

**The Design and Evaluation of an
e-Learning Program for Church Leaders
in a Multicultural Context**

By

Johann Melchizedek Peter

B Theol; Master of Ministry; PhD Theology

Thesis submitted in Fulfillment of the Requirements for
the Degree of Doctor of Philosophy
Faculty of Education and Arts, ACT/NSW
Australian Catholic University Research Services
PO Box 968 North Sydney 2059

Submitted
November 2015

Declaration

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

No parts of this thesis have been submitted towards the award of any other degree or diploma in any other tertiary institution.

No other person's work has been used without due acknowledgement in the main text of the thesis.

All research procedures reported in the thesis received the approval of the relevant Ethics Committee (where required) or a relevant safety committee if the matter is referred to such a committee.

Signature:

A handwritten signature in black ink, appearing to read "Johnny Jeter". The signature is written in a cursive style with a large initial 'J' and a long, sweeping underline.

Date: 27 November 2015

Acknowledgements

I would like to express my sincere gratitude and appreciation to many people who made this thesis possible. Without them, I would not have the opportunity to do this research and collect the data needed to complete this work.

My special thanks go as first to my supervisor Associate Professor Dr. Catherine McLoughlin for her invaluable insight into multicultural perspectives and her guidance throughout the seven years of this study. Her guidance has provided direction and shape to my research work. I am also indebted to Dr. Jo Brady for her sound advice on my research. I especially want to thank Dr. Boonseng Leelarthaepin for his encouragement and support throughout the five years of this research study.

Heartfelt thanks also go to all the 119 students who have volunteered their time and efforts in this study. Without their tireless input and regular participation in this research study through the Multicultural Authentic E-Learning Program (MAELP), I would not have been able to collect all the necessary data to evaluate the effectiveness of the design factors in the program.

Finally, I want to thank all those in the various church organizations, business entities and associated ministries who have allowed me to take time off from various work commitments over the past five years to work on this thesis.

Abstract

This study explores the design and evaluation of an e-learning program to equip church leaders with the theological knowledge and leadership skill for practical Christian ministry. To this end, a model online learning environment, the Multicultural Authentic E-Learning Program (MAELP), was designed, using authentic learning design principles, and implemented on Moodle software to cater to new church leaders working in a global multicultural context. Nine of the instructional design factors of the MAELP were evaluated using student feedback and Kirkpatrick's level four evaluation model.

The learning objectives for this program were to teach church leaders how to apply biblical principles into practical ministry life, to train students to examine church problems more closely and find solutions to these problems, to equip students with better adaptive skills so that they can interact more effectively in multicultural settings and offer students a global and multicultural perspective with which to resolve ministry problems in practical life.

The study also evaluates the Multicultural Authentic E-Learning model for its flexibility and relevance in the training and preparation of church leaders. The approach taken in the design of the MAELP was, firstly, to analyze existing online Programs, currently in use by church leaders, and assess them for their strengths and weaknesses. Following this various learning theories were evaluated in order to determine the design principles for application in the MAELP. The next stage involved application and testing of the design principles which were formulated for the instructional design of the MAELP.

Upon completion of the design of the MAELP and its associated tasks and activities, a volunteer group of 119 international students were enlisted to evaluate all the design aspects of the program. The MAELP was tested online and the strengths and weaknesses of the nine instructional design factors were evaluated. Evaluation was performed over a period of six months

and results/feedback/data from online surveys, interviews and comments were collected from the users of the program.

The evaluation of the MAELP showed that the instructional design factors chosen were essential in enhancing the online learning experiences and learning outcomes of students from diverse cultural backgrounds. The evaluation also indicated that while the program was successful overall, several significant instructional design principles were not well executed in the current research. These included the influence of students' cultural predispositions and discomfort with engaging in online communication and interaction. These aspects would need to be addressed in future developments of online resources for church leaders.

Table of Contents

Abstract	iv
Declaration	ii
Acknowledgements	iii
Table of Contents	vi
List of Figures	xiii
Chapter 1: Introduction and Overview	1
1.1. Background to Study.....	1
1.2. Research Problem.....	5
1.3. Rationale for the Research.....	9
1.4. Aims of Study.....	10
1.5. Research Questions.....	10
1.6. Overview of the Research Stages.....	11
1.7. Rationale for the Study.....	12
1.8. Approach and Scope of Study.....	12
1.9. Uniqueness of Study.....	15
1.10. Significance of Study.....	17
1.11. Organization of the Thesis.....	18
1.12. Chapter Summary.....	19
Chapter 2: Literature Review	20
Introduction.....	20
2.1. Authentic Learning as a Pedagogical framework.....	20
2.2. Objectivist and Constructivist Theories.....	22
2.3. Authentic Learning Design Features.....	23
2.4. Authentic Learning with Technology.....	25
2.5. Assessment and Authentic Learning.....	27
2.6. Theory Underpinning Authentic Learning.....	28
2.7. Reasons for Choosing Authentic Learning.....	29
2.8. Instructional Design Using Authentic Learning.....	31
2.9. Design of Learning tasks.....	36
2.10. Multicultural Perspectives in the Design Framework.....	38

2.11. Multicultural Contextualisation of Learning	39
2.12. Challenges for Learning Design	41
2.13. Designing for Multicultural Differences	43
2.14. Integration of Multicultural Dimensions.....	44
2.15. Summary of Design Principles	46
2.16. Chapter Summary	48
Chapter 3: Conceptual Framework	49
Introduction	49
3.1. Summarising the MAELP Instructional Design Features.....	49
3.2. Applying Constructivist Principles	53
3.3. Learning Tasks.....	60
3.4. Multiple Roles for Teachers and Students.....	63
3.5. Why Nine Instructional Design factors are evaluated	67
3.6. Practical Ministry: The Chosen Course for Evaluation	71
3.7. Approach taken in Course Development.....	72
3.8. Confirmation of Design Approach.....	78
3.9. Comparison with Design of tertiary Programs	79
3.10. Chapter Summary	81
Chapter 4: Development of the Prototype	83
Introduction	83
4.1. Moodle Program Design of MAELP	83
4.2. Web Dynamics in the Design of the Course.....	85
4.3. Critical Assignments Views of Moodle.....	87
4.4. Chapter Summary	90
Chapter 5: Research Methodology	91
Introduction	91
5.1. Case Study Research Design	91
5.2. A Recap on Case Study Research Methodology	92
5.3. Triangulation	96
5.4. Research Hypotheses	97
5.5. MAELP as a 7 Step Case Study	99
5.6. Chapter Summary	110

Chapter 6: Data Analysis and Findings	1111
Introduction	111
6.1. Demographics of Research Participation	111
6.2. Categorisation of Results	112
6.3. Evaluation of Instructional Design Factors	113
6.4. Evaluation of MAELP's Multicultural Instructional Design Factors	126
6.5. Conclusion of Evaluation of Authentic and Multicultural Elements	129
6.6. Research Question1.....	130
6.7. Research Question 2:.....	130
6.8. Research Question 3:.....	147
6.9. Kirkpatrick Level 1 Survey: Results	149
6.10. Kirkpatrick Level 2 Survey: Demographics.....	156
6.11. Kirkpatrick Level 3 Survey: Student Feedback.....	177
6.12. Kirkpatrick Level 4 Survey.....	179
6.13. Students' Views on Time Spent on Study	180
6.14. Summary of Student Feedback on non-completion of course.....	182
6.15. Statistical Analysis of Responses.....	183
6.16. Hypothesis Analysis	189
6.17. Chapter Summary	197
Chapter 7: Discussion and Conclusions.....	198
Introduction	198
7.1. Overview of Research.....	198
7.2. Discussion of Results.....	198
7.3. Research Question 1.....	199
7.4. Research Question 2.....	199
7.5. Research Question 3.....	201
7.6. Conclusions.....	204
7.7. Limitations and Lessons Learnt.....	223
7.8. Contribution to Knowledge and Research.....	225
7.9. Future Research Areas	227
7.10. Recommendations	230
7.11. Technology for Theological Training	231
7.12. Concluding Remarks.....	232

References	234
Web-based Bible Training Online Sites	268
Tertiary Institutes Distance Learning Programs.....	270
Australian Online Theology University / Colleges.....	271
Appendices	273

List of Tables

Table 1-1	Dimensions Assessed in 20 Online Bible Schools	2
Table 1-2	Analysis of Areas of Support.....	2
Table 1-3	Dimensions of Pedagogy Investigated	4
Table 1-4	Analysis of Online Bible Schools.....	5
Table 1-5	Growth of AOG Adherents	6
Table 1-6	Growth of USA Catholic Adherents	7
Table 1-7	World Internet Usage	8
Table 1-8	Glossary of Technology Terminology.....	14
Table 2-1	Supplative and Generative Instructional Events.....	34
Table 2-2	Comparison of 12 Learning Theories	46
Table 2-3	Summary of Cultural Elements Considered in Instructional Design Principles.....	47
Table 3-1	Herrington’s Instructional Design Principles.....	57
Table 3-2	McLoughlin’s Instructional Design Principles for Cultural Contextualization.....	57
Table 3-3	Roles and Responsibilities of Mentor and Mentee	57
Table 3-4	Basic Professional & Personal Mentoring Functions.....	58
Table 3-5	Five Basic Differences Between Traditional and Socio-Cultural Instructional Design.....	59
Table 3-6	Common Group Dynamics.....	61
Table 3-7	Cultural Issues / Consideration in Web Design	64
Table 3-8	Learning Tasks.....	66
Table 3-9	Learning Resources	66
Table 3-10	Learning Supports.....	66
Table 3-11	Learning Cultures.....	67
Table 3-12	Instructional Design Factors.....	68
Table 3-13	Ten Course Modules for Evaluation.....	70
Table 3-14	Case Studies for Ten Modules	74
Table 3-15	Text Books Used.....	75
Table 3-16	Projects/Problems/Tasks of Ten Modules for Evaluatiion	76
Table 3-17	Authentic Context and Activities of Ten Modules	76

Table 3-18	Group and Team Work of Ten Modules for Evaluation	76
Table 3-19	Collaborative Activities for the Ten Modules	77
Table 3-20	Authentic Multicultural Tasks for the Ten Modules.....	77
Table 5-1	Description of Research Steps.....	10
Table 5-2	Characteristics of Quantitative and Qualitative Research	102
Table 5-3	Data Matrix for Research Question 2	103
Table 5-4	Data Matrix for Research Question 3.....	105
Table 5-5	Kirkpatrick Evaluation.....	106
Table 6-1	Distribution of Students Participating in This Study.....	112
Table 6-2	MAELP Instructional Design Framework.....	113
Table 6-3	Nine Elements of Authentic Learning	114
Table 6-4	Order of Evaluation	114
Table 6-5	Average Time Spent in the Ten Design Factors Modules	132
Table 6-6	Design Factors Requiring Personal / Group Participation	133
Table 6-7	Survey on Design Factors Found Easiest by Students	135
Table 6-8	Survey on Design Factors Found Hardest by Students	136
Table 6-9	Design Factors Helpful in Promoting Multicultural Learning... ..	138
Table 6-10	Survey Results by Age Group in Multicultural Learning	139
Table 6-11	Easier or Harder to Use Areas	142
Table 6-12	Survey on Completion of Authentic Activities / Tasks	145
Table 6-13	Survey on Students' Own Cultural Perceptions	146
Table 6-14	Assessment on Design Factors.....	148
Table 6-15	Kirkpatrick Level 1 Survey.....	149
Table 6-16	Mean Value in E-Learning Experience.....	150
Table 6-17	Assessment of Multicultural Authentic Design Factors.....	151
Table 6-18	Mean Value for Design Factors by Region.....	152
Table 6-19	Factors Helpful in Promoting Authentic Multicultural Learning	153
Table 6-20	Easiest or Hardest to Use Design factors	155
Table 6-21	Kirkpatrick Level 2 Survey Data	157
Table 6-22	Extent MAELP Improved Your Skills – by Countries.....	163
Table 6-23	Hardest or Easiest Area of the Course Content	170
Table 6-24	Enhancement Survey - Group 1 – Above Average Students .	171
Table 6-25	Enhancement Survey - Group 2 – Average Students	171

Table 6-26	Enhancement Survey - Group 3 – Below Average Students..	171
Table 6-27	Enjoyment Survey - Group 1 – Above Average Students	173
Table 6-28	Enjoyment Survey - Group 2 – Average Students.....	173
Table 6-29	Enjoyment Survey - Group 3 – Below Average Students.....	173
Table 6-30	Analysis of Helpful Areas for the Learning Experience	174
Table 6-31	Factors Influencing Your Learning Achievements	175
Table 6-32	Abstract from Kirkpatrick Level 2 Survey	176
Table 6-33	What Factors Lead You to Spend More Time	180
Table 6-34	Motivation for Personal and Group Activities	181
Table 6-35	Interview on Hardest to Use Multicultural Perspectives	181
Table 6-36	Students Feedback on Not Finishing the Ten Modules.....	182
Table 6-37	Statement 1 Responses.....	184
Table 6-38	Statement 2 Responses.....	185
Table 6-39	Statement 3 Responses.....	186
Table 6-40	Statement 4 Responses.....	187
Table 6-41	Statement 5 Responses.....	188
Table 6-42	Chi Square Test Conclusion	189
Table 6-43	Data for Hypotheses Testing.....	190
Table 6-44	Hypothesis Test Results	191
Table 7-1	Abstract from Kirkpatrick Level 2 Survey	204
Table 7-2	Overall Results for Evaluation of Design Factors	206
Table 7-3	Conclusion and Improvement Action.....	206
Table 7-4	Survey Abstracts of Kirkpatrick Level 3 Q2 and Q3	210
Table 7-5	Hardest/Easiest Collaboration & Multiple Perspectives.....	211
Table 7-6	Summary of Survey by Geography and by Age Categories...	213
Table 7-7	Summary of Survey from Table 6-5 and Table 6-8	213
Table 7-8	Summary of Survey.....	215
Table 7-9	Easier or Harder to Use Areas of the Course.....	216

List of Figures

Figure 1.1	Areas of Support in Preliminary Assessment	2
Figure 1.2	Factors Investigated in Preliminary Assessment.....	3
Figure 1.3	Research Framework.....	13
Figure 1.4	Scope of Study.....	15
Figure 2.1	Learning Theories	29
Figure 2.2	Integration of Objectivist and Constructivist Learning Theories	32
Figure 2.3	Learning Theories from Cognitive, Behavior and Social Perspectives	35
Figure 2.4	Authentic Learning	35
Figure 2.5	Authentic Learning Theory from Cognitive, Behavior and Social Perspectives	36
Figure 2.6	Incorporating Learning Cultures to Authentic Learning Model .	44
Figure 2.7	Adding Learning Cultures to Authentic Learning Framework ...	45
Figure 2.8	Adding Learning Cultures to Authentic Learning Framework	45
Figure 3.1	Design Principles of Herrington & McLoughlin Learning Model	51
Figure 3.2	Final Proposed Instructional Design Framework of MAELP.....	52
Figure 3.3	Online Leadership Course Applications Fulfilling 12 Factors ...	69
Figure 4.1	Interactive Course Flow	85
Figure 4.2	General Overview of MAELP	86
Figure 4.3	Sample of Course Module – Honesty & Integrity	87
Figure 4.4	Input for New or Existing Discussion Topics	88
Figure 4.5	Student Input for Assignments	89
Figure 4.6	Sample of Quizzes	89
Figure 4.7	Submission Pop-up Warnings about answers to Quizzes.....	90
Figure 5.1	Triangulation Flow of the Study.....	97
Figure 5.2	Formation of Study Hypotheses.....	98
Figure 6.1	Regional Distribution of Students	131
Figure 6.2	Age Category of Students	131
Figure 6.3	Survey on Design Factors Found Easiest by Students	135
Figure 6.4	Survey on Design Factors Found Hardest by Students	136

Figure 6.5	Design factors Helpful to Promote Multicultural Learning by Regional.....	138
Figure 6.6	Design Factors Helpful to Promote Multicultural Learning by Age	139
Figure 6.7	Survey of Courses on Ease of Use	143
Figure 6.8	Easiest to Use	144
Figure 6.9	Completion of Areas of Authentic Activities & Tasks.....	146
Figure 6.10	Helpful, Enjoyable and Difficult Design Areas Assessment....	148
Figure 6.11	Experience in this E-Learning program	150
Figure 6.12	Assessment of the Multicultural Authentic Learning Areas	152
Figure 6.13	Not Helpful in Promoting Authentic Multicultural Learning	153
Figure 6.14	Helpful in Promoting Authentic Multicultural Learning	154
Figure 6.15	Hardest To Use Design Factors.....	154
Figure 6.16	Easiest To Use Design Factors.....	155
Figure 6.17	Distribution of Respondents in Kirkpatrick Level 2 Survey	156
Figure 6.18	Students' Experience Survey – All Countries.....	157
Figure 6.19	Students' Experience Survey – Asia	158
Figure 6.20	Students' Experience Survey – Australia	159
Figure 6.21	Students' Experience Survey – Africa	160
Figure 6.22	Students' Experience Survey – USA.....	161
Figure 6.23	Students' Experience Survey – Europe.....	162
Figure 6.24	Extent MAELP Improved Your Skills – by Countries.....	163
Figure 6.25	Extent MAELP Improved Your Skills – Asia	164
Figure 6.26	Extent MAELP Improved Your Skills – Australia	165
Figure 6.27	Extent MAELP Improved Your Skills – Africa.....	166
Figure 6.28	Extent MAELP Improved Your Skills – USA.....	167
Figure 6.29	Extent MAELP Improved Your Skills – Europe	168
Figure 6.30	Factors Influencing Your Learning Achievements.....	176
Figure 6.31	Reasons for Discontinuing Modules	182
Figure 6.32	Reasons for Discontinuing Modules	183
Figure 6.33	Chi Square Analysis for the Learning Experience.....	185
Figure 6.34	Chi Square Test for Topics of Great Interest.....	186
Figure 6.35	Chi Square Test for Authentic Learning Module	187

Figure 6.36	Chi Square Test for Multicultural Activities	188
Figure 6.37	Chi Square Test for Used Authentic Case Study	189
Figure 6.38	Values of t-test with the 95% Confidence Intervals	190
Figure 6.39	Right Level Hypothesis	191
Figure 6.40	Great Interest Hypothesis	192
Figure 6.41	Relevant Hypothesis	193
Figure 6.42	Multicultural Hypothesis	194
Figure 6.43	Authentic Case Study Hypothesis	195
Figure 6.44	Effective Hypothesis.....	196
Figure 7.1	Discomfort Level of Students	217
Figure 7.2	Skills Shortage in Students	218
Figure 7.3	Students with Time Issues	220
Figure 7.4	Student Enrolment and Attrition Rate.....	224
Figure 7.5	Knowledge Contribution	226
Figure 7.6	The Enhanced Multicultural Authentic Learning Model	227

Chapter 1: Introduction and Overview

Introduction

With the rapid development of web-based learning, many studies have been conducted on distance education in various fields, including theology. However, very little research has been undertaken on the design of an e-learning program in theological education and the use of the social software tools that support it in a multicultural context (Geer, 2001; Graham, 2002; Heinemann, 2005). The researcher's goal to teach theology to as many people as possible resulted in the need to find a platform that has both the reach to enroll students from around the world and also to promote remote active learning between instructors, peers and students.

1.1. Background to Study

Before embarking on this study, an assessment was conducted on the global training needs of church leaders and how and whether present bible colleges are currently meeting the challenge of providing training in flexible mode.

The preliminary analysis of existing online church training programs (Appendix 1.3) has shown them to be non-interactive, with limited multicultural adaptation. Although the *sine qua non* of theological education is accommodating the needs of cross-cultural groups, very little pedagogical research has been done to accommodate an international community and to improve theological training for Christian leaders globally. The continued growth of Christian adherents worldwide puts pressure on theology educators to provide relevant leadership training, using modern technology, to emerging and novice church leaders.

To gain an overview of training available to church leaders a sample of twenty online Christian training programs was first analysed in terms of the five different pedagogical dimensions of: (1) cultural context, (2) live encounters, (3) online discussions, (4) written assignments and (5) self-tests as tabulated in Table 1-1.

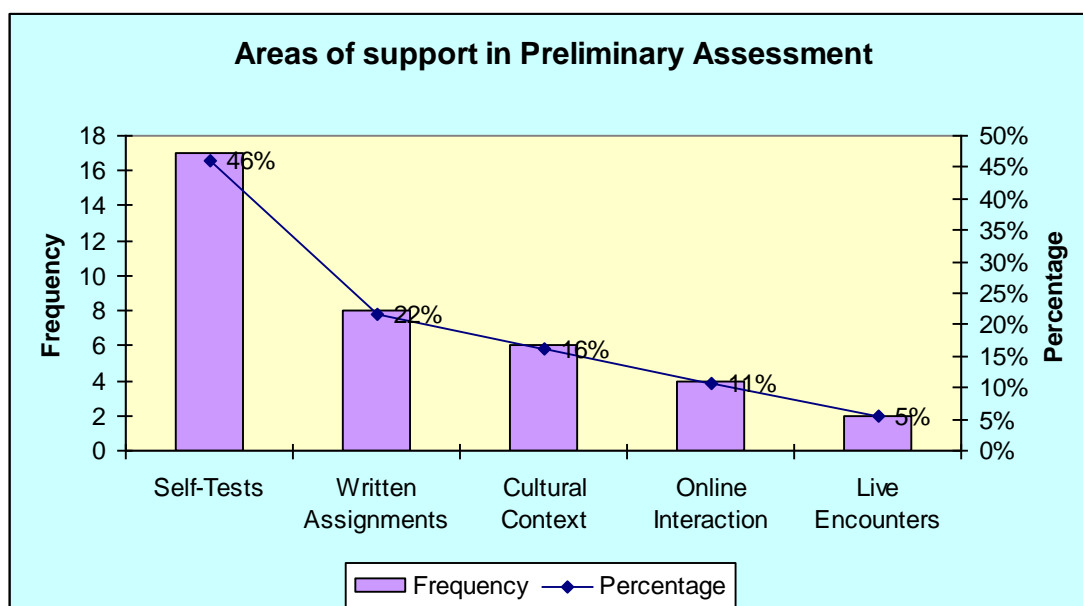
Table 1-1 Dimensions Assessed in 20 Online Bible Schools

Cultural Context	course offered in different languages, cultural contextualization.
Live Encounters	student-student or student-teacher real-life interaction
Online Interaction	forums, online blogs, etc.
Written Assignments	examinations, quality control, etc.
Self-Tests	self-review, lesson comprehension, etc.

The findings are presented in Table 1-2 and Figure 1.1, showing that the pedagogies used were reliant on self-tests, assimilation of information through written assignments but with minimal encounters or interaction between participants. Furthermore, the institutions surveyed showed minimal cultural contextualization or consideration of cultural differences among participants.

Table 1-2 Analysis of Areas of Support

Areas of support	Frequency	Percentage
Self-Tests	17	46%
Written Assignments	8	22%
Cultural Context	6	16%
Online Discussions	4	11%
Live Encounters with peers and teachers	2	5%
Total	37	100%

**Figure 1.1 Areas of Support in Preliminary Assessment**

Source: Summarized from Table 1-2.

As indicated in Figure 1.1 above, there was a great dependence on self-tests (46%), and courses with a local cultural context were almost non-existent (16%), except for some units of study offered in languages other than English. The lack of online interaction (only 11%) also indicates a problem area in the design of online training courses, as this would not accommodate cultural differences.

Further investigation revealed that the only form of online interaction employed was, typically, an online forum (11%). Twenty courses completely lacked interactive lessons and student-to-student and student-to-teacher interaction. The factors considered were content quality and delivery, interactive lessons, student-to-student and student-to-teacher interactions, online forum and multicultural perspectives (Refer Table 1-3 below). The findings to this investigation are presented in Figure 1.2 below.

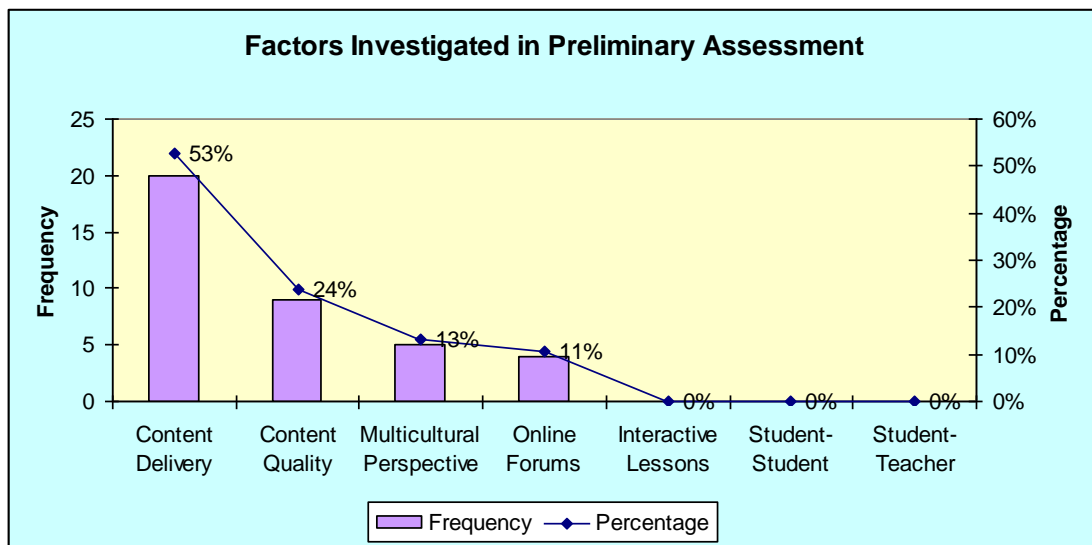


Figure 1.2 Factors Investigated in Preliminary Assessment

Table 1-3 shows the factors investigated in each of the Bible schools listed in Table 1-4. For example, “student-teacher” abbreviated as ST refers to the presence of facilities to enable teacher student dialogue or feedback. “Multicultural Perspective” (abbreviated as MP) refers to the use of multiple cultural perspectives in content, readings and exemplars to accommodate a global audience.

Table 1-3 Dimensions of pedagogy Investigated

CQ	Content Quality	Depth and width of topics and material quality.
CD	Content Delivery	Use of the internet to download course materials and lectures.
IL	Interactive Lessons	Use of the internet to provide interactive and automated responses to students' answers.
SS	Student-Student	Use of the internet to provide real-time student-student interaction.
ST	Student-Teacher	Use of the internet to provide real-time student-teacher interaction.
OF	Online Forums	Use of the internet to provide forums, blogs, comments, etc.
MP	Multicultural Perspective	Multicultural perspectives in language and contextualization.

Analysis of the websites, publications and other available publicity on these schools indicated that few of the Online Bible Schools surveyed had maximized the power of the internet as a delivery medium for education to engage a multicultural audience. The majority used the internet merely as an electronic postal delivery medium for the course materials. As such, the use of the descriptor "Online Courses" is questionable, since only the method of delivery of learning materials has since changed, from a physical one to a digital one. Appendix 1.1 provides a summary of the 20 bible schools' course findings (web addresses of online schools are given in the Reference Section of this research because of a lack of space in the columns).

Of the 20 Online Courses assessed, only four incorporate any level of multicultural perspective through offering the courses in languages other than English. Only one Online Course, by Universal Life Church, makes an attempt at a cross-cultural perspective by offering training outside the traditional Christian perspective. Course materials and assignments that promote interactivity between students-teachers and students-students are lacking. Help in enhancing students' interactions is also missing. Refer Appendix 1.4 for details of this re-analysis.

Table 1-4 Analysis of Online Bible Schools

SCHOOL	CQ	CD	IL	SS	ST	OF	MP	Score
Moriah Online School	✓	✓	-	-	-	-	-	2
Universal Life Church Ministry	-	✓	-	-	-	-	✓	2
Ministry Training Source (MTS)	-	✓	-	-	-	-	-	1
Prophetic Voice Institute		✓	-	-	-	-	-	1
United Methodist Church Training	-	✓	-	-	-	✓	-	2
Sum of The Saints	-	✓	-	-	-	-	-	1
Christian Leadership University	✓	✓	-	-	-	-	-	2
United Church of God, Australia	-	✓	-	-	-	-	-	1
The Online Bible College	-	✓	-	-	-	✓	-	2
Ames Bible College	✓	✓	-	-	-	-	-	2
World Bible School	-	✓	-	-	-	-	✓	2
Grace Notes – Online Bible Training	✓	✓	-	-	-	-	-	2
BWGI Ministries Online Bible Study	✓	✓	-	-	-	✓	-	3
Bible Training	✓	✓	-	-	-	-	-	2
The Sure Foundation Theological Inst.	✓	✓	-	-	-	-	-	2
Freebiblestudy.org	-	✓	-	-	-	-	-	1
The Jesus Walk Bible Study	✓	✓	-	-	-	✓	-	3
Harvestime International Network	-	✓	-	-	-	-	✓	2
Antioch Internet Bible International	-	✓	-	-	-	-	✓	2
Tzemach Bible Online Course	✓	✓	-	-	-	-	✓	3

1.2. Research Problem: Growth of Worldwide Christian Adherents

Besides the obvious need for better training programs for Christian adherents who aspire to church leadership, it is also observed that the average growth rate of Christianity worldwide is slightly higher than the worldwide population growth rate. Christianity's growth rate is 1.3%, compared with the 1.2% worldwide population growth rate (as highlighted in <http://fastestgrowingreligion.com/numbers.html>, extracted on 23rd January, 2012). From 2000 to 2005, there was an increase in adherents from 2 billion to 2.14 billion, with much of the growth coming from Asia and Africa, while Europe had declining numbers. The need to train more Christian leaders in Asia and Africa increases with the growing number of adherents.

As general worldwide data are imprecise, a sample has been taken from the statistics of the growth of Christian adherents in the Assemblies of God worldwide (AOG, 2009 in Table 1-5 below), and from the statistical data from the Catholic Church in the USA (CARA, 2011 in Table 1-6 below).

Table 1-5 Growth of AOG Adherents

Year	Adherents			Traditional Learning		Non Traditional Learning		Ministers in USA		
		+/-	+/-		+/-		+/-			+/-
2003	50,718,028			11,833		3,416		32,732		
2004	52,534,858	1,816,830	3.6%	12,220	3.3%	3,475	1.7%	33,036	304	0.9%
2005	54,717,677	2,182,819	4.2%	12,470	2.0%	3,635	4.6%	33,533	497	1.5%
2006	57,023,562	2,305,885	4.2%	12,423	-0.4%	3,780	4.0%	33,622	89	0.3%
2007	60,047,420	3,023,858	5.3%	12,341	-0.7%	4,430	17.2%	33,871	249	0.7%
2008	61,550,938	1,503,518	2.5%	11,958	-3.1%	4,366	-1.4%	34,178	307	0.9%
2009	63,090,251	1,539,313	2.5%	11,988	0.3%	4,289	-1.8%	34,504	326	1.0%
Yr 2004 – 2009 average growth			3.6%		0.2%		4.1%			0.9%

The AOG (2009) data in Table 1-5 show that the pace of growth in the number of ministers, an average of 0.9%, is below the average growth of adherents of 3.6%. This indicates that the training needs of an increasing number of adherents averaging about 1.5 to 2 million per annum are not being met by a proportional increase in trained leaders. Interestingly, the number of students being trained for ministry has actually decreased since 2005, thereby increasing the need to find creative solutions to theological training.

Secondly, there is a decline in the number of students completing traditional learning. This decline began in 2006, while the number of students completing non-traditional learning, which includes distance learning, increased dramatically around the same time. A close look at the average growth in usage of the two learning methodologies from 2004 to 2009 indicates a 0.2% growth in traditional learning, while the non-traditional learning shows an average of 4.1%. This growth in non-traditional learning is reflected in more theology schools offering web-based courses in recent years (Heinemann, 2005). This study aims to evaluate whether, with the lack of a

new paradigm of web-based learning (Graham, 2002) in theological schools, a flexible, learner-centered e-learning methodology, which takes advantage of the recent technological advancements, could be a solution to meet the growing demand for training ministers.

Table 1-6 Growth of USA Catholic Adherents

Year	Parishes	Priests	Adherents	Parishes w/o Pastor	Permanent Deacons
1985	19,244	57,317	52.3m	1,051	7,204
1995	19,331	49,054	57.4m	2,161	10,932
2000	19,236	45,699	59.9m	2,843	12,378
2005	18,891	42,839	64.8m	3,251	14,574
2007	18,634	41,449	64.4m	3,238	15,409
2011	17,782	39,466	65.4m	3,249	16,921

Source: Catholic Church Statistics - <http://cara.georgetown.edu> (USA data only).

The data in Table 1-6, from the Catholic Church in the USA (CARA, 2011), show a similar trend to that of the Assemblies of God, where the number of parishes without trained pastors has been increasing. The demand for church leaders can be seen in the increased use of lay leaders (permanent deacons) to meet the needs of the growing adherents. This gap between church growth and available trained church leaders will create a demand for quality training programs to train church leaders.

While the church faces a decline in trained ministers and the beginning of a decline in traditional learning, the number of adherents, especially in Asian and African countries, is steadily increasing (AOG, 2009).

Worldwide trend to Web-based training and educational delivery

At the same time, usage of the internet has continued to grow worldwide. It is only logical to conclude that a solution lies in the establishment of a culturally appropriate e-learning program offered online through the internet for church leaders. The growing population of adherents from around the globe requiring training exacerbates the need to formulate an instructional framework for the proper design of an e-learning program to train church leaders in a

multicultural context. From 2000 to 2011, internet usage throughout the world increased by 480.4% (Table 1-7), and continues to grow exponentially.

Table 1-7 World Internet Usage

WORLD INTERNET USAGE AND POPULATION STATISTICS						
Region	Population (2011 Est.)	Internet Users Dec. 31, 2000	Internet Users Latest Data	Population Penetration	Growth 2000-2011	Region %
Africa	1,037,524,058	4,514,400	118,609,620	11.4%	2,527.4%	5.7%
Asia	3,879,740,877	114,304,000	922,329,554	23.8%	706.9%	44.0%
Europe	816,426,346	105,096,093	476,213,935	58.3%	353.1%	22.7%
Middle East	216,258,843	3,284,800	68,553,666	31.7%	1,987.0%	3.3%
North America	347,394,870	108,096,800	272,066,000	78.3%	151.7%	13.0%
Latin America/ Caribbean	597,283,165	18,068,919	215,939,400	36.2%	1,037.4%	10.3%
Oceania/Australia	35,426,995	7,620,480	21,293,830	60.1%	179.4%	1.0%
WORLD TOTAL	6,930,055,154	360,985,492	2,095,006,005	30.2%	480.4%	100.0%

NOTES: (1) Internet Usage and World Population Statistics are for March 31, 2011. (2) CLICK on each world region name for detailed regional usage information. (3) Demographic (Population) numbers are based on data from the US Census Bureau. (4) Internet usage information comes from data published by Nielsen online, by the International Telecommunications Union, by GfK, local Regulators and other reliable sources. (5) For definitions, disclaimers, and navigation help, please refer to the Site Surfing Guide. (6) Information in this site may be cited, giving the due credit to www.internetworldstats.com. Copyright © 2000 – 2011, Miniwatts Marketing Group. All rights reserved worldwide.

Source: (www.internetworldstats.com/stats.htm, extracted on 23rd January, 2012).

The growth of internet usage in third-world countries like Africa and Asia is much greater than that in the developed countries. As the internet becomes the main vehicle for commerce and communication, it is also becoming the tool through which education and training can be implemented.

The exponential growth of the internet, combined with the continual expansion of Christianity, will create demand for online theological training now and in the near future (Moreau, Netland, Engen & Burnett, 2000). As can be seen from Table 1-7, most of the internet usage growth will be in the third world countries. Internet usage growth, together with the higher rate of growth of Christianity in third-world countries, will create an urgent need for quality online theological training in developing countries to train the many church leaders and ministers for the expanding Christian congregations (Barrett & Johnson, 2001).

Given the nature of online learning that invites student participation from wide and varied cultures, the need to incorporate the multicultural aspects of the global community into this training program is one to be considered seriously.

1.3. Rationale for the study based on problem identification

Two major problem areas that surfaced as a result of the preliminary study were the apparent lack of flexible, interactive learning and multicultural contextualization in current provision of training programs for church leaders globally.

An analysis of the 20 online bible schools conducted by this thesis study in 2008 indicated that there has not been much research in this new paradigm of web-based learning (Graham, 2002) in theological schools. While some traditional theological schools have added blended courses to their prospectuses, others have not sought to design fully online training courses (Heinemann, 2005). It is interesting to note that the same challenges present in most fields of education, in particular adapting to a new web-based environment (Laurillard, 1993; McKinney, 1997; Katz & Rudy, 1999; Graves, 2001; Delamarter, 2005) are also faced by training for Church leaders.

The three test cases of blended traditional courses offered online reveal that availability and accessibility of technology are necessary for the success of distance learning (Christensen, Anakwe & Kessler, 2001). Conversion of reading materials to the digital format, with sensitivity to copyright issues, need to be made possible/ accessible and management of copyright issues will need to be addressed, especially if online learning becomes the main commercial delivery system for education (Ferrer & Alfonso, 2011). The quality of training through web-based method, in terms of knowledge and learning outcomes, with face-to-face interactions and the availability and reliability of technology to deliver content (Burge, 2008), remains an issue. Eom, Wen & Ashill (2006) state that online education can be a superior mode of instruction if it is targeted at learners with specific learning styles, and conducted with timely meaningful instructor feedback.

The second major problem area is the paucity of multicultural contextualization in training programs. Challenges brought about from the participation of international students from various cultures include variable proficiency in English, affecting different levels of comprehension and active participation in online discussions; cultural predispositions of differing cultures having different rules and norms affecting feelings, beliefs and behaviors; learning styles affected by cultural predispositions; students' cultural epistemology that affects their worldview and response to tasks and goals; a high level of cultural inclusivity through constructive learning activities needed and teachers' own cultural predispositions and their impact on their students.

1.4. Aims of Study

To address these problems, the research aims of this study are:

1. To investigate the design principles needed for the creation of an e-learning theological program for church leaders in a multicultural context;
2. To evaluate this e-learning program with a particular focus on the effectiveness and suitability of the instructional design principles for multicultural participants.

The instructional design principles that are determined in the first aim of the study will be applied in the creation of an online program, whereby this e-learning platform is made accessible to church leaders who are presently attached to the COG church worldwide. Through the use of several exercises /tasks/assignments that require participants to learn / share and to collaborate with each other, researcher hopes to evaluate if these new instructional design principles are effective in promoting active learning among each other and in the context of several cultures present in this test.

1.5. Research Questions

To meet the aims of this study, the researcher has raised three main questions:

1. What design principles can be used to create an Online Module for a Multicultural Authentic E-Learning Program (MAELP) for church leaders?

(This first question is directed not only to the determination of design principles for the online program for church leaders, but also to the need to create an e-learning theology program for church leaders in a multicultural context).

2. Having designed the program and implemented it on a trial basis, which instructional design factors were found to promote authentic multicultural learning in the MAELP?
 - 2.1 Which components of the MAELP do student use and for how long?
 - 2.2 What strategies and countermeasures do students use to resolve difficulties when using the MAELP?
 - 2.3 What factors influence students' use of the MAELP?
 - 2.4 What attitudes do students generate towards the MAELP?

3. Which instructional design factors contribute to learners' satisfaction (or frustration) with the MAELP?
 - 3.1 How do the instructional design factors affect students' learning outcomes?
 - 3.2 How do the instructional design factors implemented vary among students?
 - 3.3 What levels or forms of learning engagement are evident among students?
 - 3.4 What factors influence students' learning achievement in the MAELP?

Focused tasks / assignments / activities targeted to address the sub questions of Research Questions 2 & 3 are tested via the use of the online e-learning program by participants from COG worldwide. The testing results are evaluated against these sub-questions to determine how the instructional design principles fare, noting their weakness and strengths.

1.6. Overview of the research stages

A 7-step Case Study Research Design was used for this thesis study. An initial background study to gauge the need and effectiveness of church leadership training programs was performed which resulted in the research focus to build a training model and to assess the pedagogical and instructional design effectiveness of this online theological training model for church leaders. A case study research methodology was used as it is a research method often used to narrow down a broad field of research into one easily researchable topic, which in our case is identifying and testing the MAELP model. Case Study Research Design is also particularly suited to the testing and an in-depth evaluation of the MAELP model in a real world environment. The research framework as shown in Figure 1.3 shows the 7 steps taken by this thesis study.

1.7. Rationale for the Research

The researcher has authored 16 Christian training books and manuals and has been extensively involved in training Christian leaders in the Asia-Pacific region for the past 30 years. The motivation for this research was to develop a viable online training program for the training of future church leaders throughout the world. The adoption of e-learning supported by web-based technologies is now the global trend in education and training globally, yet there are few exemplars of technology supported training for church leaders. Lessons learned from this research will be important for the future development of online applications in the training of church leaders.

1.8. Approach and Scope of Study

This study focuses on evaluating instructional design principles and applying them to an online theological training program to be tested by a group of students from an evangelical and charismatic church background and who aspire to be church leaders. These participants are associated and linked with an existing online school headed by the researcher, Cathedral of Glory churches worldwide. The researcher is the senior pastor of Cathedral of Glory, whose mission is to train leaders for effective church ministry.

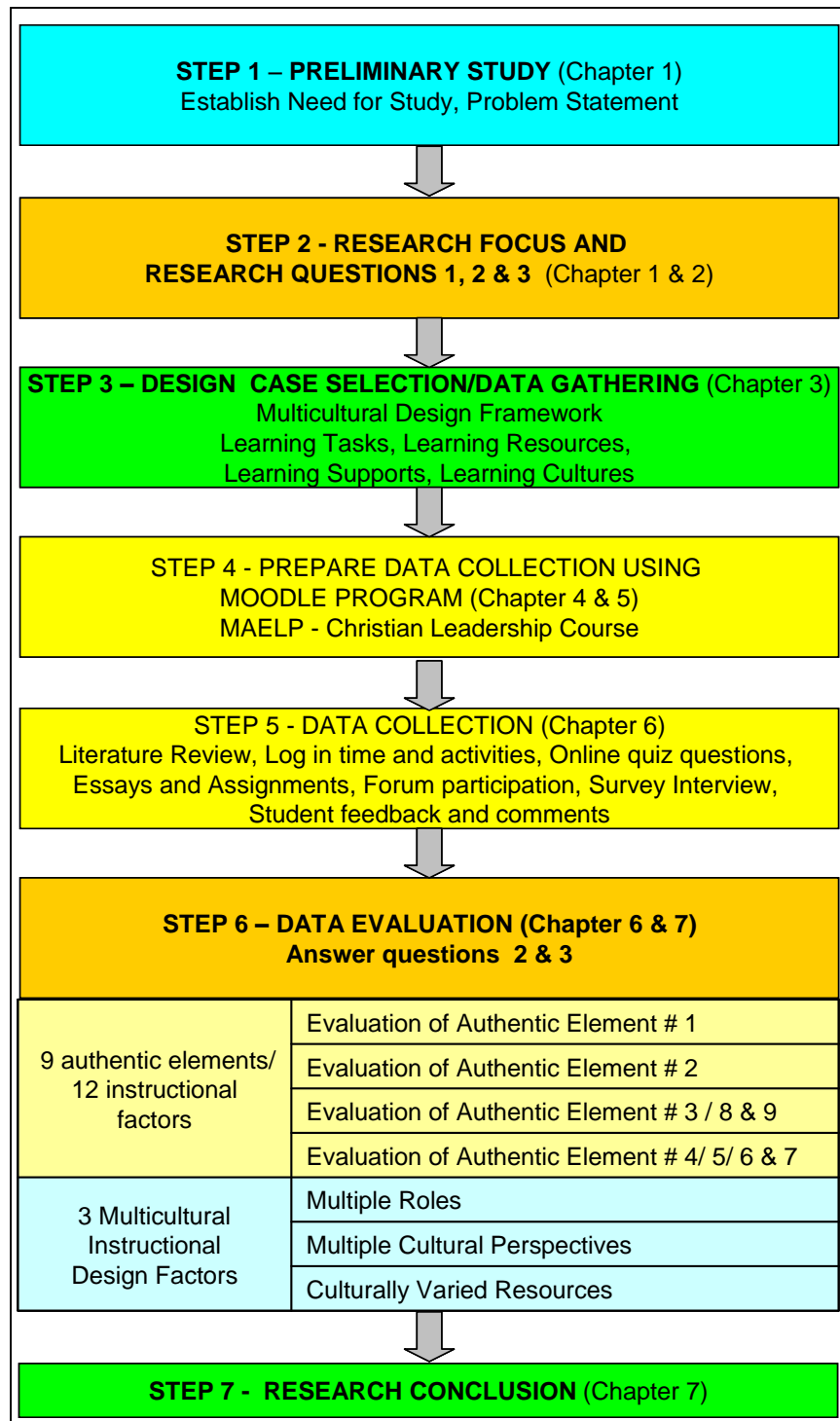


Figure 1.3 Research Framework

Students participating in the researcher's present online school come from five continents, and from different ethnic and educational backgrounds. They possess a college level of learning with its corresponding proficiency in English. In some cases, the lack of a formal education is replaced by their

years in ministry experience accompanied by a good command of English with comprehension at college level. Exceptions were granted to individuals who are mature with life experiences and who had a deep level of understanding of the Bible or to individuals who had assisted in pastoral leadership ministry. All students were familiar with using internet.

The first step taken in the research was to establish the instructional design framework to be applied to a multicultural authentic e-learning program for church leaders. The final framework is titled *Multicultural Authentic E-Learning Program (MAELP)* and is based on Herrington's (2006) authentic learning framework combined with McLoughlin's (2000) multicultural instructional design principles.

Table 1-8: Glossary of Technology Terminology

Terms	Explanation	Examples
Asynchronous & Synchronous Communication / online courses / online learning	In our context, asynchronous communication does not allow people-to-people communication over the internet simultaneously. A typical activity is to download a text/video/assignment file to one's mailbox. Response from the recipient is not instantaneous. Synchronous communication, on the other hand, allows interactive online dialogue as if the individuals are meeting face-to-face.	Bb Collaborate web conferencing tool.
Blog	A regularly updated web site that contains online reflections/comments of an individual or a small group.	
Discussion Threads	A consolidated chain of written opinions and ideas that are sequentially organized on an online discussion page. New and old participants have the capability to start/insert into the discussion thread at any point and follow the entire discussion from its start to its latest discussion point.	
Learning Management System	Software applications that administer, document, track, report and deliver e-learning education courses or training programs.	My Learning Space, Moodle, Blackboard
Open Source application	The authors of open source application software make the source code available to others who would like to view that code, copy it, learn from it, alter it, or share it.	
Plugins	Software components that can be easily added to existing software. Plugins are usually added features.	
Pocket Media Player	A small electronic device for playing and storing digital audio and video files	iPod
Smart Phone	A mobile phone that performs many functions of a computer	iPhone, Blackberry
Social Network	A dedicated website or application that enables users to communicate with each other by posting information, comments, messages, images, etc	Facebook, Google, Twitter
Web Portal	Specially designed web page/s that bring related information from diverse sources in a uniform way.	

