's formal, technical, vocational, or professional preparation; it is a part of every student's course of study, regardless of his or her area of emphasis; and it is intended to impart common knowledge, intellectual concepts, and attitudes that every educated person should possess (CIHE 1984).

Curricula are expected to be adequately supported and substantially aided in accomplishing the stated educational objectives of the institution. There is also the expectation that the curricula will remain sufficiently flexible to meet the challenges and opportunities which arise. No other specific curricular guidelines or requirements are given by the North Central Association for institutions seeking accreditation.

The requirements of the AABC for general education are not unlike those described by the NCASC, with the exception that the AABC does add the integrating principle of biblical theism (Manual 1987). However, the major difference between schools holding membership in one or two accrediting bodies can be seen by examining the figures presented in TABLE 9.

TABLE 9 - REQUIREMENTS IN ACCREDITED COLLEGES

	ALL COLLEGES	AABC ACCREDITED	DUAL ACCREDITED
GENERAL EDUCATION	42.70 HOURS	39.60 HOURS	45.79 HOURS
BIBLE AND THEOLOGY	36.02 HOURS	36.41 HOURS	35.04 HOURS
PROFESSIONAL EDUCATION	6.58 HOURS	7.78 HOURS	3.58 HOURS
TOTAL HOURS	85.30 HOURS	83.79 HOURS	84.41 HOURS

For all schools holding membership in the AABC the average number of hours required in general education is 42.70. In general education those schools which are dually accredited require an average of 6.19 hours more than the schools which are members only of the AABC. This is an increase of 15.63% in general education hours.

This increase can be seen in the specific curricular elements of the dually accredited colleges. All of these regionally accredited schools require a composition and grammar course compared with 98% of the singly accredited colleges. Eighty-four percent of the regionally accredited schools require a literature course compared to 67% of the singly accredited colleges. In the humanities element a greater percentage of the dually accredited colleges require courses in Music and Art, Philosophy, and Ethics. History is required by nearly the same percentages in both groups of colleges. Psychology is required in 98% of the regional colleges and in only 82% of the AABC schools. However, Sociology/Anthropology is more often required by AABC colleges. For the science, math, and computer science element the requirements for the dually accredited schools average 2.17 hours more than in the other colleges, with a greater percentage of the regionally accredited schools allowing electives in this element. In

Physical Education and Health the requirements are nearly the same for both groups of colleges.

In the area of Bible and theology the dually accredited schools require an average 1.37 less hours than those colleges holding membership only in the AABC; a drop of 3.76%. It must be noted that though this average is slightly lower than the schools members of only the AABC, the hours mandated by the regionally accredited colleges are still above the minimum requirements of the AABC. The specific elements in the regionally accredited colleges are virtually the same as the elements in the schools accredited only by the AABC, the slight differences being in the area of theology.

The dually accredited colleges require an average of 4.20 less hours in the professional studies area than the colleges only members of the AABC, a decrease of 53.98%. This is the only area where there is a major discrepancy between what the AABC recommends and what is actually occurring. Eight of the dually accredited colleges make all professional studies program specific, leaving 66% of these colleges making some sort of professional studies requirement. The most often required course by the regionally accredited colleges in the professional studies area is Personal Evangelism.

Though only 66% of the regionally accredited colleges make some sort of professional studies requirement there are, likewise, only 66% of the schools only holding AABC accreditation that have common curricular elements in professional studies. Here it should be noted the AABC makes no specific hourly requirements in the professional studies area, only recommendations (1987). Therefore, the colleges

are free to determine whether or not to make common requirements for all students in the professional studies area.

From the available catalog evidence for common curricular elements it can be stated that there are differences in the curricula between the institutions holding dual accreditation and those holding only AABC accreditation. In examining the common curricular elements the difference in total hourly requirements for each group is slightly less than one hour. However, from this analysis the requirements in general education and professional studies are the two areas most notably different. The dually accredited schools require a higher average number of hours in general education, specifically in English, humanities, social sciences, and science/math/computer science. Those schools holding membership only in the AABC require a higher average number of hours in professional studies.

In examining the differences between singly and dually accredited schools it must also be noted that there are many similarities. Specifically, each type of institution is committed to a biblical philosophy of education; maintains a Bible major required for all students; makes requirements in general education in each program; seeks to involve all students in Christian service; and prepares men and women for some form of ministry, either as laity or professional servants.

There are other areas that the North Central Association, and other regional commissions, examine for accreditation. These include the mission and objective statements; organization of adequate human, financial, and physical resources required to accomplish the stated

mission; outcomes assessments; and the stability of the college in the near future. While these areas are indeed critical for accreditation they do not deal directly with the purpose of this study. Therefore, these areas were not examined.

COLLATERAL QUESTION FOUR: ALTERNATIVE COMMON CURRICULAR ELEMENTS

To provide an alternative core of common learning elements for the Bible college curriculum necessitates criteria for selecting the areas of study. The criteria chosen to answer this question came through the series of three steps described in the research methodologies. Once these three steps were completed, the criteria for selecting alternative common curricular elements were developed.

Step One: A Philosophy of Education

The central focus of any curricular study and design begins with a philosophy of education, stated either implicitly or explicitly (Doll 1986). While this particular research project is not a study in philosophy, a brief presentation of educational philosophy is in order. Jones (1986) states that the mission of the school determines the basic philosophy of education followed by the institution. In turn this particular philosophy determines the curriculum. Very few college catalogs examined in either time-bound study had printed a statement of philosophy of education as a part of that publication. Upon investigating the AABC Manual (1987), references are found to a Christian/biblical philosophy of education in regard to instruction as well as to a philosophy of Bible college education, though no

explanation for such philosophies is provided in that document. A separate document, Bible College Objectives (AABC 1973), provides a brief discussion of educational philosophy. This handbook suggests the college philosophy of education is a statement about the beliefs underlying the educational program of that college. Specific areas for consideration include divine revelation and its authority, student commitment to Christ and his teachings, integration of knowledge, and the student's "whole personality." However, no specific guidelines for the development of a philosophy of education are made there, nor is there a specific recommendation from the AABC that each institution articulate such a philosophy.

Gaining a proper understanding of a philosophy of education for the Bible college requires a brief examination of the biblical tradition from which these colleges evolved. Education in the Judeo-Christian tradition brings with it the sense that being educated means being familiar with or keeping close to that which is to be learned (Kittle 1971). An underlying assumption is that some knowledge and/or skills are valuable and can be best learned in the context of daily living. Learning also can be accomplished by personal experience, including practice and participation in the context of interpersonal and intrapersonal relationships. No one can learn by being completely removed from other learners, nor by being only in the presence of other learners. Quiet reflection, however, is as vital to the educative process as is the community setting. The word most often used in the Scriptures for learning, "didasko," is defined by Kittel (1971) as ". . . continued activity with a view to

gradual, systematic, and therefore, all the more fundamental assimilation." This definition accepts special revelation as the center of knowledge, but does not exclude the accumulated knowledge of man. The assimilation spoken of is a direct reference to character development, so often advocated by current authors (Chazan 1983, Kornfield 1987). The final sense of learning in the Judeo-Christian tradition is that of quality and quantity of time spent in learning. To have quality without quantity does not develop the desired characteristics in the learner any more than quantity without quality accomplishes the preferred outcomes.

Education in the Judeo-Christian tradition is for the specific purpose of developing a people who live as a community of believers in the midst of the world. They are expected to maintain a separation from that world, while at the same time seeking to be servants to that world. This is evident in the sayings of Jesus and in the writings of the New Testament authors (Matthew 16:26; Romans 12:1-2; 1 John 2:15). Chazan (Joy 1983) says that living in a community (i.e. Bible college) develops the character in ways that will establish good habits and patterns of behavior for a lifetime. Parker Palmer (1987) speaks to this issue of community, defining it as ". . . a capacity for relatedness within individuals, relatedness not only to people but to events in history, to nature, to the world of ideas, and yes, to things of the Spirit." Palmer's contention is that the college curriculum should present a vision of cooperation, not just competition. The fragmentation of knowledge has led to the disintegration of the community Palmer asserts. Bible colleges are a means of restoring that community, even in their

curriculum. Chazan (Joy 1983) goes on to set forth a similar concept of community as the means for providing values education. In Jewish life the community is a group of like-minded people seeking the same goals, dependent on the community, not individuality, as the means for achieving those goals. From the earliest setting apart of the nation of Israel the emphasis is on the community as a separate people, called for a specific task (Genesis 12:3; Leviticus 11:45). To attempt to separate education from the community setting is to fail to educate in a Judeo-Christian sense.

In addition to the biblical record there is evidence the early Christian leaders sensed a need for educating both Christian and non-Christian people. The Didache, a first century A.D. document, emphasizes teaching non-Christians the necessity of accepting Christianity as a way of life. However, once this conversion took place there was a need to continue teaching so that the disciple could know how to live as an alien in a pagan world. As these converts joined other Christians and congregations arose there was also a need for teaching regarding the organization and operation of the church. The Didache profiles these particular areas of teaching in the early centuries of the church.

Having made this brief examination of the biblical tradition of education, as well as the beliefs of current Christian educators a philosophy of education for Bible colleges can be proposed. The four components for a philosophy of education advocated by Venable (1967) will serve as a model for this philosophy. These components, roughly corresponding to some of Brubacher's issues (1982), are the learner,

subject matter, learning processes, and teaching agency. This philosophy of education, which will serve as the foundation for the areas of study in alternative common curricular elements, consists of the following tenets.

One, the revelation of God, both special and natural, will serve as the center for all areas of learning (Gangel 1983; Kornfield 1981). The study of that revelation will require inquiry, investigation, and analysis of the Scriptures of the Old and New Testaments, as well as inquiry, investigation, and analysis of the world of nature and humanity. To suggest that only the Holy Bible be investigated is to relegate natural revelation to a second class position, something not advocated in either the Old or New Testaments (e.g. Psalm 19; Romans 1). The inquiry, investigation, and analysis of the Scriptures will center around God's redeeming purpose for mankind, which is focused in Jesus Christ (Ward 1987). The inquiry, investigation, and analysis of nature and humanity will be developed from the Scriptures and from the accumulated knowledge of mankind.

Two, the accumulated knowledge of man is valid for educating individuals, in so far as it is not contradictory to the Holy Bible or scriptural principles (Thiessen 1985). This does not suggest a censoring of accumulated knowledge, rather that knowledge is given unity, integration, and significance through the Scripture and its principles (AABC 1987). Where there is apparent contradiction research must be conducted to determine if indeed there is a contradiction or simply a misunderstanding. It must be recognized that it is impossible to examine all accumulated knowledge in a four year curriculum. This

will require choosing what knowledge is to be probed in the curriculum (Beauchamp 1981).

Three, both divine and human knowledge are best learned in the context of the world's cultural milieu by means of observation and practice, carried out both individually and corporately (Tyler 1946; Kittel 1971; Kornfield 1981). This third tenet does not attempt to keep knowledge isolated solely into compartments or disciplines, thus exposing students to an artificial world (McGrath 1976; Mayville 1978; Palmer 1987). The complexity of the present world demands an integration of knowledge and action, especially if the students are to meet societal needs.

Four, gaining this accumulated knowledge and practical experience is to be accompanied by the development of a servant-character, fitting the concept of a disciple in the New Testament (Kornfield 1981; Martin 1985; Ward 1987). The accumulation of knowledge without the attending practice and assimilation into a life acknowledged as Christian is not education in the Judeo-Christian tradition and cannot be accepted as a foundation for the criteria for common curricular elements. This education needs to occur in a Christocentric community in which administrators, faculty, staff, and students are seeking to affirm and live moral lives as servants. To accomplish this takes time, both in terms of the amount of time spent in learning and in the quality of time spent in learning (Kittel 1971).

Five, the presentation of knowledge and development of skills will be accomplished best in an orderly, systematic process (Hong 1956; Springstead 1985). Such a process will enable students to move from the

introductory materials to the complexity of materials in the required areas, and will allow measurement of the change in knowledge, skills, and character (Doll 1986; AABC 1987). Careful consideration also must be given to the quality and quantity of time and content in the learning experience. The instructor's utilization of the best possible methods of education as well as information regarding teaching and learning styles are examples of this quantity and quality tenet (Boyer 1987). Without a commitment to quality and quantity of time and content the educational process will be inadequate for accomplishing the stated purposes.

This philosophy for Bible college education sets a foundation upon which all curricular programs can be constructed. These tenets permit the freedom of the individual institutions to remain in tact, while at the same time provide the baseline for developing criteria for the areas of study in curricular development.

Step Two: Examining the Present

AABC Requirements and Guidelines

The second step begins with a description of the areas of study found in the current curricular requirements of the American Association of Bible Colleges (1987). Areas for study in four year degree programs include Bible and theology, general education, professional studies, and Christian service, which may be included in professional studies. Specifically, in the Bible and theology area all programs and degrees require the student to obtain thirty semester hours, consisting of both

biblical and theological studies. Beyond this requirement there are guidelines regarding the approach that should be taken, including an introduction to the Bible books, biblical history, and God's redemptive purpose; advanced study in specific books or sections of books; and studies in theology yielding a thorough understanding of doctrine and its application. At no point is there any specific requirement from the AABC about the courses which must be offered in this area of the curriculum. Therefore, any approach to biblical and theological studies which meets the thirty hour requirement and follows the AABC guidelines is acceptable.

General education has no specific requirements from the AABC for all degree programs. Guidelines suggest that general education should engender the ability to speak and write well, gain a broad view of history, appreciate cultural values, comprehend social institutions, apply scientific principles, and comprehend human nature (AABC 1987). However, the individual institutions are free to determine how much general education will be required for all degrees. This is often dependent upon the degree of specialization in the majors and/or programs of study.

Though there are no professional studies requirements made by the AABC (1987), there are certain recommendations. These recommendations acknowledge that all students should be able to present an effective witness, and should comprehend the total educational program of the church. However, field experience is also recommended in each of these curricular suggestions. Each institution is free to determine what

requirements will be made in professional studies for all four year degrees.

Like the regional accrediting agencies the AABC is careful to set only requirements which are in keeping with the stated purposes for their member colleges. The mission and objectives of each institution, so long as they fall under the umbrella of the Bible college definition, determine the curricular offerings. Therefore, alternative common curricular elements need only to follow the accrediting agency's definition and basic curricular requirements.

Curricular Principles

Four particular principles for curricular development, from among many offered, have been selected for developing the criteria for the subject areas. These curricular principles are consistent with the biblical understanding of education and the criteria of the AABC. It should be understood that these principles act as guidelines for the criteria used in the construction of alternative common curricular elements (Zais 1976). The curricular principles also are formulated with the specific goal of developing a servant-character, capable of ministering to the needs of the world's citizens.

The first principle asserts that there must be an integration of knowledge which serves as the basis for choosing content which will aid in developing the servant-character. The foundation for the first principle begins with the question, "What is the relationship of the church to the culture in which it lives?" (Hong 1956). This servant-character must learn to work interdependently within that

Integration of church and culture (Astin 1987). The Scriptures liken the interdependency of the church to the workings of a body, each part vital to the ongoing of the organism (1 Corinthians 12). Doll (1986) contends that a balance between the survey of content and the study of some content in-depth, as well as the illumination of the areas with data from other fields of study is also necessary. The CRUE report of Michigan State University (1987) likewise recognizes a need for the integration of educational experiences from the freshman to senior years in order to "take on new angles of vision." A curriculum that does not seek the integration of knowledge and provide the ability to work interdependently with that knowledge will not develop the servant-character.

Curricular principle two proposes that learning to think critically is necessary for the maintenance and advancement of truth. The Association of American Colleges Committee (1985) states that a minimum requirement within the college curriculum is the ability to inquire, think in abstract and logical patterns, and critically analyze. Josephs (1981) calls for the skill of reflective thinking; thinking which is logical and analytical, seeking as one of its outcomes a values clarification. Maher (1983) goes a step beyond Josephs and describes thinking as discovering the connections of knowledge and ethical behavior, thus connecting with the second curricular principle. Incorporated into this principle is the ability to learn how to learn, considered to be vital for effective living (Carnegie 1977). This principle features an interactive classroom where the instructor and the

students have opportunity to explore the issues and express their viewpoints (Mayer, Richards, and Webber 1972).

The third principle affirms that integrated knowledge, critically analyzed, must have relevance and application to the present world's situations and peoples (Mayers, Richards, and Webber 1972), while always being grounded in sound ethical decisions,. While a curriculum must have the capacity to be applicable to the contemporary scene, it also must maintain a constant framework over an extended period of time (Moore 1985). This framework is grounded in the revelation of God, while allowing the flexibility for the discoveries of mankind. For example, present world situations require students to have some introduction to the sciences and scientific method if they are to make good decisions about their service and witness. In addition, these students should be able to analyze the methods of science to determine whether or not they are valid. The Association of American Colleges Committee (1985) recommends that the limits of science be taught, since this is knowledge formulated by humanity, and has been disproved and changed over time. Recognizing there will be continued advances in the sciences and technology, this principle holds the need for making ethical decisions about the uses of these fields (Catherwood and Blair in Stott 1983). In light of environmental pollution, depleting non-renewable resources, and economic feasibility Blair suggests that the admonition of stewardship, found in Matthew 25, become part of the standards by which ethical decisions can be made.

