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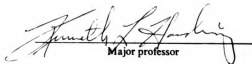
COMPARING INSTRUCTOR ASSUMPTIONS AND STUDENT REALITIES:
A STUDY OF WESTERN THEOLOGICAL EXTENSION EDUCATION
IN SOUTHEAST ASIA

presented by

John Russell Lillis

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Ph.D. degree in Adult & Continuing Ed.

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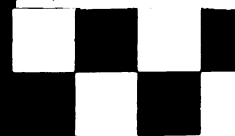
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**COMPARING INSTRUCTOR ASSUMPTIONS AND STUDENT REALITIES:
A STUDY OF WESTERN THEOLOGICAL EXTENSION EDUCATION
IN SOUTHEAST ASIA**

By
John Russell Lillis

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Educational Administration

1987

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ABSTRACT

COMPARING INSTRUCTOR ASSUMPTIONS AND STUDENT REALITIES: A STUDY OF WESTERN THEOLOGICAL EXTENSION EDUCATION IN SOUTHEAST ASIA

By

John Russell Lillis

The Southeast Asia Extension Program of the Grand Rapids Baptist Seminary offered graduate theological education to Asian students living in Southeast Asia. The program used pretaped, directed study courses which had been originally prepared by Stateside course designers for western students. In preparing these courses, the course designers made certain assumptions concerning the antecedent conditions and situations for the students who would take the courses. The purpose of this study was to compare those assumptions with the realities of the actual antecedent conditions and situations as they were observed to exist for the Asian students enrolled in the Southeast Asia Extension Program.

The theoretical base for the study was provided by the Stake Countenance Model of educational evaluation. A description of the congruence between the assumed antecedent situations for the Asian students and the actual observed antecedent situations was provided. The antecedent situation was described by investigating the assumptions and realities concerning the students' prior educational background, educational resources, educational goals and

expectations, career projections, as well as issues important to the students.

Information related to the assumptions made by course designers was obtained through interviews with each course designer and investigation of course syllabi. This information was reduced and presented in terms of each individual course. Information related to the actual antecedent conditions was obtained through interviews with each student, as well as through investigation of student records maintained by the Southeast Asia Extension Program.

The study provided a description of those areas where the courses used in the Southeast Asia Extension Program did not fit the Asian context in terms of antecedent characteristics of the Asian students. The results of the study provided information necessary for curriculum evaluation and modification of the Southeast Asia Extension program. The study itself provided a model for obtaining, analyzing, reducing, and presenting qualitative data necessary for curriculum evaluation and decision making in extension education programs.

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CHAPTER ONE

Purpose and Organization of the Study

Introduction

The Context - Development of Church Leadership

In modern Christian missionary endeavor, an area which is receiving a great deal of attention and concern is the subject of leadership development within the Church.

McKinney has well expressed the concern which many who are presently involved in Christian missions feel:

The growth of the church is a reason for rejoicing; it is also a cause for deep concern... As churches grow, the need for church leaders multiplies. In many areas of the world, existing educational programs are not even beginning to meet the demand for trained leaders. In Brazil...if that country continues to prepare church leaders at the present rate...it will take forty years to prepare the leaders Brazilian churches need today. This is not an isolated case. In country after country, many more trained church leaders are needed (McKinney 1979).

An essential step in the preparation of trained national church leadership is the building of national institutions to provide such training. The building of these institutions has long been a focus of modern missionary effort and there are many leadership training institutions which are functioning throughout the world today. However, as Smallman has pointed out, "nearly all of the hundreds of ministry training institutions in the Third World were originated by (Western) missionaries who followed

in the train of church planters" (Smallman, 1980). Furthermore, the majority of these institutions are still staffed by foreign faculty members rather than national personnel. Chao, Dean of the China Graduate School of Theology, points out the problems inherent in national training institutions which face this lack of "qualified national faculty":

For lack of sufficient number of qualified faculty, the students are usually subjected to Western, theological indoctrination and domestication. They learn, consciously or unconsciously, the viewpoints of their foreign teachers in both theological biases, especially toward the cultural values in the students' own society (Chao, 1975).

The need to provide trained, qualified national faculty for permanent indigenous institutions of leadership development has led to different approaches to provide higher level theological education for select individuals in the national church. A common approach in the past has been to bring these individuals to the United States to receive the necessary education. This approach has not been as successful as hoped for a number of reasons. The percentage of those students who return to their home countries after studying in the United States is discouragingly low (Asia Theological News, 1984). In addition, many of those who do return often do not become engaged in the type of ministry for which they traveled abroad. Another significant factor is that such efforts are

very expensive and result in only a small number of national church leaders being able to take advantage of educational opportunities abroad.

One alternative approach to this problem of developing national faculty for leadership development institutions is to make the Stateside education available abroad through extension programs connected with theological schools located in the Western world. The study in this dissertation deals with one such program, the Southeast Asia Extension Program of the Grand Rapids Baptist Seminary. The research presented focuses on one particular aspect of this program as presented below.

Overview

This chapter provides a description of the program under study and an introduction to the nature of the problem as well as the need for the study. The section immediately following in this chapter will provide a description of the Southeast Asia Extension Program and the particular portion of the program under study: The third section will deal with both the general problem area under study as well as state the specific problem being considered. The fourth section of the chapter provides a general overview of the research approach employed in the study. The fifth part of the chapter presents briefly the contribution that this research provides.

The remainder of the study is divided into four chapters. Chapter Two is concerned with the literature precedence for topics related to the study. Chapter Three contains a description of the research procedure utilized during the data collection phase of the study. Chapter Four describes the data which was collected and analyzed. This chapter includes the results of the research as well as a description of the analysis techniques. Chapter Five provides remarks concerning the value and worth of the study in terms of present applications as well as directions for future study.

Program Description

Southeast Asia Extension Program

The program under study is the Southeast Asia Extension Program of the Grand Rapids Baptist Seminary. The purpose of this program is three-fold (Grand Rapids Baptist Seminary, 1986b):

To upgrade the theological education of national educators and ministers to the Master's level.

To assist in the development of national Bible schools and colleges.

To contribute to the further development of the national churches by offering graduate-level theological education to qualified and gifted students in their own cultural milieu.

In each of these cases the intent of the Southeast Asia Extension Program is to provide advanced training for those already involved in ministry rather than the basic, pre-requisite training necessary to enter ministry.

The Southeast Asia Extension Program is an extension office of Grand Rapids Baptist Seminary which is located in Grand Rapids, Michigan. Grand Rapids Baptist Seminary is a graduate-level theological school which is accredited by the North Central Association of Colleges and Schools. The Seminary offers the following five Master's degrees: the In-Service Master of Religious Education (32 semester hours), the Master of Religious Education (62 semester hours), the Master of Theological Studies (62 semester hours), the Master of Divinity (95 semester hours), and the Master of Theology (30 semester hours beyond the M.Div.). The purposes of the Grand Rapids Baptist Seminary are four-fold as listed in the institution's published mission statement (Grand Rapids Baptist Seminary, 1986b):

To prepare persons for church ministries and worldwide missions (Master of Religious Education, Master of Divinity, Master of Theology) and to help prepare scholars for teaching and research (Master of Theology).

To offer continuing education to professional church ministers/missionaries (In-service Master of Religious Education).

To offer graduate theological education for lay persons who are not seeking professional church ministries (Master of Theological Studies).

To provide a center of theological and ethical reflection for the General Association of Regular

Baptist Churches (the constituency that approves the Seminary) and the community of Grand Rapids, Michigan.

The Southeast Asia Extension Program relates particularly to the second and fourth of these purposes. The program provides continuing theological education for Asians in their own geographical and cultural contexts by making available the In-service Master of Religious Education degree of the seminary. It also offers a platform for theological and ethical reflection for churches established in Asia through the efforts of mission agencies affiliated with the General Association of Regular Baptist Churches.

The Asian office of the Southeast Asia Extension program was established in Bangkok, Thailand in October 1982 and later relocated to Manila, Philippines in June 1985. Bangkok was originally chosen because of its location relative to the rest of Southeast Asia and the ease of air transportation to the major urban centers of Southeast Asia. The later move to Manila was necessitated by the difficulties involved in obtaining visas for expatriate staff personnel associated with the program.

Class offerings were begun in October 1983 with courses available through pre-taped, directed studies materials and two-week intensive residence seminars. The full-time staff of the program at this time consisted of one individual who performed all of the academic and administrative functions

of the program. The enrollment for the program during the first six months of the program was nineteen students all coming from the country of Thailand. During the first year of operation only students from the country of Thailand were involved in the program. These students involved Thai nationals who were involved as Bible School teachers as well as Thais who were involved in local church-related ministries. In addition there were also students who were citizens from Western countries such as the United States, Australia, and England and who were serving as missionaries in Thailand.

By the beginning of 1986 the program had grown to include students in the six Asian countries of Thailand, Burma, Bangladesh, India, Hong Kong, and the Philippines. Approximately 60% of these students were Asian nationals from the various countries while the remaining 40% were expatriates from various Western countries (i.e. United States, Australia, New Zealand, Finland, England, and Germany) who were serving as missionaries in these countries. During this time the full-time staff had also grown to include three men who were responsible for the general oversight of the academic affairs of the program and one Filipino who was responsible for the business administration of the program. In addition there were two part-time workers who were responsible for maintaining student records and overseeing the area of student admissions.

Since the Grand Rapids Baptist Seminary awards the degree earned by the student of the Southeast Asia Extension Program the seminary maintains close control over the program in order to monitor the quality of the education delivered. The full-time expatriate personnel of the Southeast Asia Extension Program are under contract to the Grand Rapids Baptist Seminary and are directly responsible to the seminary Dean. These men are adjunct professors of the Seminary, having gone through the procedure of interviews and evaluations required in the appointment of all seminary professors. The Seminary also generates the curriculum for the Southeast Asia Extension Program. The directed study courses are produced in Grand Rapids by the resident faculty. Any other course offered through the auspices of the Southeast Asia Extension Program must conform in general to the catalog course descriptions of the seminary.

In-Service M.R.E.

The particular degree program which is being utilized in the Southeast Asia Extension Program is the In-service Master of Religious Education (In-service M.R.E.). The Master of Religious Education degree is normally a two-year, 62-semester hour program which had originally been designed by the Seminary to train "those who wish to engage in supportive ministries" (Grand Rapids Baptist Seminary, 1986b). "Supportive ministries refer to those areas of

ministerial responsibility within a local church which would be viewed as providing assistance to the Senior Pastor of the church as well as the overall ministry program of the church. Examples of supportive ministries would include Associate or Assistant Pastors, Music Directors, Directors of Christian Education, and Directors of Youth or Children's Programs. The courses offered in the Master of Religious Education and described in the catalog imply that individuals working in Christian Day Schools as well as in a cross-cultural missionary endeavor would also be included in this category.

The In-Service Master of Religious Education degree program was initially introduced by Grand Rapids Baptist Seminary "with a view to meeting the continuing education needs of experienced church-related field workers" (Grand Rapids Baptist Seminary, 1986b). The degree program allows the student to receive academic credit for prior ministry experience. Those admitted to the program must certify a minimum of five years of full-time experience in their field. The catalog of the seminary describes the In-Service M.R.E. as follows:

A one year program designed for persons who have had a minimum of 5 years of successful professional ministry. It is a 32-hour program built around concentrations in Bible, Theology, and one of the following areas of service: Pastoral studies, Missions, Christian Education or Christian School Administration (Grand Rapids Baptist, 1986a).

The In-service M.R.E. is offered through a combination of resident and extension studies. At least 12 of the total 32 hours must be taken in some type of residence study, while the remainder of the program can be accomplished through extension courses. The degree has been designed for those who are actively engaged in Christian work and thus is intended to be taken as continuing education. That is, a student may not take more than two extension courses per 15 week semester and the average student should take from two to four years to complete the program.

In the implementation of this program in Asia, residence studies are provided through two-week seminars held at various times in the year throughout the various participating countries. The typical student will have access to at least one and possibly two of these seminars each year in his/her home country. During each seminar, there are two 3-hour courses which are made available to the students. A student can conceivably take six hours of credit during these sessions, although this is generally not recommended. These seminars are taught by either full-time Southeast Asia Extension Program staff, qualified missionaries or Asians working in Southeast Asia, or faculty members visiting Asia from Grand Rapids Baptist Seminary.

Directed Study Courses

Since the inception of this program at Grand Rapids, the seminary faculty has developed a group of directed study courses which are used for the extension portion of the degree program. These courses are designed to be studied by the student in his own context without the necessity of traveling to the home campus. Assignments and other communications between the student and the teacher are sent by mail or handled through telephone interviews. The student has the same fifteen week time limit to complete one of these courses as if he were studying in residence at the home campus. Because of the in-service nature and intent of this particular degree program, each student is limited to the number of directed study courses that he may take at a given time. In particular, no student may take more than two directed study courses during a given fifteen week semester period. The initial implementation of the program in Asia has utilized the directed study courses exactly as they have been prepared by the Grand Rapids faculty for the extension studies of the standard In-Service M.R.E. students in the United States.

There are three main categories of course design for the directed study courses. The first category includes courses in which lectures have been prepared on cassette tapes by faculty members at the Grand Rapids Baptist Seminary. These lectures are then supplemented by lecture

outlines, extensive handout notes, and textbook reading assignments. The second category involves readings courses in which the student selects a topic of interest and then makes an agreement with the course director concerning what material is to be read and how this is to be reported. The third group of courses includes independent study courses in which the student in cooperation with the course director designs a research project related to his own ministry as well as the program of study which he is undertaking. The courses which are presently in existence and are currently being used in the Southeast Asia Extension Program are listed and briefly described in Appendix One.

The set of extension courses which have been prepared by the Grand Rapids faculty have become the core courses for the In-Service M.R.E. degree program as implemented in Asia through the Southeast Asia Extension Program. The financial situation of the Asian students coupled with the schedule of residence seminars as described above has resulted in the need for students to take as many of the directed studies courses as possible. Thus, almost two-thirds of the degree program should be accomplished by Asian students through the use of the extension courses described in Appendix One.

Problem Statement

General Problem Area

The difficulties faced by the Southeast Asia Extension Program in its efforts to make available to Asian students, who are living and studying in their native context, courses which were originally prepared for American students are similar to those difficulties faced by other American schools which are currently involved in similar endeavors abroad. These difficulties center around the assumptions and intents of the course material prepared by the Stateside faculty and how closely these assumptions and intents "fit" the realities of the actual situation for the Asian student. Such considerations have practical implications in several areas concerned with the implementation of such programs. Three areas which are particularly pertinent to the present study deal with program intent, curriculum design for residence courses, and the cross-cultural contextualization of course material.

The intent of a degree program designed and developed in the United States reflects a particular need in terms of potential students and also is set within the context of varied degree programs available at the institution offering the degree. For example, the In-service Master of Religious Education degree program was developed by Grand Rapids Baptist Seminary to provide training for individuals who are presently involved in specialized ministries or

supportive ministries within the context of the local church. Other degree programs such as the Master of Divinity, Master of Theological Study, and Master of Theology are intended for individuals who are or will be involved in primary leadership positions within the church or who are involved in areas of theological scholarship or teaching. The student body of the Southeast Asia Extension Program, which offers only the In-service M.R.E., includes those individuals who either are presently involved or plan to be involved in a broad spectrum of ministry endeavor including theological scholarship and teaching. The difficulty arises in the use of the directed study extension courses which have been previously prepared by Stateside faculty members for students in the In-service M.R.E. degree program. With respect to this type of course, the main problem lies with that category of courses which consist of pretaped lectures and handout materials. The Readings and Independent Studies courses offer enough flexibility in their design to more easily allow adaptation to the needs of the student in Asia. The question that one must answer before evaluating the usefulness of this type of course for a program such as the Southeast Asia Extension Program is how closely do the objectives and assumptions of the course "fit" the actual situation of the student taking the course. In particular, to what degree is this "fit" affected by the fact that the course was originally developed for a degree

program that itself was intended for a more limited student population in terms of career involvement than the student population for which the course is being used.

Related to the previous area is the question of curriculum design for those types of residence courses which will be prepared and taught directly to the foreign student in his home context and which will be used to supplement the courses prepared in advance by Stateside faculty. For example the Southeast Asia Extension Program utilizes two-week residence seminars taught on location in Southeast Asia to augment the directed studies courses prepared in advance by the Stateside faculty. Recognizing that the pretaped directed studies courses are not sufficient to fully meet the need addressed by the Southeast Asia Extension Program, residence courses must be designed which will contribute to meeting that need while at the same time providing a complement to the directed studies courses. Such a design problem demands a knowledge of the types of additional courses which the student feels are lacking in the group of prepackaged directed studies courses and which will provide the knowledge which the student needs for his particular situation. As before, one cannot adequately solve this problem without first comparing the objectives and assumptions associated with each of the prepackaged directed studies courses with the actual situation of the Asian students. Unlike the previous area of program intent,

however, the emphasis in this case would focus on those areas where the objectives and assumptions of the courses prepared in advance by the Stateside faculty do not "fit" the specifics of the students actual situation. This type of information would then assist the designer of residence courses to meet the deficit that exists.

It is apparent that those courses which have been prepared in advance for a Stateside context and are then used in a foreign context will probably have areas in which the material does not culturally "fit" the situation for which it is being used. For example the pretaped, directed studies courses prepared in the midwestern United States for American students and then used in the Southeast Asia Extension Program will probably not completely fit the cultural milieu of Southeast Asia. Kornfield has aptly described this problem of cultural overhang in the case of extension education of this type as "what may be termed 'infusion' of the cultural transplant through both the extension teacher and his programmed materials" (Kornfield, 1975). Thus, there is the need for cultural adaptation or contextualization of the material in the directed studies courses themselves. Again, this type of adaptation presupposes a knowledge of both the original course's objectives and assumptions as well as a knowledge of the specifics of the actual situation of the Asian student.

Before one can address any one of the three problem

areas of program intent, curriculum design, or contextualization, it is necessary to possess certain basic information about the situation in question. In the Stake Countenance model of program evaluation (Stake, 1967a, 1967b, 1974), Stake defines three basic categories of data that help to identify a program to be evaluated: antecedents, transactions, and outcomes. In regard to the three problem areas of program intent, residence course design, and contextualization mentioned above, it was implied that the necessary first step in evaluating the program in terms of these problems was to obtain data concerning the antecedents associated with the program. That is, one must have information concerning the characteristics of the student. Although Stake lists other categories of information which relate to his concept of antecedents, it is the category of student characteristics which is pertinent to this study. Stake further points out that it is necessary to have data relating to both the observed characteristics of the student as well as those characteristics which the course designer assumes are true of the student. This type of descriptive data can then be processed by "finding the congruence" between the observed characteristics and the assumed characteristic of the student (Stake, 1974). Determining the degree of congruence or lack thereof in this particular area will provide the curriculum designer involved in the evaluation and

development of materials for cross-cultural, long distance education necessary and useful information in evaluating the effectiveness of materials originally prepared with another type of student in mind.

Specific Problem

This study is concerned with the antecedents related to the pretaped, directed studies courses prepared by resident faculty at the Grand Rapids Baptist Seminary and used in Asia through the Southeast Asia Extension Program. The intent is to obtain descriptive data relating to the assumed and observed characteristics of the students and to determine the degree of congruence between the two. Data relating to the assumed student characteristics is obtained from the individual Stateside professors who have prepared the pretaped directed studies courses. Data relating to observed student characteristics is obtained from those individuals presently enrolled and taking courses in the Southeast Asia Extension Program.

The hypothesis of this study is that the directed study courses prepared by Grand Rapids Baptist Seminary faculty and utilized by the Southeast Asia Extension Program do not completely "fit" the situation for which they are being used in Asia. These courses do not perfectly match the students' actual situation in terms of the nature of the Asian student with respect to career goals (problem of program intent) nor in terms of the student's cultural milieu (problem of

contextualization). This hypothesis will be evaluated by determining the congruence between the observed characteristics of the students and those characteristics which the course designers have assumed the students have. As a comparative study of this type, the project provides information as to those areas where the the Stateside course material is lacking in terms of what is needed in the Asian context. As such the study also provides necessary data for the improvement of existing directed study courses as well as for the development of complementary residence courses taught in Asia.

Research Approach

General Approach

The purpose of the research effort involved in this study is to provide the descriptive data necessary to compare the assumptions made by course designers concerning student situation to the observed student situation for the students of the Southeast Asia Extension Program.

Information for both of these areas was obtained through personal interviews with each course designer as well as the students involved in the program. In addition further information concerning the course intent for each course was obtained from course syllabi and other written sources relating to each course. Results from these interviews were

analyzed and the responses from the students compared to the responses of each course designer to determine the degree of congruence between the observed antecedents regarding the student situation and the assumed antecedents. With regard to the course designers, the responses of each individual were compared to the student response. There was no attempt to produce a composite picture of the assumed antecedents for the Grand Rapids Baptist Seminary as a whole. With regard to students, responses were grouped according to country for the students involved in the survey. Comparisons to determine the degree of congruency between the assumed and observed antecedents were thus made with respect to the different countries in which the Southeast Asia Extension program has students.

Limitations

One set of limitations is concerned with the amount of involvement in course work on the part of the student prior to the time of the interview. For example, only those students who were actively involved in the program as evidenced by having applied for the degree program and having enrolled in at least one course were interviewed. Individuals who represented potential students or individuals who had applied and been accepted to the program but had not invested money in order to enroll for a course were not considered in the study. This particular

limitation had the potential to contribute to bias in the students' evaluation regarding their own situation. There was a tendency for students to respond to certain questions concerning their situation in light of what they believed the program would demand of them based on the knowledge of the program they had gained thus far through their coursework. It was felt, however, that this bias was outweighed by the advantage of interviewing students who were definitely committed to the program as evidenced by financial investment on their part. Another limitation directly related to the selection of the student sample population and the question of bias dealt with the fact that the various respondents had different levels of involvement and completion within the degree program. Some students had only enrolled in one course at the time of the interview whereas others had already completed several courses by the time they were interviewed. Such bias was generally dealt with in the study through interview question design and by rephrasing questions during the course of the interview if the researcher felt that the respondent's answer reflected this type of bias.

A second set of limitations is related to time and financial limitations. Each individual was interviewed only once because of travel restrictions in terms of finances. In particular only one visitation was made to each country involved during the course of the study.

Intended Benefit or Contribution of the Project

Specific Contributions to the Southeast Asia Extension Program

The results of this study can be utilized to help determine how appropriate the degree program offered by the Southeast Asia Extension program is for the needs and situation of the students in Asia. The descriptive data provided through the research will allow program designers to adjust the program offered in Southeast Asia to more adequately serve the needs of its clientele in that context. In particular, program designers for the Southeast Asia Extension Program will have a better understanding of the type of the student they are reaching. Specifically the designers will have information concerning the educational background of the student, the resources available to the student, as well as the type of ministry in which the student is either currently or potentially involved. In addition, the designers will have information that is specific to given countries which will allow for further modifications aimed at the specific needs for different contexts.

The information gathered through this effort also will give direction as to the type of information that needs to be gathered in future studies related to the evaluation of the program. Student characteristics are just one subset within the overall category of antecedents as defined in the

Stake Countenance Model of evaluation. Furthermore, antecedents represent one of the three main categories within this model (the other two are transactions and outcomes). A complete evaluation using this model would ultimately have to involve research in these other areas. Techniques developed in both the gathering and the analysis of data would provide useful insight and direction for the design and operation of future research and evaluation efforts.

This study also provides the initial data necessary for adapting and modifying the courses prepared by Stateside course designers for use in Southeast Asia. Current directed study courses prepared with Western students in mind can be modified in terms of assignments, required resources, and culturally limited material to more closely fit the actual situation of the students in the various Asian countries. New directed study courses which address issues and problems which are part of the Asian context can also be designed and implemented based on the information gleaned from this study. Finally, the two-week intensive residence courses can be designed and structured to deal with those areas where there is a lack of congruence between the assumed and observed student situation.

General Contributions

The results of the research as well as the research techniques and methods will be useful to those other

institutions involved in similar programs of extension theological education overseas. In Asia alone several seminaries are presently involved in similar efforts to provide theological education for Asian leaders within their home context. For example, the Fuller Theological Seminary in Pasadena, California is presently involved in extension programs throughout Asia using courses prepared by Stateside professors (ATN, 1986). Wals College and Linda Vista Theological Seminary in California, the Church of God Seminary and Lee Bible College in Tennessee, Asbury Theological Seminary in Kentucky, as well as the San Francisco Theological Seminary are all involved in extension programs in Korea (ATN, 1986). Northwest Baptist Seminary in Tacoma, Washington has been involved for several years in a similar program in Bangalore, India. Each of these schools as well as the many other institutions involved in these kinds of programs face problems dealing with "fitting" a program, curriculum, and courses which were all designed and implemented with a Western context in mind into a foreign situation and context.

One of the goals of this dissertation project is to provide a model and method for collecting the initial data necessary to determine how well the intents of such programs actually "fit" the observed situation. One of the chief advantages of the approach used in this study is that the data gathering process focuses on the students who are the

users of the program. Spalding has aptly stated "that the evaluation models stressing the participation of the target audience will gain importance and that evaluation will be increasingly called upon to provide participants with information..." (Spalding, 1982). It is hoped that this study will not only provide program planners and evaluators with a model for gathering information concerning the actual situation of the student in a way that focuses upon the student but will also enable them to see the value of such an approach and thereby encourage them to undertake such a study with respect to their own programs.

Summary

The pretaped directed study courses prepared by individual faculty members of the Grand Rapids Baptist Seminary for their own In-service M.R.E. degree form the core of the curriculum used by the Southeast Asia Extension Program for the training of Asian students. The purpose of this study is to determine the degree of congruence between the observed situation of the Asian students and the student situation assumed by the course designers when the courses were prepared. The study is based upon the Stake Countenance Model of educational evaluation and the subsequent research is descriptive in nature. It is not the intent of this study to perform an educational

evaluation of the Southeast Asia Extension Program.

Rather, the goal is to provide a description of the congruence or lack of congruence between the intents and observations with respect to the antecedents dealing with student characteristics for this program.

CHAPTER TWO

Literature Precedence

Introduction

The purpose of this chapter is to provide a review of that literature which has served as a precedence for the work done in this study. As such, the intent of the chapter is to demonstrate the line of research and theory from which this study has arisen. The areas of research and theory development which have proven pertinent to this effort will be covered in the chapter. In each of these areas the presentation of literature precedence will include that literature which is relevant to this study. The survey, therefore, of each topical area presented below is not intended to be an exhaustive and comprehensive treatment of the topic. Rather, only that literature which has provided a basis for this study has been included.

There are four basic areas or topics covered in this chapter. The first topic covered is that of curriculum evaluation. The purpose of this section is to describe the development of thought and theory which redirected the focus of curriculum evaluation from concern with the achievement of objectives to the gathering of information for decision-making. The second section provides a survey of the literature in which the responsive approach to evaluation was developed, described, and applied. In the third section

of the chapter literature dealing with those issues of extension or distance education which have proven important to this study is described. The final section surveys that literature dealing with the area of theological education which proved relevant to this research.

Curriculum Evaluation

One of the most influential figures in the recent history of curriculum evaluation is Ralph Tyler. In Tyler's view, educational curriculum was intended to help students achieve certain behavioral objectives; and the process of educational evaluation was intended to assess the extent to which those objectives had been achieved. The essential point in the Tyler model was that the instructional objectives should provide the basis for all related decisions. This would include planning, selection of materials, and development of procedures. Thus, in evaluation studies based on the Tyler approach, the variable used to determine information requirements were the program's stated objectives; and the purpose of the evaluation is to determine the degree to which the objectives are being met. This philosophy is reflected in Tyler's own description of the evaluation process (Tyler, 1949).

The process of evaluation is essentially the process of determining to what extent the

educational objectives are actually being realized.... Since educational objectives are essentially changes in human beings, that is, the objectives aimed at are to produce certain desirable changes in the behavior patterns of the students, then evaluation is the process for determining the degree to which these changes in behavior are actually taking place.

In an article published in 1963, Cronbach criticized existing efforts of evaluation, most of which were based on the Tyler model, for their lack of usefulness and relevance. In the criticism Cronbach pointed out the necessity for increased awareness and attention being given to the needs of decision makers. He asserted that educational planners would benefit far more from evaluation that focused on decisions that have to be made while the program is being developed rather than concentrating on whether specified objectives have been met. Correspondingly, Cronbach defined evaluation as "the collection and use of information to make decisions about an educational program" (Cronbach, 1963). This served to shift the emphasis concerning the variables used to determine information requirements from objectives to the information needs of the decision-makers. He further emphasized that greater benefit would result if a course could be improved while it was still "fluid" than if the evaluation knowledge did not become available until the product was on the market.

Daniel Stufflebeam followed in Cronbach's line of thought with the introduction of the CIPP (Context, Input, Process, Product) model in 1971. This model provided an

example of an evaluation approach which utilized the needs of the decision situation as the primary organizer. Stufflebeam's primary concern was to provide information for critical decision making at various points of development in an educational program. The name of the CIPP model reflected the four stages of the evaluation process as envisioned by Stufflebeam. The four stages are developed into an evaluation model through use of two dimensions, the means-ends dimension and the intended-actual dimension. The evaluation of context, for example, provides information concerning the objectives and goals, or intended ends. Evaluation of input or the examination of various possible processes, on the other hand, provides information for decision making in the area of intended means. The remaining two stages of process and product provide information regarding the realities of the program under consideration. Evaluation of process deals with actual means and product evaluation provides information concerning actual ends. Stufflebeam emphasized that the information provided must be identified, obtained, and reported in a manner that would facilitate its application in decision-making (Stufflebeam, 1971).

Following Cronbach, Scriven in 1967 introduced the now well-known distinction between formative (improving) and summative (judging) evaluation. Formative evaluation was evaluation concerned with the formation and planning of a

proposed program as well as the development and improvement of an on-going one. Summative evaluation, on the other hand, dealt with the establishment of accountability, final worth, or accreditation. In 1980, Cronbach and his associates, building upon Cronbach's original concepts (1963) and the idea of formative evaluation, defined educational evaluation as "the systematic examination of events occurring in and consequent on a contemporary program -- an examination conducted to assist in improving this program and other programs having the same general purpose" (Cronbach et al, 1980).

In 1967, Stake introduced the "Countenance Model" of educational evaluation (Stake, 1967). Although Stake utilized the concept of educational objectives, he made a considerable advance on the Tyler model in that he focused on contextual factors and the educational process as well as outcomes. Stake divided the evaluation process into two distinct "countenances", description and judgement. Information for each of these areas of evaluation was to be gathered in three categories -- antecedents, transactions, and outcomes. With respect to the area of description the information gathered in each of the three categories should address both the intents of the program under consideration as well as observations concerning the actual situation. In the area of judgement the information provided by the evaluator should deal with the standards by which

discrepancies between intents and observations are to be understood as well as interpretations of those discrepancies. In addition to specifying two additional areas to be examined beyond that of objectives, Stake expanded upon Tyler's concept by identifying judgement as a specific responsibility of evaluation. Evaluation should go beyond merely describing discrepancies between objectives and achievement to explaining those discrepancies.

Responsive Evaluation

Stake was the first individual to use the term "responsive" with respect to describing an approach to curriculum evaluation. Stake used the name "responsive approach" to describe an evaluation approach in which the evaluator is more concerned with the interests of the various groups affected by the program being evaluated than with the program's stated objectives. He described the approach as one that (Stake, 1975):

...trades off some measurement precision in order to increase the usefulness of the findings to persons in and around the program.... An educational evaluation is responsive evaluation if it orients more directly to program activities than to program intents; responds to audience requirements for information; and if the differing value perspectives present are referred to in reporting the success and failure of the program.

Evaluation, according to the approach outlined by Stake, could serve several different purposes. The particular

purpose to be served was to be determined by the concerns and interests of the various audiences affected by the program, groups he called "stakeholding audiences".

Information requirements for evaluation should be determined by the interests of the people around the program. If public education were the program under consideration, this group could include taxpayers, students, parents, teachers, and administrators. An important distinction between the responsive approach outlined by Stake and other approaches to evaluation concerned the role of the evaluator. In other approaches the evaluator is to be objective and external with respect to the program. In responsive evaluation the evaluator can allow himself to be drawn into the program and even be interactive with the whole process.