Secondly, the final *Multicultural Authentic E-learning Program* was tested and evaluated by 119 students spread across five continents. This study used Moodle software to create the program online, and collect data from 119 students located in different parts of the world. Collected data were evaluated to determine the strengths and weaknesses of the Multicultural Authentic E-learning Program. The information and responses collected from students spread across five continents and varying age groups provided a diversity of cultures that contribute to foundational principles and groundwork for improving future designs of the *Multicultural Authentic E-learning Program*. Table 1-8 provides a summary of main terms used in the thesis.

The three groupings of Herrington's (2006) authentic principles, namely Learning Tasks, Learning Resources and Learning Supports and McLoughlin's (2000) Multicultural principles of Learning Cultures form the MAELP framework and are tested in this study. Assessments from the teacher's standpoint are out of this study's scope (Figure 1.4).

Instructional Design Factors	12 Factors	9 Factors	
Learning Tasks	1 Authentic Flexible Tasks / Tool Sharing 2 Collaborative Tasks. 3 Reflection & Articulation	1 Collaborative Tasks. 2 Reflection & Articulation.	Scope of Study
Learning Resources	4 Constructivist Epistemology 5 Authentic Real Life Context 6 Multiple Perspectives	3 Authentic Real Life Context.	
Learning Supports :	7 Responsive Communications/Interaction. 8 Mentoring/Coaching. 9 Community/Social Supports.	4 Responsive Communications/Interaction. 5 Mentoring/Coaching. 6 Community/Social Supports.	
Learning Cultures	10 Multiple Roles. 11 Multiple Cultural Perspectives. 12 Culturally Varied Resources	7 Multiple Roles. 8 Multiple Cultural Perspectives. 9 Culturally Varied Resources	
Assessment	13 Flexible Authentic Assessments 14 Flexible Learning Goals and Outcomes 15 Flexible Learning Perspective	Teacher related	Not Scope of Study

Figure 1.4 Scope of Study

1.9. Uniqueness of Study

This research study is unique in its combined application to theological training of authentic e-learning principles and instructional design, specifically

in a multicultural context. There are no published studies where the three areas of authentic learning and a new area of multicultural contextualization and theology in an instructional design framework are brought together. Some studies have attempted to put theological training online, but none has directly addressed the multicultural and instructional design aspects (Ogilvie, 2011). The combination of epistemology, pedagogy, theology and culture makes this a unique research study. It is the researcher's expectation to develop a unique multicultural authentic e-learning framework for instructional design, and for this study to be the first of its kind.

Enabling and facilitating collaborative learning based on a social constructivist platform requires the right mix of digital communication network tools, social networking tools, and robust learning management systems. Researchers like Jeng (2010), Brennan (2009), Hou & Wu (2011), Beaudoin & Winne (2009) and De Smet, Van Keer, & Valcke (2007) have cited numerous areas of challenges faced in online learning. While Web 2.0 came into existence as early as 1990, it was not into the decade of 2000 that Web 2.0 is matured enough to support the development of various online tools. Even so, at the start of this study in late 2007, tools that enabled synchronous communication (refer glossary Table 1-8 for explanation of technology terminology) between several groups of individuals was lacking, and only at a preliminary stage. Moreover, technologies and tools supporting interactive online collaboration over the internet became viable only during the 1990's.

It is the researcher's conjecture that lack of resources in higher education and in church leadership is one reason why there had not been a similar research study done that combines epistemology, pedagogy, theology, culture in order to make theological training accessible to various cultures. Another reason is that often, multicultural aspects of learning have been largely ignored and with fewer researchers engaged in this area, there has been limited published literature on cultural aspects of online learning and teaching (Gunawardena et al., 2003). Even after four years, Wang & Reeves (2007) continued to express the need for more research in this area and were hopeful that through

globalization there would be greater cultural awareness of the potential of technology and communication to attract more researchers to be involved in this area of research.

1.10. Significance of Study

This study is significant for the following reasons:

1. The need for analysis of a sampling of twenty online theology training programs globally indicates that there has been very little study done in the areas of developing effective online training programs for church leaders; and none in the area of providing a multicultural-based program;
2. Preliminary analysis of theological training shows a lack of constructivist approaches in the development of tasks and online activities for students. Most programs have simply made the materials available online without any coherent instructional design approach;
3. The need to train more Christian leaders for a growing congregation of 1.5 to 2 million adherents yearly (AOG, 2009), combined with the failure of traditional training to keep pace, requires a new non-traditional approach to theological training;
4. The registered worldwide growth in using non-traditional learning methodologies (4.1%) in Table 1-5 compared to traditional learning (0.2%), between 2006 and 2009, indicates the preference of adherents seeking distance training. The use of the internet, with its inherent capabilities to reach a worldwide audience, is an appropriate tool to meet this growth;
5. Aside from commercial software companies that offer online learning management systems (Refer glossary Table 1-8) "My Learning Space", "Moodle", "Blackboard" and this thesis would be one of the few studies presently being done to design and evaluate an online training program for theology using authentic learning principles in a multicultural context. It has been our observation that, since the start of this study in 2007, several Australian theological universities have adopted the use of "My Learning Space", "Moodle" and "Blackboard" to provide an online learning platform in their own distance programs. However, using features of these

software programs does not imply they undertook research and evaluation of different instructional design frameworks to engage students in church leadership program.

6. To date, there has been no comprehensive and in-depth study or survey done to examine a customized instructional design format for e-learning training in a multicultural perspective for church leaders;
7. The use of digital technologies, with their ability to allow people to create, share, collaborate, and communicate, will reinforce the constructivist learning environment that this unique multicultural authentic e-learning framework aims to achieve.

1.11. Organization of the Thesis

The thesis consists of seven chapters as follows:

Chapter 1 furnishes the background, significance and aims of the study. A preliminary study done on 20 fully online Christian leadership schools/ courses with traditional and online learning revealed two major problems - lack of interactive learning and missing multicultural context to the Online Courses. Mere posting of contents of the online courses indicates a lack of application of instructional design factors and may even suggest the non-existence of an appropriate pedagogy for online delivery. This research aims to look further into this problem and propose some solutions. Research questions are stated.

Chapter 2 presents the literature review relevant to the research problem and the analysis of existing learning theories and instructional design principles. After a review of various epistemologies, pedagogies and their resultant instructional design principles, this chapter explains why the authentic learning model based on social constructivist pedagogy is chosen. The rationale on why multicultural perspectives are critical is also given. The chapter concludes with the proposal of a revised and amalgamated multicultural authentic social constructivist pedagogy framework to be the basis for the prototype e-learning program.

Chapter 3 finalises the overall conceptual framework with details on the instructional design factors and corresponding tasks/assignments/activities. It then tracks the development of the course modules and content covering the four areas of Learning Tasks, Learning Resources, Learning Supports and Learning Cultures in the new multicultural authentic learning program.

Chapter 4 delineates the development of the MAELP using Moodle software to offer the e-learning program online and approaches used to test the program online. This pilot study involved the design of the e-learning program with attention to multicultural and authentic instructional design factors.

Chapter 5 provides the rationale on why case study research methodology was chosen for this study and outlines the evaluation of the program.

Chapter 6 presents data collection and analysis of the data using qualitative and quantitative methods, providing data to address the research questions. This chapter outlines the results of the testing and explores how the MAELP is employed by students, and the extent to which it has influenced students' performance and learning.

Chapter 7 offers the discussion of results and insights into the findings, as well as comments on the limitations of the study and the potential areas requiring further research.

1.12. Chapter Summary

In this chapter, the researcher has provided extensive details about the background context of the entire study undertaken. This was followed by an explanation of the need for an e-learning training program, based on the preliminary study carried out prior to embarking on the full implementation of this research. The next chapter presents an extensive review of the relevant literature related to this area.

Chapter 2: Literature Review

Introduction

This chapter provides extensive focused literature review of learning theories to support the argument why MAELP's framework is based on authentic and constructivist learning theory. It establishes the multicultural contextualization of the MAELP framework by examining a number of theories, with particular focus on constructivism and authentic learning theories.

2.1 Authentic learning as a pedagogical framework

As identified in the preliminary study in chapter 1, cultural context has become a determinant in the design of international e-learning programs. McLoughlin (1999) identified the need to ensure the coverage of culture at the beginning of developing an instructional design model. In the design of both traditional and online courses, the multicultural aspects of learning have been largely ignored and neglected with some researchers pointing to the lack of published literature on cultural aspects of online learning and teaching (Gunawardena et al., 2003). Before the establishment of an instructional design framework to design an online training course with multicultural perspective, it is first necessary to establish the philosophical framework and learning theory that forms the foundation for the design framework. The next stage is to integrate the multicultural design factors to create the approach to developing the model. In taking these two steps, we hope to establish why authentic learning is an appropriate base for the design framework in this study and why multicultural perspectives are an important component in the design framework.

As this is a unique study seeking to develop a design framework for a multicultural authentic e-learning program, it is important to adopt an epistemology that is supportive of multiple perspectives, so that needs of students from different cultural backgrounds accommodated and that all students are comfortable in the learning environment (McLoughlin & Oliver, 2000). Henderson (2007) states that one of the major problems of existing internationalized models of e-learning is the avoidance of the cognitive,

pedagogic and epistemological aspects of the various cultural educational contexts. The design of a course reflects the epistemological position of the instructor or course designers, thereby making epistemology the first area to consider in instructional course design (Bates & Poole, 2003; McLoughlin & Oliver, 2000; Vrasidas, 2000; Liu, Hodgson & Wayne, 2010). Zhang (2009) advocates the consideration of various factors, including epistemology, from the adult learners' viewpoint, which he calls "e-andragogy".

Akyol, Ice, Garrison & Mitchell (2009) state that online courses can be divided into either those with objectivist or constructivist epistemologies. It is important to develop a suitable epistemological base for an authentic multicultural e-learning course, as course design based on either epistemology can affect how the students are later evaluated (Vrasidas, 2000). Researchers acknowledge that the majority of e-learning courses are objectivist-based, as it is the dominant epistemology in traditional learning, and that there is a need for more constructivist-based e-learning programs, which adopt the full power of web technologies (Vrasidas, 2000; Bates, 2010). Li, Clark & Winchester (2010) propose a new paradigm shift of rote learning in the teacher (objectivist) or the student (constructivist), but in enactivism, which provides some level of symbiosis through cognition and environment.

It is thus important to start right at the foundation of learning theories and epistemology and progress upwards from there. To this end, a literature review was carried out on a sampling of 12 major epistemologies (Appendix 2.1) and their applications in instructional design (Appendix 2.2): Vygotsky, Piaget, constructivism, behaviorism, choice theory, Lave's Situated Learning, cognitivism, experiential learning theory, communities of Practice, Gardner's Multiple Intelligences Theory, Right brain/Left brain Learning Theory, and Dual Intelligence Theory.

In analysing the various learning theories, it can be concluded that Vygotsky, Piaget, and Bruner have played major roles in the development of constructivist learning theories (Dannis, 2001; Rieber & Robinson 2004;

Palmer, 2001; Kitchener, 1993; Campbell, 1997; Brooks, 1999; Bruner, 1996). In the instructional design analysis, Csikszentmihalyi's Flow Theory (C-Flow) has been classified together with Glasser's Choice Theory, because it provides a possible method to measure the fun and enjoyment factors of the learning experience. Learning theories from the objectivist point of view have influenced the development of behaviorism, including multiple intelligence learning theories (Winch & Gingell 1999; Gardner, 1999; Roth, 2004). McCarthy took the experiential learning theory by Kolb and developed it further into the 4MAT System, which recognizes right brain/left brain learning theories (McCarthy, 1987; Lambert, 2004; McCarthy, 2005; Kolb, 2006).

2.2 Objectivist and constructivist theories

An analysis of learning theories and their instructional designs reveals a central divide between the objectivist and constructivist approaches, with some learning theories showing a blend of both. Vygotsky's social cognition is considered social constructivist (Kim, 2001; Harris, 2011; Zarei, 2011). Piaget and Bruner were considered leading pioneers of constructivism (Timmons, 2010; Torres-Coronas & Vidal-Blasco, 2011; Duchowski, Geist, Schalkoff & Westall, 2011; You, 2010; Tobias, 2010; Olson, 2010). Smith (2010), Coulter (2010) and Thierry (2010) link the foundations of behaviorism to Darwin. The roots of objectivism derive from behaviorism (Kundi & Nawaz, 2010; Pendlebury, 2010; Watanabe, 2010; Tin, LuLee & Oberman, 2011). Glasser's Choice Theory, although leaning towards constructivist approaches by advocating "lead" rather than "boss" teachers, seeks to emphasize student learning and might be considered an effort to blend both fields of objectivist and constructivist perspectives (Mills, Bonner & Francis, 2008; Keating & Porta, 2010). Lave's situated learning theory also lends itself to the constructivist approach and applications (Yoon, 2010; Lyons, 2010; Ernest, 2010). Gardner's multiple intelligence theory, although descriptive of behavior, has its constructivist applications (Gardner, 2003; Visser, Ashton & Vernon, 2006; Stenberg, 2010).

The appropriate learning theory for the MAELP program needed to have a solid multicultural base which constructivism offers (Henson, 2005).

Objectivism and constructivism represent alternate concepts of learning and thinking but constructivism can be applied to traditional cognitive and objectivist learning (Jonassen, 1991). It is possible to integrate both objectivist and constructivist viewpoints, as objectivism refers to teaching and constructivism, in essence, is a way of understanding how people learn (Cronje, 2006). Anderson (2008) proposes that the various schools of learning theory be combined, with the behaviourist strategies being used to teach the “what” (facts), the cognitive strategies used to teach the “how” (processes and principles) and the constructivist strategies used to teach the “why” (higher level thinking that promotes personal meaning, situated, contextual and authentic learning). Authentic learning has been used successfully in many disciplines of studies including mathematics, which is normally dominated by behaviourist strategies of learning (Herrington, Oliver and Reeves, 2003). Lombardi (2007) advocates using authentic learning with modern web-based technology to meet the need apprenticeship training. Reid, Dahlgren, Petocz and Dahlgren (2011) point out that authentic learning takes place when novice professionals are embedded within their work social community.

Cronje’s (2006) analysis of integrating objectivist and constructivist approaches concludes by suggesting that different elements be combined to form a designed instruction or learning event where evaluation is done through authentic methods. In combining both objectivist and constructivist learning theories, Moallem (2001) pointed out that learning, regardless of the opposing theories, is embedded in a rich authentic problem-solving environment.

2.3 Authentic Learning Design Features

Jerome Bruner, a developmental psychologist, said in his book *The Process of Education* (Bruner, 1977) that there is a tremendous difference between learning about physics and learning to be a physicist. While students are taught facts and formulae, these do not take on any meaning and relevance until they discover what this information and knowledge can do for them. Students often say that they are motivated to learn by solving real authentic

problems, and one of the most effective ways to learn is learning-by-doing (Van Oers & Wardekker, 1999).

Authentic learning presents learners with real-world authentic and complex problems and, together with role-playing exercises, problem-based activities, case studies, and participation in virtual communities of practice, offers a "learning-by-doing" environment to students. Often, such learning environments are inherently multi-disciplinary, and the focus is on enabling learners to apply their knowledge to discovering solutions for the real-world problems presented (Rick, Rogers, Haig & Yuill, 2009; Chang, Lee, Wang & Chen, 2010).

Moving beyond content knowledge, authentic learning brings together learners with multiple disciplines and perspectives, cultures and languages, ways of working, habits of mind, and event communities. Students who are immersed in an authentic learning environment and activities often cultivate the ability to differentiate reliable information from unreliable information; the ability to follow and persevere through long arguments; the ability to identify similar and relevant patterns in solving problems in both familiar and unfamiliar contexts and finally possessing the ability to work with and across different disciplinary and cultural boundaries to achieve a solution. (Siemens, 2004; Downes, 2007; Jenkins, Clinton, Purushotma, Robinson & Weigel, 2006).

As authentic learning activity engages the learners in real-world issues that are relevant to them, it also encourages learners and provides them with the confidence to act on the issues and find solutions to solve them. In higher education, it has the ability to provide properly scaffold learning environments and experiences for learners, and is thus able to help students develop expertise across different learning domains (Herrington, Reeves, Oliver & Woo, 2002). These learning domains are (Herrington, Reeves, Oliver, 2010) the cognitive domain, with the capacity to think and solve problems and to create (Philips, McNaught & Kennedy, 2010); affective domain, the capacity to

value, appreciate and care (Hwang, Chu, Shih, Huang & Tsai, 2010); the psychomotor domain to move, perceive, and apply physical skills (DeBourgh, 2011) and finally the cognitive domain that allows the individual to act, decide and commit (Reeves, 2011).

2.4 Authentic Learning with Technology

The value of authentic activity is not constrained to learning in real-life locations and practice. The benefits of authentic activity can also be realized through the careful design of web-based learning environments (Herrington, Reeves, Oliver & Woo, 2002).

The emergence of new technologies, tools and environments allows us to offer learners more authentic learning experiences and provide students with unlimited accesses to rich resources that many professionals are using in their research (Liu & Hwang, 2010). With the internet and a large variety of online tools and mobile applications, learners are able to make connections with different learning communities, researchers, professionals, peers and mentors around the world (Dyson, Litchfield, Lawrence, Raban & Leijdekkers, 2009). These virtual learning communities allow learners to gain a wider perspective of what an actual work place is like, where different people practice and use subtle, interpersonal, and unwritten knowledge on a daily basis to solve problems and present solutions (Cheney, Sanders, Tashner, Matzen & Bronack, 2010).

Participation by most learning communities over the internet allows students to tap into the myriad databases of research papers from different professional bodies and academic communities (Dyson, Litchfield, Lawrence, Raban & Leijdekkers, 2009). These virtual learning communities and the professional faculty members provide an authentic real life 'environment' to students' pursuit of knowledge (Cheney, Sanders, Tashner, Matzen & Bronack, 2010). Together with the use of social networking tools, blogs, discussion boards, and live chats, learners are able to share, challenge viewpoints and construct knowledge (Khoo, Forret & Cowie, 2009) that spans cultures and nationalities (Hannafin & Hannafin, 2010). Even learning

activities identified in cultures that include a high level of cultural inclusivity can be supported.

Besides the media-rich resources, digital archives, databases and information available freely on the internet, web-based communication tools opened up the possibility of community building and participation in learning across cultures and nationalities (Hannafin & Hannafin, 2010). Both students and educators can make use of these communication tools to collaborate with one another, sharing ideas and constructing knowledge (Khoo, Forret & Bronwen, 2009). Social networking tools, digital curation and sharing tools can further help students and educators with their collaboration and sharing process (Conole & Culver, 2009). Students are also able to share their reflections and learning through the use of blogs, discussion boards, and online media – for example, digital photos and videos (Trajtemberg & Yiakoumetti, 2011).

Authentic learning can also rely on online games and applications developed to simulate and present real-world scenarios and problems to learners. This closes the learning gaps and helps students better understand the challenges of the problems they are solving (Peterson, 2010).

However, reliance on technology in authentic learning has its own set of challenges. Besides the technical support necessary for online learning, Jeng (2010) expressed concerns about the availability of computers and various mobile learning devices such as smart phones in developing and third world countries; Brennan (2009) commented on the availability of high-speed internet connectivity that allows the transfer and access of media rich online information and dynamic data to remote areas and the affordability and availability of asynchronous and synchronous communication and social networking tools (Refer glossary Table 1-8 for technology terminology) and applications for online collaboration in third world countries (Hou & Wu, 2011). Beaudoin & Winne (2009) pointed out the non-availability of a robust learning management system being a concern for De Smet, Van Keer, & Valcke

(2007), with ongoing support being required in institutions and universities offering online learning to students.

2.5 Assessment and Authentic Learning

While an authentic learning environment can provide relevant content, real-world problem-based activities and opportunities for collaboration with peers and instructors that are strongly supported by technical experts, it is also essential that a holistic assessment strategy be made available to learners, so that both instructors and learners are able to determine the success of the authentic learning program offered (Liu & Hwang, 2010).

As an authentic learning activity is typically designed to draw on the knowledge and experiences of learners, it is important to build their confidence through active participations and collaborations, and helping them make connections between learning and transfer of knowledge, and solving real-world issues, similar to what they will experience as professionals in their professional practices (Van Aalst, 2009; Greene, 2010). Instead of seeking the “right” answer through multiple choices and short questions, educators who intend to adopt authentic learning will need to measure students’ performances by analyzing multiple forms of evidence, including students’ engagement and artifacts produced in the process of learning and solving problems presented to them (Maxwell, Atwell & Smith, 2009).

In a rapidly changing world, people are constantly challenged by the need to think and to identify and solve problems for which there are no routine and standard solutions (Nab, Jansen, Keulen & Pilot, 2011). Therefore, it is essential that church leaders are capable of recognizing complex patterns, and possesses complex communication skills that go beyond just the sharing of information and ideas. Networking and collaboration are unavoidable in order for one to succeed (Purhonen, 2009). The technical competency to get things done, a high level of ethics and integrity, and a good emotional quotient are also required for one to be able to perform well in the 21st century (Beverley & Walker, 2011). There is also the need for critical thinking and reasoning skills, innovative and creative thinking, and the ability to collate and

organize the multitude of information available both on- and off-line (Green & Jax, 2011).

Authentic learning activities enhance students' ability to affect the world beyond their classroom, and to solve problems by making contributions that are valued by their peers, instructors, mentors and potential employers (Berdrow & Evers, 2011). Authentic learning presents students with real-world problems that are packed with uncertainties, ambiguity and conflicting perspectives (Paraskakis, Konstantinidis & Tsantekidis, 2010). No longer can learners approach learning with the "memorize the right answer by hard work" perspective and hope to solve the problems presented effectively. Authentic learning activities also put the learners right in the middle of the messiness of real-life decision-making processes, where there may not be a right or wrong answer (Burroughs, Brocato & Franz, 2009). To achieve an effective solution, learners will need to deal with all the complex issues, implement the necessary high-order thinking and problem-solving skills, and collaborate with many others just as how the professionals are doing in the world (Trilling & Fadel, 2009).

2.6 Theory Underpinning the Authentic Learning Framework

Authentic learning theory is based on the theory of Situated Learning (Brown, Collins & Duguid, 1989; Lave & Wenger, 1991) and authentic learning (cf. Herrington & Oliver, 2000; Herrington & Herrington, 2006), and it can be defined in terms of the context of the task and the roles of learners. In an authentic learning environment, ill-defined and complex problems requiring examinations from multiple perspectives need to be set in an authentic and realistic context. Learning is scaffolded with collaborative and reflective activities whereby learners are required to make a significant investment of time and intellectual resources when prescribing a solution. This learning process integrates both formative and summative assessments throughout the entire process and at the end of the course.

Researchers have found that learners participating in authentic learning activities have high motivation to persevere through their learning despite initial frustrations and learning difficulties, as the social structure in authentic learning environments provides meaning and relevance to their learning. Many universities and learning institutions are also turning to authentic learning practices in order to improve the way students learn, retain and transfer knowledge.

2.7 Reasons for Choosing Authentic Learning

Having considered all the above arguments and summary of learning theories, authentic learning is adopted as the integrated pedagogic base for the development of the MAELP because it can be used to combine the best approaches of the various learning theories as shown in Figure 2.1 below.

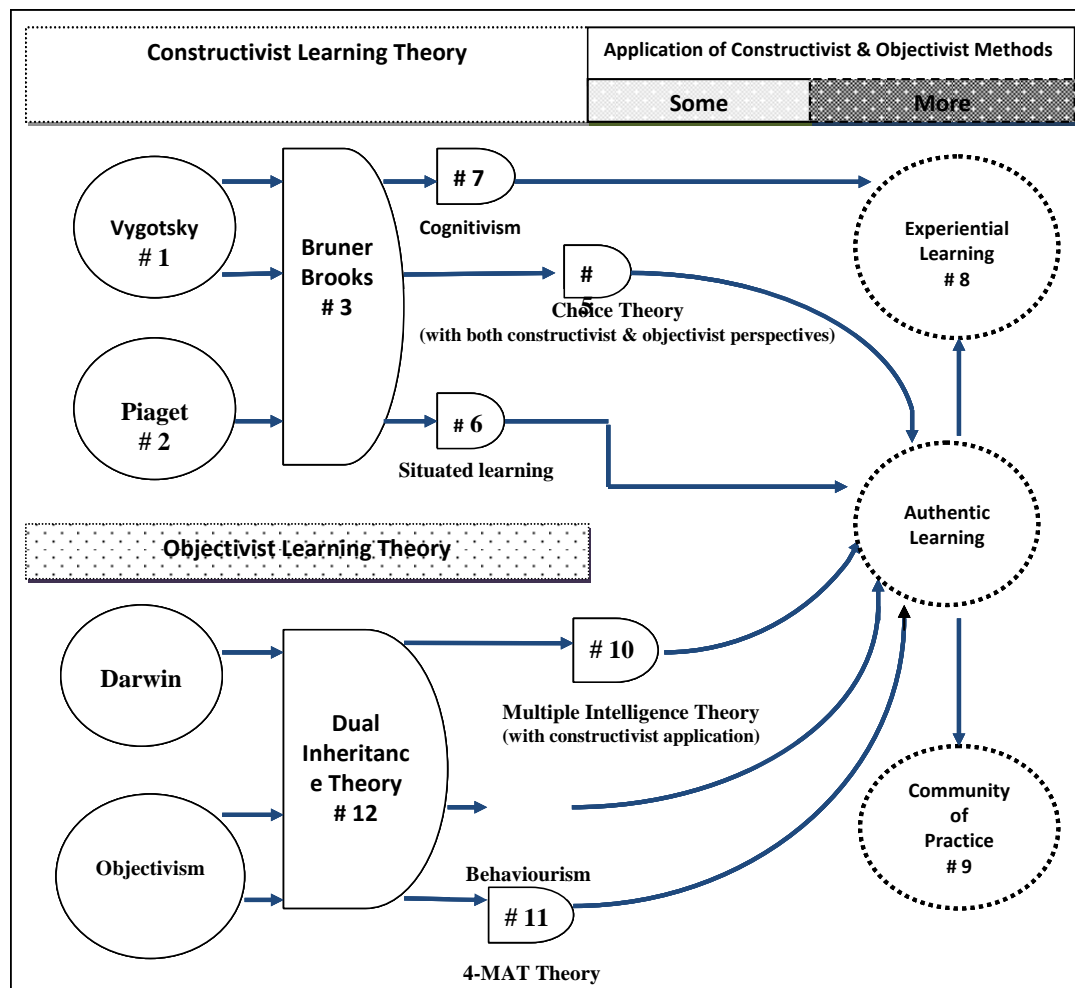


Figure 2.1 Learning Theories

Authentic learning has been chosen for use in the MAELP for the following reasons:

1. Authentic learning has been used successfully in fields of study like mathematics, science, medicine and accountancy, which normally rely on objectivist approaches (Herrington, Oliver & Reeves, 2003; Lampert, Beasley, Ghouseini, Kazemi & Franke, 2010; Reid, Dahlgren, Petocz & Dahlgren, 2011; Downing & Holtz, 2011; Stanley, 2010). Theological learning, which until recently, is usually done through objectivist instruction, would benefit from an authentic learning approach (Hege, 2011; O'Brien, 2011). In a survey of 252 marketing/sales students, it was found that students who were taught using a realistic and authentic sales scenario performed better than those who were instructed using systematic task-based learning approaches (Mallin, Jones & Cordell, 2010). Finding out whether this would be as successful when applied to theological training is one of the goals of this study.
2. Authentic learning, although constructivist in its roots, provides a blended approach combining the best of objectivist and constructivist approaches with a real-life authentic learning environment (Cronje, 2006; Anderson, 2008). The biblical training of "what, how and why" (Anderson, 2008) can be approached through the authentic instructional design of learning tasks, learning resources and learning support. This would be similar to the application of teaching computer programming, which is traditionally objectivist, by Lister and Leaney (2003), through integrated approaches where the teaching of coding is objectivist, the social view is constructivist and the problem-solving view is a combination of both.
3. The authentic learning framework ensures that the social and learning environments lead to successful integration of real-life situations into learning tasks (Butler, 2009; Mallin, Jones & Cordell, 2010; Kaufman & Mann, 2010). Learning that is situated in activities that are more authentic can enhance professional learning (Reid, Dahlgren, Petocz & Dahlgren, 2011). The improvement of workplace training through a framework of tasks and activities, relationships within the practice community and work

practices via a real-life environment are provided through the three areas of authentic Learning Tasks, Learning Resources and Learning Supports (O'Brien, 2011). Professional identity formation, learning goals and the manner in which learners anticipate or practice professional working life is related to their pedagogic experience, which should therefore be aimed at being as authentic as possible (Reid, Dahlgren, Petocz & Dahlgren, 2011). Goss and Boyd (2003) advocate aligning pedagogy to an authentic real-life environment based on the wellness principle that "in order to prepare a student for professional life, they must be prepared for life".

4. Authentic learning lends itself to instructional design for multicultural contexts and language learning (Nikitina, 2011). Authentic learning activities provide culturally-relevant pedagogy to meet the needs of diverse multicultural students (Adler, 2011). McLoughlin (2007) recommends a constructivist approach in designing culturally-sensitive e-learning programs, and authentic learning, being basically constructivist-based, can be adopted and used to guide the design process of creating authentic activities and assessments.

2.8 Instructional Design using Authentic Learning

Having established authentic learning as the theory for the instructional design of the MAELP, we further analyze the authentic learning theory to identify its ability to meet the training needs of theology and ministry training and learning. Seeking to advance the traditional behaviorist training approach in theology with constructivism, three areas are considered: behavior, cognitive and social. From the survey of a sampling of various learning theories and pedagogies, it is self-evident that they can be generally classified into three groups: objectivist, constructivist or integrated approaches. Cronje (2006) proposed that this seemingly conflicting objectivist and constructivist approaches are not necessarily opposing paradigms, but rather they can be complementing each other. Plotting the two approaches at right angles to one another produces four quadrants of conditions of learning as depicted below in Figure 2.2. Each of the four quadrants has its own valid place in the field of teaching and learning.

Chaos- Chaos learning, both low in objectivist and constructivist elements, occurs through a process of discovery without any external help or input nor any scaffolding provided. “Being thrown in at the deep end” epitomises this learning where one simply respond to the situation based on ones’ intelligence and previous experience.

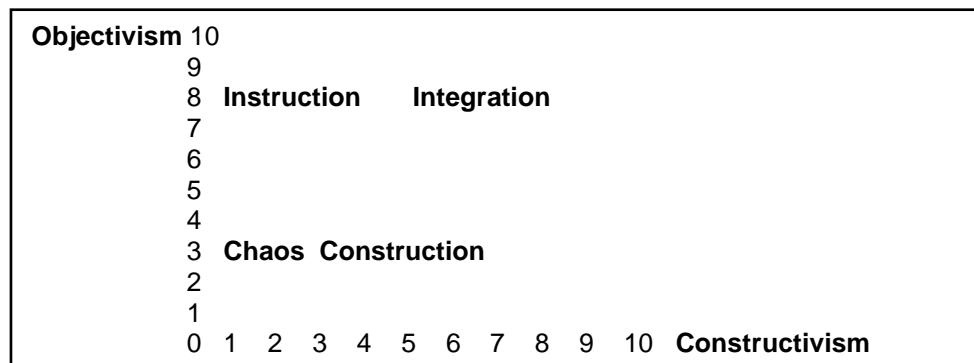


Figure 2.2 Integration of Objectivist and Constructivist Learning Theories
Source: (Cronje, 2006)

Instruction - High in instructivist elements, this learning practice incorporates a teacher-directed tutorial/lecture and carefully planned curriculum with purposeful teaching at its core (Cronje 2006). Learning is considered successful when learners are able to replicate what had been taught both in its content and structure in their thinking (Jonassen, 1991).

Construction - High in constructivism elements, this teaching practice encourages learners to self-learn, to formulate and test their ideas, to draw their own conclusions, to reflect on and to convey their knowledge in a collaborative learning environment. The role of the teacher is to guide learners to construct knowledge actively in a constructivist learning environment that “replicate the activity structures, tools and sign systems, socio-cultural rules, and community expectations which performers must accommodate while acting on some object of learning” (Jonassen & Rohrer-Murphy, 1999). Principles found in Jonassen’s constructivist learning environment had been

widely adopted in modern day computer-based learning environment (Moallem, 2001).

Integration - A combination of instruction and construction in appropriate conditions, where both the behavioral / instructionist and constructivist / cognitive learning events are selected to achieve the desired outcome (Cronje, 2006).

Cronje (2006) advocates that the Smith and Ragan (1999) model of instructional design fits neatly into the integration quadrant. The Smith and Ragan (1999) model has an analysis phase in which the learner's need and context is taken into account, a design and develop phase in which the learning environment is created and resources developed, and an evaluation phase of the process and product. Instructional designers can select supplantive or generative elements to be integrated into the program. The points of integration of generative (constructivist) and supplantive (objectivist) approaches are shown in Table 2-1.

There are other possible ways to integrate objectivist and constructivist perspectives in instructional design. Ertmer & Newby (1993) proposed the division of learning theories into three fields of thought; namely behaviorist, cognitive and constructivist. A summary of the instructional events of each of these learning theories is provided in Appendix 2.3.

Since the work of Ertmer and Newby (1993) on the three schools of learning theory discussed previously, constructivist pedagogy has developed and progressed further, especially with the advancement of Web 2.0 technologies. Dabbagh and Reo (2011) point to the bonding of pedagogy and technology giving an unprecedented opportunity to enact the fundamental principles of social constructivism, where learning and knowledge "is always under construction (fluid, dynamic)". Even in 1993, paradigm shifts were observed in instructional design, from behaviorist to cognitive, and then towards constructivist pedagogies (Cooper, 1993). Since then, social constructivist

pedagogies have developed alongside web technologies to deliver instructional design for many fields of e-learning (Ernest, 1998; Duit & Treagust, 1998; Young, 2008; Philpott & Batty, 2009). Powell and Kalina (2009) point to both cognitive and social constructivism being applied to education. In response to Web 2.0 technologies, McLoughlin and Lee (2007) point to the adoption of Pedagogy 2.0, which calls for a pedagogy based on social constructivism with social software embedded in a learner-centred pedagogical framework, with collaborative learning and empowered learner-centred learning.

Table 2-1 Supplative and Generative Instructional Events

	Supplative (Objectivist)	Generative Constructivist)
	Introduction	
1	Compel attention to lesson	Activate attention to lesson
2	Inform learner of instructional purpose	Establish purpose
3	Stimulate learner's attention and motivation	Arouse interest and motivation
4	Provide overview	Preview learning activity
	Body	
5	Stimulate recall of prior knowledge	Recall relevant prior knowledge
6	Present information and examples	Process information and examples
7	Compel and direct attention	Focus attention
8	Guide or prompt use of learning strategies	Employ learning strategies
9	Provide for and guide practice	Practice
10	Provide feedback	Evaluate feedback
	Conclusion	
11	Provide summary and review	Summarize and review
12	Enhance transfer	Transfer learning
13	Provide re-motivation and closure	Re-motivate and close
	Assessment	
14	Conduct assessment	Assess learning
15	Provide feedback and remediation	Evaluate feedback

Source: Supplative and generative instructional events (adapted from Smith & Ragan, 1999).

In brief summary, the analysis of the various learning theories and pedagogies considered in this study are laid out to show their relationship to one another in the divisions of behavior, cognitive and social elements as shown in Figure 2.3.

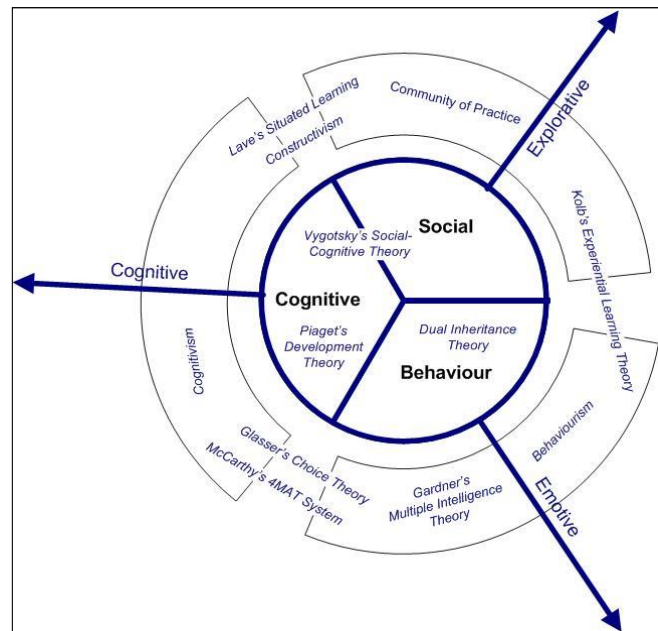


Figure 2.3 Learning Theories from Cognitive, Behavior and Social Perspectives

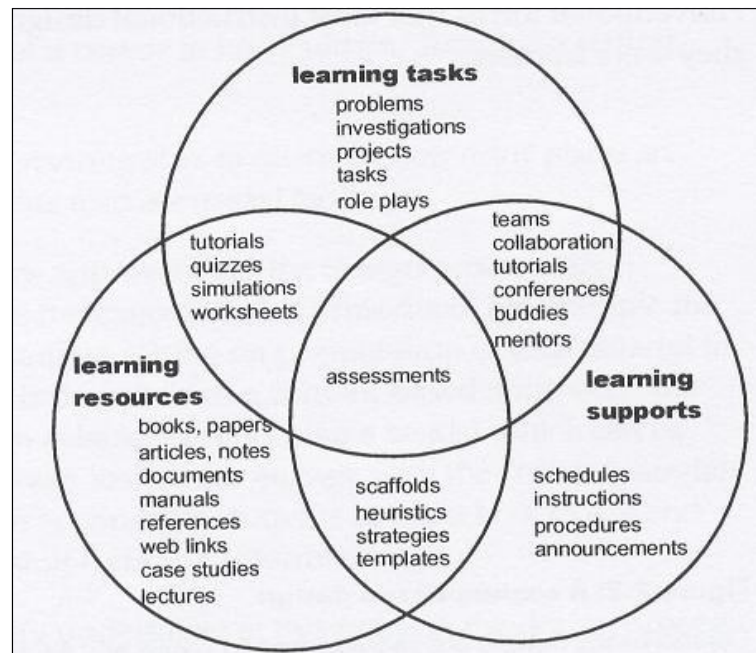


Figure 2.4 Authentic Learning

Source: (Oliver & Herrington, 2001)

Some of the learning theories straddle two areas; for example, constructivism covers both cognitive and social areas (cognitive constructivism and social constructivism - Powell & Kalina, 2009), etc. Having considered the

relationship between all the various learning theories and their respective pedagogies and the areas of behavior, cognitive and social elements, we now consider the present authentic learning model, with all its three circles showing the relationship between learning tasks, learning resources and learning supports, as shown in Figure 2.4.

Each of the three areas of the authentic learning model can be related to the three areas of behavior, cognitive and social. Their relationship to authentic learning theory is shown in Figure 2.5

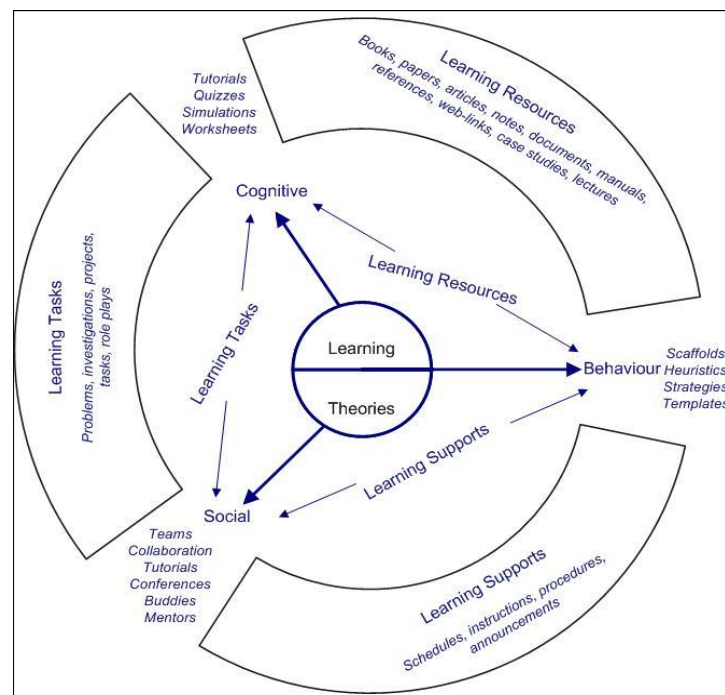


Figure 2.5 Authentic Learning Theory from Cognitive, Behavioral and Social Perspectives

2.9 Design of Learning Tasks

The key area in authentic learning is learning tasks. Herrington, Oliver & Reeves (2004) suggest ten criteria for the design of learning tasks:

1. Authentic tasks have real-world relevance, where activities match as nearly as possible the real-world tasks of professionals in practice, rather than de-contextualized or classroom-based tasks.
2. Authentic tasks are ill-defined, requiring students to define the tasks and sub-tasks needed to complete the activity. Problems inherent in the tasks are ill-defined and open to multiple interpretations, rather than easily

- solved by the application of existing algorithms. Learners must identify their own unique tasks and sub-tasks in order to complete the major tasks.
3. Authentic tasks comprise complex tasks to be investigated by students over a sustained period of time, tasks to be completed in days, weeks and months, rather than minutes or hours, requiring a significant investment of time and intellectual resources.
 4. Authentic tasks provide the opportunity for students to examine the tasks from different perspectives, using a variety of resources. Task affords learners the opportunity to examine the problem from a variety of theoretical and practical perspectives, rather than a single perspective that learners must imitate to be successful. The use of a variety of resources, rather than a limited number of preselected references, requires students to distinguish relevant from irrelevant information.
 5. Authentic tasks provide the opportunity to collaborate which is integral to the task, both within the course and the real world, rather than the task being completed by an individual learner.
 6. Authentic tasks provide opportunity to reflect with tasks that enable learners to make choices and reflect on their learning both individually and socially.
 7. Authentic tasks can be integrated and applied across different subject areas and go beyond domain-specific outcomes. Tasks need to encourage interdisciplinary perspectives and to enable diverse roles and expertise, rather than focus on a single well-defined field or domain.
 8. Authentic tasks are seamlessly integrated with assessments in a manner that reflects real world assessment, rather than separate artificial assessment removed from the nature of the task.
 9. Authentic tasks create polished products valuable in their own right, rather than as preparation for something else and that culminates in the creation of a whole product, rather than an exercise or sub-step in preparation for something else.
 10. Authentic tasks allow competing solutions and diversity of outcomes that are open to multiple solutions of an original nature, rather than a single correct response obtained by the application of rules and procedures.

However, authentic learning pedagogy needs to be further expanded to include multiculturalism as a base for the MAELP. A multicultural pedagogy is needed to address the needs of a multicultural e-learning program (Gorski, 2004; Vescio, Bondy and Poekert, 2009). The importance of culture is important to all learning and ontology (Liu, Hodgson and Lord, 2010).

2.10 Multicultural Perspectives in the Design Framework

Many researchers have been studying the progression of traditional learning programs in the e-learning arena in many fields of study: medical online education (Curran, Kirby, Allen & Sargeant, 2003; Torre, Pfeifer, Lamb, Walters, Sebastian & Simpson, 2004; Tonkin, Taverner, Latte & Doecke, 2006; Rossett & McDonald, 2006; Sivagnanam, Saraswathi, Pharm, Rajasekaran & Pharm, 2006); nursing (Melrose, 2006); dentistry (Hillenburg, Cederberg, Gray, Hurst, Johnson & Potter, 2006); computer education (Tsai & Shen, 2011); science (Kennepohl & Shaw, 2011); and general tertiary education (Gu, 2006; Shin, 2006). These researchers are obtaining useful data to improve this process.

Of the numerous researchers investigating online education, a number of them are beginning to identify the need to incorporate multicultural perspectives that are due to the impact of culture on education. Macfadyen, Roche, Doff, Reeder & Chase (2004) also did an extensive survey of four research orientations pertaining to culture and education: interactions involving culturally diverse learners, varying access to the internet by different groups, assessment criteria applied to online education, and the design of culturally contextualised e-learning environments. As far back as 1999, McLoughlin & Oliver (1999) had pointed to the need for cultural contextualization in e-learning when authentic learning came to the forefront of education. Gunawardena, Wilson & Nola (2003) identified the little published literature on the cultural aspects of online learning and teaching. Even after four years, Wang & Reeves (2007) continued to express the need for more research in this area and were hopeful that the Cultural Attitudes

towards technology and communication Conference would draw more researchers to get involved in this area.

There has been some mention of cultural contextualization in traditional theological education but, since this research began in mid-2007 and has continued to the present, there has been little research, if any, done on instructional design framework for a bible training e-learning program, and even less for one that takes multicultural contextualization into consideration (Nicholls, 2003; Hege, 2011). At present, some researchers are still searching for contextualized training for specific cultural groups (Tan, 2011) and the integration of multiple perspectives remains a pedagogical priority.

2.11 Multicultural Contextualisation of Learning

With the internationalization of education, and especially with the development of the internet as a means of delivering education and training across borders, the impact of culture upon learning is now considered an important area that needs to be attended to. Researchers such as Nilsen and Puro (2004) even went as far as to consider multicultural perspectives a third epistemology, which they called the social/cultural camp. Though there is some disagreement over stretching it into a third epistemology, there is no doubt that many researchers consider it of high importance when designing web-based instruction (McLoughlin, 1999; McLoughlin & Oliver, 2000). Online learning, which relies greatly on the hyper-models of interaction and design, emphasizes the need for a clear understanding of how learners process information that is presented online (Geng, 2002). In general, researchers have recognized the need for a shift of pedagogies that supports online education due to its multicultural aspects (Edmundson, 2007; McLoughlin, 2007). Even the Peace Corps recognize the importance of cultural context in the implementation of their 4MAT System (Peace Corps Manual, 2004; Davidman & Davidman, 1994).

Online learning undoubtedly presents a challenge to both learners and educators. Henderson (2007) points out that a major problem with the multicultural and internationalization models of e-learning is the avoidance of

the cognitive, pedagogic and epistemological aspects of the various educational contexts. While most current e-learning programs are made available for learners from all walks of life with differing cultures, backgrounds and prior content knowledge and experiences, these programs have largely overlooked the fact that not all content is perceived and understood equally by all learners. While one might understand that an apple is a fruit, others who have never seen one before may consider it a vegetable, or even inedible.

Shea-Schultz and Fogarty (2002) stated that for online learning to be effective, not only must it have a robust technology but also sound pedagogy, which must be culturally appropriate to each learner and their locations. Some researchers have advocated using a Cultural User Interface (CUI), which is sensitive to cultural reactions to words and images (Yeo, 1996). Other researchers wrestle with the issues of design and cultural differences through the Local User Centred Interface Design (LUCID), which involves the design of an interface that enables it to be informed by the particularities of the specific localized culture (Vella, Dunckley, Smith & Williamson, 1997).