The fourth curricular principle asserts the need of the curriculum to maintain flexibility in meeting the needs of the current and future

worlds in which the graduates work and minister (Haggard 1985; Moore 1985). Embedded within this principle is an awareness of the world's cultures and the need to minister to the needs of the individuals in those cultures (Hong 1956; Mayers, Richards, and Webber 1972). This supposes that the college faculty will examine the competencies necessary for ministry and then design a curriculum that will develop those skills. The world is constantly changing, therefore the colleges which prepare men and women for ministries must be able to adapt to the changing world scenes. However, while maintaining flexibility the curriculum needs to be grounded in the values of the past in order to provide stability for the present and future (Moore 1985).

Christian College Curricula

Examining what others are doing in a particular field is an added means for gathering data in developing curriculum (Beauchamp 1983; Gaff 1985; Doll 1986). The Christian colleges of the United States have developed from a background similar to that of the Bible colleges and can provide such data. As has been stated earlier, many of the colleges of the United States were founded by religious groups for the purpose of developing workers for the church and the community. The acceptance of liberal theology into many of those institutions, as well as financial difficulties, caused some denominations to abandon their particular schools (Ringenwald 1984). However, there are colleges which have maintained a strong relationship to the church without surrendering fundamental Christian principles. These Christian colleges are those which provide curricular data relevant for this study.

Christian colleges have as their overriding principle that "all truth is God's truth" and thus seek to prepare individuals to become servants of God, whatever their chosen profession or vocation (Holmes 1975). Five characteristics of Christian colleges are listed by Ringenberg (1984) which are valuable in developing the criteria for alternative common curricular elements. First, there is a growing quality in the programs of the Christian colleges. This can be evidenced in the scholars being attracted to the institutions and in the number of graduates being accepted into graduate schools. Second, there is an enlarged intellectual openness within accepted biblical orthodoxy. Faculty and students are given freedom to explore the world which God has created, while at the same time making a commitment to God. The third characteristic is an increased effort to integrate faith, learning, and living. This can be seen in the classroom, and in the development of various organizations like the Society of Christian Philosophers and the Christian Sociological Society.

In this broadened intellectual openness the fourth characteristic of Ringenberg, a commitment to the promotion of the development of spiritual character, is maintained and encouraged. Students and faculty alike are seen as growing servants of God. The last characteristic, intercollegiate cooperation, is evidenced by the growth of the Christian College Coalition. These institutions have recognized that cooperation is a means of protecting their religious and educational freedom from intrusion by governmental agencies.

Nordberg's work on Roman Catholic education (1987), also calls for the development of a sense of wholeness, in which knowledge is provided

a unifying factor, namely theology. Gangel (1983) likewise believes that students need a sense of the flow of history and theology throughout the centuries, not just in biblical studies. Gangel further asserts there is to be an integration of special revelation and subject matter and the process of integrating be modelled by the instructor and taught to the students. In this unity of knowledge comes an awareness of the interrelatedness and interdependency of the various disciplines.

These characteristics have allowed the curricular offerings at Christian colleges to become more diverse than the Bible colleges, by going beyond preparing men and women for only church-related vocations to preparing Christian men and women for vocation and service. Ringenberg (1984) further suggests four elements about the curriculum in the Christian college. First, there is a commitment to biblical literature and to its study by all students. Second, there is an academic approach to the curriculum rather than an indoctrinational approach sometimes used in Bible colleges. Third, faculty and students alike are free to seek objective answers to the questions posed in the disciplines. The last element is a greater integration in the classroom between faith and scholarship. Here is where the belief that "all truth is God's truth" is carried out in the day to day life of the institution.

Holmes (1975) posits that the Christian colleges accept the fact that man is a rational being; marked by his inquisitiveness, analytical capabilities, and relational understanding. The search for knowledge goes beyond mere acquisition to a desire to use that knowledge in practical ways. Man is viewed also as a historical being, stretching

from before to beyond the lifetime of any given individual. There is a past, present, and future which should be examined to determine how to live effectively. Man is a valuing being, searching for a system of beliefs that will serve as a guide throughout life. This search for values means not only exploring alternative systems, but developing an acceptable system for the individual. These three propositions require a strong program of general education, which is the case in these colleges.

For Holmes (1975) there are six particular purposes for the Christian college. The first purpose is the preparation of students for the world of work. The vocations which students choose to enter as a result of their college education should be viewed as a means to an end, their obedience to Jesus Christ. Second, the Christian college prepares students to use wisely and creatively the leisure time available to them. Third, Christian colleges prepare students for their roles as citizens of their nation. Though called to be set apart from this world there is a need to live in this world and function as "salt." Education for church service is the fourth purpose of the college. Here students are taught to develop awareness of the present world situation so the relevance of the Christian message can be presented effectively. The remaining two aims are closely bound together according to Holmes. Educating for alienation and fragmentation seeks to aid the student in accepting his humanity while developing a world view aids in bringing unity to the knowledge and wisdom of God and mankind.

The views of Ringenberg and Holmes are indicators of the differences between the Bible colleges and the Christian colleges.

These philosophical and curricular differences are used in developing alternative common curricular elements for the Bible colleges.

Step Three: Projection of the Near Future

The present world is vastly more complex than the world in which many of the Bible colleges were founded. What is happening in the present cultural context that might have an effect on the Bible college curriculum? What will occur in the near future and how will it be addressed in the Bible college curriculum? These questions are answered in the final area of study for developing the criteria for alternative common curricular elements.

No attempt is made in this study to predict the future, rather to gather from some of the leading forecasters ideas of the near future which can be pertinent to college curricula. Harold Shane, writing in 1973, enumerates four areas of major concern to the world; social, technological, biological, and human rights. By 1977 he noted the degree of complexity in the world was increasing rapidly thus, a greater demand from the "have not" nations to establish some sort of economic order that would be more equitable for them. Cetron and O'Toole (1982) project an increased blending of technology and biology, raising many ethical questions as well as making changes in religion as a result of major discoveries in the sciences. Naisbitt (1982) predicts a turn to the "electronic cottage" and at the same time a need for human companionship. John R. W. Stott's collection (1983) of concerns for the future adds the issues of environment, politics, and nuclear energy and armaments.

Though no one knows for certain which areas definitely will be of concern in the near future it does appear the areas mentioned by these researchers are presently having an effect, and will likely continue to have some sort of effect in the near future, possibly beyond. Martin Marty (Parsonage 1978) writes that the relationship of the church, and therefore the Bible college, will not remain the same in the near future. Basing his comments on historical fact, Marty concludes that the church has changed to meet the needs of society in the past and will probably continue to do so in the future. He goes on to say that as life becomes more difficult and complex the church, and its forms of higher education, will be forced to discover new means for meeting societal needs.

Whatever the near future societal changes may bring Stott (1983) says that the Christian must be aware of and sensitive to three facts; one, mankind is not the helpless victim of circumstances, rather the maker of the future; second, Christ is coming and will redeem those who are called by his name; and third, there is a present fear among the peoples of this age, fear which has been generated by the lack of moral and spiritual resources. Each of these facts must be kept in mind by the Bible colleges as their curricula are developed.

A number of opinions regarding the future of the Bible college also help answer the societal question. Kroll (1987) states there is a cyclical pattern to colleges that change or lose sight of their original mission. First, when the Bible college diversifies its curriculum there is a temptation to change the mission of the institution. Diversification often leads to a decline in the number of students

preparing for professional pastoral ministries. This decline causes the school to broaden its concept of ministry in order to be able to increase enrollment, and in so doing the mission of the college may be broadened and/or changed. Kroll believes there is still a great need for trained professional pastoral ministers. Therefore, he suggests Bible colleges remain centers for the preparation of professional pastoral ministries, following a narrowly defined curriculum.

George Sweeting, president of Moody Bible College, agrees with the danger of forsaking the Bible-centered philosophy in the face of declining enrollment, government encroachment into private education, and declining financial resources (1982). However, President Sweeting admits there is a need to remain educationally flexible in order to meet the current needs of society by preparing new vocations for ministry. He insists that a biblical foundation undergird these vocations, else the Bible colleges become no different than the secular colleges in their purposes and curricula.

Kenneth Gangel describes two approaches to Bible college education (1980). One he calls traditional, which maintains an exclusive commitment to vocational Christian ministry, a simple curriculum, an emphasis on terminal training, and a separation from secular education. The second type of Bible college Gangel calls progressive. This type college is marked by its primary commitment to vocational ministry, yet without being exclusive of other vocations. A broad definition of ministry is espoused, thus a curriculum supporting many majors, seeking to educate the "whole man." The progressive college pursues relationships with public higher education and seeks to move toward

regional accreditation as well as joining national organizations. This second type of college Gangel believes is needed presently and in the near future.

In a 1982 editorial of Christianity Today four types of students who attend Bible college are presented. Group one is students who see Bible college as pre-seminary education. These students are planning on seeking graduate education in order to prepare themselves adequately, at least as they see it, for ministry. The second group consists of vocational-church workers who do not plan on advanced education, believing that a four year education is sufficient for ministry preparation. Group three is those individuals not planning on vocational church work but desiring to be active lay workers in the church, receiving a biblical education along with some vocational skills during their college years. The last group is made up of students who plan on entering other professions but who also desire a foundation of Bible college education. For this last group the Bible college acts as junior college preparation. Each of these groups needs a curriculum that will prepare them adequately for their chosen life's work. This editorial suggests that the future Bible colleges need to prepare these groups by providing them with a strong liberal arts education and foundational Bible knowledge in order that they can make an impact on the modern culture. Without the strong Bible information the message of God will not be communicated, and without the liberal arts the messenger will not be well prepared to communicate to the present world.

William Matthews (1977) recommends that Christian colleges develop a curriculum that looks to the past as well as the future needs of man.

This suggests a curriculum that combines the spiritual with the intellectual, moral, social, and emotional. Education then needs to take place in the world in which the students will serve following graduation, not in the separated arenas, which have often characterized Bible college campuses. The inclusion of field experiences, along with classroom studies, is also strongly advocated by Matthews.

Dr. Ira Rennie (1983) urges Bible colleges to broaden their concept of ministry and stress the need for the involvement of lay workers in the church. He also recommends these colleges stress the needs of the world, including the plight of the poor living in the "Third World." Rennie states that preparing lay workers requires a combination of foundational studies on campus and field experiences throughout the world; this combination giving greater possibilities for successful preparation.

Writing in Faculty Dialogue (1987) Ted Ward asserts that the purpose of Christian college education is the ". . . redemptive interaction of the biblically grounded value system of the kingdom of God and the realities of the social context of today's world." To accomplish this Ward proposes developing a world view integrated into the curriculum reflecting a value system; making all curricular decisions reflective of an image of the future; and recognizing that knowledge is both broad understanding and doing. Such a curriculum is necessary for making an impact on the lives of the students and on the world which they serve, states Ward.

Is the present curriculum of the Bible college adequate for the societal context of the present world? There are those who respond,

yes. The need to prepare vocational church workers is of primary importance, with any other curricula diluting the mission of the institution. Others say no, the Bible colleges are not adequately meeting the present societal needs. These individuals suggest that all vocational church workers need to have seminary education to be adequately prepared for ministry in this present world. The third group, as represented by many citations above, say that Bible colleges are not currently meeting all the societal needs, but with work can remain true to their original mission while at the same time broadening the concept of ministry in order to meet the societal needs of the present world.

Criteria for the Areas in Alternative Common Curricular Elements

Having developed a philosophy of education, examined the current situation, and probed the possible future it is now possible to propose criteria for the selection of study areas for alternative common curricular elements for the Bible colleges. Earl McGrath (1976) provides a succinct suggestion in this regard.

The great modern mass of esoteric knowledge must however be sifted, first to let the breeze of common sense winnow out the chaff of trivialities referred to by Maslow, Kaplan, and other perceptive intellectuals, and second, to extract the relatively small body of fact and theory the average citizen must possess to play an informed role in the decision making processes affecting his own life and the lives of his fellow citizens.

The first criterion for the areas of study in common curricular elements is the comprehension, acceptance, and assimilation of the Holy

Bible into the lives of the students. The Scriptures are accepted as the expressed revelation from God to man about his redemptive purpose. Therefore, mankind's understanding and participation in that purpose supposes a knowledge and assimilation of at least a major portion of that revelation. God has revealed his grand scheme for the world and its inhabitants and only through a study of this revelation can mankind come to understand, accept, and begin to live that scheme in his individual and corporate place (Ephesians 1:3-14). These studies are the foundation for all knowledge and must be present throughout the college experience (Gangel 1983; Ward 1987). In scriptural studies students discover the purpose for mankind, as well as their own particular purposes for being. To study the Bible in the first two years of college does not accomplish the desired outcome. For this comprehension, acceptance, and assimilation to take place there is a need for constant contact with biblical revelation, both through direct study of the text and through field opportunities for placing the text into practice.

Therefore, there is a need to construct a balanced view of knowledge and responsibility with the Bible serving as the basis. Accordingly, all other criteria become subordinate to this cornerstone of comprehension, acceptance, and assimilation in biblical studies.

Criterion number two calls for the development of a value system which expresses itself in service (Peters 1983; Boyer 1987). Many students come to college accepting the world view of some other person(s). During their college experience it is estimated that 75% of all students will change their ideology (Waterman and Waterman in Kornfield 1981). Without the means of helping these students develop a

world view, which is in accord with the Scriptures, and which can be lived out in the present world, the Bible college curriculum becomes an exercise in intellectual gymnastics.

This second criterion demands that an ethical structure, predicated on service, be constructed. Development of a world view requires students to develop the skills for critically analyzing the present plurality of accepted values, as well as the biblical values, and then to construct their own world views. Isaiah records (Isaiah 1:8) that God desires man use his mental capacity to determine proper actions. Jesus himself said that a man will consider the cost of what he is planning and doing (Luke 14:28-33). The apostle Paul often uses the term "reason" as an example of thinking and analyzing (Acts 17:17; 18:4, 19) in order to act properly.

The development of this ethical character, seeking to act as a servant in the world, requires the acquisition of thinking skills, the development and acceptance of a value system, and the opportunity to test and practice both the skills and system. This second criterion acknowledges that time and consistent contact with biblical knowledge as well as the accumulated knowledge of man is required in order to achieve the desired outcome. Should any portion of this criterion be omitted the outcome will not be that which is desired.

The third criterion avows that common curricular elements introduce and analyze the world in which the students are living. Of necessity such an introduction and analysis will require studies in the heritage, composition, and possible futures of this culture (Nicholas 1983). Educated students need a sense of the roots of the present culture, and

some indications of where it will be in the near future in order to make informed choices about service in the present. Though not every civilization and culture making up the present world can be studied, examination and analysis of the continuity and change of cultures through specific events and ideas can provide this import (Boyer and Levine 1981).

Information acquired as a result of this criterion is insufficient by itself for developing the servant-character developed proposed in criteria one and two. The value of acquiring an understanding of present cultures is discovered in developing an appreciation for, and the development of, some means of serving those cultures. Cleveland's point (1981) about mankind's inability to know who he is until he has some sense of how he arrived at the present is applicable here. Furthermore, if he cannot answer who he is, then he cannot make good decisions about his direction in the near future. Therefore, there is a need to study the past, both historically and theologically. But there are additional areas of study necessary for introducing and analyzing the present world.

Mankind has always interacted with the environment, and has developed an awareness of this interaction to a greater degree during the recent centuries. This interaction has involved the whole of nature, including the biological and physical sciences. Using Psalm 8 (15-16, 29-30) as his foundation, Weddle's demonstration (1985) of the stewardship given man requires study of the creation. This information is in accord with the philosophic tenet regarding the accumulated knowledge of mankind.

In addition to interacting with the environment mankind interacts with other human beings. This requires the ability to communicate and the ability to understand human nature. Communication skills include writing, verbalizing, quantifying, reading, and listening (Josephs 1981; Boyer and Levine 1981; CRUE 1987). Understanding human nature requires some commonly accepted meanings and forms for communication (Boyer and Levine 1981). Without these skills the present world is difficult to understand, and service is nearly impossible. Like biblical knowledge and skills, these communication skills must be taught and practiced throughout the college experience. They are not to be learned once and forgotten, rather made an essential part of the servant-character.

The ability to understand human character comes as a result of studying the Bible; human behavior, both individually and corporately; and the products of human expression, including art and music (Peters 1983; AAC 1985; CRUE 1987). With the present concerns for human rights the study of behavior, using the established biblical framework, permits students to become involved in world situations. Closely aligned to the human rights concerns are the use and misuse of authority and power, exhibited by individuals and governments. When the present world situations are explored in light of the biblical principles students will once again have opportunity to discover human character.