Since Stake introduced the concept of a responsive approach to evaluation, several others have contributed to the development of the idea. In 1983 a collection of essays edited by Bryk and dealing with stakeholder-based evaluation was published (Bryk, 1983). Maxwell wrote an article describing a rating scale which could be used to assess the quality of evaluation based on the responsive approach (Maxwell, 1984). The most significant recent contribution to the responsive approach to educational evaluation was the work of Guba and Lincoln (Guba & Lincoln, 1981).

In their book Guba and Lincoln link the responsive approach with the use of qualitative methodology. They also

expanded on Stake's models by defining certain components more carefully. The book also provides an extensive guide to techniques and skills necessary for the implementation of the approach. One useful service that Guba and Lincoln provided was to give definitions to two concepts important to the implementation of responsive evaluation. In responsive evaluation information requirements for evaluation are determined by the concerns and issues of the various audiences. Guba and Lincoln defined a concern as "any matter of interest or importance to one or more parties." This could include "any claim, doubt, or fear, anticipated difficulty and the like expressed by anyone with a legitimate basis for making such a representation" (Guba & Lincoln, 1981). Examples of such concerns could include the "belief that a program is not meeting its objectives, difficulty in recognizing the relevance of a program to its context, or interest in showing that a new curriculum is better than an existing one" (Ferris, 1986). Guba and Lincoln defined an issue as "any statement, proposition, or focus that allows for the presentation for different points of view; any proposition about which reasonable persons may disagree; or any point of contention" (Guba & Lincoln, 1981). Thus an issue could be any proposition about which there is disagreement between stakeholders. By clarifying these definitions Guba and Lincoln also clarified the shift in focus of the responsive approach from a traditional or

predetermined set of objectives to the interests of the audiences actually affected by the evaluation.

The actual research methodology used in responsive evaluation is often fundamentally different from that used in other forms of educational evaluation. Earlier models of evaluation used scientific methods, often taking objective measurements of phenomena with instruments like standardized tests. The responsive approach to evaluation stands in sharp contrast to this, using subjective and qualitative methods and employing tools such as interviews and observations. The term qualitative is used because the data "appears in word rather than in numbers" (Miles & Huberman, 1984). The research methods of responsive evaluation looks to anthropology, ethnography, and journalism in contrast to the research of earlier approaches which were based on the methodology of experimental psychology, and the so-called hard sciences. Qualitative methodology includes "participant observation techniques, case studies, aesthetic criticism, in-depth interviewing, ethnography, and other 'descriptive' approaches" (Hatch, 1983). This stands in contrast to the methods more commonly associated with what is defined as quantitative research. Methods in this category utilized in educational evaluation include "the techniques of randomized experiments, quasi-experiments, paper and pencil 'objective tests,' multivariant statistical analyses, sample surveys, and the like" (Reichardt, 1979).

Since the early 1970's a rationale for using qualitative methods has been developed in the literature. The rationale which has been developed was based primarily on the argument that "experimental methods are entirely too narrow in scope" (Hatch, 1983). In separate works Rist and Filstead argued that the fragmentation which results from carefully defining and controlling variables often distorts the perception of the true nature of the situation being considered. This can obscure the researcher's comprehension of what is genuinely important (Rist, 1977; Filstead, 1979). Guba pointed out that an over-reliance on experimental or quantitative approaches could lead to overlooking areas of concern that were not amenable to statistical analysis (Guba, 1978). Filstead and Knapp showed the importance of including knowledge of program context in any program evaluation efforts. Evaluation that is divorced from contexts can be ambiguous and difficult to comprehend. Quantitative research techniques are generally unable to accurately describe and consistently reflect the contextual influences on evaluation results (Filstead, 1979; Knapp, 1979). Related to this argument is the suggestion by Weiss and Rein that quantitative designs cannot take into account the effects of variable implementations of a program across different sites (Weiss & Rein, 1971). Other critics of quantitative evaluation approaches have suggested that these types of approaches cannot provide adequate or useful (in

terms of decision-making) descriptions of the dynamic and fluid nature of program implementation and involvement (Chomnie & Hudson, 1974; Stake, 1975; Wilson, 1977).

The qualitative analysis of data itself has received a great deal of attention in the literature in recent years. Miles and Huberman have provided a general sourcebook on methodology for qualitative data analysis (1984). They suggested that qualitative data analysis "consists of three concurrent flows of activity" which include "data reduction, data display, and conclusion drawing/verification" (Miles & Huberman, 1984). In the book, Miles and Huberman presented both descriptions and justifications for these three concurrent analysis activities. Other relevant works include that by Kuhn and Mortorana in which the focus was on qualitative methodology applicable to decision-making within the institutional context (1982). Like Miles and Huberman, van Maanen has provided a general treatment of the area of qualitative research techniques.

The responsive approach or "stakeholder" model of evaluation is not the only recent model of educational evaluation that has emphasized the application of qualitative methods to the process of evaluation. Hatch has identified three recent models of educational evaluation which "systematically include the use of qualitative methodological approaches" (Hatch, 1983). The first was developed by Patton and is based on the premise that data

gathering methods should be determined by identifying the best way to answer the evaluation questions of decision-makers and information users (Patton, 1978). Consequently, Patton proposed a utilization-focused evaluation approach designed in "recognition of the expanded options available to active-reactive-adaptive evaluators" (Patton, 1980). In this approach, methodological decisions are based on the functionalism of the methodology in answering the relevant questions (Patton, 1980). Parlett and Hamilton proposed an evaluation approach they describe as the illuminative evaluation model (Parlett & Hamilton, 1976). This model endeavors to understand people and programs in context, without the introduction of external controls or manipulation. The model is characterized by descriptive, open-ended, detailed data, gathered through direct contact with the program and its participants. Parlett and Hamilton have described the approach of this model as follows:

It's primary concern is with description and interpretation rather than measurement and prediction.... The aims of illuminative evaluation are to study the innovatory program: how it operates; how it is influenced by the various school situations in which it is applied...

A third approach using qualitative methodology is known as the clinical approach. Proposed by Glaser and Baker (1972), this approach fits into the general framework of process-focused, qualitative evaluation. The clinical approach

focuses attention on the natural setting and ecological interrelationships that arise during the implementation of a program. This is accomplished through close examination of processes and program setting. The main components of this approach include subjective measurement, consultation, feedback, debriefing, and participant-observation (Glaser & Baker, 1972).

Extension Education

The purpose of this section is to outline the literature dealing with those aspects of extension education which have proven relevant to this study. This literature is often categorized using terminology other than extension education. The more popular descriptors include "distance education" or "nontraditional education". The emphasis of this section will be on that literature which deals with the evaluation of extension or distance education.

One important area dealing with the evaluation of nontraditional forms of education concerns the establishment of criteria by which such programs might be evaluated. Gooler addressed this issue in a 1977 essay in which he argued that "attention to effectiveness criteria must be paid early in the development of such programs, to assist in planning and to anticipate questions about worth and value" (Gooler, 1977). Gooler suggested seven "criteria for determining success" for nontraditional programs of higher education. These seven included access, relevancy to needs

and expectations, quality of program offerings, learner outcomes, cost effectiveness, institutional impact, and generation of knowledge. Kaiser provided a similar contribution in a paper dealing with evaluation priorities with respect to nontraditional degree programs (Kaiser, 1981). Kaiser proposed a process for establishing the key components of an evaluation study in which various members of several audiences would be brought together for the purpose of identifying and rating the areas considered most important for evaluation. In 1978 the Council on Postsecondary Accreditation (COPA) published a report dealing with its "Project to Develop Evaluative Criteria and Procedures for the Accreditation of Nontraditional Education" (Andrews, 1978). The purpose of the project was to identify essential characteristics of nontraditional programs and to develop criteria and evaluation procedures for such programs and institutions.

A variety of distinct evaluation models relating to extension, distance, or nontraditional education have been set forth in recent years. Two that have some relevance to the present study are the model proposed by Harshman (1979), as well as the model suggested by Palola and Lehmann (1979). Harshman provided a theoretical foundation for evaluation based on open systems theory. He proposed a matrix which incorporates the "properties of systems" on one axis and the "activities of evaluation" on the other (Harshman, 1979).

Harshman described the properties of a system as including the "environment(s), inputs, program, and outcomes". The phases of evaluation in this model include "foundation, information, and judgement". The resulting evaluation model addresses all of the properties of a program for each of the evaluation phases. Palola and Lehmann offered another theoretical framework for evaluating nontraditional programs of higher education through use of the PERC (Program Effectiveness and Related Costs) approach (1979). This approach makes use of longitudinal methods following students from admission to post-graduate experience. A data base containing basic student information is established through questionnaires, interviews, and case studies of students, faculty, and other related groups. These methods are also used to track changes and to establish correlations with certain other factors of interest over time.

Theological Education

In the literature dealing with theological education there were four main categories of topics which proved useful in this study. These four categories involved literature dealing with Theological Education by Extension (TEE), leadership development, globalization of theological education, and the contextualization of theological education. Literature from the category of TEE has proven useful in those areas where it deals with the problems

associated with using pre-packaged, western curriculum, offered through an extension mode, in a non-western culture. The field of leadership development provided insight in those areas dealing with the determination or assessment of the needs of leadership training in the Third World. The category of globalization has proven useful to this study in those areas where it considers the problems and issues confronting efforts to use western material and teaching staff in nonwestern contexts, as well as the problems associated with nonwestern students involved in western educational programs. Literature dealing with the contextualization of theological education has proven helpful as it is generally concerned with the "effort... of the missionary to set forth his message in its most appealing and attractive form, by couching it in terms suitable to the cultural context of the society or ethnic group in which he labors" (Archer, 1979).

The area of Theological Education by Extension has received a great deal of emphasis in the literature over the past twenty years. The book Theological Education by Extension, edited by Winter in 1969, provided a basic understanding and historical perspective for what has become a major movement in theological education. This work dealt with questions, problems, and issues involved in providing cross-cultural theological education in an extension mode. These types of topics have also been discussed by Kinsler

who has written extensively in the area of TEE (Kinsler, 1976; 1984). Ferris considered the question of who should be involved in determining the learning goals of the student of TEE and argued against the use of "warmed-over American theological curriculum with TEE or any other form of mission sponsored theological education" (Ferris, 1973). Ward has also written at length on TEE, addressing several topics relevant to this study. These topics include the problems associated with the language and cultural specificity of extension curriculum. Ward has also discussed the types of issues that should be addressed in the evaluation of TEE and the influence of American cultural patterns in the design of extension curriculum intended for Third World consumption (Ward, 1972; 1974). Viertel has provided a Guide to Decentralized Theological Education. Differentiating Decentralized Theological Education (DTE) from TEE, Viertel defined TEE as "an extension of the program of a residential seminary". DTE, on the other hand, refers to "a nonresidential seminary program -- seminary training by a decentralized program in areas where there is no seminary to extend" (Viertel, 1979). Viertel considered at length the characteristics of the students of such a program, discussing their qualifications, limitations, motivations, goals, study schedules, and study progress.

In the area of Leadership Development, relevant material included that literature which focused on the

methods by which one assesses the needs of Third World churches in terms of leadership, as well as how educational programs are to meet those needs. McKinney has addressed these concerns in material dealing with leadership development for the Third World Church. In outlining planning methodology for leadership development programs, McKinney insisted that "the target group of students must be identified first" (McKinney, 1979). According to McKinney this should include knowledge concerning the students' locations, their needs, when and where they can study, and the time they have available for study. McKinney also points out that the initial stages of planning should include the gathering of information dealing with the kinds of leaders the Church needs at the present, as well as the leadership needs for the future.

Other literature in the area of Leadership Development which proved relevant was that which addressed the traits or characteristics which church leadership should possess and towards which the leadership development program should contribute. Ward discussed issues related to these areas in articles entitled "Church Leadership Development" and "Servants, Leaders, and Tyrants" (Ward, 1977; 1984). Savage has prepared a rather thorough "Suggested Taxonomy Of Theological Education Objectives" (unpublished) in which he describes the aims, goals, and objectives of a leadership development program. Nicholls also addressed the goals of

theological education or leadership development programs in terms of the personal and spiritual development of the student and how the educational program should contribute to this development (Nicholls, 1982).

A third area in the literature related to Leadership Development which was relevant to this study was that literature which dealt with the development of national faculty for Third World Bible colleges. Smallman has addressed this area in a work dealing primarily with the nationalization of leadership development programs established by missionaries in other cultures (Smallman, 1984). In considering the necessity for the development of national faculty in order to nationalize local institutions, Smallman discussed the need for national faculty to obtain the necessary level of academic credentials. He outlined several methods for providing faculty development programs at the graduate level and discussed some of the problems in implementing these (Smallman, 1980; 1984). Chao also has considered the problems associated with the development of faculty members of Third World Bible colleges and institutions (Chao, 1975; 1976). In his work Chao focused more specifically on the problems and issues associated with providing this type of educational program in an Asian context. Both Chao and Smallman discussed graduate-level programs provided by Western institutions for Third World students.

In recent years there has been an increasing interest in "globalizing" and "internationalizing" theological education in institutions located in the the western world. Both the Autumn and Spring 1986 issues of Theological Education, the journal of the Association of Theological Schools, dealt entirely with this matter. The Spring issue contained thirteen case studies of western institutions of theological education involved in some type of program of globalization or internationalization. There has been a two-fold emphasis in this literature which is applicable to the present study. The first has been to suggest that western teachers and course designers teach their courses in nonwestern contexts to nonwestern students. The second has been to suggest that nonwestern students be brought to western institutions to study. Schuller conducted a survey of member institutions of the Association of Theological Schools to determine the degree of involvement of these institutions in "globalization". Specifically, Schuller sought data concerning "student and faculty exchange, patterns of scholarship, curricular offerings and degree requirements, the educational ethos of theological schools, patterns of intercultural dialogue, and schools' future intentions regarding 'ecumenical' global theological education." The study identified various factors which appeared significant in predicting a successful academic experience for the foreign student. These factors included

English language ability, as well the pattern of the student's former education. Schuller found that students who had been "exposed to the patterns and expectations of North American institutions through enrollment in overseas schools established by western missionaries experience an easier transition into a new educational environment" (Schuller, 1986)

In the literature dealing with globalization, attention has been given to the problems of program intent, curriculum modification, and contextualization. Schriver outlined the type of issues that would be faced in providing western theological education to students from a nonwestern context. He suggested a series of curriculum-related questions which must be addressed. These questions were related to the patterns of faculty/student interchange, the patterns of scholarship, the degree requirements in light of students' educational background, and the educational ethos to which the student would be exposed (Schriver, 1986). Arinze, writing as a Third World national (Kenya), explicated some of the difficulties and challenges related to cross-cultural theological education. He pointed out that a major problem is often a lack of information concerning the receptor culture (Arinze, 1986).

The theologian needs information on other peoples, cultures, situations, and problems before he can work on them. This makes necessary the knowledge of other people's thought, religions, and cultures. It is nurtured by such disciplines as anthropology and ethnology and by visits to other

peoples and cultures.

Literature dealing with the topic of contextualization has relevance to this study in those areas where it addresses the lack of "cultural fit" that often exists between the various aspects of western-based theological education and nonwestern audiences. Kornfield has spoken to several relevant issues in his challenge to make theological education culturally relevant. In speaking of the particular weaknesses of specific curriculum materials, he mentioned the "lack of culturally adapted materials," the "lack of cultural fit between teacher and student," and the "lack of identification of the extension teacher with his students" (Kornfield, 1975). Kornfield attributed the latter to the tendency of teachers and course designers to teach to observed needs rather than the "felt" and real needs of the students. McKinney has also identified the kinds of issues that programs like the Southeast Asia Extension Program face (1984).

Many of us who have taught across cultures are at least vaguely aware that learners in other contexts have needs, thinking styles and pedagogical expectations which are different from our own. We wonder how to contextualize our instruction in light of these differences.

In discussing the importance of considering educational goals for curriculum planning, Smallman asserted the necessity of determining the congruence of the objectives desired in the students' culture with the intents of each

course used in a program (Smallman, 1979).

There should be a statement of very specific objectives in behavioral terms which delineate the ideal minister for that culture.... They can compare their curriculum, course by course, with the list of objectives and identify which goals are not dealt with, which receive excessive attention, and which courses serve no practical purpose.

Summary

The purpose of this chapter has been to demonstrate the literature precedence from which this study was derived. There were four main areas of literature which contributed to the formation of this study and which were covered in this chapter. The first involved methods and theories of curriculum evaluation which focused on the gathering of information for decision-making. Included in the description of this literature was a description of the literature relevant to the Stake Countenance model which has been foundational to this study. The second area of interest which was covered was the field of "responsive evaluation." This section described the literature dealing with the usefulness of this approach as well as means of applying it. In addition, the relation of this approach to the methods of qualitative data analysis was demonstrated. The third area was concerned with the literature dealing with extension or non-traditional educational systems. The primary focus in this section was on literature dealing with evaluation of these types of programs. The final section of

the chapter was devoted to those areas of literature related to theological education which proved relevant to this study. These areas included Theological Education by Extension, leadership development for the Church, globalization of theological education, and the contextualization of theological education.

CHAPTER THREE

Investigative Procedure

Introduction

The purpose of this study was to apply the Stake Countenance model as it applies to the description of the antecedents related to a particular program, curriculum, or portion of a curriculum. In particular the model has been applied to the pretaped, directed study courses prepared by Stateside professors and utilized by the Southeast Asia Extension Program with Asian students living in their home countries. The concern in the research has been to describe the situation with respect to the antecedents as that situation exists or is assumed to exist with no attempt being made to evaluate or change the situation. The intent is to compare the assumptions or intents which the course designers made concerning the students' situations when preparing the individual courses with the situations as they were actually observed to exist.

This chapter will fully describe the procedures and research philosophy followed in obtaining the data used for the study. The first section of the chapter deals with the theoretical model underlying the study. This section will discuss the various pertinent aspects of the Stake model as well as the relevant features of qualitative, descriptive educational research. The first section also includes the

types of educational evaluation to which the data and results of this study would be applicable. The second section of the chapter is concerned with a general description of the data gathering procedure utilized during the course of the study. Attention in this section will be given to the sources of data used in the study as well as the actual research design and execution. The third section of the chapter describes in detail the instruments used in obtaining the data relating to the assumptions and intents regarding antecedents made by the individual course designers. The emphasis in this section addresses the types of information that was gathered and how that information was categorized in terms of the data sources. The fourth section is similar to the third except that the information of interest here deals with the actual antecedents as they were observed for the Asian students. The fifth section explains the methods and techniques used to analyze the information and make the comparisons necessary to determine the degree of congruence between the assumed antecedents and the observed ones.

Theoretical Model

Formative and Summative Evaluation

Scriven proposed two distinct roles for educational evaluation: formative and summative (Scriven, 1967).

Formative evaluation is concerned with the formation and

planning of a proposed program or the development and improvement of an existing one. A key aspect of formative evaluation is feedback. Data is collected during the developmental stage for the purpose of improving the total product. Formative evaluation is designed to provide the data necessary to reshape the educational operation until its procedures are appropriate for reaching its goals.

Summative evaluation, on the other hand, is concerned with the establishment of accountability or final worth of a program. This type of evaluation is usually based on data relating to the final product of the program. The basis for such assessment is generally the intended outcomes of the program or curriculum. Frequently the data provided from summative evaluation is used to determine the final or overall worth of a particular program. The types of decisions and questions addressed in this kind of approach deal with the effectiveness of the program in achieving its intended outcomes and whether it is should be continued or not.

The data gathered and analyzed in this study is intended to be used ultimately in a formative evaluation of the pre-taped, directed study courses used in the Southeast Asia Extension Program. The data collected was obtained during the developmental stage of the work and is intended to be used in improving the program so that it will more closely meet the needs of students in Southeast Asia.

Research methodology and research questions for the study have been designed with this role of evaluation in mind. The study is intended to provide data which will describe a portion of the program as it currently exists with the purpose of allowing course planners to improve this situation. There will be no attempt in this study to pass judgment as to the final worth and/or effectiveness of the courses and program being considered.

Stake and the Countenance of Educational Evaluation

In 1967 Stake noted that the "countenance of educational evaluation" appeared to be changing. Stake then described that countenance as he believed that it could and should be in order to introduce a "conceptualization of evaluation oriented to the complex and dynamic nature of education" (Stake, 1967). In so doing Stake developed a model describing the types of statements and data to be collected by the evaluator of an educational program. In subsequent work by Stake and other authors this model has become known as the Stake Countenance Model of Evaluation (Stake, 1974, 1975; Nevo, 1983; Ferris, 1979). The data obtained and analyzed in this study was based upon this model.

Stake maintains that there are two basic acts of evaluation which must both be fully dealt with in order for an educational program to be fully understood. These two

basic acts involve the collection of two sets of information relating to the program being evaluated: descriptive and judgmental. According to Stake "both description and judgment are essential--in fact they are the two basic acts of evaluation...to be fully understood, the educational program must be fully described and fully judged" (Stake, 1967). Descriptive information focuses on intents (assumptions) and observations (realities or actualities) regarding antecedents (prior conditions that may affect outcome), transactions (the process of implementation), and outcomes. Judgmental information is concerned with standards and judgments regarding the same antecedents, transactions, and outcomes. Stake outlines this evaluation "data pool" in terms of description and judgment data matrices as shown in Figure 1. This study focused on the descriptive type of information; and hence, the ensuing discussion will be limited to that portion of the Stake model.

Stake perceives that there are two principal ways of processing the descriptive evaluation data which has been collected (see Figure 2). First one can determine the contingencies among the antecedents, transactions, and outcomes of the educational program under study. This refers to the process of determining the relationship among these variables and in particular of finding the causal relationships affecting the outcomes. With respect to the

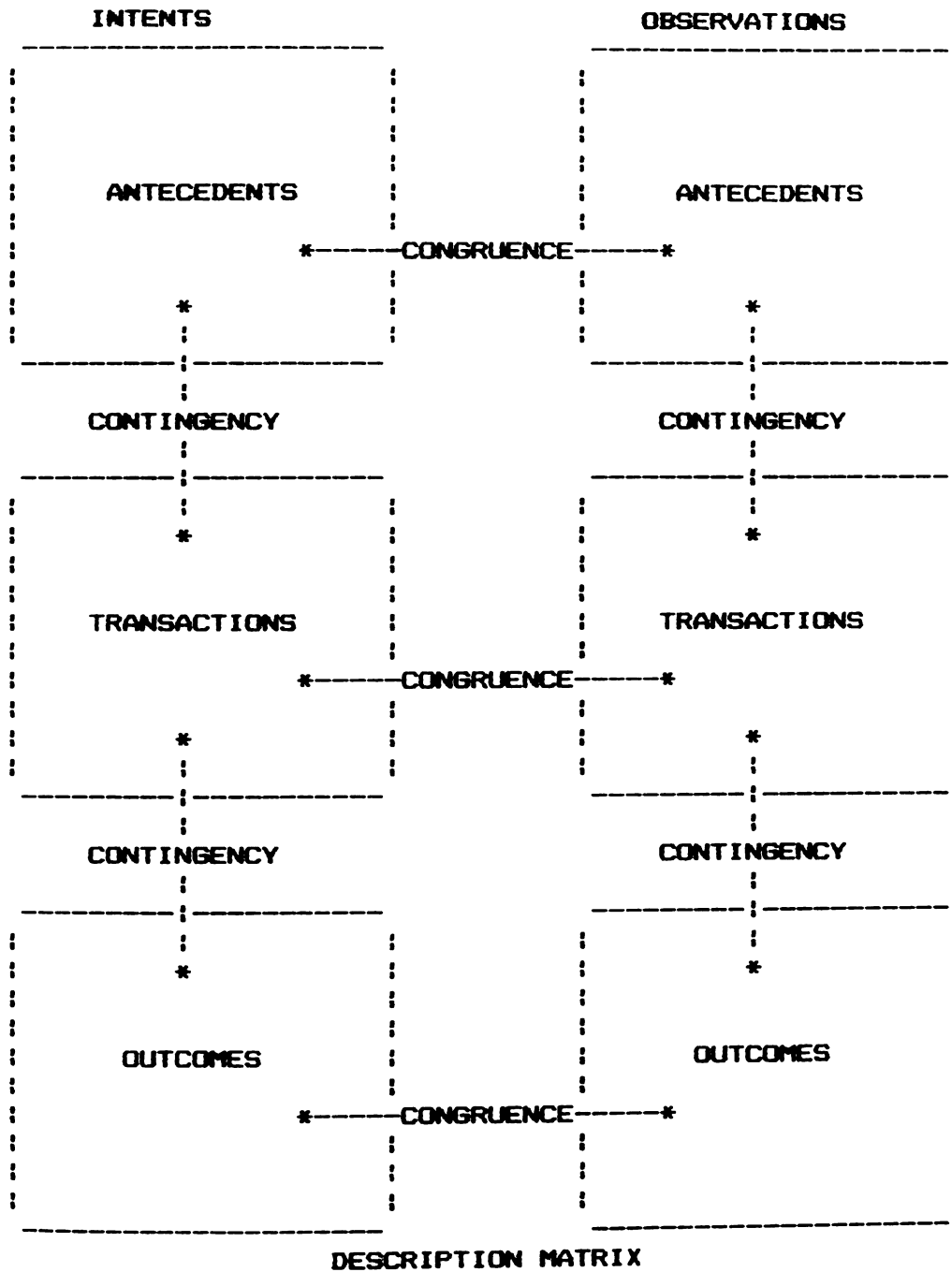


Figure 2
Analysis of Descriptive Data Matrix.

intents or assumptions the concern is with potential contingency. Do the intended outcomes logically "flow" from the intended transactions and assumptions concerning antecedents? When dealing with the observations or realities of the situation the concern is with empirical evidence relating to the causal relationship between antecedents, transactions, and outcomes. The evaluator's task is to identify "outcomes that are contingent upon particular antecedent conditions and instructional transactions" (Stake, 1967). The focus is upon whether or not the observed outcomes are directly contingent upon the observed transactions and actual antecedents or are other factors contributing?

The second principal approach for analyzing the descriptive evaluation data is concerned with determining the congruence between the intended or assumed antecedents, transactions, and outcomes and those which are actually observed. The data for a curriculum are said to be congruent if what was intended to happen actually does happen. If the data were fully congruent, everything that was intended to have happened would indeed have come to pass. As this is rarely the case the analyst's task is to compare the intended antecedents, transactions, and outcomes with those observed, noting the discrepancy and describing the amount of congruence. Statements of congruence are not intended to imply that the outcomes are either reliable or

valid but only the degree to which that which was intended to occur actually did occur. This study was concerned only with the congruence which is exhibited between the assumed antecedents and those which were actually observed with respect to the Asian students.

Importance of Antecedents

In recent years individuals involved in educational evaluation have recognized the importance of securing data concerning the antecedents related to a particular program or curriculum. Stake points out that many evaluation studies concentrate only on the congruence between intended and observed outcomes. He further states that if the evaluation is formative in nature then "we should know about the congruence of antecedents and transactions as well" (Stake, 1974). The importance of considering more than just the outcomes is further demonstrated by the following from Ward (Ward, 1974):

"For well designed instruction that can be held accountable to deliver effective learning, planning (specification of learning objectives, *identifying learner characteristics*, and designing a coordinated delivery system) is most certainly basic.

According to the Stake model, instructional transactions and outcomes must flow logically from the antecedents. Thus, before one can either plan or revise a course or entire curriculum one must have as complete and full an understanding as possible about the antecedents

describing the situation of the student who will be experiencing the instructional transactions and outcomes. A course designer or curriculum planner assumes a particular description of what the target students and their situations are like. These assumptions constitute the course designer's view of the need and potentialities of the target student. Before effective formative evaluation and subsequent revision of the course or curriculum can be carried out it is essential that the designer have information concerning the congruence of the assumed and observed antecedents.

Investigation of the data related to antecedents is also important in determining how effective a program used in one location will be when applied in another location. Guba and Lincoln have pointed out the importance of this type of information when evaluating a program which has been developed for one particular cultural setting and is being used in another setting (Guba and Lincoln, 1981):

To know whether it would be useful to try duplicating a successful program, we need to know something about the social and political context of the environment. What works in metropolitan Minneapolis will not necessarily play in Peoria. What works in the ghettos of New York may not necessarily fit—even in Spanish—in the barrios of San Antonio. The most extensive description we have of the political, social, and community contexts, the better judgements that can be made about the "fittingness" of the program within another context.

Although this particular study will focus on describing the situation (see below) as it presently exists with no attempt being made to make value judgements concerning the effectiveness of the program, the data obtained can be used for just this purpose.

In addition to the above, focusing on the antecedents has other benefits for curriculum development efforts. For example, such an emphasis insures that curriculum planning and revision will begin with the students and involve real concern with their needs rather than focusing on services and programs. Several authors have noted the value and benefit of beginning with students rather than structure in the development and revision of curriculum. Spaulding states that "evaluation models stressing the participation of the target audience will gain importance and that evaluation will be increasingly called upon to provide participants with information for continuous program and project improvement" (Spaulding, 1982). With particular reference to the training of Church leadership, McKinney points out that a "culturally sensitive" approach to leadership development must reverse the tendency to begin the planning process by considering the structures before the students (McKinney, 1979).

The target group of students must be indentified first. A careful study must be made to determine where they are, what their needs are, when and where they can study, and how much study time they have available.

Ward has also emphasized the need to focus on the student in the planning and evaluation of curriculum (Ward, 1974).

Many evaluations begin from a framework of given services (institutions and programs). This approach is always destined to give a less-than-complete picture of learners and their needs. The framework or focus should be on the learners and the experiences more than on the services or programs.

It is readily apparent that the most reliable means of obtaining empirical data concerning the actual situation of the student is to obtain that data from the student himself. A comparison between the assumed antecedents and the observed antecedents thereby provides a natural opportunity for student input into the evaluation process.

A Descriptive Approach

The data obtained during this project was collected and analyzed following descriptive patterns and methodologies. As defined by Best, this type of approach "involves the description, recording, analysis, and interpretation of conditions that now exist." It also involves "some type of comparison or contrast and may attempt to discover relationships that exist between existing nonmanipulated variables" (Best, 1977). A descriptive approach is to be distinguished from those types of methodology which are experimental in nature and which involve the deliberate manipulation of variables for the purpose of determining variable relationships and predicting "what will be". A

descriptive approach, on the other hand, is concerned with simply describing the present situation and does not involve the manipulation of observed variables. Furthermore, the description of the Southeast Asia Extension Program relating to antecedents obtained during this study was intended to describe the prevailing situation with no attempts being made to provide value judgements or explanations of underlying reasons for that which exists. As such this descriptive study would be more properly called an assessment rather than evaluation or experimental research.

Descriptive studies of the type performed in this project are necessary and important first steps in the planning, evaluation, and revision of curriculum and programs. Stake feels that such descriptive data is essential for the full understanding of any educational program (Stake, 1967).

Both description and judgement are essential...
To be fully understood, the educational program
must be fully described and fully judged.

Guba and Lincoln have also pointed out the value of descriptive studies, especially in the field of education (Guba and Lincoln, 1981).

The role of description in the social sciences cannot be overvalued, since it provides the basis for "grounded theory", that is, theory that is grounded in the real world of observable phenomena... To the extent that most educational programs fall under this rubric of human endeavor, they are hardly amenable to laboratory study...

Thus, a social inquiry (including educational evaluation) that provides a fuller, richer, or more meaningful understanding of human enterprises ultimately increases the fund of knowledge about such organizational forms and enterprises.

With respect to educational evaluation in particular, Ward has stated that "the description of phenomena to be evaluated is a necessary first step" (Ward, 1974).

General Description of Data Gathering Procedure

Data Sources

The primary source of data consisted of personal interviews with the course designers in the United States and those students participating in the degree program in Southeast Asian countries. Each course designer was interviewed in order to clarify the data from the syllabus as well as to further determine the nature of the assumptions that each had made concerning the antecedents associated with the potential students' situations. Students who had been accepted and were actually enrolled in courses in the program were also interviewed. The purpose of these interviews was to determine the actual nature of the antecedents associated with the students' situations in Southeast Asia. Some interview questions were designed to clarify the written response of students on their application forms. The

remainder of the questions dealt with amplifying the data pertaining to the students' actual situation coming into the program.