The added element of computer technology has inspired research into Human-Computer Interface (HCI), research which focuses on areas such as cultural asymmetry and age concepts (Smith & Dunckley, 2006). Cultural symmetry considers matters such as right-left preferences, regarding which Western culture has a predisposition to the right while Asian cultures, like the Chinese, give more honor to the position on the left. Age concepts cover areas where Western culture places more emphasis on youth and being young, while African culture esteems and seeks to emulate the authority and wisdom of the elderly.

Many tests on the cultural suitability of online web and computer interfaces have been conducted by various researchers (Li, Sun & Zhang, 2007). Kim (2002) also suggests that there are differences between social interaction behaviors across different cultures where communication and culture reciprocally influence each other. For an online authentic learning

environment to be effective, researchers highlighted that an alignment of critical factors is essential. These critical factors include learning goals; content; instructional design; learner tasks; instructors' roles; students' roles; and technological affordances and assessment.

According to Pallof and Pratt (2003), analyzing the general abilities of the class, with its potential for learner interactivity, understanding learners' characteristics, and helping learners to understand the context of their authentic learning experience are the factors that ultimately bring success and contribute to achieving desired learning outcomes. Thus, the formulation of an instructional design framework based on the new authentic learning framework needs to take into consideration these multicultural design challenges/recommendations.

2.12 Challenges for Learning Design

McLoughlin (2007) recommends that, when designing culturally appropriate websites, consideration should be given to multiple perspectives that acknowledge and value cultural differences; adopting the right pedagogy which focuses on learning and cognition and applying constructive principles for high degree of cultural inclusivity. (Shea-Schultz. & Fogarty, 2002).

The presence of many nationalities, ethnic backgrounds and cultures in an online community brings with it a set of challenges. Different levels of proficiency in English leads to different levels of comprehension and active participation in the online discussions (Kawachi, 2000; Van Dam & Rogers, 2002; Schell, 2007); gender cultural differences in the use of online learning (Spotts, Bowman & Mertz, 1997; Adedayo, 1998; Shin, 2006 and cultural predispositions affecting different learning styles (Yamazaki, 2006). To overcome these challenges, e-learning program design needs to accommodate cultural predispositions, as different cultures have different rules and norms affecting feelings, beliefs and behaviors (Collis, 1999; Chen, Mashhadi, Ang & Harkrider, 1999; McLoughlin, 2000; Geer, 2001). Design of tasks and goals need to be culturally-sensitive, as students' cultural epistemologies affect their worldviews and responses to tasks and goals

(Henderson, 2007; Miike, 2010). Others include having a high level of cultural inclusivity through constructive learning activities (McLoughlin, 2007; Dawson, 2010) and for teachers to examine their own cultural predispositions and their impact on their students (Colbert, 2010).

If cultural perspectives are to be included in a design framework, the question of what areas should be considered needs to be asked. Researchers such as Henderson (1996) state outright that instructional design is a product of culture, while Joo (1999) points to five areas where cultural issues will arise when using the internet in classrooms: cultural sensitivity to material content, cultural stereotypes in multimedia, cultural writing styles, culturally-obscured language use, and cultural orientation in web design. Collis (1999) and others state that cultural flexibility within the system is insufficient, and that there is also the need for cultural sensitivity. Shea-Schultz and Fogarty (2002) also suggest some guidelines for online learning to be effective: the need for suitable globalization software or information technological platforms, the understanding of language, cultures and idioms from different communities, consideration of the differences in time zones and seasons, avoidance of any slang or jargon, etc. They also highlighted the fact that auto-translation tools and software cannot replace human translation, and suggested that collaborative online learning should be built with the right international development team. McLoughlin stresses the importance of both micro- and macro-cultural issues in the design of web-based instruction (McLoughlin, 1999; McLoughlin & Oliver, 2000).

Studies have also shown that in order for institutions and universities to engage learners successfully in online learning, they need to adopt and implement programs that have the capacity to overcome the existing social and cultural constraints (Collis, 1999; Shea-Schultz & Fogarty, 2002). An inclusive and consultative framework needs to be established, recognizing that learners come from diverse backgrounds. While standardization of content is important, one must not overlook the fact that different cultures and

backgrounds bring different meanings to knowledge, and thus have a great effect on the learning outcome.

2.13 Designing for Multicultural Differences

For the purpose of this study, the various areas of multicultural perspectives to be considered in the design framework are explored from three main areas, as follows: language, cultural beliefs and values and communication styles

Language Differences

Joo's (1999) five areas of cultural issues (cultural sensitivity to material content, cultural stereotypes in multimedia, cultural writing styles, culturally obscure language use, and cultural orientation in web design) are classified into areas of communication differentials. Language and culture are intrinsically linked (Rule, Freeman & Ambady, 2011).

Gender Differences

Adedayo (1998) found that group interactive methods favored males while individual interactive methods favored females. There are also differences in technology use between genders that could affect instructional design (Spotts, Bowman & Mertz, 1997). Besides gender grouping, Collis (1999) advocates that instructional design principles include sensitivity to ethnic, religious and historical groupings. Chen, Mashhadi, Ang & Harkrider (1999) add geographical and philosophical groupings to this list.

Cultural learning styles

McLoughlin (1999) points to seven cultural determinations (communication expectations, high versus low context, strength/skill orientation, style variations in collaboration, fixed/static expectations, internal/external learner control, and group relationship versus group task focus) that affect interaction with web-based instructional design. Yamakazi (2006) adds six other cultural factors (shame/guilt culture, uncertainty/unknown avoidance, clear/unclear boundaries, interdependent versus independent, field dependent versus field independent, and differing learning style inventory) and states that these

determinations can affect collaboration projects and misinterpretations between a high-context culture (Japan) and a low-context culture (Germany). Geer (2001) emphasizes the need to understand cultural influences to prevent misinterpretation and to increase social interaction for collaborative tasks. Figure 2.6 shows how these cultural aspects are linked to the authentic learning framework and influence the design of learning tasks, learning resources and learning supports.

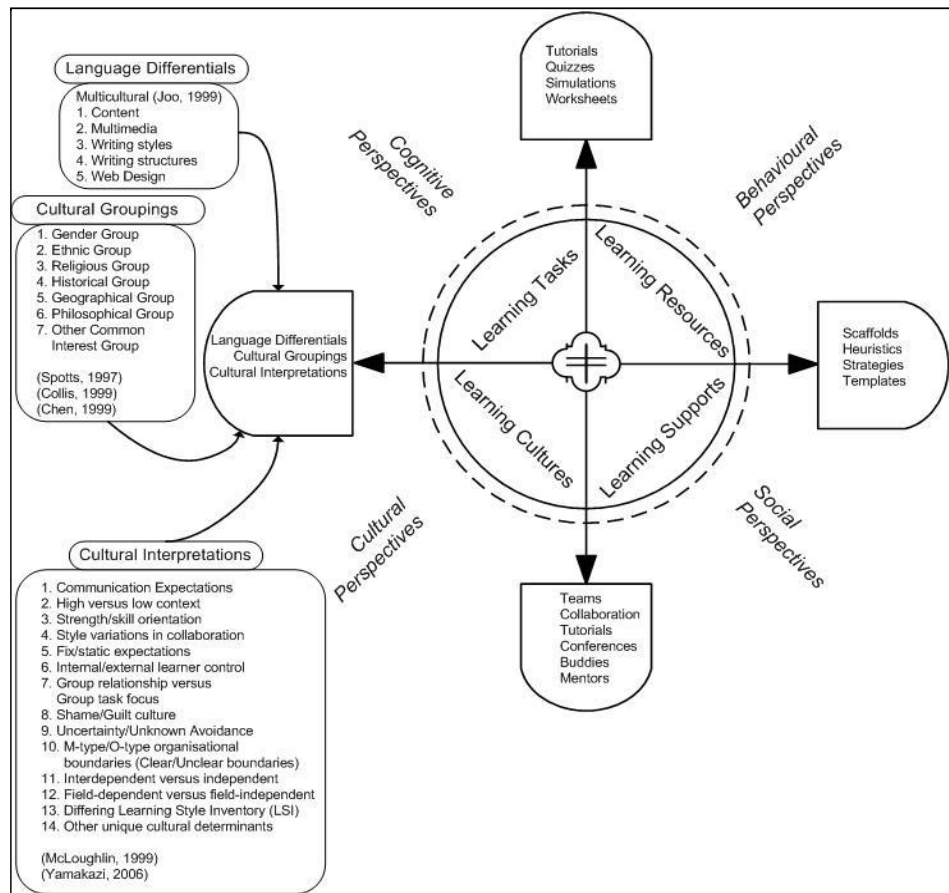


Figure 2.6 Incorporating Learning Cultures to Authentic Learning Model

2.14 Integration of Cultural Dimensions into the Authentic Learning Model

With the need to cater for a range of cultures and multicultural perspective in mind, a new area called *Learning Cultures* is added to the three traditional areas of Learning Resources, Learning Tasks and Learning Supports in the Authentic Learning model. Figure 2.6 illustrates the additional area of Learning Cultures.

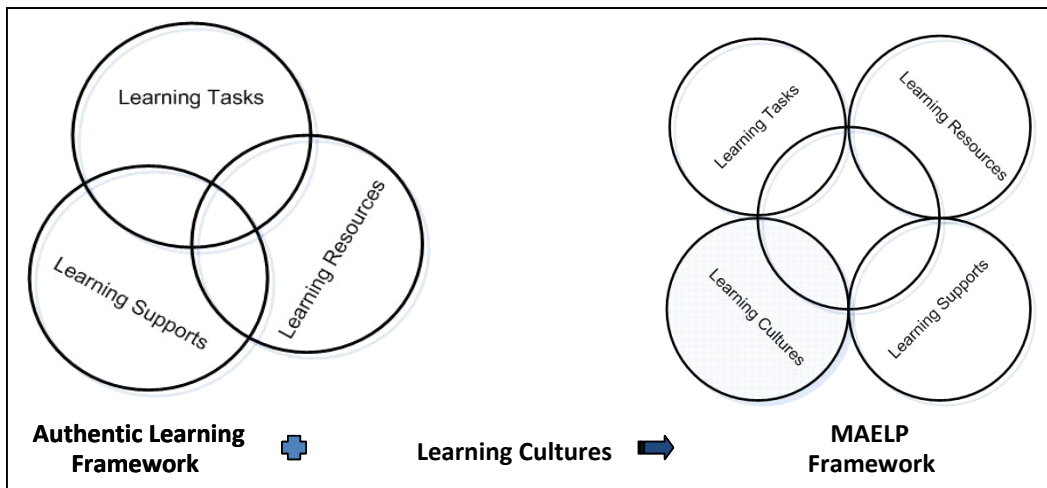


Figure 2.7 Adding Learning Cultures to Authentic Learning Framework

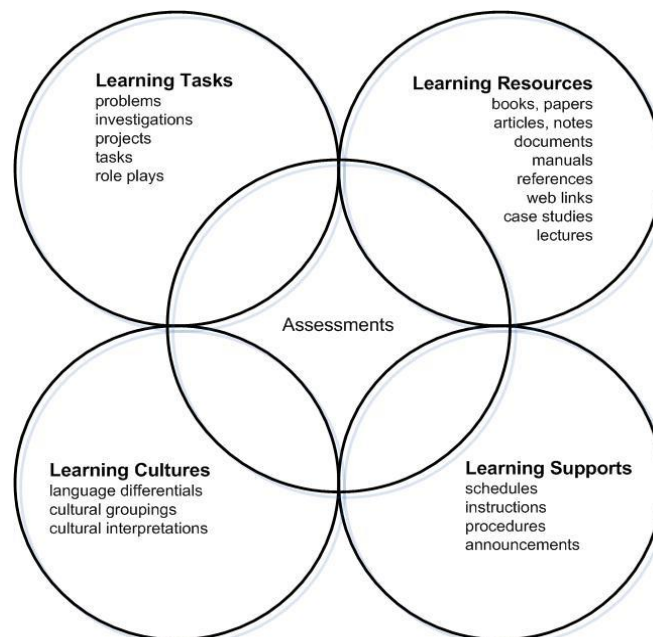


Figure 2.8 Revised Authentic Learning Framework

For the purpose of this study, Learning Cultures is added as an integral dimension of Authentic Learning instructional design and no longer merely a minor consideration. The diagram of Authentic Learning Framework is therefore revised to include authentic learning culture as in Figure 2.7.

The revised Authentic Learning framework (Figure 2.8) forms the foundation for Instructional Design of MAELP in this study.

2.15 Summary of Design Principles

This literature review and analysis has distilled the most relevant of all contemporary learning theories, and their associated pedagogies and epistemology. Authentic learning theory coupled with the multicultural dimensions of learning are included in an international e-learning framework to make this study unique. Multicultural perspectives have always been implicit in the authentic learning theory. However, augmentation of the authentic e-learning with an essential component identified as “Learning Culture” presents a new dimension of this pedagogy, thus providing the bridge which connects the theoretical literature and the proposed research. The present research fills a knowledge gaps which has been identified as follows: authentic learning theory has not been applied to the design of online theological programs and multicultural instructional design perspectives have not been fully incorporated into authentic learning theory.

Table 2-2 Comparison of 12 Learning Theories

EPISTEMOLOGY		Pedagogical Aspects			
		Cognitive	Social	Behavioural	Cultural
	Constructivist				
1	Vygotsky's Social Cognition	x	x		x
2	Piaget's Development Theory	x	x		
3	Constructivism	x	x		
4	Lave's Situated Learning	x	x		
5	Cognitivism	x		x	
6	Kolb's Experiential Learning Theory		x	x	
	Objectivist				
7	Behaviorism	x	x	x	
8	McCarthy's 4MAT System	x		x	
9	Dual Inheritance Learning Theory	x		x	
	Integration of Objectivist and Constructivist				
10	Glasser's Choice Theory	x	x	x	
11	Gardner's Multiple Intelligence Theory	x	x		
12	Communities of Practice	x	x		
13	Authentic Learning	x	x	x	
14	New multicultural authentic Online learning program (MAELP)	x	x	x	x

The e-learning program for church leaders in this study embraces Web 2.0 technologies, thereby providing an opportunity to enact several fundamental principles of social constructivism, such as collaborative and active learning. Table 2.2 compares the various learning theories in the three areas of cognitive, social and behavior with the proposed MAELP online learning program, introducing an additional dimension of cultural contextuality. The study builds on Vygotsky's socio-cultural theory, Kolb's experiential theory and accommodates the multiple learning styles of students.

Table 2-3: Summary of Cultural Elements considered in Instructional Design Principles

	Cultural Instructional Designs Areas		
	Multicultural Dimensions	Cultural Groupings	Fourteen areas of Cultural Interpretations
1	Multicultural Content	Gender Group	Communication Expectations
2	Multicultural Multimedia	Ethnic Group	High versus Low Content
3	Multicultural Writing Style	Religious Group	Strength/skill Orientation
4	Multicultural Writing Structure	Historical Group	Style Variations in Collaboration
5	Multicultural Web Design	Geographical Group	Fixed/Static Expectations
6	Multicultural communication	Philosophical Group	Internal/External Learner Control
7	Multicultural learning style	Common Interest Group	Group Relationship versus Group Task Focus
8	Multicultural perspectives-	-	Shame/Guilt Culture
9	-	-	Uncertainty/Unknown Avoidance
10	-	-	M-type/O-type Organizational Boundaries
11	-	-	Interdependent versus Independent
12	-	-	Field-dependent versus Field-independent
13	-	-	Differing Learning Style Inventory
14	-	-	Unique cultural Determinants

The multicultural perspectives of three elements of language, cultural and perspective differences (such as religious, racial, geographical, etc.) and cultural interpretations (culturally inherited tendencies that affect perception

and methodologies) have been proposed by (Henderson (1996) and McLoughlin (1999). These groupings affect the emotive, cognitive and social aspects of each student's learning capacity in engagement with authentic tasks. The detailed considerations of these three groupings of cultural instructional design principles are outlined Table 2-3.

2.16 Chapter Summary

In order to address the research question of how to design a complex, authentic multicultural online program for church leaders, the literature on authentic learning and associated constructivist pedagogy was undertaken. The literature review focused on areas of instructional design relevant to this research, including the analysis of existing learning theories and pedagogical models. The chapter also justified the selection of authentic learning theory and the application of multicultural perspectives to the chosen learning theory. The next chapter will expand the conceptual framework to detail the relevant instructional design principles with examples of corresponding tasks/assignments/activities. Chapter 3 will also outline the instructional design stages of the prototype course modules based on authentic learning.

Chapter 3: Conceptual Framework

Introduction

With the problem areas and research questions established in Chapter 1 and the theoretical foundations established in Chapter 2, following the literature review and analysis of the authentic social constructivist learning theory for MAELP, Chapter 3 describes the instructional design principles/factors. These principles and their corresponding activities/assignments support the development of the MAELP conceptual framework. The chapter proceeds to describe in detail how ten course modules were developed based on the recommended instructional design principles. The activities, projects and assignments integrated authentic learning pedagogy. Some design factors were given less consideration in creation of the online modules and a rationale for this is also provided in the chapter.

3.1 Summarising the MAELP Instructional Design Principles

As established in chapter 2, the conceptual MAELP framework is based on authentic learning theory that incorporates the elements of *Learning Tasks*, *Learning Resources* and *Learning Supports* (Oliver & Herrington, 2001) and a newly-defined Learning Cultures dimension.

The key instructional design principles, based on the authentic learning model of Herrington (2006), are shown in Table 3-1. McLoughlin & Oliver (1999) and Henderson (1996) highlighted several issues that need to be taken into consideration when designing a multicultural model of instructional design. These include avoiding tokenistic inclusion where the minority cultures are to be included without challenging the dominant cultures; avoiding instructional design that includes the minority cultures but fails to provide valid educational experiences, thus not admitting them into the mainstream culture and, thirdly, having a culturally uni-dimensional approach that excludes or denies diversity and assumes that the educational experiences are the same for minority students.

Table 3-1 Herrington's Instructional Design Principles

Herrington Instructional Design Principles for Authentic Learning Environments and Tasks (Herrington, 2006)	
1.	An authentic context that reflects the way the knowledge will be used in real life.
2.	Authentic activities.
3.	Access to expert performances and the modeling of processes.
4.	Multiple roles and perspectives.
5.	Collaborative construction of knowledge.
6.	Reflection.
7.	Articulation.
8.	Coaching and scaffolding.
9.	Authentic assessment.

It is important to adopt a learner-centred pedagogy, one that focuses on individual learning and cognition and promotes equity of learning outcomes that reflect the multicultural realities of society, including culturally-specific ways of learning and teaching. As such, constructive principles with high degree of cultural inclusivity are embedded in the e-learning program designed for church leaders. Table 3-2 shows the multicultural design principles applied to the design of the resources for church leaders.

Table 3-2 McLoughlin's Instructional Design Principles for Cultural Contextualization

McLoughlin Instructional Design Principles for Cultural Contextualization (McLoughlin, 2000)	
1.	Adopt an epistemology that is consistent with, and supportive of constructivist learning and multiple perspectives.
2.	Design authentic learning activities.
3.	Create flexible tasks and tools for sharing.
4.	Ensure different forms of support, within and outside the community.
5.	Establish flexible and responsive student roles and responsibilities.
6.	Provide communication tools and social interaction for learners to construct knowledge.
7.	Create tasks for self-direction, ownership and collaboration.
8.	Ensure flexible tutoring and mentoring roles that are responsive to learner needs.
9.	Create access to varied resources to ensure multiple perspectives.
10.	Provide flexibility in learning goals, outcomes and modes of assessment.

Source: Contextualization (McLoughlin, 2000).

When implementing these instructional principles, it is important to consider students' perspectives such as having a learning environment familiar to them, and ensuring that students are given fair and unbiased assessment tasks, consideration of students' cultural background that affect their use and view, students' own sense of personal control, time zones issues, students perception on the role of teachers and the kind of relationship students desire to have with teachers. And lastly, rewards and forms of feedback that will be most motivating for students are to be factored in seriously.

McLoughlin (2000) proposed ten instructional design principles to incorporate multicultural contextualization within an authentic learning framework (Table 3-2). The combined sets of instructional design principles are shown Figure 3.1.

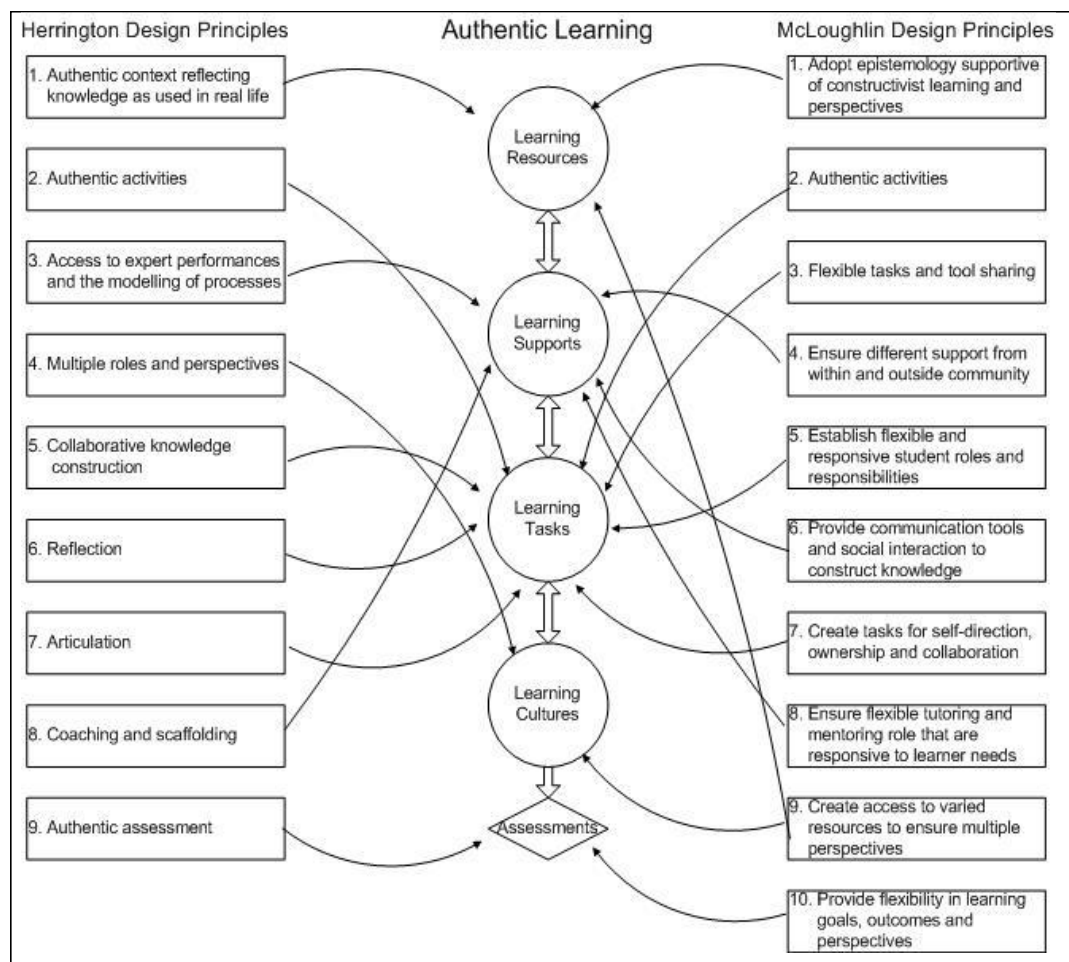


Figure 3.1 Design Principles of Herrington & McLoughlin Learning Model

Detailed discussion of each of the instructional design principles of authentic learning (Herrington, 2006) and multicultural context (McLoughlin, 2000) under the four learning models of *Learning Resources*, *Learning Supports*, *Learning Tasks* and *Learning Cultures* follows as summarized in Figure 3.2.

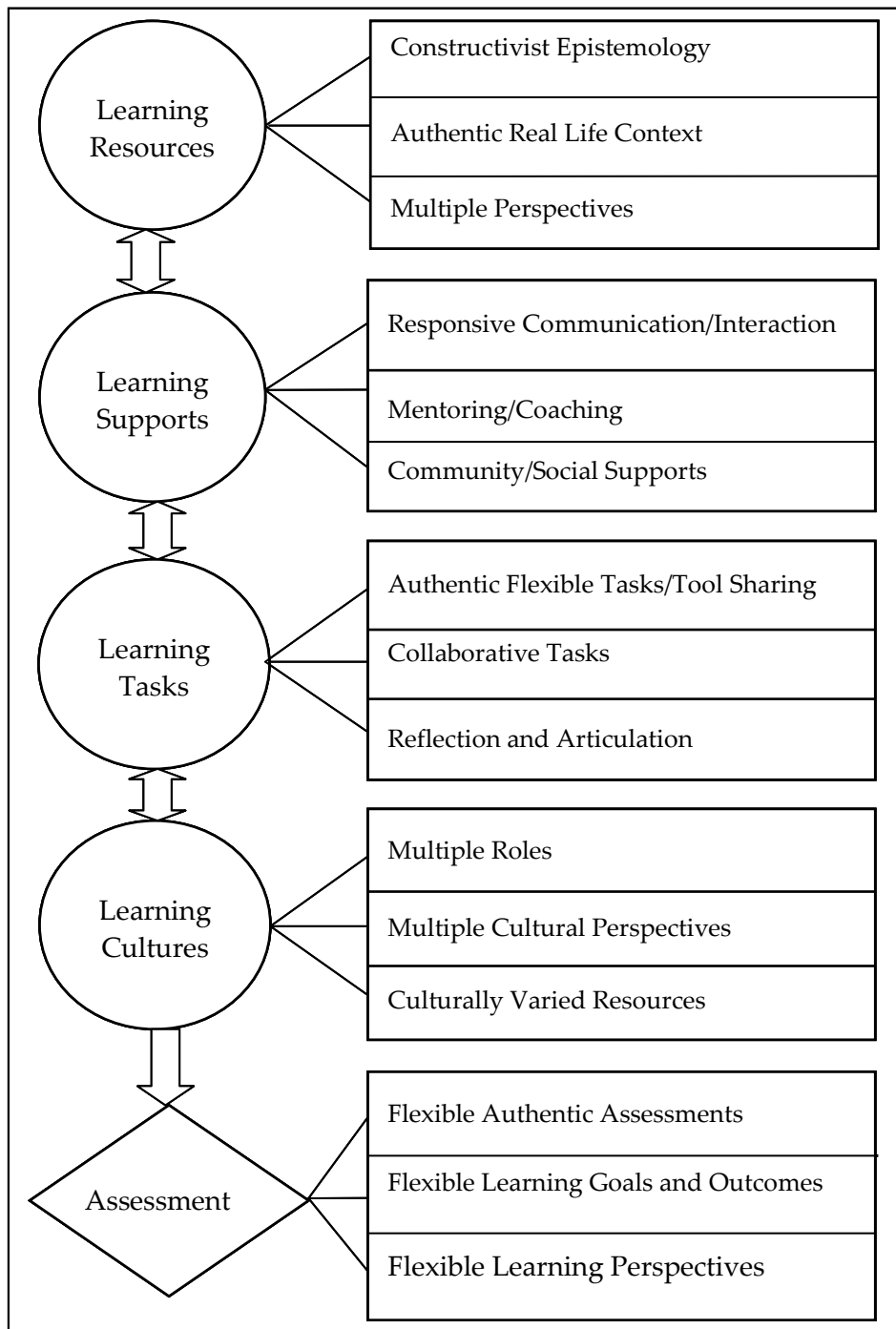


Figure 3.2 Final Proposed Instructional Design Framework of MAELP

3.2 Applying constructivist principles

Constructivist pedagogy requires an instructional design approach that focuses on the need to cater for views and responses of the participating students from various multicultural and geographical backgrounds. Many instructional design models have been proposed over the past decades, with as many as 200 being published and described (Bagdonis & Salisbury, 1994; Andrews & Goodson, 1995). While these models have dominated for three decades, they have been shown to be weak where approach is behaviorist (Wilson, 1993), process being sequential, linear and “top down” (Willis, 1995) and objectives being delivery of preselected knowledge, rather than construction of knowledge (Willis, 1995).

Other researchers have suggested that instructional design should move from a behaviorist format to a more constructivist one (Lebow, 1993; Wilson, 1997). Examples of constructivist instructional design models include the “Layers of Negotiation Model” (Cennamo, Abell, Chung & Campbell, 1995) and the R2D2 model (Willis, 1995; Willis, 2000). The “Layers of Negotiation Model” is a complex and deliberate design process that allows and nurtures social negotiations of information multiple times and from multiple perspectives.

The R2D2 (Recursive, Reflective, Design and Development) model is an instructional design model for designing and delivering distance education, particularly online learning. This model is unique in that it addresses the diverse preferences of online students of varied generations and diverse internet familiarity. The R2D2 model provides innovative ways of learning for a diverse range of learners because it is capable of demonstrating easy-to-apply learning activities for instructors to integrate various technologies in online learning. When it is carefully applied in instructional design, the content delivered from this perspective can be more enriching for learners. When built into the Online Course, the R2D2 model provides the framework for more engaging, dynamic, and responsive teaching and learning in online environments with their four constructivist principles that include:

1. Recursion or iteration that allows the design of the course to be revisited any time to make changes and revisions as needed;
2. Reflection that allows for flexibility in the technical-rationale of pre-defined rules as to what needs to be done;
3. Non-linear learning that focuses on a set of focal points rather than a sequence of steps taken throughout the course; and
4. A participatory design that includes students as part of the process that brings improvement to the course.

3.2.1 Authentic Real Life Contextualisation

Course design needs to provide an authentic context that reflects the way knowledge is used in real life (Herrington & Oliver, 2000). Herrington & Oliver (2000) outline four areas in design where knowledge from the physical environment is to be used; complexity in real life settings is to be preserved; resources from many perspectives are to be used to enable sustained examinations and, finally, the design should not fragmentize or simplify the environment. Other researchers regard authentic context as one that includes the chaos and rawness of life as design factors (Bennett, Harper & Hedberg, 2002), and thus the authentic context would leave the design problems ill-structured and ill-defined, convey multivalent issues and ambiguities, and maintain the “rawness” form to encourage input of rich diverse information.

3.2.2 Multiple Perspectives in learning resources

Researchers have found that in providing multiple perspectives, students can generate more solutions in problem solving (Wang, Dogan & Lin, 2006). Multiple perspectives also combine the best of constructivist learning theories by providing a combination of both individual-based and socially-based elements that are to be considered together rather than separately, as in social constructivism or individual constructivism (Luppicini, 2003). On the other hand, there needs to be relatedness and commonalities for multiple perspectives to generate learning (Karagiorgi & Symeou, 2005). For multiple perspectives or cognitive flexibility to be viable, researchers have emphasized the importance of conceptual interrelatedness, multiple perspectives of content and multiple-themed case-based instruction (Spiro & Jehng, 1990; Spiro, Feltovich, Jacobson & Coulson, 1991). Karagiorgi & Symeou (2005)

have also emphasized the importance of using various technology tools for multimedia and internet presentations. Examples of such tools include problem-task representation / visualizing tools, static and dynamic knowledge-modeling tools, performance support tools and information gathering tools.

In view of the above, the course units to be designed need to consider having a commonality of theme with multiple perspectives contents, with synchronous and asynchronous debates and discussions on contrasting issues, units to incorporate collaborative tasks, projects and activities that are case-based, problem-task oriented and that require interviews and information gathering activities.

3.2.3 Learning Supports and designing for communication

Students need to have scaffolding and support in order to achieve the learning outcomes of an educational program and this is especially important when studying online. Instructional design not only incorporates the development of structured content, but also needs to include sustained interaction between the teacher and students in order to convey support and empathy (Northrup, 2001; Hartley, 2006). Some key strategies to attain legitimate communication participation have been identified (Keppell, 2000; Keppell, 2001) and include encouraging conversations that verbalize a concept for understanding, externalizes private knowledge, fosters active participation, and addresses misconceptions. Another strategy to use is the interview generic question method that elicits spontaneous responses in feelings, thoughts and actions and/or to use concept / knowledge maps as a communication tool to focus attention.

Graphic design professionals, such as Shedroff (1994), believe that Computer-Mediated Communication (CMC) Systems should be expanded to include information design, interaction design and sensorial design. Shedroff views communication via story-creating and telling as interaction design; the employment of all techniques for communication to others through the visual, auditory, tactile and olfactory senses as sensorial design; and the organization and flow of presentation of data as information design.

In light of above research, instructional design and theories of communication design, three major elements were considered when designing supports in the course units for the multicultural program for church leaders. These included: communication facilitation; diverse communication channels and guidelines for interaction. Recommended communication facilities include having a platform whereby class and group interactions or forums are made available to students with capability to chat in a synchronous mode (Refer glossary Table 1-8 for explanations of technology terms). A private communication mechanism, like email or personal blog, is also necessary. The platform should allow for exchange of both academic knowledge and personal communication where students can express views, personal views and emotions. Multimedia and visual elements improve the verbal, audio and visual-sensorial realms and are to be encouraged for instructional purposes.

Finally, activities need to include open-ended problems and authentic real-world situations that require multicultural viewpoints. Online forums needs to have question and answer formats that require group discussions and tasks that require students to interview and interact with real-life church and business communities.

3.2.4 Support, guidance and Coaching of students

In the authentic learning framework, learning supports are mentioned as crucial in ensuring that learners can engage in the learning process with confidence. This may take the form of a mentor or coach who advises students online. A mentor is someone who acts as a friend who critiques and guides the student in his/her learning process. The mentor helps to identify issues facing the student and provide general guidelines and resources to assist the learner in obtaining his own solution.

The University of Queensland's (<http://www.uq.edu.au>, extracted 18th July, 2008) mentoring policy lists the following requirements for mentor and mentees (Table 3-3):

Table 3-3 Roles and Responsibilities of Mentor and Mentee

Mentor	Mentee
Acts as sounding board, confidante, listening and facilitating.	Takes responsibility for identifying and achieving own goals.
Shares expertise and experience.	Initiates meeting times and agenda.
Provides information on professional contacts.	Listening, clarifying, reflecting and discussing.

While acknowledging that the basics of mentoring, such as the building of relationships, the setting of goals and expectations, the monitoring of results and providing feedback via the internet, researchers have also drawn attention to the strengths and weaknesses of e-mentoring. On strength, e-mentoring offers greater flexibility in time (Stone, 2004; Fagenson-Eland & Lu, 2004; Steward & McLoughlin, 2007); not limited by physical distances (Stone, 2004); crosses barriers of age, social status and hierarchal relationships (Fagenson-Eland & Lu, 2004; Bierema & Merriam, 2002; Single & Single, 2005); diminishes cultural and racial differences (Fagenson-Eland & Lu, 2004); cheap and easily accessible (Fagenson-Eland & Lu, 2004). Fagenson-Eland & Lu (2004) feel that mentees are able to reflect and assess themselves with greater freedom and comfort without being intimidated by the physical presence of their mentors; and reflections via emails can provide a permanent record for later reflection (Stewart & McLoughlin, 2007).

However, e-mentoring has its own inherent weakness in that it lacks the spontaneity of face-to-face interpersonal encounters as it is mainly text-based (Stone, 2004); response time to mentee queries can be long, with communication being asynchronous (Stone, 2004) and e-mentoring is dependent on computers and computer literacy (Fagenson-Eland & Lu, 2004).

Some weaknesses of asynchronous communication in e-mentoring have been addressed by the development of technologies like VOIP (Voice Over Internet Protocol), Skype and video-conferencing (Steward & McLoughlin, 2007). Whether by traditional mentoring or e-mentoring, the five basic career/professional functions and four basic psychosocial/personal functions need to be present (Fagenson-Eland & Lu, 2004), as shown in Table 3-4.

Stewart & McLoughlin (2007) recommends that information on e-mentoring is best presented face-to-face or by phone (synchronous mode), rather than by texting (asynchronous mode); email relationships and other forms of communication need to be supplemented with face-to-face encounters, especially at the beginning of the mentoring relationship; and ongoing support should be provided by an e-moderator.

Table 3-4 Basic Professional & Personal Mentoring Functions

Career/Professional Function	Psychosocial/Personal Function
Sponsorship: opening of doors	Role Modeling
Exposure and visibility	Acceptance and Confirmation
Coaching	Counseling
Protection and support	Friendship
Challenging assignments	

Source: (Fagenson-Eland & Lu, 2004).

In view of work already done on e-mentoring, to support the learner we need to consider: an initial face-to-face or phone conversation (via personal or voice-video asynchronous communication. Refer glossary Table 1-8 for explanation), Communication with and between the students must be established to provide online students with an opportunity for synchronous interaction, some level of comfort in the initial learning experience. This could be local real-life part-time assistant mentors in the area of content expertise of course units, as well as an ongoing e-mentor who can provide guidance. Students need to be arranged into groups with a senior “student-mentor” or assistant mentor presiding over each group before the commencement of course units. A monitoring and feedback system needs to be incorporated into the assignments of the course units and finally an ongoing support that leads students to a level of professional leadership within a community of practice needs to be designed.

3.2.5 Social Support in the online space

Grabringer, Alpin and Ponnappa-Brenner (2007) outlined the basic differences between traditional instructional design and socio-cultural

instructional design, with the major areas relating to community and social support (Table 3-5).

Table 3-5 Five Basic Differences between Traditional and Socio-Cultural Instructional Design

Traditional ID	Socio-cultural ID
Based on behaviorist theories	Based on constructivist, socio-cultural theories
Emphasizes the creation of new and complex behaviors through knowledge acquisition and practice	Emphasizes the development of skills and knowledge through collaborative learning strategies.
Learning occurs in de-contextualized learning environments	Learning occurs within authentic learning communities of practice
Molecular view of learning goals	Broad view of learning focusing on participating in a community of practice
Learners must become novices before experts. They must learn the “basics” before they can participate in an authentic community of practice.	Learners are considered members becoming (trainees) of a community of practice. They work within the community from the beginning of the learning experience.

Source: (Grabringer, Alpin & Ponnappa-Brenner, 2007).

In view of the differences, researchers have emphasized a number of elements of instructional design with a constructivist and socio-cultural foundation (Herrington, Herrington, Kervin & Ferry, 2006; Grabringer, Alpin & Ponnappa-Brenner, 2007; Chang, Chen & Li, 2008). Course units need to have individualized support and encouragement of personal goals with help from the peers in the community of practice. Tasks for study should connect with broader goals that contain real-life problems, cases or projects within the community of practice; students need to participate/collaborate in study and activities according to their own strengths and finally assessment and evaluation needs to take place throughout the entire course. Course instruction is deemed successful if learners reach their set goals and become acculturated into the community of practice.

To incorporate socio-cultural instructional design elements into the course units, the following were factored into course units: broad goals as well as individualized personal goals as part of the course units, relating to a community of practice as part of the learning process was required, and consideration of varying individualized levels for assessment. Progressive

evaluation of learning is needed as the course progresses based on the learning experiences of the whole student body and finally, success in the course is measured not by knowledge acquisition alone, but by the ability of the learner to grow and become an active part of the community of practice. Table 3-3 shows the differences between traditional or cognitivist instructional design and socio-cultural instructional design as adopted in this study.

3.3 Learning Tasks

Researchers Herrington, Oliver and Reeves (2003) identified 10 key characteristics of authentic activities for instructional design. Tasks are to have real-world relevance; tasks require students to define the problem and formulate solutions complete the learning activities. Course units need to comprise complex tasks that require students to investigate over a sustained period of time and provide opportunity for students to examine tasks from different perspectives, using a variety of resources and to reflect and collaborate during the process. Tasks and activities should encourage competing solutions and diverse outcomes, with no specified answers in mind but instead allowing the tasks to results in multiple possible solutions. Activities should be integrated and applied across different subject areas, leading beyond domain-specific outcomes and are seamlessly integrated with real-world assessment.

These ten areas can be reduced to four main areas for course unit design of authentic tasks:

1. Tasks need to reflect the real world, problems should be ill-defined and have complexity (Berge, Ramaekers & Pilot, 2004);
2. Students should be encouraged to explore and examine the problems from different perspectives with collaboration, teamwork, reflection.
3. Higher levels of authentic tasks should be provided to produce higher levels of achievement (Ladwig, Smith, Gore, Amosa & Griffiths, 2007);
4. Tools and ICT should be used that provide supports for learner, task and technology (seamless integration and polished product) (Herrington, Oliver & Reeves, 2006); Outcomes with intended solutions to be applicable

across different subject areas and specific outcomes, and with multiple solutions and diverse outcomes. The principal challenge for course designers is to think beyond the content of the course itself and to focus on the authentic use (product and outcome) of knowledge developed in the course (Herrington, 2005).

Authentic tasks are the most important part of authentic learning, and careful consideration must be exercised in designing them (Woo, Herrington, Agostinho & Reeves, 2007).

3.3.1 Collaborative Tasks

Collaborative learning is a situation in which two or more people learn or attempt to learn something together, a situation where students capitalize on one another's resources and skills to achieve a common academic goal. Students do this by asking one another for information, evaluating one another's ideas, monitoring one another's work and learning from each other. Researchers have labeled group learning activities as cooperative learning (Johnson & Johnson, 1992), student team learning (Slavin, 1996), group investigation (Sharan & Sharan, 1992) and collaborative learning (Barnes, Britton & Torbe, 1986).

Ngeow (1998) gives five common group dynamics and five variables among group classification and learning (Table 3-6):

Table 3-6 Common Group Dynamics

Common Group Dynamics	Variable Group Classifications
Shared learning goals and outcomes	Differing grouping procedures
Learning takes place in small groups	Variable group work skills
Importance of cooperative behavior	Differing interdependence
Interdependence developed through goals	Differing evaluation procedures
Individual responsibility and task fulfillment	Differing teacher's roles

Other researchers have identified five phases of instructional design for collaborative learning (Reid, Forrestal & Cook, 1989):

- engagement phase where teacher provides collaborative activity;
- exploration phase to do initial exploration of ideas and information;
- transformation phase where information and ideas are reshaped by students;
- presentation phase where students present their ideas to critics; and
- reflection phase with students reflecting on their ideas for improvement.

Some researchers have even taken collaborative task design one step further, where instead of the task or activity being predetermined by the teacher, curriculum or an instructional designer, the tasks are designed as a negotiation process between the professional (teacher) and the user (student) involved (Hinkelman, 2004).

The five phases of collaborative learning need to be taken into consideration in designing course units, as well as accommodating task and activity negotiations that differ between various international student groups, and with an added collaborative learning element through the intergroup interaction.

3.3.2 Reflection and Articulation

Reflection and articulation are methods of instruction connected to cognitive apprenticeship and a form of situated learning. It is important for courses to be designed to encourage reflection and articulation (Herrington & Oliver, 1995), with course program material provide a broad base of information that requires reflection rather than a narrow base of information from which they can deduce the answers. Tasks should be designed to require the students to reflect upon the whole resource by predicting, hypothesizing and experimenting to produce a solution. The learning environment must also encourage students to use the knowledge acquired in a social context and to have opportunity to articulate, negotiate and defend their knowledge.

Other researchers (Tholander, Rutz, Johannesson, Karlgren & Ramberg, 1999) approach the design problem of stimulating reflection and articulation via computer-animated assistants by asking questions that challenge student's solutions, highlight problems to solutions and draw attention to

central points. Design should encourage articulation by confronting students with solutions provided by experts and other students and finally, that support multiple perspectives and multiple solutions to the authentic tasks.

As such, course unit needs to be designed to stimulate reflection by questions and articulation through challenging questions that cause students to draw on the whole resource, to stir them into reflection at various points throughout the unit course and provide challenges and confrontations with various solutions provided by experts and other students.

3.4 Multiple Roles for students and teachers

Learning has to move from a linear approach to a multiple-role opportunity to encourage the exploration of new and fruitful information opportunities from multiple perspectives (Herrington & Oliver, 1995). The inclusion of multiple perspectives into instructional design would enable learners to create resources and add culturally relevant sources of information in addition to emphasizing learner input (McLoughlin & Oliver, 1999). These multiple roles and perspectives should to be incorporated into the instructional design of the course (Herrington & Oliver, 2000) by having several perspectives on the topic, opportunities to express different points of view through collaboration, and opportunity to crisscross the learning environment by providing a resource sufficiently rich to sustain more than several lines of investigation.

With the above points in mind, the course units being designed should encourage multiple roles and perspectives. Students are grouped into small discussion groups which interact with one another through debates and discussions. The design of the authentic tasks should also leave the conclusions open-ended on various relevant issues. Multiple issues and multiple roles relating to the main theme of each course unit should be designed as authentic tasks for individual and group activities.

3.4.1 Multiple Cultural Perspectives

Researchers now acknowledge a multiple cultural paradigm for instructional design (Henderson, 1996; McLoughlin & Oliver, 2000; Rasmussen, Nichols & Ferguson, 2006).

Henderson (1996) proposes three design parameters that:

- reflect the multiple and diverse cultural realities of both minority and mainstream societies;
- include multiple cultural ways of knowing, interacting, learning and teaching; and
- promote acceptance and equity of a variety of learning outcomes.

McLoughlin (1999) points to various cultural issues to be expected in the following web design areas, as shown in Table 3-7.

Table 3-7 Cultural Issues / Consideration in Web Design

Web Design Areas	Corresponding Cultural Issues/Considerations
Email, chat, etc.	Differing expectations impose burdens.
Information presentation	Differing amounts of information required or desired.
Hypermedia organization	Level of control not congruent with expectations.
Collaborative projects	Variations in understanding task sharing and context
Resource sharing, content	Differing expectations.
Learner control	Internal versus external; control versus accommodation of learning environment.
Social networks	Relationship focus versus task focus.

Instructional design for a multicultural framework is still evolving, but there is a clear need for course design to reflect international perspectives (Ngeow & Kong, 2002; Collis, 1999; Chen, Mashhadi, Ang & Harkrider, 1999). Collis (1999) calls it a human activity area, rather than a technical issue, while Ngeow & Kong (2002) concluded that there can be no prescribed model for ensuring the design of culturally-sensitive learning environments. Palloff and Pratt (2003) considered that content, multimedia, writing styles, structure, web design, and roles of the students-instructors for online classes should be handled with cultural sensitivity. They believe that students participating in online learning have their own culture and may represent more than one cultural viewpoint.

3.4.2 Culturally Varied Resources

With the internationalizing of knowledge and resources from organized research bodies and over the internet, there is a need for students to have multicultural competence. Some researchers (Ferdig, Coutts, DiPetro & Davis, 2007) have advocated developing this competency through having students gain awareness of different cultures, so becoming sensitive to other cultures and developing flexibility and openness in their academic culture.

The International Leadership in Educational Technology (ILET) project, to create a model intercultural learning environment for doctoral programs preparing future leaders of educational technology, showed that the collaboration of resources did blend and create an intercultural learning environment (Davis & Cho, 2005). While the internet may provide a platform for the delivery of information and resources, a multicultural website can be evaluated with following six criteria (Gorski, 1999):

1. relevance and appropriateness to ascertain whether the web resource is suitable for the student and course proper;
2. credibility to examine the trustworthiness of the site and its contents;
3. accuracy to examine how complete the website is in providing relevant information;
4. accessibility to determine browser compatibility and site author accessibility;
5. navigability for user friendliness of the resources; and
6. Multicultural where contents need to be in line with principles of multicultural learning.