In the areas of music and art mankind has produced what is considered valued and appreciated. Studying these products throughout the ages produces some understanding of the past, as well as present expressions of value and appreciation. To ignore these aesthetic

expressions is to deny the creative capacities inherent in humanity. (See Genesis 2, 4).

Though a knowledge of mankind is valuable in itself, the ultimate purpose is to construct opportunities to be of service to humanity. Jesus set the example by coming to serve, not be served (Mark 10:43-45). Only when individuals are capable of being sensitive to and understanding of others can this purpose be achieved effectively, and in a manner acceptable to the Christian position. This is true whether or not the students serve others in or out of the church and in or out of the United States and Canada.

No portion of the Bible college common curricular elements should be separated from the goal of developing the servant-character, and knowledge of the present world is no exception. Using the biblical example of the apostle Paul it is possible to note that he was well acquainted with the Greek and Roman gods (Acts 17:22ff) as well as the political system of the day (Acts 16:37ff, 22:25ff, 25:10-12).

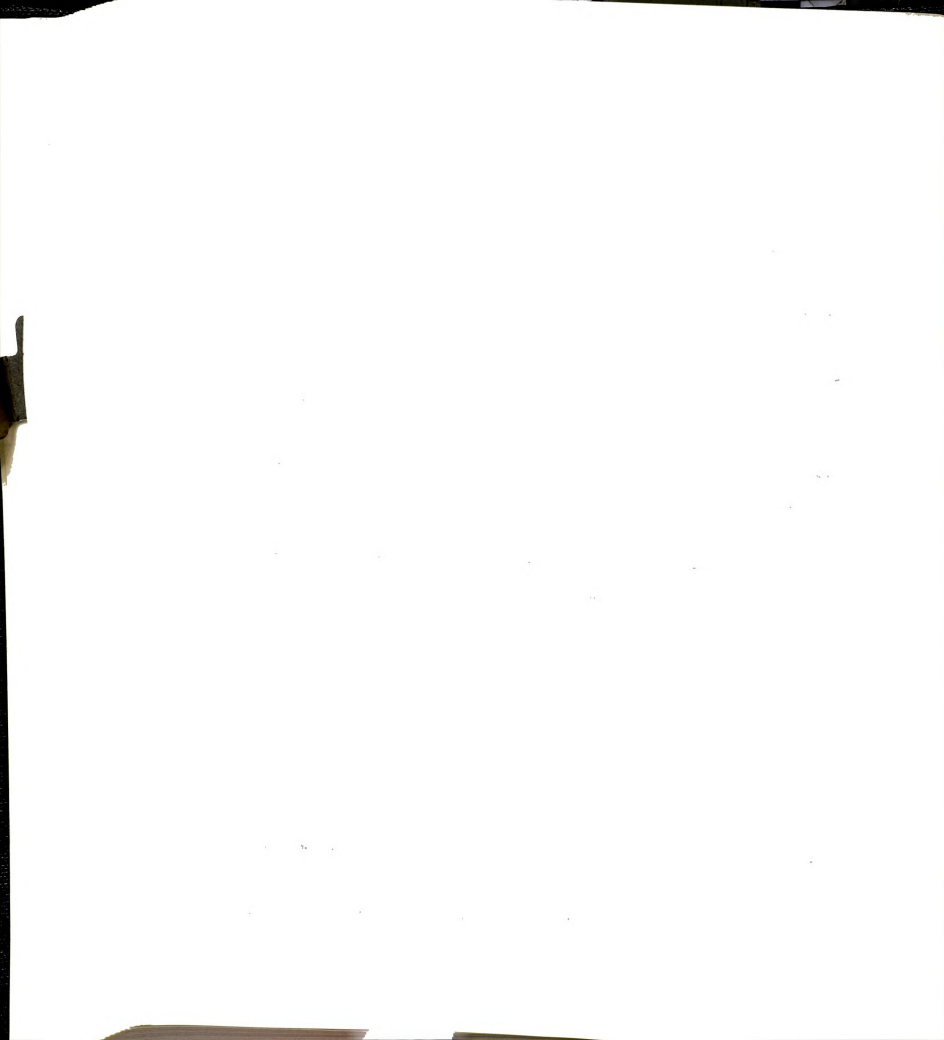
When the curriculum has developed the servant-character through Bible knowledge and assimilation, the development of a world view consistent with those Scriptures, and an understanding and analysis of the present world then a fourth criterion becomes necessary. The present world is complex, with very few events and little knowledge occurring in a vacuum, therefore, the need is to apply the servant-character in an interdependent world. Interdependency is a recognition that nothing is done which does not have some effect on others, and the recognition that no one lives unto himself. Through this interrelatedness the students are encouraged to think about the problems and opportunities of the



present world and develop effective and efficient solutions. This will include coping with the changing complexity of the present and near future world.

This same sense of interdependency is evidenced in the writings of the New Testament. The early church willingly shared their material possessions with those in need (Acts 2:35, 4:34, 11:29; 2 Corinthians 8:1ff). Paul in writing to the people in Rome, Corinth, and Ephesus uses the metaphor of the "body" and its interdependency (Romans 12:4ff; 1 Corinthians 12:5ff; Ephesians 4:11-16). While there are various functions that each member is to perform, there is no means whereby that functioning is without due consideration of the whole body. Therefore, a sense of responsibility in performing the necessary tasks is demanded if the community is to function in a proper manner. If the Bible colleges are functioning as a part of the body of the Church then these same principles should apply to those schools, and the curriculum of the colleges should reflect their role as members of that body.

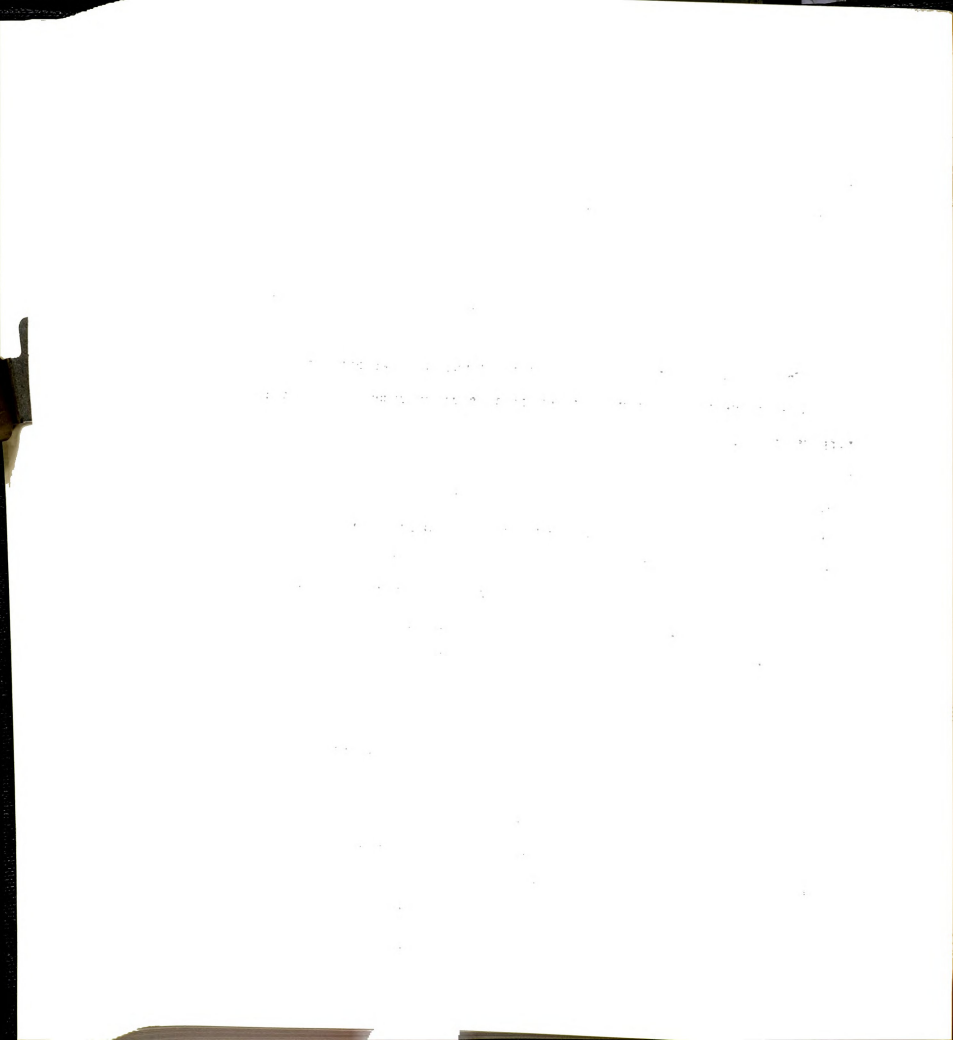
Criterion four goes beyond the integration of the various fields of knowledge to an integration of knowledge and action (Boyer and Levine 1982). One of the tenets of the proposed philosophy of education states that knowledge is best learned by means of observation and practice with the goal of assimilation into everyday life. Jesus, the model teacher, allowed his disciples such service opportunities, but always structured the time following the experiences as additional learning time. (See Luke 9:1-12; Mark 9:14-29). In the New Testament James says, "faith without works is dead" (James 2:17), and knowing to do good and not doing it is sin (James 4:17). Jesus says it is by the works of the individual that



he is known (Matthew 5:16; 7:17). The development of a curriculum therefore, must include opportunities whereby the students can practice and develop their skills as servants. Though this can be accomplished in the classroom there is still a need to allow the students places where their accumulated knowledge can be integrated with the reality of the world and church. Fragmentation of knowledge and practice does not produce servant-character.

The fifth, and final, criterion in constructing alternative common curricular elements is the development of a sense of order, unity, and purpose in life (Holmes, 1975). The present world has been characterized by complexity and individuality (Schaeffer 1976). This complexity has lead some to conclude there is no order in the world, therefore, no purpose, except possibly individual development (Zais 1976; Chickering in Mitzel 1982; Patterson 1983). However, for the Bible college personnel this sense of order, unity, and purpose comes through the nature and being of God. Deuteronomy 6:4 speaks of the oneness of God, as does John 1:1 and Ephesians 4:13. God is claimed to be a God of unity and order throughout the written revelation (Genesis 1-2; Job 39-39; I Corinthians 14:33). From the record of Genesis through the writing of Revelation God's purpose is described. For humanity God has also given purpose, reported in Genesis 1:28 and Ephesians 1:3-14. It is upon this claim of order, unity and purpose that the curricula should be constructed.

Alternative common curricular elements should be constructed in a manner which will demonstrate the orderliness, unity, and purpose of knowledge and faith. This will include a set of clearly defined objectives, stated in terms of student outcomes (Beauchamp 1981); the



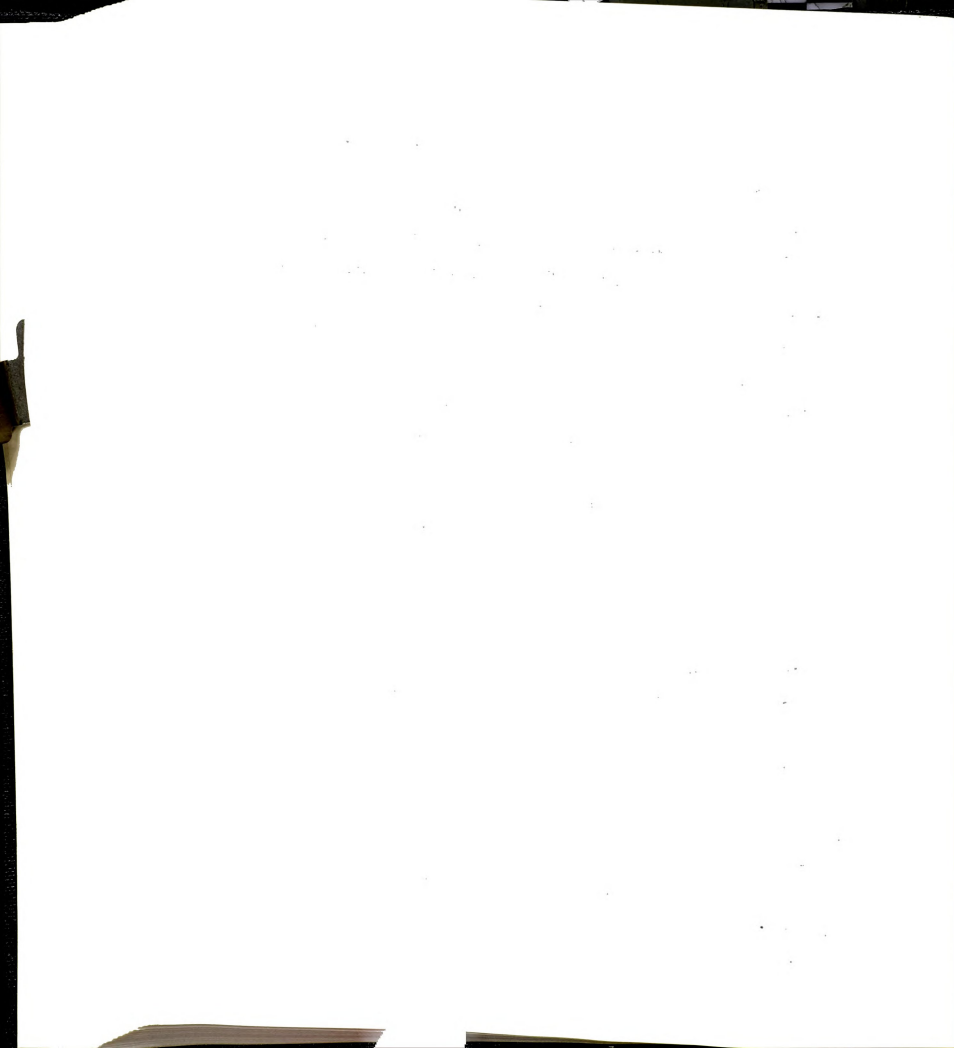
acknowledgement and teaching of a body of integrated knowledge which is worth learning (Hong 1956); the opportunity for analysis, synthesis, and application of this body of integrated knowledge (Palmer 1987); a holistic concern for student needs (Mayer, et.al. 1972); flexibility to satisfy individual needs (Haggard 1985); and patterns for offering the educational experiences which are effective as well as efficient. The construction of curriculum makes a statement about the values of the institution and the people who are connected with it (Jones 1986).

These criteria are designed to serve as the framework for selecting the areas of study in alternative common curricular elements. The actual curricula which may be constructed, based on these criteria, will vary with the particular curriculum developers. This is in keeping with the guidelines of Beauchamp (1981) and Haggard (1985), who state that there is no one curriculum which is good in all places for all students.

Summary

As a result of the research questions in this chapter was presented the findings in the three major curricular areas uncovered in a survey of the AABC member college catalogs. Particular attention was given to the areas of study in the common curricular elements.

Through time-bound studies the areas of study in the common curricular elements were discovered and presented. In Bible and theology the four elements are General Bible, Old Testament, New Testament, and Theology. In general education these elements include English, Communications, Humanities, Social Sciences, Natural Sciences, and Physical Education. The elements in professional studies include



Pastoral Ministries, Evangelism, and Christian Education. In addition it was found that a majority of the colleges require some sort of field experiences in ministry during the college education.

As a result of these time-bound studies it was discovered that the curricular requirements of a majority of the colleges meet, or exceed, the requirements and guidelines of the American Association of Bible Colleges in the Bible and theology and general education areas. Professional studies ideals were met in only 35% of the member colleges. The distribution models used by the AABC colleges for distributing the required elements or courses included the prescribed, and combinations using the prescribed, minimally prescribed, and elective. Only one school was discovered to have an integrative approach to any major curricular area.

In examining for differences between the requirements of single and dual accredited colleges it was revealed that dually accredited schools make greater requirements in general education and fewer requirements in professional studies. In the curricular area of Bible and theology the differences between the singly and dually accredited colleges are minimal.

The final collateral question uncovered criteria that can serve as the basis for developing areas of study in alternative common curricular elements for the Bible colleges. These criteria were developed after the development of a Christian philosophy of education, an investigation of the present situation, and a probe into the societal context of the present and near future.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The focus of this study was on a search to determine if there are common curricular elements in the curriculum of the Bible colleges accredited by the American Association of Bible Colleges. In Chapter One the problem regarding the common curricular elements was expressed in the major research question, followed by four collateral questions. In Chapter Two the researcher reviewed the literature relating to Bible college curricula, the common curricular elements in higher education, and the development of a curricular theory congruent with a well-defined philosophy of education. The research methodology was presented in Chapter Three, including the design for the study, population, instrument development, and the collection and analysis of the data. Chapter Four was a presentation of the data responding to each of the research questions by means of the data collected, analyzed, and interpreted. This final chapter is a presentation of a summary of the findings, the interpretation and conclusions drawn from the data, the recommendations for further research, and the reflections of the researcher.