A second source of data for this study consisted of certain institutional documents and records maintained by the Southeast Asia Extension Program. These documents provide a necessary backup and in some cases an expansion and explanation of the data obtained through the interview processes described above. Dexter has issued a valid warning concerning research based on interviews only (Dexter, 1970):

No one should plan or finance an entire study in advance with the expectation of relying chiefly upon interviews for data unless the interviewers have enough relevant background to be sure that they can make sense out of interview conversations...

The documents used in this study provide background information useful in not only understanding the interview conversation but also in designing the interview questions themselves. In the same book Dexter also urged that any study relying heavily on interviews should have "a contingency plan--an escape hatch, an alternative--"in case the interviews failed to provide the necessary information. The need for just such a contingency plan was demonstrated in this study for one particular group of respondents located in Burma. For various reasons described more fully in the following section dealing with the sample population,

it was impossible to interview every Burmese student in order to obtain the necessary information. Institutional documents and written correspondence became the primary source of information for these students. Guba and Lincoln have also pointed out the usefulness of documents and records for obtaining information related to the context of a particular program (Guba & Lincoln, 1981).

Both documents and records represent a "natural" source of information. Not only are they, in fact, an "in context" source of information—that is, they arise from the context and exist in it—but they consist of information about the context. Records show what happened in the context, and documents record a variety of other evidence about the environment and people's perception of it.

Since the purpose of this study was to describe the antecedents as they relate to the student's context, the use of institutional documents provided much useful information.

The two institutional documents used were the course syllabi for each of the pretaped, directed study courses and the application forms submitted by each student. The course syllabus was prepared for each of the pretaped, directed study courses by the individual course designer. This document was used to help determine the assumptions made by course designers concerning the antecedents related to the potential students' situations. Data pertaining to the observed antecedents was obtained in part from the application form submitted by each student being considered.

Appendices 2 and 3 contain a sample copy of a blank application form and application addendum filled out by a student applying for the In-service Masters of Religious Education (M.R.E.) through the Southeast Asia Extension Program.

Sample Population

Information relating to the assumptions concerning the student situation was obtained from each of the professors at the Grand Rapids Baptist Seminary who had prepared one or more of the pretaped, directed study courses utilized by the Southeast Asia Extension Program. Table 1 lists these individuals along with the courses each teacher was responsible for designing.

There were seven different individuals who had prepared courses and who were interviewed for the study. Two of the individuals had prepared more than one course and were interviewed for each course they had prepared. These respondents constitute a 100% representation of the available population. Each of the individuals interviewed was on the full-time faculty at the Grand Rapids Baptist Seminary and each had taught the pretaped, directed study course in a residence mode at the seminary in Grand Rapids before putting the course on cassette tape. None of the individuals interviewed had ever taught in a cross-cultural situation within a foreign cultural context.

Table 1
Course Designers and Extension Courses

<u>Course Designer</u>	<u>Course Number</u>	<u>Title</u>
10	B501	Bible Interpretation
20	B521	Old Testament Survey
30	B531	Hebrews
40	T501	Christian Life
50	T511	Church History Survey
50	T512	Fundamentalism & Evangelicalism
60	T667	Christian World & Life View
70	M612	Hist. & Phil. of Christian Ed.
70	M618	Family Life

Information relating to the realities of the students' situations in Southeast Asia was obtained from those individuals actively pursuing the In-service M.R.E. degree of the Southeast Asia Extension Program. Interviews were only held with those individuals who had been accepted into the degree program and who had enrolled in one or more courses offered through the program. The purpose of this limitation was to restrict the data collected to those individuals who had exhibited a definite commitment to the program as demonstrated by the financial commitment necessary in enrolling for course work. The student sample population was further limited by conducting interviews only with those students who were citizens of Asian countries.

Although the Southeast Asia Extension Program includes students from the United States and other western countries who are living in Asia, the purpose of this study was to provide the preliminary descriptive data necessary for making the program more congruent to the Asian student. This is also consistent with the primary intent of the Southeast Asia Extension Program which is to provide graduate-level theological education for Asian nationals. A total of twenty three students were formally interviewed during the course of the research. These students were living in Thailand, Burma, the Philippines, and Hong Kong. With the exception of students in the country of Burma, this group of respondents represents 80% of the total eligible student population at the time which the study was performed. Table 2 lists the names of each of these countries and the number of respondents who were living in each country.

Table 2
Number of Respondents by Country

<u>Country</u>	<u>Number of Respondents</u>
Burma	7
Hong Kong	1
Philippines	5
Thailand	10

Information relating to the realities of the students' situation in the country of Burma was obtained primarily from the application forms and other written correspondence with those students. Again such data gathering was limited only to those students who had been accepted into the degree program and who had enrolled in one or more courses in the program. Limited finances and political restrictions made it impossible to personally interview each Burmese student since most of the Burmese students live in the hill state of Chin in western Burma. Political reasons limit travel for foreigners into the interior of Burma to Rangoon and Mandalay and limited finances coupled with other factors made it impossible to bring all of the Chin students to Rangoon during either of the two visits made to the city during the course of the study. In the two visits to Rangoon, however, interviews were held with the key leaders of each of the two Chin church groups from which the students were drawn. Using this information along with the data obtained from the individual application forms of each student as well as written correspondence with certain students, a description of the situation for the Burmese students was obtained.

Research Design and Execution: Interview Procedure

The course designers were interviewed individually to obtain information relating to the assumptions that they made when preparing the pretaped, directed study course for

which each was responsible. Each person was interviewed and the interview was taped on a cassette recorder. At the beginning of each interview the interviewee was told the purpose of the overall research project and the purpose of the interview. They were told that information regarding the assumptions they made about potential students when they prepared the courses was desired in order to compare these assumptions to the actual situation of the Asian student who would be using the course materials. They were also told that this information would be used in adapting their course material and the rest of the curriculum to more closely "fit" the cultural context and needs of the Asian student. Each course designer was asked the same group of open-ended questions that are listed and more fully described in the next section. Interviews lasted approximately forty-five minutes to one hour.

Students were interviewed in their home countries on an individual basis. Interviews were conducted in English which is also the medium of instruction for the Southeast Asia Extension Program. During some of the interviews in Thailand, a language helper was present to assist those students who could understand English but were not confident in their ability to fully express themselves orally in that language. The interviewer also understood Thai which helped to clarify some ideas expressed during the interview. Each student was interviewed by the same individual and the

interviews were taped on a cassette recorder. At the beginning of the interview the interviewee was told that the interviews were being held in order for the Southeast Asia Extension program to gather information from its students which would allow it to adjust the curriculum to more closely fit their needs. Students were told that there were no right or wrong answers to the questions and that the questions were not evaluative in nature. They were asked to answer the questions in terms of their present situation as it actually existed and not in terms of what they might want that situation to be. Each student was asked the same group of open-ended questions that are listed and more fully described in the next section. Interviews lasted thirty to forty-five minutes.

Interviews were conducted over an eighteen month period beginning in December, 1984, and ending in May, 1986. Course designers were all interviewed over a one week period during December, 1984. Students were interviewed in their respective Asian countries during the period January, 1985, through May, 1986. Interviews with the students were scheduled during the two-week residence seminars which the Southeast Asia Extension program holds in each of the countries having students. Interview data was then reduced and coded following the completion of all interviews. This data was then analyzed to determine the degree of congruence of the assumed antecedents with the observed antecedents.

Determination of Assumptions Concerning Antecedents

Interview Questions

Although the interviews with each faculty member were open-ended, they sought information in three basic categories. These categories provided a means of organizing the actual process of the interviews and allowing the respondents to order their own thinking concerning the information that they would be providing. In each interview the respondents were informed beforehand that they would be asked questions dealing with these three general categories of information. The categories and their corresponding interview questions are listed in Table 3. The responses were grouped in a different set of categories for the analysis of the information provided through the interviews. This latter set of categories provided the basic structure for describing the students' antecedent situation.

The first category of questions dealt with the assumptions that the course designer made concerning the potential students' background and environment. Questions in this area were concerned with the amount of prior knowledge and experience that the course designers assumed to be true for the potential student. In particular, questions were asked regarding the assumptions made concerning the potential student's professional attainment at the time of beginning the course, as well as the academic

Table 3
Interview Questions for Course Designers

Course Assumptions

1. What prior knowledge or experience, if any, is assumed for the student?
2. Where is the student assumed to be in terms of his overall professional development?
3. What types of study resources are the students assumed to have?
4. How many hours a week should the student spend in study for this course?
5. What are the teacher's own assumptions or beliefs concerning the nature of educational objectives?

Course Objectives

1. What are the cognitive objectives of the course?
2. What affective skills, if any, should the student acquire through this course?
3. In what other ways should this course affect change in the student?
4. What specific type(s) of ministry will this course better enable the student to perform?
5. In what ways, if any, does this course prepare the student for further study in Theological Education?

Other Areas

1. What specific contemporary issues or controversial areas does the course cover?
2. What type of work does the teacher envision the student performing upon completion of not only the course but the entire degree program.
3. What is the role of the seminary in preparing people for the ministry?

resources available to the student. Other questions dealt with the pre-requisite training necessary for the course as well as the time required per week for study in order to successfully complete the course. Each course designer was asked to describe his own assumptions or beliefs concerning the nature of educational objectives. This question was not intended to furnish direct information for the congruence study but to allow for better understanding and interpretation of the individual's responses to questions in the following category.

The second category of questions covered the overall objectives of the course intended by the course designer for the potential student. The focus of these question is on providing a base of comparison between the actual student expectations concerning what they hope to receive from the course and what the course designers are assuming or intending the student to receive from the course. The former category of information (student expectations) falls under the area of antecedents as defined by Stake and others. Therefore, the questions asked the course designers, as well as the subsequent information gathered from these questions, are more general in scope and are not intended to furnish detailed information concerning the intended instructional objectives of the course. The intent is to determine what areas of felt need and expectation, if any, a particular course addresses.

The third category contained those questions which were not necessarily related to one another and which were miscellaneous in nature. Topics covered in this category included contemporary issues or controversial areas addressed by the course. Course designers were also asked to comment on their concept of the seminary's role in preparing people for the ministry professions. They were also asked to give information regarding what type of work they envisioned students having when they finished not only the course but the entire degree program.

Course Syllabi

The course syllabus prepared by the course designers for each particular course was used to supplement the information obtained during the interview. These documents were consulted before each interview in order to gain a basic understanding of the course and some of the intents of the course as they are spelled out in this written form. In particular, careful attention was paid to the course objectives defined in the syllabus. These were also used as a basis for discussion during the interview after the course designer had been asked to state from memory the general course goals which were believed to best describe the course. Information contained within the syllabus regarding course assignments and requirements was also used during the discussion of the time and study resources necessary to complete the work of the course. Finally, data pertaining

to prerequisite requirements were obtained from the syllabus and discussed during the interview for the purpose of clarifying the information given and to supplement the category dealing with the student's assumed prior experience.

Observations of Actual Antecedents

Interview Questions

Although the interviews with each student were open-ended, they sought information in three basic categories. Like the categories utilized for the interviews with the course designers, these categories provided a means of organizing the actual process of the interviews and allowing the respondents to order their own thinking concerning the information that they would be providing. In each interview the respondent was informed beforehand as to the nature of these three general categories with which the questions would be dealing. Each category consisted of several related questions. The categories and their corresponding interview questions are listed in Table 4.

The first category of questions was concerned with providing a general description of the student's prior background. Questions were asked concerning the student's general educational history as well as any specific theological training which the student had obtained prior to

Table 4
Interview Questions for Students

Student Description

1. What is your specific educational background?
2. What is the extent of your prior theological training?
3. What study resources are readily available for you?
4. What type of work are you presently doing?
5. How much time per week do you have to devote to study?

Student Expectations

1. Why do you feel it is necessary to pursue a Master's degree in this area?
2. In what specific ways do you feel that such a program will be helpful with respect to one's work?
3. What specific types of courses do you feel are needed to better equip an individual for one's work?
4. What are the important issues which you expect or desire to be addressed?
5. What are your "felt" areas of weaknesses which the SAEP could strengthen?

Future Plans

1. What do you plan to be doing immediately after completion of the program?
2. What do you plan to be doing five years after completion of the program?
3. What do you plan to be doing ten years after completion of the program?
4. Do you plan to do further study after this program?
5. What are your educational goals?

enrolling in the program. Information was also obtained relating to the type of work or ministry in which the student was engaged upon enrolling in the program. The student was also queried concerning the study resources as well as the amount of time available for the completion of the work required by the program.

The second category of questions dealt with the expectations which the student brought into the program. Questions were asked relating to one's reasons for being in the program as well as the specific ways in which it was believed that one could be helped by the program in the work environment. Other questions dealt with the specific types of courses that were believed to best help the individual meet the demands of one's work as well as the specific issues that should be addressed in the courses to be taken. Students were also asked to comment on those "felt" areas of weaknesses that they thought would be strengthened through the courses offered in the program.

The final category of questions covered the future plans of the student following the completion of the degree program. The student was asked to project possible ministry activities for the near and long term future. In addition, questions dealing with further educational goals were also asked of each student.

Student Applications

Additional information relating to the actual antecedent situation for the Asian students was obtained from the application form submitted by each student. Personal and family background information was obtained from each of these forms. This kind of information included place of birth, nationality, and marital status. In addition, the forms also provided background information concerning the student's prior educational experience at the post-secondary level. This information included the names and locations of each institution attended as well as the highest degree attained at each institution. Data pertaining to the prior and present ministries engaged in by each student were also contained in the forms. Information of this type was obtained mainly from the Application Addendum form which documents the full-time ministry experience of the applicant. Finally, information concerning the student's personal and ministry goals were obtained from the short personal essay each student was required to write on the back of the Application Addendum form. In this section the applicant was asked to provide "an outline of specific personal and ministry goals you have projected for yourself and how your seminary program is intended to assist you in reaching these goals".

Comparison of Assumptions and Observations

For the purpose of comparison and determining the congruence between the intended or assumed antecedents and the actual or observed antecedents, the responses to the questions asked of both the course designers and the students were grouped under five categories. The same five categories were applied to both the data obtained from the course designers as well as the data obtained from the Asian students. The categorizing process provided a framework by which the responses from the different questions asked the course designers and the students could be arranged for comparison and common analysis. These five categories define the main areas of antecedental concern which provided pertinent descriptive information for the adaptation of the pretaped, directed study courses to the specific needs and situations of the Asian students. They also provided similar information for the initial development of residence courses designed to supplement these directed study courses.

The first category concerned information relating to the students' experience and preparation prior to enrolling in the degree program and taking the courses. This category was formulated in order to determine if the courses prepared for the degree program were prepared based on an assumption concerning the student's educational background which may or may not have been true for the Asian students. In

particular, the In-Service M.R.E. degree program was designed as a degree program for people with several years experience in ministry and who were assumed to have prior theological training (see Chapter One). The intent in this category was to see if the individual course designers followed this basic philosophy for the individual courses, and to determine the nature of the student's prior experience. The emphasis in this category was on determining the congruence between what the course designer assumed as prerequisite and what prior experience and training the student actually had. A special concern dealt with in this category was the amount of prior theological education assumed for the student versus what the student actually had.

The second category of responses dealt with information pertaining to the student's situation concurrent with the time of actual enrollment in the program. The purpose of this category was to determine if the required work load for the courses was consistent with the time and study resources available to the student. This is particularly important to a program like the Southeast Asia Extension Program which is an in-service program, the students of which are involved part-time as students and full-time in ministry. The primary concern in this category was with the resources the student had available for the work required in the various courses. Data grouped in this category included information

relating to required study time per week versus the actual study time available to the student, as well as reference books and other study resources required versus those actually on hand.

The third category focused on the expectations and goals which the student had when enrolling for the degree program. This category was necessary in order to determine whether or not the types of courses available as directed study courses actually corresponded to the types of information and training which the students hoped to receive from the educational experience. Information in this category obtained from the student dealt with what the student hoped to receive from the program. These responses were obtained from those questions dealing with matters such as the student's felt weaknesses, courses that were felt to be necessary, and the reasons for pursuing the program. Data obtained from the course designer in this category related primarily to the various general objectives that the designer had formulated for a particular course.

The fourth category of response groupings was concerned with the student's future career and educational projections. Descriptive information in this category was deemed to be necessary in order to determine whether the courses were intended by the designer to prepare the student for the same type of future ministry and educational opportunities as those in which the Asian students planned

to be involved. Questions in this category for the course designers were those dealing with the types of ministry and further education in which that particular course would prepare the student to participate upon completion of the course. Student responses used in this category were those giving information concerning the students' future plans concerning ministry and education.

The last category dealt with the contemporary issues and controversial areas covered in the courses. Courses prepared by Stateside course designers for Stateside students would naturally cover issues and controversies relevant to that cultural context. Any type of future curriculum development and/or evaluation for this type of program must have information regarding how the issues which were addressed in the prepared courses accommodated those issues which were of concern to students in another cultural context. Course designers were asked what major issues the course covered, while students were asked to list the issues that were important to them and which they hoped to see addressed during their studies.

Reduction of Data

The categories of questions and their responses described above were used to perform the initial reduction of data from the interviews and the institutional documents. Responses to the questions under each category were reduced

to short, key quotes which summarized the respondents' views in a particular area. After all the responses of a given group (course designers or students) had been reduced to the level of key quotes under the general categories, the quotes were analyzed to determine short phrases which could be used as headings for the grouping of responses under a given category. The comparisons between the responses of the course designers and the students were made at the level of these short phrase group headings. In order to facilitate comparisons, these short phrase headings were standardized as much as possible between the two groups of data.

During the data reduction process the key quotes representing responses of the course designers to the questions under the general categories were identified by the number of the course for which the response was given. This identification was also carried through the process of reducing the key quotes to the short phrase headings. Maintaining this identification allowed for comparisons to be made between the data from the Asian students and each individual course as well as the program as a whole.

Data relating to the response of the Asian students were also labeled and identified during the data reduction process. Responses were labeled according to the student making the response (student number) and by the country of origin for the respondent. As before, these identity labels were also used to identify the individual respondents

associated with each short-phrase heading which had been used for the grouping of individual responses. Data comparisons between the responses of the course designers and the students were carried out at the level of the country of origin. That is, a composite picture was produced from each country from which responses were obtained. Thus congruence between the antecedents assumed by the course designers and those that actually exist in a given Asian country was determined.

Following the collection and reduction of data from the course designers and the Asian students in each country, the two groups were compared using the five common general categories described in the previous section. The comparisons were made in terms of the short-phrase headings which were obtained from the reduction of the key quotes under each heading. The total number of short-phrase headings under each general category for both groups of data (course designers and students) was determined. This provided the base-line number for comparisons under each category. Then the percentage of the total number of short-phrase headings which appear in both groups of data were calculated. This number represents a direct measurement of the degree of congruence between the assumed antecedents and the observed antecedents. The percentage of the total number of short-phrase headings which only appears in the data obtained from the course designers, and the percentage which only appears

in the data from the students were then calculated. These percentages provide a measure of the lack of congruence and just where that lack occurs.

Validity and Reliability of Data

The purpose of the data collected in this study was to provide a description of the antecedent conditions of the Asian students with respect to the courses offered by the Southeast Asia Extension Program. The data collected to achieve this purpose were descriptive and qualitative in nature. Questions dealing with the validity of the data, therefore center around the issue of whether the data collected indeed represent what they purport to represent. Does the study provide an accurate description of the phenomenon being investigated? Guba and Lincoln have suggested that in qualitative studies of this nature the term credibility describes the concerns with the data better than the term validity (Guba & Lincoln, 1981). That is, does the data provide a credible picture upon which evaluation and curriculum change can be based? There are several threats to the credibility (or validity) of this type of study. The first issue or threat to the credibility of the data concerns the selection of the data sources themselves. Were the sources of data which were utilized credible sources of the information desired for the description? Since the study was concerned with the

assumptions made by the course designers concerning the student antecedents as compared with the actual, observed antecedents of the students, the most direct and credible source would be those individuals who make up each of those groups. It could be argued that only choosing those Asian individuals who were presently involved in the program could limit the applicability as well as the credibility of the study for future student populations as the program grows. However, to have gone beyond existing students and to have selected "potential" students would have involved serious questions and problems concerning the criteria and subjective influence of the investigator in deciding who represented a potential student. The threats to both credibility and reliability involved in such a selection procedure far outweighed the limitations placed on the study by considering only participating students. These individuals represent those who have a vested interest in the program and who would have some understanding as to the significance of the questions because of participation in the program.

The second issue relating to the credibility of the data is concerned with the method of obtaining the data. The information obtained in this study came primarily from one-on-one interviews with each of the individuals involved. Was this an appropriate and credible means of obtaining the information desired? For the kind of information needed for

this study it could well be argued that it would be almost impossible to obtain that information without interviews of the type employed. Dexter has pointed out that one of the most significant advantages of interviews is that they often provide better data or more data or data at less cost than other tactics simply by virtue of the fact that obtaining better data, more data, or data at less cost requires being on site (Dexter, 1970). Interviews were particularly relevant for this study because of the desire to collect information relating to the true beliefs and attitudes of the subjects. Guba and Lincoln have commented on the distinct advantage that interviews have in obtaining this type of information (Guba & Lincoln, 1981):

The ability to tap into the experience of others in their own natural language, while utilizing their value and belief frameworks is virtually impossible without face-to-face and verbal interaction with them.

A third issue dealing with the validity or credibility of the data concerns the truth value of the actual data given by each respondent. Does the data presented by the respondent in fact represent the situation as it really exists? All of the students interviewed were actively involved in the program but were all at the beginning of their degree work. In light of the earlier argument that only students who were actively involved in the program could fully understand the significance of the questions,

interviews should have been held only with students who had been in the program for a longer time. There were two reasons for not doing this. First, the program itself is new and the desire was to provide information early in the implementation of the program to allow for more effective formative evaluation of the program by using the descriptive data obtained in this study. All of the students involved in the program when the study was performed were new students; so this type of student represented the total available population. Second, the longer a student is in the program the more likely his responses are to be biased or influenced by how much he knows about the program. He, himself, has been changed by the educational experience, and thus, is further removed from the antecedent conditions about which information is desired.

A fourth and related issue deals with the problem of the respondent saying what he believes the investigator wants to hear. This matter is of special concern in many of the Asian cultures where the polite or proper thing to do is to respond in the way you believe another person wants you to, regardless of your own feelings or beliefs. This problem is minimized in a descriptive study of this kind in which no questions were asked which demanded an evaluative answer or opinion on the part of the student. Respondents were simply asked to describe their particular situations with no comment or judgement regarding the value of the

program being required.

Summary

The theoretical model upon which this study has been based was derived from the Stake Countenance Model of educational evaluation. The focus in the study has been on providing a description of the antecedent situation for Asian students enrolled in courses prepared by Stateside course designers associated with the Southeast Asia Extension Program. This type of information was gathered with the intent to provide a data base for future curriculum planning and revision which would involve concern for the students' real needs rather than just services and programs. The research methodology employed in the study, therefore, was descriptive in nature.

Data for the study were gathered primarily through interviews with the Asian students who were actually enrolled in the Southeast Asia Extension program as well as with those Stateside course designers who had prepared the pretaped, directed study courses used in Asia. This information was supplemented by information obtained from certain institutional documents maintained by the Southeast Asia Extension Program. Data for the Asian students was obtained for students living in the four Asian countries of Thailand, Burma, Hong Kong, and the Philippines. Interview questions for both students and course designers were

designed to allow for comparisons to be made between the students' responses and those of the course designers. Interview responses from both groups were summarized and grouped in such a manner as to facilitate these comparisons. Attention was also paid in the study to the matters of validity associated with the type of descriptive data used in the study.

CHAPTER FOUR

Presentation of Data

Introduction

The purpose of this chapter is to present the data describing the assumptions and realities concerning the situation of the Asian students participating in the Southeast Asia Extension Program. . . Data relating to assumptions describe the antecedent student situation as that situation was assumed to exist by the individuals who designed the pretaped courses used in the Southeast Asia Extension Program's curriculum. Data relating to realities describe the antecedent student situation as that situation actually exists for the Asian students.

The first section of this chapter provides a description of the assumptions of the course designers. The second section of the chapter is devoted to the description of the realities of the students' situation for the Asian students. In the third section of the chapter the data describing the assumptions and the realities are compared to determine the degree of congruence between these two categories.

Course Designers' Assumptions

The purpose of this section is to describe the assumptions concerning student antecedents which the course

designers made as they prepared the pretaped courses used in the Southeast Asia Extension Program. The section has been divided into five sub-sections corresponding to the five categories used to analyze and compare the responses. Each sub-section includes a description of the short-phrase which were used to summarize the longer response quotes given by each respondent. Also included within each sub-section is information describing the frequency of responses corresponding to each short-phrase heading. The interview responses summarized within this section are presented in more detailed form in Appendix Four through Appendix Eight.

For purposes of analysis and comparison the responses to the questions asked the course designers during their interviews were grouped according to five categories which were used to describe and characterize the antecedent student situation. The categories and the interview questions corresponding to each of these categories are listed in Table 5. These five categories are explained in detail in Chapter Three under the section "Comparison of Assumptions and Observations".

Prior Student Preparation

In this category the concern is with the pre-requisite requirements in terms of knowledge and experience demanded by the course designers. The information was sought in order to determine whether the Asian students had sufficient

Table 5
Response Grouping for Interview Questions

Prior Student Preparation

1. What prior knowledge or experience, if any, is assumed for the student?
2. Where is the student assumed to be in terms of his overall professional development?

Present Student Situation

1. What types of study resources are the students assumed to have?
2. How many hours a week should the student spend in study for this course?

Specific Program (course) Objectives

1. What are the cognitive objectives of the course?
2. What ministry skills, if any, should the student acquire through this course?
3. In what other ways should this course affect change in the student?

Student Career Projection

1. What specific type(s) of ministry will this course better enable the student to perform?
2. What type of work does the teacher envision the student performing upon completion of not only the course but the entire degree program.
3. In what ways, if any, does this course prepare the student for further study in Theological Education?

Important Issues

1. What specific contemporary issues or controversial areas does the course cover?

academic and experiential background to successfully complete the courses as they were initially designed for Western students. Since the In-Service Master of Religious Education (M.R.E.) offered by the Southeast Asia Extension Program requires a certain number of years of ministry experience before a student is admitted, there was also an interest in determining the amount of experience which the course designers assumed the students had when they enrolled. The actual key quotes and short-phrase summaries for the responses dealing with these areas are contained in Appendix 4.

With respect to pre-requisite knowledge, responses of the course designers fell into three basic areas. The first and most frequent area dealt with responses in which the course designers indicated that there was no pre-requisite knowledge assumed for the student. The second area dealt with responses in which the course designers indicated that they were assuming the student possessed basic knowledge in a certain specialized topic. These topics included inductive reasoning techniques, basic Western civilization, American church history, and foundations of education. Each of these topics were related to a specific course and apply only to that course as indicated in Appendix 4. It should also be noted, that the assumption concerning Western Civilization was in terms of very basic knowledge with the course designer supplying much of the needed detail in the

course itself. The third area of assumed pre-requisite knowledge involved general knowledge of the Bible. In each of the cases where this response was given it was stated that the knowledge level assumed was very basic, requiring no prior formal training in Bible or Theology. These results are summarized in Table 6. Although there were nine different courses studied, the total for the "Number of Courses" in Table 6 is greater than nine because some respondents gave more than one area of pre-requisite knowledge for a certain course. Similarly, the per cent calculations are made in terms of the per cent of the total nine courses which require a given area of pre-requisite knowledge. This explains why the total percent does not add up to 100%.

Table 6
Assumptions Concerning Prerequisite Knowledge

<u>Short-Phrase Heading</u>	<u>Number of Courses</u>	<u>Per Cent</u>
No Pre-requisite Knowledge	4 of 9	44%
Basic Specialized Knowledge	4 of 9	44%
General Bible Knowledge	3 of 9	33%

In the matter of prior experience, there were two basic areas of responses. The first and most frequent area of response indicated that a course designer was assuming no prior ministry experience for the students when they enrolled for the course. The second response area assumed

Table 7
Assumptions Concerning Prior Experience

<u>Short-Phrase Heading</u>	<u>Number of Courses</u>	<u>Per Cent</u>
No Prior Experience	7	78%
Full-time Ministry Involvement	2	22%

that the students had been involved in a full-time ministry experience for at least three years before enrolling in the course. These results are summarized in Table 7.

Although the degree program requires a minimum of three years of full-time ministry experience before admission is granted, only two of the nine pretaped courses have this requirement incorporated within their design. Associated with the requirement of prior ministry experience is the assumption that the student will have had prior formal training in theology and/or Bible before engaging in that ministry. However, none of the pretaped courses were designed with that assumption in mind.

Present Student Situation

The purpose of this section is to describe the assumptions made by the course designers concerning the resources available to the students when they took the courses. There were two categories of study resources considered. The first of these dealt primarily with assumptions made by the course designers concerning the books and library resources available to the students.

These assumptions are reflected in the research assignments made by the course designers in the syllabi of the courses. The second category of study resources dealt with the time per week available to the students to study and complete reading and writing assignments made in the courses. The actual key quotes and short-phrase summaries for the responses dealing with these areas are contained in Appendix 5.

Responses describing the assumptions made by the course designers, concerning book and library resources available to the students, were grouped into four areas. The first area dealt with those responses in which the course designer assumed that the student would have no outside study materials other than the materials supplied with the actual course materials. The second area included those responses in which the course designer indicated that he assumed that the student possessed, or had access to, basic bible study resources such as a Bible dictionary, concordance, and whole Bible commentary. These resources would be the basic references in any personal library of an individual involved in ministry. The third area included responses in which the course designer assumed that students taking the course would have access to books and other resources which would be found in a Bible College library or a large personal library. Books and references of this type would include Bible commentaries, resources on family life, books dealing

with the history and philosophy of Christian Education, as well as information concerning local church history. The fourth area dealt with responses in which the course designers assumed that students would have access to university libraries. These four areas of responses have been arranged in order of complexity in terms of the required resources. Area one, involving only the materials supplied with the courses, represents the simplest; while the fourth area, involving access to a university library, represents the most complex. The data for this category is summarized in Table 8, which includes only the highest level of resource assumed by each course designer in those cases where the course designer indicated that more than one level of resource was assumed.

Table 8
Assumptions Concerning Study Resources

<u>Short-Phrase Heading</u>	<u>Number of Courses</u>	<u>Per Cent</u>
Supplied Materials	2	22%
Basic Personal Library	1	11%
Bible College Library	5	56%
University Library	1	11%

Responses dealing with the assumptions made by course designers concerning the amount of time per week that students would have to study each course were divided into three areas depending upon the actual number of hours per

week assumed necessary for study time. The first area corresponded to responses indicating between 1-3 hours per week would be necessary; the second indicated 3-5 hours per week; and the third indicated 7-10 hours per week. It should be noted that course designers for seven of the nine courses indicated that the time per week that they assumed would be necessary to complete the course depended upon the reading speed of the individual taking the course. The times they supplied were for the student who had an average reading speed and for whom English was a first language. This data is summarized in Table 9.

Table 9
Assumptions Concerning Available Study Time

<u>Hours per Week</u>	<u>Number of Courses</u>	<u>Per Cent</u>
1-3 Hours	2	22%
3-5 Hours	6	67%
7-10 Hours	1	11%

Specific Program/Course Objectives

The purpose of this section is to describe the specific course objectives that each course designer made with respect to the individual courses used in the Southeast Asia Extension Program. This information is being reported for reasons other than those usually associated with describing course objectives. It is not the intent to compare these

objectives with course outcomes. Rather, this information was gathered in order to compare the antecedent expectations that students brought into the program with that which was actually provided by the courses offered. The information presented here will provide a description of what is being provided by the courses from the perspective of the course designers. The actual key quotes and short-phrase summaries for the responses dealing with these areas are contained in Appendix 6.

Sixteen short-phrase headings were used to summarize and categorize the responses concerning course goals given by each course designer. These short-phrase headings describe the broad areas of content, skills, or ministry that course designers intended to be addressed through their respective courses. They have also been formulated with the students' responses concerning expectations in mind. These headings along with brief descriptive statements are included in Table 10. Table 10 also indicates the course codes of the individual courses which had goals commensurate with each category.