Tables 3-8, 3-9 and 3-10 illustrate the learning tasks and learning resources that were integrated into the online program for church leaders. These tables tabulate the various tasks/assignments/activities to be considered when formulating the course units for the testing of the 15 instructional design factors. The tasks/assignments/activities are organized under the four learning areas of Learning Tasks, Learning Resources, Learning Supports and Learning Culture.

Table 3-8 Learning Tasks

Proposed Instructional Design Factors	Tasks/Activities/Assignments In Support of Principles
Authentic Flexible Tasks/Tool Sharing	Any real-world context, ill-defined assignments used as part of student's learning activity? Are opportunities given for learners to examine from different perspectives? Collaborate with each other? Opportunity to reflect? Allow competing and diverse outcomes (Herrington, Oliver & Reeves, 2003)?
Collaborative Tasks	Any student-student interaction through group activities or assignments (Ngeow, 1998)? Via group blogs, chats, discussion boards and real-time forums?
Reflection and Articulation	Are students' solutions being challenged? Are they confronted with other solutions and multiple perspectives that require them to articulate, negotiate and defend their knowledge (Tholander, Rutz, Johannesson, Karlgren & Ramberg, 1999)? Are problems testing students' understanding and grasp of the concept as they articulate the solution (Tucker, 2005)?

Table 3-9 Learning Resources

Proposed Instructional Design Factors	Tasks/Activities/Assignments In Support of Principles
Constructivist Epistemology	Is the internet platform used to promote self-directed learning and allow collaborative construction of knowledge through social negotiation (Jonassen 1994)?
Authentic Real Life Context	Are tasks/assignments set in an authentic and realistic context (Herrington & Oliver, 2000)? Do authentic activities reflect real-world situations (Mishan, 2004)? Is learning situated within a real-life context in both a micro and macro environment (Fetzer, 2007)? Are students' learning activities in a real-world context?
Multiple Perspectives	Are solutions to the tasks/assignments done with examinations from multiple perspectives (Honebein, 1996)?

Table 3-10 Learning Supports

Proposed Instructional Design Factors	Tasks/Activities/Assignments In Support of Principles
Responsive Communications / Interaction	Does support include communication facilitation, e.g. forum/group interaction areas/email/personal blog/chat area? 2. Does support include communication levels, e.g. data and knowledge communication, personal affections and views and multimedia means (Shedroff, 1994)?
Mentoring/Coaching	Any teacher-student interaction and immediate feedback? Guidance given to students? Does a mentoring and feedback system exist (Steward & McLoughlin, 2007)? Are peer coaching and reflective access (Herrington, 2005) made possible by aligning the students' learning perspectives with the local communities?
Community/Social Supports	Are courses relevant to the community of practice (Herrington, Herrington, Kevin & Ferry, 2006; Grabringer, Alpin & Ponnappa-Brenner, 2007; Chang, Chen & Li, 2008)? Is some level of scaffolding encouraged? Via online chats?

Table 3-11 shows the instructional design factors relating to learning cultures and include the need for varied instructional roles for teachers and students, multiple perspectives in design of tasks and presentation of resources aligned with students' cultural values.

Table 3-11 Learning Cultures

Proposed Instructional Design Factors	Tasks/Activities/Assignments In Support of Principles
Multiple Roles	Do groupings of students from different cultures exist? Interacting with one another through debates and discussions? Are authentic tasks designed for individual and group activities (Herrington & Oliver, 2000)?
Multiple Cultural Perspectives	Are learning activities done with a high level of cultural inclusivity (McLoughlin, 2007; Dawson, 2010)? Are students' group learning activities from multiple perspectives of culture, geography, historical and sometimes gender perspectives (Donmoyer, 1995)? Are cultural reflection and identity encouraged in the application of these principles (Korn, 2002)?
Culturally Varied Resources	Are students' learning perspectives aligned to local church communities? Are students gaining awareness of different cultures (Ferdig, Coutts, DiPetro & Davis, 2007)?

3.5 Why only Nine Instructional Design Factors are evaluated

Only 12 of the 15 Instructional Design Factors will be tested in this study. The three design factors that refer to assessments from the teacher's perspective are excluded from this study, namely: flexible authentic assessments, flexible learning goals and outcomes, and flexible learning perspectives. The remaining 12 factors in Table 3-12 below are then categorized to form the base from which the new proposed online training program for church leaders will be designed. However, only nine factors will need to be tested.

Rationale for consolidating 12 to only nine remaining instructional design factors to be tested is explained as follows. The instructional design factor, Constructivist Epistemology, is an underlining theory whereby learning environments and activities are to be organized to promote opportunities to develop individual competence, but within the context of collaboration within groups and communities to challenge, support or respond to each other's learning (Greeno, et al., 1998, p. 17). The proposed authentic learning framework embraces Web 2.0 technologies, thereby providing opportunities to

enact the fundamental principles of social constructivism, where learning and knowledge are “always under construction (fluid, dynamic)” (Dabbagh & Reo, 2011). The “Constructivist Epistemology” web environment, together with the interactive technology/software and the appropriate interactive learning activities, provide the “Authentic Flexible Tasks/Tool Sharing” to be jointly made available for the testing of the proposed online learning program. As such, these two instructional design factors, Constructivist Epistemology and Authentic Flexible Tasks/Tool Sharing, are not required to be evaluated as long as the testing of the proposed program is made available on the internet, with learning activities that use group blogs, online chats, discussion boards and real-time forums.

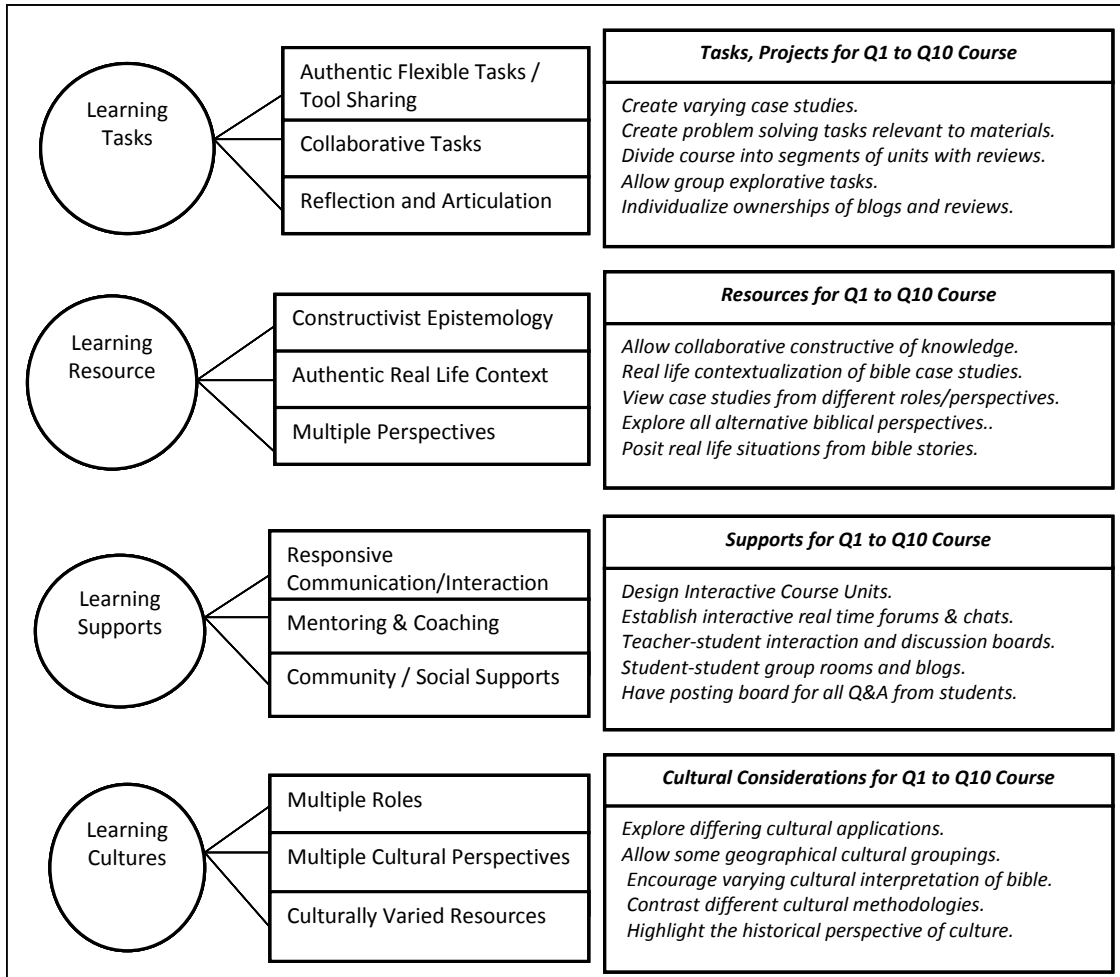
Table 3-12 Instructional Design Factors

No	Instructional Design Factors	12 Factors	9 Factors tested
A.	Learning Tasks	1 Authentic Flexible Tasks / Tool Sharing 2 Collaborative Tasks. 3 Reflection & Articulation	1 Collaborative Tasks. 2 Reflection & Articulation.
B	Learning Resources	4 Constructivist Epistemology 5 Authentic Real Life Context 6 Multiple Perspectives	3 Authentic Real Life Context.
C.	Learning Supports	7 Responsive Communications/Interaction. 8 Mentoring/Coaching. 9 Community/Social Supports.	4 Responsive Communications/Interaction. 5 Mentoring/Coaching. 6 Community/Social Supports.
D.	Learning Cultures	10 Multiple Roles. 11 Multiple Cultural Perspectives. 12 Culturally Varied Resources	7 Multiple Roles. 8 Multiple Cultural Perspectives. 9 Culturally Varied Resources

The two instructional design factors, *Multiple Perspectives* and Cultural Multiple Perspectives, are similar, except that not only are solutions to the tasks/assignments to be done from multiple perspectives, they need to reflect the views of students from different cultures. As the planned program evaluation was conducted with participants from the five continents with different cultures, the evaluation of *the Multiple Cultural Perspectives* instructional design factor supersedes that of *Multiple Perspectives*.

With the above rationale of grouping and overlapping of these four instructional design factors, the remaining nine that were evaluated for the online learning program are shown in Table 3-12.

Figure 3.3 Online Leadership Course Applications Fulfilling 12 Factors



When the Online Course was being designed, in consideration of the four areas of multicultural authentic learning framework, which are Learning Tasks, Learning Resources, Learning Supports and Learning Cultures, the proper theological and biblical perspectives were applied to the course content. All these elements have been integrated in a step-by-step process that ensures all the 12 instructional design factors were covered, as shown in Figure 3.3 and Table 3-13.

Table 3-13 Ten Course Modules for Evaluation

MODULE	Description of Module
Integrity and Honesty	According to Cohen, integrity is the most significant factor in successful leadership in both the military and the business industry (Cohen, 1999). The bible also clearly requires that church leaders be men and women of integrity (Acts 6:3; 1 Timothy 3:1-13).
Purpose	Researchers such as Holloman, Rouse & Farrington (2007) view the purpose-driven leadership as a constructive model that builds leadership ability and serves as a catalyst for positive reforms. Others have emphasised the need for spirituality over the positivistic approach in the purpose-driven leadership (Dantley, 2003). The popularity of the 'Purpose-Driven' concept behind Rick Warren's book, <i>The Purpose Driven Life</i> , underscores the importance of having a meaningful "purpose" in leadership development (Warren, 2002).
Kindness and Compassion	The need for leaders to manage their own emotions and the emotions of others with compassion is widely acknowledged as a key to success in recent times (Boyatzis & McKee, 2005). For instance, while anger and compassion may affect conflict negotiations (Allred, Mallozzi, Matsui & Raja, 1997), it is kindness and compassion that influences most decision-making (Fineman, 2003).
Humility	The Christian theological view of leadership is that it is a gift from God. It must therefore be exercised with the humility of Christ (Romans 12:3; Philippians 2:3). This is the conclusion arrived at by Scott Thompson, whose in-depth work with 17 educational leaders showed that great spiritual leaders are distinguished by their humility (Thompson, 2005).
Communication	Leadership implies the ability to move and motivate people with great communication skills. Whether it be the leadership abilities that produce great communication skills or great communication skills that produce great leaders, educators have recognised that this is an area that must be developed (Baldoni, 2003). Others such as Gardner (1990) even went as far as to say that communication is the heart of everything in leadership.
Performance Management	Leadership skills include people management and change management. Performance management and appraisals should also be handled skilfully and positively by good leaders (Bacal, 1999). Modern society requires the linkage between a course of action and its result, so the understanding of performance management by leaders is a priority (Gough, 2008).
Team Development	Effective collaboration among work teams can only be achieved by valuing people as an asset. Leaders who are willing to explore their own value and belief systems together with others by giving them opportunities to work towards a common goal often succeed in team integration (Outhwaite, 2003). This is an important leadership quality as dysfunctional leadership teams can lead to the failure of the whole organization (Lencioni, 2003).
Courage	Biblical leadership has always been associated with courage, as described in the stories of Joshua entering the promised land; of David and Goliath; of Jesus, and of the early church in the bible. Courage has also been defined as the backbone of all leadership training (Lee, Elliott-Lee & Diane, 2006). Since creativity implies dealing with a new idea, any opposition to it is necessarily an essential part of creative leadership (Torrance, 1995).
Justice and Fairness	Researchers have found that there is a direct correlation between fairness and leadership effectiveness (Knippenberg, 2006). In order to bring this about, a principled-based leadership that espouses fairness, equity, justice and honesty is needed (Convey, 1992).
Leadership Development	A succession plan is necessary for the continuance of any organization. Successful bible stories always include the successful transition of leadership, for example from Moses to Joshua, and from David to King Solomon. Also, in the secular world, companies that have succession plans have lasted for the past fifty to a hundred years (Collins & Porras, 2002). Leaders therefore need to prepare the way for future leaders (DePree, 1989).

3.6 “Practical Ministry” - the Chosen Course for Evaluation

One of the reasons for choosing the authentic learning framework for the proposed learning program is that workplace training is improved through the use of a framework of learning tasks and activities within the practice community and work practices via a real-life environment (O'Brien, 2011). To this extent, the learning activities for the four learning areas of Tables 3.8, 3.9, 3.10 and 3.11 were included for testing and evaluation purposes. Table 3.11 shows the instructional design factors relating to learning cultures and include the need for varied instructional roles for teachers and students, multiple perspectives in design of tasks and presentation of resources aligned with students' cultural values.

Of particular relevance to the multiple cultural aspects are the following critical activities: Is learning situated within a real-life context in both a micro and macro environment (Fetzer, 2007)?; Are peer coaching and reflective access (Herrington, 2005) made possible by aligning the students' learning perspectives to the local communities?; Are courses relevant to the community of practice (Herrington, Herrington, Kevin & Ferry, 2006; Grabringer, Alpin & Ponnappa-Brenner, 2007; Chang, Chen & Li, 2008)? Are students' learning perspectives aligned to local church communities (Ferdig, Coutts, DiPetro & Davis, 2007)?

Choosing a single book in the bible or any expository study of the bible for the evaluation of this thesis study will be very limiting and will miss several of the above learning activities. Instead, this thesis study has deliberately chosen a practical ministry course examining the different characteristics of a leader, which would provide the breadth of topics that require students to seek and draw from local parishioners' knowledge, experience and local/international/secular/Christian and business-related methodologies. These local community and cultural perspectives provide the appropriate authentic learning support and resources to evaluate the various aspects of a multicultural authentic e-learning program. These then are the reasons that a “Practical Ministry” course is most appropriate as they provide many varied

cultural resource opportunities in assisting and evaluating the students' learning experience.

3.7 Approach Taken in Course Development

To provide the real-life context to this online learning program, the course units were designed to include a biblical context to provide authentic portrayal of the church theological and spiritual requirements. The contexts included: a current church context to provide real-life events in existing organizations; a secular business context to enable perception of issues from a different perspective; a general world context to allow discussions of issues from an external non-Christian perspective and a multicultural context to expand the issues to various people groups.

The focus in course content development to achieve the objectives of this study took the following approach in three categories:

1. Theological Factors where researcher identifies the main resources for use and the main points of knowledge acquisition for the online theological leadership course that will facilitate the achievement of the learning objectives stated; selection of ten key areas of leadership principles from the main textbook as the ten modules to be taught;
2. Four learning areas where learning tasks and projects centered on the ten modules are taught in the core content; student-student and student-teacher interaction tasks and projects are built into the course, individual work and group collaboration activities to develop learning supports. In addition multicultural tasks and assignments based on the ten modules are taught in the core content, and varying different learning cultures, tapping into local communities' perspectives and methodologies encouraged;
3. Technological, pedagogical and student requirements needed to identify the technological requirements for participants' use and to indicate the flow of communication and interactivity during the online evaluation.

3.7.1 Theological Design Factors

What is the relevance of a theological education in modern times that "requires more time than people can give, more money than people are able

to pay, more disconnection from family and career than people are willing to tolerate and that seems to be less effective in training men and women for the ministry” (Cannell, 2006, pg 19)? While Cannell, with 20 years of theological training in Canada before joining the faculty of Trinity Evangelical Divinity School in Deerfield, Illinois, as Professor directing PhD studies in theology, does not question the need for theological schools and institutions, she does rightly point to the need to close the gap between instruction and learning (Cannell, 2006). Researchers such as Felton and Reed (2011) have, on the other hand, pointed to the need to implement business management tools in churches to increase their effectiveness. A survey of 111 deans from 310 randomly-selected theological schools from 20 denominations showed that 74% of the theological schools did not require or offer courses in basic business skills, even though 90.83% of them felt that graduates were not adequately equipped with the basic business skills necessary for effective management (Duvall & Pinson, 2001).

In the light of this, Online Courses should contain both biblical and business management perspectives to maximize its benefit to students. The learning objectives for this program are to teach students how to apply biblical principles into practical ministry life, to train students to examine church problems more closely and find solutions to these problems, to equip students with better adaptive skills so that they can interact more effectively in multicultural settings and offer students a global and multicultural perspective with which to resolve ministry problems in practical life.

In order to achieve the learning outcomes identified, the researcher selected the work “The Bible on Leadership” by Lorin Woofe, as it presents both the biblical aspects of leadership and the business management skills required of a good leader against a historical background of real-life events in the business world (Woofe, 2002). In his book, Woofe outlines the following ten principles of good leadership, which are essential to the structure of the Online Course:

The learning modules for the program, which cover the ten principles of theological leadership, are highlighted from various authentic learning perspectives in the design of the Online Course. To ensure that the course met the levels of biblical and theological depth prescribed by most evangelical churches, biblical case studies are designed into the course units as listed in Table 3-14.

Table 3-14 Case Studies for Ten Modules

Leadership Qualities	Case Studies in the Bible	
Integrity and Honesty	Case 1	Samuel, Joseph, Daniel
Purpose	Case 2	Abraham, Moses, Paul
Kindness and Compassion	Case 3	David
Humility	Case 4	Job, Jesus
Communication	Case 5	Esther, Nehemiah
Performance Management	Case 6	Noah, Joshua
Team Development	Case 7	Nehemiah, David
Courage	Case 8	Daniel, David
Justice and Fairness	Case 9	Abraham, Joseph, David
Leadership Development	Case 10	Moses, Jesus

3.7.2 Learning Resources – Books and Website Resources

For the purpose of this study, the textbooks selected for testing the design and evaluation of a training program are as listed in Table 3-15.

Table 3-15 Text Books Used

Text Book	Description
The Bible on Leadership by Lorin Woofe (Woofe, 2002)	This book is used as the main text for the online students. Although the book focuses on business leadership, the principles taught are applicable to the ministerial environment.
Christian Perfection by Samuel Chadwick (Chadwick, 1943)	This book supplements, from a theological perspective, the important points of Christian leadership character as advocated by Woofe.
Discipleship by J. Heinrich Arnold (Arnold, 2004)	This book extends the teaching of the ethical issues of church leaders in governing their parishioners.
Power From on High by Charles G. Finney	This book emphasizes the importance of personal prayer and dependence on God within the areas of personal character development as advocated by Woofe.
Spiritual Authority by Watchman Nee (Nee, 1972)	This book establishes the theological basis for leadership authority within the church, and adds to the ethical considerations of leadership points as raised by Woofe.
The Secret of Guidance by F.B. Meyer (Meyer, 1977)	This book outlines areas of personal motivation in prayer, which strengthens the points of integrity and honesty as advocated by Woofe.

Various website and reading resources for the 10 Modules of this study are outlined in Appendix 4.2 to Appendix 4.11 of this study.

3.7.3 Learning Tasks – Projects, Problems and Tasks

Projects, problems and tasks for the ten modules are shown in Table 3-16.

Table 3-16 Projects/Problems/Tasks of Ten Modules for Evaluation

PROJECT FOR EACH MODULE	PROBLEMS / TASKS
Highlight areas of dishonesty in Ahab and Jezebel	a. Problems with honesty in adversity. b. Problems with honesty in abundance.
Examine leaders without purpose: Esau, Samson	a. Purpose through delays. b. Purpose through obstacles.
Examine areas of lack of compassion of Saul	a. Learning to love. b. Giving and receiving forgiveness.
Highlight areas of pride in Haman & Nebuchadnezzar which led to their fall	a. Understanding servanthood.
Outline the five areas of communication: one-on-one, group, clear resonate message, repetition, listening skills.	a. Innate versus acquired skills.
Identify inspiration, encouragement & consequences in Israel's journey through the wilderness	a. Methods used to inspire. b. Rewards and recompense.
Contrast David's and Nehemiah's style of team building	a. People - the greatest asset. b. Selection and delegation.
Contrast the courage of David against the fear of Saul	a. Balancing courage and risk. b. To fight or to flee.
Outline the fair and just distribution of supplies administered by Joseph during the famine of Egypt	a. Equality of humankind. b. Equality of opportunity.
What did Moses do to mentor Joshua?	a. Mentoring and discipleship. b. Spiritual fathers.

The need for expertise and subject-matter experts in the course modules was met through the students relating to their community pastor, local leader or professional leader (Access to Process), and having authentic activities involving both real-life and historical events, as shown in Table 3-17.

Table 3-17 Authentic Context & Activities of Ten Modules

MODULE	Authentic Context	Authentic Activities
Integrity & Honesty	Fund raising	Reformation, Ted Haggard, etc.
Purpose	Yoido Church	Jim Jones versus Ps. Kong Hee
Kindness & Compassion	Mother Teresa	Hospital visitation
Humility	Mahatma Gandhi	Interview with monks or nuns
Communication	Writing as a tool	Pros and cons of televangelism
Performance Management	Google company	Comparing Google to Microsoft
Team Development	Singapore Government Bodies	Smithon Revival, USA
Courage	Richard Wurmbrand	Street witnessing
Justice & Fairness	Women leaders	Analyze the rise of feminism
Leadership Development	Discipleship	Analyze varying methodology

3.7.4 Supporting learning and ensuring a learning Culture

It is important to ensure that group and team work assignments are appropriately selected for each module lesson. For example, in the Module on Integrity & Honesty, students are asked to propose system safeguards and standards that support the course work aim of maintaining integrity and honesty in ministry. Students were also expected to participate actively in forums or group discussions to highlight their own individual cultural perspectives. Appropriate work assignments for the remaining nine modules are detailed in Table 3-18.

Table 3-18 Group & Team Work of Ten Modules for Evaluation

LEARNING SUPPORTS (Team & Group Work)	LEARNING CULTURES
For Module on Integrity & Honesty, Students to propose system safeguards & standards	Explore different cultural standards and safeguards.
For Module on Purpose, Students to quantify vision / goal settings / methodology to reach objectives	Differences of vision / methodology between cultures.
For Module on Kindness & Compassion, Students to develop a system of caring in their ministry	Contextualize to the local / community's needs.
For Module on Humility, Students to write a story of humility from their knowledge & experiences	Varying perceptions of humility between cultures.
For Module on Communication, Students to draw a sample flow chart showing lines of communication.	Explore varying cultural styles of communication.
For Module on Performance Management, Students to share their most inspiring or moments versus their lowest moments in life when they needed encouragement.	What constitutes the right thing to highest do within each culture?
For Module on Team Development, Formulate an area of team development in students' local community	Are people valued differently in each culture?
For Module on Courage, Students to come out with scale measurements for levels between courage and cowardice	Who are the courageous heroes of each culture?
For Module on Justice & Fairness, Students to write on an area of justice & equal rights movement in their country	Explore democratic versus patriarchal societies.
For Module on Leadership Development, Outline an orderly succession plan for the local church	Differing styles of mentoring.

Taking the constructivists approach, students are encouraged to come to their own conclusions and views on various modules through authentic tasks, problem-solving, discussions and collaboration via individualized ownership of blogs and reviews. Collaborative activities for each module to help achieve the objectives of the testing are listed in Table 3-19.

Table 3-19 Collaborative Activities for the Ten Modules

MODULE	Collaborative Activities
Integrity & Honesty	Propose a system of safeguards for financial & moral integrity.
Purpose	Outline steps to convert vision to reality.
Kindness & Compassion	Formulate a system for helping the poor.
Humility	Design a flow chart of spiritual authority showing examples of biblical humility in the New Testament church.
Communication	Design a chart of a week's Christian television programs that are offered weekly.
Performance Management	Design an employee and ministerial program.
Team Development	Design a follow-up system for church use.
Courage	Design an evangelism program for church use in a Muslim country.
Justice & Fairness	Provide principles and guidelines for handling abortion cases.
Leadership Development	Propose a succession plan for fivefold minister.

Multiple perspectives form an integral part of this MAELP eLearning program. As such, much emphasis was placed in ensuring that the multicultural tasks/assignments to be done by students were included in the ten course modules' "curriculum". Each module has its own multicultural task, as outlined in Table 3-20. It was intended that, during the course of the testing, students would become more aware of the need to appropriate feedback to one another, respecting each other's cultures and beliefs, and incorporating each other's different ways of working when doing assignments.

Table 3-20 Authentic Multicultural Tasks for the Ten Modules

MODULE	Authentic Multicultural Tasks
Integrity & Honesty	Explore varying cultural methods and standards of integrity.
Purpose	Explore cultural differences in goals and vision.
Kindness & Compassion	Explore cultural diversities in charitable works.
Humility	Explore differing cultural perceptions of pride and humility.
Communication	Explore varying cultural styles of communication.
Performance Management	Explore cultural differences in rewards & consequences.
Team Development	Compare mentoring systems in Western and Asian churches.
Courage	Explore culturally-sensitive evangelism.
Justice & Fairness	Explore varying cultural perspectives on justice and fairness.
Leadership Development	Explore differing cultural views on leadership succession.

3.7.5 Technological, Lecturer and Student Needs

Technological factors that had an impact on the Online Course design include basic computer knowledge, including the ability to use a web browser, download files and participate in online chats and discussion forums, the availability of computers less than three years old, ease of access to the

software and applications. Broadband internet speeds were essential for effective participation in the Online Course, especially where the online communication and interaction is via audio or video.

The technological factors obviously affect both the lecturer and the students, as there is a complete reliance on the internet and related ICT tools for course materials, course notes, and communication.

3.8 Confirmation of Design by Re-Analysis of Online Programs

With the MAELP instructional design factors identified, a re-analysis of the initial sample of 20 bible training programs was carried out using these 12 instructional design factors. Re-analysis confirmed previous findings that most of these programs use only a few of the MAELP parameters, and sporadically. As such, a further analysis of tertiary institutions against the 12 instructional design factors was carried out, as commercial institutions would be more apt to deploy and utilize latest technologies in their educational offerings.

This re-analysis showed that none of the twenty sample bible training programs was designed from a Constructivist perspective and none offered cultural exchanges or multiple perspectives. They were typical of traditional bible training programs, with only one expected correct answer. Only three of the training programs – Ministry Training Source (MTS), United Methodist Church Training and Christian Leadership University – attempted to add a real-life authentic context to the courses. Only two offer some form of mentoring-coaching: MTS and Becoming What God Intended (BWGI). If self-tests and exams are taken to be some sort of course reflection and articulation, most programs, with the exception of Bible Training, would meet this requirement. However, a better method of interactive reflection and articulation needs to be incorporated into the courses. As to flexible outcomes which would cater to multicultural perspectives, only the Universal Life Church Ministry Training and Ames Bible College offer some different goal objectives: Universal Life Church, with training for ministry work outside the traditional Christian cultural perspective, and Ames Bible College with

options of completion of courses according to the level of qualification desired. Although not the most complete form of multicultural adaptation, about ten schools offer some form of training in other languages besides English, or are in the process of doing so.

A comparison of these 20 online training courses with the MAELP's 12 instructional design factors, is shown in Appendix 1.2 of this study. Three schools have authentic real life context in their syllabuses, two have developed a mentoring coaching system, and two more have flexible goals. Most (19), however, have drawn on students' personal reflections and participation in quizzes or assignments. Overall, there is great dependence on students' interaction with the course program but less with one another or with a mentor or coach. Ten schools have some sort of cultural diversity in their courses, showing that, even in the absence of an authentic learning model, there is a recognition of the need for Multicultural Contextualization.

3.9 Comparison with Design of Tertiary Programs

This section provides a comparison of tertiary institutions against the MAELP's instructional design factors identified in the literature review. As authenticity, a constructivist epistemology and development of multiple and multicultural perspectives form the crucial part of the MAELP program, online tertiary programs with these parameters were targeted to enable a good and realistic comparison between them and MAELP. The opportunity to learn how they address similar challenges faced by MAELP, and to obtain ideas to improve on the MAELP program, was also a motivating factor in selecting the following universities for this re-analysis. Appendix 1.5 summarizes the evaluation/observation of the distance learning programs of eleven tertiary institutes. As it is not possible access to their discussion threads/blogs, the evaluation cannot be in-depth and conclusions can only be drawn from external observations rather than internal participation.

Use of the internet and the approach used in the delivery of Online Courses are consistent in all the eleven universities evaluated. Although not critiqued here, other universities or colleges, namely University of Phoenix, Ashford

University and Ivy Bridge College, have a similar approach to their Online Programs. All eleven universities reviewed seemed fairly successful in using technology to encourage student-student and student-teacher interactions. However, multicultural perspectives were not emphasized. Rather, it was assumed that the ability to communicate between cultures already existed.

Central to the delivery of Online Programs and students' learning experiences is the Student's web portal (refer glossary Table 1-8), which is essentially an online version of the school's prospectus. The Student's Portal is supported by a comprehensive network of services enabling instructors to upload the course syllabus, pre-recorded live lectures, self-instructional material, study notes, assignments and their completion schedule, live chats and discussion schedules. Students are expected to manage their own learning programs and schedules, upload completed assignments, participate in discussion threads and feature in live chats with instructors and their peers. Current enabling technologies are mature enough to easily facilitate any group projects that require students to have dialogue and interaction with peers beyond classrooms and across countries and cultures, although it is noted that asynchronous communications is deployed. Assessments are normally done throughout the course, with the opportunity to dispute any grade with the instructor. Further, as with most universities critiqued, affiliations with external professional bodies and academic partners provide the authenticity and professional education that students would be exposed to.

In short, the above eleven universities evaluated indicated that they have exploited the enabling internet technologies to support the underlying principles of Learning Tasks, Learning Resources, and Learning Supports found in the traditional authentic learning framework. Distance learning reinforces self-directed learning and the ownership of one's learning process. Downloading course study notes, self-reflection of study materials, evaluation of materials from external professional bodies, and completing of assignments before engaging in live chats all reinforce self-directed learning. The only

weakness shown is the lack of emphasis in Multicultural Contextualization of their study programs.

3.9.1 Lessons from projects at other universities

DeVry University

Besides utilizing and exploiting the latest technology to promote distance learning successfully, DeVry University went one step further to ensure the quality of their e-learning program. They did this by promoting “active learning”, with courses designed to emphasize interaction and learning between instructors and students in “class”, and provide opportunities to obtain feedback from instructors outside class. The university takes pride in its “active learning” approach, giving a pass in an assignment only if students meet the minimum feedback requirement for each assignment within the stipulated deadlines, and the feedback is of a certain quality. This ensures that students get a quality education, and hence the use of the synchronous delivery mode needs to be encouraged to provide an increased opportunity for the exchange of viewpoints and for students to learn from the diverse cultural perspectives. Appendix 1.5 summarizes the critiques of the above eleven tertiary distance learning programs.

Deakin University

Besides having a popular online learning management system, Moodle, to facilitate all asynchronous communication for an excellent online learning experience, Deakin University has exploited the latest technology to enable students to collaborate with instructors and fellow students in an e-classroom, allowing users to talk online in real time; chat via text online and share videos / presentations / applications real time. This is equivalent to having a face-to-face discussion and collaboration in a physical classroom.

3.10 Chapter Summary

This concludes the chapter on conceptual framework with details of instructional design factors and corresponding task/assignments/activities of the new MAELP framework. In this chapter, the researcher identified all the instructional design requirements to be incorporated into the prototype to be established in order to develop the online program. The theoretical principles

of authentic learning and constructivist pedagogy were applied to the development of online resources for the MAELP.

With all MAELP's instructional design factors identified, a re-analysis of the 20 bible Online Programs was done, together with evaluation of eleven tertiary programs. None of the 20 bible Online Programs met most of the MAELP requirements while the eleven tertiary institutes had used technology to meet some of MAELP design factors. This confirms the value and novelty of the MAELP program, which incorporates several instructional design principles and multicultural perspectives to meet the training needs of church leaders. Chapter 4 outlines the development of the learning platform, the multicultural design of tasks for learning and supports to ensure engagement.

Chapter 4: Development of the Prototype

Introduction

This chapter discusses the development of a suitable online MAELP prototype Program for the purpose of testing, evaluating and answering the sub-questions of Research Question 2 and 3.

4.1 Moodle Program Layout of MAELP

In order to rapidly and effectively deliver an online e-Learning program capable of meeting the requirements of MAELP, Moodle, a Modular Object-Oriented Dynamic Learning Environment, was chosen. Moodle is described as a Course Management System (CMS), also known as a Learning Management System (LMS) or a Virtual Learning Environment (VLE).

A prototype that is accessible online was developed by configuring the course contents into the Moodle software. Moodle was chosen because it is widely used by academics to provide course content online, thereby creating a cheap and effective online learning site. As Moodle is open-source code, it is free, unlike equivalent commercial tools such as “Blackboard Learning System”.

4.1.1 Moodle Program Overview

Moodle was developed by teachers and educators (mostly amateurs) and not developed by professional software engineers. Its open source PHP code is fairly easily modified. Moodle was found to be a functional course management system, though imperfect, with problems of slow-loading pages and a lack of facilities to backup essays being written directly into html editors for the forums and essays.

Nonetheless, the Open Source nature of the code means that Moodle is the right choice for the MAELP as the PHP code can be changed to suit any specific customization not currently provided for by the default implementation. The users (students) view only their web browser and the server containing the Moodle components provides the interface. The server contains the standard Apache web server, the MySQL database server and the scripting language, which contains all the logic behind Moodle.

4.1.2 Moodle Program Platform

The web application platform that runs on most platforms is PHP combined with MySQL, and this is the environment that Moodle was developed in (whether the operating system is Linux, Windows or Mac OS X). Moodle also uses the ADOdb library for database abstraction, providing compatibility with more than ten different databases. In Moodle's early development phase, the decision was made not to use class-oriented designs in favor of a design that was simple to understand, consistently laid out, clearly named, easily installable and widely available. PHP, though not a fast compiled language, was chosen because of the many reusable libraries of functions already available. PHP is also sufficiently widely available that most web-hosting services provide it as standard. Moodle knows what version it is, as well as the versions of all plug-in modules, and an automatic update mechanism has been built-in. Moodle has a number of modular features, including themes, activities, interface languages, database schemas and course formats. This allows anyone to add features to the main codebase or even to distribute them separately. Moodle keeps all files for one course within a single, normal directory, which allows a system administrator to provide seamless forms of file-level access for each teacher, such as Appletalk, SMB, NFS, FTP, WebDAV, etc. The authentication modules allow Moodle to use LDAP, IMAP, POP3, NNTP and other databases as sources of user information.

4.1.3 Application of Moodle Platform for Online Course Delivery

The Moodle platform is central to the delivery of Online Programs and students' learning experiences. It is supported by a comprehensive network of services which facilitates instructors in the uploading of course syllabus, pre-recorded live lectures, self-instructional material, study notes, assignments and their completion schedule, live chats and discussion schedules. Students are expected to manage their own learning program and schedule and to upload completed assignments and participate in discussion threads. Present-day enabling technologies are mature enough to easily facilitate any group projects that require students to have dialogues and interactions with peers beyond classrooms and across countries and cultures.

Assessments are normally done throughout the course, with the opportunity to challenge any grade with the instructor.

4.2 Web Dynamics in the Design of the Course

The overall plan and interactivity of the online training course via the flow lines of communication and response on the website are shown in Figure 4.1.

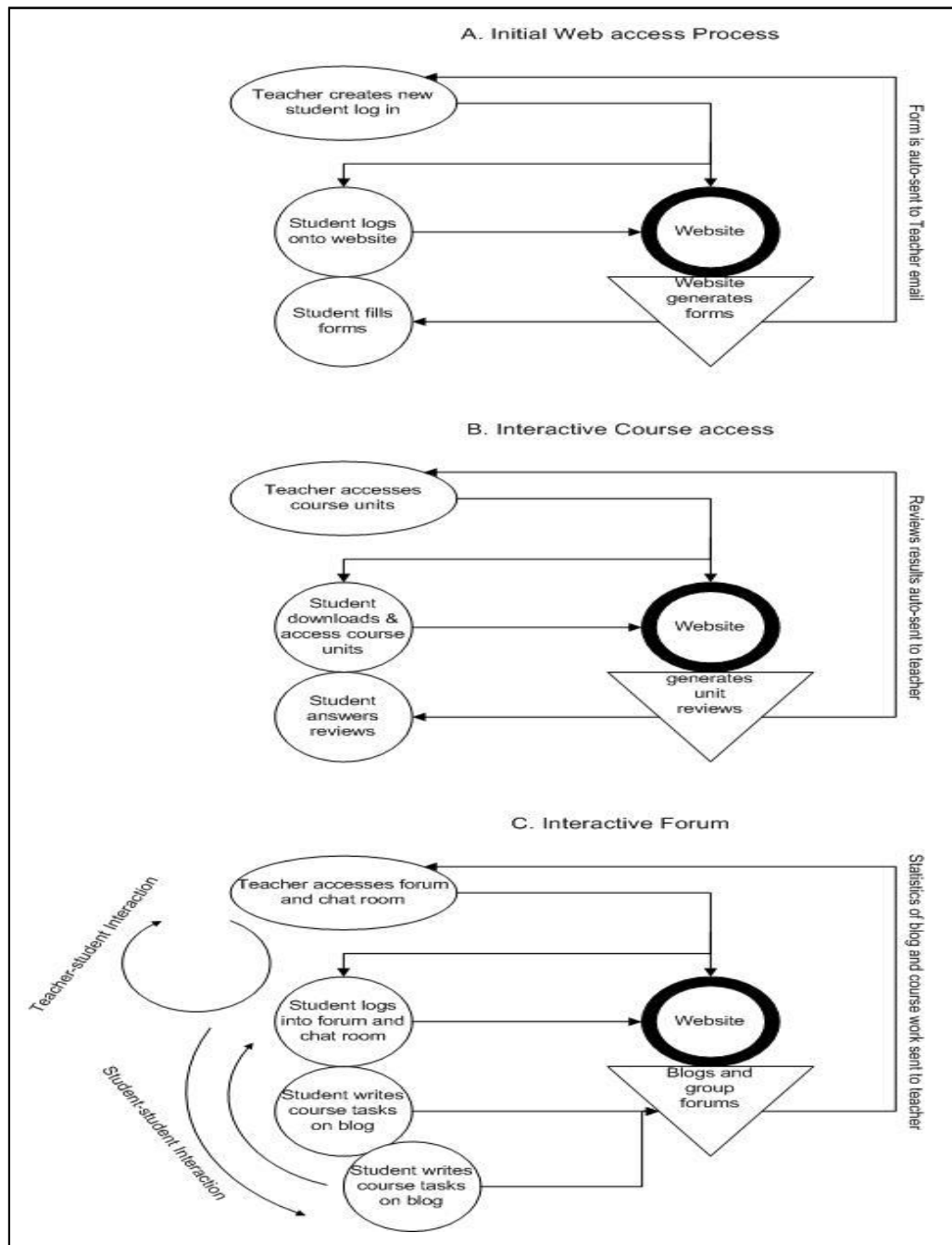


Figure 4.1 Interactive Course Flow

After the initial student registration activities, students are able to get into the lessons posted on Moodle. Completed assignments and reviews are uploaded back onto the website for teachers and other students to view/assess, as shown in section B of Figure 4.1. Interactive sessions between students and teacher, and students and students, are encouraged via the various forums; chats and individual blogs are created by students on the Moodle program (see section C). Figure 4.1 provides a pictorial view of what students can expect from the Moodle program.

Students can self-enrol their account after which the administrator will assist in completing the accounts set up. Views will be blocked to facilitate ease of navigation to students and for accessing only appropriate features of the site. Figure 4.2 shows the various views available to a student, including all the courses units they are doing and the activities/assignments they are to perform; upcoming events and recent activities and navigation pages to their forums/blogs and quiz questions.

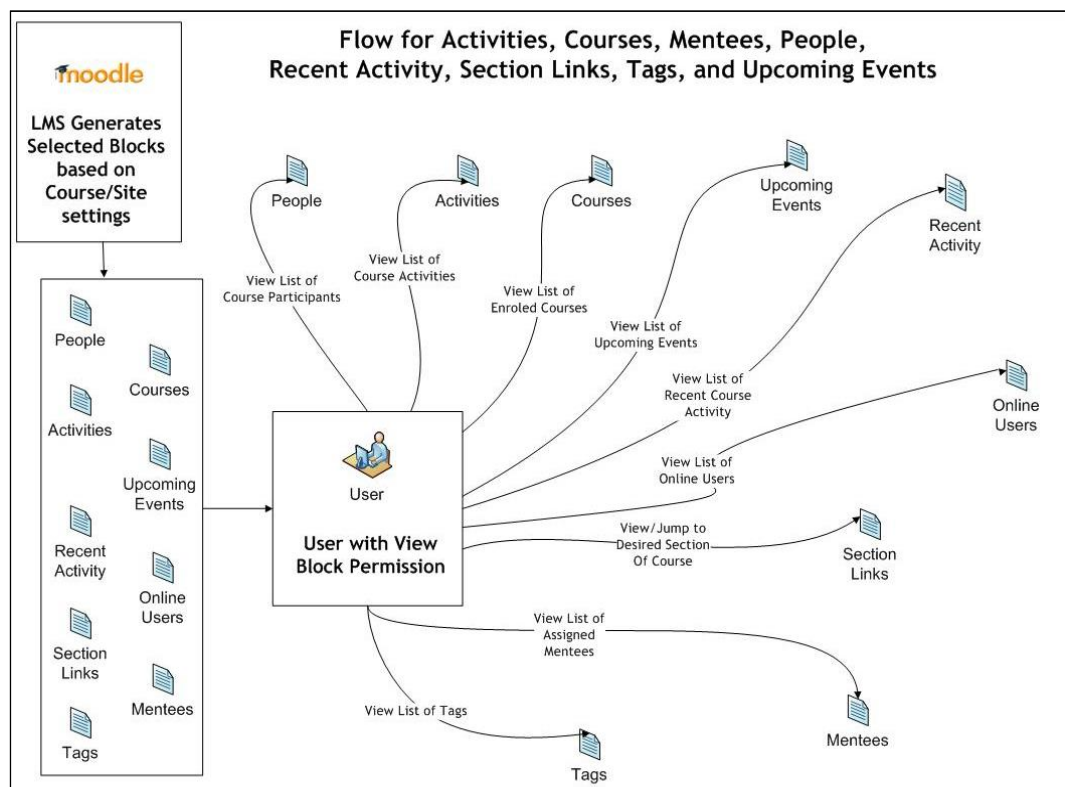


Figure 4.2 General Overview of MAELP

4.3 Critical Assignments Views of Moodle

Rather than detailing the obvious features of the Online Program, like setting up account and navigating oneself through Moodle, this chapter will highlight only the following essential features used by students as they relate to capturing results of their testing this online training site. The three assignments' features are forums, essays and quiz questions.

Once the student signs on to MAELP program, all ten modules are displayed (Figure 4.3). The student selects the relevant course. For each course view, there is a "Search Forums" tool on the left pane, and "Upcoming Events" (due dates of assignments) on the right pane. In the main centre pane are the direct links to the assignments.

The screenshot displays a Moodle course interface for 'Module7'. The main content area features a forum topic titled 'Honesty and Integrity' (From 1 Jan 2010 - 4 Feb 2010). A note states: 'NOTE! Because we didn't make it clear it was Sydney Australian time when we closed the topic, a few people suddenly couldn't submit assignments. So we are extending Topic 1 to 4th Feb SYDNEY TIME (GMT+10)'. Below the note is a 'Scaffolding' section with a video thumbnail and a list of assignments: 'Authentic Context', 'Church Fund Raising Methods', 'Authentic Activities', 'Access to Process', 'Multiple Perspectives', and 'Reflection'. The left sidebar includes navigation menus for 'People', 'Activities', 'Search Forums', 'Administration', and 'My courses'. The right sidebar shows 'Latest News' with several announcements and 'Upcoming Events' with dates like 'Thursday, 1 July' and 'Friday, 9 July'.

Figure 4.3 Sample of Course Module – Honesty & Integrity

The MAELP implements three main types of assignments: forums, essays and quizzes. Forums are “group conversations on a particular topic. However, in Moodle, chat facility is very limited and cannot be interactive. Forums in Moodle are shown with an icon of two faces looking towards each other (nose-to-nose). Essays are assignments are done by individuals and are shown in Moodle by a page with a red tick on it. Quizzes on only multiple choices with True/False are shown by a page icon with a red tick.

4.3.1 Forums

In the Forum view (Figure 4.4), the assignment question is listed along with an “Add new discussion” button. Any existing discussion from students is shown in the bottom pane. Users can press the “Add new discussion topic” button, or, if they wish to comment on and add to another student’s discussion, the user can click on the discussion and press “Reply”.

The screenshot shows a Moodle forum interface. At the top, there are browser tabs and the Moodle logo. The breadcrumb trail is 'Logos > M7 > Forums > Role of women Pastors and Bishops'. A search bar is visible. Below the breadcrumb, there is a dropdown for 'Visible groups' set to 'Group C'. A message states: 'This forum allows everyone to choose whether to subscribe or not. Everyone can now choose to be subscribed. Show/edit current subscribers. Subscribe to this forum'. The main content area contains a text box with the prompt: 'Discuss in your group the role of women pastors and bishops in the church today. What prejudices and obstacles do you think they have had to overcome.' Below this is a 'Resources' section with a link to 'http://christianwomentoday.com'. A button labeled 'Add a new discussion topic' is centered below the resources. At the bottom, there is a table of discussions.

Discussion	Started by	Group	Replies	Last post
Role of Women Pastors and Bishops	George Hou	Group C	0	George Hou Wed, 23 Jun 2010, 12:26 AM

At the bottom left, it says 'You are logged in as Peter Coupe (Logout)'. The page number 'M7' is at the bottom center.