General Research Summaries

Common Curricular Elements

The common curricular elements discovered in the Bible college curricula (1986-1988) required a mean of 85.30 semester hours, or



66.47%, of the graduation requirements. These hours were divided as follows:

Bible and Theology	36.02 hours or 28.07% of requirements
General Education	42.70 hours or 33.28% of requirements
Professional Studies	6.58 hours or 5.12% of requirements

The summary for each of these three areas will be presented separately.

Bible and Theology

The AABC requirements for Bible and theology call for thirty semester hours of course work for all baccalaureate degrees. The mean number of hours for the member colleges in this study is 36.02 hours, an addition of 6.02 hours over the Association requirements. Twenty-nine of the schools meet the minimum semester hourly requirements while fifty-five colleges require additional hours.

In TABLE 1, the survey of the college catalog requirements, twenty-one schools were presented which required denominational history and theology in the Bible and theology area. For this study these hours were counted in the area of general education as suggested by Gangel (1983). This allowed uniform comparisons in the Bible and theology as well as general education areas. However, using the AABC guidelines for course placement means the thirty-hour minimum is not being met by seven colleges (numbers 23, 40, 44, 49, 66, 67 and 73 IN TABLE 1) because of their placement of historical theology in the biblical area.



Bible and theology were divided into the following subject elements and mean semester hours: General Bible - 9.00 semester hours

Old Testament - 7.21 semester hours

New Testament - 9.76 semester hours

Theology - 10.05 semester hours

In General Bible six hours were required in some sort of Bible survey, and the remaining hours in hermeneutics. In the Old Testament common elements this number was raised to eight semester hours; three hours each in the Pentateuch, history, and two hours in prophecy.

The Life of Christ, Acts of the Apostles, and the Pauline epistles were most often required in the New Testament, totaling eight semester hours. However, no college required all three of these courses for all graduating students. The mean number of semester hours in New Testament was 9.76 hours, an increase of 1.76 hours over the most commonly required courses.

Theology accounted for slightly over ten semester hours in the common elements, and was offered in an array of courses. The theological and denominational differences found in the colleges and faculty were purportedly factors in the development of the Bible and theology area of the curriculum, as evidenced by the class titles and course descriptions.

Other courses offered in the Bible and theology area included Old Testament poetry and wisdom literature, non-Pauline epistles, and a host of specific doctrinal courses.



General Education

Unlike the Bible and theology area the AABC makes no specific hourly requirements in general education. However, it is recommended that from one to two years of study be assigned to this area, though specificity in the major could have an effect. From this study it was revealed that the mean number of hours assigned to general education is 42.70. This is an increase of 4.20 hours since the Warner (1968) study. Using sixteen hours as the average credit load per semester there were only twelve colleges which did not require at least one year of general education, the lowest requirement being nine hours. In three instances the one year requirement of general education was accomplished when church history or denominational history and/or theology were counted as general education.

The major elements in general education included the following elements and the mean semester hours:

English and Literature	- 9.00 semester hours
Speech and Communication	- 3.00 semester hours
Humanities	- 12.00 semester hours
Social Sciences	- 6.00 semester hours
Natural Sciences/Mathematics/Computer Science	- 6.70 semester hours
Physical Education	- 2.00 semester hours
Electives	- 4.00 semester hours

English requirements, which included composition and grammar and literature, most often totaled nine semester hours; five hours in composition and grammar, and four hours in literature. Communications courses were usually set at three hours, as were courses in psychology and sociology.



History, which included church and denominational history, accounted for seven semester hours of the humanities element. The placement of church history and denominational history/theology was based on AABC guidelines (1987), not the placement by college catalogs, which varied between general education and Bible and theology. Since the Warner study (1968) there has been an increase of 5% in the number of colleges requiring some sort of history course(s), as well as an increase of 5.5% in philosophy requirements since the Warner study (1968).

Music and art, which accounted for two hours of study in the humanities element, were an attempt to meet the objective for understanding the world, both past and present, and a means for the expressions of man's creative abilities. These courses also were meant to develop some appreciation for the cultural values of the products. Natural sciences, mathematics, and computer science required an average of almost seven hours. Physical education, which averaged two hours, was offered by 80% of the colleges. An average of four hours of electives were permitted in general education. Language was required in the common curricular elements by a minority of the colleges.

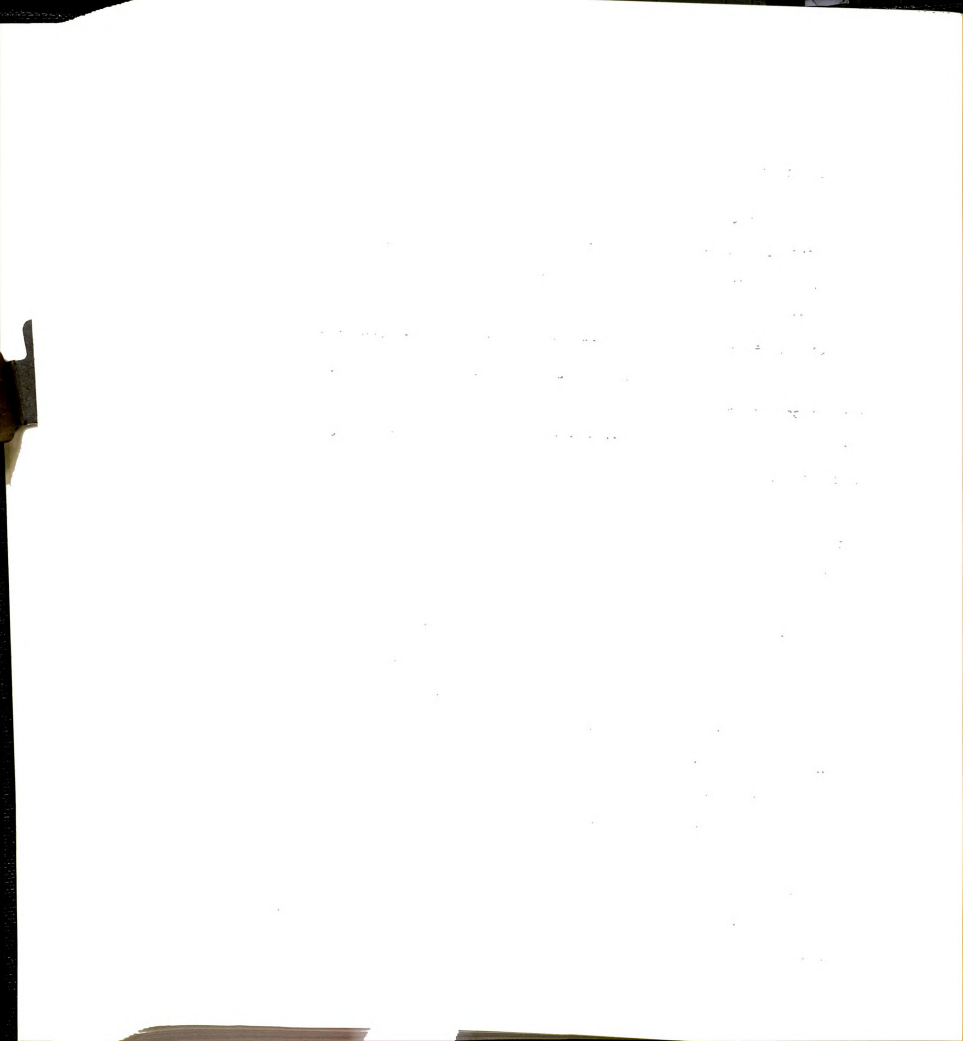
There were many specific courses offered in the colleges under the general education elements listed here. A minority of the schools added language to general education, but it is too small to be assigned as a part of the common curricular elements in general education held by a majority of the colleges.



Professional Studies

In this particular section of the curriculum the mean was discovered to be 6.58 semester hours. This area of study for the common curricular elements has only two recommendations from the accrediting agency, thus a lower mean is to be expected. It must be remembered also that the colleges have specific requirements in their programs of majors and minors. Twelve colleges made no specific requirements in professional studies as a part of the common curricular elements. Only fifteen schools required more than twelve hours in this area, leaving a majority of the college requirements near the mean. It was also discovered that there has been a drop of 5% in the requirement of missions courses. Moore (1985) indicates that this area had one of the greatest number of changes in the years between 1981-1984.

The particular elements in this curricular area include Pastoral Ministries; Evangelism; Missions; Christian Education; and Church Music. However, when analyzed only three of these elements were most commonly required; Pastoral Ministries, Evangelism and Christian Education. Seventy-two of the colleges had some sort of requirement in these elements, but only twenty-nine met the recommendations in evangelism and Christian education. The confusion in the AABC Manual between the objectives and recommendations in professional studies makes it difficult to determine whether the colleges are complying with the accrediting association standards. In some schools there was a differentiation of pastoral courses for men and women and in many of the colleges the professional hours were relegated to specific programs, not the common



curricular elements. Field education, or Christian service, was required by nearly all the colleges, though the descriptions and requirements were not easy to uncover. Some catalogs clearly spell out the requirements for this program, whereas others advise the reader to check with the Student Handbook for details of the program. In many of these cases it is impossible to determine to what extent the Christian service program is required for all four year degrees. In only a few colleges was this requirement given academic credit.

Current Curricular Patterns

In answering the collateral question regarding the present curricular patterns as they reflect the Association's ideals it was discovered that all the colleges met or exceeded the curricular requirements in Bible and theology. As was noted above the hours in church history and denominational history/doctrine allowed some of the colleges to meet the accreditation standards. Seventy-five schools followed the AABC guidelines of requiring one to two years of general education. Six of the schools not meeting the recommendation are found in Canada, where grade thirteen requires many courses which are placed in the United States general education area. Those remaining colleges not meeting the AABC recommendation were usually highly specialized in their majors and Bible and theology area. Seventy-two colleges made some requirement in professional studies in the common curricular elements, though only twenty-nine schools require the specific courses recommended by the AABC.



Delivery Models

Little diversity was found in the delivery models for assigning the various elements of the required curriculum; the prescribed curriculum model being used most often by the colleges in each of the curriculum areas.

In Bible and theology the delivery models were allotted as follows:

Prescribed	32
Prescribed and elective.	24
Prescribed and minimally prescribed.	24
Prescribed, minimally prescribed and elective.	4

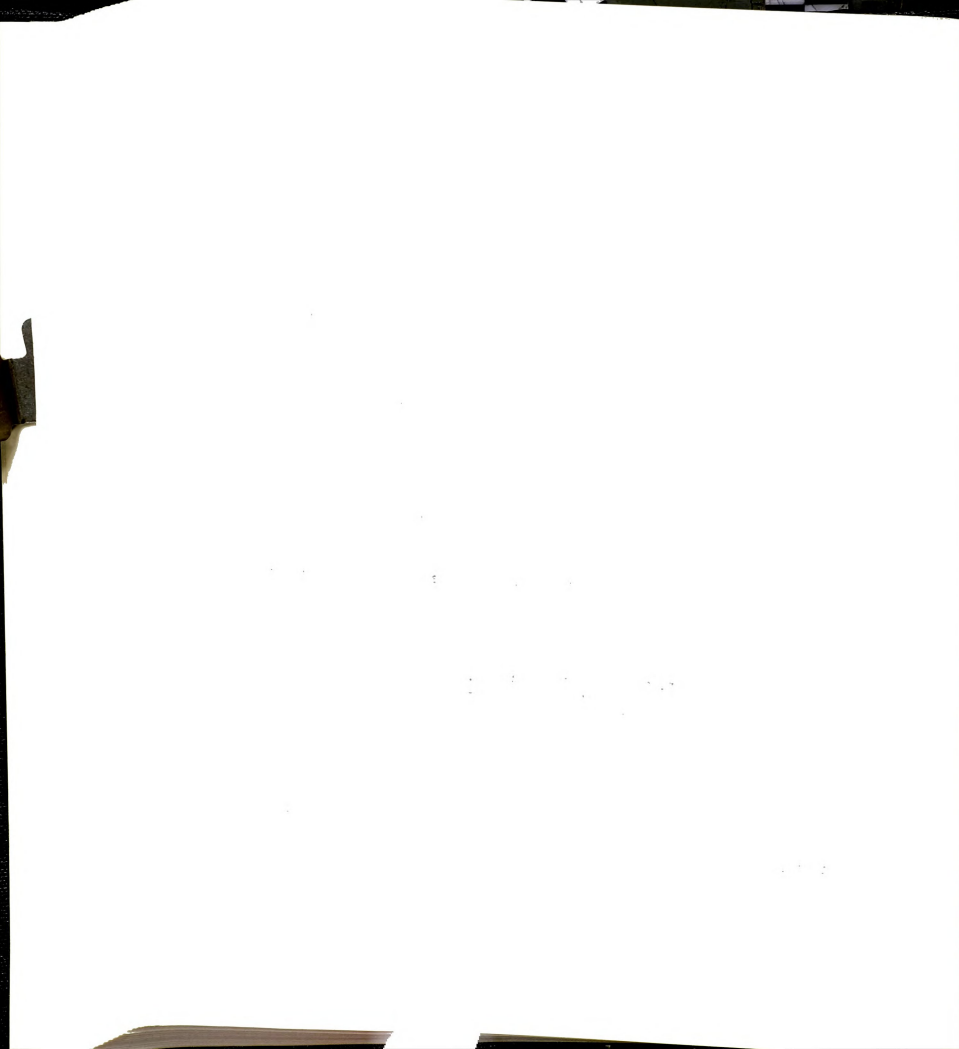
It was noted that students are not permitted to elect a majority of their courses in the biblical area. In the curricula search the researcher found no integrative approaches to the biblical and theological area, except possibly in the teaching of specific courses in doctrine or systematic theology.

The models used for distributing general studies were only slightly more varied than in the Bible and theology area.

Prescribed	23
Prescribed and minimally prescribed.	34
Prescribed, minimally prescribed and elective.	19
Prescribed and elective.	7
Prescribed, minimally prescribed and integrative	1

Only one schools made any attempt at an integrative approach to general education, in spite of Warner's recommendation that called for greater integration in general education. This one integrative approach has undergone changes, as reported earlier.

Professional studies distribution of courses was even more tightly controlled by the colleges as is seen in the following summary.



Prescribed	62
Elective	1
Prescribed and minimally prescribed.	6
Prescribed and elective.	3

There were no college curricular approaches to an integrative presentation of professional education. Twelve colleges made no requirements for all graduating students in the professional area.

Differences in Accreditation

When the mission and objective guidelines from the AABC and NCASC were compared it was found that there is great similarity between these accrediting associations, though the AABC added the integrating principle of biblical theism to general education. The accrediting agencies seek to aid member institutions in striving to accomplish their intended goals in the best possible manner.

In comparing the curricula of the colleges which were accredited by the AABC and a regional association with those accredited only by the AABC there were similarities and differences discovered. Both groups of schools were similar in their Bible and theology requirements, with the dually accredited colleges requirements only an average of 1.16 semester hours less than the singly accredited schools. Each group had requirements in general education as well as some sort of field work and/or Christian service. Each of these groups ultimately sought to prepare men and women for some sort of ministry, either professionally or voluntarily.

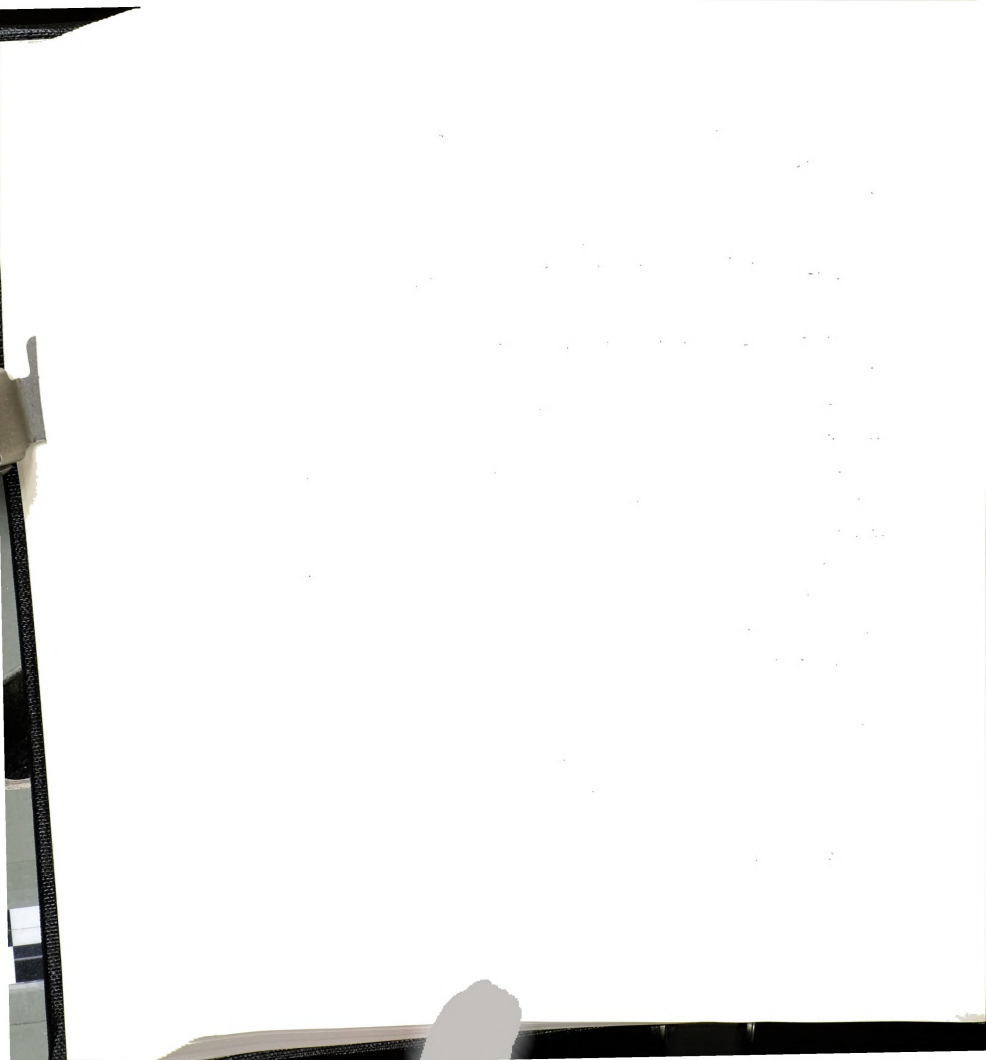


The greatest differences between these two groups of colleges were in the areas of general education and professional studies as presented below.