Student Career Projections

This section describes and summarizes the course designers' assumptions concerning the ministry careers their respective courses are training students to perform. In addition, information is presented relating to the level of further theological education that the course designers

Table 10
Description of Course Goals

<u>Short-Phrase Heading/ Course Code</u>	<u>Explanation</u>
Bible Content (B521, B531)	Content, literary structure and background, historical setting and theological significance of books of the Bible.
Bible Study Skills (B501, B521, B531)	Skills necessary to interpret and understand the Bible.
Christian Education: History (M612)	History and development of Christian Education
Christian Education: Philosophy (M612)	Ability to develop a Christian philosophy of education and evaluate methods in terms of philosophy.
Christian Family Life (M618)	Principles of successful family life from Christian perspective.
Christian Life (T501, M618, B531, T667)	Principles of the successful Christian life including aspects of Christian maturity, evangelism, and teaching new Christians.
Christian Philosophy (T667)	Philosophical basis of Christianity and forming a Christian World and Life View.
Church History: Baptist (T512)	History and development of Baptists in Europe and the U.S. during the last three centuries.
Church History: Early (T511)	Beginnings through reformation
Church History: Fundamentalism (T512)	History and development of the Christian fundamental movement in the U.S.
Church History: U.S. (T512)	Development of Christianity in the U.S.
Counseling Skills: Limited (M618)	Premarital and family counseling.

Table 10 (cont'd)

<u>Short-Phrase Heading/ Course Code</u>	<u>Explanation</u>
General Study Skills (T501 explicit, All implicit)	Read with discernment and write knowledgeable term papers.
New Testament (B531)	New Testament historical background as revealed in one New Testament book (Hebrews).
Theological Issues (T511, T512)	Major theological issues faced by the Church throughout its history.
Theological Understanding (T501, T511, T512, B531)	Understanding basic structure and implications of Christian theology.

indicated their courses would prepare students to accomplish after completion of their respective courses. The purpose of these two areas of information is to provide a basis for determining the degree of congruence between the plans of Asian students for future work and education upon completing the In-service M.R.E., and the assumptions made by course designers concerning what they believed students would be doing following the completion of their courses and the total degree program. The key quotes and short-phrase summaries for this category of responses are contained in Appendix 7.

There were five areas of responses describing the general types of ministries that the course designers felt their courses prepared students to accomplish and which they felt students would be performing upon completion of the In-

service M.R.E. The first area of responses included those responses in which the course designers indicated that their course would contribute to the preparation of students for ministering in the capacity of a pastor for a local church. This function involves leading the congregation of a local church, teaching and preaching the Bible, and performing administrative responsibilities. All of the responses under this area stated that the course would contribute to the teaching and preaching aspect of this ministry. The second area of responses dealt with the general area of local church ministries. These included all ministries within a local church context with the exception of the ministry of the pastor. The ministries in this area are generally of a support nature to the ministry of the pastor and include assistant pastors, directors of local church Christian education programs, as well as those involved in winning and discipling new converts. The third area of responses referred to missionaries. The responses of the course designers in this area did not indicate that their courses would better equip missionaries to perform the cross-cultural aspect of their work. Rather, the course designers stated that their course would help prepare missionaries in the same way the courses would prepare pastors and local church workers. The course would be helpful for missionaries in that they are teachers of the Bible and Christianity. For this reason this area of responses is

labeled with the term "Missionary*" with the "*" indicating that the courses do not contribute to the cross-cultural aspect of this ministry area. The fourth area of responses described those courses which the course designers felt would contribute to the preparation of individuals teaching in a Bible School or Bible College. The fifth area of responses came from those course designers who felt that their courses would also be useful to students who planned to teach in Christian day schools at the elementary or secondary level. The course designers giving responses fitting this area indicated that their course would be useful for teaching the Bible at this level.

The areas of responses and the courses fitting each area are presented in Table 11. The data in this table indicates that the primary emphasis in all of the pretaped directed study courses used in the Southeast Asia Extension Program is preparation for local church ministries (including pastor). This was also stated and implied during the interviews with each course designer. Those courses in which the course designers indicated that the course would contribute to the ministry of someone involved in Bible College teaching only do so as a secondary intent. The course designers were unanimous in their response that their courses were designed and intended primarily for people involved in local church related ministries. In fact, the course designer of courses M612 and M618 was

Table 11
Assumptions Concerning Students' Future Work

<u>Short-Phrase Heading</u>	<u>Course Code</u>
Pastor	B501, B521, B531, T511, T512, T667, M612, M618
Local Church Ministry	ALL COURSES
Missionary*	T511, T512, T667, M618
Bible College Teacher	B501, B521, T511, T512, T667
Christian Day School Teacher	B501, B521

emphatic in stating that these courses were not intended to train classroom teachers for Bible Colleges.

Responses concerning the manner in which the course designers felt that their courses would contribute to further theological education were categorized in two main areas. The first area involved courses which the course designers felt were foundational and would contribute to other courses taken in the In-Service M.R.E. program, but not to further degree programs. The second area described courses which the course designers felt would prepare the students for further theological education beyond the In-service M.R.E. program. The In-Service M.R.E. was originally designed as a "terminal" degree for students who would not be seeking further theological education. Information in these two areas measure the assumptions of course designers concerning the further education of students. This information is summarized in Table 12.

Table 12
Courses Providing Preparation for Further Education

In-Service M.R.E. Only	B521, B531, T501, M618
Further Degree Programs	B501, T511, T512, T667, M612

Important Issues

In the designing of each of the pretaped, directed study courses used in the Southeast Asia Extension Program, the course designers made assumptions relating to the controversial issues which would be of interest to the students taking the courses. In this section the general areas of issues which the course designers dealt with in their courses are listed and described. The key quotes and short phrase summaries describing these areas are contained in Appendix 8.

Table 13 lists the general areas used to summarize and categorize the individual issues supplied through the interview responses of the course designers. This table also includes a brief explanation of the meaning and significance of these areas as defined by the course designers. Table 14 lists the issue areas along with the courses dealing with each area. Course designers for two of the courses stated that in designing their courses they purposely avoided areas of controversy and related issues. These two courses are listed in Table 14 with the short-phrase heading "No Issues".

Table 13
Assumptions Concerning Important Issues

<u>Short-Phrase Heading</u>	<u>Explanation</u>
Calvinism/Arminianism	Issues dealing with the free will of man versus the sovereignty of God.
Christianity and Contemporary Philosophy	The relationship of Christian philosophy with contemporary philosophical systems.
Christological Heresies	Issues dealing with the Person of Jesus Christ as to His deity, humanity, and their relation.
Family Concerns	Issues associated with family problems such as divorce, Biblical family relationships, sex, and the place of marriage.
Fundamentalism/Liberalism	Issues dealing with the areas of theological differences between fundamental and liberal Christianity.
Integrity of Bible	Issues dealing with the nature of the Bible, its historicity, its inerrancy, its literary problems, and its relation to language.
Nature and Role of Ministry	Issues dealing with the definition and function of ministers and ministry within the context of Christianity.
Old Testament Theology	Issue dealing with questions and debates concerning areas of Old Testament Theology.
Social Problems	Ethical and moral problems facing contemporary society such as abortion, nuclear power, church and state, and politics.
Science and Religion	The relationship of Christianity and modern science.

Table 14
Courses Covering Important Issues

<u>Short-Phrase Heading</u>	<u>Course Code</u>
Integrity of Bible	B501, B521
Old Testament Theology	B521
Christological Heresies	T511
Calvinism/Arminianism	T511
Nature and Role of Ministry	T511, T512
Fundamentalism/Liberalism	T512
Social Problems	T667
Science and Religion	T667
Christianity and Contemporary Philosophy	T667, M612
Family Concerns	M618
No Issues	B531, T501

Student Realities

The purpose of this section is to describe the realities of the student situations as they existed for the Asian students of the Southeast Asia Extension Program. The section has been divided into five sub-sections corresponding to the five categories used to analyze and compare the responses to the interview questions. Each sub-section includes a description of the short-phrase headings which were used to summarize the longer response quotes given by each respondent. Also included within each sub-section is information describing the frequency with which each short-phrase heading occurs. The data summarized within this section is presented in more detailed form in Appendix 9 through Appendix 13. In these appendices the key quotations from each respondent are given along with a

short-phrase summary of the quotation. Each of these five appendices correspond to one of the categories used to analyze and compare the interview responses.

For purposes of analysis and comparison, the responses to the questions asked the students during their interviews were grouped according to five categories which were used to describe and characterize the antecedent student situation. The categories and the interview questions corresponding to each of these categories are listed in Table 15. The first category, Prior Student Preparation, deals with the students' prior education, knowledge, and experience. The second category, Present Student Situation, includes information relating to the study resources available to the students. In addition, this category also includes information concerning the time per week available to students for study of the courses they are taking in the Southeast Asia Extension Program. The third category, Specific Program (Course) Objectives, deals with the purposes and objectives the students have in enrolling in the In-service M.R.E. degree of the Southeast Asia Extension Program. The intent of these questions is to determine why students have enrolled in the program, and to determine their expectations concerning personal and career improvement. The fourth category, Student Career Projections, deals with the types of ministries or further study the students will perform upon completion of the

Table 15
Response Groupings for Interview Questions (Students)

Prior Student Preparation

1. What is your specific educational background?
2. What is the extent of your prior theological training?
3. What type of work are you presently doing?

Present Student Situation

1. What study resources are readily available for you?
2. How much time per week do you have to devote to study?

Specific Program (course) Objectives

1. Why do you feel it is necessary to pursue a Master's Degree in this area?
2. In what specific ways do you feel that such a program will be beneficial with respect to the ministry?
3. What specific types of courses do you believe are necessary to be better equipped for ministry?
4. What are your "felt" areas of weaknesses which the SAEF could strengthen?

Student Career Projection

1. What do you plan to be doing immediately after completion of the program?
2. What do you plan to be doing five years after completion of the program?
3. What do you plan to be doing ten years after completion of the program?
4. Do you plan to do further study after this program?
5. What are your educational goals?

Important Issues

1. What are the important issues which you expect or desire to be addressed?

educational program. The final category, Important Issues, includes information about the controversial or otherwise significant issues important to students and which they want to have addressed in their study program.

In Appendices 9-13, responses to each question were identified and recorded for each individual student. These responses were labeled by identifier codes for each student. The codes consisted of six digit numbers, each digit of which is significant for identification purposes. The first two digits correspond to the student's nationality, the next two to the country of domicile, and the final two serve as general identifiers. To implement this system, two digit codes identifying each of the Asian countries under consideration were devised, and were, as follows:

- 10 - Thailand
- 20 - Philippines
- 30 - Hong Kong
- 40 - Burma
- 50 - Malaysia

Thus a code of 201003 indicates an individual who is from Philippines but who is working in Thailand.

The distinction between nationality and country of domicile is necessary because some students of the Southeast Asia Extension program are working in countries other than their home countries. These same individuals take any resident course work in the country where they are working. Keeping responses separated in this manner allows for analysis and future curriculum evaluation based on both

student nationality as well as student location. In general, responses will be discussed in this section in terms of countries of domicile rather than nationality.

Prior Student Preparation

In this category of responses the concern is with determining the academic and experiential preparation the student had before enrolling in the Southeast Asia Extension Program. The information was sought in order to see if the Asian students had sufficient academic and experiential background to satisfy the pre-requisite requirements and assumptions being made by each course designer. This information was obtained by determining the students' total background in higher education as well as ascertaining the amount of specialized training each student had received in the areas of Bible and Theology. Data relating to prior and present ministry experience also was obtained from each student. The actual key quotes and short-phrase summaries for the responses dealing with these areas are contained in Appendix 9.

Responses dealing with general educational background were grouped into five basic areas. The first area of responses included those students who had obtained bachelors' degrees from Christian institutions of higher education and whose degree majors dealt with a church ministry-related topic. The second, third, and fourth area

of responses dealt with those students who had earned respectively bachelors', masters', or Doctorate degrees in one of the "secular" disciplines. The fifth area of responses included students who had obtained bachelors' degrees in both a ministry-related field and a "secular" discipline. The information concerning the general, formal educational background of the Asian students is summarized in Table 16. This table also contains information for the individual countries of domicile (Thailand, Philippines, and Burma). There is no separate information for Hong Kong because there is only one student at this location. Malaysia also has no separate information included because the one Malaysian student is domiciled in Thailand.

Responses dealing with the amount or level of prior specialized education in ministry-related topics were grouped into four main areas. The first area which was also reported in the immediately preceding paragraphs dealt with those students who had obtained a bachelor's degree in a ministry-related field. The second area of student responses included individuals who had completed some level of formal ministry-related education other than a bachelor's degree. The third area of responses described those students whose only prior theological education or ministry-related education consisted of extended nonformal educational programs lasting four months. The fourth area of responses dealt with those individuals who had not

Table 16
Student Formal Educational Backgrounds

<u>Short-Phrase Heading</u>	<u>Asia</u> n (%)	<u>Thailand</u> n (%)	<u>Philippines</u> n (%)	<u>Burma</u> n (%)
Bachelors:	12 (52%)	5 (50%)	3 (60%)	3 (43%)
Ministry-Related				
Bachelors:	4 (17%)	2 (20%)	0 (0%)	2 (29%)
Secular Discipline				
Masters:	2 (9%)	1 (10%)	1 (20%)	0 (0%)
Secular Discipline				
Doctorate:	3 (13%)	2 (20%)	0 (0%)	1 (14%)
Secular Discipline				
Bachelors:	2 (9%)	0 (0%)	1 (20%)	1 (14%)
Ministry & Secular				

received any prior ministry-related education or theological education of any kind. The information concerning the prior ministry-related education of the Asian students is summarized in Table 17.

The entrance requirements of the In-Service M.R.E. degree program offered by the Southeast Asia Extension Program predetermined the minimum level of prior ministry experience. To be accepted into the program, students were required to have a minimum of three years of full-time ministry experience. Thus, every student interviewed has at least three years of prior ministry experience.

The ministry experiences of the Asian students were categorized by four broad areas. The first of these included those students who were involved in some aspect of a local church ministry. This would include those serving as church pastors or assistant pastors, individuals involved

Table 17
Prior Ministry-Related Education

<u>Short-Phrase Heading</u>	<u>Asia</u> n (%)	<u>Thailand</u> n (%)	<u>Philippines</u> n (%)	<u>Burma</u> n (%)
Bachelors:	4 (61%)	2 (33%)	6 (86%)	4 (57%)
Ministry-Related				
Other Formal Education	3 (13%)	2 (33%)	1 (14%)	0 (0%)
Extended Nonformal	2 (9%)	2 (33%)	0 (0%)	0 (0%)
No Prior Ministry Education	4 (17%)	0 (0%)	0 (0%)	3 (43%)

in the educational programs of the church, such as Sunday School, or those functioning in an administrative capacity in a church. Also included in this area of local church ministries were those individuals who were engaged in starting new local churches within their own cultures (commonly referred to as church planting). The second area of prior ministry experience dealt with those students who had been involved in cross-cultural ministries of the type generally associated with Christian missionaries. This included individuals who had been working in some ministry capacity in a culture other than their home culture. The third area of prior ministry experience was concerned with Bible School or Bible College ministries. This area was used to describe those students who had been involved in formal educational institutions whose missions were to provide the initial education and training for people who intended to enter the ministry. Individuals who were teachers or administrators in these types of institutions

were included in this category with no regard for whether the ministry was cross-cultural or not. The fourth area involved service or support types of ministries which were not directly tied into local churches. These included ministries, such as Bible or literature translation, as well as Christian support organizations, such as the Bible Societies.

The data describing the types of ministries in which the students in Asia have previously been involved are summarized in Table 18. Most of the Asian students who were interviewed have been involved and are generally still involved in more than one ministry area simultaneously. For this reason, the numbers in Table 18, describing the students in a particular ministry area, reflect the percentage of the total number of students who have some involvement in that area. Since most of the students will show up in more than one area, the percentages will not add up to 100%.

There was a large percentage (39%) of the Asian students who had not received ministry-related education at the bachelor's degree-level. This was most significant in Burma where 43% per cent of the students had received no prior ministry-related education of any form. The observation was least significant in the Philippines where 80% of the students had received ministry-related education at the bachelor's degree-level; and the other 20% had

Table 18
Prior Ministry Experience for Students

<u>Short-Phrase Heading</u>	<u>Asia</u> n(%)	<u>Thailand</u> n(%)	<u>Philippines</u> n(%)	<u>Burma</u> n(%)
Local Church	15(65%)	6(60%)	4(80%)	4(57%)
Cross-Cultural	3(13%)	3(30%)	0(0%)	0(0%)
Bible School/College	16(70%)	8(80%)	3(60%)	4(57%)
Support/Service	2(9%)	0(0%)	0(0%)	2(29%)

received some type of formal education which was ministry-related. In Thailand, 50% of the students had received ministry-related education at the bachelor's degree-level, while 40% had some type of prior ministry-related education; and only 10% had no prior ministry-related education. With respect to prior ministry experience, the majority of the Asian students had experience in both local church ministries (65%) and Bible School or Bible College ministries (70%). Thailand was the only country in which there were students who were involved in cross-cultural ministries.

Present Student Situation

This category of responses deals with the study resources which the Asian students have available to them as they take the various courses offered by the Southeast Asia Extension Program. The first of the two resources being considered involves study resources such as books, libraries, and other research resources to which the

students have access. The second topic involves the number of hours per week which the students have for studying the pretaped, directed study courses which they will be taking through the Southeast Asia Extension Program. The data obtained from the interviews of Asian students has been summarized by using the same areas that were used to summarize the corresponding interview responses relating to the assumptions made by the course designers. This will facilitate later comparison of these responses. The actual key quotes and short-phrase summaries for the responses dealing with these areas are contained in Appendix 10.

Responses describing the book and library resources for the Asian students were grouped into four areas. The first area of responses described those students who did not have access to study resources of this type outside of that supplied with the course material. The second area of responses described the situation in which the students only had access to study resources which would be found in a basic personal library. These resources would include a Bible, a Bible dictionary, a concordance, and a single volume whole Bible commentary. The third area of responses dealt with the students who had access to a Bible College or graduate Seminary library which was judged adequate for research purposes with respect to the course work taken in the Southeast Asia Extension Program. Criteria for adequacy included possession of at least 7500 theological

volumes in English. This number of volumes should include at least five individual commentaries for each book of the Bible, church history resources including information on local church history, resources dealing with the history and philosophy of Christian Education, and books on family life. This area was labeled by the short-phrase heading "Bible College Library" even though it could include access to graduate seminary libraries. The fourth area dealt with responses describing students' access to university libraries.

Short-phrase headings were assigned to students based on the highest level of resource access available to the student. For example, if students had access to a basic personal library and a Bible College library, they were assigned the heading "Bible College Library". The exception to this rule is the heading dealing with access to university libraries. Because of the difference in the nature of material in theological resources and those more commonly associated with university libraries, responses indicating access to university libraries were not included in the hierarchy of access level described above. Thus in Table 19, which summarizes the responses for this category, the data relating to the percentage of students having access to university libraries should be considered separately from the other three areas.

Table 19
Study Resource Access for Students

<u>Short-Phrase Heading</u>	<u>Asia</u> n(%)	<u>Thailand</u> n(%)	<u>Philippines</u> n(%)	<u>Burma</u> n(%)
Supplied Texts	3(13%)	0(0%)	0(0%)	3(43%)
Basic Personal Library	4(17%)	0(0%)	0(0%)	4(57%)
Bible College Library	16(70%)	10(100%)	5(100%)	0(0%)
University Libraries	16(70%)	10(100%)	5(100%)	0(0%)

Responses concerning the time per week which students had available for study were divided into four areas. The first area of responses corresponded to those students who said they had 1-3 hours per week available for study; the second, 3-5 hours per week; the third, 7-10 hours per week; and the fourth, 10-15 hours per week. There were no data available for this category for the students in Burma. Percentages were therefore determined according to the number of students for whom data was available, rather than on the total Asian student population. The data for these responses are summarized in Table 20.

Specific Program/Course Objectives

The purpose of this section is to provide a description of the learning expectations that students had upon entering the Southeast Asia Extension Program. Information was obtained concerning the type of knowledge, skills, or credentials the students expected to receive from a master's degree program of the type offered by the Southeast Asia Extension program in the form of the In-Service M.R.E.

Table 20
Study Time Available for Students

<u>Short-Phrase Heading</u>	<u>Asia</u> n(%)	<u>Thailand</u> n(%)	<u>Philippines</u> n(%)
1-3 Hours	3(18%)	1(10%)	2(40%)
3-5 Hours	6(38%)	6(60%)	0(0%)
7-10 Hours	6(38%)	3(30%)	3(60%)
10-15 Hours	1(6%)	0(0%)	0(0%)

Information relating to this area was obtained by asking the students to explain why they felt that it was necessary to pursue the degree, and what specific ways they felt the program could help them in their ministry. In addition, students were asked to identify specific types of courses they felt could better equip them for the ministry in which they were involved, or, in which they planned to be involved. The actual key quotes and short-phrase summaries for the responses dealing with these areas are contained in Appendix 11.

Responses from students in this category were summarized and categorized according to seventeen different short-phrase headings. Three of these headings were rather general in nature and represented expectations on the part of the students which could be satisfied, in a sense, by any master's degree program similar to the one offered by the Southeast Asia Extension Program. These three included "Personal Enrichment", "Professional Development", and "Academic Credential." The heading "Personal Enrichment"

summarizes those responses in which the students expressed a desire for personal study and growth as a key reason for enrolling in the program. "Professional Development" refers to those responses of individuals involved in teaching at Bible schools or Bible colleges who had enrolled in the program in order to update their knowledge base, improve their effectiveness in the classroom, and develop the disciplines of a scholar. The third heading, "Academic Credential," categorizes those responses in which students indicated that one reason for enrolling in this master's degree program was to obtain the academic credential (master's degree) which they felt was necessary for their work. As in the previous heading, these respondents were primarily involved in teaching at Bible schools or colleges. Table 21 lists the number of respondents in all of the Asian countries, as well as in the individual countries of Thailand, Philippines, and Burma, who gave responses fitting into each of these categories. Because students gave more than one response, percentages in this table, and the other tables in this section, represent the percent of the total survey population which gave a particular answer. Columns do not necessarily add to 100%.

Fourteen of the short-phrase headings used to summarize and categorize students' responses were more specific in nature and were used for purposes of comparing the students' expectations to the course objectives provided by the course

Table 21
Distribution of General Program Expectations for
Asian Students

<u>Short-Phrase Heading</u>	<u>-- No. of Students - Per Cent --</u>			
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>	<u>Burma</u>
Personal Enrichment	10-43%	7-70%	2-40%	0- 0%
Professional Development	14-61%	6-60%	4-80%	3-43%
Academic Credential	14-61%	6-60%	4-80%	4-57%

designers. Table 22 lists these headings along with brief descriptive statements explaining each heading. Table 23 indicates the number of individuals who provided responses which fell into each of the categories. Table 23 provides this information for all the Asian students, as well as the data for each of the countries of Thailand, Philippines, and Burma. Comparison between Table 21 and Table 23 indicate that each of the categories of responses described by the short-phrase headings in Table 21 had significantly more responses than any of the individual categories found in Table 23 which deals with more specific topics. This reflects that most of the students interviewed were at the beginning of their program and still thought of the program in broad, general terms.

In response to the question concerning the types of courses that students would like to have in their program of study, students listed 21 different course topics. These courses are listed in Table 24, along with the frequency of the response for all of Asia, as well as the frequency for

Table 22
Specific Program Expectations for Asian Students

<u>Short-Phrase Heading</u>	<u>Explanation</u>
Baptist Distinctives	That which makes Baptists distinct from other denominational groups in terms of theology and practice.
Bible Content	Content, literary structure and background, historical setting and theological significance of books of the Bible.
Bible Study Skills	Skills necessary to interpret and understand the Bible.
Christian Life	Principles of the successful Christian life including aspects of Christian maturity, evangelism, and teaching new Christians.
Church Planting	How to start and establish new churches.
Contemporary Issues	Answers for contemporary issues facing Church today; primary focus on issues of separation.
Counseling Skills	General skills dealing with all aspects of personal counseling within religious context.
Educational Methodology	Local church applications for curriculum development (Sunday School) and teaching methods.
General Study Skills	Self-discipline and ability to read with discernment.
Leadership Development	Techniques and strategies for training leaders within local churches.
Missionary Skills	Skills relating to cross-cultural communication of Christianity.
Pastoral Skills	Skills relating to the leadership and pastoring of local churches.

Table 22 (cont'd)

<u>Short-Phrase Heading</u>	<u>Explanation</u>
Theological Understanding	Deeper and more advanced understanding of basic structure and implications of Christian theology.
Translation Skills	Skills relating to translating material from one language to another (primary emphasis on Bible translation)

Table 23
Distribution of Specific Program Expectations for
Asian Students

<u>Short-Phrase Heading</u>	<u>-- No. of Students - Per Cent --</u>			
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>	<u>Burma</u>
Theological Understanding	13-57%	5-50%	3-60%	5-71%
Bible Content	8-35%	4-40%	0-0%	4-57%
General Study Skills	6-26%	2-20%	3-60%	0-0%
Counseling Skills	5-22%	3-30%	2-40%	0-0%
Pastoral Skills	5-22%	0-0%	1-20%	3-43%
Christian Life	4-17%	0-0%	3-60%	1-14%
Bible Study Skills	3-13%	3-30%	0-0%	0-0%
Church Planting	3-13%	0-0%	0-0%	3-43%
Educational Methodology	3-13%	1-10%	2-40%	0-0%
Leadership Development	3-13%	1-10%	1-20%	1-14%
Missionary Skills	3-13%	2-20%	1-20%	0-0%
Baptist Distinctives	2-9%	0-0%	0-0%	2-29%
Translation Skills	2-9%	0-0%	0-0%	2-29%
Contemporary Issues	1-4%	0-0%	1-20%	0-0%

Table 24
Frequency of Course Topics Desired by Asian Students

<u>Short-Phrase Heading</u>	<u>-- No. of Students - Per Cent --</u>			
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>	<u>Burma</u>
Counseling	6-23%	5-50%	1-20%	0-0%
Bible Content	5-22%	1-10%	3-60%	1-14%
Missiology	4-17%	3-30%	1-20%	0-0%
Theology	4-17%	3-30%	1-20%	0-0%
Baptist Distinctives	3-13%	1-10%	0-0%	2-29%
Bible Interpretation	3-13%	2-20%	0-0%	1-14%
Christian Education	2-9%	1-10%	1-20%	0-0%
Christian Life	2-9%	2-20%	0-0%	0-0%
Contemporary Issues	2-9%	0-0%	2-40%	0-0%
Greek and Hebrew	2-9%	2-10%	0-0%	0-0%
Religious Cults	2-9%	1-10%	1-20%	0-0%
Teaching Methods	2-9%	2-20%	0-0%	0-0%
Archaeology	1-4%	0-0%	1-20%	0-0%
Christian Evidences	1-4%	0-0%	1-20%	0-0%
Church Administration	1-4%	0-0%	1-20%	0-0%
Church Growth	1-4%	1-10%	0-0%	0-0%
Curriculum Development	1-4%	1-10%	0-0%	0-0%
Higher Education	1-4%	0-0%	1-20%	0-0%
Administration				
Leadership Development	1-4%	1-10%	0-0%	0-0%
Pastoral Ministry	1-4%	0-0%	1-20%	0-0%
Special Education	1-4%	0-0%	0-0%	0-0%

the individual countries of Thailand, Philippines, and Burma. The description of these courses would be basically the same as those given in Table 22 for those courses and short-phrase headings with similar labels. Those courses which do not appear similar to a short-phrase heading in Table 22 are labeled with self-explanatory designations.

Student Career Projections

Responses summarized and presented in this section deal with the career and education projections of Asian students. The intent is to determine and describe what the students intend to do with respect to ministry careers and further theological education following completion of the In-Service M.R.E. degree with the Southeast Asia Extension Program. Information was obtained from the students concerning career projections for three time periods following completion of the In-service M.R.E. Students were asked to project the ministries in which they would be involved immediately upon degree completion, five years from degree completion, and ten years from degree completion. In addition, students were asked if they intended to do further theological education beyond the In-service M.R.E. and, if so, the highest degree level they planned to attain. The key quotes and short-phrase summaries for responses given in this category are contained in Appendix 12.

There were seven general areas of ministry careers included in the responses of the Asian students. Three of these -- local church pastor, local church ministry, and Bible School teacher -- correspond exactly with the response areas of the same name defined and summarized in the first section of this chapter (Course Designers' Assumptions), fourth sub-section (Student Career Projections), second paragraph. The reader is referred to that portion of the chapter for a review of the description of these areas. A fourth area of response dealt with missionary career. Responses in this area described any type of ministry in which the individual performed the ministry in a cultural setting different from his home culture. Performance of the ministry required all of the same knowledge and skills required by the other ministry areas, with the addition of cross-cultural communication skills generally involving the learning of a second language. The fifth area of responses described those individuals engaged in the starting and establishing of local churches. Typically referred to as "Church Planting", this ministry involved evangelism, teaching new converts, and organizing these converts into local churches. A sixth area of ministry involvement projected by Asian students included the administration of Bible Colleges. Many of those involved in teaching at such institutions at the time of the interview projected future involvement in administrative responsibilities. The final

area of ministry described through the responses of Asian students concerned the translation of Christian literature into a second language. Although the primary concern often was the Bible, this type of ministry also involved the translation of Christian educational material used in the local church.

Table 25 summarizes the responses dealing with students career projections immediately upon completion of the In-service M.R.E. The number of responses given for each ministry area as a percentage of the total number of Asian students is given in the table, along with the percentages for the individual countries of Thailand, the Philippines, and Burma. For the most part, the Asian students were each involved in more than one ministry area. For this reason, the percentages presented in Table 25 indicate the percent of the total number of students of a given population which was involved in a certain ministry area. Tables 26 and 27 include similar student projections for periods five years and ten years, respectively, after completion of the In-service M.R.E..

Student responses concerning plans for further education were divided into two main areas. These areas corresponded to those who planned no further degree programs beyond the In-service M.R.E., and those who did plan further degree work. These responses are summarized in Table 28 in which the number of responses for all of Asia are included,

Table 25
Immediate Student Career Projections

<u>Short-Phrase Heading</u>	<u>-- No. of Students - Per Cent --</u>			
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>	<u>Burma</u>
Pastor	5-22%	2-20%	1-20%	2-29%
Local Church Ministry	9-39%	5-20%	1-20%	2-29%
Church Planter	7-30%	4-40%	1-20%	2-29%
Missionary	4-17%	3-30%	1-20%	0-0%
Bible College Teacher	16-70%	7-70%	4-80%	5-71%
Bible College	6-26%	1-10%	2-40%	3-43%
Administrator				
Translator	2-9%	1-10%	0-0%	1-14%

Table 26
Five-Year Student Career Projections

<u>Short-Phrase Heading</u>	<u>-- No. of Students - Per Cent --</u>			
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>	<u>Burma</u>
Pastor	6-26%	3-30%	1-20%	2-29%
Local Church Ministry	5-22%	3-30%	1-20%	1-14%
Church Planter	5-22%	2-20%	1-20%	1-14%
Missionary	4-17%	2-20%	1-20%	1-14%
Bible College Teacher	17-74%	8-80%	3-60%	5-71%
Bible College	6-26%	1-10%	2-40%	3-43%
Administrator				
Translator	3-13%	2-20%	0-0%	1-14%

Table 27
Ten-Year Student Career Projections

<u>Short-Phrase Heading</u>	<u>-- No. of Students - Per Cent --</u>			
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>	<u>Burma</u>
Pastor	4-17%	2-20%	1-20%	1-14%
Local Church Ministry	8-35%	5-50%	1-20%	2-29%
Church Planter	5-22%	1-10%	1-20%	3-43%
Missionary	3-13%	2-20%	1-20%	0-0%
Bible College Teacher	17-74%	8-80%	3-60%	5-71%
Bible College	6-26%	1-10%	2-40%	3-43%
Administrator				
Translator	1-4%	1-10%	0-0%	0-0%

as well as the number of responses for the individual countries of Thailand and the Philippines. There was no information available in this category for the country of Burma; hence, the total Asian percentages have been calculated on the number of students from whom responses were available.