Figure 4.4 Input for New or Existing Discussion Topics

In the bottom right of the screen (directly below where a student would click the “Reply” link) is a drop-down menu showing the possible ratings available for students to rate other posts (not their own). In this manner, students can rate other students’ forum posts via an administrator-only setting, which is set to off by default.

4.3.2 Essays

Essays are individual assignments that require students writing their authentic activities and assignments and applying what they have learned. Peer marking is not possible and must be graded by the teacher or an

administrator. The assignment question is shown in dark grey, and to submit an essay the student must click the “Edit my submission” button (Figure 4.5).

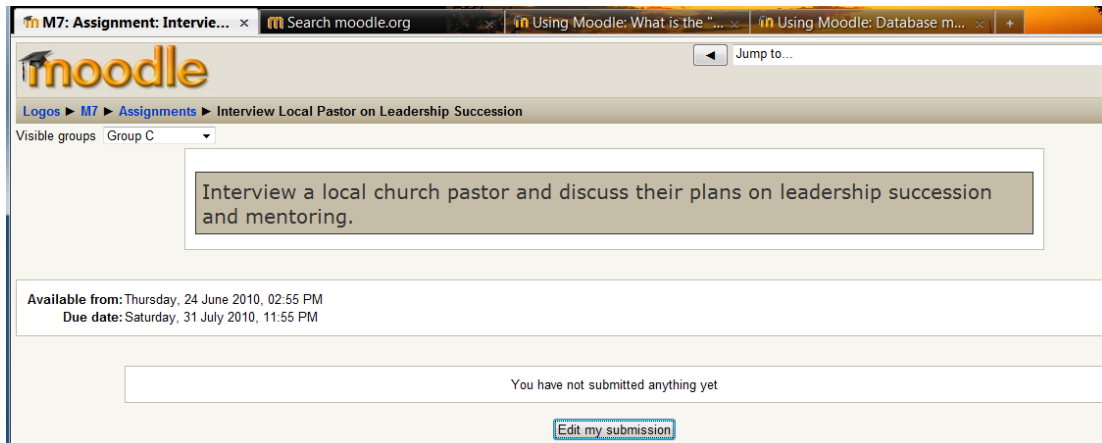


Figure 4.5 Student Input for Assignments

4.3.3 Quiz Questions

Only two types of questions are employed in nine of the ten topics; they are multiple choice and True/False, as shown in Figure 4.6.

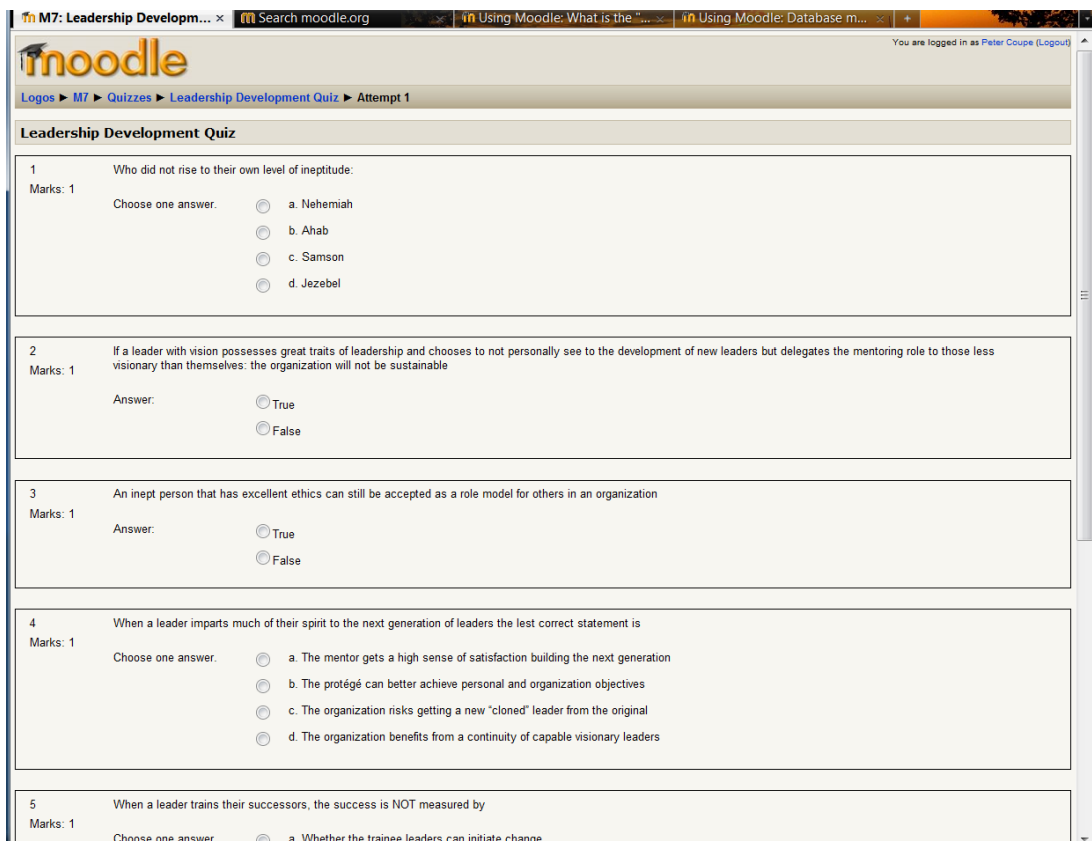


Figure 4.6 Sample of Quizzes

The quiz has been configured to only allow one attempt, and will show the correct answers upon completion. The student may save and submit his/her one attempt or save it for later (without submitting). This is shown in the screen fragment below. When “Submit all and finish” is pressed the quiz will warn that the students cannot change their answers, as shown below in Figure 4.7. The review screen will open immediately, showing their grade, what their answers were and which answers were right, wrong or unanswered.

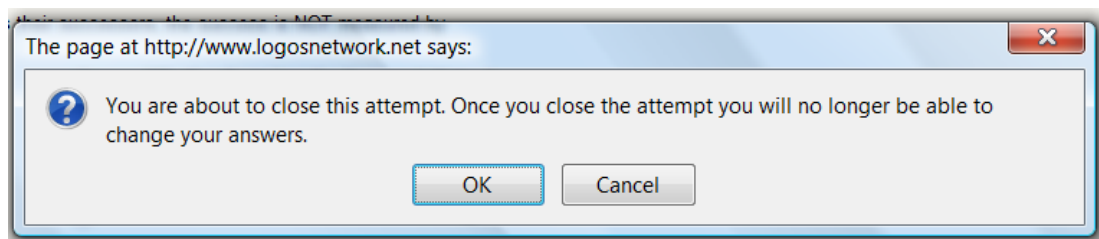


Figure 4.7 Submission Pop-up Warnings about answers to Quizzes

4.4 Chapter Summary

The Moodle program and infrastructure was able to simulate an online version of an e-learning program. It facilitates the upload of course syllabuses, pre-recorded live lectures, and assignments to be done by students. Students are expected to manage their own study schedules and upload any work assignments to Moodle, with the ability to view/assess other students' work. The availability of forums, chats and blogs via the Moodle platform supports the constructivists' self-learning environment that encourages students to collaborate, gives them the opportunity to articulate and put forth their viewpoints, thereby enabling them to share/learn from each other. Moodle's platform is accessible on the internet by students from all parts of the world. This provides the opportunity to obtain the many differing cultural inputs which are essential to the testing of the cultural aspects of the MAELP program.

Chapter 5: Research Methodology

Introduction

This chapter provides the rationale on why MAELP uses a Case Study Design Methodology to analyze the findings. A typical plan for applying Case Study Design Methodology with the corresponding steps taken is also provided.

5.1 Case Study Research Design for Thesis Study

A major function of a research design is to ensure evidence obtained would enable the researcher to effectively address the research problem logically and as unambiguously as possible. Upon embarking on this thesis study, the research design approach had been to specify the type of evidences needed to build a theory (the MAELP model), to evaluate the MAELP model and to describe and interpret the observations made during testing.

De Vaus (2001) recommends the following protocol for a typical well-developed research design in social science:

- a clear identification of a research problem with justification of its selection;
- review and synthesize any published literature associated with the research problem;
- define clear, explicit and specific hypotheses that are central to the research problem;
- provide clear description of the kind of data that will adequately test the hypotheses with explanations on how such data will be obtained; and
- highlight methods of analysis that needs to be applied to determine whether the hypotheses are true or false.

This thesis study used a case study methodology to identify and evaluate the instructional design of the MAELP model in a real world scenario with the help of participants from all over the world. Case study methodology was chosen as it is a research method often used to narrow down a broad field of research into one easily researchable topic. The aim of this thesis is to determine and assess the pedagogical and instructional design effectiveness of an online theological education for church leaders. While case study will not answer a

question completely, it will give some indication and allow further elaboration and hypothesis creation of a subject. Case Study Design is particularly useful for testing whether theories and models actually work in the real world, although the critique against a case study is that it is usually viewed as a narrow field and that its results cannot be extrapolated to fit an entire question as it shows only one narrow example. On the other hand, it is also arguable that a case study provides more realistic responses than a purely statistical survey, and a case study, given its flexibility, carries with it the possibility in introducing new and unexpected results during the course of research.

5.2 A Recap on Case Study Research Methodology

The case study method, as a qualitative approach, has sometimes been criticised as imprecise as generalisations may not be easily verified (Flyvbjerg, 2006). There are no concrete numbers to manipulate, no scientific experiments to be set up and monitored and the approach is people-centered. As with all qualitative research, the case study method may be unreliable and not always properly validated (Foster, 2002).

A case study is rather complex as it involves a variety of different research instruments, such as careful observation of interactive situations, interviews and questionnaires. The strength of this approach lies in its ability to combine a variety of information sources including documentation, interviews, technology and tools. Case studies usually seek to answer questions about 'how' or 'why', but they can also answer questions regarding 'who', 'what', 'where' or 'when' for more exploratory or descriptive studies. It is an alternative to scientific and qualitative methods requiring an intensive investigation of a single situation which serves to identify and describe basic phenomena. Besides being qualitative in methodology and presentation, a case study is also a type of ethnographic research in that it uses close-up observations of the participants' responses in their natural setting with full awareness of not being biased to any prior theory or assumption (Slack & Parent, 2005). It is qualitative because the hypothesis defined cannot usually be tested merely by analyzing numbers, but requires the study and

interpretation of opinions and perceptions. It is also ethnographic because the study deals with participants responding to questions during their involvement in the study (Creswell, 2003). Grounded theory, for instance, is a type of ethnographic inquiry but its purpose is more focused on building theory using the data collected (Crotty, 1998).

Case studies can be carried out at different locations, such as a classroom, office, school or college, using different strategies to discover what is going on in the study, including how things are being monitored, evaluated and placed within a theoretical framework.

Many well-known case study researchers, such as Stake (1995); Dooley (2002) and Yin (1984), have written about case study research and suggested techniques for organizing and conducting the research successfully. The usual steps taken in a case study are as follows:

- Determine and define the research questions
- Select the cases and determine data gathering and analysis techniques
- Prepare to collect the data
- Collect data in the field
- Evaluate/analyze the data and prepare a report

1. *Determine and define the research questions*

The first step in case study research is to establish a clear research focus that the researcher can refer to over the course of a study of a complex phenomenon or object. In this research study, the MAELP is the study focus. Subsequently, research questions are formulated about the situation or problem to be studied, usually targeted towards a limited number of events or conditions and their interrelationships.

In the case of theory building, it is necessary to have an ongoing comparison of data and theory (Glaser & Strauss, 1967) and continuous refinement between theory and practice (Lynham, 2000). Case study research generally

answers one or more questions which begin with 'how' or 'why', but this depends largely on the intent of the specific question. In the search for the quality of teaching in the Von Wright example, "Is the increase in teaching loads from four to five classes affecting the quality of the teacher?" Stake (1995) suggests that the most common types of questions are the 'what' questions, reflecting quantitative research qualities. However, for questions that seek to understand a situation, such as in the example "Are the teachers residing outside the community doing less than their fair share of the work?", qualitative type of questions of 'why' and 'how' are usually deployed. Dooley (2002) claims that the use of quantitative and qualitative data in multiple research paradigms and the use of multiple cases contribute to all phases of theory development in case study research.

To assist answering the research questions, case study methods were considered the most appropriate. An additional cultural aspect of learning was added to the existing and already-complex authentic learning theory to form the MAELP theoretical framework. The case study approach was chosen to evaluate the MAELP program by arranging for qualitative feedback from participants in the program. Carrying out a case study was considered the best method as it is excellent "at bringing an understanding of a complex issue and can add strength to what is already known" (Dooley, 2002). Careful definition of the questions at the beginning of the study helped to pinpoint sources of evidence and to determine the methods of analysis to be used in the study. In summary, case study methodology, together with a clear focus on the purpose of study, and determination of the data collection comprising of participant observation, document analysis, surveys, questionnaires, interviews and analysis methods guided how the Moodle program was to be conducted and evaluated.

2. Case Selection/Determining Data Gathering

The second step in the case study research was to choose "what to select". At the outset, the researcher determines the approach that would examine in depth how the research questions would be evaluated. The examination can

be done as a single unit of analysis – a singular holistic case study, or more than one, which is the embedded case study (Fletcher & Plakoyiannaki, 2011; Yin, 1984). This thesis case study is an embedded single case study where the study examines the global responses of a group of trainees using the MAELP model and “the data collection of and analysis, as well as the presentation of findings, occur at multiple levels, including the individual, subgroups of individuals” (Fletcher and Plakoyiannaki, 2011). Yin (1984) suggests that equal emphasis be placed on both the sub-units of the study and the case be considered a single case. Dooley (2002) simplifies this concept such that in the case of a multiple-case approach, each case is to be treated as a single case, with each case’s conclusions contributing to the whole study. Making the choice between the multiple-case approach and the single case approach is a key element in determining the amount of analysis, complexity and amount of data to be collected, gathered and analysed.

Determining Data Gathering and Analysis Techniques

Once the decision has been made on whether to use a single or multiple unit of analysis, the next step is to determine the data gathering and analysis techniques for the study. As the major strength of lies in the ability to use multiple sources and techniques, this affords the opportunity to use such quantitative data collection tools as questionnaires and surveys together with qualitative tools of (a) interviews with open-ended questions, (b) observations and (c) document analysis.

3. Preparation of Data Collection

As the case study research generated a large volume of data from multiple sources, appropriate methodologies were used for categorizing, sorting, storing, and retrieving data for analysis.

4. Data Collection

To assist in uncovering patterns and converging lines of inquiry, the researcher collected and stored data comprehensively and systematically. This would assist in tracking any changes to the data made during the course

of testing, subsequent reinterpretation or the need to reformulate or redefine what had been observed.

5. Data Analysis

Throughout the analysis phase, the researcher made an effort to remain open when examining and evaluating the data, by referencing the research questions. Triangulation on the data collected was done to strengthen the research findings and conclusion. As such, the data was read and re-read, and the results were cross-examined several times to ensure that the conclusion was credible and valid.

5.3 Triangulation

The need to combine both quantitative and qualitative research to collect data is highlighted by many researchers, especially in social research projects (Trochim, 2006; Creswell, 2008). Trochim (2006) points to the fact that "all qualitative data can be coded quantitatively" and that "all quantitative data is based on qualitative judgment" especially in social research. This necessitates the need for triangulation, to better cross-examine the data collected through both methods of research (Cheng, 2005). It would give a more balanced picture of the evaluation (Altrichter, Feldman, Posch & Somekh, 2008).

In this study, data were collected in many ways, which are discussed in the following paragraphs and sections of this study. The data collected through the questionnaire survey using Kirkpatrick Survey 1, 2, 3, and 4 - which are mainly quantitative in nature - were checked against the data collected through the qualitative approach which made use of interviews, log-in time and activities, essays and assignments, quizzes, forum discussions, dialogue sessions and student feedback. Using a triangulation approach, the researcher was able to collect and present data which are credible. The data collection and the triangulation flow of this study are represented in Figure 5.1.

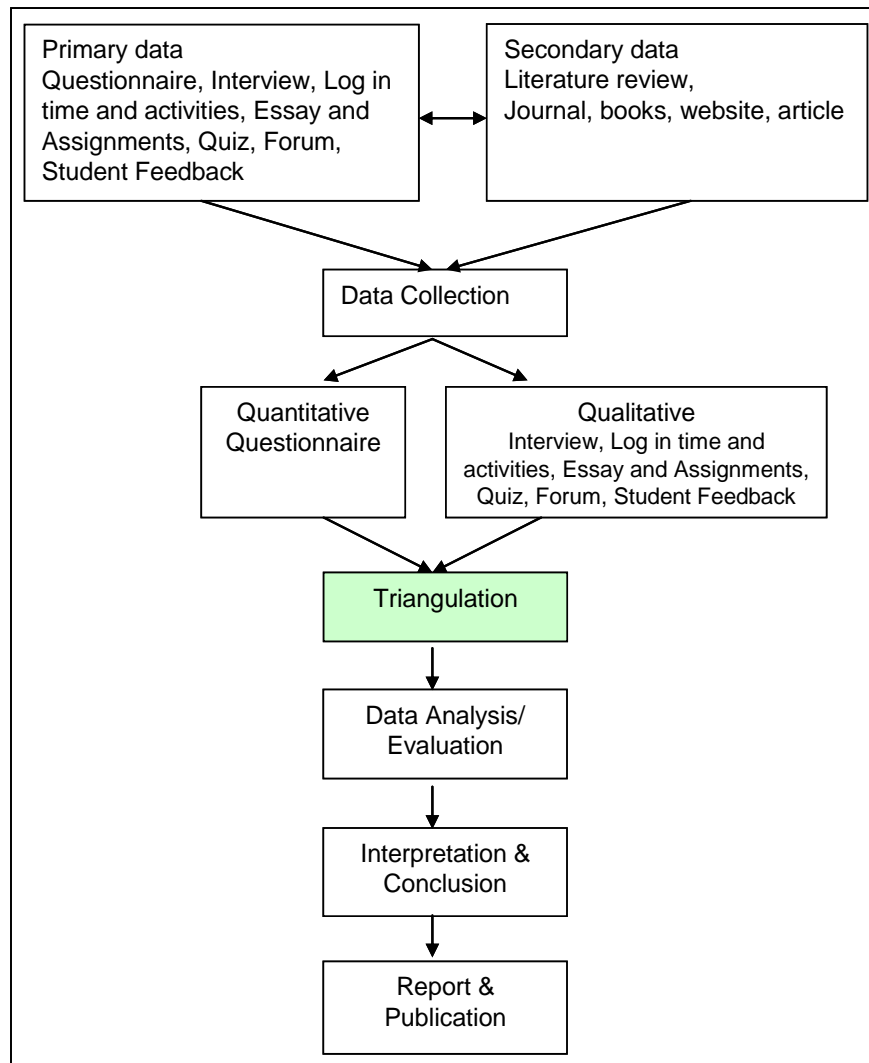


Figure 5.1 Triangulation Flow of the Study.

5.4 Research Hypotheses

The intention of this research was to evaluate whether the instructional design principles, as proposed by McLoughlin (2000) and Herrington (2006) and applied to the design of the MAELP for training church leaders, were effective. Simply put, did the specific instructional design principles work online and were they applicable to the teaching of theology in a multicultural context?

The researcher sought an answer to this question through the evaluation of students' response and interaction with the MAELP. This was achieved through the deployment of statements 1 to 5 of the questionnaire from Kirkpatrick Survey Level 1. The statements are:

- Is the learning experience the right level for me?
- Are topics of great interest to me?
- Was the authentic learning module relevant to my learning style and approach?
- Were the multicultural activities of the program of great interest to me?
- Did the program effectively use authentic case studies that were relevant to my training?

From these statements, the researcher developed several hypotheses to test whether the instructional design principles are effective in conducting a multicultural authentic e-learning training program. While these hypotheses are not a one-to-one direct correspondence to the research questions, these formulated hypotheses do support insights into the research questions.

The process of formation of the hypotheses is shown in Figure 5.2.

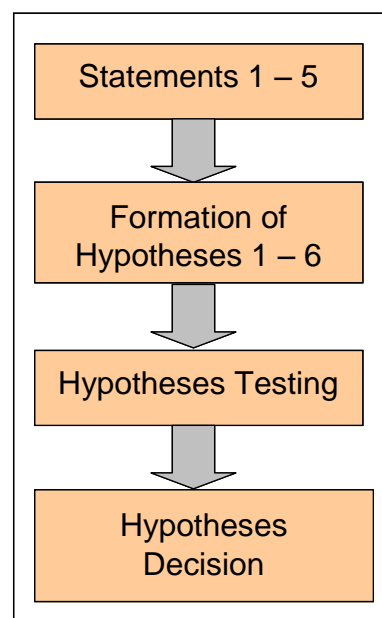


Figure 5.2 Formation of Study Hypotheses

The hypotheses are as follows:

Hypothesis 1

- Ho MAELP does not provide the right level of learning experience.
- Ha MAELP provides the right level of learning experience.

Hypothesis 2

- Ho MAELP topics are not of great interest to the students.
- Ha MAELP topics are of great interest to the students.

Hypothesis 3

- Ho MAELP authentic learning modules are not relevant to the training.
- Ha MAELP authentic learning modules are relevant to the training.

Hypothesis 4

- Ho MAELP does not have great multicultural activities for student benefit.
- Ha MAELP has great multicultural activities for student benefit.

Hypothesis 5

- Ho MAELP does not use authentic case studies in its program.
- Ha MAELP uses authentic case studies in its program.

Hypothesis 6

- Ho MAELP is not an effective online theological training program.
- Ha MAELP is an effective online theological training program.

5.5 MAELP as a 7-Step Case Study

The MAELP was used as an evaluation case study to assess the pedagogical and instructional design effectiveness of online theological education of church leaders associated with the researcher as the data collected is primarily of a qualitative nature (Denzin & Lincoln, 2005). The steps taken to achieve the objectives of this study are shown Table 5-1.

5.5.1 Step 1 – Preliminary Research

A sample of about twenty online leadership training courses offered by various Christian organizations was analysed for their effectiveness in providing an authentic and 'real-life' experience comparable to traditional learning. A second sample was also analysed from training schools using a blend of traditional and online methodology. A third group was analysed when the first two groups were found not provide satisfactory 'real-life' interactions available in traditional learning. Most courses offered online made no attempt at reflecting 'real-life' learning situations but rather, they used the internet as a delivery system or a supplementary system to traditional learning.

Table 5-1 Description of Research Steps

Research step	Chapters	Description of activities
1. Preliminary	1	An initial background study to gauge the need of church leadership programs to modernize and to influence their reach by moving it online through an analysis of existing church leadership e-learning programs.
2. Research Focus and Research Questions	1 and 2	An analysis of the various pedagogical approaches to education and training for the purpose of deriving an applicable learning theory for MAELP. Answer Research Question 1
3. Design Case selection/Data Collection	3	The analysis and applicability of a multicultural dimension to the learning theory of MAELP.
4. Prepare Data Collection	4	The establishment of a new learning framework of MAELP based on authentic learning theory that includes multicultural educational context. The establishment of new instructional designs of this MAELP e-learning program.
	5	Explain the selected research methodology
5. Data collection	6	The MAELP will be tested by placing an example of a unit online, where students can interact with it and complete the learning tasks.
6. Evaluation Phase	6	Answer Research Question 2 Answer Research Question 3
7. Conclusions	7	Conclusions will be drawn from the strengths and weaknesses of each of the twelve instructional design factors of the MAELP and areas requiring further research will also be identified.

5.5.2 Step 2 – Research Focus and Research Questions 1 & 2

After analyzing the ten learning theories, the Authentic Learning model was chosen as a baseline for the design of the program, with the addition of a multicultural perspective. As the focus of the study was to design and evaluate an e-learning program for church leaders in a multicultural context, the Multicultural Authentic E-Learning Program (MAELP) identified ten design factors to be tested and evaluated on their strengths and weaknesses. The ten design factors are: authentic content; authentic activities; access to processes; multiple perspectives; collaboration; reflection; articulation; coaching and scaffolding; authentic assessment and multicultural perspectives. Based on the ten design factors, the researcher proceeded to formulate the research questions and decide how to evaluate the MAELP.

5.5.3 Step 3 - Case Selection/Data Gathering

The MAELP case study used multiple units of analysis and is thus considered to be an embedded single case study with the ten design factors being laid

out and designed as an Online Program using Moodle. A group of 119 theological church leaders agreed to participate in this evaluation.

The data gathering was done by observing and analysing the students' interaction with the MAELP. Although this research was reliant on qualitative data, there were some small areas where experimental opinion-based research methods were applied in quantifying the behavior and response of the students on a numerical scale based on the area or type of behavioral response they had to the program. Most of the qualitative data were obtained through observational research methods (Silverman, 2000).

1. Quantitative Research

Only limited quantitative data were collected on student numbers, age groups, geographical and cultural areas. The answers and statistics sought to be objective provide substantial numerical data, to supplement the qualitative findings emerging from the case studies and student feedback.

2. Qualitative Research

Most of the data collection was conducted using qualitative case study research techniques, such as structured questions, in-depth interviews and focus groups. Interviews with all students and two small focus groups were conducted with the responses of all the students observed and noted.

The questionnaire in this study mainly applied the Kirkpatrick Survey levels 1, 2, 3 and 4. The survey forms are presented in the relevant Appendices to this chapter. The Kirkpatrick Evaluation Model was used in order to evaluate and measure the reaction, learning, behavior and results of the students' interaction with the MAELP.

The modes of data collection used were online surveys, mail, online quiz questions, interviews, student feedback and comments. A four-point and five-point Likert scale was used in the survey forms to more accurately ascertain the intensity of participants' attitudes and opinions (Page-Bucci, 2003; Dumas

& Redish, 1999). The detailed scales are presented in the respective sections and relevant appendices.

3. Characteristic of Quantitative and Qualitative Research

The characteristics of the quantitative and qualitative research undertaken in this research are outlined in Table 5-2.

Table 5-2 Characteristics of Quantitative and Qualitative Research

<u>Quantitative</u>	<u>Qualitative</u>
<ul style="list-style-type: none"> Objective answers sought. 	Subjective responses noted.
<ul style="list-style-type: none"> Numerical data and how questions were formulated. 	Students' response to what and why questions were taken into account.
<ul style="list-style-type: none"> MAELP concepts were tested. 	Students' contributions and comments to MAELP concepts were noted.
<ul style="list-style-type: none"> Students' performance was measured. 	Interviews conducted to interpret students' performance.
<ul style="list-style-type: none"> Students regarded as subjects to be measured by MAELP. 	Students allowed to be participants contributing to the MAELP.

5.5.4 Step 4 - Prepare Data Collection using Moodle Program

Having established the main design parameters and finalised the course content and structure of course units, the MAELP was laid out and designed as an Online Program using Moodle. Testing of the MAELP was performed by a group of international students from five continents, USA, Europe, Asia, Africa and Australia, in a simulated environment with the researcher. Four age categories of students were targeted, namely those 21-30; 31-40; 41-50 and 51 and above. The wide geographical span of students from five continents and varying age groups provided a diversity of cultures in the assessment of the multicultural and the e-learning aspects of the MAELP program.

5.5.5 Step 5 - Data Collection /Collection Timing/Survey Methods

5.5.5.1 Data Collection for Research Question 2:

The intent of this evaluation was to explore how students in this study used the Multicultural Authentic E-Learning Program (MAELP) so that findings associated with the learning outcomes could be understood in relation to students' usage, reaction and learning patterns. With reference to the four

sub-questions, additional surveys, quizzes, tests, interviews, forums or questionnaires were conducted to identify specific factors that led to certain outcomes. Examples of question topics included:- the difficulty experienced by students; which ten design factors students found hardest and easiest to use; any age group, time factor or local influence that impaired or encouraged the good or bad experiences in using this program. The various data collection and analysis methods used to obtain answers to the Evaluation Research Question 2 are shown in Table 5-3

Table 5-3 Data Matrix for Research Question 2

Research Question	Method	Data Collection	Data Analysis
What design factors promote authentic multicultural learning?	-	-	-
(2.1) Which components of the MAELP do students use and for how long?	A, B, C.	(2.1, 2.2) Collect students' performances from A, B, C, G (weeks 3, 6 and 12) and E, F (weeks 3, 7 and end of each module).	(2.1, 2.2, 2.3) Descriptive analysis.
(2.2) What strategies do students use with the MAELP?	C, D, E, F, G.	-	-
(2.3) What factors influence students' use of the MAELP?	D, E, F, G.	(2.3, 2.4) Collect data relating to effects and learning outcomes using the program from D (weeks 3, 6 and 12) from E (weeks 3, 8) and F, G (end of each module).	(2.3) Qualitative analysis to identify areas in improvement in the MAELP.
(2.4) What attitudes do students generate towards the MAELP?	D, E, F, G.	-	-

Note: the following legends are used for both questions 2 and 3 as shown in Table 5-3 above and Table 5-4 below.

- A: Log in time and activities
- B: Online quiz questions
- C: Essays and Assignments
- D: Forum participation
- E: Survey
- F: Interview
- G: Student feedback and comments

5.5.5.2 Data Collection for Research Question 3:

Quantitative data were collected from quiz results, performances, time logins, and satisfaction results based on a numerical scale. Qualitative data were collected from individual student responses and interactions with the various design principles applied, observations of case studies of both individual and group interactions. Targeted case study sampling was conducted to identify the characteristics of each participant and their cultural group.

Table 5-4 Data Matrix for Research Question 3

Research Question	Method	Data Collection	Data Analysis
What design factors contribute to learners' satisfaction (or frustration) in the MAELP?	<i>Kirkpatrick Level 1, 2, 3, 4 surveys</i>	-	-
(3.1) How do the design factors affect students' learning outcomes?	B, C.	(3.1, 3.2) Collect data from A, B, C, G (weeks 4, 7 and 13) and E, F (weeks 4, 8 and end of each module).	(3.1) Mean comparison between students based on geographical location and performance.
(3.2) How do the design factors implemented vary among students?	C, D, E, F, G.	-	(3.2) Mean comparison of differences between students and their groupings.
(3.3) What levels or forms of learning engagement are evident among the students?	D, E, F, G	(3.3, 3.4) Collect data and participation outcomes from D (weeks 7 and 13), from E (weeks 4, 8) and F, G (end of each module).	(3.3) Descriptive analysis.
(3.4) What factors influence students' learning achievement in the MAELP?	D, E, F, G	-	(3.4) Inferential analysis to investigate between achievement and time spent in e-learning program.

In addition to these data collection methods, Kirkpatrick Level 1, 2, 3, 4 surveys were deployed. Students were encouraged to make contributions to the overall program and comment on it via several surveys and interviews conducted to gauge student satisfaction or frustration in this e-learning program. The data collected and methods of analysis used in this evaluation are shown in Table 5-4.

5.5.5.3 Collection Timing

The MAELP case study program had specific deadlines for various components of the modules, an e-learning format for student reporting and

notes, guidelines for group participation and procedures for conducting the module. Data collection was done at the end of each module and at the completion of each assignment or task. The dates of data collection are indicated in Appendices 5.5 and 5.6.

5.5.5.4 Login Time and Activities

Students were required to login to each of the ten course modules. After completing the video and reading sessions, they had to complete a quiz designed to test their comprehension of the materials and resources provided. Upon completion of the quizzes, the students, who were divided in groups with a group leader, participated in group assignments and forums, which were also graded based on their login times and activities. The individual and group tasks were designed to be realistic and provide an authentic learning environment that will better equip the students for their ministry leadership roles. All the details of the quizzes, assignments and forum subjects for the ten modules are provided in Appendices 5.3 to 5.9.

5.5.5.5 Quiz / Essays / Assignments / Forums

The quizzes were a mixture of multiple choice questions, true or false questions, and short essays. Students had limited time to complete each portion before they are required to participate in individual or group tasks and forums. Samples of online quiz questions can be found in Appendix 5.4.

Essays and assignments were taken from 'real-life' situations and were structured such that there was no unique solution. This provided the students with a constructivist learning environment, where they were allowed to apply their own solutions to a postulated problem or task. It is in this area that multicultural aspects of the course were worked into their tasks. Areas like the methodologies of fund raising and ethical considerations differ from culture to culture, to name a few, were all built into the course design. Samples of essays and Assignments can be found in Appendix 5.5.

Students were divided into groups and interacted with one another through internet chat rooms, emails and the discussion blog, where they could post their findings. Students also had to conduct real life interviews and post their

results for comparison with other students in their group. Student-student interaction was encouraged and formed part of the grade for the course. Details of forum topics and discussions are in Appendix 5.6.

5.5.5.6 Survey - Kirkpatrick Evaluation

Kirkpatrick's Four-Level Evaluation Model was used in the survey to collect data. The four steps/criteria/levels of evaluation as defined by Nwlink (2012) can be summarized as shown in Table 5-5.

Table 5-5 Kirkpatrick Evaluation

2. No	3. Level	4. Description
1.	Reaction	How did the learners like the learning process?
2.	Learning	What did they learn? (to the extent to which the learners gain knowledge and skills)?
3.	Behavior	What changes in job performance resulted from the learning process (capability to perform the newly learned skills)?
4.	Results	What are the tangible results of the learning process in terms of improved quality?"

The activities carried out in conducting the survey are listed in Appendix 5.7.

5.5.5.7 Kirkpatrick Level 1 Survey: Reaction

The Kirkpatrick Survey Level 1 is attached as Appendix 5.9. In the demographics session, the age and regional origin of the respondents are gathered.

There are 4 closed-ended questions raised in this survey:

1. To what extent do you agree with the following statements about your experience in this E-Learning Program?
2. Provide an assessment of the following Multicultural Authentic Learning areas:
3. Which of the ten design factors do you find helpful in promoting authentic multicultural learning?
4. Which of the ten design factors do you find easiest or hardest to apply in your learning?

There are 2 open-ended questions raised in this survey:

1. What did you like best about this E-Learning program?
2. What changes would you like to see made to this E-Learning Program?

5.5.5.8 Kirkpatrick Level 2 Survey: Learning

The Kirkpatrick Survey Level 2 is attached as Appendix 5.10. In the demographics session, the age and regional origin of the respondents are gathered.

There are 2 closed-ended questions raised in this survey:

1. To what extent do you agree with the following statements about the use of the E-Learning Program?
2. To what extent has the Multicultural Authentic E-Learning Program improved your skills in the following areas?

There are 2 closed-ended questions raised in this survey:

1. What was the area or areas of the multicultural authentic learning program that you find contributed the most to your learning experience?
2. What areas do you think can be improved to increase your learning experience in this E-Learning Program?

5.5.5.9 Kirkpatrick Level 3 Assessments: Behavior

The Kirkpatrick Survey Level 3 is attached as Appendix 5.11. In the demographics session, the age and regional origin of the respondents are gathered. Interview and dialogue sessions with students include:

1. How has the involvement and function in church and leadership roles changed since participating in the E-Learning Program?
2. How has the student incorporated the learning experience into practical ministry life?
3. Was the student better able to analyze church problems and apply solutions to them?
4. How was the student better able to adapt and interact in multicultural situations in ministry life?

5. Were there any new multicultural perspectives and solutions that the student has derived from his interaction with other global students through the E-Learning Program?
6. What, if any, were the most significant changes in ministry behavior after experiencing the E-Learning Program?
7. Feedback notes from church members of students

5.5.5.10 Kirkpatrick Level 4 Assessments: Results

The Kirkpatrick Survey Level 3 Assessment is attached as Appendix 5.12. In the demographics session, the age and regional origin of the respondents are gathered. Interview and dialogue sessions with leaders include:

1. How has the local church congregation under the student grown since the E-Learning Program?
2. Has there been improvement in the student's preparation of sermons and practical ministry to the congregation?
3. Were there additional steps taken to implement multicultural solutions to church situations that were not applied before?
4. Is there any measurable success in reaching to people of diverse cultures within the local church and ministry?
5. Were there new avenues of multicultural ministry areas developed since participating in the Online Course?
6. Ministry peer reviews on student's successful integration of multicultural perspectives in ministry areas since participating in the Online Course.
7. Feedback notes from church members of students.

5.5.5.11 Interview

A sampling was drawn from some of the students, who were interviewed online. Some were interviewed face-to-face if they lived near to the researcher. As the surveys have already indicated which students found the course easy and which found it hard, a sample of students was taken from those who performed well in the course (70-100%), those who were average (50-70%) and those who found the course difficult (below 50%). They were asked basic questions as to why they found it easy or hard and how they thought the course could be improved. Students were allowed to talk and

express their opinion and impressions about the overall course. The details of the interviews are presented in Appendix 5.13.

5.5.5.12 Student Feedback and Comments

Student feedback and comments came through emails, chats during teacher-student interaction times and also during the student sampling interviews. As the students were mostly online and scattered throughout all five participating continents, the bulk of the work lay in collecting the data and ensuring that students filled in the survey forms and returned them to the researcher. Students were also asked to include any observations they had about the course, including suggestions for improvement. These comments are detailed in Appendix 5.14.

5.5.6 Step 6 - Data Analysis

With the data collected from the respective respondents' participation in the various data collection activities in this entire study, the following applications were used for data analysis. Grounded theory was applied to seek out categories in events, behaviors and to find consistencies and differences; Analytic induction was employed to evaluate the impact of the design factors on the students; Logical and matrix analysis was pictorially presented for clear-cut analysis and Domain analysis was used to identify whether cultural languages or limitations played a role in students' learning.

5.5.6.1 Kirkpatrick Survey 1, 2 and 3 Analysis

A three-level Kirkpatrick evaluation was used to examine the effectiveness of MAELP on 119 students. Participants' satisfaction, learning achievements, personal and group participation activities were assessed by various qualitative data collection methods. As the accuracy of the case study was dependent on multiple sources and techniques (Mirriam, 1998; Flyvbjerg, 2006), the MAELP sought to gather information through components of MAELP used by students. The time spent on each component was measured through computer logins as students sign in weekly on the program and the strategies used by each student to solve problems were measured through blogs and group participation.

5.5.6.2 Statistical Analysis

Most of the statistical analysis in this study was done through descriptive statistics. However, with data collected from the Kirkpatrick Survey Level 1, researcher formulated 6 hypotheses to validate the program effectiveness and relevancy to the participants. Results of the analysis are detailed in chapter 6.

A variety of descriptive statistics like the distribution, central tendency and dispersion are usually used in analyzing the data collected in a particular study. Usually, frequency and percentage are used to define the distribution. The researcher used both frequency and percentage in this study. In central tendency statistics, mean, median and mode are the usual estimates of central tendency. Many of the analyses in this study used the mean as the standard measure.

5.6 Chapter Summary

This chapter provides a thorough explanation for the research methodology applied in this study. The case study methodology was chosen to evaluate the MAELP program by arranging for qualitative feedback from participants in the program. Carrying out a case study was considered the best method as it is excellent “at bringing an understanding of a complex issue and can add strength to what is already known” (Dooley, 2002). The findings of this study are discussed in the following chapter.

Chapter 6: Data Analysis and Findings

Introduction

This chapter details the actual results for research question 2 and 3. The overall thesis sought to explore the design and evaluation of a multicultural authentic e-learning program (MAELP). The MAELP Multicultural Design Framework comprises three learning areas from the authentic learning model - Learning Tasks, Learning Resources and Learning Supports - with a fourth new learning area, Learning Cultures, added to enhance the multicultural aspect of learning. These instructional design factors were then applied and laid out as a Christian leadership course using the Moodle software.

6.1 Demographics of Research Participation

The prototype was tested by 119 students from five different continents.

The participants for this study come from an international group of over 300 students who have signed up to study online via a Google group. The researcher was given the task of guiding this group, and when it was made known to them that a new test program would be designed and evaluated for the training of church leaders, 119 of them volunteered to be participants for the course, called the Multicultural Authentic E-Learning Program (MAELP). The participants come from 15 different countries, sharing their theological training experiences in a Google group bible study (Table 6-1). They discuss various topics and theological issues. The participants use a combination of email, web posts, and their personal blog sites to exchange information. All have expressed a need for a more formalized method of online training and have expressed problems in obtaining satisfactory training via a fully online training program. In order to find an answer to this issue, 119 of them agreed to be part of this study. The population mix of these 119 students indicating their gender and age is tabulated below. They all hope that, with the design and evaluation of the MAELP, this study would lead to a better understanding of how to establish a successful online theological training program for church leaders.

Table 6-1 Distribution of Students Participating in This Study

Country	Male	Female	Age 21 – 49	Age 50 plus	Total
Oceania	3	5	8	0	8
Asia	27	25	49	3	52
North America	15	18	31	2	33
Africa	11	10	20	1	21
Europe	2	3	4	1	5

Based on the data collected from the student-participants in the MAELP, the following data analysis was conducted:

- a) Ground theory was applied to identify trends in events and behaviors, and to find consistencies and differences therein.
- b) Analytic induction was employed to evaluate the impact of the design factors on the students.
- c) Logical and matrix analysis was pictorially presented for clear-cut analysis; and
- d) Domain analysis was used to identify whether cultural languages or limitations played a role in the students' learning.

As the students went through the course, surveys of different groups were taken at various points, based on their participation in the activities.

6.2 Categorisation of Results

The results of the analysis conducted in this study have been summarized under the following categories:-

1. Evaluation of the tested environment and outcome of students' participation against the nine authentic elements (Herrington, Reeves & Oliver (2010) and the MAELP's Authentic Instructional Design Factors;
2. Evaluation of the tested environment and outcome of students' participation against the MAELP's three Multicultural Instructional Design Factors;
3. Analysis of testing results for Research Question 2;
4. Analysis of testing results for Research Question 3; and
5. Statistical and Hypotheses Analysis results for Hypothesis 1-6 as detailed in section 6.15 and section 6.16.

6.3 Evaluation of Instructional Design Factors

As expounded and concluded in chapters 2 and 3 of this study, the authentic elements as proposed by Herrington (2006) were combined and grouped together with McLoughlin's (2000) multicultural design elements to form MAELP's Multicultural Authentic Framework of Learning Tasks, Learning Resources, Learning Supports and Learning Cultures. The MAELP's final 12 Instructional Design Factors are as follows (Table 6-2):

Table 6-2 MAELP Instructional Design Framework

A	Learning Tasks	a Authentic Flexible Tasks / Tool Sharing b Collaborative Tasks c Reflection & Articulation
5. B	Learning Resources	a Constructivist Epistemology b Authentic Real Life Context c Multiple Perspectives
6. C.	Learning Supports	a Responsive Communications/Interaction b Mentoring/Coaching c Community/Social Supports
7. D.	Learning Cultures	a Multiple Roles b Multiple Cultural Perspectives c Culturally Varied Resources

These 12 instructional design factors of the MAELP were matched with the nine elements of authentic learning (Herrington, Reeves & Oliver, 2010) based on the evaluation criteria listed in Appendix 6.1 of this study. The comparison was specifically aimed at finding out the similarities in the authentic learning implementation guidelines of the nine elements, versus the MAELP. Table 6-3 details the match between Herrington, Reeves & Oliver (2010) and that of MAELP.

Although it is not an exact match (Table 6-3), close analysis indicates that the nine elements of authentic learning of Herrington, Reeves & Oliver (2010) were addressed by all the instructional design factors of MAELP with several overlaps.

The testing environment and layout of the course contents within the Moodle program, students' comments and multicultural viewpoints expressed in the 10 modules' forums were analysed to identify which MAELP 12 instructional design factors and which nine authentic elements were promoted or

encountered. Samples of the conclusions and results can be found in Appendices 6.2 to 6.6. The conclusions drawn from these samples were linked firstly to the nine authentic elements, and then to MAELP's three multicultural instructional design factors.

Table 6-3 Nine Elements of Authentic Learning

Nine Elements of Authentic Learning (Herrington, Reeves & Oliver, 2010)	MAELP Instructional Design Factors ()	
1 Provide authentic context that reflects the way the knowledge will be used in real-life	2 Learning Resources	b Authentic Real Life Context
2 Provide authentic activities/ tasks	1 Learning Tasks	a Authentic Flexible Tasks / Tool Sharing
3 Provide access to expert performance and the modeling of processes	3 Learning Supports	c Community/ Social Support
	4 Learning Cultures	c Culturally Varied Resources
4 Provide multiple roles and perspectives	2 Learning Resources	c Multiple Perspectives
	4 Learning Cultures	a Multiple Roles
b Multiple Cultural Perspectives		
5 Support collaborative construction of Knowledge	2 Learning Resources	a Constructivist Epistemology
	1 Learning Tasks	b Collaborative Tasks
	3 Learning Resources	c Community / Social Supports
6 Promote reflection	1 Learning Tasks	c Reflection & Articulation
7 Promote articulation	1 Learning Tasks	c Reflection & Articulation
8 Provide coaching & scaffolding	3 Learning Supports	b Mentoring/Coaching
9 Provide for authentic assessment of learning within the tasks	3 Learning Supports	a Responsive Communications/Interaction

Source: Herrington, Reeves & Oliver versus MAELP Instructional Design Factors

The evaluation has been presented in the order shown in Table 6-4.

Table 6-4 Order of Evaluation

Evaluation	
9 Authentic Elements/ 12 Instructional Factors	Evaluation of Authentic Element # 1
	Evaluation of Authentic Element # 2
	Evaluation of Authentic Element # 3 / 8 & 9
	Evaluation of Authentic Element # 4/ 5/ 6 & 7
3 Multicultural Instructional Design Factors	Multiple Roles
	Multiple Cultural Perspectives
	Culturally Varied Resources
Questions	Question 1
	Question 2 (4 sub questions)
	Question 3 (4 sub questions)

6.3.1 Evaluation of Authentic Element # 1

The design factor of authentic context that reflects the way the knowledge will be used in real life situations (equivalent to MAELP's 2b of "Table 6-2" in Table 6-3 - Learning Resources - Authentic Real Life Context).

The primary purpose of this study was to analyze whether the MAELP was considered an authentic context for church ministry. Students were provided with case studies and characteristics of a good leader in the ten modules, which were intended as authentic exemplars. The modules were Integrity & Honesty, Purpose, Kindness & Compassion, Humility, Communication, Performance Management, Team Development, Courage, Justice and Fairness, and Leadership Development. These are complex issues, each requiring many sub-tasks, forums and assignments to discuss and to examine the challenges faced by leaders and the skills sets and mindsets required of a leader.

1. Relevance of topics to "Integrity & Honesty" in Module 1

In Module 1, Integrity & Honesty was discussed in several forums including "Various Fund Raising Methods"; "Traditional and Modern Methods of Supporting Missionaries"; "Ethics on How Much Large Secular Organizations like UNICEF and Red Cross should and have donated to Haiti's earthquake victims". The theological context for the thesis study was included in the sub-topic of "Samuel and His Dealings with His Wayward Sons". The multicultural aspect of authentic learning was included in sub-topic on "Fairness Doctrine and Fundraising Ethics in Different Countries / Cultures".