	<u>Dual Accredited</u>	<u>AABC Accredited</u>
General education	45.79 semester hours	39.60 semester hours
Professional studies	3.58 semester hours	7.78 semester hours

The dually accredited colleges required 6.19 semester hours more than the singly accredited schools in general education. In professional studies 4.20 semester hours less are required at the dually accredited colleges. In the professional studies area only eight colleges holding dual accreditation made no core requirement in professional studies, thus providing some account as to why there was a difference in mean semester hours. An additional reason offered was the program specificity of the professional studies requirements in many institutions.

There were also differences in the range of majors offered, though this difference cannot be attributed solely to accreditation membership. There was no evidence discovered that the dually accredited colleges are changing their purpose for educating men and women for ministry, though it can be said that the concept of ministry has been broadened in many of these schools. This coincided with what Gangel termed the "progressive" Bible college. It also should be noted that the primary function of many of the professional courses was to introduce the student to church-related vocations. However, dual accreditation seemed to provide colleges with the resources and abilities to accomplish a broader set of goals while maintaining the distinctiveness of goals as Bible colleges.



Criteria for Alternative Core

In order to accomplish the purpose and objectives of a Bible college constant evaluations must occur in their philosophy of education, in the accrediting association(s) requirements, in keeping abreast of others in the field, and in examining the societal context surrounding the college. A philosophy of education for Bible college education was formulated that held five tenets: one, revelation is central to all education; two, the accumulated knowledge of mankind is valuable where it does not contradict the principles of Scripture; three, knowledge is best learned in the midst of the cultural milieu surrounding the colleges; four, revelation and accumulated knowledge need to develop a servant-character in the lives of the students; and five, there is a need for an orderly, systematic pattern for this educational experience.

Once the philosophy of education was developed the requirements and guidelines in the three major curricular areas assigned by the AABC were reviewed. It was noted that in Bible and theology the AABC requirement was thirty hours while in general education there was a suggestion that no more than two years of study be required. In professional studies only recommendations were made by the Association.

In examining what was occurring in Christian colleges it was found that these colleges sought a degree of integration of faith, learning, and living not discovered in most of the Bible colleges. These schools offered more diverse curricular offerings in accordance with their purpose and objectives. Above all these colleges were dedicated to all truth being God's truth.



The societal context presented the fact that this world is complex and requires many skills for functioning effectively. There was evidence that present and near future concerns will be in the social, technological, biological, economic, and human right areas. These may become more integrated themselves and may then be asking ethical questions that the church could answer. It was also seen that the colleges need to maintain flexibility in order to meet the present and near future concerns.

Finally, criteria for the areas for alternative common curricular elements were presented. The first criterion stated that there is a need for the comprehension, acceptance, and assimilation of Scripture into the lives of the students. Second, students were asked to develop a value system in accordance with the scriptural principles, developing critical analytical skills as a part of this criterion. The third criterion called for an introduction and analysis of the world surrounding the students. This included studies in history, sciences, arts, communication, and behavior. Fourth, was an interdependency discovered in the curriculum as well as in the community of the college and the church. The final criterion called for a sense of order, unity, and purpose for life which could be discovered through the curriculum and educational experience of college.

General Research Conclusions

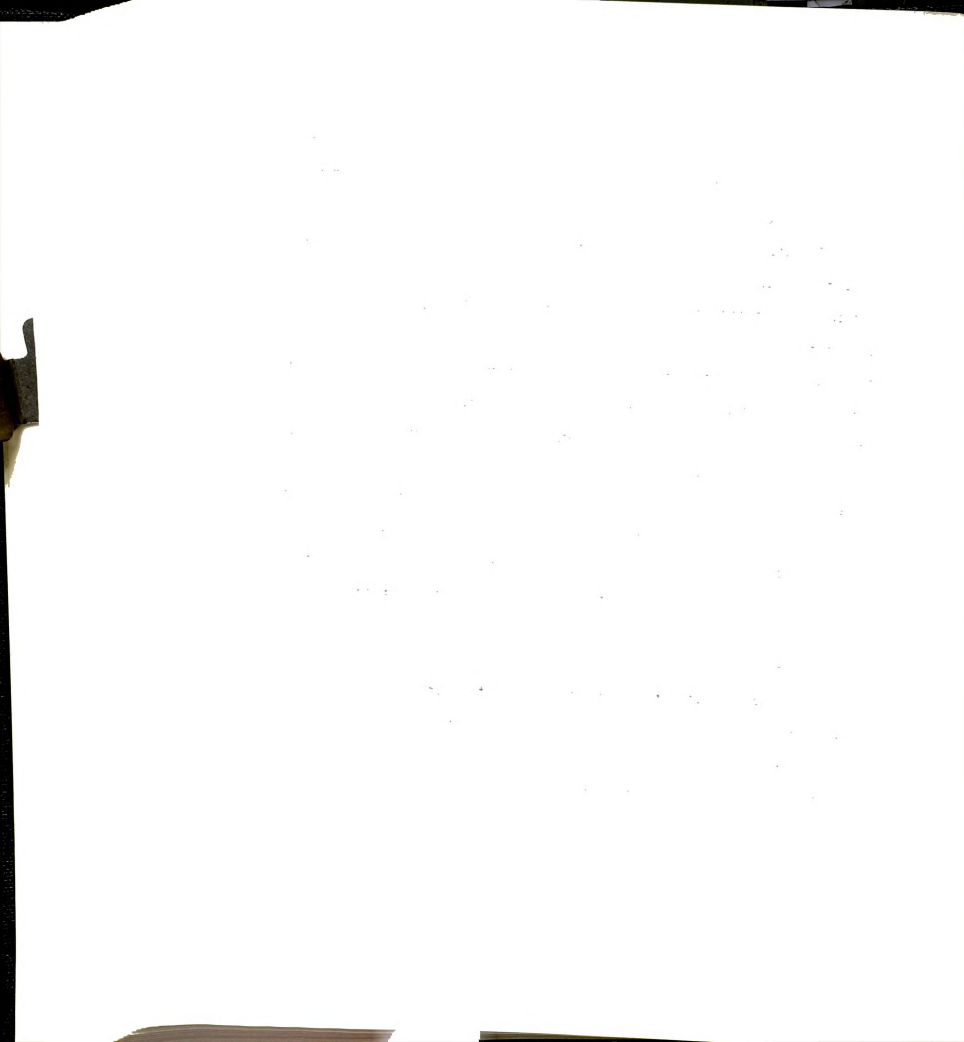
As this research was conducted it became apparent to the researcher that any inferences drawn from the information gathered could be presented best in a general format. The common curricular elements could



not be separated from the curricular patterns, the delivery models, the accreditation differences, or the criteria for alternative elements. Therefore, the research conclusions are presented in this fashion.

The strict curricular requirements of the AABC member colleges may be a factor in the declining enrollments of these schools. The common curricular elements accounted for an average of 85.30 semester hours or 66.47% of graduation requirements. Such curricular requirements permit the students limited number of elective hours. In an age in which information is increasing at rapid rates, students may desire to attend colleges where their academic requirements are not so strictly limited, and where they can be directly involved in choosing courses that will affect their vocational and personal futures. Also, research suggests (Knowles 1978; Brundage and Mackeracher 1980; Cross 1981) that adult learners desire greater control of the direction of their educational futures. With the increasing number of adults attending colleges in general such strict academic requirements at Bible colleges may keep them from attending such schools.

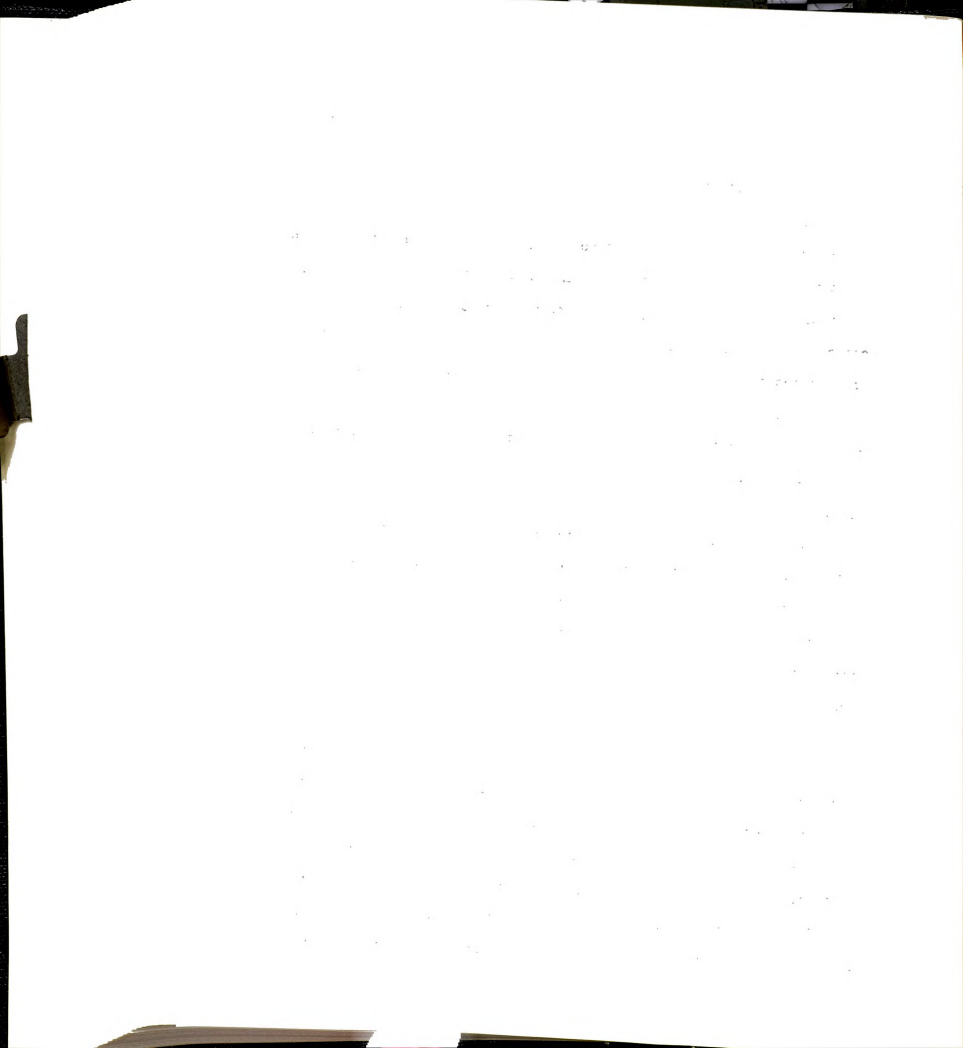
The reasons for this tight control of the curriculum may be the acceptance by the faculty of enduring knowledge, deemed necessary for all educated people. The lack of electives may indicate a desire on the part of faculty and administrators to maintain control, or act as gatekeepers over the entrance to the specific areas of ministry. It also may occur because the students are not considered wise enough to make good choices regarding their academic preparation. In maintaining tight curricular control and allowing few elective hours the Bible colleges may be



limiting their number of potential students, thus fewer people preparing for ministry through these schools.

The current trend of the AABC colleges appears to be toward dual accreditation. There are schools which are presently seeking accreditation by regional agencies, and others which are weighing the advantages and disadvantages of such accreditation. Regional accreditation, along with AABC accreditation, does not appear to cause Bible colleges to change their distinctiveness as Bible colleges. Each of the dually accredited colleges maintains the specialized AABC requirements in Bible and theology and a field work and/or Christian service program, though the professional studies area is a cause for further examination.

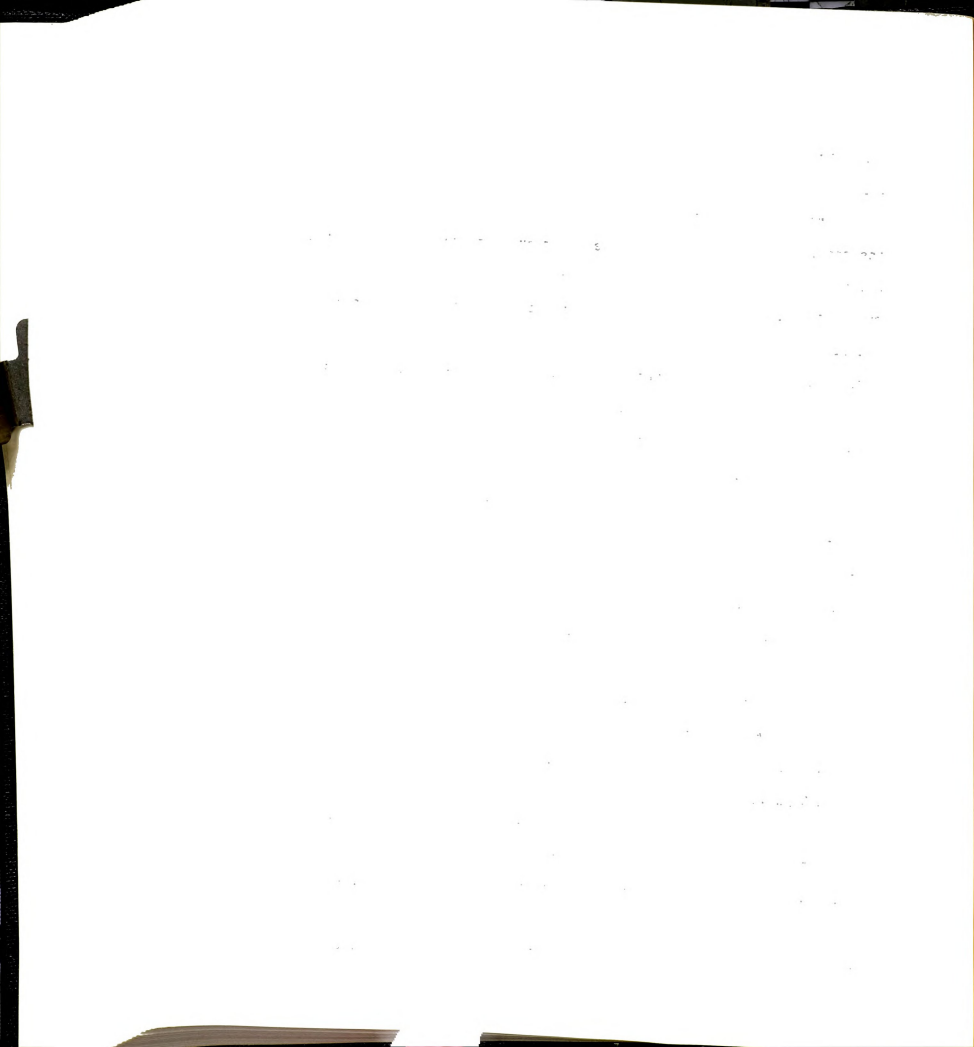
Dually accredited colleges of the AABC also place more emphasis on general education than those schools holding single accreditation. This increase does not significantly lessen the required hours in Bible and theology, and may or may not be the result of regional accrediting standards. There are individuals who suggest that the increased requirements in general education, 4.40 hours since the 1968 Warner study, lead to a loss of the Bible college distinctiveness. However, there are fifteen schools holding membership in only the AABC which have requirements of forty-five hours or more in general education and their distinctiveness would not be questioned. Critics who suggest that this increase in general education hours is a loss of Bible college distinctiveness also would have to accept the AABC guideline that up to two years of general education may be offered and the increase in hours for the dually accredited schools does not exceed that recommendation.