Table 28
Student Projections for Further Education

<u>Short-Phrase Heading</u>	-- No. of Students - Per Cent --		
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>
In-Service M.R.E. Only	5-31%	4-40%	1-20%
Further Degree Programs	10-63%	5-50%	4-80%
Not Certain	1-6%	1-10%	0-0%

Important Issues

Students who enrolled in the Southeast Asia Extension Program indicated that there were certain issues and areas of controversy that they had already confronted in their ministries and which they hoped would be addressed in the course work associated with the program. A description of the general areas summarizing these individual concerns is provided in this section of the chapter. The short-phrase headings summarizing and categorizing these issues represent problem areas in the ministries of the Asian students. These students all expressed a desire for solutions to the problems represented by the issues faced by each student, and hoped these solutions would be provided, in part at

least, through the courses taken in the Southeast Asia Extension Program. The key quotes and short-phrase summaries describing the responses in this category are contained in Appendix 13.

Table 29 lists the main issue areas along with brief explanations of the meaning and significance of each area. Table 30 lists the areas and the number of responses associated with each area. The number of responses are provided for all the Asian students from whom data was available. Since data was available in this area for only one student from Burma, the Asian percentages are calculated on a total of 17 students, rather than the usual 23. The number of responses and corresponding population percentages are also provided for the countries of Thailand and the Philippines.

Comparison of Assumption and Realities

The purpose of this section is to compare the responses describing the assumptions made by the course designers with the realities of the actual students' situations in Asia. Using the terminology of the Stake model described in Chapter Three, the intent is to determine the congruence of certain antecedental assumptions to the corresponding antecedental realities. As in the previous two sections, this section is also divided into five sub-sections. Each of these sub-sections corresponds to one of the categories

Table 29
Issues Important to Asian Students

<u>Short-Phrase Heading</u>	<u>Explanation</u>
Charismatic Movement	Issues dealing to the role of the Holy Spirit in Christian's life with particular emphasis on the role and place of the so-called sign manifestations such as speaking in tongues and healing.
Christianity and Culture	Issues dealing with the relationship of Christianity, its practices and practices, with the beliefs and practices and of the individual's home culture.
Cults	Issues relating to the theological controversies raised by so-called Christian cults.
Denominational Distinctives	Issues relating to the differences in beliefs and practices of the mainline Christian denominations.
Family Concerns	Issues associated with family problems such as divorce, Biblical family relationships, sex, and the place of marriage.
Fundamentalism versus Liberalism	Issues dealing with the areas of theological differences between fundamental and liberal Christianity.
Integrity of Bible	Issues dealing with the nature of the Bible, its historicity, its inerrancy, its literary problems, and its relation to language.
Local Church	Issues dealing with the significance and function of the local church, its relationship to parachurch organizations, and its government and structure.
Separation	Issues dealing with the Biblical meaning and significance of separation for the Christian (from whom and how).

Table 29 (con't)

<u>Short-Phrase Heading</u>	<u>Explanation</u>
Social Responsibility	Issues dealing with the social responsibilities of the church over against its mandate for evangelism. What constitutes the proper balance.

Table 30
Student Response Frequency for Important Issues

<u>Short-Phrase Heading</u>	-- No. of Students - Per Cent --		
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>
Charismatic Movement	9-53%	4-40%	5-100%
Christianity and Culture	6-35%	4-40%	1-20%
Social Responsibility	4-24%	1-10%	3-60%
Integrity of Bible	3-18%	0-0%	2-40%
Separation	3-18%	1-10%	2-40%
Denominational Distinctives	2-12%	0-0%	2-40%
Fundamentalism/Liberalism	2-12%	0-0%	1-20%
Local Church	2-12%	1-10%	1-20%
Cults	1-6%	1-10%	0-0%
Family Concerns	1-6%	0-0%	1-20%

used to regroup the responses to interview questions for purposes of analysis and comparison. The data base for the comparisons in this section is provided by the tables given in the corresponding sub-sections earlier in this chapter.

In each of the sub-sections below, unless otherwise stated, the discussion is organized in terms of the pretaped, directed study courses. The responses from the Asian students have been compared by country to each of the courses. The presentation was organized in this way to facilitate future evaluation and development of the

curriculum based on the data and description provided herein.

Prior Student Preparation

In preparing the pretaped, directed study courses used in the Southeast Asia Extension Program, the course designers made certain assumptions concerning both the academic and experiential preparation of the students who would be taking the courses. The purpose of making comparisons in this area between course designers' assumptions and students' realities was to determine if there were prerequisites necessary for successful completion of each course which the Asian students might not have had. It was assumed that the course designers, unless they had specifically stated otherwise, had presupposed that the students taking the courses would have a bachelor's degree or its equivalent before taking the course. Thus, responses referring to the course designers' assumptions, or prerequisites, concerning the students' prior knowledge, involved special knowledge which one would not necessarily have expected in a general bachelor's degree education.

From Table 6, one can see that four of the nine pretaped courses (44%) assumed or required no prerequisite knowledge other than the required bachelor's degree level of education required for general admission into the degree program. These courses included B501, B521, T667, and M618.

All of the students in each of the Asian countries being considered were not required to have further academic preparation in order to take these courses.

In three of the courses offered by the Southeast Asia Extension Program (T501, T512, and M612), the course designers assumed that the students would have a general knowledge of the Bible. The interviews with each of the course designers responsible for these courses (see Appendix 4) indicated that the Bible knowledge necessary for these courses would be that possessed by a well-informed layman, and would not require formal education to obtain. Thus, all of the students in each of the Asian countries being considered would require no further academic preparation in the area of Bible knowledge to take these courses. However, if the Bible knowledge assumed for the students were actually more than that possessed by the well-informed Asian layman, most of the Asian students would still need no further preparation as only 17% of the students in Asia had received no prior ministry-related education. A prerequisite knowledge of the Bible posed the least problem for students in the Philippines where all of the students had received prior ministry-related education. In Thailand only 10% of the students had received no prior ministry-related education. Students in Burma would have the most difficulty with courses that required a greater prior knowledge of the Bible as 43% of the Burmese students had no

prior ministry-related training.

There were four courses used in the Southeast Asia Extension Program which required some basic specialized knowledge. One of these courses, B531, assumed that the students were able to make inductive observations and use inductive reasoning in interpreting the Bible. Although inductive Bible study itself is a specialized skill, the ability to make inductive observations, and use inductive reasoning, was considered to be a general intellectual ability which should be possessed by anyone completing a bachelor's degree program. The course designer of B531 indicated during the interview that it was not necessary for the student to have had training in inductive Bible study techniques if the student was able to make inductive observations and use inductive reasoning (see Appendix 4). Therefore, all of the students in each of the Asian countries under consideration should be able to take B531 with no prior academic preparation. A second course T511, which deals with the first 16 centuries of the church's development, assumes a basic knowledge of Western Civilization. In the interview the course designer did indicate that the prior knowledge required was of a rudimentary nature and that he supplied most of what was needed in the course itself. Careful investigation of the course syllabus, notes, and lecture tapes, indicated that this was the case. A student could successfully complete

the course with a minimal knowledge of Western Civilization. Although it was difficult to ascertain the exact amount of knowledge concerning Western Civilization that each student possessed, the amount required for this course would be possessed by students with a bachelor's degree, even if that degree was attained from an Asian institution. Thus, all of the students in each of the countries being considered had sufficient background to complete this course.

One of the courses requiring basic specialized knowledge was TS12 which dealt with the history of Christian Fundamentalism and Evangelicalism in the United States from the eighteenth century to the present. The course designer assumed that the students taking this course would have a general knowledge of American church history during that period. As this is rather specific knowledge, the only Asian students who might have such knowledge would be those who had received a bachelor's degree in a ministry-related area. Even for these, it is difficult to determine the amount of knowledge and understanding these students would have acquired concerning the history of the American church, and especially, concerning a particular segment of that history. Of all the Asian students, 61% had received this level of ministry-related education with none of those having received this training in the United States. The Philippines, where 80% of the students had received

bachelor's degrees in ministry-related fields, and from a country which was formerly a colony of the United States, represents the greatest potential of meeting this course assumption. Informal discussions with teachers and administrators in Bible Colleges in both Thailand and Burma revealed that this information had not been dealt with in either of these countries.

The fourth course requiring basic specialized knowledge was M612 which was a course dealing with the history and philosophy of Christian education. The course designer had assumed that students taking this course had a basic knowledge of the foundations of education (see Appendix 4). In the interview the course designer indicated that an individual having graduated from a Bible college with an emphasis in pastoral studies, Bible, or theology, would not have sufficient background to take this course. The implication was that only those individuals with a degree in either Education or Christian Education would have a background sufficient to take the course. Others would have to have additional academic preparation in order to successfully complete the course. Appendix 9 shows that 30% of the total number of Asian students have had this kind of background. Thailand had the highest percentage of students with this background (40%); the Philippines was next (20%); while Burma had no students with this type of specialized pre-requisite knowledge.

Seven of the nine pretaped, directed study courses used in the Southeast Asia Extension Program were based on assumptions concerning the students' prior knowledge which were completely congruent with the actual educational background of 100% of the Asian students involved in the program. Those courses included B501, B521, B531, T501, T511, T667, and M618. One course, M612, was based on assumptions concerning students' prior knowledge of basic fundamentals of the discipline of Education that was congruent with the actual educational background of 30% of the Asian students. In Thailand this congruence existed for 40% of the students; in the Philippines, for 20%; while there was no congruence between this assumption and the actual situation for Burmese students. The ninth course, T512, made an assumption concerning prior knowledge for the students taking the course which had minimal and uncertain congruence with the actual educational background of Asian students. The only country in which there was a possibility of congruence between the assumption of this course and the realities of the student situation was in the Philippines where up to 80% of the students could have some background knowledge of the type required for this course.

Because of entrance requirements to the degree program of the Southeast Asia Extension Program, all of the students in each one of the Asian countries had a minimum of three years' experience in some type of full-time ministry. In

seven of the courses, the course designers assumed their students had no prior experience; while in the remaining two courses the course designers assumed that students would have the minimum required experience level for the degree program. On the one hand, the course assumptions were such that this area presented no problem for any of the Asian students. On the other hand, however, seven of the courses (78%) were based on assumptions concerning prior experience that were not congruent with the actual experience level of 100% of the Asian students.

Present Student Situation

As they prepared the pretaped, directed study courses used in the Southeast Asia Extension Program, the course designers made certain assumptions concerning the study resources available to the students, as well as the amount of time per week available for study. The purpose of this section was to compare those assumptions with the realities for the Asian students. The intent was to describe the congruence of the study resources and time required to complete the courses with the actual study resources and time available to the Asian students.

Two of the courses, B521 and B531, were based on the assumption that students had access to no other study resource materials than those provided with the course materials (see Table 8). They did not require the students to have access to any type of reference book or library.

This assumption was congruent with the actual situation for 100% of the Asian students in all of the countries being considered.

One course, B501, assumed that the students had access to the type of Bible study resources that should be included in the basic personal library of individuals involved in ministry. Table 19 indicates that 13% of the Asian students did not have access to this level of resource. This assumption for course B501 was congruent for the actual situation for 87% of the students in Asia. The assumption was completely congruent for 100% of the students in both Thailand and the Philippines. For Burma, only 57% of the students had access to the level of resources congruent with the assumption of this course.

Five of the courses -- T501, T511, T512, M612, and M618 -- were based on the assumption that the students had access to resources which would be found in a Bible College library. There were 30% of the Asian students who did not have access to this level of resources (see Table 19). For these five courses this assumption was congruent with the actual situation for 70% of the students in Asia. Complete congruence existed for 100% of the students in Thailand and the Philippines. There were no students in Burma who had access to the required level of resources; and thus, the assumption was completely incongruent with the situation for students in Burma.

One of the courses, T667, assumed that students had access to resources which would be available in a university library. There were 30% of the students in Asia who did not have access to that level of resources. This assumption for course T667 was completely congruent for the actual situation of 70% of the students in Asia. Complete congruence existed for 100% of the students in Thailand and the Philippines. There were no students in Burma who had access to the required level of resources; and thus, the assumption was completely incongruent with the situation for students in Burma.

With respect to time requirements there were two courses, B501 and T501, which assumed that students would have one to three hours per week for study time. All of the Asian students interviewed (excluding Burma) indicated that they had at least this much time available each week for study purposes (see Table 20). This assumption was congruent with the actual situation for 100% of the Asian students (excluding Burma).

Six of the courses -- B521, B531, T511, T512, M612, and M618 -- were based on the assumption that students had three to five hours per week for study. But, 18% of the Asian students (excluding Burma) indicated that they did not have this much time available each week for study purposes. The assumption that students had three to five hours per week for study was congruent with the situation for 82% of the

Asian students (excluding Burma). In Thailand alone 10% of the students did not have this much time; while in the Philippines, 40% of the students did not have this much time. The assumption was congruent with the actual situation for 90% of the students in Thailand, and 60% of the students in the Philippines.

One course, T667, assumed that students had 7-10 hours per week for study. But, 56% of the Asian students (excluding Burma) reported they did not have this much time available for study during the week. In Thailand, 70% of the students did not have this much time available; while 40% of the students in the Philippines did not have that amount of time for study. Therefore, the assumption for course T667 was congruent with the actual situation for 44% of the Asian students (excluding Burma), 30% of the students in Thailand, and 60% of the students in the Philippines.

Specific Program/Course Objectives

Students enrolled in the Southeast Asia Extension Program had certain antecedent learning expectations concerning the outcomes they hoped to achieve through the educational experience. The purpose of this section was to compare those expectations with the intents and goals of the pretaped, directed study courses utilized in the program. These intents and goals, as expressed by the course designers, provided a measure of the antecedent assumptions

made by the course designers concerning student expectations. The intent of the comparison was to determine the degree of congruence between the assumptions concerning the expectations and the realities of these expectations for the Asian students. The congruence was determined by comparing the short-phrase headings describing the course designers' responses with those describing the students' responses. Those short-phrase headings common to both groups represent the degree of congruence between the assumptions and realities. Those headings which do not match between the two groups represent areas where the assumptions and realities concerning expectations are not congruent.

There were six categories of responses concerning either course goals or student expectations in which were provided by both course designers and Asian students. Table 31 lists these headings along with the course codes for those courses that provide material or skills corresponding to the category. Table 31 also includes the number of responses under each category given by Asian students. Table 23 above gives more detail concerning the frequency of response for the individual countries of Thailand, the Philippines, and Burma.

The category corresponding to "Counseling Skills" does not reflect a complete congruence between the assumptions made by the course designers and the expectations of the

Table 31
Areas of Congruence for Student Expectations

<u>Short-Phrase Heading</u>	<u>Course Code</u>	<u>No. and Per Cent of Asian Students</u>
Bible Content	B521, B531	8-35%
Bible Study Skills	B501, B521, B531	3-13%
Christian Life	T501, M618, B531, T667	4-17%
Counseling Skills: Limited	M618	5-22%
General Study Skills	T501 explicit, All implicit	6-26%
Theological Understanding	T501, T511, T512, B531	13-57%

students. The only course in which the course designer indicated a course goal relating to counseling skills was M618 which dealt in part with family oriented counseling only. Students expressed a desire to learn counseling skills that included family matters but also skills dealing with counseling in general. It should also be noted that the course designer of M618 indicated that this course provided information which could be used in family counseling, but did not imply that the course taught the skills necessary for family counseling.

There was also a lack of complete congruence between student expectations and the course designer assumptions in the category of "Theological Understanding". Students giving responses under this category generally expressed a desire to know and understand Christian theology in a deeper and more complex sense than they had received in their prior training. Most felt that they had a basic understanding

and now wished a more sophisticated and detailed treatment of the subject. The four courses included in this response, as indicated by Table 31, all provided a certain degree of theological understanding as a side light in the development of the course. Although each course did go into detail in certain areas, none of the courses individually, nor did all of them corporately, provide the breadth and depth of coverage desired by the students indicating this expectation.

The six short-phrase headings, which represent areas of congruence between the assumptions made by the course designers and the realities of the Asian students, comprise 38% of the total 16 short-phrase headings summarizing the responses of the course designers. These same six headings represent 43% of the total 14 short-phrase headings summarizing the responses of the Asian students.

Conversely, 52% of the course objectives outlined by the course designers were not congruent with any of the learning expectations expressed by the Asian student. Along the same line of thought, 57% of the learning expectations expressed by the Asian students were not addressed by any of the course objectives stated by the course designers. Table 32 lists the course objectives which were not congruent with any of the learning expectations expressed by the Asian students. Table 33 lists the learning expectations of Asian students which were not congruent with any of the stated

course objectives. Table 32, compared with Table 31, indicate that the courses T511, T512, T667, and M612 have objectives which were least congruent with the learning expectations of the Asian students.

There were nine pretaped, directed study courses used by the Southeast Asia Extension Program. Four of them corresponded to types of courses which Asian students indicated they desired to take in their programs with the Southeast Asia Extension Program. The types of courses suggested by Asian students, which corresponded to courses offered by the Southeast Asia Extension Program, included Bible content courses (B521, B531), a Bible interpretation course (B501), and a Christian life course (T501). The remaining five courses offered by the Southeast Asia Extension Program, which did not correspond with any of the course topics suggested by Asian students, included Church history courses (T511, T512), a Christian world and life view course, a course dealing with the history and philosophy of Christian education, and a family life course. Courses which Asian students desired to see in their educational program, and which were not included in the pretaped, directed study courses offered by the Southeast Asia Extension Program, are given in Table 34, along with the number of responses requesting each course.

Table 32
Non-congruent Course Goals

<u>Short-Phrase Heading</u>	<u>Course Code</u>
Christian Education: History	M612
Christian Education: Philosophy	M612
Christian Family Life	M618
Christian Philosophy	T667
Church History: Baptist	T512
Church History: Early	T511
Church History: Fundamentalism	T512
Church History: U.S.	T512
New Testament History	B531
Theological Issues	T511, T512

Table 33
Non-Congruent Expectations of Asian Students.

<u>Short-Phrase Heading</u>	<u>--No. of Students - Per Cent--</u>			
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>	<u>Burma</u>
Pastoral Skills	5-22%	0-0%	1-20%	3-43%
Church Planting	3-13%	0-0%	0-0%	3-43%
Educational Methodology	3-13%	1-10%	2-40%	0-0%
Leadership Development	3-13%	1-10%	1-20%	1-14%
Missionary Skills	3-13%	2-20%	1-20%	0-0%
Baptist Distinctives	2-9%	0-0%	0-0%	2-29%
Translation Skills	2-9%	0-0%	0-0%	2-29%
Contemporary Issues	1-4%	0-0%	1-20%	0-0%

Table 32
Non-congruent Course Goals

<u>Short-Phrase Heading</u>	<u>Course Code</u>
Christian Education: History	M612
Christian Education: Philosophy	M612
Christian Family Life	M618
Christian Philosophy	T667
Church History: Baptist	T512
Church History: Early	T511
Church History: Fundamentalism	T512
Church History: U.S.	T512
New Testament History	B531
Theological Issues	T511, T512

Table 33
Non-Congruent Expectations of Asian Students.

<u>Short-Phrase Heading</u>	<u>--No. of Students - Per Cent--</u>			
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>	<u>Burma</u>
Pastoral Skills	5-22%	0-0%	1-20%	3-43%
Church Planting	3-13%	0-0%	0-0%	3-43%
Educational Methodology	3-13%	1-10%	2-40%	0-0%
Leadership Development	3-13%	1-10%	1-20%	1-14%
Missionary Skills	3-13%	2-20%	1-20%	0-0%
Baptist Distinctives	2-9%	0-0%	0-0%	2-29%
Translation Skills	2-9%	0-0%	0-0%	2-29%
Contemporary Issues	1-4%	0-0%	1-20%	0-0%

Table 34
Non-congruent Course Topics Desired by Asian Students.

<u>Short-Phrase Heading</u>	<u>--No. of Students - Per Cent--</u>			
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>	<u>Burma</u>
Counseling	6-23%	5-50%	1-20%	0-0%
Missiology	4-17%	3-30%	1-20%	0-0%
Theology	4-17%	3-30%	1-20%	0-0%
Baptist Distinctives	3-13%	1-10%	0-0%	2-29%
Christian Education	2-9%	1-10%	1-20%	0-0%
Contemporary Issues	2-9%	0-0%	2-40%	0-0%
Greek and Hebrew	2-9%	2-10%	0-0%	0-0%
Religious Cults	2-9%	1-10%	1-20%	0-0%
Teaching Methods	2-9%	2-20%	0-0%	0-0%
Archaeology	1-4%	0-0%	1-20%	0-0%
Christian Evidences	1-4%	0-0%	1-20%	0-0%
Church Administration	1-4%	0-0%	1-20%	0-0%
Church Growth	1-4%	1-10%	0-0%	0-0%
Curriculum Development	1-4%	1-10%	0-0%	0-0%
Higher Education	1-4%	0-0%	1-20%	0-0%
Administration				
Leadership Development	1-4%	1-10%	0-0%	0-0%
Pastoral Ministry	1-4%	0-0%	1-20%	0-0%
Special Education	1-4%	0-0%	0-0%	0-0%

Student Career Projections

The purpose of this section was to determine the congruence of the assumptions made by course designers concerning student career projections with the actual plans of the Asian students taking the courses. The assumptions made by course designers were determined from information from the course designers concerning the ways in which they felt their courses prepared students for future endeavors. Actual student projections were derived from information provided by the students concerning their future career and educational plans after completing the In-service M.R.E. Comparisons between assumptions and realities for this

category are important for any evaluation and development of the In-service M.R.E. degree program because of the original intent and design of this degree program. Originally the In-service M.R.E. program was intended as a terminal degree program for individuals involved in local church ministries of a support nature (see Chapter One). As such, the degree program was not intended as a preparatory degree for further theological study nor was it intended to prepare students for other types of ministry. In adapting the pretaped, directed study courses designed for this program to the Asian context, it is necessary to have information describing both the degree to which course designers followed the intent of the degree program, as well as the plans which Asian students had for using the education they received through the program.

Table 11 indicates that the primary intent of all of the pretaped, directed study courses was to prepare students for pastoral or other local church-related ministries. Table 25 shows that 61% of all the Asian students planned to be involved in just these types of ministries (Pastor and Local Church Ministries) immediately upon graduation. The congruence was most significant for Thailand where 70% of the students planned for this type of ministry and least significant in the Philippines where 40% projected this type of involvement. In Burma 58% of the students projected this type of involvement immediately upon completion of the

In-service M.R.E. Table 27 indicates a slight decrease in the percentage of students who saw themselves still involved in these type of ministries after ten years. Students from Burma were responsible for the decrease, as the percentage of those students who saw themselves in these types of ministries fell from 58% to 43%.

A significant ministry career area for the students in each of the Asian countries was that dealing with teaching in Bible colleges (see Tables 25-26). Of the Asian students, 70% stated that they would be involved in that type of ministry immediately upon completion of the In-service M.R.E. The percentages were correspondingly high for each of the countries of Thailand (70%), the Philippines (80%), and Burma (71%). The percentages for this ministry increased slightly with respect to projections concerning the period ten years following graduation. There were 74% of the Asian students who planned to be engaged in this type of ministry ten years later. This represented 80% of the students in Thailand, 60% of the students in the Philippines, and 71% of the students in Burma. Course designers for five of the nine pretaped, directed study courses (B501, B521, T511, T512, T667,) indicated that their courses would contribute toward the preparation for this type of ministry. However, each course designer emphasized that this was not the primary intent of the course and that the contribution would consist of providing

additional and updated knowledge for a particular discipline area or course topic which the student might teach in the future.

There were four ministry areas mentioned by Asian students which were not included in the areas of ministry mentioned by course designers (compare Table 11 with Tables 25-27). The first of these, Church Planting, was mentioned by 30% of the Asian students as an area of ministry in which they planned to be involved immediately upon graduation - (Thailand - 40%, Philippines - 20%, and Burma - 29%). The second area of ministry not mentioned by the course designers involved the cross-cultural aspects of the missionary ministry. Immediate involvement in this ministry was planned by 17% of the Asian students, with the most significant group being in Thailand where 30% of the students planned immediate involvement in missionary ministry. Both of the two preceding areas showed a slight decline in percentages in the ten-year projections with Church Planting dropping to 22% of the Asian student population; and Missionary dropping to 13%. The third area describing actual student career projections, which was completely incongruent with corresponding assumptions made by course designers, included those individuals who planned to be involved in the administration of Bible colleges. Percentages for this area were constant for all time periods (see Tables 25-27). Of all of the Asian students, 26%

projected this type of ministry involvement. In Burma 43% of the students planned for this type of ministry, while 40% of those in the Philippines, and 10% of those in Thailand, had plans of this type. The final area of ministry involvement projected by Asian students, and not mentioned by course designers, was that of translation with 9% of the Asian students (Thailand - 10%, Philippines - 0%, Burma - 14%) planning immediate involvement in this area; after five years, 13% (Thailand - 20%, Burma - 14%); and 4% after ten years (Thailand - 10%).

Of the Asian students for whom data was available (no data from Burma), 62% planned theological education beyond the In-service M.R.E.; 31% of the Asian students planned no degree programs beyond the In-service M.R.E.; and 6% were not sure. Course designers for five of the nine pretaped, directed study courses (B501, T511, T512, T667, and M612) stated that their courses would prepare students for further theological education beyond the In-service M.R.E.

Important Issues

The purpose of this section was to determine the congruence of assumptions made by course designers concerning the issues important to students with the realities of the Asian situation as revealed by interview responses from the students listing issues important to them. The comparisons focus on the issues important to

the Asian students and the degree of congruence of the course designers' assumptions with the actual Asian situation. Of major concern was the areas of issues which were important to the Asian students, but which were not mentioned by the course designers. This comparison was based on information contained in Tables 13, 14, 29, and 30.

Three of the ten general areas of issues important to the Asian students were dealt with in the pretaped, directed study courses used in the Southeast Asia Extension Program. Thus, 30% of the issues important to the Asian students were congruent with the course designers' assumptions in this area. These areas are listed in Table 35. Table 35 also includes the course codes of the courses dealing with the areas, as well as the percentage of the Asian students who felt these areas were important.

Table 35
Areas of Congruence for Important Issues

<u>Short-Phrase Heading</u>	<u>Course Code</u>	<u>No. and Per Cent of Asian Students</u>
Integrity of Bible	B501, B521	3-18%
Fundamentalism/Liberalism	T512	2-12%
Family Concerns	M618	1-6%

Seven of the ten general areas of issues important to the Asian students were not dealt with in any of the pretaped, directed study courses used in the Southeast Asia Extension Program. These seven areas, along with the

number of responses in all of Asia, as well as the individual countries of Thailand and the Philippines, are listed in Table 36. Three of these areas -- Charismatic Movement, Christianity and Culture, and Social Responsibility -- represent responses given independently by the largest percentages of the Asian students.

Table 36
Areas of Non-congruence for Important Issues

<u>Short-Phrase Heading</u>	<u>--No. of Students - Per Cent--</u>		
	<u>Asia</u>	<u>Thailand</u>	<u>Philippines</u>
Charismatic Movement	9-53%	4-40%	5-100%
Christianity and Culture	6-35%	4-40%	1-20%
Social Responsibility	4-24%	1-10%	3-60%
Separation	3-18%	1-10%	2-40%
Denominational Distinctives	2-12%	0-0%	2-40%
Local Church	2-12%	1-10%	1-20%
Cults	1-6%	1-10%	0-0%

Summary

The purpose of this chapter has been to provide a summary description of the data obtained through interviews with American course designers and Asian students involved with the Southeast Asia Extension Program. Information was obtained from the course designers in order to describe the assumptions made concerning the antecedent situation for students who would take the courses. The antecedent situation in this case referred to the various characteristics associated with the students before they

took the courses offered by the Southeast Asia Extension Program. The antecedent situation was described in terms of the students' prior educational and experiential background, their present study resources, their learning expectations for the program, their career projections, and the issues important to them upon enrolling in the program. The courses in question were the pretaped, directed study courses prepared by course designers in the United States and used with students living in Asia. Information was obtained from the Asian students in order to describe the realities of the antecedent situation as experienced by these students.

The assumptions and realities of the antecedent situation described in the previous paragraph were also compared in this chapter. The purpose of the comparison was to determine the congruence between these assumptions and realities. This type of comparison and description is intended to provide the initial information necessary for evaluating and modifying for the Asian context the courses used in the Southeast Asia Extension Program. Both the descriptions and the comparisons of the assumptions and the realities of the antecedent situation were presented using the five-fold description of the antecedent situation given in the previous paragraph.

CHAPTER FIVE

Conclusions and Recommendations

Introduction

The purpose of this chapter is to present the conclusions, benefits, and recommendations resulting from this study. The first section will deal specifically with the Southeast Asia Extension Program. In this section the general results and conclusions obtained from the research will be presented. The second section will address the general benefits and contributions resulting from this study. The final section will contain specific recommendations for further research related to that presented herein.

Southeast Asia Extension Program

There are certain difficulties associated with implementing a cross-cultural educational program like the Southeast Asia Extension Program. These difficulties arise as course material designed for one type of student in a particular cultural setting is used for a different type of student who also lives in another cultural setting. In preparing course material the course designers make certain assumptions concerning the characteristics of the students who will take the courses. Difficulties occur when these

assumptions do not match or are not congruent with the reality of the students' characteristics as they are observed to exist. Successful implementation of a cross-cultural educational program requires that the implementors must not only be aware of these difficulties but must also have accurate information concerning the magnitude of the problem. The first step in this process is to obtain a description of the degree of congruence and non-congruence of the course designers' intents and assumptions concerning student characteristics with the reported realities of the students' situation. The purpose of this study was to provide such a description for the Southeast Asia Extension Program.

In Chapter One, three problem areas dealing with the difficulties faced in implementing a program like the Southeast Asia Extension Program were indentified. The first problem area concerned the matter of program intent. This problem area is concerned with the fact that the degree program used in the Southeast Asia Extension Program, the In-service Masters of Religious Education (In-service M.R.E.), was intended to provide a certain type of education for students involved in a particular kind of ministry. The students served by the Southeast Asia Extension Program represented a much broader scope of interests and ministries than that originally envisioned for the typical students of the In-service M.R.E. Since the pretaped, directed study

courses offered the least flexible aspect of the Southeast Asia Extension Program, it was necessary to determine the degree to which these courses followed this program intent and the degree to which they "fit" the situation for the Asian students.

The second problem area deals with the matter of curriculum design. Since the pretaped, directed study courses do not fully meet the need addressed by the Southeast Asia Extension Program, other courses must be designed to fill this deficit. Designing curriculum of this nature requires a knowledge of those areas where the existing course are not congruent with the observed needs of the students. A knowledge of the areas of congruence is also necessary in that any new courses should complement and not duplicate those existing courses for which the underlying assumptions are congruent with the actual situations for the Asian students.

The third problem area addresses the need to contextualize both existing courses and newly developed courses to the context of the Asian student. Although complete cultural contextualization is a very arduous and involved task, there are areas describing the students' situations which can be considered with a minimum amount of effort in the initial stages of a program. These areas include assumptions made by course designers concerning the prior educational background of the students, the study

resources available to them, and the time they have for study. As assignments and course materials are developed, the assumptions made in these areas should be congruent with the observed realities of the target student population.

The purpose of this section is to describe the degree of congruence between the assumptions made by course designers and the observed realities of the situation for the students with respect to the Southeast Asia Extension Program. The discussion is based on the three problem areas described above. The first sub-section below addresses the problem of program intent, the second is concerned with the problem of curriculum design, and the third with contextualization. The conclusions concerning the Southeast Asia Extension Program are intended to be descriptive and not evaluative and are based on the information presented in Chapter Four.

Program Intent

The program intent of the In-service M.R.E. degree offered by the Southeast Asia Extension Program was based on that of the Masters of Religious Education degree developed by the Grand Rapids Baptist Seminary. The Masters of Religious Education was intended to provide education for "those who wish to engage in supportive ministries" (Grand Rapids Baptist Seminary, 1986). Supportive ministries referred to those church-related ministries which would be viewed as providing assistance to the senior pastor of the

church as well as the overall ministry program of the church. Building upon this the In-service M.R.E. was introduced "with a view to meeting the continuing education need of experienced church-related field workers" (Grand Rapids Baptist Seminary, 1986). Both the Masters of Religious Education and the In-service M.R.E. degree programs were intended to be terminal degrees and not degrees preparing for further education .