2. Relevance of topics discussed for "Vision" in Module 2

In Module 2, on Vision, there were forums and assignments analyzing the "Vision and Success of the biggest Korean church of Pastor Cho Yong-Gi", comparing the "Visions and Leadership Styles of Jim Jones and Pastor Kong Hee or student-designated pastor", examining "Why Visions Fail", on "Converting Vision to Reality" and conducting "Interviews with Local Ministers on Their Visions". These were topics of relevance to the subject matter of vision, one of the characteristics of leadership being examined.

3. *Relevance of topics from non-Christian sources*

Non-Christian lessons relevant to other leadership qualities, like “Humility” and “Performance Management”, were also explored. These included an examination of Gandhi’s version of humility in Module 4, “ Performance motivation in Google”, “Contrasting incentives between Google and Microsoft”, “Interviewing benefits of Large Company’s Employee” and “Incentive Analysis of AZ Electric Company” in Module 6.

4. *Relevance of Multicultural topics*

Multicultural aspects were also explored via discussions, including “Cultural Perceptions of What is Humble or Proud” in Module 4; “Multicultural Perspectives on Performance Management” in Module 6; “Western and Asian Mentoring System” in Module 7; “Culturally Sensitive Evangelism” in Module 8 and “Varying Cultural Differentials in Leadership Succession” in Module 10, to name a few.

5. *Relevance of Authentic / Multicultural course material*

The above examples provided for the first 4 points illustrate how the course material was designed to be relevant to authenticity and multiculturalism. Detailed lists of all the forums and assignments for the ten modules can be found in Appendix 6.7.

The 10 modules’ forums were relevant from both authentic and multicultural standpoints because of the breadth of relevant subject matters made available for this study on leadership training, interview assignments that were focused on secular and Christian values and range of subject matter related to becoming a great leader. They provided this course study with authentic and relevant source material for identifying challenges, realistic skillsets and the mindsets of good leaders.

6.3.2 Evaluation of Authentic Element # 2

Provide authentic activities / tasks (equivalent to MAELP’s 1a of Table 6-3 - Learning Tasks – Authentic Flexible Tasks)

The uniqueness of this study lies in the formulation and validation of the instructional design factors of a multicultural authentic learning framework in the context of theological education. Each module took a consistent approach in having forums and/or assignments for:

1. category of relevance to the course study on analysing characteristics of a great leader;
2. theological contextual category on reviewing bible leaders and lessons to be learned; and
3. multicultural category on the impact of multicultural perspectives on the subject matters.

The layout of the forums was also standardized.

1. *Authentic Activities/assignments from Module 8*

In Module 8 on Courage (0), students participated in forums to review demonstrations of “Richard Wurmbrand’s Courage” and “Joni Tada & Yonggi Cho’s Courage” in their walk with God. The application of the acquired knowledge was further enforced in assignments given to students, such as “Design an Evangelism Strategy for Muslims”. The theological context of the review of a leader’s courage required students to discuss lessons learned from “David and his mighty men’s courage”, “How David acquired Courage” and “On (Apostle) Paul’s Courage”. There was also a forum on “Culturally sensitivity in Evangelism” to explore the multicultural concerns of evangelizing in various cultures.

2. *Authentic activities/assignments from Module 10*

In another example in Module 10 on Leadership Development, the authentic activities included discussing “Succession Plans compared”; “Succession Plan for Fivefold” and doing assignments such as “Interviewing A Local Pastor on Leadership Succession” and “Developing a personal succession plan for Ministry and Business”. Theological contextual activities included “Jesus and His Mentoring Style to His 12 Disciples” and “Comparing the Mentorship of Bible Characters”. The multicultural activity for this module was to “Discuss the Varying Cultural Differentials in Leadership Succession”.

3. *Lessons from Business Sources*

Besides having authentic activities and assignments that were based on authentic material from relevant sources like Christian and secular books and references on leadership training, students also participated in forums to discuss lessons to be learned from relevant business sources. Some examples of such forums include “Singapore's Wealth”, “Sports Coaching Principles in Action”, Prof Muhammed Yunus on micro financing, comparing “Management X versus Management Y” “Contrast(ing) communication styles of political opponents of Barack Obama vs. Hillary Clinton” and “Contrast(ing) incentives of Microsoft & Google”.

4. *Flexible Learning Environment*

Lastly, while subjects to be discussed in forums may have been pre-determined, students were free to use examples that they were more familiar with. The subject matters given for forums were merely suggestive and when students found it easier to include other examples, they were given the leeway to explore further. For example, in Module 2 on Vision (Appendix 6.4) where the forum was to compare the different vision and leadership styles of two pastors, student GH and student CC of Asian descent and who are familiar with Asian pastors, compared the differing visions and leadership styles of Jim Jones, an American and Pastor Kong Hee, a Singaporean. However, student MC, from USA, chose to replace the comparison of Jim Jones with another good leader with strong vision, Bishop Noel Jones. The latter was not in the list of recommended people. It was a choice that the researcher could not have come up with before because the researcher was unaware of the impact or effect of the ministry of Bishop Noel Jones in the Afro-American community (since the researcher is not Afro-American). It was also noted that Bishop Noel Jones was not the local pastor interviewed by student MC, which means that she had done some extra work in identifying the social gospel of Jim Jones. Based on her own initiative and evaluation, student MC discussed her conclusions on identifying someone else who did it

correctly. Such flexibility enabled students' to make their own decisions about their learning outcomes.

Another example of the flexibility of the learning environment was when student SJ used a localized platform to evaluate Jim Jones and she, too, brought in a new minister, Dr Jay Dennis, who was also completely unknown to the researcher. Student SJ seemed to have extensive knowledge of Dr Jay Dennis's work and she compared the dictatorial style of Jim Jones against the democratic style of Dr Jay Dennis.

6.3.3 Evaluation of Authentic Element # 3 / 8 & 9

Provide access to expert performance and the modeling of processes; (equivalent to MAELP's 3c - Learning Supports – Community / Social Supports and MAELP's 4c – Learning Cultures – Culturally Varied Resources in Table 6-3).

Provide coaching and scaffolding; provide for authentic assessment of learning within the tasks (equivalent to MAELP's 3b – Mentoring / Coaching; 3a – Responsive Communications / Interaction in Table 6-3).

6.3.3.1 Access to Expert Performance

Access to Expert Performance is also known as access to Processes in the MAELP assessment. The opportunity for students to gain professional expert knowledge was made available in all modules. There was a deliberate decision to seek input from local expertise, as this would broaden the perspectives available to students. For example, besides analyzing lessons learned from international pastors of medium and mega churches, and leaders from the bible, an assignment was given to students to interview their pastor on his vision in Module 2 and on another occasion, on leadership succession in Module 10 (Appendix 6.7). Other expert sources of information were shared stories of persecuted Christians, in China and a Muslim country. These were explored in Module 8, on courage.

Learning from the most successful examples was also encouraged and this was not restricted to a local source. In the case of Module 6 on Performance

Management, expertise and ideas came from the business world of Google, Microsoft and even a smaller company, the AZ Electrical Company.

6.3.3.2 Coaching and Scaffolding and Assessment

Coaching and scaffolding requires teachers to guide students in their learning with examples and strategies, but no answers were given. Instead, the students were guided by other means in the form of strategic question/s that would lead them to obtain the answers on their own. Scaffolding need was not restricted to just the teacher or mentor. Peers in the same team who are more knowledgeable also acted as coaches.

Assessments were seamlessly integrated with the assigned tasks rather than taking place as a separately conducted test of the students' understanding. In assessment, students demonstrated that they had made considerable effort to learn, which did not take place in just one night. There needed to be several iterations of learning that resulted in a polished or refined understanding of the subject matter.

Encouragement to coach or scaffold learning between the students and teachers and among peers was evident in various examples demonstrated in forums and assignments throughout the ten modules.

Before the students participated in interviews, they had to complete the video lessons, quizzes and forums and also perform extra research work. These activities provided opportunities for coaching and scaffolding among team leaders and peers, and their course co-coordinator. Assessments, coaching and scaffolding were done simultaneously during assignments or in forums to assist students in their understanding of learning objectives. The experts in the topics also provided scaffolding during the interviews, after which more consolidation students' understanding would occur before they came up with the final analysis and conclusion.

Assigned interviews given to students in some parts of the various topics in the course which were targeted to bring students face-to-face with 'experts' or

experienced practitioners in their field. In the example below, students' interaction with their local church community pastors in the implementation of vision was good, as some of the students saw the difficulty of realizing a formulated goal or vision (Appendix 6.5 of this study).

6.3.3.3 Examples of Coaching and Scaffolding: Student views

Student FO said that he had “learnt a lot since being in the church, both positive and otherwise” from his interview, and even identified that failure to actualize a goal in his local church seemed to be because it “is a part of a larger church started elsewhere and the leadership felt they needed to adhere to the rules” applying elsewhere but which was not contextualized for the local scene. This learning process was important and student FO expressed that he had learned from his interviews and from the evaluation within the framework of his local church. He seemed to have intimate knowledge of the subject matter, being assigned to interact with local pastors on the implementation of vision, as his local parish had succeeded in building the church without overseas ministries. This was good observation and learning especially when student FO's reference point applied to African people.

Student GH was able to further his learning during his interview by seeing that the local church vision needs “to be more specific” in its implementation. During his interviews and interactions with his local pastor, he was able to appreciate that goals and vision were qualities and principles rather than pragmatic and localized targets. This was a good learning experience for him and gave him a practical authentic context for what that he was learning in terms of setting visions and goals as a leader.

Student CC, in her interview with local pastors and leaders, highlighted her interaction in a café of the church with one of the local pastors, her disagreement with his viewpoint and the conversation that followed. She recognized that the vision of the church was a good one but she found the separation of ‘us, me and others’ as an issue needing revision by the pastors of her church. In her view, the chances of success in implementing the vision would have been greater if it was a ‘we, us’ approach – an inclusive team

approach -- rather than a top-down approach. It was obvious that she was learning that an implementation of vision by the leader needs to be based on a team effort, and not a top-down approach. Seeing the strengths and weaknesses of the implementers of vision in her local context had enhanced her comprehension and learning experience.

From student CC's interview with his local pastor, who had a very selective vision to reach only particular groups in society, he learned that the vision had been narrowed down a more achievable level in spite of criticism from other British pastors. His ability to visualize and defend the usefulness of a more targeted and reachable goal and vision demonstrated the process of his accessing the knowledge gained.

Coaching was also provided by sending students to interview 'experts' or experienced people in their assigned topic. Since the exercise was focused on the local context of their individual communities, students were expected to show initiative and were given the liberty to select the person they wished to interview. All the interviews showed a great learning experience for the students. In Module 6, they had to interview company employees to see how the reward system works in each organization (Appendix 6.7). In Module 9, they interviewed a successful women leader (either secular or ministry) and had to learn the successes and struggles that each went through. In Module 8, bonus marks were given to those who could find persecuted Christians and interview and learn from their experiences, and in Module 7, students had to find a leader who had experienced learning leadership transition in their local community (some students could not find anyone). In Module 5, they had to find a person who works in the multimedia industry like TV or radio and to interview and learn from them; and in Module 3, they had to find a pastor or a medical doctor who had been successful praying or ministering to the sick and to interview and learn from him / her.

6.3.4 Evaluation of Authentic Element # 4/ 5/ 6 & 7

Provide multiple roles and perspectives; Support Collaborative Constructive of Knowledge; Promote Reflection and Articulation (equivalent to MAELP's 2c &

4b – Multiple Cultural Perspectives; 2a – Constructive Epistemology; 1b – Collaborative Tasks; 3c – Community / Social Supports; 4a – Multiple Roles; 1c – Reflection & Articulation – all in Table 6-3)

These four authentic elements were analysed together because, in any given forum and discussion, reflections in a collaborative manner are done simultaneously where students articulate and express their viewpoints and perspectives. Multicultural perspectives also had a significant impact on the learning outcomes in these discussions.

Forums / assignments / discussions in all ten modules occurred over the internet, where students were encouraged to post their viewpoints, rebut and request for opinions and help. In each forum, students were divided into four teams which dialogued and debated with one another. Besides using the forum boards, students used chat and email to keep in touch with one another.

The following sections present the analysis of the dynamics of group discussion in a sampling of three forums.

6.3.4.1 Observations from Discussion Forum

In the following analysis of discussions which occurred among students in “Jim Jones versus Kong Hee” forum (Appendix 6.4), there were demonstrations of multiple differing viewpoints of students being exchanged; the insights of three students’ keen observation on Jim Jones’ abuse of authority and a dictatorial style of leadership contributed to a deeper understanding and analysis of the leadership style of Jim Jones.

The angle of a discussion on Jim Jones was conceived to test the students’ ability to perceive that an all-authoritarian approach like Jim Jones would be destructive. Student JN of Tanzania, student ME of USA and student SJ of USA were able to pick up the abuse of authority and the dictatorial style of Jim Jones. All the other students missed this point and instead deduced that it was because of the content of his preaching, that is, his social gospel or

charisma that won people over to his delusions. The lack of freedom of choice under the leadership of Jim Jones and not just content of the cult beliefs was observed by only three of the above students. Student GH (of Canada, originally from Taiwan) even attributed the success of other good leaders to charisma and same ability as Jim Jones with the only difference being content and some measure of methodology. Student CC (originally from Hong Kong but now living in UK) attributed Jim Jones' disaster purely to his beliefs (social gospel) and that he was a dedicated communist. Student FO pointed to only the contents of Jim Jones' messages, that it was purely a social gospel. Student ME observed that Jim Jones used 'manipulation and control' on people, exploited his social gospel and that Jim was 'almost like a dictator.' Student JN discussed in general the topic of authority and submission but pointed that it was the charisma of Jim Jones that attracted people to him. While student ME was unable to differentiate the leadership style of Jim and Kong, student JN differentiated them as being contrasting.

The concept of vision, charisma, style and its outworking system, whether through dictatorial style or democratic progress, was not always observed or noted in their study in this topical discussion. This was perhaps due to some measure of personal 'blindness' or "lack of maturity" that the students perceived that it was not just the content or style but the authoritarian dictatorial approach to life that had caused a lot of deaths in the failure of the Jim Jones cult. Too much data and analysis may have distracted students so they failed to observe Jim Jones's dictatorial abuse of authority. Not all students took advantage of the opportunity given to them to initiate their own leadership comparisons, with only three exceptions. It is striking that only those from Western cultures took initiative to change the direction or suggestions of the course.

6.3.4.2 Observations from "Interview Local Pastor" Assignment

In the above assignment from Module 2 (Appendix 6.5), students were allowed to take some initiative to develop the course further and the lessons they sought to learn. The first and most noticeable thing was how Asian students living in Western countries still gravitate to Asian churches. Little of

the dialogue in their interviews was mentioned in their forum contributions. This contrasted hugely with students from Western countries, like student CL and student MH, who shared freely about their personal experiences and their own impressions of what the church vision meant to them. This was the aim of the course and these two contrasting modes of conduct point to their cultural differences in learning.

The design goal of this task was for students to discover the vision of their local community and to compare it with what they had learned so far. Using their personal views and experiences, students were expected to conclude the lesson at hand on their own. Only two students did this successfully, with the American students doing reasonably well with some personal comments but there were almost no comments from the Asian students. Overall, most students still needed a lot of guidance in constructivist self-learning.

6.3.4.3 “Mother Teresa’s Methods and Motivations” Forum

When three Asian students (student GH, a Taiwanese; student CC from Hong Kong and student FO from Nigeria) living in Western countries were asked to research and evaluate the cross-cultural ministry of Mother Teresa and her methods and motivations, they came up with slightly different conclusions, which can be seen in Appendix 6.6. Student GH deduced that Mother Teresa sought to follow and emulate Christ through caring for the poor and needy. Student CC concluded that she was deeply touched by Christ’s love and wanted to manifest the same love to others by caring for the destitute. Student FO, on the other hand, attributed it to a pure calling of God, based on the Scriptures. These three varying viewpoints seemed to express deeply important values to the students, or concepts which highly affected them. For example, student CC considered being loved to be very important. Having the call of God to ministry was more important to student FO. Student GH observed that Mother Teresa’s ministry reflected her desire to be like Christ and this motivation was important to him. Whether or not students agree with each other’s viewpoint is not the issue. It was more important that the differing viewpoints had been expressed and that students’ understanding and learning had been challenged and or improved as a result of the interaction.

6.3.4.4 Observations - “Yoido Full Gospel Church Vision” Forum

Part of the aim of constructivism is to promote articulation among students assessment of one another’s viewpoints. This can be seen in the award of credits for participation and debate in forums and chats based on the interaction among students. Appendix 6.3 shows an example of this taking place in a discussion on the success of the Yoido church.

Student SJ from USA, who originally concluded that the church’s success was due to the messages taught and their positive impact in changing people’s lives and economic situation, agreed with the points brought up by student GH from Canada, who emphasized that prayer, the church’s cell structure and having women in leadership roles were the key points. Student FO, originally from Nigeria, reacted to the point brought up by student CC that economic hardship was one of the obstacles faced by the church that was successfully overcome through prayer and motivational messages received. He also brought up an interesting point of view that the church’s evolving vision was also a factor. Student CC agreed with the concept of evolving vision, adding that an ongoing review was necessary to determine if the needs of society and communities were still being met by the church.

This positive assessment of one another’s view is what was sought in the course study and students who participated in this had additional points awarded to their overall score. The students were able to help one another to come to a better overall evaluation of the success of Yoido church.

6.4 Evaluation of MAELP’s Multicultural Instructional Design Factors

6.4.1 Multiple Roles / Multiple Cultural Perspectives

Throughout the course, multiple role assignments were given to students to promote varying levels of learning experiences, through role-playing tasks and exercises that included language differentials and cultural groupings. These included:

- Acting as a senior pastor mulling over strategies for church growth or church vision (Modules 1 & 2);

- Determining the ministerial incentive scheme for a mega church in Module 6; acting as a pastor or church leader in transitioning from a local traditional church to a more charismatic one and on nurturing new converts to disciples (Module 7);
- Designing an evangelism strategy for Muslims (Module 8); and
- Acting as a televangelist designing a television program (Module 5).

Collaboration and co-construction of ideas that draws on varied cultural backgrounds are important activities that promote multicultural perspectives. Some of the topics and tasks that contain cross-cultural confrontations and themes included:

- Gandhi's methods versus Western approaches to life (Module 4);
- Mother Teresa ministering to the poor in India (Module 3);
- Fund-raising methods in various cultures (Module 1);
- Examining the Western and Asian Mentoring System (Module 7);
- Evangelizing in different cultures (Module 8); and
- Evaluating varying cultural differentials in leadership succession (Module 10).

The resources and topics given to every student varied, with recommended minimum readings. Students were encouraged to seek out resources, supplement and to construct their own solutions for their assigned tasks.

6.4.2 Culturally Varied Resources Assignment

Not only were assignments and activities important to encourage multiple role playing with multicultural perspectives, it was also crucial to tap into varying cultural resources. Topics that reflect the multicultural realities of society, as well as varied cultural ways of learning and teaching, will help to engage more diverse viewpoints. The following three samples of assignments reflect the intended learning outcomes of multi-faceted viewpoints and the realities of several cultures.

6.4.2.1 “Yoido Full Gospel Church Vision” Forum

All the students had the same resources and yet came out with different explanations for the growth and success of Yoido church in South Korea (Appendix 6.3). This topic was chosen because the success of the Korean church was partly due to the emancipation of women as leaders in the church. This was problematic, from the perspective of Korean culture. In his teachings and writings, the Senior Pastor, Cho Yonggi, had constantly attributed the leadership role of women as one of the major reasons for its growth. Yet only two Asian and one African student picked this up, while students who grew up in Western societies (where equality of women is more or less taken for granted) seemed to have a blind spot regarding this point. This cultural blind spot could have prevented or enhanced the perception of things that were either culturally important or unimportant within a culture. It is also possible that where there was no contextualization, authentic learning was affected.

6.4.2.2 “Jim Jones versus Kong Hee” Forum

In the sub-discussion of Jim Jones’ leadership style, students were given the opportunity to compare Jim Jones with someone they know (Appendix 6.4). The objective was to ascertain students’ initiative and their ability to self-initiate part of the study course and topics. Only two students from USA (student MC and student SJ) took the initiative to choose a new person to compare Jim Jones’s leadership style with, while five other students kept to the ‘suggested comparison’ between Jim Jones and Kong Hee. The five acquiescent students have an Asian background and one of the two students with initiative was an African American. Both student MC and student SJ, having come from a purely Westernized culture, were active in their dialogue and had very independent views. The safety net mentality of the other five Asian and African students caused them to adopt the recommended topic, even though they were given opportunities to freely adapt the course. This contrast revealed these five students unconsciously expected a ‘top-down directed’ learning methodology rather than be ‘self-directed’.

6.4.2.3 “Mother Teresa’s Methods and Motivations” Forum

As demonstrated in the forum on Mother Teresa, student GH (Taiwanese), student CC (Hong Kong) and student FO (Nigeria) had differing conclusions

and perspectives on Mother Teresa's motivation for her ministry (Appendix 6.6). This occurred even though the students came from similar cultures and lived in Western societies. This was probably due to the variations created by age, experience, personal feelings and perceptions. Age and experience would definitely play a role in learning, and possibly even enhance it if the student had initiative. These three students did not collaborate in the forum and, as such, the assignments to identify Mother Teresa's motivation remain unanswered. More pro-active collaboration might have stirred debate, thus resulting in a better learning experience.

6.4.2.4 General Observations

From the three examples above, it was apparent that the cultural consciousness of students had affected their perceptions and bias. In the discussion on church growth in a Korean culture, Western students noted the importance of vision and motivation, African students noted the economic inspiration given by the church via its messages, and Asian students noticed the role of women in the church as a major factor.

In the Mother Teresa forum, some students sought to find out the motivation for her ministry, while others merely noted the general work done by Teresa but none particularly pointed out that Mother Teresa had cross-culturally helped Indian women who were ostracized by society.

It was also noted that students who participated in the forums were primarily Asian and African male students who might not have realized the plight of Indian women in Asian and African societies and Western female students who were unaware of the lack of liberty given to women in Indian society. There was some awareness shown by student GH mainly because he was a bit more thorough in his analysis of the Korean church growth, perhaps from his proximity to his former homeland Taiwan.

6.5 Conclusion of Evaluation of Authentic and Multicultural Elements

Sections 6.4 and 6.5 have evaluated the learning environment, actual course contents and completed forum / assignments / discussions against the nine

elements of authentic learning of Herrington, Reeves & Oliver (2010) and MAELP's 12 instructional design factors, establishing that the e-learning environment provided was conducive to the promotion and testing of multicultural authentic learning design factors.

The examples cited in Sections 6.4 and 6.5 demonstrated that:

- the suggested authentic topics for testing were relevant to leadership training in church ministry;
- authentic activities / assignments had included learning and reviewing lessons learned from Christian / secular situations and also the business world on leadership qualities that required input from local expert views of various cultures;
- forums / discussions occurring over the e-learning platform promoted reflection, articulation, scaffolding and students' learning by taking on different roles that were being challenged by the multicultural perspectives of international students.

6.6 Research Question 1

What design principles can be used to create an Online Module for a Multicultural Authentic E-Learning Program (MAELP) for church leaders?

Following the finalization of the MAELP framework (Sections 3.10 and 3.11), the design principles from the Authentic Learning theory and three newly identified multicultural design parameters from this study were used to create the Moodle program for the Multicultural Authentic E-Learning Program.

6.7 Research Question 2:

What Design Factors Promote Authentic Multicultural Learning?

The intention of this question is to explore how students had used the MAELP and to establish how the learning outcomes were related to the students' usage, reaction and learning patterns.

Students were divided into groups, delineated by geography and time zones: USA, Africa, Asia, Europe and Australia. Some students living outside the normal geography and time zones chose to be grouped with those whom they

had an online collaboration prior to the start of the course. The geographical spread and age divisions of the students who participated in the program are listed in Figure 6.1 and Figure 6.2

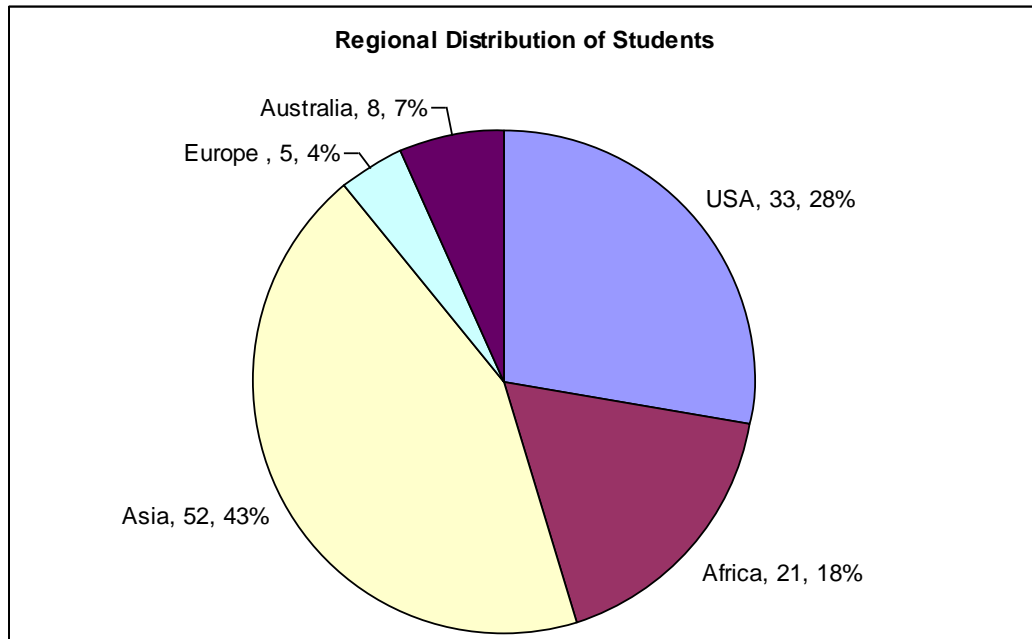


Figure 6.1 Regional Distribution of Students

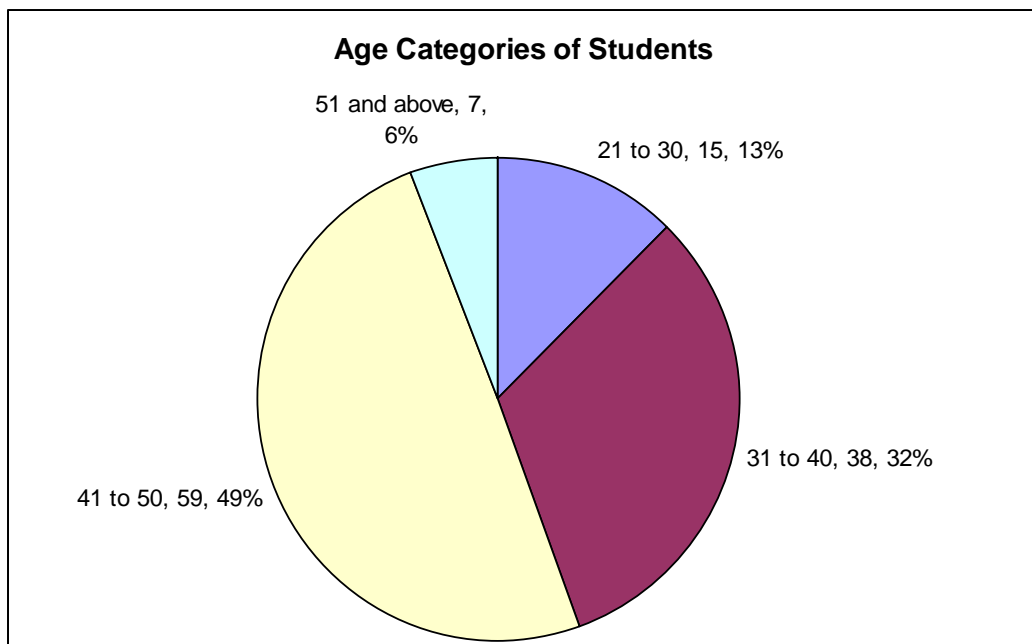


Figure 6.2 Age Category of Students

6.7.1 Question 2.1

Which Components of the MAELP Do Students Use and for How Long?

Each module consists of reading a chapter from the main textbook and a half hour video teaching segment. Students logged on to watch the video and participated in the quiz that followed. However, there was limited participation in forums and many students found it difficult to engage in group discussions and collaboration. Those authentic activities requiring self-tests and personal performance were carried out more easily by students than activities requiring online group participation. Part of the authentic learning environment included having a mentoring situation (access to processes) in a real ministry environment, such as conducting an interview with a priest, pastor, church leader or sometimes a parishioner. Finding and having access to this environment was a challenge for many of the students and many of them missed out on the benefits of having a real life environment integrated into the program. For those with access, their inability to approach or interact with the experienced members of the ministry added yet another area of difficulty.

6.7.1.1 Time Spent according to Student's Preference

Table 6-5 shows the average time spent on each module of the course where the students' log in times were noted, along with the speed and the amount of time they spent online answering quizzes, essays, collaborating and participation in forums and group discussions. Time was measured in hours.

Table 6-5 Average Time Spent in the Ten Design Factors Modules

Authentic Learning Area	USA (33)	Africa (21)	Asia (52)	Europe (5)	Australia (8)
Authentic Context	1	1	1	1	1
Authentic Activities	1	1	1	1	1
Access to Processes	0	0.1	0.2	0	0.1
Multiple Perspectives	2	1	1	1	2
Collaboration	2	1	1	1	2
Reflection	1	2	2	1	1
Articulation	0.5	1	1	1	1
Coaching and Scaffolding	0.5	1	2	1	0.5
Authentic Assessment	1	1	1	1	1
Multicultural Perspectives	2	1	1	2	2

Table 6-6 shows the design factors that require personal or group participation or both:

Table 6-6 Design Factors Requiring Personal / Group Participation

<u>Authentic Learning Area</u>	<u>Persona</u>	<u>Group</u>
Authentic Context	Yes	Yes
Authentic Activities	Yes	Yes
Access to Processes	Yes	No
Multiple Perspectives	No	Yes
Collaboration	No	Yes
Reflection	Yes	No
Articulation	Yes	No
Coaching and Scaffolding	Yes	No
Assignments	Yes	No
Authentic Assessment	No	No (Some peer evaluation mid-way through course)
Multicultural Perspectives	No	Yes

6.7.1.3 Students from Africa-Asia and US-Europe-Australia

All students in all regional areas had problems finding life mentors to provide an authentic real-life environment. Asian students had more success in getting mentors to assist them, as indicated by their spending double the amount of time in coaching and scaffolding in contrast to their counterparts. It is unclear whether the remaining students had difficulties because local help was indeed difficult to find, or that little effort was made to find local help due to time constraints. Nonetheless, this is a major problem encountered by all students and needs to be addressed in the future design of an authentic learning e-program.

From the above usage indicators, in areas which require just personal or self-participation (e.g. reflection), there is a clear time indicator of 100% more (one hour more) time spent by African and Asian students. However, in activities that require group participation, students from USA, Europe and Australia spend twice the time compared to their counterparts from Africa and Asia. If the amount of time spent is an indication of interest and initiative, then this

shows contrasting areas of interest between students from African or Asian regions and those in USA, Europe and Australia.

As each area of the ten design factors contributes to the overall score in the course, it can be seen that African and Asian students tried their best to score in areas that require personal participation while those from USA and Australia took a shorter time to do the quizzes and essays but sought to spend more time in group activities to score marks. The African and Asian students' comments above suggested that group activities are new to them and that they are somewhat uncomfortable with group participation. This supports other surveys which found that collaboration and expressing one's viewpoints are activities that African and Asian students found difficulty in.

6.7.2 Question 2.2

What Strategies and Countermeasures do Students Use to Resolve Difficulties when using the MAELP?

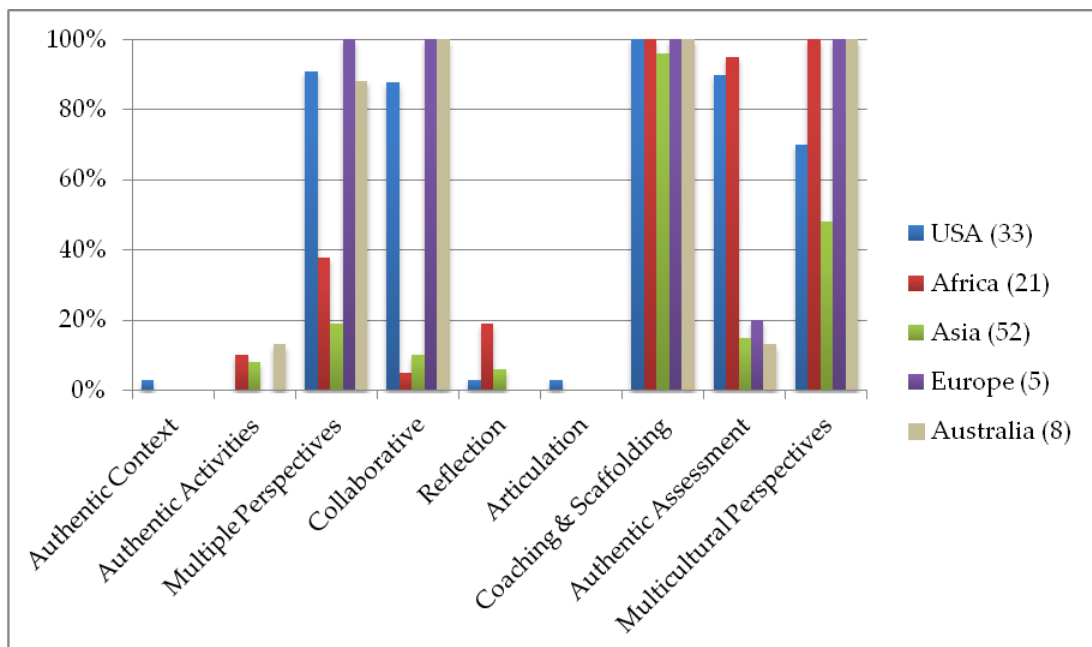
Tracking the way in which students spent time on the course provided an insight to African and Asian students' preference for activities requiring self-participation compared to their counterparts' preference for group activities. An initial indication of a major problem in finding local mentors was noted. As such, more analysis was found to be necessary to assess students' responses to problems encountered and reactions in general to the remaining design factors of MAELP.

A survey was conducted to measure the level of difficulty that students experienced, with the following question "Which of the ten design factors did students find easiest to use?"

Table 6-7 indicates that 100% of USA, African, Australian, European students and most of the students in Asia (96%) found the online coaching and teaching provided easiest to use. However, in areas requiring interaction and collaboration, the contrast between regions was great: 88% of USA students, 100% of Australian students and 100% of European students found collaboration easy but only 5% of African students and 10% of Asian students found it easy to collaborate (Figure 6.3).

Table 6-7 Survey on Design Factors Found Easiest by Students

Authentic Learning Area	USA (33)	Africa (21)	Asia (52)	Europe (5)	Australia (8)
Authentic Context	1 (3%)	0	0	0	0
Authentic Activities	0	2 (10%)	4 (8%)	0	1 (13%)
Access to Processes	0	0	0	0	0
Multiple Perspectives	30 (91%)	8 (38%)	10 (19%)	5 (100%)	7 (88%)
Collaborative	29 (88%)	1 (5%)	5 (10%)	5 (100%)	8 (100%)
Reflection	1 (3%)	4 (19%)	3 (6%)	0	0
Articulation	1 (3%)	0	0	0	0
Coaching and Scaffolding	33 (100%)	21 (100%)	50 (96%)	5 (100%)	8 (100%)
Authentic Assessment	30 (90%)	20 (95%)	8 (15%)	1 (20%)	1 (13%)
Multicultural Perspectives	21 (70%)	21 (100%)	25 (48%)	5 (100%)	8 (100%)

**Figure 6.3 Survey on Design Factors Found Easiest by Students**

This also showed up in Multiple Perspectives, which required student-to-student interaction: 100% of European students, 88% of Australian students and 91% of USA students found the interaction required for Multiple Perspectives easy to use but only 38% of African students and 19% of Asian students found it easy.

6.7.2.1 Survey on Difficulty of Use

Besides the problem encountered by all students in locating local mentor/s, It is interesting to note that 67% to 95% of the African students and 81% to 90% of the Asian students found the requirement to express their viewpoints and to collaborate hard to do (Table 6-8 and Figure 6.4).

Table 6-8 Survey on Design Factors Found Hardest by Students

Authentic Learning Area	USA (33)	Africa (21)	Asia (52)	Europe (5)	Australia (8)
Authentic Context	1 (3%)	0	0	0	0
Authentic Activities	0	2 (10%)	4 (8%)	0	1 (13%)
Access to Processes	30 (91%)	10 (48%)	20 (38%)	4 (80%)	3 (38%)
Multiple Perspectives	0	14 (67%)	42 (81%)	0	0
Collaborative	0	20 (95%)	47 (90%)	0	0
Reflection	0	4 (19%)	3 (6%)	0	0
Articulation	0	0	0	0	0
Coaching and Scaffolding	0	0	0	0	0
Authentic Assessment	0	0	0	0	0
Multicultural Perspectives	0	0	0	0	0

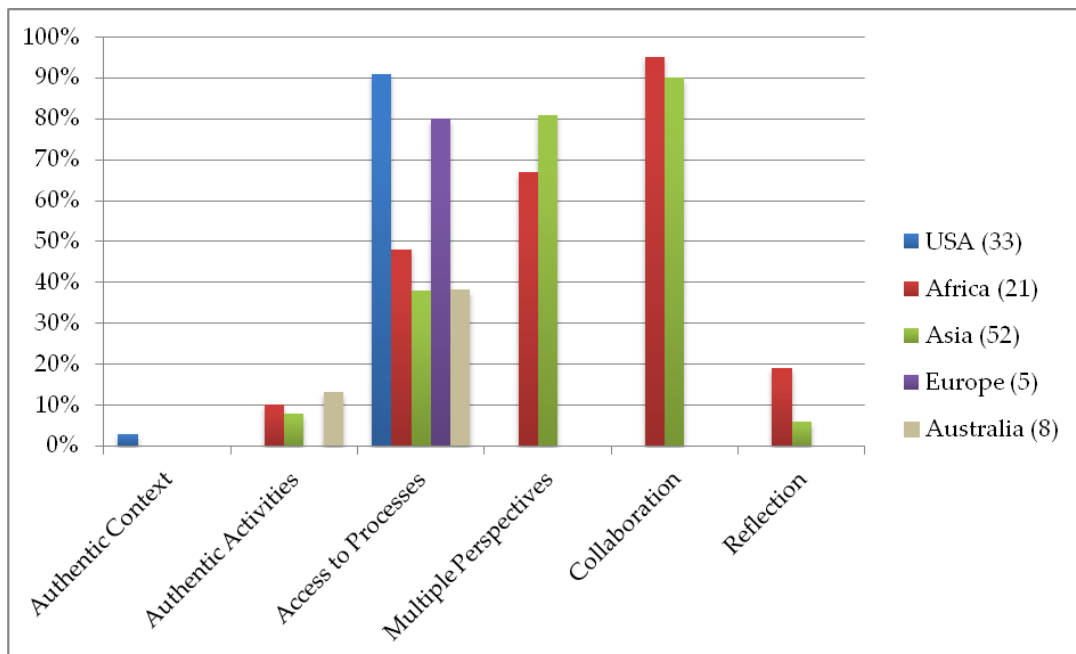


Figure 6.4 Survey on Design Factors Found Hardest by Students

As hardware and access to internet facilities were basically equal for most students, this stark contrast in the ability or inclination to collaborate and to

express themselves could point to a major cultural differential in the approach of African and Asian students to learning. The test results seemed to affirm Liu & Littlewood's (1997) observation of Asian students' tendency towards "listening to teacher" and as such, this could suggest Asians lag behind their counterparts in collaborative learning.

6.7.2.2 Design Factors Promoting Multicultural Learning

A survey, "Which Ten Design Factors were Helpful in Promoting Authentic Multicultural Learning?", to explore the helpfulness of the ten design factors in promoting authentic multicultural learning was given, with the following results shown in Table 6-9.

All students found that the multicultural perspectives did help to promote multicultural learning. A percentage of African and Asian students indicated that having multiple perspectives and collaboration was helpful. For African students, 38% found multiple perspectives helpful and 48% found collaboration helpful. For Asian students, 46% found multiple perspectives helpful and 67% found collaboration helpful. Since only 5% of African students found collaboration easy, it can be concluded that there are about 43% who did not find it easy, but who agreed that collaboration was helpful to their multicultural learning despite their difficulties in doing so. Similarly, as 10% of Asian students indicated that collaboration was easy in a previous survey, about 57% of them have indicated that despite the difficulty they experienced in collaboration, they recognized that it was helpful to their multicultural learning.

This is an interesting observation in that the learning curve of African and Asian students in using an authentic e-learning program would be steeper as it requires learning to be self-initiated and to collaborate with others online to acquire acknowledge. Asian students had also been observed having a tendency to form cliques amongst themselves, as seen in traditional learning environments, rather than mix cross culturally (Figure 6.5).

Table 6-9 Design Factors Helpful in Promoting Multicultural Learning

Authentic Learning Area	USA (33)	Africa (21)	Asia (52)	Europe (5)	Australia (8)
Authentic Context	0	0	0	0	0
Authentic Activities	0	2 (10%)	4 (8%)	0	1 (13%)
Access to Processes	0	0	0	0	0
Multiple Perspectives	30 (91%)	8 (38%)	24 (46%)	5 (100%)	7 (88%)
Collaboration	29(88%)	10(48%)	35(67%)	5 (100%)	8(100%)
Reflection	1 (3%)	4 (19%)	6 (12%)	0	0
Articulation	0	0	0	0	0
Coaching and Scaffolding	2 (6%)	2 (10%)	3 (6%)	0	0
Authentic Assessment	5 (15%)	3 (14%)	8 (15%)	1 (20%)	1 (13%)
Multicultural Perspectives	33 (100%)	21 (100%)	52 (100%)	5 (100%)	8 (100%)

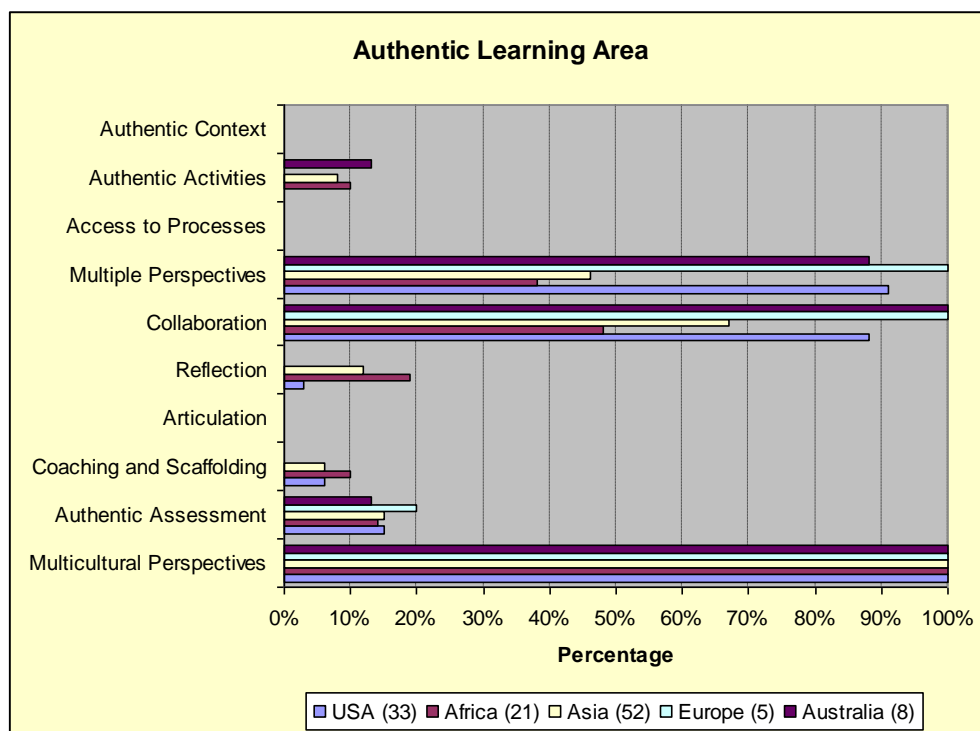


Figure 6.5 Design factors Helpful to Promote Multicultural Learning by Regional

6.7.2.3 Variations in Results for Different Age Groups

It is interesting to note that the same survey results when analysed by age group indicate that the younger students (age 21-40) find multiple perspectives and collaborations more helpful than the older students (age 41 – 50+). While only 49% of older 41-50+ age group students (of all countries)

find multiple perspectives and collaboration helpful in promoting authentic learning, a higher percentage (80%) of younger 21-40 age group students find them helpful. This could indicate that the younger students who have had early exposure to a self-initiating mindset in learning, made possible by the internet, are more open to varying perspectives and collaboration that is prevalent in the internet environment. This could also imply that the younger African and Asian students would find the constructivist learning environment easier to adapt to (Figure 6.6).

Table 6-10 Survey Results by Age Group in Multicultural Learning

Authentic Learning Area	21-30 (15)	31-40 (38)	41-50 (59)	Above 51 (7)
Authentic Context	0	0	0	0
Authentic Activities	0	2 (5%)	4 (7%)	1 (14%)
Access to Processes	0	0	0	0
Multiple Perspectives	10 (67%)	30 (79%)	30 (51%)	4 (57%)
Collaboration	14 (93%)	35 (92%)	35 (59%)	2 (29%)
Reflection	0	4 (11%)	6 (10%)	1 (14%)
Articulation	0	0	0	0
Coaching & Scaffolding	1 (7%)	2 (5%)	3 (5%)	1 (14%)
Authentic Assessment	0	5 (13%)	11 (19%)	2 (29%)
Multicultural Perspectives	15 (100%)	38 (100%)	59 (100%)	7 (100%)

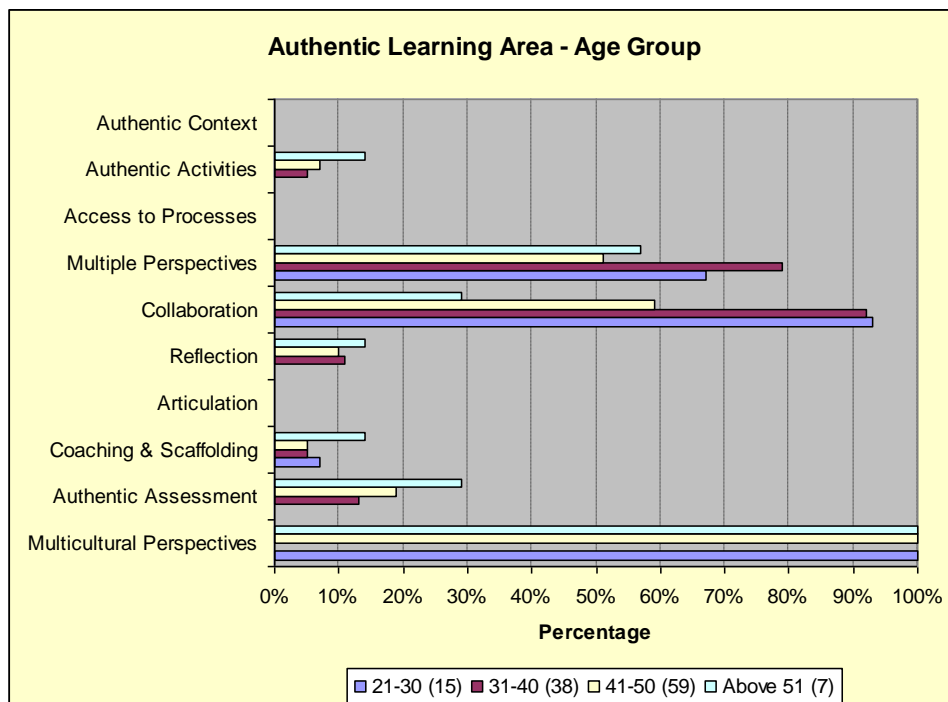


Figure 6.6 Design Factors Helpful to Promote Multicultural Learning by Age

6.7.2.4 Conclusions

The above surveys concluded that that in general, Asian and African students found that activities requiring them to interact, to express their viewpoints and to collaborate were difficult. However, despite this difficulty, they acknowledged the two difficult design factors of multiple perspectives and collaboration were most helpful in promoting multicultural learning outcomes and perspectives. While finding collaboration helpful, the difficulties encountered with such group activities by African and Asian students are hampered by their innate cultural lack of initiative in learning and their lack of interactive skills. This dilemma perhaps resulted in their tendency to form cliques together. Perhaps they found it easier to learn from students who were facing similar problems.