This increase also could be the result of the emphasis educators have placed on general education during the last twenty years.

Whatever the reasons for increased general education requirements, the concept of ministry was expanded by many of these dually accredited colleges to include numerous vocations beyond those considered church-related. This allowed these schools to offer a broader range of programs and majors and may have been a factor in why the dually accredited colleges have fewer hours of professional studies required for all students. The dually accredited schools appear to broaden their concept of ministry without changing their purpose as Bible colleges. In the opinion of Dr. Ken Gangel, schools that maintain a commitment to vocational ministry, while at the same time expanding the concept of ministry, are the colleges that will survive into the next century. This researcher agrees with Dr. Gangel and foresees the day when the "traditional" Bible college ceases to exist. Instead, primary means of preparing men and women for vocational church-related ministries will be accomplished at Christian colleges and seminaries.

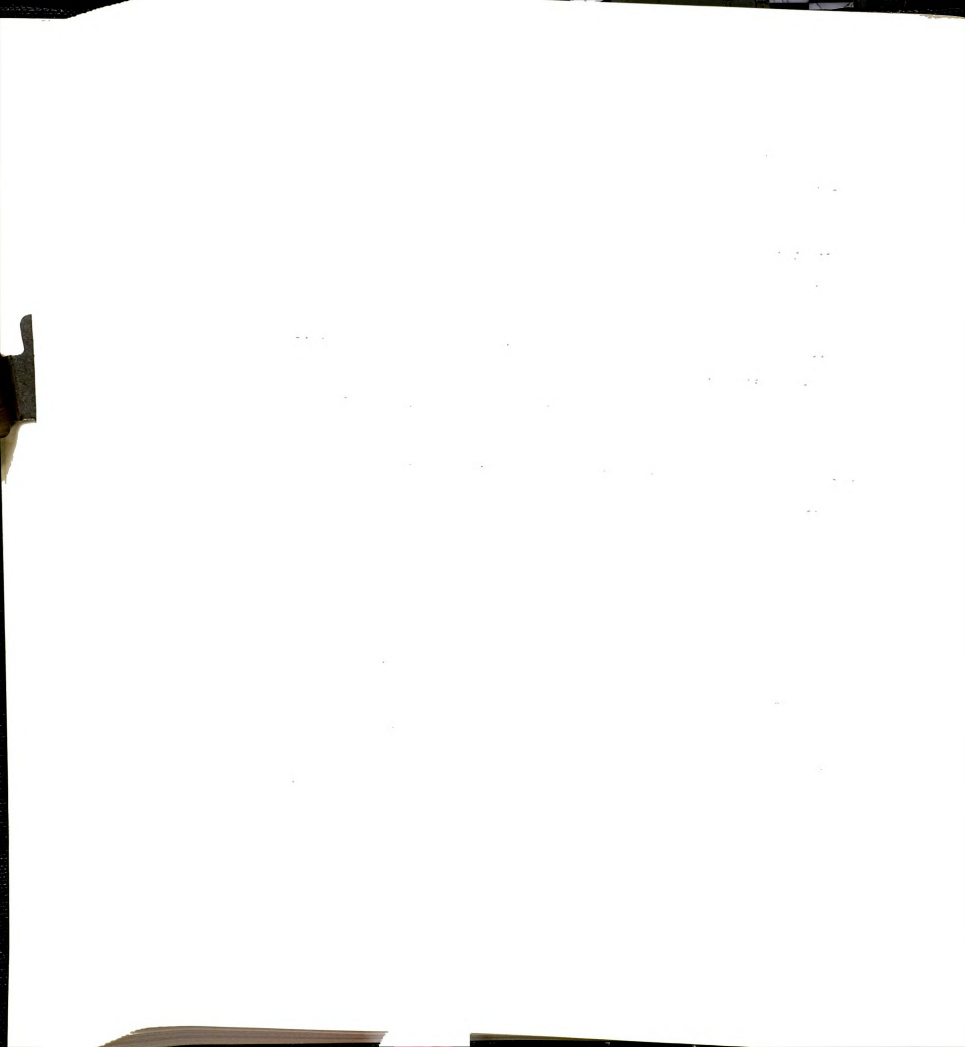
Conflicts caused by misunderstanding and confusion in regard to course placement may be a factor in some Bible colleges choosing regional accreditation, where the curricular guidelines appear less structured. The AABC Manual appears to offer conflicting evidence in the placement of courses in church history and denominational history and/or theology, as well as biblical languages. In the accrediting agency's handbook theological offerings are described as being from the "historic, Biblical [sic] or systematic perspective" (AABC 1987). However, in the policy section of that same handbook denominational theology courses are listed



as being doubtful of meeting the criteria for theology, while at the same time said to be doubtful in meeting general education criteria. The colleges face dilemmas in choosing where to place these courses since many of these courses cover a particular theology from a historic perspective. The AABC Manual also is unclear regarding the placement of biblical languages. The guidelines do not list these courses in general education nor are they placed in the Bible and theology area. Likewise the colleges face a dilemma in the placement of biblical languages, which may in turn affect the fulfillment of general education requirements.

The current curricular patterns found in this study suggest the member colleges are willing to follow some of the AABC guidelines, while only nominally adhering to others. All the Bible colleges of this study met the AABC requirements in the area of Bible and theology. In general education 91% of the colleges followed the Association's guidelines. However, only 34% of the surveyed colleges followed the specific recommendations of the AABC in professional studies. This may indicate the individual colleges are more aware of the professional needs of their students than the AABC. It may also be viewed as a loss of Bible college distinctiveness, especially by those who advocate a narrow view of ministry.

The AABC Manual (1987) statement that "biblical theism is the integrating principle for giving unity and significance to knowledge" appears to be virtually ignored in the common curricular elements. One college operates an integrated general education program, but no one has integrative programs in the areas of Bible and theology and professional studies. This paucity of integrative approaches to the curriculum may be



the result of overworked and understaffed faculty and administrators, and the lack of models for such an approach.

Because of the separateness with which many of the Bible colleges began and continue to exist, and because some leaders in these schools believe that dialogue with Christian colleges might lead to a loss of distinctiveness, many Bible colleges will remain unaware of the common curricular elements between such schools. There is a wealth of material available from the Christian college curricula which could have a positive impact if the Bible colleges would but enter into dialogue with these schools concerning curricular matters. Some college personnel may initiate such dialogue and in so doing may help their schools become "progressive" colleges. Others may continue without such dialogue and find themselves declining in enrollment.

Bible colleges also do not reflect the societal context of the present and near future years in the current common curricular elements. There has been little change in any curricular elements since the Warner (1968) study took place, though society has changed. The current curricular offerings concentrate on the past, particularly the western cultures. This gives the students a limited view of a complex world. If there is to be a servant character created in the Bible colleges yet the world's societies are ignored, then there appears to be little hope for creating servants who can meet the needs of those societies. In order to incorporate the societal contexts into the curriculum the AABC member colleges are faced with a curricular task that demands time and effort. However, this work can lead these colleges toward accomplishing the goals they espouse.



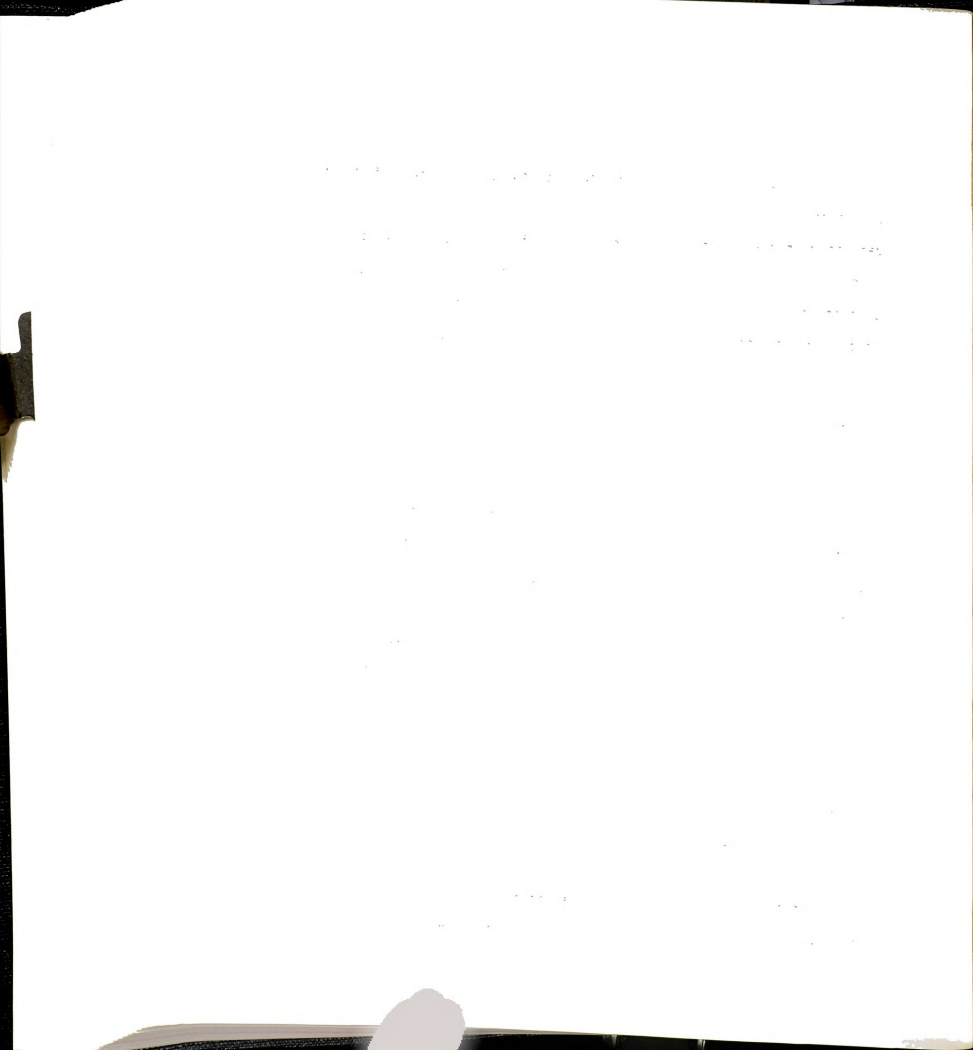
Bible colleges are at a crucial point in their history. Some schools appear to be moving in the curricular direction of becoming Christian "liberal arts" colleges, while other colleges appear to have dedicated themselves to remaining true to the past Bible college ideal. There are some schools which seem unsure of their curricular direction. Each college needs to examine its mission and the best possible means for accomplishing that mission in light of the biblical foundations for education and the current world situation.

General Research Recommendations

Common Curricular Elements

In order for the AABC to assist member colleges in developing the three specific curricular areas a number of recommendation are made. Specifically, there is a need for the AABC to clarify the placement of church history and denominational history and/or doctrine as well as the placement of biblical languages. The present AABC guidelines only suggest where biblical languages are not to be placed, but there is no clear guideline for where such courses are to be placed. Until such guidelines are made clear the colleges will continue to place the biblical languages and denominational theology where the faculty and dean desire, thus leading them to believe they are following the requirements of the AABC in Bible and theology when in actuality they are not.

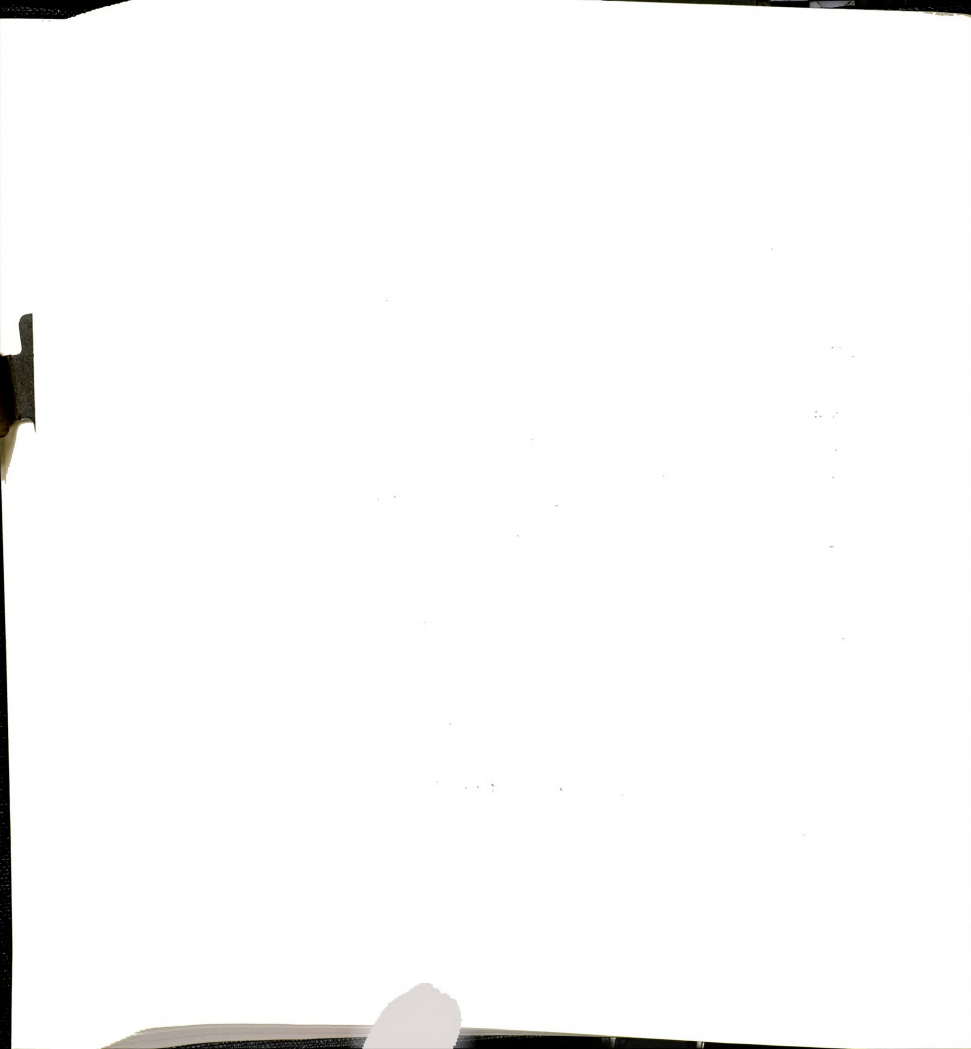
There is a need to determine whether the increased hourly requirements in general education are indicators of a loss in the Bible college distinctiveness. Currently there is a debate regarding the



apparent move of some schools toward a "liberal arts" philosophy rather than remaining true to the Bible college distinctiveness. Is there a need to adapt the curriculum to the current age or can the Bible college curriculum remain a viable educational plan? Only when Bible college personnel are willing to examine their underlying philosophies and missions, as carried out in the curricula, can this question be adequately answered.

Earlier it was noted that if the Bible colleges are going to meet the needs of an interdependent world, then some of the past curricular practices will need to be altered or abandoned. Specifically, the great interest only in the history of the western world must be expanded to include the history of many people groups. Also, there must be an emphasis on cross-cultural, and bi-vocational ministries in order to meet the needs of this interdependent world.

Finally, the colleges and AABC need to clarify their field education and/or Christian service programs in terms of graduation requirements and credits. There appears to be some confusion between the AABC expectations in the program and the actual requirements of the individual colleges. In addition, many colleges make it difficult to understand this program by placing the guidelines and requirements in various publications. If this program is a requirement for graduation then clarifying the program and placing the guidelines and requirements in one publication could create less confusion.