The vast majority of the Asian students involved in the Southeast Asia Extension Program were actively involved in, or had immediate plans to be involved in, types of ministries not typically identified as "support ministries". For example, 70% of the students in Asia were involved in teaching at Bible colleges. Most of the Asian students were involved in more than one ministry area, with the majority of them engaged in some type of church-related ministry, often of a supportive nature. Of the total number of Asian students, 39% were involved in a supportive local church ministry while 22% of the same number were senior pastors of local churches. It should be noted that all of the students who were involved in both a church-related ministry and a Bible college teaching ministry enrolled in the In-service M.R.E. for reasons related to their teaching work in the Bible college (professional development and academic credential - see Appendix 11). For those students for whom data was available (Burma excluded) the interviews

indicated that 61% of the Asian students planned to do further education beyond the In-service M.R.E. Information relating to the students' prior ministry involvement (Table 18), their career projections (Tables 25-27), and their reasons for enrolling in the In-service M.R.E. (Tables 21-23) indicate that the Asian students were interested in the In-service M.R.E. for reasons other than preparing for "supportive ministries". Relative statistics were roughly of the same proportion for each of the individual countries of Thailand, the Philippines, and Burma (when data was available), as for Asian-wide statistics.

The primary intent of each of the pretaped, directed study courses was to prepare students for local church-related ministries. All of the course designers indicated that their courses would benefit both the individual involved in supportive ministries in the local church context as well as the individual functioning in the role of senior pastor. Course designers for five of the nine courses (B501, B521, T511, T512, and T667) indicated that these courses would contribute to the preparation of individuals who planned to be involved in Bible college teaching. Each of these course designers, however, emphasized that the contribution was of a secondary nature, providing additional and updated knowledge for a particular discipline or topic area. The course designer for two of the courses (M612 and M618) explicitly stated that neither

of these courses would contribute to the preparation of classroom teachers in Bible colleges. Although the pretaped, directed study courses were designed to be used in a terminal degree program, course designers for five of the courses (B501, T511, T512, T667, and M612) stated that their courses would prepare students for theological education beyond the In-service M.R.E.

All of the pretaped, directed study courses are applicable to those students who wish to further their training for local church-related ministries. Since the majority of the Asian students planned a continuing involvement in this type of ministry, any of the courses would be applicable to them for preparation in this area. However, since the majority of the Asian students indicated they had plans for teaching in a Bible college and also plans for further theological education, the following guidelines are offered for use in academic counseling with students:

The courses most applicable to students who plan to take further education and who are involved in Bible college teaching include B501, T511, T512, and T667.

Courses B501, B521, T511, T512, and T667 would contribute as content building courses for those who planned to be involved in Bible college teaching.

Courses B501, T511, T512, T667, and M612 prepare students for theological education beyond the In-service M.R.E.

Courses B531, T501, and M618 are not designed to prepare students for further theological education beyond the In-service M.R.E. nor for teaching in a Bible college.

Curriculum Design

In addition to the nine existing pretaped, directed study courses, the staff of the Southeast Asia Extension Program plans to develop other course materials. These would include other pretaped, directed study courses as well as courses designed to be offered during two week residence seminars in the various Asian countries. Information relating to the degree of congruence and non-congruence between the course designers' assumptions underlying the existing courses and the realities of the Asian students' actual situation would be useful in designing these courses. Information which would be relevant in this area includes that which dealt with the students' objectives and expectations upon enrolling in the program, their career projections, as well as issues important to them in the Asian context.

There were six areas describing course objectives and students' expectations in which there was congruence between the assumptions made by the course designers and the realities of the Asian students. Table 31 in the preceding chapter lists these areas. In the areas of "Bible Content," "Bible Study Skills," "Christian Life," and "General Study Skills," there was general agreement between the objectives

of the courses in these areas and the students' expectations as these were described in the interviews. Two of the areas listed in Table 31, however, did not reflect a total congruence between the course objectives and expectations of the students. These two areas were "Counseling Skills" and "Theological Understanding." Students desired a more general treatment of counseling skills than was provided by the course listed in this area (M618). Similarly, they wanted to receive a broader and more sophisticated understanding of theology than that provided by the four courses listed under this area (T501, T511, T512, and B531). Therefore, these two areas should be considered along with other areas of non-congruence between course objectives and student expectations when planning for new courses.

Table 33 and Table 34 in the preceding chapter list those areas of student expectations and desired course topics which were not met in the existing pretaped, directed study courses offered by the Southeast Asia Extension Program. An area highly desired (Table 34) is that of counseling, with the majority of the students expressing this desire living in the country of Thailand. Applied ministry courses dealing with such topics as pastoral skills, missionary skills, educational methodology and church planting also were highly desired by the Asian students. The learning expectation most frequently expressed by the Asian students, and not fully met by the

existing courses, was in the area of theological understanding. Of the Asian students, 57% indicated that this was an area in which they hoped to improve through their enrollment in the program.

Table 36 lists seven areas of issues which were important to the Asian students and which were not dealt with by the existing course in the Southeast Asia Extension Program. The most significant of these areas is that dealing with the "Charismatic Movement." Of the Asian students, 53% listed this as an area they wanted to have addressed in the educational program they would receive through the Southeast Asia Extension Program. This area of concern was most significant in the Philippines where 100% of the students expressed a desire for this issue to be covered. A second area of concern for Asian students dealt with the relationship of Christianity with the beliefs and practices of the students' cultures, many of which were based on religions other than Christianity. This desire was most strongly indicated in Thailand where 40% of the students indicated that this was an important issue to them. A third issue area deemed important by the Asian students concerned the area of "Social Responsibility."

Information relating to career projections for the Asian students suggest an important area which must be considered in future course development. Over 70% of the Asian students plan some type of involvement in teaching in

Bible schools or Bible colleges. Of the total number of Asian students, 61% indicated that they had enrolled in the Southeast Asia Extension Program to obtain the academic credential they believed necessary to teach at this level. Courses which would contribute to this type of ministry should be considered as plans are made for developing new courses.

Contextualization

One important step in determining the applicability to the Asian situation of courses offered by the Southeast Asia Extension Program is to ensure that the course requirements are consistent with the educational background and resources of the Asian students. All of the students interviewed have earned bachelor's degrees; and 83% of them have obtained some type of prior ministry-related education. In addition, all of them have a minimum of three years experience in a full-time Christian ministry of some type. With the exception of the students in Burma, all of the Asian students interviewed have access to adequate library resources of both a theological and general nature. In Burma there are 43% of the students who do not have access to adequate library resources of any kind. The remaining 57% of the students in this country have access to basic Bible study reference books but nothing else. Of the students in Asia, 56% indicated that they have five or less hours per week available for extra study. An additional 38%

indicated that they had 7-10 hours available each week for study purposes.

Seven of the nine pretaped, directed study courses used in the Southeast Asia Extension Program were based on assumptions concerning educational background which were consistent with the realities of the situations for Asian students. These courses included B501, B521, B531, T501, T667, and M618. Course M612 was based on the assumption that students possessed a knowledge of the fundamentals of the the field of Education. This assumption was consistent with the educational backgrounds of only 30% of the Asian students, none of which were living in the country of Burma. The course T512 was based on the assumption that students had prior knowledge concerning the history of the Church in the United States. This assumption had limited applicability to the students living and ministering in Asia.

Students from the country of Burma presented the largest degree of non-congruence in terms of the library resources required by the course designers and that which was actually available to the students. All of the students in Thailand and the Philippines had access to the library resources required by each of the existing pretaped, directed study courses used in the Southeast Asia Extension Program. Only two of the courses offered, B521 and B531, required access to only the books supplied with the course

materials. The course B501 required that students have access to basic Bible study reference books. Six courses -- T501, T511, T512, M612, M618, and T667 -- require access to references unavailable to any of the students in Burma.

In terms of time available to the Asian students for study on the courses taken through the Southeast Asia Extension Program, only one of the existing courses presented a problem for most of the Asian students. The course T667 required 7-10 hours per week of study. Of the Asian students interviewed (no data available from Burma), 56% did not have this much time per week available for study.

Benefits of the Study

The intent of this study was not to provide broad generalizations or descriptions of "typical" students involved in a cross-cultural educational program offered in their home cultures by an institution from another culture. Indeed, the small size of the available student population of the Southeast Asia Extension Program greatly limited the statistical significance of the information obtained relative to Asian students in general. Rather, the intent has been to describe certain aspects of an actual case of formal, theological, distance education offered in a cross-cultural setting. Such a description can have several benefits. As seen from the preceding section, such a

description is directly and immediately beneficial to the program representing the actual case being studied. A program, such as the Southeast Asia Extension program, which is in the early stages of development and involved in course modification and design, is in need of generalizations about the components of the particular program. In a broader sense, the results of this study would also greatly benefit similar programs by serving as an exploratory study. For example, the generalizations obtained would provide guidance for similar programs in terms of the types of information needed for formative evaluation and subsequent decision-making. Stake recognized these types of benefits in his defense of the case study as a valid and valuable method of social inquiry when he stated (Stake, 1978):

Often, however, the situation is one in which there is need for generalization about that particular case or generalization to a similar case rather than generalization to a population of cases... As readers recognize essential similarities to cases of interest to them, they establish the basis for naturalistic generalization.

A descriptive study such as this one provides a general understanding of both the case itself as well as similar cases. Such an understanding provides an often intuitive but necessary basis for modification and/or further development of the case or similar cases. This understanding often derives from sources other than the purely statistical. Conclusions are often implicit rather than explicit. Again, Stake points out the importance of

this type of study when he states, "themes and hypothesis may be important, but they remain subordinate to the understanding of the case." Such "experiential" understanding is often more desirable in the "practical arts" where the goal is more often to get things done rather than to discover or formulate generalizations as the following demonstrates (Stake, 1978):

And, moreover, because of the universality and importance of experiential understanding, and because of their compatibility with such understanding, case studies can be expected to have an epistemological advantage over other inquiry methods as a basis for naturalistic generalization.

As an exploratory study, this particular study would have direct application to programs of a similar nature to the Southeast Asia Extension Program. Responses from both course designers and Asian students indicate categories of information which would provide a starting point for similar descriptive studies. The frequency of these same responses also serve to point out the relative importance and non-importance of certain categories. Both of these areas provide information which would be helpful in the design of data-gathering instruments for descriptions of similar programs. There were areas in this study in which it was difficult to make definitive conclusions because certain information was lacking. That these areas would be important was not intuitively obvious at the outset of the study nor did it appear necessary until the final analysis

of data was being conducted and it was too late to obtain the additional information. This exploratory aspect of the present study provides direction for similar studies pertaining to additional information that is necessary to gather to obtain a fuller description and comparison of the situation.

This study also provides a model and method for collecting the data necessary to describe certain aspects of a program like the Southeast Asia Extension Program. The information gathered through this process is essential for later evaluation and modification of curriculum components of the program to better enable it to fit the students needs and contexts. The method developed has the advantage of being "student-oriented", thereby allowing for greater attention being given to meeting the real needs of the situation being addressed. The interview instruments developed and used in this study provide, not only a starting point, but a practical foundation for instruments seeking similar information in other programs like the Southeast Asia Extension Program.

A difficult part of any descriptive study is the reduction of the volume of data to a manageable and yet useful form. This is especially true in studies in which an effort is made to apply a specific part of a broad, general model like the Stake Countenance approach to a particular situation or program. It is difficult because of

the complete lack of similar studies to furnish guidelines for specific categories of data, data reduction techniques, and other related concerns. In this study, specific categories were developed and suggested to describe the antecedent situation relevant to students involved in a formal, distance education program. These categories did not furnish an exhaustive description of the student antecedent situation. However, they did provide the type of information necessary for the decision making related to modifying an existing program so that it more closely fits the real needs that students bring into the educational experience. In addition the categories of antecedents which were investigated provided a data base which was manageable and realistic. These antecedents represented information which was relatively easy to obtain and interpret. Although the particular case investigated involved Asian students taking courses developed originally for Western students, the categories developed in the study would apply in a general sense to similar programs involving other cross-cultural situations. The categories would also apply in a general sense to similar programs that were not cross-cultural in terms of the students and the curriculum. In fact, the categories and related interview questions furnish a useful method for initiating a description of the students' backgrounds, needs, and desires for any program involved with adult students in an extension mode such as the

Southeast Asia Extension Program.

Recommendations for Further Study

There are two general areas concerning recommendations for further study which need to be addressed. The first deals with certain aspects of the research already conducted and reported in Chapters Three and Four. These chapters dealt with the description of the antecedent characteristics of Asian students enrolled in the Southeast Asia Extension Program. Recommendations for further study or research in this area include research that would directly enhance or clarify certain aspects of the results and comparisons reported in Chapter Four. It would also include research topics related to the description of the antecedent situation and suggested by the results of this study. The second general area concerns further research related to the Stake Countenance model that is suggested by this study and which would build naturally upon its results. The different aspects of each of these areas are dealt with in order below. The first is described under the heading "Further Research Concerning Antecedents" and the second under the heading "Transactions and Outcomes".

Further Research Concerning Antecedents

There were two categories of data in which additional information would have enhanced the description of the

realities of the Asian students' situations as that description was presented in this study. Such an enhancement would enable personnel associated with the Southeast Asia Extension Program to more effectively plan in order to meet the needs of Asian students. The first concerned the ability of Asians to read and understand the English language. Almost all of the course designers indicated that the time per week required in study for each of their courses depended upon the reading speed of the students. An objective measure of the reading and comprehension level of the students would be provided by the TOEFL test. At the time of the study this test was not required by the Southeast Asia Extension Program and thus such data was not available. It is recommended that this test be required for incoming students and the results be included in future descriptions.

The second category of information for which additional information would have enhanced the description of the realities of the Asian students' situations involved the details of the students' educational backgrounds. Because many of the colleges and universities in Asian countries do not maintain detailed transcripts concerning specific courses taken in these institutions, it was not possible to determine the backgrounds of students in certain areas like knowledge of Western Civilization. Future study should include information concerning the relevant specifics of

students' educational background. This would necessitate determining beforehand the areas of interest which would be relevant.

There were two areas of potential research suggested by this study which would prove directly beneficial to the Southeast Asia Extension Program. The first area involves a continuation of the type of information gathering and analysis necessary to provide a description of the antecedent characteristics for the Asian students. The Southeast Asia Extension Program should continue gathering the type of information described in Chapters Three and Four for each new student entering the program. Continuing such data gathering would provide the Southeast Asia Extension Program with an up-to-date, on-going data base dealing with the characteristics and backgrounds of the Asian students. A current data base of this type would provide the personnel of the Southeast Asia Extension Program the information necessary to further evaluate and develop curriculum suited to the real needs of the Asian students. This on-going data gathering has the potential to make another contribution as well. As the program grows, information for more students from each of the Asian countries involved would then be added to the data base. This would eventually allow for the formulation of more statistically significant generalizations concerning the antecedent characteristics of Asian students involved in programs similar to the Southeast

Asia Extension Program. Any such endeavor, however, would have to exercise a certain amount of caution in determining the time limits of the information to be included in the data providing the base for any generalizations. Careful monitoring would be necessary to determine if there is a time dependency in the data resulting in the students' characteristics changing with respect to time over an extended period.

The second area of potential research suggested by the results of this study addresses the issue of data credibility or validity. The particular area of concern was described in Chapter Three in the section dealing with the validity and reliability of the data. The concern is with how much student responses would differ depending upon the length of time that an individual had been enrolled in the study program. Once the Southeast Asia Extension Program has been in existence long enough to have students at various stages of completion, data could be obtained to determine to what degree, if any, longevity in the program affects students' responses concerning their antecedent situation. This type of research could be conducted in one of two different ways. The first method would involve a longitudinal study in which the same students would be asked to furnish information at different stages during their involvement with the Southeast Asia Extension Program. Special care would have to be exercised in designing the

data gathering instruments to eliminate the bias that respondents would have from answering the same questions more than once over an extended period of time. The second method would eliminate the problem associated with the first. This would consist of conducting a cross-sectional study in which different students at various stages of completion in their study program would be interviewed using the same basic questions. In this type of study, care would have to be exercised to insure that the differences reported were due to differences in longevity and not due to individual personal differences.

Transactions & Outcomes

In the Stake Countenance model there are two categories of information in addition to the antecedents which must be considered in order to fully describe and evaluate an educational program. These include the category of "transactions" which describes the process of implementation of the curriculum of the program, and the category of "outcomes" which deals with the results of the curriculum. Like the category of antecedents, each of these categories can be described in terms of the intents or assumptions of the course designers as well as the realities or observations of what actually does occur. Course designers intend for certain transactions and outcomes to occur in the implementation of the curriculum. What does occur can

often not be fully congruent with what was intended to occur. Providing full descriptions of the congruence between assumptions and observations for antecedents, transactions, and outcomes would provide a complete data base for full-scale evaluation of programs like the Southeast Asia Extension Program.

It is recommended that studies similar to the one presented herein be conducted on the Southeast Asia Extension Program to determine the degree of congruence of the intended transactions and outcomes with those which actually occur. As in this study, initial research should focus on the nine pretaped, directed study courses. Information concerning the intents and/or assumptions for the transactions and outcomes can be obtained through interviews with the course designers of these courses. Interview information should be supplemented and even guided by use of the course syllabus prepared for each of these courses. Data from the Asian students could be obtained from analysis of assignments and evaluation instruments used in the courses as well as personal interviews with students. Time and financial constraints on both students and researchers would limit interviews to one per student. These should be conducted at the end of the students' degree program with the Southeast Asia Extension program. Although the subject of the data (transactions and outcomes) would be different than that presented in this study

(antecedents), the data reduction and analysis techniques described and demonstrated in Chapters Three and Four could be used in the study.

Summary

In this study a comparison of the assumptions concerning student antecedent characteristics with the actual observed characteristics was made for certain curriculum components of the Southeast Asia Extension Program. The curriculum components investigated were the nine pretaped, directed study courses prepared by Stateside faculty members and used with Asian students. The purpose of the study was to determine the degree of congruence between the observed antecedent situations of the Asian students and the students' situations as they were assumed to exist by the course designers when the courses were prepared. The intent was not to evaluate but rather to describe the congruence or lack of congruence. In this chapter the results of that description have been given. In addition, the specific and general benefits of the study performed have also been spelled out. Finally, recommendations concerning further research suggested by this study have been briefly described.

APPENDICES

APPENDIX 1

**Southeast Asia Extension Program
Extension Course List**

**Southeast Asia Extension Program
Extension Course List**

<u>Course #</u>	<u>Course Title</u>	<u>Credit</u>
B 501 *	Bible Interpretation	3
B 521 *	Old Testament Survey	3
B 531 *	Hebrews	3
T 501 *	Christian Life	2(3)
T 511 *	Church History Survey	3
T 512 *	Fundamentalism and Evangelicalism	3
T 667 *	Christian World and Life View	2
T 738 *	Theology Survey	3
T 739	Readings in Theology	3
M 612 *	History and Philosophy of Christian Education	3
M 618 *	Family Life	3
M 639	Readings in Christian Education	3
M 649	Readings in Missiology	3
M 699	Readings in Pastoral Ministries	3
M 739	Independent Studies in Christian Education	1-3
M 759	Independent Studies in Missions	1-3
M 789	Independent Studies in Pastoral Ministries	1-3
M 799	Ministry Research Project	3

* - Indicates Pretaped Course

COURSE DESCRIPTIONS

B501 Bible Interpretation

An introduction to the process of determining meaning, understanding, inference, significance, and validity in the exegesis of biblical texts. A pre-requisite for all Bible courses other than Old and New Testament Survey.

The course consists of 13 taped lectures, lecture notes, a paper format, daily devotional sheets to be completed daily and mailed in bi-monthly and one final examination.

B531 Hebrews

An exegetical study of the English text of the book of Hebrews. The student will investigate the structure of the book, its significance for today, and its relation to the Old Testament.

Pre-requisite: B501

The course consists of 24 taped lectures, study questions to be answered by the student, and two examinations.

T501 Christian Life

An investigation into the meaning of biblical Christianity and its relationship to faith and practice.

The course consists of 20 taped lectures, a workbook containing outlines of the material, 17 handouts, one manual of notes for the course, and two examinations. Students can earn three credits by reading and outlining the second book listed below.

T511 Church History Survey

Lectures on the problems and challenges of the Church as met by her leaders from Apostolic times through the Puritan period.

The course consists of 20 taped lectures, a work-book containing outlines of the material, and four examinations.

T512 Fundamentalism and Evangelicalism

Lectures and discussion of the development of liberalism, evangelicalism, and fundamentalism from the Enlightenment and Great Awakening to the present day. The primary perspective is the American Church.

The course consists of 20 taped lectures, a work-book containing outlines of the material, and four examinations.

T667 Christian World and Life View

Lectures dealing with the importance of a carefully formulated view of all life and reality from the Christian perspective. The course investigates the distinctive character of the Christian world-view as well as considering the relationship of God, revelation, and Scripture to the various academic disciplines.

The course consists of 17 taped lectures, a work-book containing outlines of the material, 11 handouts, and two examinations. The student is also required to write one paper.

T738 Theology Survey

This course introduces the student to the discipline of theology in the context of prayer, praise and holiness. There is a Baptist emphasis on the believer's church, evangelism, and premillennialism. It is dispensational emphasizing the continuity of the Old and New Testament.

The course consists of 20 taped lectures, lecture outlines, course workbook, and four examinations.

T739 Readings in Theology

An in-depth pursuit of theological themes from the standpoint of classical theologies and contemporary theological literature.

The course consists of readings of your choice guided by a professor with the use of a selected bibliography. Three papers are required.

M612 History and Philosophy of Christian Education

A survey of the development of education through its many phases and periods with careful analysis of current religious and secular education trends in the light of Christian philosophy. Students are required to formulate a personal philosophy of education consistent with biblical theism, giving special attention to its implication for educational practice.

The course consists of 1 taped introductory lecture, also lecture notes and syllabus.

M618 Family Life

A Biblical analysis of the relationship of man and woman through dating, courtship, and marriage. Emphasis upon the roles and goals of family members in a distinctively Christian home. Areas of concentration include worship, finances, standards, child training and the family relationship to church, school and society.

The course consists of 1 introductory tape, and 13 taped lectures. Also included are extensive lecture notes.

M639 Readings in Christian Education

An in-depth pursuit of personal Christian education interests through the reading of Christian education related journals, periodicals, and books.

The course consists of readings of your choice guided by Extension Center staff personnel with the use of a selected bibliography. You will contract with the staff member for the reading to be done and the grade to be received.

M649 Readings in Missiology

An in-depth pursuit of personal mission interests through the reading of mission-related journals, periodicals, and books.

The course consists of readings of your choice guided by Extension Center staff personnel with the use of a selected bibliography. You will contract with the staff member for the reading to be done and the grade to be received.

M699 Readings in Pastoral Ministries

An in-depth pursuit of personal pastoral interests through the reading of selected texts, the reading of pastoral-related books, and preparation of papers.

The course consists of readings of your choice guided by Extension Center staff personnel with the use of a selected bibliography. Some texts are required on which you are examined. A brief paper is required.

M739 Independent Studies in Christian Education

Supervised independent studies for advanced students in Christian education. Pre-requisite: approval of the department.

The course is based on a study proposal that you present to Extension Center staff personnel. Request for an independent study must be filed with the Extension Office in Bangkok. This form is provided in the back of the manual. Upon receiving approval, you will proceed with the study under staff guidance.

M759 Independent Studies in Missions

Supervised independent studies for advanced students in Missions. Pre-requisite: approval of the department.

The course is based on a study proposal that you present to Extension Center staff personnel. Request for an independent study must be filed with the Extension Office in Bangkok. This form is provided in the back of the manual. Upon receiving approval, you will proceed with the study under staff guidance.

M789 Independent Studies in Pastoral Ministries

Supervised independent studies for advanced students in Pastoral Ministries. Pre-requisite: approval of the department.

The course is based on a study proposal that you present to Extension Center staff personnel. Request for an independent study must be filed with the Extension Office in Bangkok. This form is provided in the back of the manual. Upon receiving approval, you will proceed with the study under staff guidance.

M799 Ministry Research Project

A research project related to a particular ministry in a given situation. The findings and conclusions of the project are to be presented in accepted thesis style.

The course consists of a project of your choice guided by Extension Center staff personnel. Two copies of your project must be submitted.

APPENDIX 2

**Application Form
for
Southeast Asia Extension Program**

Grand Rapids Baptist Seminary Southeast Asia Extension Program

Application for Admission

Every item on this form is important to us as we make plans for your educational experience. Answer questions completely and do not omit any items without giving written explanation. An incomplete application will delay the processing. Your acceptance will be determined by an evaluation of the quality of your college achievement record, all subsequent educational experiences, and your Christian commitment and service. It is the responsibility of all applicants to provide the Extension office with official transcripts or equivalent documents from their college and/or university training as well as all subsequent institutions attended. Although you can begin course work prior to their receipt, these transcripts are required before a final decision can be made on your application for admission.

If you are applying for re-admission within five years, complete only Part I, II, V, and your signature in Part VIII.

After completing the required information, please forward this application with a FIVE DOLLAR (\$5.00 U.S.) NON-REFUNDABLE APPLICATION FEE to the Registrar of the Southeast Asia Extension Program.

This is an application for (check one) 1st Semester (June) 19__
2nd Semester (Nov.)
Resident Seminar

I. PERSONAL INFORMATION

(Mr., Mrs., Miss) _____ Phone No. _____
(First Name) _____ (Mid.) _____ (Last) _____
Mailing Address _____
City _____ State/Province _____
Country _____ Mail (Zip) Code Number _____
Place of Birth _____
Date of Birth (Month) _____ (Day) _____ (Year) _____
Country Issuing Passport _____ Passport No. _____
Issued at _____ Date of Issue _____ Expiration Date _____
Marital Status: Single _____, Married _____, Separated _____, Divorced _____
Remarried _____, Widowed _____

II. FAMILY INFORMATION

Spouse's Name _____ Christian? _____

Children's Names and Ages _____

III. BACKGROUND INFORMATION

1. How long have you been a Christian? _____

2. Name and address of the church of which you are a member _____
_____3. Name and address (if different than #2) of the church you
currently attend _____

IV. EDUCATIONAL BACKGROUND

List the college from which you received your Baccalaureate (or equivalent) degree and any schools at which you have done further graduate studies. If you have not received a Baccalaureate degree list (the school) at which you have received your highest level of education and what level of education.

Name of School	Address	Dates Attended (from/to)	Degree
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

If you are transferring from another seminary, please explain why

V. EDUCATIONAL GOALS

What Program do you wish to pursue?

___ Diploma of Biblical Studies

___ Special (credit courses without degree objective)

___ Master of Religious Education-In-Service Degree (Open only to
Christian workers with 3 or more years of fulltime experience)

___ Master of Theological Studies Degree

Are you presently enrolled in another seminary, Bible college or institute? _____

If so give the name and address of the school as well as the degree or program for which you are studying. .

VI. AUTOBIOGRAPHICAL INFORMATION

Have you received God's gift of Eternal Life? _____

If your answer is yes, what makes you certain that you have received this gift?

To what type of Christian work do you believe God has called you?

What experiences have helped you to grow in your Christian life? (Include devotional life as well as serving in the home, church and community)

What are your personal convictions and practices concerning such matters as the use of alcohol, tobacco, illegal drugs and other carnal practices?

Have you read, and are you in agreement with the doctrinal statement found in the manual on page 5? Yes___ No___

How did you become interested in the S.E. Asia Extension Program?

VII. SUPPLEMENTAL INFORMATION

please give the names and current addresses of two people (not relatives) we can contact for references (one may be your pastor)

Name _____

Address _____

Name _____

Address _____

VIII. STANDARDS OF CONDUCT

I certify that all my answers on this application are complete and accurate to the best of my knowledge. I understand that falsifying any part of this application may result in cancellation of admission and/or registration. Finally, I certify that I have read the standards of conduct for the seminary and will honorably adhere to these standards.

Signature _____ Date _____

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: Photo :
: Here :
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: :

Application Check List - Have you...

Filled out the form completely? _____

Completed and enclosed the Addendum? _____

Secured and enclosed your transcripts? _____

Enclosed your \$5 U.S. non-refundable application fee? _____

Attached a photograph or snapshot of yourself to this form? _____

APPENDIX 3

**Application Addendum Form
for
Southeast Asia Extension Program**

Grand Rapids Baptist Seminary
SOUTHEAST ASIA EXTENSION PROGRAM

Application Addendum

To be accepted into the In-Service M.R.E. Degree Program, you must have 3 years of full-time ministry experience. Please validate this for us with the following information.

Name _____ Date _____

List the names of the churches or organizations with which you worked and years of experience in your area of concentration. List the most recent service first. Also, list the name and full address of one person at each position whom we can contact for an evaluation of your work. If you have only worked at one place, please give us the names of two other people we may contact for a personal reference.

Church/Organization _____

_____ Years Working with Organization _____

Name (Personal Reference) _____

Address _____

City _____ State/Province _____

Country _____ Mail (zip) Code _____

Church/Organization _____

_____ Years Working with Organization _____

Name (Personal Reference) _____

Address _____

City _____ State/Province _____

Country _____ Mail (zip) Code _____

Church/Organization _____

_____ Years Working with Organization _____

Name (Personal Reference) _____

Address _____

City _____ State/Province _____

Country _____ Mail (zip) Code _____

(Please Supply Information Requested on Reverse of Form)

An Evaluation of Personal and Ministry Goals

Please list below an outline of specific personal and ministry goals you have projected for yourself and how your Seminary program is intended to assist you in reaching these goals.