From the survey results it was determine which design factors contributed to multicultural learning. It was generally observed that the younger students found it easier to engage in multicultural learning and multiple perspectives.

This e-learning program evaluation identified a gap in the collaborative ability of students residing in African and Asian countries that requires further research. This does not reflect on the students' intellectual capacity or their ability to learn but rather on their lack of personal initiative in setting up a mental attitude that would be comfortable with such an approach to learning and developing the appropriate skills sets. As such, an e-learning program for African and Asian students needed to include some measure of training for them to polish their social collaboration skills and have initiative (DIY capability). There was an assumption made that when an e-learning program is created in a developed country, students would already have the DIY capabilities and attitudes which are prominent in a Westernized culture.

6.7.3 Question 2.3

What Factors Influence Students' Use of the MAELP?

There were minor technical factors that affected students who did not have broadband access to the internet. These were students from Africa, but most

of the other students had access to the internet and the technical areas of hardware, software and network problems were not a major problem.

In an initial survey to determine the number of students who participated throughout the entire duration of the course, the following results were obtained:

- 97 students indicated that the structure of the course would require them to be more than part time students, with some indicating that they would be able to participate if they were doing the course full-time.
- 101 students found the course more difficult than they expected and
- 114 students found that they could not get access to a life mentor in their community. Of these, 57 preferred quizzes with multiple answer selections.

Besides the course content and presentation, the students provided comments and feedback on other factors that are important in designing a multicultural authentic e-learning program.

6.7.3.1 Course Schedule/Timeline

The majority, i.e, 82%, of students felt that time was a major factor and that they would sign up full-time if the course provided the necessary learning outcomes and skills. It would be useful to tabulate the minimum time spent online required for each. Courses can be designed to cater to both part time and full time students. One of the flaws of this e-learning course was the lack of an estimated minimum test time for each component of the module and time spent on the course by the average student. What would be the principles and areas that would influence the amount of time required for students to participate in a course? This would need to be tested in another study.

For now, this study examines the ten design frameworks and delineates the benefits of using a multicultural authentic design framework. 100% of the students found the course helpful in enhancing their multicultural learning experience and there was a desire to participate in the course, if they had more time.

6.7.3.2 Cultural Background Affecting Learning

The data gathered from this course has shown the disparity in the ability of students who reside in African and Asian countries to participate in online group activities. This disparity is not drawn along racial lines, for students from Asian or African backgrounds residing in Western countries seem to be able to perform well in online group activities. The main influence seems to be time spent in the local cultural propensity towards DIY (Do-It-Yourself) activities where one is required to exercise initiative in learning and acquire knowledge rather than be spoon-fed knowledge in a traditional manner. There are exceptions to people in different cultures, depending on whether they are introverts or extroverts, which is why perhaps the best way to identify this requirement is to call it the DIY factor. No matter how well-designed a course; a student's ability to initiate the learning experience for himself is an important factor.

Table 6-11 Easier or Harder to Use Areas

Learning Area	1	2	3	4	5
Content	107 (90%)	12(10%)	0	0	0
Quizzes	97 (82%)	20(17%)	2 (2%)	0	0
Assignments	10 (8%)	19(16%)	38 (32%)	40 (34%)	12 (10%)
Video Coaching	117 (98%)	2 (2%)	0	0	0
Reading Assignments	115 (97%)	4 (3%)	0	0	0
Design of the Course	117 (98%)	2 (2%)	0	0	0
Real Life Application	111 (93%)	5 (4%)	3 (3%)	0	0
Ease of Use/Navigation	101 (85%)	10 (8%)	8 (7%)	0	0
Multicultural Apps	101 (85%)	15(13%)	3 (3%)	0	0
Ease of Group Contact	12 (10%)	33(28%)	21 (18%)	41 (34%)	12 (10%)

Students have responded positively to the contents and the design of the course. All of the students indicated that the courses are practical, and incorporated real life applications, as well as multicultural aspects (Figure 6.7). Results from a content survey with the students are presented in Table 6-11 on a scale of 1 to 5, with 1 being easy and 5 being hardest. (Percentages are rounded up to the nearest whole number).

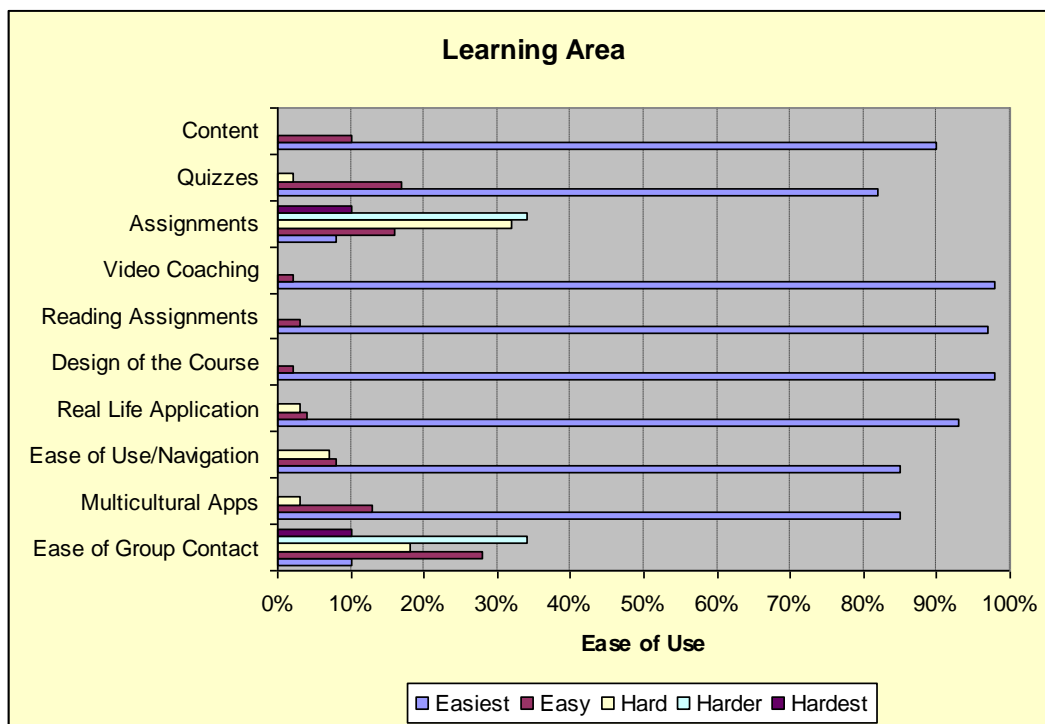


Figure 6.7 Survey of Courses on Ease of Use

In investigating “the easiest to use areas of the course”, the researcher found that Video Coaching and Design of the Course are the easiest-to-use areas. Both these areas scored a high 98% rate from the students’ feedback. This is followed very closely by reading assignments, which got a high score of 97% indicating this is another area which is easiest for the students to use. The details can be seen in Figure 6.8.

There were requests midway through the course for more quizzes and less assignments because of a lack of time to complete the assignments. A peer evaluation system was also added midway through the course. Students gave the content and design factors an ease-of-use rating ranging between 82% and 98%. The main problems they faced were (a) the overload of assignments, which they could not complete in the time given and (b) the difficulty they faced in contacting others online because of time zone problems and personal cultural discomfort in group learning. However, the authentic multicultural e-learning model was found to be practical and useful.

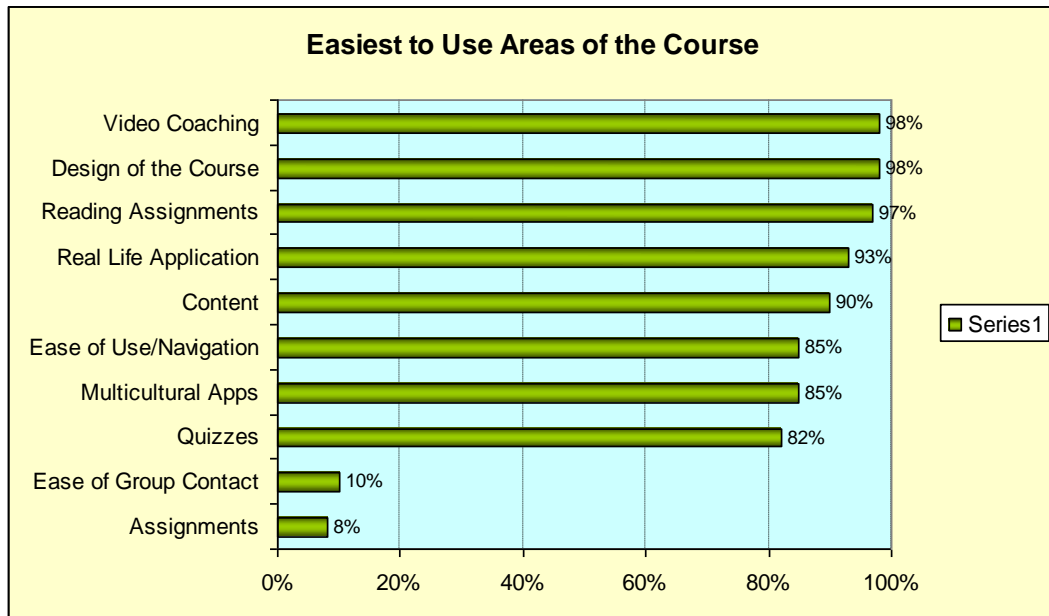


Figure 6.8 Easiest to Use

The areas of assignments and group activities need to be improved upon for future designs of an authentic multicultural e-learning program. This directly relates to the time factor available to students and the culturally biased background of each student. For an international e-learning program, time zone constraints also have to be factored in when it comes to group interaction, and the date and schedule of assignments.

6.7.4 Question 2.4

What Attitudes Do Students Generate Towards the MAELP?

This course presents students with the challenge of viewing e-learning as a two-way learning system inclusive of interactions and online dialogues with fellow students. Most courses that do not include the authentic learning design factors are a one-way monologue, where students assimilate knowledge and information and sit for a test that measures that knowledge and skill after completion of the course. The design of this course requires students to interact and participate in group activities and group discussions on many open ended problems without clear cut solutions. The constructivist approach is a challenge to traditional learning, both in classroom situations and in online environments. The authentic tasks given to students require

them to explore solutions that would be of practical use in real life situations (Table 6-12).

As the aim of an authentic learning program is to encourage group activities, the researcher introduced a point system to achieve this purpose. Students are required to participate in group discussions and debates, with points awarded for doing so. This motivates them to perform authentic activities and the assigned tasks for the group. The activities are presented in Appendix 5.8.

Table 6-12 Survey on Completion of Authentic Activities / Tasks

<u>Authentic Learning Area</u>	<u>Personal</u>	<u>Group</u>	<u>Points</u>
Authentic Context	Yes	Yes	5
Authentic Activities	Yes	Yes	5
Access to Processes	Yes	No	5
Multiple Perspectives	No	Yes	10
Collaboration	No	Yes	10
Reflection	Yes	No	5
Articulation	Yes	No	5
Coaching and Scaffolding	Yes	No	5
Assignments	Yes	No	5
Multicultural Perspectives	No	Yes	10

More points are awarded for participation in group discussions and activities, and where both individual and group works are required, the points are split evenly. This makes a total of 40 points achieved through group activities and 60 points for the completion of individual assignments (Figure 6.9). This balance seems to be workable, without any complaints from students participating in the course. As the allocated points were configured into the Moodle system, future designs can tweak the number of points assigned to various authentic learning areas to encourage group versus personal activities.

Students also seem to be motivated to become more aware of multicultural differences and perceptions through the MAELP. A survey of the varying multicultural attitudes and approaches to the tasks shows an increased

awareness of students' own cultural perceptions as detailed in Appendix 5.6 and highlighted in Table 6-13.

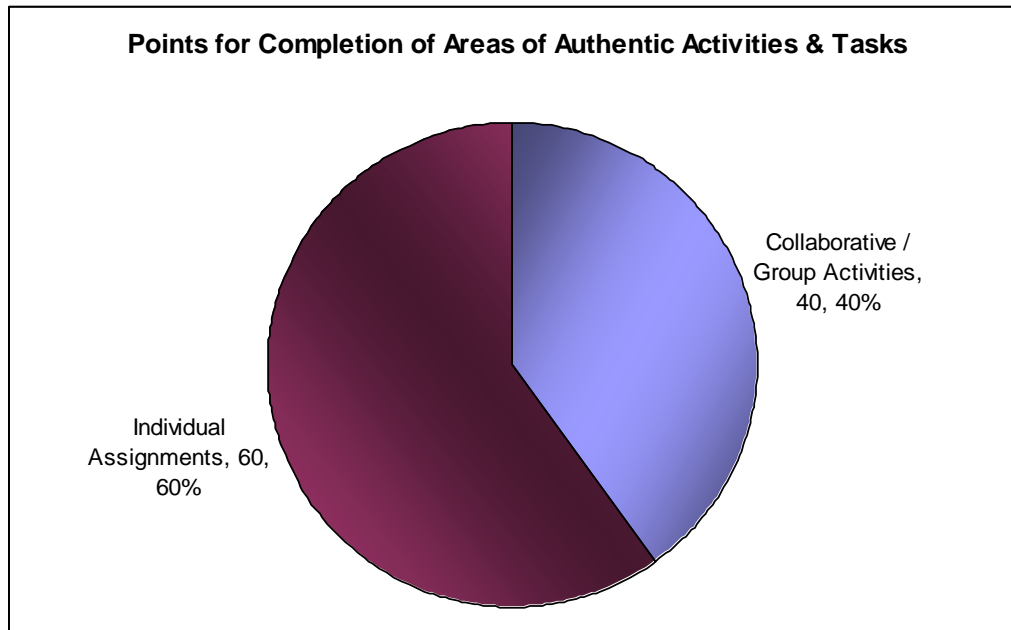


Figure 6.9 Completion of Areas of Authentic Activities & Tasks

In all but the areas of vision and humility (two modules of the course), which are commonly expressed in most cultures, all other areas of methodology and approaches in eight modules of the course show a multicultural diversity among the majority (92% to 100%) of the students in the application of biblical truths.

Table 6-13 Survey on Students' Own Cultural Perceptions

Module No.	Total no. of Students	Students who Ticked YES	Students who Ticked NO
Module 1 Ethics	119	110 (92%)	9 (8%)
Module 2 Vision	78	8 (10%)	70 (90%)
Module 3 Helping Poor	57	50 (88%)	7 (12%)
Module 4 Humility	38	3 (8%)	35 (92%)
Module 5 Televangelism	15	15 (100%)	0
Module 6 Reward System	10	10 (100%)	0
Module 7 Follow up System	10	10 (100%)	0
Module 8 Bold Evangelism	10	10 (100%)	0
Module 9 Role of Women	10	10 (100%)	0
Module 10 Leadership Succession	5	5 (100%)	0

At the beginning of the course, most of the students agreed on the common approaches as outlined in the bible but when it comes to the application of the perceived truths, there are varying approaches and methodologies used, depending on the various cultural predispositions of the students. This awareness is more apparent when students of different geographical areas discuss and apply the common truths to their local culture and context. The importance and need for contextualization surfaces through the MAELP and this helps to shape their attitudes and to take a more culturally sensitive approach in offering solutions to problems postulated.

6.7.4.1 Conclusion

Exposure to assignments and forums throughout all ten modules that required students to work collaboratively and consider multicultural viewpoints was challenging to most Asian and African students. This was attributed more to their lack of skills in interactions than an unwillingness to embrace cultural viewpoints. Nevertheless, actual assignments indicated that students were willing to embrace and adapt their solutions to newly acquired knowledge of students' local culture and viewpoints.

6.8 Research Question 3:

What Factors Contribute to Learners' Satisfaction (or Frustration) in the MAELP?

Students were encouraged to contribute and comment on the program and several surveys and interviews were conducted to gauge the students' satisfaction or frustration in the e-learning program. An online response survey of 119 students was conducted to gauge the students' satisfaction through the question "Which of the Following Design Areas Did Students Find Helpful, Enjoyed Most, or Find Difficult?" The results are shown in Table 6-14 and Figure 6.10.

The top Helpful Design area is coaching and scaffolding with 98% of the student respondents voting for this. Authentic Context and Authentic Activities are also high in the list for being Helpful with 94% respectively. Of the 119 students, 98 expressed their enjoyment of the multicultural design aspect of the course. Multicultural perspectives is the item the students

enjoyed the most with 82% of the students enjoying this. Next is authentic context, with 66% of students enjoying this, followed by authentic activities, with 55% of students indicating their enjoyment of this design area.

Table 6-14 Assessment on Design Factors

Design Areas Assessed	Found Helpful		Enjoyed Most		Found Difficulty	
	Freq	%	Freq	%	Freq	%
Authentic Context	112	94%	78	66%	0	0%
Authentic Activities	112	94%	65	55%	0	0%
Access to Processes	2	2%	0	0%	117	98%
Multiple Perspectives	69	58%	5	4%	0	0%
Collaboration	35	29%	2	2%	97	82%
Reflection	101	85%	10	8%	0	0%
Articulation	78	66%	25	21%	0	0%
Coaching and Scaffolding	117	98%	3	3%	0	0%
Authentic Assessment	23	19%	0	0%	21	18%
Multicultural Perspectives	36	30%	98	82%	0	0%

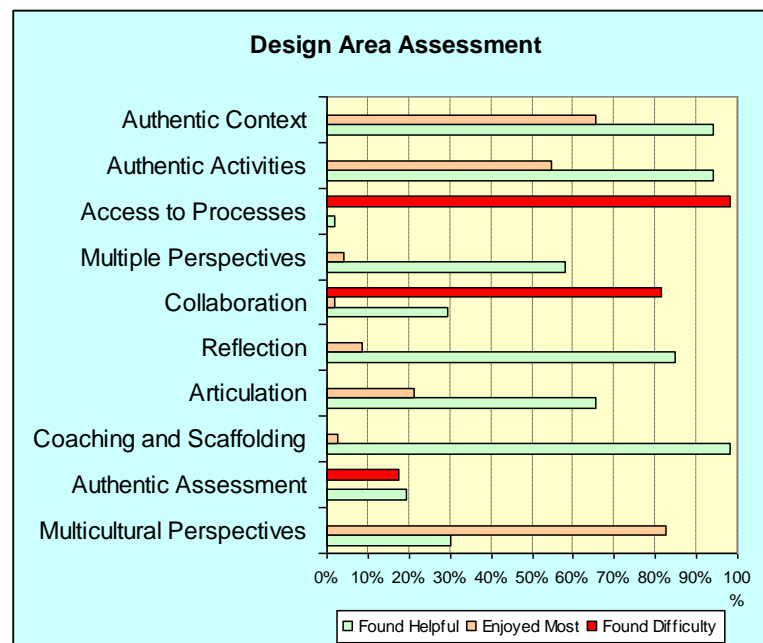


Figure 6.10 Helpful, Enjoyable and Difficult Design Areas Assessment

Access to live interviews is the greatest difficulty that students faced. The second greatest difficulty was in trying to link up with one another for collaborative work or collaboration. The third difficulty was the constraint of time for the course.

6.9 Kirkpatrick Level 1 Survey: Results

The students were divided into groups delineated by geography and time zones. They are USA, Africa, Asia, Europe, and Australia. The Kirkpatrick Level 1 Survey was administered to 100 students (31 USA students; 15 Africans; 43 Asians; 5 Europeans and 6 Australians). There were 15 students between 21 to 30 years old; 29 students between 31 to 40 years old; 50 students between 41 to 50 years old and 6 students above 50.

Students were asked the following question:

- To what extent do you agree with the following statements about your experience in this E-Learning Program?***

The distribution of students and the summary data are shown in Table 6-15.

Table 6-15 Kirkpatrick Level 1 Survey

1 = Strongly Disagree, 2 = Disagree, 3 = Agree, 4 = Strongly Agree																								
	Asia (43)				Africa (15)				Australia (6)				Europe (5)				USA (31)				TOTAL (100)			
No	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
1			3	40			15				1	5			3	2			14	17			73	27
2			4	39			12	3				6				5				31			16	84
3				43			10	5				6				5				31			10	90
4			2	41			15					6				5				31			17	83
5				43			2	13				6				5				31			2	98

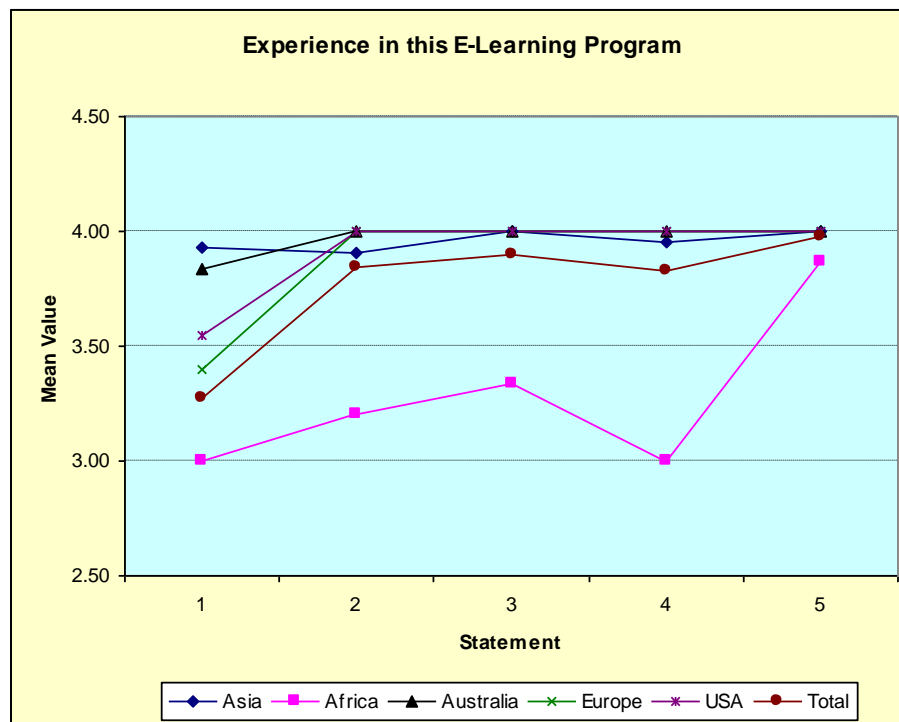
Legend

- 1 = The learning experience was the right level for me.
- 2 = The topics addressed were of great interest to me.
- 3 = The authentic learning module was relevant to my learning style and approach.
- 4 = The multicultural activities of the program were of great interest to me.
- 5 = The program effectively used authentic case studies that were relevant to my training.

The study indicates that “The learning experience was the right level for me.” has the highest variability among the regions whereby Africa has the lowest mean of 3.00 and Asia has the highest mean of 3.93 (Table 6-16 and Figure 6.11). The other regions have a mean value in between these two values.

Table 6-16 Mean Value in E-Learning Experience

Statement	Asia	Africa	Australia	Europe	USA	Total
1. The learning experience was the right level for me.	3.93	3.00	3.83	3.40	3.55	3.27
2. The topics addressed were of great interest to me.	3.91	3.20	4.00	4.00	4.00	3.84
3. The authentic learning module was relevant to my learning style and approach.	4.00	3.33	4.00	4.00	4.00	3.90
4. The multicultural activities of the program were of great interest to me.	3.95	3.00	4.00	4.00	4.00	3.83
5. The program effectively used authentic case studies that were relevant to my training.	4.00	3.87	4.00	4.00	4.00	3.98

**Figure 6.11 Experience in this E-Learning program**

On the other hand, the statement “The program effectively used authentic case studies that were relevant to my training.” showed the least variability among the regions. Asia, Australia, Europe and USA have a mean value of 4.00 and Africa has a mean value of 3.87.

2. Students were asked to provide an assessment of the Multicultural Authentic Learning areas.

The assessments conducted among the students indicate a clear level and distinct differences between the areas which are not generally overlapping (Table 6-17). The responses are also quite consistent among the different regions (Table 6-18).

Table 6-17 Assessment of Multicultural Authentic Design Factors

1 = Poor, 2 = Fair, 3 = Good, 4 = Very Good, 5 = Excellent																														
No	Asia = 43					Africa = 15					Australia = 6					Europe = 5					USA = 31					TOTAL= 100				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1				4	39				11	4					6					5					31				15	85
2					43				11	4			2		4					5					31			2	11	87
3	30	12			1	15						3			4	4		1			16	7	6	2		65	21	7	2	5
4	1	24	13	4	1		13	1	1					6					5				14	17	1	37	14	19	29	
5		25		13	5	2	13						1	5				2	3			9	7	15	2	38	9	23	28	
6				33	10			9	6					6					5					31			9	39	52	
7	10			33	10			8	7					6					5				1	30			8	41	51	
8					43				4	11				6					5					31				4	96	
9				3	40				11	4				6					5					31				14	86	
10					43				9	6				6					5					31				9	91	

Legend:

1 = Authentic Context

2 = Authentic Activities

3 = Access to Processes

4 = Multiple Perspectives

5 = Collaboration

6 = Reflection

7 = Articulation

8 = Coaching and Scaffolding

9 = Authentic Assessment

10 = Multicultural Perspectives

Among all the Multicultural Authentic Learning areas investigated, Access to Processes had the lowest experience with an overall mean value of 1.61. This is followed by Collaboration which got 3.37 and Multiple Perspectives with a mean value of 3.38. Reflection was the next one which secured an overall mean of 4.43. This was followed by Articulation which secured a mean of 4.53. Authentic Context and Authentic Activities share the same level of learning experience with an overall mean of 4.85 which is closely followed by Authentic Assessment with an average of 4.86 among all the students. Multicultural Perspectives scored a high mean of 4.91 with Coaching and

Scaffolding scoring the highest learning experience with an overall mean of 4.96. Figure 6.11 provide a general overview by location of students' overall experience in the e-learning program.

Table 6-18 Mean Value for Design Factors by Region

Mean value	Asia	Africa	Australia	Europe	USA	Total
Authentic Context	4.91	4.27	5.00	5.00	5.00	4.85
Authentic Activities	5.00	4.27	4.33	5.00	5.00	4.85
Access to Processes	1.37	1.00	4.33	1.40	1.81	1.61
Multiple Perspectives	2.53	2.20	5.00	5.00	4.55	3.38
Collaboration	2.95	1.87	4.83	4.60	4.19	3.37
Reflection	4.23	3.40	5.00	5.00	5.00	4.43
Articulation	4.47	3.47	5.00	5.00	4.97	4.53
Coaching and Scaffolding	5.00	4.73	5.00	5.00	5.00	4.96
Authentic Assessment	4.93	4.27	5.00	5.00	5.00	4.86
Multicultural Perspectives	5.00	4.40	5.00	5.00	5.00	4.91

The details of this analysis can be seen in Figure 6.12.

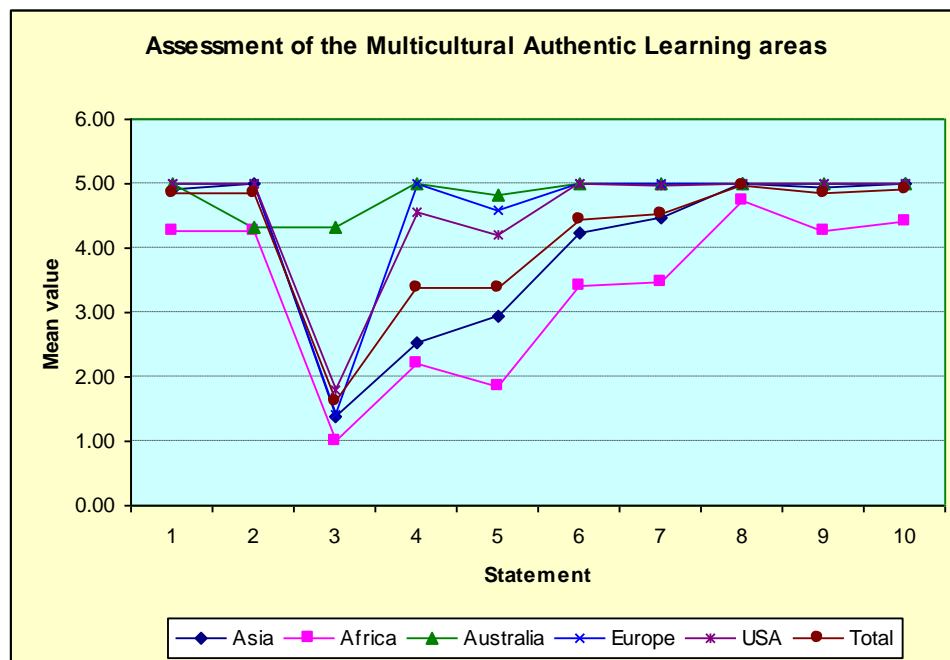


Figure 6.12 Assessment of the Multicultural Authentic Learning Areas

3. Students were asked which of the ten design factors they found helpful in promoting authentic multicultural learning.

The investigation clearly establishes that the design factors which are most helpful in promoting authentic multicultural learning are Authentic Context, Authentic Activities and Multicultural Perspectives. Each of these design

factors scored the highest 100% mark in a “Not Helpful and Helpful” classification. The details are in Table 6-19 and Figures 6.13 and 6.14.

Table 6-19 Factors Helpful in Promoting Authentic Multicultural Learning

All countries												
1 = Not Helpful 2 = Helpful	Asia (43)		Africa (15)		Australia (6)		Europe (5)		USA (31)		TOTAL	
	1	2	1	2	1	2	1	2	1	2	1	2
Authentic Context		43		15		6		5		31		100
Authentic Activities		43		15		6		5		31		100
Access to Processes	33	10	15			6		5		31	48	52
Multiple Perspectives	33	10	2	13		6		5		31	35	65
Collaboration		43	7	8		6		5		31	7	93
Reflection	38	5	15			6		5	4	27	57	43
Articulation	35	8	15			6		5		31	50	50
Coaching and Scaffolding	16	27	14	1		6		5		31	30	70
Authentic Assessment	15	28	13	2		6		5		31	28	72
Multicultural Perspectives		43		15		6		5		31		100

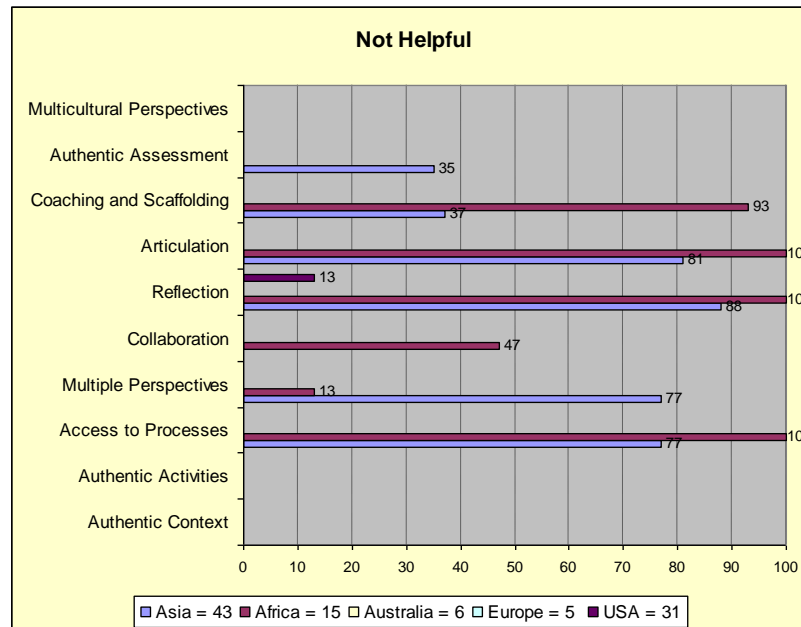


Figure 6.13 Not Helpful in Promoting Authentic Multicultural Learning

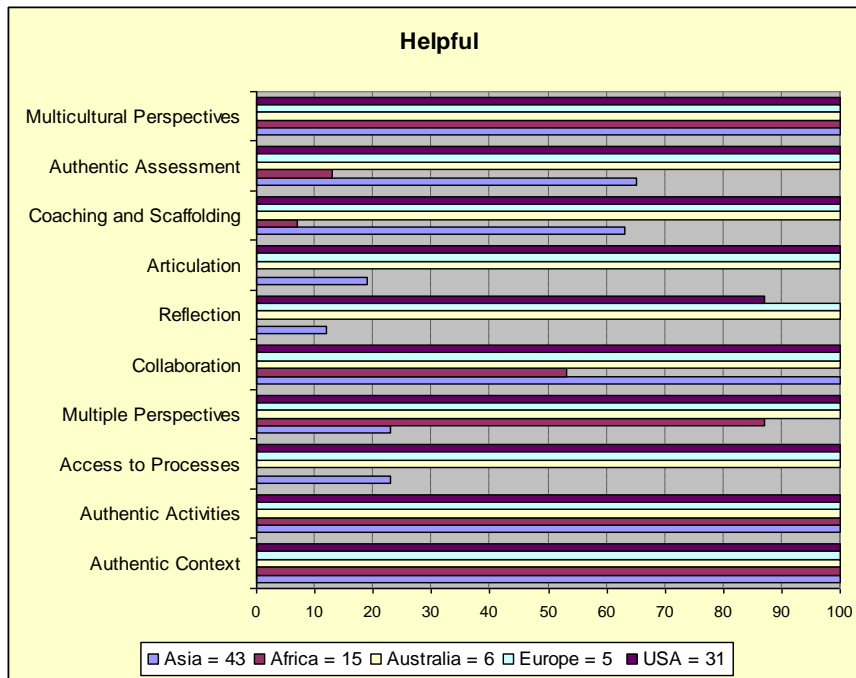


Figure 6.14 Helpful in Promoting Authentic Multicultural Learning

4. Which of the ten design factors do you find easiest or hardest to use?

The ten easiest or hardest to use design factors are presented in Table 6-20 and Figures 6.15 and 6.16.

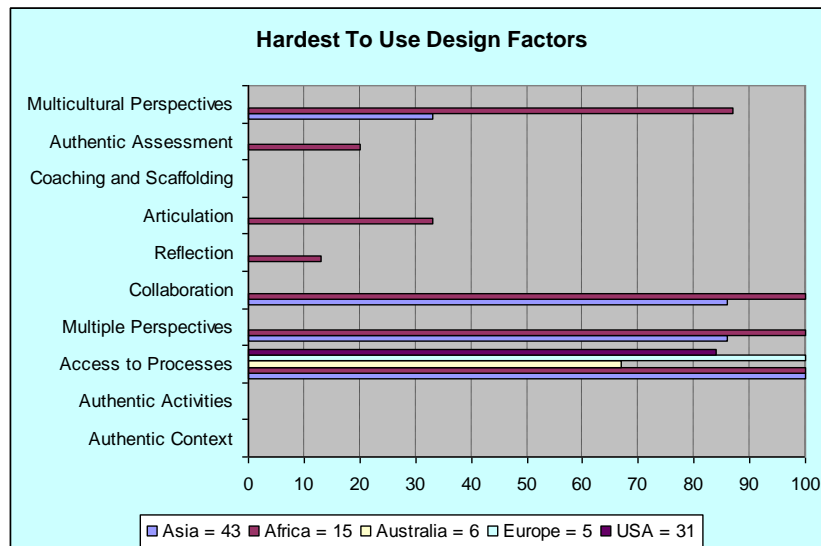


Figure 6.15 Hardest To Use Design Factors

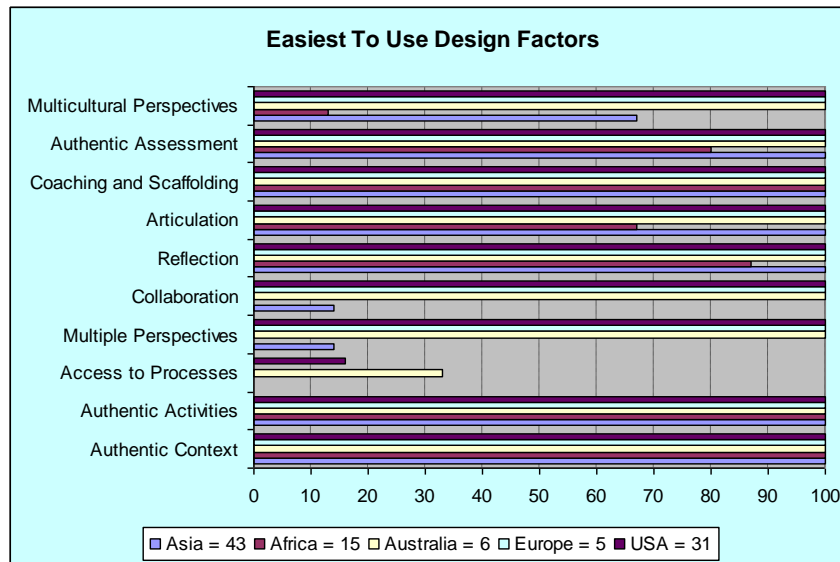


Figure 6.16 Easiest To Use Design Factors

The researcher investigated both the hardest-to-use and easiest-to-use design factors. The design factor which was the hardest to use was Access to Processes which was evaluated at 93%. The next hardest-to-use design factors are Multiple Perspectives and Collaboration which got 52% each. The easiest-to-use design factors emerging from this Kirkpatrick survey are Authentic Context, Authentic Activities and Coaching and Scaffolding design factors. These factors secured a definite 100% grade, which confirmed that these are the easiest factors to use, as shown in Table 6-20.

Table 6-20 Easiest or Hardest to Use Design factors

All countries												
1 = Hardest to Use 2 = Easiest to Use	Asia (43)		Africa (15)		Australia (6)		Europe (5)		USA (31)		TOTAL	
	1	2	1	2	1	2	1	2	1	2	1	2
Authentic Context		43		15		6		5		31		100
Authentic Activities		43		15		6		5		31		100
Access to Processes	43		15		4	2	5		#	5	93	7
Multiple Perspectives	37	6	15			6		5		31	52	48
Collaboration	37	6	15			6		5		31	52	48
Reflection		43	2	13		6		5		31	2	98
Articulation		43	5	10		6		5		31	5	95
Coaching and Scaffolding		43		15		6		5		31		100
Authentic Assessment		43	3	12		6		5		31	3	97
Multicultural Perspectives	14	29	13	2		6		5		31	27	73

6.10 Kirkpatrick Level 2 Survey: Demographics

A second survey of 50 students was taken to measure their learning outcomes with a Kirkpatrick Level 2 Survey. For this survey, 3 European; 15 USA students; 5 Australian; 10 African and 17 Asian students participated. The age groups comprised of 12 21-30 year olds; 20 31-40 year olds; 12 41-50 year olds and 6 who were 50+. The distribution of the 50 respondents is highlighted in Figure 6.17.

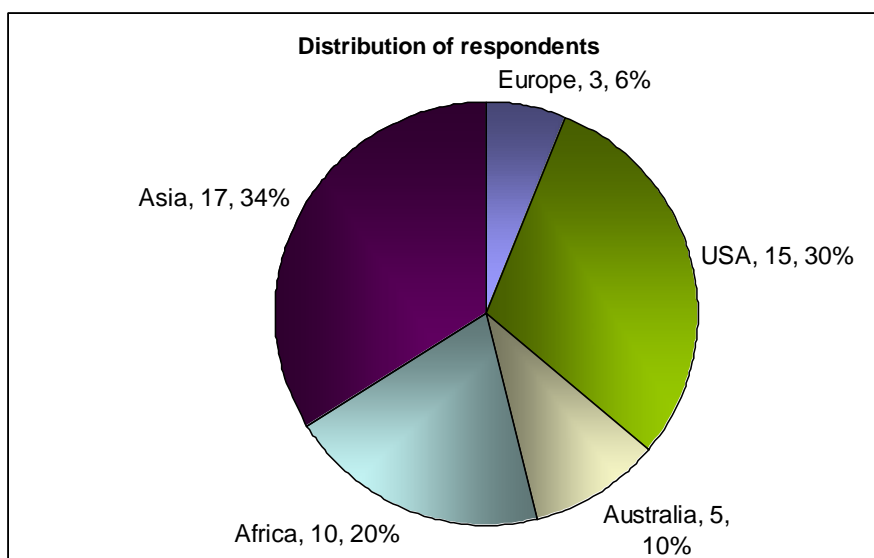


Figure 6.17 Distribution of Respondents in Kirkpatrick Level 2 Survey

6.10.1 Results for Closed Questions

Students were asked to respond to this question:

1. To what extent do you agree with the following statements about the use of the E-Learning Program?

The summary results data for this question are shown in Table 6-21. A common response from all regions was the phrase “I feel comfortable using the e-learning program to acquire ministry skills.”, as all respondents in the survey marked Strongly Agree for this statement. On the other extreme, “I feel comfortable interacting and expressing my views online with other students in cooperative learning groups.” got the lowest agreement from the respondents from all regions investigated. The details are highlighted in Figure 6.18

Table 6-21 Kirkpatrick Level 2 Survey Data

No	Asia = 18			Africa = 10			Australia = 4			Europe = 3			USA = 15		
1			18			10			4			3			15
2	2	11	5	6	4		3	1			3		1	11	3
3	6	10	2	6	4		3	1			3		1	10	4
4	2	14	2	4	6		2	2		2	1		7	8	
5	5	9	4	9	1		2	2		2	1		5	2	8
6		5	13		5	5			4			3	2		13
7		15	3		10			3	1		2	1		6	9
8		16	2	5	5			3	1		2	1		8	7
9		4	14	5	5				4			3			15

Legend

1. I feel comfortable using the e-learning program to acquire ministry skills.
2. I feel comfortable using the e-learning program to work with other online students.
3. I feel comfortable participating in online work groups.
4. I feel comfortable interacting and expressing my views online with other students in cooperative learning groups.
5. I have the skills necessary to integrate with other students in discussion groups.
6. The e-learning program has helped me understand the diverse learning needs of other students worldwide.
7. Using the e-learning program has increased my enthusiasm and motivation in learning.
8. The online group participation has increased my overall learning achievement.
9. I have a better understanding of multicultural learning through the e-learning program.

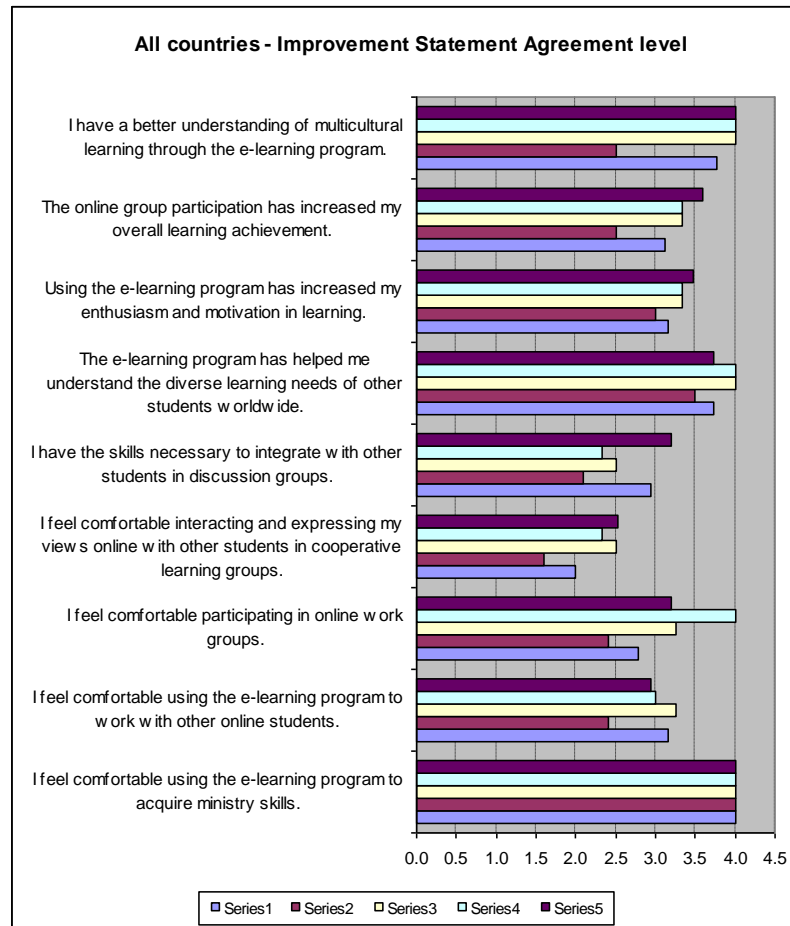


Figure 6.18 Students' Experience Survey – All Countries

The study also investigated the effect of age group in all the regions. The researcher divided the respondents in 4 main age groups: 21 – 30, 31 – 40, 41 - 50 and 50 +.

In Asia, all the age groups strongly agreed on the statement, “I feel comfortable using the e-learning program to acquire ministry skills.” On the extreme end it is clearly evident that the respondents have rated the statement “I feel comfortable interacting and expressing my views online with other students in cooperative learning groups.” very low. The details are highlighted in Figure 6.19.