Current Curricular Patterns

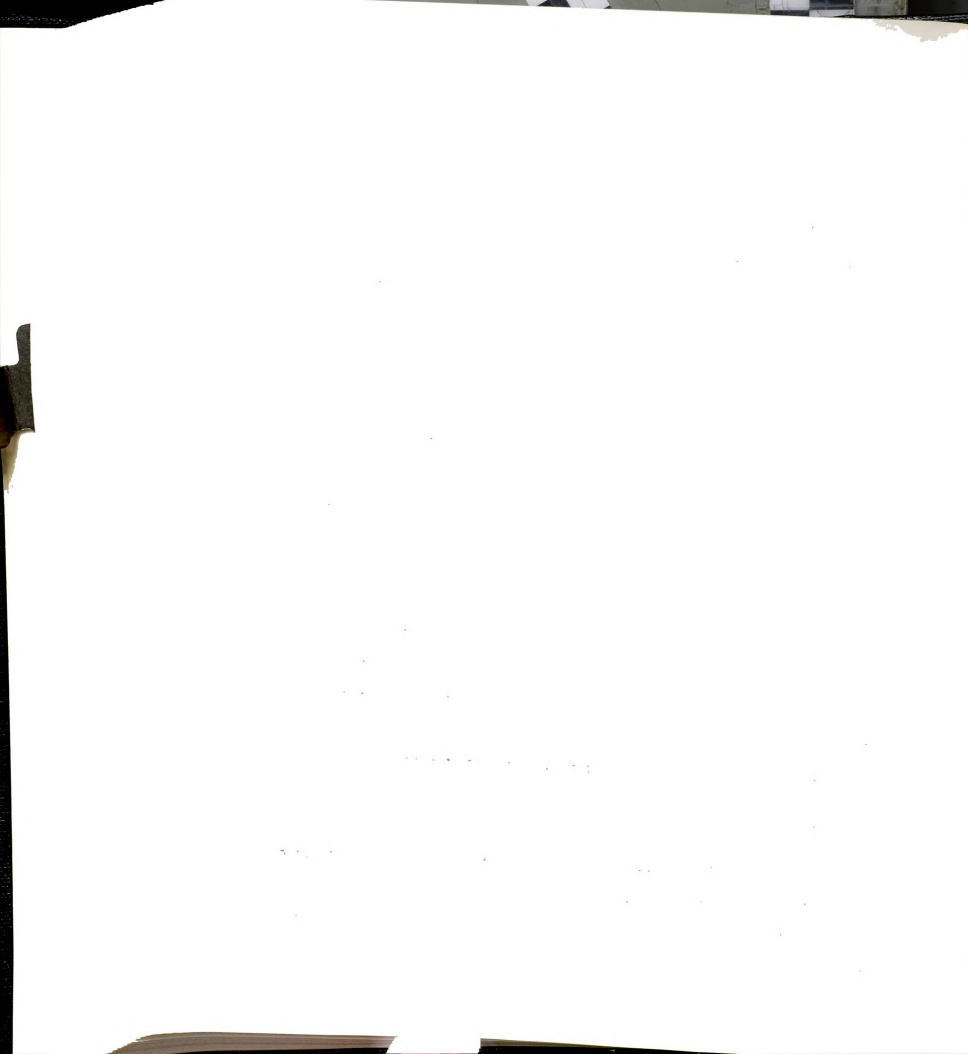
While the member colleges are following the AABC guidelines in Bible and theology, general education and professional studies recommendations are followed by the individual colleges less often. Therefore, the following recommendations are made specifically for the accrediting agency.

The general education offerings of the Bible colleges need to be examined to determine whether there is a consensus of thought or direction. The current curricular offerings suggest some colleges have a well-designed general studies plan, while others appear to have merely copied the offerings of the "secular" colleges and made adaptations for their particular situations. If no such consensus or direction becomes apparent then the AABC needs to rethink how their curricular recommendations can be made most effective.

The AABC also needs to study their specific recommendations in professional studies and ascertain why a minority of colleges currently do not follow the AABC suggestions. As with general education, if there is no consensus on the role of professional studies for all graduates then the AABC needs to reexamine their own position for this area.

Delivery Models

As a result of this research in delivery models the researcher makes two recommendations. One, the colleges need to examine the systems used in assigning their curricular offerings, and to delineate why the particular patterns and models are followed. Specifically, the lack of



electives in the curriculum should be explored. Such study also should provide explanations for the tight control over the Bible college curriculum by the faculty and administration.

Two, there is a need for Bible colleges to develop an integration of knowledge throughout the curricular areas, if indeed the colleges accept the assumption that biblical theism is the integrating principle providing unity and significance for all knowledge. This will require a concerted effort to overcome objections and problems found in integrative curriculum and to develop models of curricular integration. Faculty could be encouraged to develop such models and share them at various professional meetings and at the annual meeting of the AABC.

Differences in Accreditation

Currently a majority of the AABC member colleges do not hold dual accreditation. Therefore, the following recommendation is made to those singly accredited schools and to the AABC itself.

There is a need for the AABC to work with the regional associations to develop definitive data that can create closer cooperation among the associations and their member colleges. This would allow the colleges to consider dual accreditation as one means available for accomplishing their purpose.

Criteria for Alternative Common Curricular Elements

Since criteria for developing alternative common elements have been made there is an opportunity to design specific curricular recommendations in regard to those criteria. The criteria were designed



to assist the colleges in reaching their goal of preparing men and women for servanthood.

As a part of this design each AABC member college needs to articulate a philosophy of education as the foundation for their particular curricular design. When this philosophy has been developed the colleges are encouraged to enter into dialogue with Christian colleges for the purpose of studying curricular matters. Such dialogue can be advantageous to the Bible colleges in answering their questions regarding dual accreditation. As part of these discussions the present and near future societal needs could be examined with a view toward developing their curricula in order to meet those needs. Continuing dialogue also could cause the colleges to constantly reevaluate their own programs of study in light of current world needs.

The AABC member colleges also could begin the task of selecting the specific areas of study based on the criteria for alternative common curricular elements. This task may be accomplished by the individual colleges, conjunctively within denominations, or across denominational lines. Such work can allow the curricula of the AABC member schools to remain true to the Bible, yet develop curricula which have relevancy to the present and near future worlds.

Reflections

Searching the catalogs of the AABC member colleges has led to some particular thoughts regarding Bible college curricula. Prior to the actual examination of the catalogs this researcher believed there were common curricular elements which would be accepted by a majority of the



colleges. Such common elements were discovered in the general education area, but no well-defined common elements existed in the Bible and theology area, nor in the professional studies area.

In the Bible and theology area the fact that there was little agreement in the theology courses came as no surprise since there are a number of denominational differences among the member colleges. However, such lack of agreement was unexpected in the Bible portion of the curriculum. Having attended two Bible colleges and worked for an additional two schools the researcher expected to find similarities in the Bible courses required of all students. Specifically, there was astonishment that only two-thirds of the colleges require a course concentrating on the person of Christ. After all, Jesus is the acknowledged leader of Christianity and for one-third of the colleges to bypass a course examining his life and ministry is beyond this researcher's understanding. Likewise, the fact that only one-half of the colleges require a study of "Acts of the Apostles" was unexpected. The book of Acts details the beginnings of the evangelical nature of the church and its principles for growth. One would anticipate that a larger number of schools would make a study of this book a common requirement. If the graduates of the Bible colleges are going to minister to the needs of the world, then an understanding of Jesus and the church are essential, or else something other than Christianity may be presented.

In general education the majority of courses required were those anticipated by the researcher; the emphasis being on the past and on communication skills. It was discouraging to find a lack of opportunity to study other cultures, both past and present. If one purpose of the

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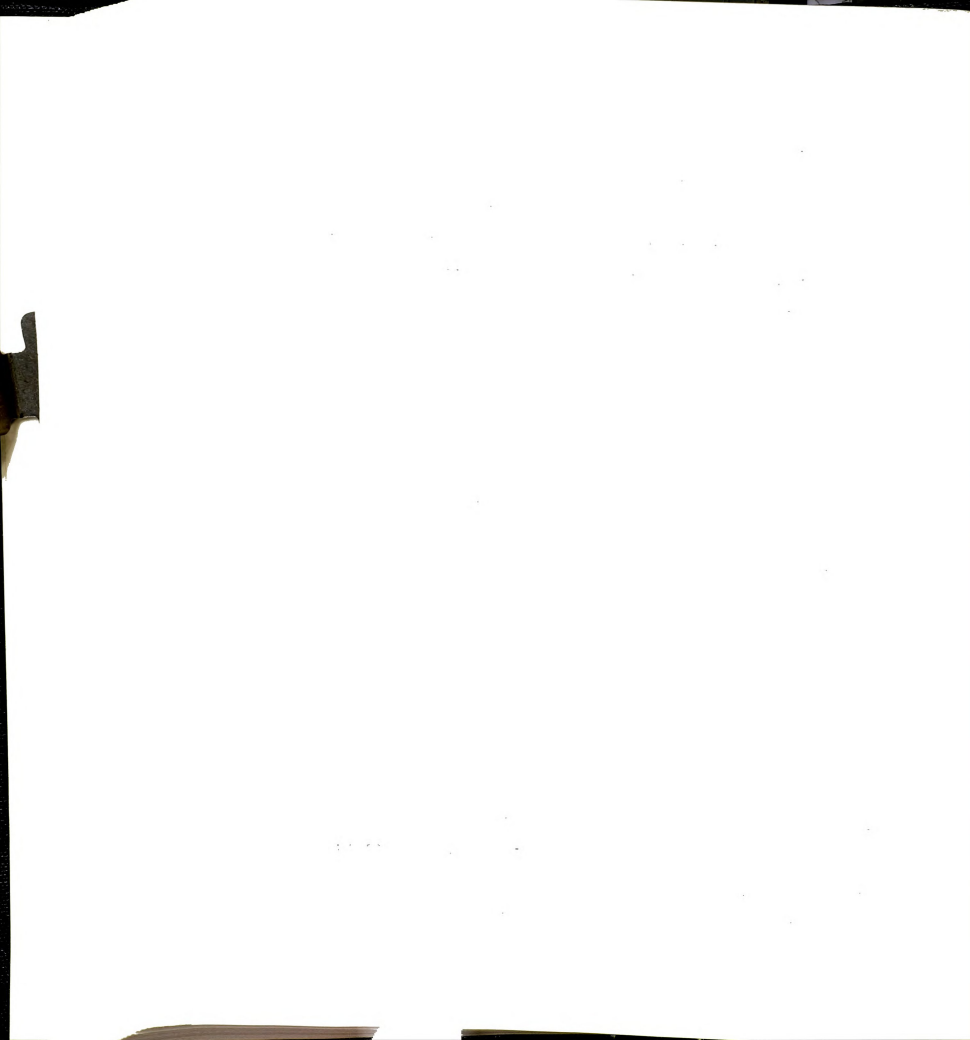
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Bible colleges is to prepare men and women to present Christ to the world, then a broader understanding of the world's cultures is vital.

In the professional studies area the researcher did not anticipate commonly accepted subjects, but was excited at the emphasis placed on missions and evangelism, but extremely frustrated at the lack of emphasis placed on Christian education and music courses. The present trend in the Christian church is toward personal growth and corporate worship. The two areas of missions and evangelism are a reflection of this trend. However, in the development of the general membership of the church there is an obvious lack of required education and worship courses. As with many other areas of the curriculum the researcher soon came to the conclusion that Bible college curriculum concentrates on the past, and consequently is extremely slow to change in response to the current needs or trends. It might be asked whether the Bible colleges are to lead the congregations or to respond to their needs and trends. This question could be the topic of discussion for Bible college faculty and administrators as well as church leaders.

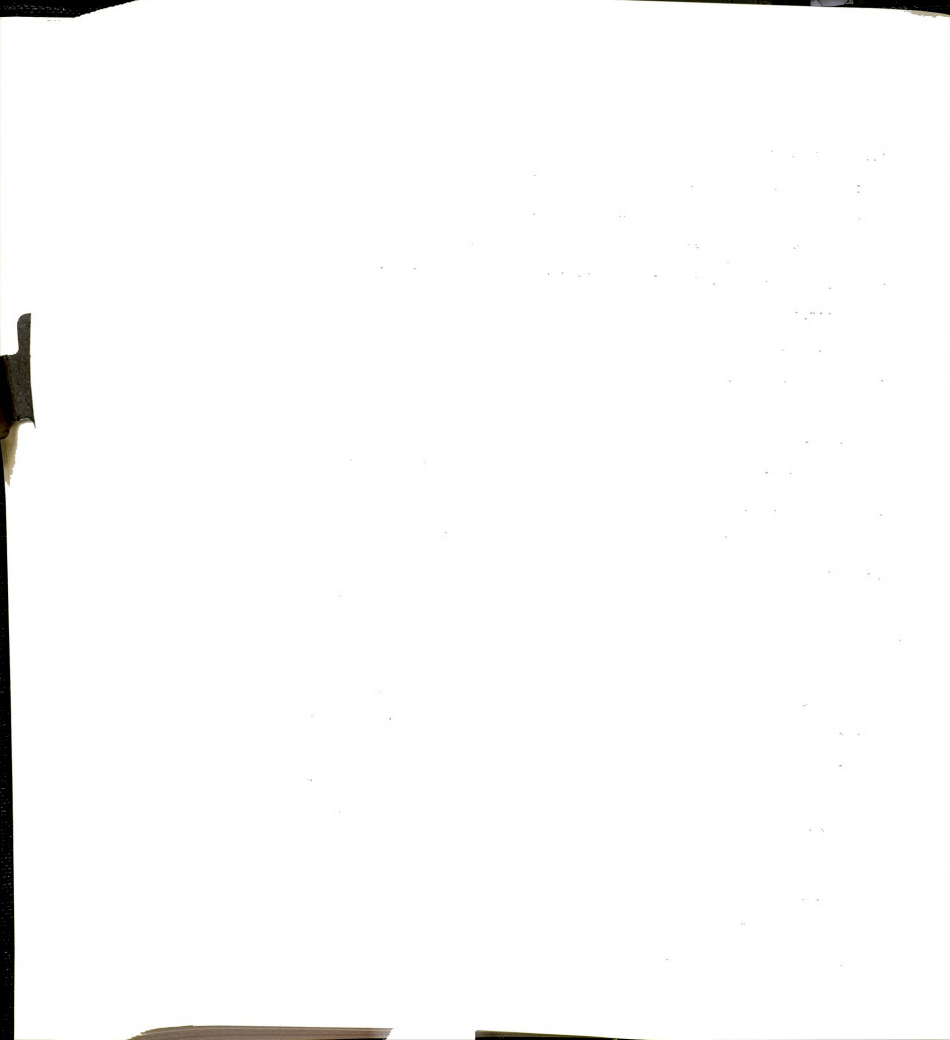
When the question regarding delivery models was examined the researcher was disappointed at the lack of integrative and elective courses. For a long time now the researcher has accepted that knowledge is only valuable when it is placed within a context. To examine so many curricula which deliver courses as separate units of study led to a examination of this belief. It appears that the Bible college personnel talk a lot about integration, but no one is doing anything which will lead the curriculum in this direction. This researcher plans on studying in the area of integrative curricula in order to come to a clearer



understanding of what is necessary to accomplish such a design. This would also include plans for developing integrative curricular models which can be implemented in the individual colleges.

As the differences between the AABC accredited colleges and those dually accredited were examined it was encouraging to discover that the dually accredited schools seem to maintain a strong emphasis on Bible and theology, while at the same time expanding the concept of ministry. Bible colleges were born, for the most part, in reaction to "liberal theology." That theology is no longer accepted by the majority of people in the denominations and fellowships of the Christian church. There has been a return to the "priesthood of all believers" concept. If the work of the college is to prepare workers to present an effective witness for Christ and a change in educational philosophy is necessary, then the colleges must change or lose their effectiveness. Should the Bible colleges continue in the present curricular patterns then in the opinion of this researcher these institutions will experience declining enrollment and eventual demise. If these curricular changes take place then some of the Bible colleges may become Christian colleges, while others may merge with one another in order to prolong their limited existence.

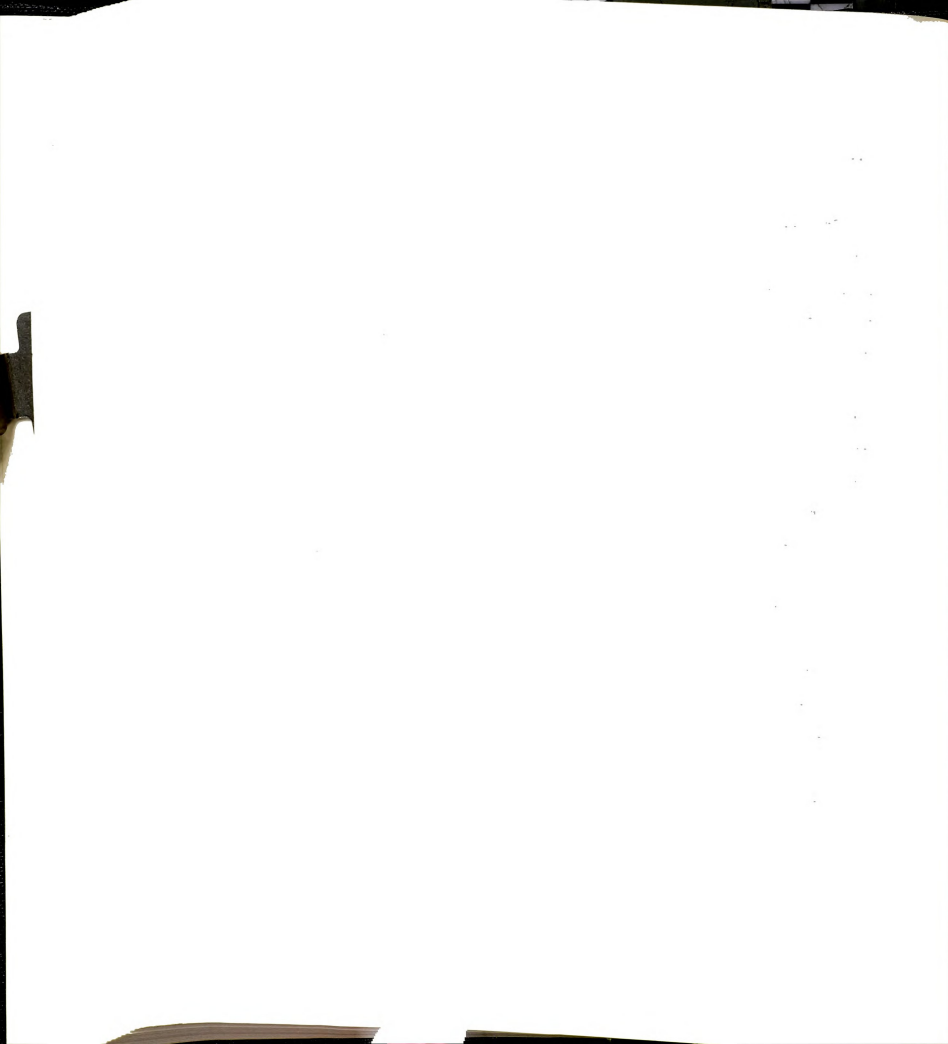
Developing criteria for alternative common curricular elements has been the most rewarding portion of this study. When this project started this researcher wanted to develop a specific alternative core curriculum, but was soon persuaded that extrapolating criteria for alternatives would be of greater benefit to the study, and to the AABC colleges. This portion of the study compelled a clarification of beliefs regarding



Christian higher education, and has provided the stimulus for further study in the field.