APPENDIX 4

Interview Quotations - Prior Student Preparation Course Designers Responses

INTERVIEW QUOTATIONS - PRIOR STUDENT PREPARATION
COURSE DESIGNERS RESPONSES

QUESTION: What prior knowledge or experience, if any, is assumed for the student?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	No prior knowledge or experience assumed.	NO PRE-REQUISITE
20 B521	No prior experience assumed. Basic knowledge of the Bible necessary but not really assuming much in terms of prior knowledge. They can get everything they need from the course.	NO PRE-REQUISITE
30 B531	Able to do inductive Bible Study or make inductive observations. Able to use inductive reasoning.	INDUCTIVE BIBLE STUDY
40 T501	Assume a fairly good knowledge of the Bible although this knowledge does not have to come through formal education as the course is applicable to a knowledgeable layman.	GENERAL BIBLE KNOWLEDGE
50 T511	Some knowledge of Western Civilization required although professor supplies much of what is needed through lectures.	WESTERN CIVILIZATION (BASIC)
50 T512	Assume a greater prior knowledge of American Church history and some knowledge of New Testament.	AMERICAN CHURCH HISTORY GENERAL BIBLE KNOWLEDGE
60 T667	Designed so that you can come off the street and do the course.	NO PRE-REQUISITE
70 M612	Some background in Education Foundations course or basic knowledge of education. Bible College graduate majoring just in pastoral studies is not really ready for this course. Some minimum background in Bible and Theology necessary.	FOUNDATIONS OF EDUCATION GENERAL BIBLE KNOWLEDGE
70 M618	Little or no background required. Some knowledge and understanding of the Bible is helpful.	NO PRE-REQUISITE

QUESTION: Where is the student assumed to be in terms of his overall professional development?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	Does not have to have any prior ministry experience.	NO PRIOR EXPERIENCE
20 B521	Not assuming that the student has any experience at all.	NO PRIOR EXPERIENCE
30 B531	No assumption made concerning professional development.	NO PRIOR EXPERIENCE
40 T501	Anywhere in his professional development.	NO PRIOR EXPERIENCE
50 T511	College graduate committed to ministry but not necessarily involved yet.	NO PRIOR EXPERIENCE
50 T512	College graduate committed to ministry but not necessarily involved yet.	NO PRIOR EXPERIENCE
60 T667	Assuming the student has a fair amount of experience and thus has developed both a practical and theoretical competence in the ministry. This person has already been involved in ministry and now feels a need for a better philosophical foundation.	FULL-TIME MINISTRY INVOLVEMENT
70 M612	Assuming at least three years of experience in some kind of professional Christian ministry experience.	FULL-TIME MINISTRY INVOLVEMENT
70 M618	No assumption concerning prior experience. Can be anywhere in professional development.	NO PRIOR EXPERIENCE

APPENDIX 5

Interview Quotations – Present Student Situation
Course Designers Responses

INTERVIEW QUOTATIONS - PRESENT STUDENT SITUATION
COURSE DESIGNERS RESPONSES

QUESTION: What types of study resources are the students assumed to have?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	Assuming that student possesses a Bible, Bible Dictionary, and Bible Concordance.	BASIC BIBLE STUDY RESOURCES
20 B521	Textbooks and Bible are all that is necessary. Not assuming that the student has access to any other literature.	SUPPLIED TEXTS & BIBLE
30 B531	Person can successfully complete the course using just the textbook and a Bible. Not assuming or requiring access to other resources.	SUPPLIED TEXTS & BIBLE
40 T501	Bible Concordance and five basic commentaries dealing with the book of Romans.	BASIC BIBLE STUDY RESOURCES ROMANS COMMENTARIES (5)
50 T511	Availability of general reading dealing with the history of the church in the student's area of interest.	LOCAL CHURCH HISTORY INFORMATION
50 T512	Availability of general reading dealing with the history of the church in the student's area of interest.	LOCAL CHURCH HISTORY
60 T667	Access to some body of literature in his specialty ranging from home library level to university level depending upon paper's topic. Third World students away from urban areas might have problem with the paper.	UNIVERSITY LIBRARY ACCESS
70 M612	Need access to books and literature other than the textbooks dealing with History & Philosophy of Christian Education.	HISTORY OF CHRISTIAN EDUCATION PHILOSOPHY OF CHRISTIAN EDUCATION
70 M618	Need access to additional 5-10 books dealing with any aspect of family life.	FAMILY LIFE BOOKS

QUESTION: How many hours per week should the student spend in study for this course?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	3 Hours per week depending upon reading speed.	3 HOURS/WEEK READING SPEED DEPENDENT
20 B521	Depends upon reading speed. For average American reader 3-4 hours per week.	3-4 HOURS/WEEK READING SPEED DEPENDENT
30 B531	3-4 hours per week.	3-4 HOURS/WEEK
40 T501	2 Hours per week.	2 HOURS/WEEK
50 T511	Depending upon reading ability. 4-5 hours per week for person with English as a first language.	4-5 HOURS/WEEK READING SPEED DEPENDENT
50 T512	Depending upon reading ability. 4-5 hours per week for person with English as a first language.	4-5 HOURS/WEEK READING SPEED DEPENDENT
60 T667	9 hours per week with 7 of those necessary for the reading which is the biggest requirement of the class.	9 HOURS/WEEK READING SPEED DEPENDENT
70 M612	Depending upon reading speed, 3-5 hours per week.	3-5 HOURS/WEEK READING SPEED DEPENDENT
70 M618	Depending upon reading speed, 2-4 hours per week.	2-4 HOURS/WEEK READING SPEED DEPENDENT

APPENDIX 6

Interview Quotations - Specific Course Objectives Course Designers Responses

INTERVIEW QUOTATIONS - SPECIFIC COURSE OBJECTIVES
COURSE DESIGNERS RESPONSES

QUESTION: What are the cognitive objectives of the course?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	Understand just what the Bible is and how it is related to language. To understand the importance of interpreting the Bible. Provide guidelines for interpreting the Bible. Acquaint the student with the process of interpreting the Bible. Develop skills of interpretation relating to historical, grammatical, and analytical research. Offer a method for determining the validity of interpretation from the standpoint of legitimacy and correspondence with the context and coherence of the Bible. Acquaint the student with the basic tools for Bible Interpretation such as Bible Dictionary, Bible Concordance, and good commentaries. Understand the different literary genre of the Bible.	BIBLE STUDY SKILLS HERMENEUTICS EXEGESIS
20 B521	Awareness of the Old Testament social, historical, and cultural context. Understand the value of the Old Testament in ministry. Understand the basic message of the Old Testament. Understand important issues and critical problems in the Old Testament.	OLD TESTAMENT CONTENT OLD TESTAMENT CRITICAL PROBLEMS OLD TESTAMENT HISTORICAL CONTEXT
30 B531	Understand the basic message and intent that the author of Hebrews is trying to convey in the epistle. Understand the way the author of Hebrews uses the Old Testament in the epistle. Be aware of the exegetical problems and their solutions with respect to Hebrews. Be aware of first century Christianity and history as they are expressed and revealed through the content of Hebrews.	BIBLE CONTENT-HEBREWS (NT) NEW TESTAMENT HISTORICAL CONTEXT
40 T501	Establish a priority of truth, a cognitive structure of Christianity. From the priority of truth mentioned, establish priorities for life (What is basic Christianity). Understand that Christianity necessitates response and decision. Understand that the Christian life is designed to be productive. Gain an elemental grasp of the basic doctrinal truths of Christianity.	ELEMENTAL THEOLOGICAL UNDERSTANDING CHRISTIAN LIFE & MATURITY

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
50 T511	<p>Understanding the contribution of a group of unique of people who made an impact on the development of the church.</p> <p>Know how the various key individuals fit into the flow of early Church history.</p> <p>Understand the historical context and problems facing each of the key individuals studied.</p> <p>Understand how each individual solved the problems faced and how these solutions fit the historical context.</p>	<p>EARLY CHURCH HISTORY (BEGINNINGS THROUGH REFORMATION)</p> <p>THEOLOGICAL UNDERSTANDING (HISTORICAL PERSPECTIVE)</p>
50 T512	<p>Understanding the contribution of certain religious movements in the US which made an impact on the development of the church.</p> <p>Know how the key US religious movements fit into the flow of US Church history.</p> <p>Understand the historical context and problems in which each major US religious movement was involved.</p> <p>Understand how each movement dealt with the problems it faced and how the particular solutions fit the historical context.</p>	<p>U.S. CHURCH HISTORY BAPTIST HISTORY FUNDAMENTALISM</p>
60 T667	<p>Understand the meaning of and see the need for a Christian World View.</p> <p>Understand and be able to apply the methodology for building a world view.</p>	<p>CHRISTIANITY - PHILOSOPHICAL BASIS</p>
70 M612	<p>Understand the history of the development of Christian Education.</p> <p>Understand the basic terminology of the philosophy of education</p> <p>Understand the relationship between educational philosophy and educational methodology.</p> <p>The student should think through his own educational philosophy in relation to the Bible's teachings and the developments in the history of education.</p>	<p>CHRISTIAN EDUCATION - HISTORY</p> <p>CHRISTIAN EDUCATION - PHILOSOPHY</p> <p>RELATIONSHIP OF PHILOSOPHY & METHODS</p> <p>CHRISTIAN PHILOSOPHY OF EDUCATION</p>
70 M618	<p>Understand the priority and importance of the family.</p> <p>Understand the relationship of the family to the church.</p> <p>Understand the Biblical role of the father, mother, husband, and wife.</p> <p>Understand the Biblical pattern for nurturing children.</p> <p>Understand the Biblical purposes and places of sex.</p>	<p>CHRISTIAN FAMILY LIFE</p>

QUESTION: What ministry skills, if any, should the student acquire through the course?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	Learn to use basic Bible study tools such as Bible Dictionary, Concordance, and commentaries.	BIBLE STUDY SKILLS
20 B521	Develop ability to interact with the literature of the Old Testament. Develop ability to synthesize the message of the Old Testament. Develop ability to distinguish the important from the trivial.	BIBLE STUDY SKILLS
30 B531	Become more theologically sophisticated. Able to evaluate and use good, critical commentaries. Able to evaluate and avoid bad commentaries (shallow, non-critical, non-exegetical).	THEOLOGICAL UNDERSTANDING BIBLE STUDY SKILLS
40 T501	The ability to read books with some discernment. The ability to write a knowledgeable term paper from the Bible. To grasp the basic truths of Christianity and be able to see and understand the relationship of these truths to the Christian life.	DEVELOP STUDY SKILLS THEOLOGICAL UNDERSTANDING
50 T511	Able to evaluate solutions to particular theological problems faced in the history of the Church in light of the historical context.	THEOLOGICAL UNDERSTANDING (HISTORICAL PERSPECTIVE) THEOLOGICAL ISSUES
50 T512	Able to evaluate solutions to particular theological problems faced in the history of the Church in light of the historical context.	THEOLOGICAL UNDERSTANDING (HISTORICAL PERSPECTIVE) THEOLOGICAL ISSUES
60 T667	Not many because it's a conceptual class. The procedure on how you arrive at a world view.	FORM A WORLD & LIFE VIEW
70 M612	Be able to develop a personal philosophy of Christian Education. Be able to evaluate and apply non-Christian educational methodology to Christian Education. Involves understanding the underlying philosophical principles.	FORM A CHRISTIAN PHILOSOPHY OF EDUCATION EVALUATE EDUCATIONAL METHODOLOGY

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
70	Be able to develop a program of premarital counseling.	COUNSELING
M618	Become involved in family counseling.	DISCIPLINE
	Teaching others how to develop family spiritual life.	TEACHING SEX EDUCATION
	Teaching sex education in the church.	

QUESTION: In what other ways should this course affect change in the students?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	Gain an understanding and appreciation of what the Bible is, the nature of the Bible as a book; how the Bible is similar to and different from other books.	UNDERSTAND THE NATURE OF BIBLE
20 B521	None	NONE
30 B531	Appreciate that Christianity is the climax of Redemptive History. See and appreciate the great effectiveness of the death of Christ. Appreciate the superiority of the New Covenant over the Old Covenant. Able to apply the ethical imperatives contained in the book. Develop appreciation of the depth and complexity of New Testament theology Develop appreciation and understanding of the relationship between the Old Testament and the New Testament.	THEOLOGICAL UNDERSTANDING DEVELOP CHRISTIAN MATURITY RELATIONSHIP OF OLD & NEW TESTAMENT
40 T501	None.	NONE
50 T511	Studies of history can often help students work out solutions to problems they face in their own ministry.	SOLVE MINISTRY PROBLEMS
50 T512	Studies of history can often help students work out solutions to problems they face in their own ministry.	SOLVE MINISTRY PROBLEMS
60 T667	Change the student's concept of piety and scholarship and their relationship. Increase the student's devotion to God. Change the students' values and the way they relate to people.	RELATIONSHIP OF PIETY & SCHOLARSHIP CHRISTIAN MATURITY INTERPERSONAL RELATIONSHIPS
70 M618	None.	NONE
70 M612	None.	NONE

APPENDIX 7

**Interview Quotations – Student Career Projections
Course Designers Responses**

INTERVIEW QUOTATIONS - STUDENT CAREER PROJECTIONS
COURSE DESIGNERS RESPONSES

QUESTION: What specific types of ministry will this course better enable the student to perform?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	Sunday School Teacher Teaching the Bible at all age levels. Preaching the Bible. Teaching and training others how to read and interpret the Bible.	LOCAL CHURCH MINISTRY LOCAL CHURCH PASTOR LEADERSHIP DEVELOPMENT
20 B521	Any kind of communication ministry where the student is preaching or teaching the Bible. The course will help the student to prepare lessons and messages.	LOCAL CHURCH MINISTRY LOCAL CHURCH PASTOR BIBLE COLLEGE TEACHER
30 B531	Could teach the book of Hebrews to someone else in a given setting.	LOCAL CHURCH MINISTRY
40 T501	The discipleship of new Christians.	DISCIPLE NEW CONVERTS
50 T511	Pastors of Local Church and other local church ministry. This could help missionaries and those involved in cross-cultural ministries in the same way that it could help anyone involved in a theological ministry. Bible college teacher	LOCAL CHURCH PASTOR LOCAL CHURCH MINISTRY MISSIONARY* BIBLE COLLEGE TEACHER
50 T512	Pastors of Local Church and other local church ministry. This could help missionaries and those involved in cross-cultural ministries in the same way that it could help anyone involved in a theological ministry. Bible School Teachers	LOCAL CHURCH PASTOR LOCAL CHURCH MINISTRY MISSIONARY* BIBLE COLLEGE TEACHER
60 T667	Any type of ministry. Should be a required course for all seminary students.	LOCAL CHURCH PASTOR LOCAL CHURCH MINISTRY MISSIONARY* BIBLE COLLEGE TEACHER
70 M612	Educational ministries by helping the student to develop and implement a philosophy of education.	LOCAL CHURCH PASTOR LOCAL CHURCH MINISTRY

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
70 M618	Any professional ministry in which the minister is involved in family related counseling.	LOCAL CHURCH PASTOR LOCAL CHURCH MINISTRY

QUESTION: In what ways, if any, does this course prepare the student for further study in theological education?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	This is a basic, foundational course for any further theological education.	IN-SERVICE M.R.E. M.DIV.
20 B521	Help to see the continuity between the Old Testament and the New Testament. Provides necessary background for student going into New Testament studies. Provides conceptual framework for more detailed studies in the Old Testament (Individual book studies). Provides Biblical Theological basis for study in Systematic Theology. Content could lead into MDiv O.T. studies if the assignments were beefed up.	IN-SERVICE M.R.E.
30 B531	Assists the student in developing his own understanding of New Testament Theology. Provides background for future work in Old testament studies and Biblical Theology. Provides background for further study in Systematic Theology especially with respect to the doctrines of Christology, Eschatology, and Soteriology.	IN-SERVICE M.R.E.
40 T501	Whets the students appetite by helping him see how one part of the Bible relates to another. Provides a basic doctrinal basis for theological reflection and further study.	IN-SERVICE M.R.E.
50 T511	Preparation for understanding systematic theology. Helpful for understanding the historical assumptions underlying exegesis and the historical results of exegesis.	IN-SERVICE M.R.E.
50 T512	Preparation for understanding systematic theology. Helpful for understanding the historical assumptions underlying exegesis and the historical results of exegesis.	IN-SERVICE M.R.E.
60 T667	Gives students the skills for synthesizing and integrating material.	IN-SERVICE M.R.E. MASTERS LEVEL DOCTORAL LEVEL

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
70 M612	Equips student to evaluate from a philosophical standpoint material encountered in further education.	IN-SERVICE M.R.E. MASTERS LEVEL DOCTORAL LEVEL
70 M618	None.	NONE

QUESTION: What type of work does the student envision the student performing upon completion of not only the course but the entire degree program?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	Working in a Christian Day School (Teaching or Administration). Local Church ministry mainly at the support level such as Assistant Pastor, Christian Ed Director, etc.	CHRISTIAN DAY SCHOOL LOCAL CHURCH MINISTRY (SUPPORT)
20 B521	Pastoring a church. Church planting. Teaching in Christian Day School. Further Theological Education.	LOCAL CHURCH PASTOR CHRISTIAN DAY SCHOOL FURTHER THEOLOGICAL EDUCATION
30 B531	General ministry of any type centered around teaching of the Bible.	PASTOR LOCAL CHURCH MINISTRY
40 T501	Servicable type of person working in a support role in a local church.	LOCAL CHURCH MINISTRY (SUPPORT)
50 T511	Teaching the Bible to the people in a local church situation.	PASTOR LOCAL CHURCH MINISTRY
50 T512	Teaching the Bible to the people in a local church situation.	PASTOR LOCAL CHURCH MINISTRY
60 T667	Any kind of Christian ministry including teaching at lower- level Bible Schools.	PASTOR LOCAL CHURCH MINISTRY BIBLE COLLEGE TEACHER
70 M612	Practical ministries at grass roots level (local church). Definitely not training classroom teachers for Bible Schools.	LOCAL CHURCH MINISTRY
70 M618	Practical ministries at grass roots level (local church). Definitely not training classroom teachers for Bible Schools.	LOCAL CHURCH MINISTRY

APPENDIX 8

Interview Quotations - Important Issues

Course Designers Responses

INTERVIEW QUOTATIONS - IMPORTANT ISSUES
COURSE DESIGNERS RESPONSES

QUESTION: What special contemporary issues or controversial areas does this course cover?

<u>ID CODE</u>	<u>RESPONSE CODE</u>	<u>SHORT PHRASE SUMMARY</u>
10 B501	The Nature of the Bible. The Bible and the concept of language. Historicity of the Bible.	NATURE OF BIBLE BIBLE AND LANGUAGE HISTORICITY OF BIBLE
20 B521	Validity of historical portions of the Old Testament such as the date of the Exodus. Literary matters such as the composition and authorship of certain Old Testament books. Relationship of the Bible and Science. Issue of Inerrancy of the Bible. Certain specific theological matters such as the significance of the Fall.	OT HISTORICAL VALIDITY OT LITERARY PROBLEMS BIBLE AND SCIENCE INERRANCY OF BIBLE OT THEOLOGICAL MATTERS
30 B531	None	NONE
40 T501	An conscious attempt to stay away from issues	NONE
50 T511	Heresies and issues relating the Person and Nature of Christ Calvinism/Arminianism Controversy The nature and role of ministry.	CHRISTOLOGICAL HERESIES CALVINISM/ARMINIANISM NATURE & ROLE OF MINISTRY
50 T512	The nature and role of ministry. Fundamentalism/Liberalism Controversy.	NATURE & ROLE OF MINISTRY FUNDAMENTALISM/LIBERALISM CONTROVERSY
60 T667	Abortion Various Political Issues Nuclear War Science and Religion Christian School versus Public School. Relationship of Church and State	ABORTION POLITICAL ISSUES NUCLEAR WAR SCIENCE AND RELIGION CHRISTIAN & PUBLIC EDUCATION CHURCH & STATE
70 M612	Christianity and contemporary educational philosophy.	CHRISTIANITY & CONTEMPORARY EDUCATIONAL PHILOSOPHY
70 M618	Headship and submission in the family. Relationship of the family and the church.	FAMILY HEADSHIP & SUBMISSION FAMILY & THE CHURCH

APPENDIX 9

Interview Quotations - Prior Student Preparation

Asian Students Responses

INTERVIEW QUOTATIONS - PRIOR STUDENT PREPARATION
ASIAN STUDENTS RESPONSES

QUESTION: What is the student's specific educational background?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	ThB - Bangkok Bible College (5 year)	BACHELORS - THEOLOGY
101002	2 years of 5 year B.Music degree B.R.E. - Febias College (Four year); C.E.	BACHELORS - CHRISTIAN EDUCATION COLLEGE STUDIES (1 YR) - MUSIC
101003	B.A. - Economics (U.S.) M.A. & Ph.D. - Economics (Australia)	BACHELORS - ECONOMICS MASTERS - ECONOMICS DOCTORATE - ECONOMICS
101004	B.A. - Economics (Australia)	BACHELORS - ECONOMICS
101005	B.A. - Political Science M.A. - Administration	BACHELORS - POLITICAL SCIENCE MASTERS - ADMINISTRATION
101006	B.A. - Humanities	BACHELORS - HUMANITIES
201001	1 year - Secretarial course B.R.E. - Doane Baptist Bible College (4 year); C.E.	BACHELORS - CHRISTIAN EDUCATION DIPLOMA - SECRETARIAL (1 YR)
201002	1 year toward 4-year B.S.N. at CPU B.R.E.- Doane Baptist Bible College (4 year); C.E.	BACHELORS - CHRISTIAN EDUCATION UNIVERSITY STUDIES (1 YR) - NURSING
201003	B.R.E.- Four years; Doane Baptist Bible College; C.E.	BACHELORS - CHRISTIAN EDUCATION
202001	B.S. - Metallurgical Engineering M.S. - Metallurgical Engineering (Minus thesis)	BACHELORS - ENGINEERING MASTERS - ENGINEERING
202003	B.Bus.Admin. 1 semester of 2 year M.B.A. B.R.E. - 4 year undergraduate	BACHELORS - BUSINESS ADMINISTRATION BACHELORS - CHRISTIAN EDUCATION
202005	BTh -Five years of Bible College; Theology Nine Courses in Linguistics (Summer Institute of Lin- guistics) Semester of general liberal arts in A.B. program of Political Science.	BACHELORS - THEOLOGY UNIVERSITY STUDIES (1YR)

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202007	ThB - Five Years	BACHELORS - THEOLOGY
202008	ThB - Five years	BACHELORS - THEOLOGY
303001	B.R.E. - China Baptist Theological College; C.E.	BACHELORS - CHRISTIAN EDUCATION
404001	B.S. - Electrical Engineering (U.S) Ph.D. - Electrical Engineering (France)	BACHELORS - ENGINEERING MASTERS - ENGINEERING
404002	B.R.E. - Bible Major (India)	BACHELORS - BIBLE
404003	B.R.E. - Bible Major (India)	BACHELORS - BIBLE
404004	B.Com. - Commerce (Burma)	BACHELORS - COMMERCE
404005	B.A. - Administration (Burma)	BACHELORS - ADMINISTRATION
404006	B.R.E. - Bible (Burma)	BACHELORS - BIBLE
404007	B.A. - Liberal Arts (Burma) B.R.E. - Bible (Burma)	BACHELORS - BIBLE BACHELORS - LIBERAL ARTS
501001	2 years pre-university B.A. - Education M.A. - Linguistics (Univ. of Hawaii) M.A. - ESL (Univ. of Hawaii) PhD. - Linguistics (Univ. of Hawaii)	BACHELORS - EDUCATION MASTERS - LINGUISTICS DOCTORATE - LINGUISTICS

QUESTION: What is the extent of the student's prior theological training?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	ThB	SEE ABOVE
101002	B.R.E. Audit classroom lectures of husband's DMin courses in U.S.	SEE ABOVE AUDIT DMIN COURSES
101003	1 year Certificate (Australia) 2 year Diploma (Australia) M.A. in Missiology (all but thesis)	CERTIFICATE (1 YR) - BIBLE DIPLOMA (2 YR) - BIBLE MASTERS (1 YR) - MISSIOLOGY
101004	1 year Certificate Bible College	CERTIFICATE (1 YR) - BIBLE
101005	4 month seminar in pastoral studies (New Zealand)	SEMINAR (4 MOS) - PASTORAL
101006	4 month seminar in pastoral studies (New Zealand)	SEMINAR (4 MOS) - PASTORAL
201001	B.R.E. Seminars on youth ministry and curriculum	SEE ABOVE SEMINAR (1WK) - YOUTH MINISTRY
201002	B.R.E.	SEE ABOVE
201003	B.R.E.	SEE ABOVE
202001	1 year full-time Bible Institute (Word of Life) - 1st year college level (certificate).	CERTIFICATE (1 YR) - BIBLE
202003	B.R.E. 2 week seminar in Christian education	SEE ABOVE SEMINAR (2 WK) - CHRISTIAN EDUCATION
202005	ThB - Five years of Bible College One Day seminars on preaching, church growth, and Bible study.	SEE ABOVE SEMINAR (1 DY) - PREACHING SEMINAR (1 DY) - CHURCH GROWTH SEMINAR (1 DY) - BIBLE STUDY

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202007	Public Evangelism: 1 Year at Asian School of Evangelism (NFE) Training Evangelistic Leadership: 1-1/2 Year (NFE) BTh	SEE ABOVE NFE (1 YR) - EVANGELISM NFE (1-1/2 YR) - LEADERSHIP
202008	ThB 1 Week seminar on Sunday School 1 Week seminar on Basic Youth Conflicts	SEE ABOVE SEMINAR (1WK) - SUNDAY SCHOOL SEMINAR (1WK) - YOUTH MINISTRY
303001	B.R.E.	SEE ABOVE
404001	None	NO PRIOR THEOLOGICAL EDUCATION
404002	B.R.E. - Bible Major (India)	SEE ABOVE
404003	B.R.E. - Bible Major (India)	SEE ABOVE
404004	None	NO PRIOR THEOLOGICAL EDUCATION
404005	None	NO PRIOR THEOLOGICAL EDUCATION
404006	B.R.E. - Bible (Burma)	SEE ABOVE
404007	B.R.E. - Bible (Burma)	SEE ABOVE
501001	None	NO PRIOR THEOLOGICAL EDUCATION

QUESTION: What type of work is the student presently doing?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Starting and pastoring a local church. Teaching Bible College (2/3 time)	CHURCH PLANTER BIBLE COLLEGE TEACHER
101002	Bible College Librarian - 50% Bible College Administration - 20% Bible College President's Wife Local Church ministry in Christian Education	BIBLE COLLEGE LIBRARIAN BIBLE COLLEGE ADMINISTRATIO CHURCH CHRISTIAN EDUCATION
101003	Pastoring large local church (1000+ attenders) Starting and establishing new chuches in Thailand Teaching in Bible School	CHURCH PASTOR CHURCH PLANTER BIBLE SCHOOL TEACHER
101004	Pastor's wife - hospitality Personal Counseling Teaching Sunday School for children Teach one course in Bible School	PASTOR'S WIFE COUNSELING CHURCH CHRISTIAN EDUCATION BIBLE SCHOOL TEACHER
101005	Assistant Pastor for large local church (1000+ attenders) Local Church administration - coordinators of all ministry programs and chief of staff.	CHURCH ASSISTANT PASTOR
101006	Administer care groups for one geographical region Director of one ministry division within the church (social welfare, special ministries, and membership) Counseling	CHURCH ADMINISTRATION COUNSELING
201001	Missionary - Starting local churches, evangelism and discipling, teaching music. Teaching Bible College. Curriculum translation work for Sunday School.	MISSIONARY BIBLE COLLEGE TEACHER CHURCH CHRISTIAN EDUCATION
201002	Missionary - Evangelism & Discipleship, Administration, Counseling. Bible College Teacher (30%)	MISSIONARY BIBLE COLLEGE TEACHER
201003	Missionary - Children's ministry and College Student Center ministry (evangelism) Teach part-time in Bible School (2 subjects)	MISSIONARY BIBLE COLLEGE TEACHER

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202001	Pastor of local church - 350 attendees	LOCAL CHURCH PASTOR
202003	Director Christian Education program of local church. Student Center ministry for college students	CHURCH CHRISTIAN EDUCATION EVANGELISM (STUDENTS)
202005	Bible College Teacher - teaching courses in all areas. Bible College Administrator Interim pastor for local church in area.	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR CHURCH PASTOR
202007	Primary ministry is open air evangelism at camps, college campuses, and other public situations. Also pastoring local church. Guest lecturer at Bible Schools and Pastor seminars	EVANGELISM CHURCH PASTOR BIBLE SCHOOL TEACHER
202008	Bible College Teacher - emphasis on Old Testament courses Bible College Administrator	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR
303001	Bible Teacher and administrator for local church. Part time teaching pastors in mainland China.	CHURCH PASTOR BIBLE SCHOOL TEACHER
404001	Open air evangelism. Teaching and preaching in local churches.	EVANGELISM CHURCH CHRISTIAN EDUCATION
404002	Bible College President and Teacher Evangelism and starting local churches	BIBLE COLLEGE ADMINISTRATOR BIBLE COLLEGE TEACHER
404003	Bible Translation Bible College Teacher Pastor local church	BIBLE TRANSLATION BIBLE COLLEGE TEACHER CHURCH PASTOR
404004	Pastor of local church Bible College Teacher (part-time) Evangelism	CHURCH PASTOR BIBLE COLLEGE TEACHER EVANGELISM
404005	Assistant pastor in a local church	CHURCH ASSISTANT PASTOR
404006	Teaching English at Bible College.	BIBLE COLLEGE TEACHER
404007	Distribution manager for Bible Society of Burma.	CHRISTIAN ORGANIZATION
501001	Bible College teacher - Teaching English as a second language to Bible College students.	ADMINISTRATOR BIBLE COLLEGE TEACHER

APPENDIX 10

Interview Quotations - Present Student Situation

Asian Students Responses

INTERVIEW QUOTATIONS - PRESENT STUDENT SITUATION
ASIAN STUDENTS RESPONSES

QUESTION: What study resources are readily available for the student?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Personal Library - extremely limited (<20) Access to Bible College Library (BBC) - 10,000 up-to-date volumes. Access to several university libraries	LIMITED PERSONAL LIBRARY (<20) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES
101002	Ready Access to Bible College Library (BBC) - 10,000 up-to-date volumes Husband's Library (~200) Access to several university libraries	SMALL PERSONAL LIBRARY (~200) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES
101003	Personal Library - 2500 up-to-date volumes, well balanced Access to Bible College Library (BBC) - 10,000 up-to-date volumes Access to several university libraries	LARGE PERSONAL LIBRARY (~2500) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES
101004	Access to pastor's library - 2500 up-to-date volumes Access to Bible College Library (BBC) - 10,000 up-to-date volumes Access to several university libraries	LARGE PERSONAL LIBRARY (~2500) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES
101005	Access to pastor's library - 2500 up-to-date volumes Access to Bible College Library (BBC) - 10,000 up-to-date volumes Access to several university libraries	LARGE PERSONAL LIBRARY (~2500) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES
101006	Access to pastor's library - 2500 up-to-date volumes Access to Bible College Library (BBC) - 10,000 up-to-date volumes Access to several university libraries	LARGE PERSONAL LIBRARY (~2500) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES
201001	Personal Library - ~100 books, mostly topical Access to Bible College library (BBC) - 10,000 up-to-date volumes. Access to several university libraries	SMALL PERSONAL LIBRARY (~100) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES
201002	Personal library - 10 volumes Access to Bible College Library (BBC) - 10,000 up-to-date volumes Access to several university libraries	LIMITED PERSONAL LIBRARY (<10) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
201003	Personal Library - 50-60 Volumes, mainly topical books Access to Bible College Library (BBC) with ~10,000 up-to date volumes Access to several university libraries	LIMITED PERSONAL LIBRARY(~50) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES
202001	Personal library - 40 volumes, mostly topical books Church library - 150 volumes, mostly commentaries Limited access to two graduate level seminary libraries (ATS & SAEP) Access to several university libraries	LIMITED PERSONAL LIBRARY(~40) SMALL CHURCH LIBRARY (150) GRADUATE SEMINARY LIBRARIES UNIVERSITY LIBRARIES
202003	Personal Library - 50 books mainly on ministry-related topics Church Library - 350 books; commentaries, Bible Survey, Basic Bible study tools. Access to two graduate level seminary libraries (ATS & SAEP) Access to several university libraries	LIMITED PERSONAL LIBRARY(~50) SMALL CHURCH LIBRARY (350) GRADUATE SEMINARY LIBRARIES UNIVERSITY LIBRARIES
202005	Bible College Library (BBSI) - 10,000+ volumes, older books Contains good selection of basic Bible Study tools Personal Library - 200+ volumes; good number of commentaries and book studies (1/2 total), rest are Bible lessons and topical books. Access to two graduate level seminary libraries in Manila (ATS & SAEP) Access to several university libraries	SMALL PERSONAL LIBRARY(~200) BIBLE COLLEGE LIBRARY GRADUATE SEMINARY LIBRARIES UNIVERSITY LIBRARIES
202007	Personal Library - 250 Volumes - Bible College textbooks, Commentaries, Book Studies, Topical books dealing with Evangelism and Discipleship. Access to Bible College Library (BBS&I) Access to two graduate level seminary libraries (ATS & SAEP) Access to several university libraries	SMALL PERSONAL LIBRARY(~250) BIBLE COLLEGE LIBRARY GRADUATE SEMINARY LIBRARIES UNIVERSITY LIBRARIES
202008	Bible College Library (BBSI) - 10,000+ volumes, older books Contains good selection of basic Bible Study tools Personal Library - 100+ volumes, commentaries and topical books Access to two graduate level seminary libraries in Manila (ATS & SAEP) Access to several university libraries	SMALL PERSONAL LIBRARY(~100) BIBLE COLLEGE LIBRARY GRADUATE SEMINARY LIBRARIES UNIVERSITY LIBRARIES
303001	Personal Library - ~100 volumes, varied Easy access to Bible College Library (CBTC) 7500 up-to-date volumes. Access to several university libraries	SMALL PERSONAL LIBRARY(~100) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
404001	Personal Library - < 20 volumes, very limited Access to library of seminary in Rangoon - limited, dated, and liberal	LIMITED PERSONAL LIBRARY(<20) BIBLE COLLEGE LIBRARY (INADEQUATE)
404002	Personal Library - < 20 volumes, very limited	LIMITED PERSONAL LIBRARY(<20)
404003	Personal Library - < 20 volumes, very limited	LIMITED PERSONAL LIBRARY(<20)
404004	Personal Library - < 20 volumes, very limited	LIMITED PERSONAL LIBRARY(<20)
404005	Personal Library - < 5 volumes, very limited Access to library of seminary in Rangoon - limited, dated, and liberal	LIMITED PERSONAL LIBRARY(<5) BIBLE COLLEGE LIBRARY (INADEQUATE)
404006	Personal Library - < 20 volumes, very limited Access to library of seminary in Rangoon - limited, dated, and liberal	LIMITED PERSONAL LIBRARY(<5) BIBLE COLLEGE LIBRARY (INADEQUATE)
404007	Personal Library - < 20 volumes, very limited Access to library of seminary in Rangoon - limited, dated, and liberal	LIMITED PERSONAL LIBRARY(<20) BIBLE COLLEGE LIBRARY (INADEQUATE)
501001	Personal Library - very limited, few basic tools. Easy access to Bible College library; 10,000 up-to-date volumes Access to several university libraries	LIMITED PERSONAL LIBRARY(<20) BIBLE COLLEGE LIBRARY UNIVERSITY LIBRARIES

APPENDIX 11

Interview Quotations - Specific Program Objectives Asian Students Responses

QUESTION: How much time per week does the student have to devote to study?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	4-5 hours per week	4-5 HOURS/WEEK
101002	2 Hours	2 HOURS/WEEK
101003	4 hours per week	4 HOURS/WEEK
101004	10 hours per week	10 HOURS/WEEK
101005	4 hours per week	4 HOURS/WEEK
101006	4-5 hours per week	4-5 HOURS/WEEK
201001	3-4 hours per week	3-4 HOURS/WEEK
201002	10 hours	10 HOURS/WEEK
201003	4 hours	4 HOURS/WEEK
202001	3 hours per week	3 HOURS/WEEK
202003	8 hours per week	8 HOURS/WEEK
202005	5-8 hours per week	5-8 HOURS/WEEK
202007	3 hours per week	3 HOURS/WEEK
202008	7-10 hours per week	7-10 HOURS/WEEK
303001	10-15 hours	10-15 HOURS/WEEK
404001	Unknown	NO DATA
404002	Unknown	NO DATA

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
404003	Unknown	NO DATA
404004	Unknown	NO DATA
404005	Unknown	NO DATA
404006	Unknown	NO DATA
404007	Unknown	NO DATA
501001	10 hours	10 HOURS/WEEK

INTERVIEW QUOTATIONS - SPECIFIC PROGRAM OBJECTIVES
ASIAN STUDENTS RESPONSES

QUESTION: Why does the student feel that it is necessary to pursue a masters degree in this area?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Personal enrichment and development To get more education in order to teach better at Bible College because ThB not adequate.	PERSONAL ENRICHMENT PROFESSIONAL DEVELOPMENT (T) (T=TEACHER)
101002	To get higher degree to assist College obtain accreditation	ACADEMIC CREDENTIAL
101003	Appreciation for scholarship and academic excellence. Engage in the structured study of theology to avoid theological excess or heresy. Help me to settle some key theological issues. Academic credential for credibility of movement	PERSONAL ENRICHMENT THEOLOGICAL UNDERSTANDING ACADEMIC CREDENTIAL
101004	Self-discipline to study and read things I want to study.	DEVELOP STUDY SKILLS
101005	Improve my ministries. Academic credential for teaching in Bible School.	PROFESSIONAL DEVELOPMENT (T) ACADEMIC CREDENTIAL
101006	Academic credential to give church credibility. Help to teach in Bible School later.	PROFESSIONAL DEVELOPMENT (T) ACADEMIC CREDENTIAL
201001	For personal study and growth. Intellectual and spiritual development. To make me a better teacher of the Bible in general. Credential for teaching at the B.A. level.	PERSONAL ENRICHMENT PROFESSIONAL DEVELOPMENT (T) ACADEMIC CREDENTIAL
201002	For my own personal intellectual and spiritual development and growth. Broaden perspective Increase general ministry skills and knowledge.	PERSONAL ENRICHMENT PROFESSIONAL DEVELOPMENT (M) (M=MISSIONARY) ACADEMIC CREDENTIAL
201003	For new ideas for my ministry - upgrade and update my ministry skills.	PROFESSIONAL DEVELOPMENT (M)
202001	Limited theological background while serving as pastor of large local church. Master's degree because of level of prior education	THEOLOGICAL UNDERSTANDING ACADEMIC CREDENTIAL

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202003	Personal Development To be more effective in the ministry Learn self-directed study skills At the Master's level because of prior education	PERSONAL ENRICHMENT PROFESSIONAL DEVELOPMENT (M) DEVELOP STUDY SKILLS ACADEMIC CREDENTIAL
202005	Make me a better teacher. Improve the quality and the recognition of the school. For professional status and the recognition as a Bible College Teacher.	PROFESSIONAL DEVELOPMENT (T) ACADEMIC CREDENTIAL
202007	Imposed discipline to do the necessary study. Need the increased knowledge in theology to help in teaching and training other people to do evangelism.	DEVELOP STUDY SKILLS THEOLOGICAL UNDERSTANDING
202008	To gain more insight into subject matter to improve my teaching. To have the contemporary knowledge that I need to keep up in my area. Master's Degree level for professional recognition and status.	PROFESSIONAL DEVELOPMENT (T) ACADEMIC CREDENTIAL
303001	Personal growth Sharpen personal study skills Help in present ministry	PERSONAL ENRICHMENT DEVELOP STUDY SKILLS PROFESSIONAL DEVELOPMENT (P) (P=PASTOR)
404001	To learn fundamental, Baptist theology. Master's level because of previous educational level. Help me fulfill my vision of the establishment of a fundamental Bible College in Burma.	LEARN BAPTIST THEOLOGY ACADEMIC CREDENTIAL PROFESSIONAL DEVELOPMENT (T)
404002	To gain respect for the Bible College by having advanced degree	ACADEMIC CREDENTIAL
404003	To gain skills in Bible translation To obtain academic credentials to give credibility to school.	BIBLE TRANSLATION SKILLS ACADEMIC CREDENTIAL
404004	To help be a better teacher in the Bible College	PROFESSIONAL DEVELOPMENT (T)
404005	To gain better understanding of the Bible and theology for ministry in the local church. Master's level because of prior educational background.	THEOLOGICAL UNDERSTANDING ACADEMIC CREDENTIAL

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
404006	To further theological and Biblical knowledge gained to this point through the B.R.E. To better enable me to translate the Bible into my tribal language which doesn't yet have the Bible.	THEOLOGICAL UNDERSTANDING BIBLE TRANSLATION SKILLS
404007	To learn more Bible knowledge beyond that acquired in the BRE.	THEOLOGICAL UNDERSTANDING
501001	No prior theological education and find myself involved in church-related work demanding knowledge of Bible & theology. Necessary for teaching at Bible College.	THEOLOGICAL UNDERSTANDING PROFESSIONAL DEVELOPMENT (T)

QUESTION: In what specific ways does the student feel that such a program will help him with respect to his work?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Force me to learn and develop myself (Help him become a self-directed learner and develop good study skills.	DEVELOP STUDY SKILLS
101002	Provide information and knowledge on Christian Education. To help me serve as academic counselor to college students. Prepare Sunday School curriculum for the Thai church. Become better acquainted with theological literature.	SPECIFIC KNOWLEDGE-C.E. ACADEMIC COUNSELING DEVELOPING CURRICULUM ACQUAINTANCE WITH THEOLOGICAL LITERATURE
101003	Allow me to study and improve while remaining within my cultural context without having to leave and go abroad.	PERSONAL ENRICHMENT
101004	Allow me to study and improve while remaining within my cultural context without having to leave and go abroad.	PERSONAL ENRICHMENT
101005	Allow me to study and improve while remaining within my cultural context without having to leave and go abroad.	PERSONAL ENRICHMENT
101006	Allow me to study and improve while remaining within my cultural context without having to leave and go abroad.	PERSONAL ENRICHMENT
201001	Dealing with the occult. Developing leadership for the Thai church.	DEALING WITH OCCULT LEADERSHIP DEVELOPMENT
201002	Help me to be able to do more in depth personal study.	PERSONAL ENRICHMENT
201003	Design and implement Christian Education programs in the church for elementary through high school-age. How to design curriculum How to teach pupils	PROGRAM DEVELOPMENT-C.E. DEVELOPING CURRICULUM TEACHING METHODOLOGY
202001	Fresh ideas and insights for teaching. New thoughts concerning personal relationship to God. More well-rounded view of ministry. Greater awareness of what there is to know in theological studies.	TEACHING METHODOLOGY PERSONAL ENRICHMENT PROFESSIONAL DEVELOPMENT THEOLOGICAL UNDERSTANDING

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202003	Expose me to books and body of knowledge useful to my ministry. Develop Christian Maturity Learn to train others to do ministry in the church. Marriage Counseling and child discipline More effective in evangelism Know what I don't know	PROFESSIONAL DEVELOPMENT (E) (E=EVANGELIST) PERSONAL ENRICHMENT LEADERSHIP DEVELOPMENT COUNSELING SKILLS THEOLOGICAL UNDERSTANDING
202005	Give me fresh material for my preaching and teaching. Provide further background and knowledge for the courses that I teach.	UPDATED KNOWLEDGE PROFESSIONAL DEVELOPMENT
202007	More knowledge to help in discipleship and follow-up of new converts. Make me more effective in my ministry by giving me new and fresh insights to make my preaching and teaching easier to understand. Personal and Family Counseling	DISCIPLE NEW CONVERTS UPDATED KNOWLEDGE COUNSELING SKILLS
202008	Improve my level of knowledge. Prepare me to be a scholar/teacher in a Bible College since my prior education was for local church ministry.	UPDATED KNOWLEDGE PROFESSIONAL DEVELOPMENT (T)
303001	More study will help teaching preparations to be more thorough.	UPDATED KNOWLEDGE
404001	Enable me to learn true fundamental Baptist theology and distinctives. Give me theological credentials necessary to start a Baptist Bible School.	LEARN BAPTIST THEOLOGY ACADEMIC CREDENTIAL
404002	Teaching in the Bible College: up-to-date material. Techniques and methods for evangelism and starting churches. Learn how to train lay members within the church.	UPDATED KNOWLEDGE CHURCH PLANTING METHODS LEADERSHIP DEVELOPMENT
404003	Bible translation skills Ideas for evangelism and starting churches.	BIBLE TRANSLATION SKILLS CHURCH PLANTING METHODS
404004	Methods for evangelism and starting churches. Material for teaching in Bible College	CHURCH PLANTING METHODS PROFESSIONAL DEVELOPMENT (T)
404005	To minister the Word of God more effectively in the local church.	PROFESSIONAL DEVELOPMENT (P)

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
404006	The skills and knowledge necessary to translate the Bible into tribal language.	BIBLE TRANSLATION SKILLS
404007	Better knowledge of the Bible. Building people up to Christian maturity.	THEOLOGICAL UNDERSTANDING DISCIPLE NEW CONVERTS
501001	Makes me plan my teaching to tie in with the course I am presently taking - the content can be used in what I am teaching.	UPDATED KNOWLEDGE

QUESTION: What specific types of courses does the student feel that he needs to better equip him for his work?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	More Theology courses The original languages (Greek and Hebrew). Biblical exegesis in original languages.	THEOLOGY GREEK & HEBREW
101002	Christian Education - How to teach children, Adult Education Counseling	TEACHING METHODS COUNSELING
101003	Systematic Theology Greek and Hebrew	THEOLOGY GREEK & HEBREW
101004	Hermeneutics Exegesis Counseling	HERMENEUTICS EXEGESIS COUNSELING
101005	Exegesis Systematic Theology Missions Church Growth	THEOLOGY EXEGESIS MISSIONS CHURCH GROWTH
101006	Counseling	COUNSELING
201001	Counseling (with Asian approach) Baptist Distinctives Developing Leadership Defending the faith against modern heresies and cults.	COUNSELING BAPTIST DISTINCTIVES LEADERSHIP DEVELOPMENT CULTS
201002	Missions courses (how to) Christian Education courses with respect to the local church.	MISSIONS CHRISTIAN EDUCATION-LOCAL CHURCH
201003	Christian Education Courses - Curriculum Development, Teaching Processes for all age groups Discipleship Missions Courses	DEVELOPING CURRICULUM TEACHING METHODS DISCIPLE NEW CONVERTS MISSIONS
202001	Pastoral Ministry courses.	PASTORAL MINISTRY

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202003	Christian Education courses dealing with the "how to" aspects of that ministry. Missions Courses - "How to"	CHRISTIAN EDUCATION MISSIONS
202005	Church Administration Bible College Administration Counseling	CHURCH ADMINISTRATION HIGHER ED ADMINISTRATION COUNSELING
202007	Theology in general Contemporary Theology dealing with cults and modern Christian issues Bible Book Studies	THEOLOGY CULTS CONTEMPORARY ISSUES BIBLE CONTENT
202008	Biblical Studies with emphasis on Old Testament courses. Archaeology Courses Contemporary Theology Christian Evidences	OLD TESTAMENT CONTENT ARCHAEOLOGY CONTEMPORARY ISSUES CHRISTIAN EVIDENCES
303001	Old Testament content courses. Courses dealing with special education.	OLD TESTAMENT CONTENT SPECIAL EDUCATION
404001	Baptist theology and distinctives.	BAPTIST THEOLOGY
404002	Fundamental Baptist Theology Bible Content Courses	BAPTIST THEOLOGY BIBLE CONTENT
404003	Interpreting the Bible Exegesis of the Bible	HEMENEUTICS EXEGESIS
404004	Unknown	NO DATA
404005	Unknown	NO DATA
404006	Unknown	NO DATA
404007	Unknown	NO DATA
501001	Book studies of the Bible. Counseling courses Courses dealing with Christian maturity.	BIBLE CONTENT COUNSELING CHRISTIAN LIFE

QUESTION: What are the student's felt area of weaknesses which he thinks the SAEP could strengthen?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Be able to study and interpret the Bible for myself, independent of commentaries.	BIBLE STUDY SKILLS
101002	No "felt" weaknesses at this point.	NO FELT WEAKNESSES
101003	Knowledge of Systematic Theology Bible Knowledge	THEOLOGICAL UNDERSTANDING BIBLE CONTENT
101004	Counseling Bible Knowledge	COUNSELING BIBLE CONTENT
101005	Counseling Bible Knowledge Theological knowledge in general	COUNSELING BIBLE CONTENT THEOLOGICAL UNDERSTANDING
101006	Counseling Bible Knowledge Theological knowledge in general	COUNSELING BIBLE CONTENT THEOLOGICAL UNDERSTANDING
201001	Theology - understanding and knowing deeply systematic theology; why I believe what I do.	THEOLOGICAL UNDERSTANDING
201002	Study skills - want to learn to do independent Bible study on my own.	BIBLE STUDY SKILLS
201003	How to study the Bible for myself and not have to depend on other books such as commentaries (exegesis and interpretation)	BIBLE STUDY SKILLS EXEGESIS
202001	Knowledge and abilities in pastoral ministries. Theological convictions - why I believe what I believe Lack of knowledge of contemporary theological issues such as separation. Evangelism.	PASTORAL MINISTRY THEOLOGICAL UNDERSTANDING CONTEMPORARY ISSUES EVANGELISM
202003	Teaching skills and methods - communication skills, curriculum development, and instructional design.	TEACHING METHODS DEVELOPING CURRICULUM

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202005	Counseling with people as the Dean of Men.	ACADEMIC COUNSELING
202007	Thinking on my feet - being able to organize my thoughts and provide quick, effective, and concise answers when put on the spot with tough controversial questions. Have my beliefs more crystallized Need for self-discipline for study	ANALYTICAL THINKING THEOLOGICAL UNDERSTANDING DEVELOP STUDY SKILLS
202008	How to more effectively memorize material and facts. Knowledge of Christian evidences - weakness lies in outdated knowledge. Knowledge of archaeology for teaching Old Testament courses - Weakness lies in outdated knowledge.	MEMORIZE MATERIALS UPDATED KNOWLEDGE -CHRISTIAN EVIDENCES -ARCHAEOLOGY
303001	None	NO FELT WEAKNESSES
404001	Lack of theological knowledge	THEOLOGICAL UNDERSTANDING
404002	None	NO FELT WEAKNESSES
404003	Unknown	NO DATA
404004	Theological knowledge and background. Knowledge of the content of the Bible. What to do as a pastor of a church. Beliefs and convictions of fundamental Baptists.	THEOLOGICAL UNDERSTANDING BIBLE CONTENT PASTORAL MINISTRY BAPTIST THEOLOGY
404005	Lack of basic Biblical and theological knowledge.	BIBLE CONTENT THEOLOGICAL UNDERSTANDING
404006	Skills necessary to translate the Bible. Bible knowledge	BIBLE TRANSLATION SKILLS BIBLE CONTENT
404007	Knowledge of the Bible. Church work and pastoral care.	BIBLE CONTENT PASTORAL MINISTRY
501001	Knowledge of theology and theological terms	THEOLOGICAL UNDERSTANDING

APPENDIX 12

Interview Quotations - Student Career Projections

Asian Students Responses

INTERVIEW QUOTATIONS - STUDENT CAREER PROJECTIONS
ASIAN STUDENTS RESPONSES

QUESTION: What does the student plan to be doing immediately after completion of the program?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Teaching Bible College Pastoring Local Church	BIBLE COLLEGE TEACHER LOCAL CHURCH PASTOR
101002	Bible College Librarian Local Church Christian Education Work Designing Sunday School Curriculum	BIBLE COLLEGE LIBRARIAN LOCAL CHURCH MINISTRY
101003	Pastor of large local church (1000+ attenders) Starting and establishing new churches in Thailand Teaching in Bible School	LOCAL CHURCH PASTOR CHURCH PLANTER BIBLE COLLEGE TEACHER
101004	Pastor's wife - hospitality Personal Counseling Teach one course in Bible School Teach Sunday School	LOCAL CHURCH MINISTRY BIBLE COLLEGE TEACHER
101005	Assistant Pastor of large local church (1000+ attenders) Local Church Administration - coordinator of all ministry programs in the church Chief of Staff	LOCAL CHURCH ASSISTANT PASTOR
101006	Administer care groups for geographical region Director of one ministry division of local church Personal Counseling	LOCAL CHURCH MINISTRY
201001	Missionary - Starting churches, evangelism and discipleship, teaching music. Teaching in Bible School Translation work.	MISSIONARY-CHURCH PLANTER BIBLE COLLEGE TEACHER TRANSLATION WORK
201002	Missionary - Evangelism & Discipleship, Administration, Counseling. Bible College Teaching.	MISSIONARY-CHURCH PLANTER BIBLE COLLEGE TEACHER
201003	Missionary - Children's Ministry, College Student Center Ministry (evangelism) Bible College - part-time	MISSIONARY-CHURCH PLANTER BIBLE COLLEGE TEACHER LOCAL CHURCH MINISTRY

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202001	Pastoring Local Church	LOCAL CHURCH PASTOR
202003	Missionary - Cross-cultural evangelism and discipleship; also teaching local church leadership cross-culturally in Bible School context.	MISSIONARY-CHURCH PLANTING BIBLE COLLEGE TEACHER
202005	Bible College Teacher Bible College Administrator	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR
202007	Open Air Evangelism Student Campus Work Guest Lecturer at Bible Schools and Pastor Seminars	EVANGELISM BIBLE COLLEGE TEACHER
202008	Bible College Teacher Bible College Administrator	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR
303001	Bible teacher and administrator in local church.	LOCAL CHURCH MINISTRY
404001	Establishing a Bible School in Rangoon Evangelism, preaching and teaching in local church.	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR LOCAL CHURCH MINISTRY
404002	Bible College President and Teacher Evangelism and starting local churches.	BIBLE COLLEGE ADMINISTRATOR BIBLE COLLEGE TEACHER CHURCH PLANTER
404003	Bible Translation Bible College teaching Pastor local Church	TRANSLATION WORK BIBLE COLLEGE TEACHER LOCAL CHURCH PASTOR
404004	Pastor of local church. Teach in Bible College (part-time). Evangelism and start local churches.	LOCAL CHURCH PASTOR BIBLE COLLEGE TEACHER CHURCH PLANTER
404005	Assistant pastor in local church.	LOCAL CHURCH ASSISTANT PASTOR
404006	Teaching English at Bible College	BIBLE COLLEGE TEACHER
404007	Distribution manager for Bible Society of Burma	ORGANIZATION ADMINISTRATOR
501001	Teaching in Bible College	BIBLE COLLEGE TEACHER

QUESTION: What does the student plan to be doing five years after completion of the program?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Teaching Bible College Pastoring Local Church	BIBLE COLLEGE TEACHER LOCAL CHURCH PASTOR
101002	Bible College Librarian Local Church Christian Education Work Designing Sunday School Curriculum	BIBLE COLLEGE LIBRARIAN LOCAL CHURCH MINISTRY
101003	Pastor of local church Start and establish local churches in Thailand Teach in Bible School Leading movement of churches	LOCAL CHURCH PASTOR CHURCH PLANTER BIBLE COLLEGE TEACHER LEADERSHIP-NATIONAL LEVEL
101004	Pastor's wife - hospitality Personal Counseling Teach one course in Bible School Teach Sunday School	LOCAL CHURCH MINISTRY BIBLE COLLEGE TEACHER
101005	Pastor of local Church Bible School Teaching	LOCAL CHURCH PASTOR BIBLE COLLEGE TEACHER
101006	Administer care groups for geographical region Director of ministry division within the church Personal Counseling	LOCAL CHURCH MINISTRY
201001	Missionary - Teaching Bible School and translation work.	MISSIONARY-CHURCH PLANTER BIBLE COLLEGE TEACHER TRANSLATION WORK
201002	Bible College Teaching	BIBLE COLLEGE TEACHER
201003	Missionary - Sunday School curriculum planning and development for the Thai Church Bible School - small part-time	MISSIONARY-LITERATURE WORK BIBLE COLLEGE TEACHER
202001	Pastoring Local Church	LOCAL CHURCH PASTOR
202003	Missionary - Cross-cultural evangelism and discipleship; also teaching local church leadership cross-culturally in Bible School context.	MISSIONARY-CHURCH PLANTING BIBLE COLLEGE TEACHER

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202005	Bible College Administrator Bible College Teacher	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR
202007	Open air evangelism but with increased emphasis on training other open air evangelists on a relatively small scale.	EVANGELISM LEADERSHIP DEVELOPMENT
202008	Bible College Teacher Bible College Administrator	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR
303001	Starting new churches Teaching part-time at Bible College	CHURCH PLANTER BIBLE COLLEGE TEACHER
404001	Administration and teaching in Bible School Evangelism, preaching and teaching in local church	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR EVANGELISM LOCAL CHURCH MINISTRY
404002	Bible College President and Teacher Evangelism and starting local churches.	BIBLE COLLEGE ADMINISTRATOR BIBLE COLLEGE TEACHER
404003	Bible College teaching Evangelism and starting local churches	BIBLE COLLEGE TEACHER LOCAL CHURCH PASTOR
404004	Bible College administration and teaching. Evangelism and starting local churches.	BIBLE COLLEGE ADMINISTRATOR BIBLE COLLEGE TEACHER CHURCH PLANTER
404005	Pastor in local church. Teach in Bible School (part-time).	LOCAL CHURCH PASTOR BIBLE COLLEGE TEACHER
404006	Translating the Bible into native tribal language.	BIBLE TRANSLATION
404007	Some type of Christian work outside the country of Burma.	MISSIONARY
501001	Teaching in Bible College	BIBLE COLLEGE TEACHER

QUESTION: What does the student plan to be doing ten years after completion of the program?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Teaching Bible College Pastoring Local Church	BIBLE COLLEGE TEACHER LOCAL CHURCH PASTOR
101002	Bible College Librarian Local Church Christian Education Work Designing Sunday School Curriculum	BIBLE COLLEGE LIBRARIAN LOCAL CHURCH MINISTRY
101003	Pastor of local church Start and establish local churches in Thailand Teach in Bible School Leading movement of churches Writing theology in Thai context	LOCAL CHURCH PASTOR CHURCH PLANTER BIBLE COLLEGE TEACHER LEADERSHIP-NATIONAL LEVEL
101004	Pastor's wife - hospitality Personal Counseling Teach one course in Bible School Teach Sunday School	LOCAL CHURCH MINISTRY BIBLE COLLEGE TEACHER
101005	Pastor of local Church Bible School Teaching	LOCAL CHURCH PASTOR BIBLE COLLEGE TEACHER
101006	Administer care groups for geographical region Director of ministry division within the church Personal Counseling	LOCAL CHURCH MINISTRY
201001	Missionary - Teaching Bible School and translation work. Also involved in training lay leadership.	MISSIONARY-TRANSLATION BIBLE COLLEGE TEACHER DEVELOP LAY LEADERSHIP
201002	Bible College Teaching	BIBLE COLLEGE TEACHER
201003	Missionary - Sunday School curriculum planning and development for the Thai Church Bible School - small part-time	MISSIONARY-SUNDAY SCHOOL CURRICULUM BIBLE COLLEGE TEACHER
202001	Pastoring Local Church	LOCAL CHURCH PASTOR
202003	Missionary - Cross-cultural evangelism and discipleship; also teaching local church leadership cross-culturally in Bible School context.	MISSIONARY-CHURCH PLANTING BIBLE COLLEGE TEACHER

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202005	Bible College Administrator	BIBLE COLLEGE ADMINISTRATOR
202007	Concentrating on training others Teaching in a Bible School Leadership development in general	LEADERSHIP DEVELOPMENT BIBLE COLLEGE TEACHER
202008	Bible College Teacher Bible College Administrator	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR
303001	Full-time teaching at Bible College	BIBLE COLLEGE TEACHER
404001	Administration and teaching in Bible School Evangelism, preaching and teaching in local church	BIBLE COLLEGE TEACHER BIBLE COLLEGE ADMINISTRATOR EVANGELISM LOCAL CHURCH MINISTRY
404002	Bible College President and Teacher Evangelism and starting local churches.	BIBLE COLLEGE ADMINISTRATOR BIBLE COLLEGE TEACHER CHURCH PLANTER
404003	Bible College teaching Evangelism and starting local churches	BIBLE COLLEGE TEACHER CHURCH PLANTER
404004	Bible College administration and teaching. Evangelism and starting local churches.	BIBLE COLLEGE ADMINISTRATOR BIBLE COLLEGE TEACHER CHURCH PLANTER
404005	Pastor in local church. Teach in Bible School (part-time).	LOCAL CHURCH PASTOR BIBLE COLLEGE TEACHER
404006	Unknown	NO DATA
404007	Working in some capacity (local church) for the Burmese Baptist Church.	LOCAL CHURCH MINISTRY
501001	Teaching in Bible College	BIBLE COLLEGE TEACHER

QUESTION: Does the student plan to do further study after this program?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Yes	YES
101002	Yes - as opportunity arises through in-service, extension mode.	YES-QUALIFIED
101003	Yes	YES
101004	Yes	YES
101005	Yes	YES
101006	Yes	YES
201001	Probably; as long as it is available through in-service and extension means.	YES-QUALIFIED
201002	Not Sure	UNKNOWN
201003	Maybe, depends upon opportunity	YES-QUALIFIED
202001	Yes	YES
202003	No	NO
202005	Yes	YES
202007	Yes	YES
202008	Yes	YES
303001	Yes	YES
404001	Unknown	NO DATA

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
404002	Unknown	NO DATA
404003	Unknown	NO DATA
404004	Unknown	NO DATA
404005	Unknown	NO DATA
404006	Unknown	NO DATA
404007	Unknown	NO DATA
501001	No	NO

QUESTION: What are the student's educational goals?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	MDiv, ThM, Doctorate (maybe)	DOCTORAL LEVEL
101002	Doctorate level - Christian Education	DOCTORAL LEVEL
101003	MDiv, ThM, DMiss, & maybe ThD	DOCTORAL LEVEL
101004	Edd	DOCTORAL LEVEL
101005	MDiv, DMin	DOCTORAL LEVEL
101006	Unsure	UNKNOWN
201001	In-Service M.R.E. with some continuing education beyond.	IN-SERVICE M.R.E.
201002	In-Service M.R.E.	IN-SERVICE M.R.E.
201003	In-Service M.R.E. and maybe more continuing education as available.	IN-SERVICE M.R.E.
202001	M.Div. D.Min.	DOCTORAL LEVEL
202003	In-Service M.R.E.	IN-SERVICE M.R.E.
202005	Doctoral Level degree	DOCTORAL LEVEL
202007	ThM - 4 years total graduate study	MASTERS LEVEL (ADVANCED)
202008	Doctoral level degree.	DOCTORAL LEVEL
303001	Doctorate level - Special Education	DOCTORAL LEVEL
404001	Unknown	NO DATA

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
404002	Unknown	NO DATA
404003	Unknown	NO DATA
404004	Unknown	NO DATA
404005	Unknown	NO DATA
404006	Unknown	NO DATA
404007	Unknown	NO DATA
501001	Complete with In-Service M.R.E. (Already possesses extensive prior formal education - PhD)	IN-SERVICE M.R.E.

APPENDIX 13

Interview Quotations - Important Issues Asian Students Responses

INTERVIEW QUOTATIONS - IMPORTANT ISSUES
ASIAN STUDENTS RESPONSES

QUESTION: What are the issues important to the student which he expects or desires to be addressed?

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
101001	Holy Spirit and Charismatic issues.	CHARISMATIC MOVEMENT
101002	Holy Spirit & Charismatic Issues	CHARISMATIC MOVEMENT
101003	Biblical Teaching versus Buddhist culture Evangelism versus social responsibility	CHRISTIANITY & CULTURE CHRIST. SOCIAL RESPONSIBILITY
101004	Centrality and importance of local church Relationship of para-church organizations to local church.	SIGNIFICANCE OF LOCAL CHURCH LOCAL CHURCH & PARACHURCH ORGANIZATIONS
101005	Don't know.	NO OPINION
101006	Don't know.	NO OPINION
201001	Who Jesus Christ is in light of Buddhism. Separation and Ecumenism. Holy Spirit and Charismatic Issues.	CHRISTIANITY & CULTURE SEPARATION CHARISMATIC MOVEMENT
201002	Cults	CULTS
201003	Holy Spirit and Charismatic Issues Christianity and Buddhist religion and culture	CHARISMATIC MOVEMENT CHRISTIANITY & CULTURE
202001	Holy Spirit and Charismatic Issues Liberalism versus Fundamentalism Denominational distinctives and differences	CHARISMATIC MOVEMENT FUNDAMENTAL/LIBERAL CONTROVERSY DENOMINATIONAL DISTINCTIVES
202003	Canonicity - Roman Catholic Bible versus Protestant Bible Charismatic Issues - Role of the Holy Spirit Christianity & Culture - How to adapt message to various Filipino cultures How to introduce new ideas in a setting controlled by the "old school", the "tradition of the elders".	NATURE OF BIBLE CHARISMATIC MOVEMENT CHRISTIANITY & CULTURE NEW VERSUS OLD

<u>ID CODE</u>	<u>RESPONSE QUOTE</u>	<u>SHORT PHRASE SUMMARY</u>
202005	Christian Separation - Who can I cooperate with in Christian work. Social responsibility - how is the Christian to be involved in this? Charismatic/Pentecostal Issues - Speaking in tongues and healing.	SEPARATION CHRIST. SOCIAL RESPONSIBILTIV CHARISMATIC MOVEMENT
202007	Charismatic Issues - Tongues Inerrancy Roman Catholic Theology versus Protestant Theology with particular emphasis on salvation Cohabitation without marriage and illigetimate children. Drugs	CHARISMATIC MOVEMENT INERRANCY OF BIBLE CATHOLIC VERSUS PROTESTANT MARRIAGE VERSUS COHABITATION DRUGS
202008	Christian/Layity power struggles in church - pastors versus deacons. Drugs Charismatic/Pentecostal Issues - the role of the Holy Spirit in the Christian's life (polemic). Issues relating to Christian separation - who can I and should I work with?	LOCAL CHURCH POLITY DRUGS CHARISMATIC MOVEMENT SEPARATION
303001	Christian living in the non-Christian culture	CHRISTIANITY & CULTURE
404001	The nature of the Bible - Inerrancy, inspiration Fundamentalism versus Liberalism	NATURE OF BIBLE INERRANCY OF BIBLE FUNDAMENTAL/LIBERAL CONTROVERSY
404002	Unknown	NO DATA
404003	Unknown	NO DATA
404004	Unknown	NO DATA
404005	Unknown	NO DATA
404006	Unknown	NO DATA
404007	Unknown	NO DATA
501001	Christianity and culture - what aspects of the culture are okay for a Christian and which are not.	CHRISTIANITY & CULTURE

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