The leadership of the American Association of Bible Colleges must begin to operate along the lines of the regional accrediting agencies. The colleges must be given the latitude to develop their curricula in accord with their theological views, yet provided with some standards that will assure effective achievement of their objectives. Specifically, the narrow curricular rules and guidelines, which can hinder meeting the needs of the students and the churches, must be broadened or abandoned. In working with the documents of the AABC this researcher became more and more frustrated with the inconsistencies within the curricular policies of the AABC. These too must be reexamined and clarified if the colleges are to understand what is expected of them. Until the AABC leadership improves its own operations there will be confusion and inconsistencies with the curricular practices of the member colleges, and more schools may look for leadership outside the AABC.

Overall, the work on this project has caused this researcher to clarify and objectify his thinking about higher education curriculum, especially in the Bible colleges. Curricular development requires a belief that there is some knowledge worth pursuing, and a dedication to finding the best possible means for presenting that knowledge to other



APPENDIX A

SURVEY OF CURRICULUM

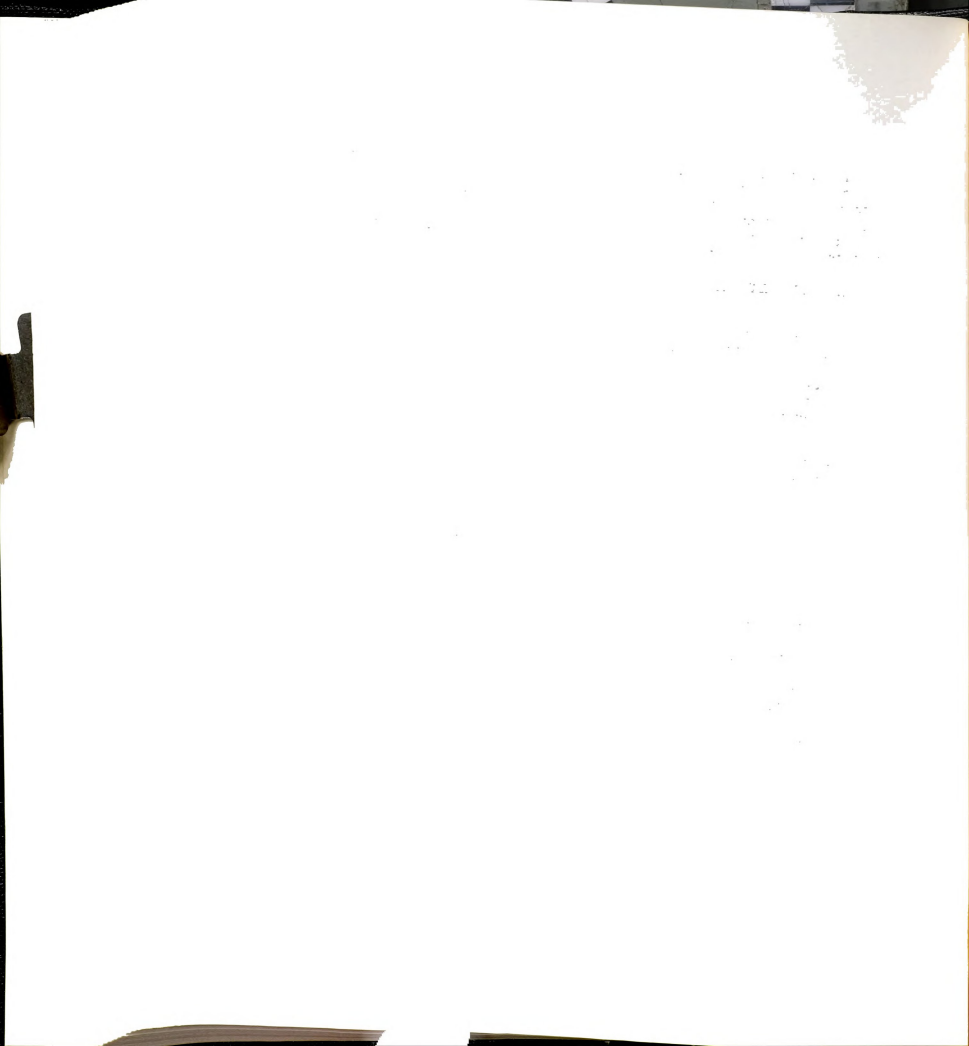
For each of the three major curricular areas defined by the AABC, the specific classes in the prescribed key elements, the number of schools making such a requirement, and the semester credit hours will be presented. A subtotal will be noted for each element, followed by a total for each major curricular area, compiled into a grand total for the core of common learning elements.

Bible and Theology Education

General Bible		
Specific classes	n schools	n hours
Old Testament		
Specific classes	n schools	n hours
New Testament		
Specific classes	n schools	n hours
Theology		
Specific classes	n schools	n hours

General Education

English		
Specific classes.	n schools	n hours
Speech and/or Communications		
Specific classes.	n schools	n hours
Humanities		
Specific classes.	n schools	n hours
Social Sciences		
Specific classes.	n schools	n hours
Natural Sciences		
Specific classes.	n schools	n hours
Mathematics		
Specific classes.	n schools	n hours
Computer Science		
Specific classes.	n schools	n hours
Language		
Specific classes.	n schools	n hours
Physical Education		
Specific classes.	n schools	n hours
Interdisciplinary.	n schools	n hours



Professional Studies

Pastoral Ministries

Specific classes.n schools n hours

Evangelism

Specific classes.n schools n hours

Missions

Specific classes.n schools n hours

Christian Education

Specific classesn schools n hours

Sacred Music

Specific classesn schools n hours

1900-1901

1901-1902

1902-1903

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1953-1954

1954-1955

1955-1956

APPENDIX B

AABC REQUIREMENTS AND RECOMMENDATIONS

Bible and Theology - 30 semester hours minimum

1. Bible includes "those studies whose essential content is Bible
2. Theology includes "studies in doctrine from the historic, Biblical, or systematic perspective"

General Education - "should include from one to two years . . . derived from areas such as . . ."

1. English
 - a. Composition
 - b. Literature
2. Speech
3. Humanities
 - a. History
 - b. Philosophy
 - c. Music
4. Social Sciences
 - a. Sociology
 - b. Psychology
 - c. Anthropology
5. Natural Science
6. Mathematics
7. Physical Education and Health

Professional Studies - "All should know the message of the Gospel and all should be personal witnesses. Hence a course in methods of evangelism. . . should be required of all . . ." and ". . . a course that introduces all students to the whole field of Christian education . . ."

1. Evangelism
2. Christian Education

1. Introduction
2. Objectives
3. Scope

4. Methodology
5. Results
6. Conclusion

7. References
8. Appendix
9. Glossary

10. Index
11. Summary
12. Notes

13. Tables
14. Figures
15. Charts

16. Diagrams
17. Equations
18. Formulas

19. Tables
20. Figures
21. Charts

22. Diagrams
23. Equations
24. Formulas

25. Tables
26. Figures
27. Charts

28. Diagrams
29. Equations
30. Formulas

ACTUAL REQUIREMENTS

Bible and Theology

1. Bible n hours
 - a. Introduction. n hours
 - b. Specific books. n hours
2. Theology. n hours

General Education

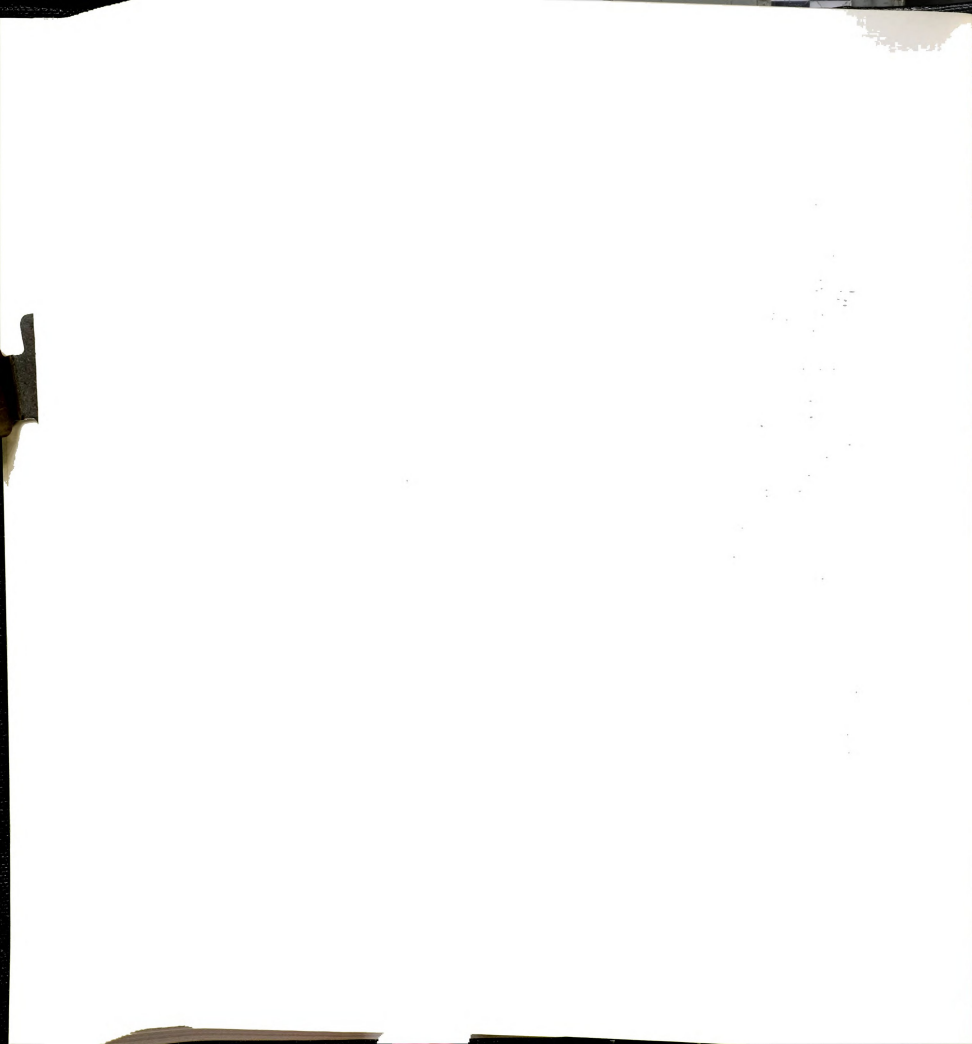
1. English n hours
 - a. Composition
 - b. Literature
2. Speech. n hours
3. Humanities. n hours
 - a. History
 - b. Philosophy
 - c. Music
4. Social Sciences n hours
 - a. Sociology
 - b. Psychology
 - c. Anthropology
5. Natural Science n hours
6. Mathematics n hours
7. Physical Education and Health n hours

Professional Studies

1. Evangelism. n hours
2. Christian Education n hours

DELIVERY MODELS

Prescribed Courses	.n schools
Minimally Prescribed	.n schools
Integrative.	.n schools
Elective	.n schools
<u>Combination.</u>	<u>.n schools</u>
Total	



APPENDIX C

ACCREDITATION REQUIREMENTS

1. Regional Requirements
 - a. Mission
 - b. Objectives
 - c. Curricular Offerings
2. AABC Requirements
 - a. Mission
 - b. Objectives
 - c. Curricular Offerings
 1. Bible and Theology
 2. General Education
 3. Professional Education

1. Pedagogical Methodology
2. Pedagogical Psychology
3. Pedagogical Sociology
4. Pedagogical Anthropology
5. Pedagogical History
6. Pedagogical Philosophy
7. Pedagogical Science
8. Pedagogical Art
9. Pedagogical Practice
10. Pedagogical Research

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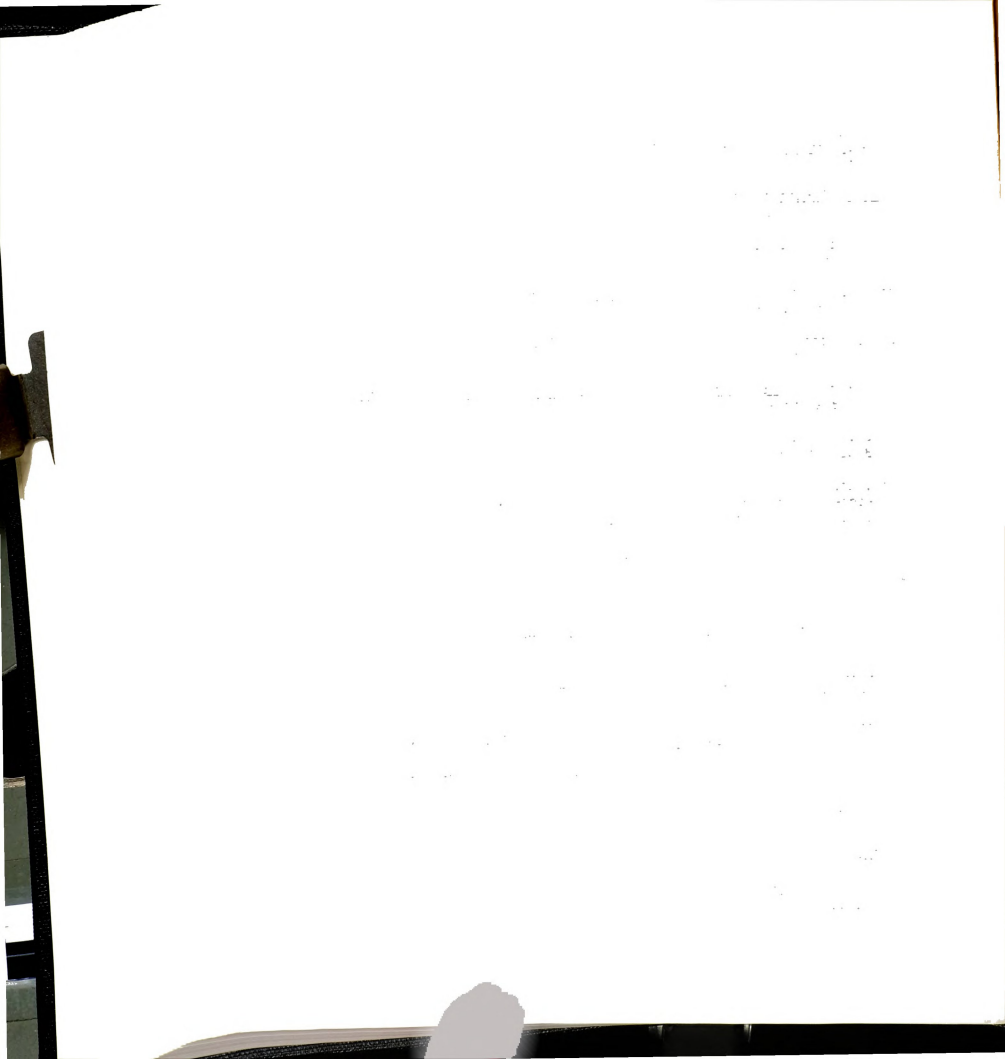
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1. The following information was obtained from a review of the files of the Federal Bureau of Investigation, Department of Justice, and the Central Intelligence Agency, Office of the Director of Central Intelligence, regarding the activities of the Soviet Union in the United States during the period from 1945 to 1954.

2. The Soviet Union has been active in the United States since 1945, and its activities have been directed towards the establishment of a pro-Soviet government in the United States. The Soviet Union has been active in the United States since 1945, and its activities have been directed towards the establishment of a pro-Soviet government in the United States.

3. The Soviet Union has been active in the United States since 1945, and its activities have been directed towards the establishment of a pro-Soviet government in the United States. The Soviet Union has been active in the United States since 1945, and its activities have been directed towards the establishment of a pro-Soviet government in the United States.

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