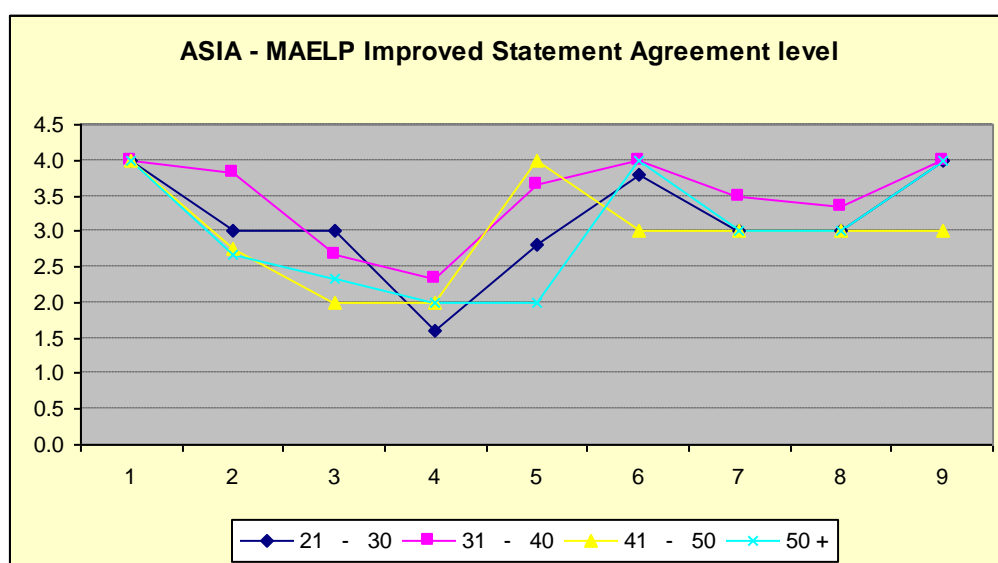


Figure 6.19 Students' Experience Survey – Asia

In Australia, students strongly agreed with the following statements are:

- I feel comfortable using the e-learning program to acquire ministry skills.
- I have a better understanding of multicultural learning through the e-learning program.
- The e-learning program has helped me understand the diverse learning needs of other students worldwide.

In the same analysis, the researcher found that the Australian respondents agreed with these following statements:

- I feel comfortable interacting and expressing my views online with other students in cooperative learning groups.
- I have the skills necessary to integrate with other students in discussion groups.

The details of this study are reflected in Figure 6.20.

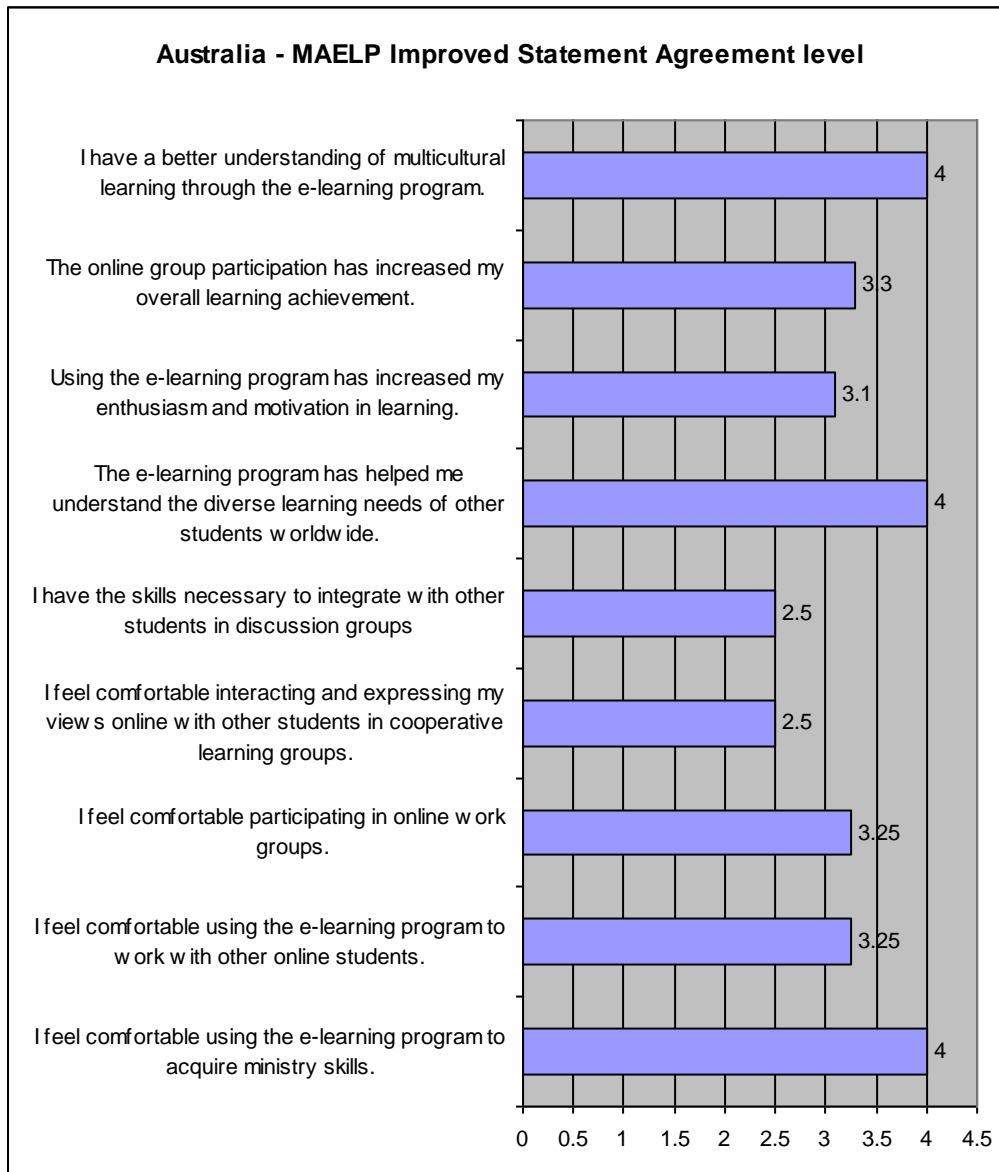


Figure 6.20 Students' Experience Survey – Australia

In Africa, both the age groups 31-40 and 41-50 years strongly agreed that “I feel comfortable using the e-learning program to acquire ministry skills.” Both groups of 31-40 and 41-50 years have a low agreement response with an average value of 1.6 and 1.7 respectively for the statement “I feel comfortable

interacting and expressing my views online with other students in cooperative learning groups (Figure 6.21).

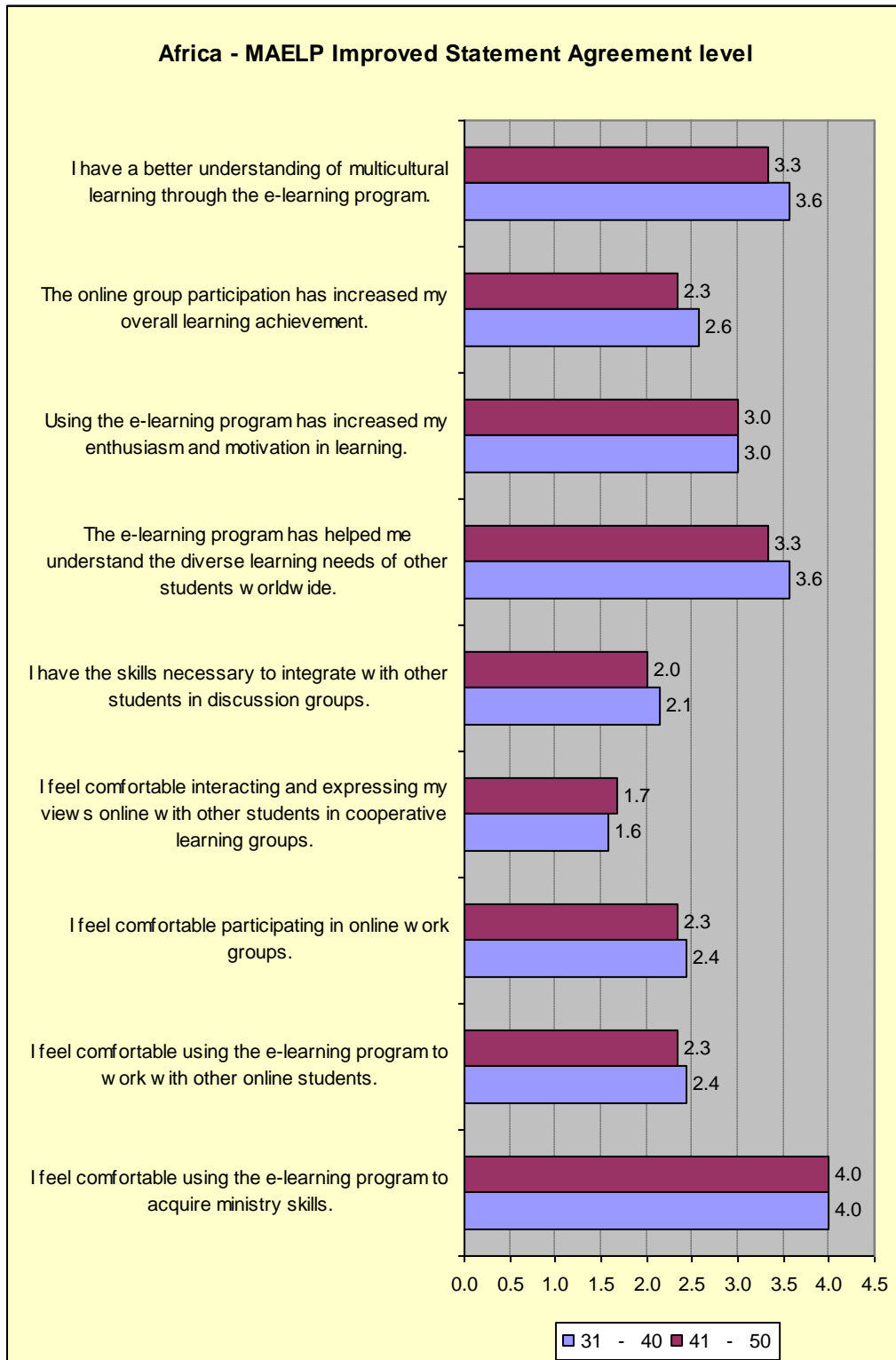


Figure 6.21 Students' Experience Survey – Africa

In USA, there were sufficient respondents in all 4 age groups. All age groups registered strong agreement with the following statements:

- I feel comfortable using the e-learning program to acquire ministry skills.
- I have a better understanding of multicultural learning through the e-learning program.

The statement “I feel comfortable interacting and expressing my views online with other students in cooperative learning groups.” received the lowest agreement from all groups. The mean obtained is 2.3 for the 21-30 age group, 2.9 for 31-40 age group, 2 for both 41-50 and 50+ age groups. The details are as shown in Figure 6.22.

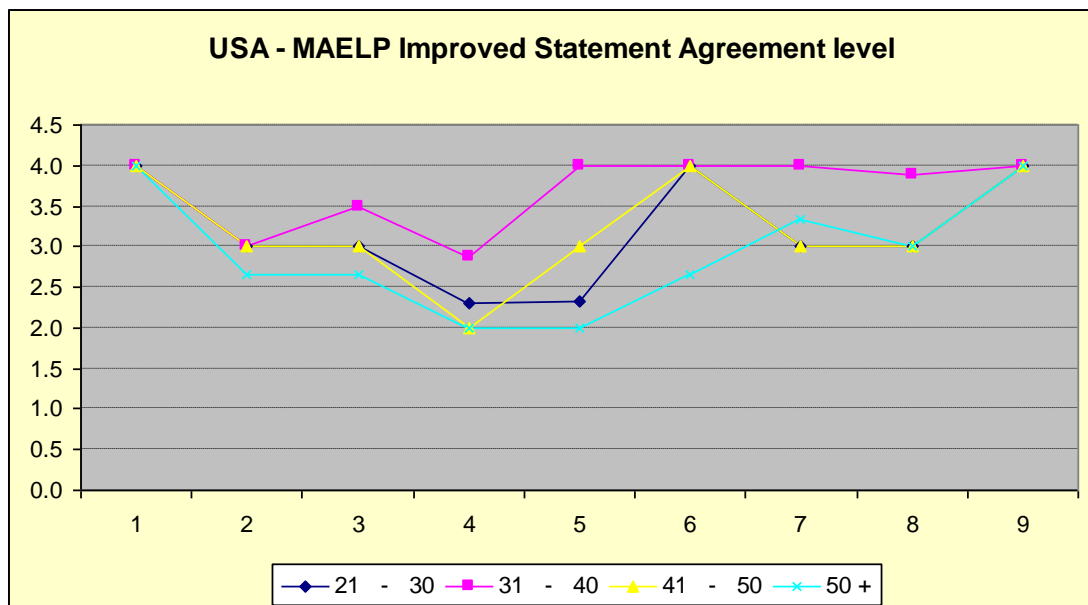


Figure 6.22 Students' Experience Survey – USA

In Europe the findings show that the following statements are strongly agreed with:

- I feel comfortable using the e-learning program to acquire ministry skills.
- The e-learning program has helped me understand the diverse learning needs of other students worldwide.

The following statements registered near disagreement, with a low mean value:

- I feel comfortable interacting and expressing my views online with other students in cooperative learning groups.
- I have the skills necessary to integrate with other students in discussion groups.

The details are highlighted in Figure 6.23.

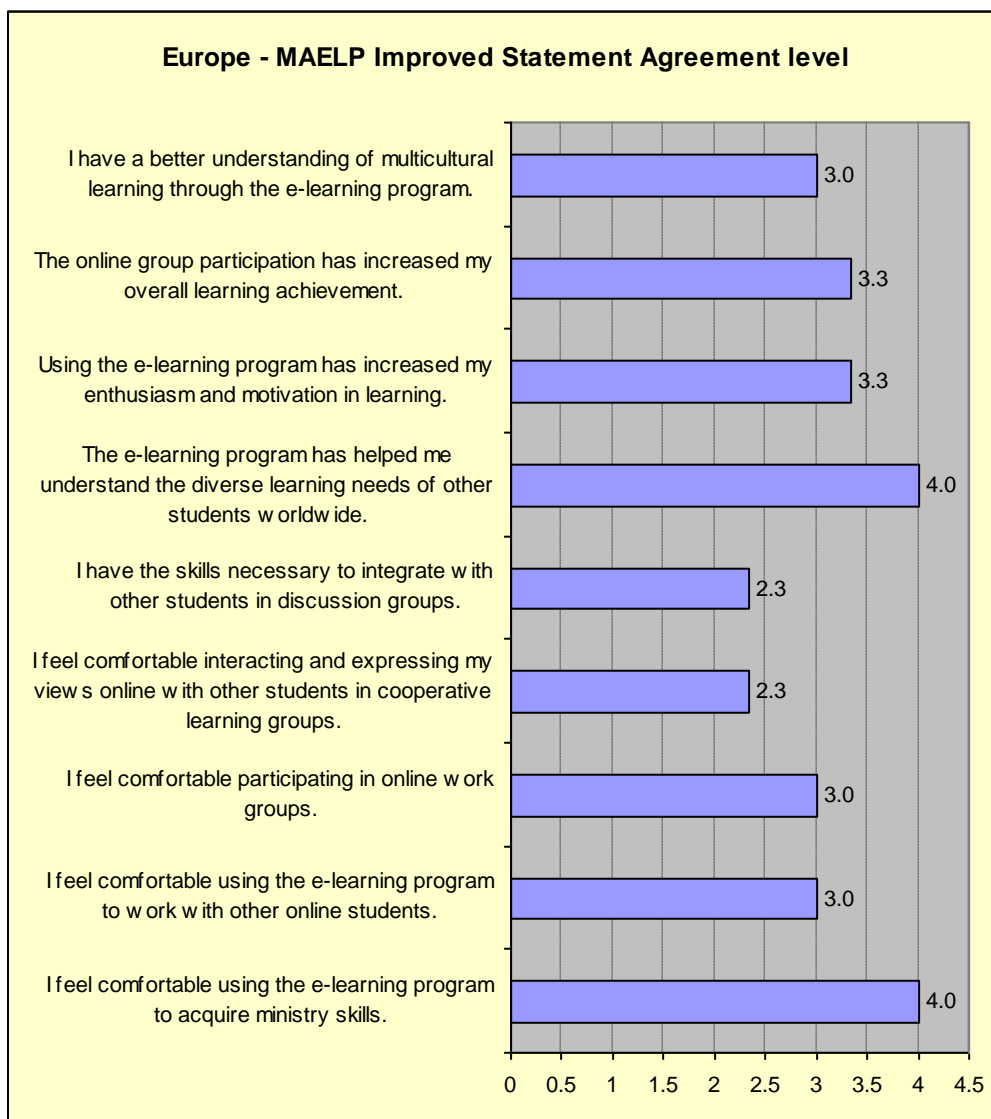


Figure 6.23 Students' Experience Survey – Europe

2. To what extent has the Multicultural Authentic E-Learning Program improved your skills in the following areas?

The data for this question is summarized in Table 6-22.

Table 6-22 Extent MAELP Improved Your Skills – by Countries

No	Asia = 18				Africa = 10				Australia = 4				Europe = 3				USA = 15			
	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
1			14	4			3	7				2	2						6	9
2			9	9			3	6	1			2	2						4	11
3		2	12	4			6	4				3	1						11	4
4			17	1			5	5				3	1						11	4
5				18				4	6			3	1							15
6			1	17				5	5				4							15
7				18				5	5				4							15
8			1	17				6	4				4							15
9				18				2	8				4							15

Legend

1. Familiarity in practical and real-life areas of ministry requirements.
2. Increase your ability to collaborate and solve real life ministry problems.
3. Increase your ability to set more practical ministry goals.
4. Enhance your ability to integrate into practical church ministry.
5. Increase your ability to understand the multicultural aspects of ministry experience.
6. Better prepared you for ministry to a multicultural congregation.
7. Increase your skills in handling problems from a multicultural perspective.
8. Enhance your ability to communicate more effectively with diverse cultures.
9. Increase your learning experience and appreciation of the global perspective of multicultural church ministry.

Scale Legend: 1 = Not At All, 2 = A Little, 3 = Some, 4 = A Great Deal

Overall, it is evident that African respondents fared in a distinctively different way from the rest of the regions. The African response seems to be clearly different, without any overlap in any eight out of the nine statements investigated in this study as shown in Table 6-21 and Figure 6.24.

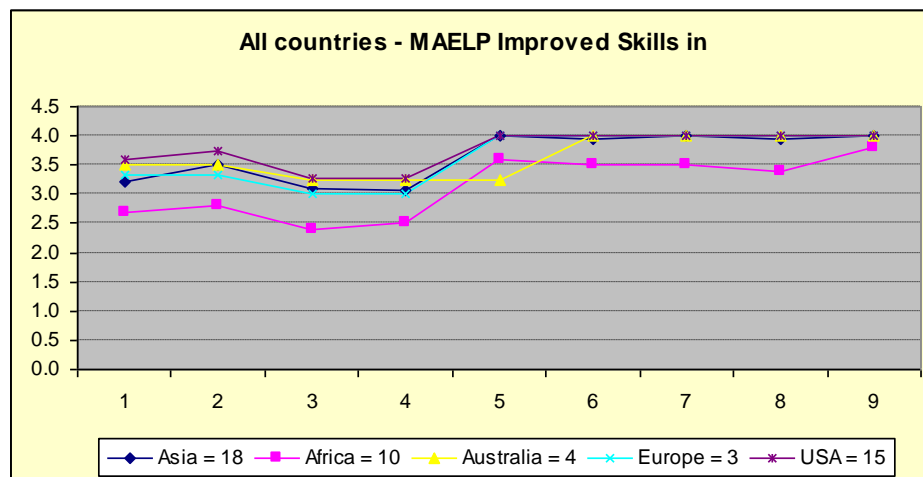


Figure 6.24 Extent MAELP Improved Your Skills – by Countries

Furthermore, the study investigated the effect of age group in all the regions. The researcher divided the respondents into 4 main age groups: 21-30, 31-40, 41-50 and 50 +.

In Asia, the respondents from all the 4 age groups were unanimous in saying that MAELP improved their skills in the following areas:

- Increase your ability to understand the multicultural aspects of ministry experience.
- Increase your skills in handling problems from a multicultural perspective.
- Increase your learning experience and appreciation of the global perspective of multicultural church ministry.

The single statement which drew the lowest mean of 2 is “Increase your ability to set more practical ministry goals.” The next statement with a low mean is “Enhance your ability to integrate into practical church ministry.” This is shown in Figure 6.25.

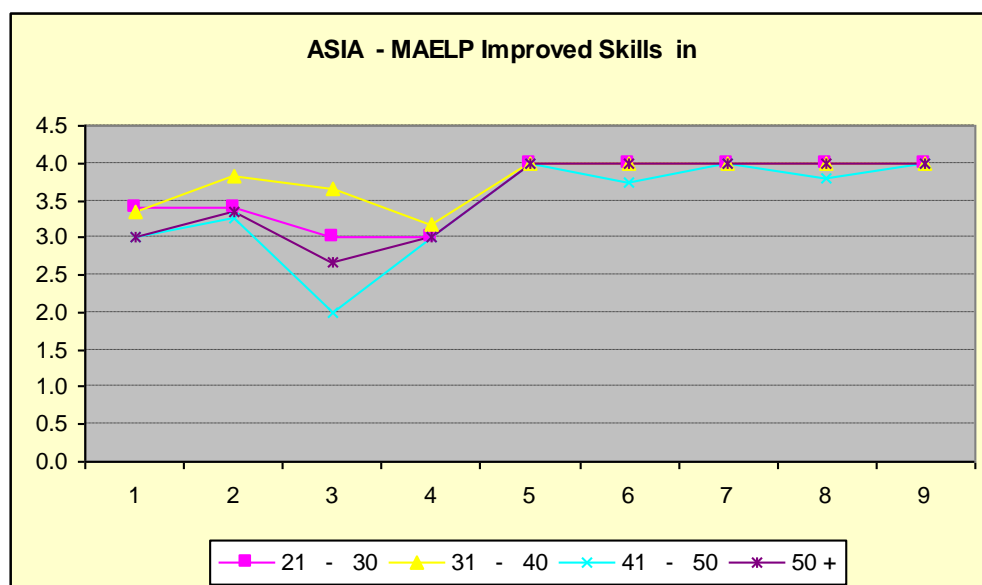


Figure 6.25 Extent MAELP Improved Your Skills – Asia

It is clear that Australian respondents greatly benefitted from MAELP in the following areas:

- “Better prepared you for ministry to a multicultural congregation.”
- “Increase your skills in handling problems from a multicultural perspective.”

- “Enhance your ability to communicate more effectively with diverse cultures.”
- “Increase your learning experience and appreciation of the global perspective of multicultural church ministry.”

For all of these statements, the response was completely unanimous with the highest mean of 4.

3 areas got a low mean of 2.5 each. The areas are:

- “Increase your ability to set more practical ministry goals.”
- “Enhance your ability to integrate into practical church ministry.”
- “Increase your ability to understand the multicultural aspects of ministry experience.”

The details discussed here are highlighted in Figure 6.26.

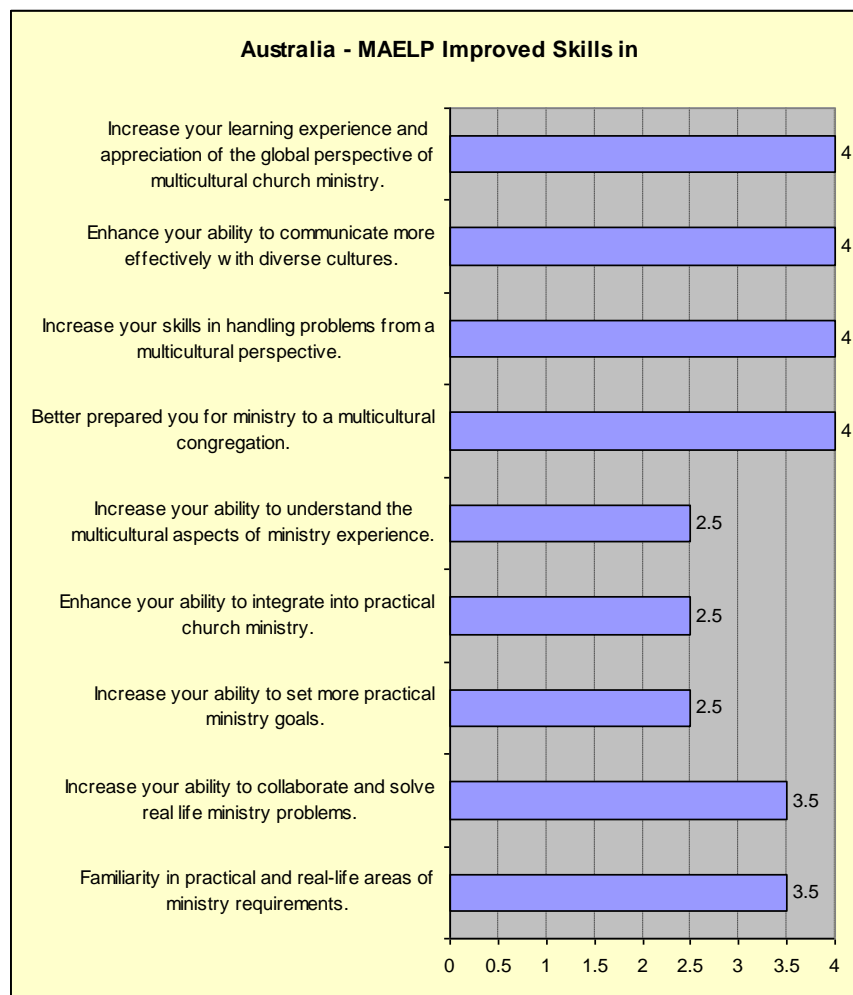


Figure 6.26 Extent MAELP Improved Your Skills – Australia

In Africa, the respondents were from 2 main age groups, namely the 21-30 year old group and the 41 – 50 year old group. Between these 2 groups, it is very clear that the younger generation from the 21 – 30 age group performed better than the 41 – 50 age group in all the 9 areas investigated.

“Increase your learning experience and appreciation of the global perspective of multicultural church ministry.” got the highest mean value of 4 among the 21 - 30 age group. This is in contrast with “Increase your ability to set more practical ministry goals”, which got the lowest mean of 2.4 among the 21-30 age group. The details of this discussion are highlighted in Figure 6.27.

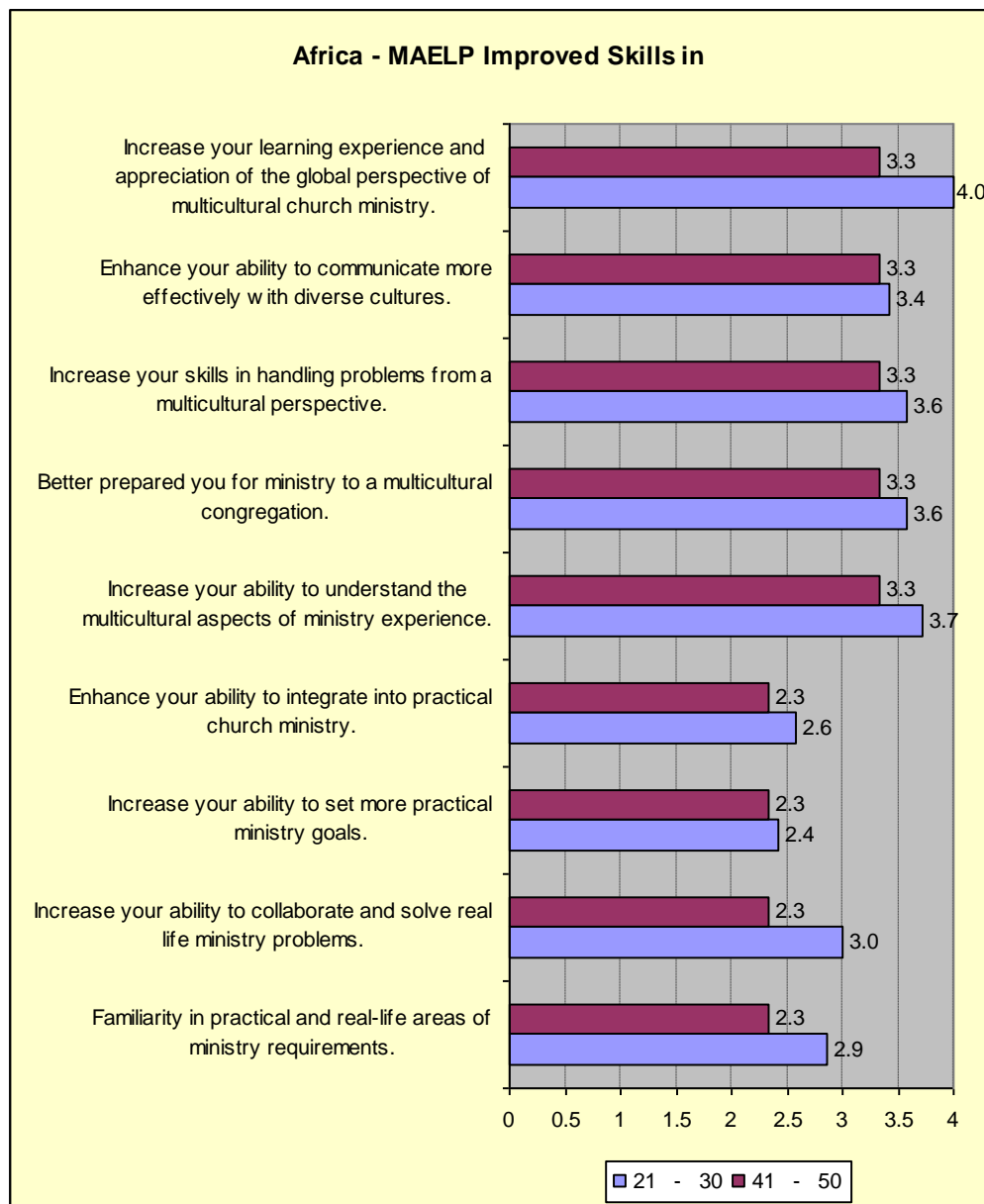


Figure 6.27 Extent MAELP Improved Your Skills – Africa

The USA respondents are represented in all the 4 age groups. All 4 age groups scored the highest mean value of 4 in 4 out of 8 areas investigated here in this study.

- “Better prepared you for ministry to a multicultural congregation.”
- “Increase your skills in handling problems from a multicultural perspective.”
- “Enhance your ability to communicate more effectively with diverse cultures.”
- “Increase your learning experience and appreciation of the global perspective of multicultural church ministry.”

It is apparent here in this investigation that the 50+ age group are performing worse compared to the other 3 age groups but only in a relative sense. The details of this discussion above are highlighted in Figure 6.28.

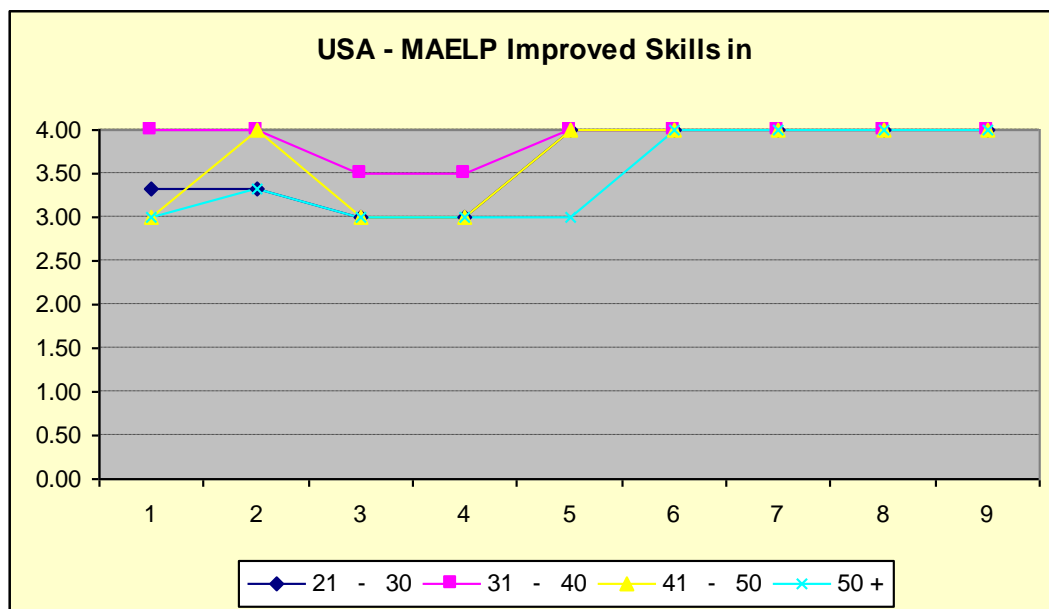


Figure 6.28 Extent MAELP Improved Your Skills – USA

The respondents in Europe indicated that MAELP improved their skills in 5 out of the 9 areas investigated. The statements which secured a maximum mean value of 4 are as follows:

- “Increase your ability to understand the multicultural aspects of ministry experience.”

- “Better prepared you for ministry to a multicultural congregation.”
- “Increase your skills in handling problems from a multicultural perspective.”
- “Enhance your ability to communicate more effectively with diverse cultures.”
- “Increase your learning experience and appreciation of the global perspective of multicultural church ministry.”

At the lower end of the survey, 2 other areas which performed higher than 50% were:

- “Increase your ability to set more practical ministry goals.”
- ‘Enhance your ability to integrate into practical church ministry.’

The details can be seen clearly in Figure 6.29.

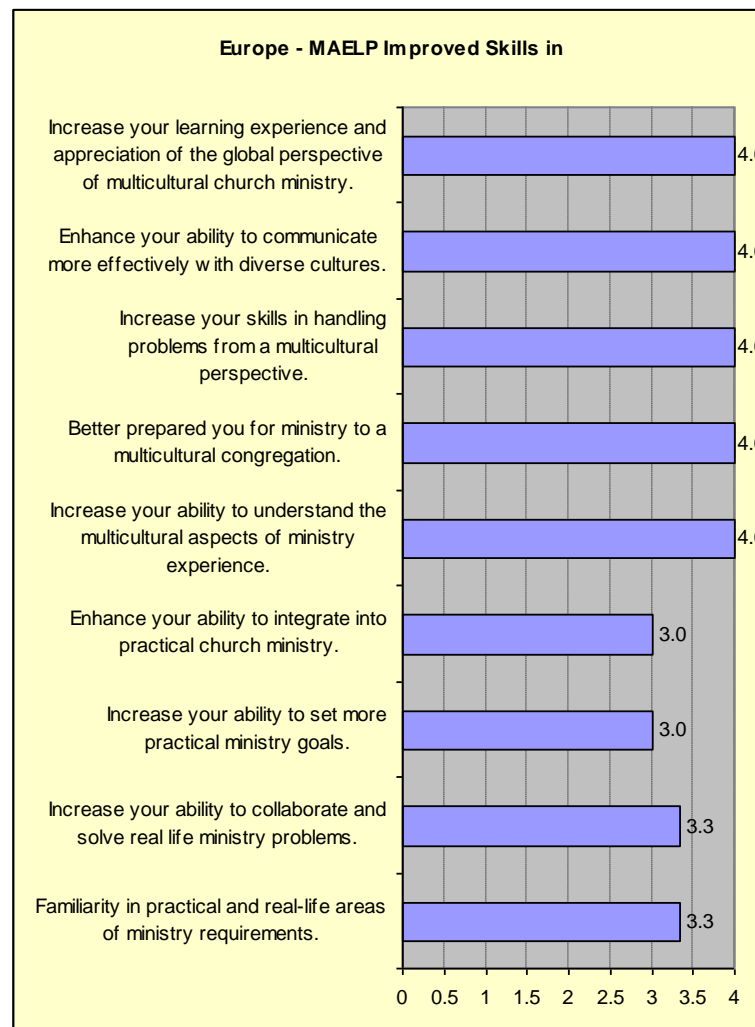


Figure 6.29 Extent MAELP Improved Student Skills – Europe

6.10.3 Results for Questions on learning experience

Students were asked the following questions:

1. What was the area or areas of the multicultural authentic learning program that you find contributed the most to your learning experience?
2. What areas do you think can be improved to increase your learning experience in this E-Learning Program?

Students who participated in all ten modules found the ability to collaborate useful and interesting. There is a contrast between students who had time to do all the modules and students who could not do all modules because of time constraints. The ten students who did up to at least nine modules enjoyed collaboration and had some level of access to mentoring, some through an online format. Five of them continued to complete all ten modules. Although most of the original 119 students found the authentic multicultural e-program interesting and relevant, it was the ability to interact with other students and access to a mentoring system that helped them to complete most of the modules. The concept of mentoring and student collaboration needs to be further explored and researched.

From the Kirkpatrick Level 2 survey, at least 20% to 60% of students felt some discomfort in interacting with other students, and this is an area that needs to be addressed. If there is a relationship between the ability to interact and the continued progress of students in an e-learning program, as evidenced by the ten students who did most of the modules, then this problem of student discomfort is crucial to the success of any e-learning program. According to the survey, this e-learning program increased the students' understanding of multicultural learning by between 86% to 96% (those who indicated it helped them a great deal) but only 48% indicated that it helped them collaborate 'a great deal' and 46% indicated it helped them 'some' with 6% saying it helped them a 'little.' More attention needed to be given to the needs and training of students to collaborate in future course designs.

The aim of the e-learning course to engage students in authentic learning activities clearly required greater participation from students and this apparent difficulty was explored. Of the 100 students, 57 students requested more quizzes to assignments as these probably required less time spent on collaboration with their peers and colleagues.

As about 83% of students have a college education, with most involved in some manner of ministerial leadership tasks, the areas of time, collaboration and access to mentors were key areas that caused students to find difficulty in completing the course and its assignments. These areas need to be addressed and the solutions could lie in differentiating course designs between full-time and part-time students, assigning trained pro-active group discussion leaders, and assigning of mentors to students. Further research can lend clarity to these proposed solutions (Table 6-23).

Table 6-23 Hardest or Easiest Area of the Course Content

Area of Course	(1) Easiest	(2)	(3)	(4)	(5) Hardest
Quizzes	75	25	0	0	0
Assignments	2	21	39	18	20
Reading materials	38	30	29	3	0
Language	36	39	19	6	0
Finding time required	10	4	8	37	41
Collaboration	10	3	41	45	9
Accessing mentors	10	5	13	21	51
Video lectures	95	5	0	0	0

6.10.4 Results for Question 3.1

How do the instructional design factors affect students' learning outcomes?

A sampling consisting of five students with the highest score in the MAELP (Group 1), five students with average scores (Group 2) and five with the lowest scores (Group 3) was selected to participate in a learning outcome survey. The survey question is, "Evaluate How Each of the Design Factors in the Course Has Helped Enhanced Your Learning Experience." with the results highlighted in Tables 6-24, 6-25 and 6-26.

Table 6-24 Enhancement Survey - Group 1 – Above Average Students

	Excellent	Very Good	Good	Fair	Poor
Authentic Context	4	1	0	0	0
Authentic Activities	5	0	0	0	0
Access to Processes	1	1	3	0	0
Multiple Perspectives	1	4	0	0	0
Collaboration	1	4	0	0	0
Reflection	0	1	4	0	0
Articulation	0	1	4	0	0
Coaching and Scaffolding	1	1	3	0	0
Authentic Assessment	0	1	4	0	0
Multicultural Perspectives	1	4	0	0	0

Table 6-25 Enhancement Survey - Group 2 – Average Students

	Excellent	Very Good	Good	Fair	Poor
Authentic Context	5	0	0	0	0
Authentic Activities	1	4	0	0	0
Access to Processes	0	2	3	0	0
Multiple Perspectives	0	1	3	1	0
Collaboration	0	1	2	2	0
Reflection	1	3	1	0	0
Articulation	1	1	3	0	0
Coaching and Scaffolding	1	4	0	0	0
Authentic Assessment	0	2	3	0	0
Multicultural Perspectives	1	2	3	0	0

Table 6-26 Enhancement Survey - Group 3 – Below Average Students

	Excellent	Very Good	Good	Fair	Poor
Authentic Context	4	1	0	0	0
Authentic Activities	4	1	0	0	0
Access to Processes	0	0	0	2	3
Multiple Perspectives	0	0	3	2	0
Collaboration	0	0	2	2	1
Reflection	1	4	0	0	0
Articulation	1	4	0	0	0
Coaching and Scaffolding	5	0	0	0	0
Authentic Assessment	0	1	3	1	0
Multicultural Perspectives	1	1	1	2	0

Generally, all three groups found that the authentic context and authentic activities helped them in their learning experience. However, in the three areas requiring group interaction and collaboration -- multiple perspectives, collaboration and multicultural perspectives -- there is a clear contrast between those who do well in the course and those who do not do so well. There was extensive participation in group discussions and activities from all the students in Group 1, whereas statistics from Group 2 registered moderate

participation and all of Group 3 had difficulty participating in group activities. Group 1 had some access to processes but Group 2 and Group 3 had difficulty setting up a local mentoring system. Although instruction was carried out in video format, Group 3 students relied more on traditional coaching and instruction than either of the other two groups.

While the MAELP was designed to enhance the online learning experience of students, it did not succeed in cultivating the multicultural learning experience of all students due to two main factors: the lack of provision for a locally based or internet-based mentoring system and a lack of training provided for students to engage in group discussion or activities. There was an assumption that students would know how to access their local community for a pastor, church leader or member for the parts of the course that required them to have local “access to process”. Also there was an assumption that students would know how to participate in the group dynamics of discussions and debate. These flaws in the MAELP need to be addressed to produce a better learning outcome for students.

6.10.5 Results for Question 3.2

How do the instructional design factors implemented vary among students?

In interviews with students from all three of the test groups (Group 1- those with high scores, Group 2 - those with an average score, and Group 3 - those that do poorly in their overall marks), the strategies employed by each of these groups differ somewhat.

Strategies employed by the three test groups:

Group 1 scored well in both personal tests (quizzes and assignments) and in group projects. Group 2 did well in personal tests and only average in group projects. Group 3 did fairly well in personal tests but failed in group projects. It is their failure in group projects that pulled down the marks of the Group 3 students. Those in Group 3 also spent a longer time on areas of personal reflection and articulation, showing their preference for personal interaction rather than group participation. The level of enjoyment of the course also seems to differ in the survey of each group.

The survey question was “Which Areas of the Course did You Enjoy or Did Not Enjoy?” The responses for each of the 3 groups are highlighted in Tables 6-27, 6-28 and 6-29.

The lack of access to supportive processes, and the inability to fully immerse themselves in group participation affected the students with the lowest score in the course. These were not necessarily problems caused by the students themselves.

Table 6-27 Enjoyment Survey - Group 1 – Above Average Students

	Enjoyed Most	Just OK	Enjoyed Least
Authentic Context	5		
Authentic Activities	5		
Access to Processes	1	4	
Multiple Perspectives	5		
Collaboration	5		
Reflection	5		
Articulation	4	1	
Coaching and Scaffolding	4	1	
Authentic Assessment	3	2	
Multicultural Perspectives	5		

Table 6-28 Enjoyment Survey - Group 2 – Average Students

	Enjoyed Most	Just OK	Enjoyed Least
Authentic Context	5		
Authentic Activities	5		
Access to Processes		1	4
Multiple Perspectives	1	4	
Collaboration	1	4	
Reflection	3	2	
Articulation	3	2	
Coaching and Scaffolding	3	2	
Authentic Assessment	2	3	
Multicultural Perspectives	5		

Table 6-29 Enjoyment Survey - Group 3 – Below Average Students

	Enjoyed Most	Just OK	Enjoyed Least
Authentic Context	5		
Authentic Activities	5		
Access to Processes			5
Multiple Perspectives		1	4
Collaboration		1	4
Reflection	4	1	
Articulation	4	1	
Coaching and Scaffolding	5		
Authentic Assessment	1	3	1
Multicultural Perspectives		2	3

The ability to have access to expertise and support was not always possible for students in remote areas, or for students who had no local community church, to locate a mentor. These provisions could be met by having an assigned online mentor as all fifteen students interviewed do not mind having an online mentor if one was provided to them, whom they can access within their local time zone. As for group participation, some of the students probably need coaching before they participate in group discussions and debates. Their inability to enjoy group participation just points to another area of learning that they have to acquire before they even participate in a course like the MAELP which has a requirement for group projects and work.

6.10.6 Results for Question 3.3

What levels or forms of learning engagement are evident among students?

A poll of 50 students was taken on the areas and levels of their learning engagement. The results are shown in Table 6-30.

Table 6-30 Analysis of Helpful Areas for the Learning Experience

Survey Done on 50 Students	Important & Helpful	Very Helpful	Generally Helpful	Not So Helpful (A)	Not Helpful At All (B)	(A) + (B)
Quizzes	5 (10%)	10 (20%)	33 (66%)	2 (4%)	0	2 (4%)
Reading assignments	6 (12%)	9 (18%)	34(68%)	1 (2%)	0	1 (2%)
Written assignments	6 (12%)	17 (34%)	25 (50%)	2 (4%)	0	2 (4%)
Interview assignments	0	4 (8%)	1 (2%)	43 (86%)	2 (4%)	45 (90%)
Group work projects	0	10 (20%)	6 (12%)	22 (44%)	12(24%)	34 (68%)
Group debates	1 (2%)	10 (20%)	7 (14%)	20 (40%)	13(26%)	33 (66%)
Group discussions	1 (2%)	10 (20%)	8 (16%)	22 (44%)	9 (18%)	31 (62%)
Student to student interaction	5 (10%)	13 (26%)	31 (62%)	1 (2%)	0	1 (2%)
Student to tutor interaction	5 (10%)	25 (50%)	16 (32%)	4 (8%)	0	4 (8%)
Inter-group debates	1 (2%)	16 (32%)	26 (52%)	6 (12%)	1 (2%)	7 (14%)

Between 50% and 68% of students found the personal tasks, such as quizzes, reading and written assignments helpful. As evidence of the difficulty in accessing local mentors, 86% of students indicated that interview assignments were not so helpful and 4% were of the opinion that this was

totally unhelpful. In terms of group interaction learning, 40% to 44% said that it was not so helpful and a significant 18% to 26% felt that it was not helpful at all. An interview with students who felt that group participation was unhelpful said so only because they lacked certain skills to participate in group activities and interaction. There is sufficient evidence to show that it is the absence of group interaction in their learning experience that led them to rate this negatively. The 12% to 16% who found it generally helpful and the 20% who found it very helpful have had the opportunity to participate in group interactions. Student-to-student interaction is rated as very important by 10% of the students, very helpful by 26% of students and generally helpful by 62% of students. All of these students have interacted with at least one other student, even though not all could participate in a group interaction.

There are 4 areas which were found “not so helpful” by the students. The first was interview assignments, in which 90% of the student respondents said it was not so helpful. Group work projects and group debates scored 68% and 66% respectively, indicating these groups were not so helpful. This is followed by group discussions, rated as not so helpful by 62% of students.

6.10.7 Results for Question 3.4

What factors influence students' learning achievement in the MAELP?

Fifty students were given the opportunity to evaluate how much the various design areas of the MAELP helped them in their learning (Table 6-31 and Figure 6.30).

Table 6-31 Factors Influencing Your Learning Achievements

	0% to 24%	25% to 49%	50% to 74%	75% to 89%	90% to 100%
Authentic design				6 (12%)	44(88%)
Real life tasks				5 (10%)	45(90%)
Content provision			25 (50%)	2 (4%)	23(46%)
Multicultural perspectives				2 (4%)	48(96%)
Student interaction		1(2%)	5 (10%)	12(12%)	32(64%)
Group activities, discussions and debates	1 (2%)	3(6%)	9 (18%)	26(52%)	11(22%)

The authentic design approach benefitted the majority of students, and the area of multicultural perspectives was rated by the highest number of students as being helpful. Student interaction and group interaction are the only two areas with ratings below 50% by about five of the students.

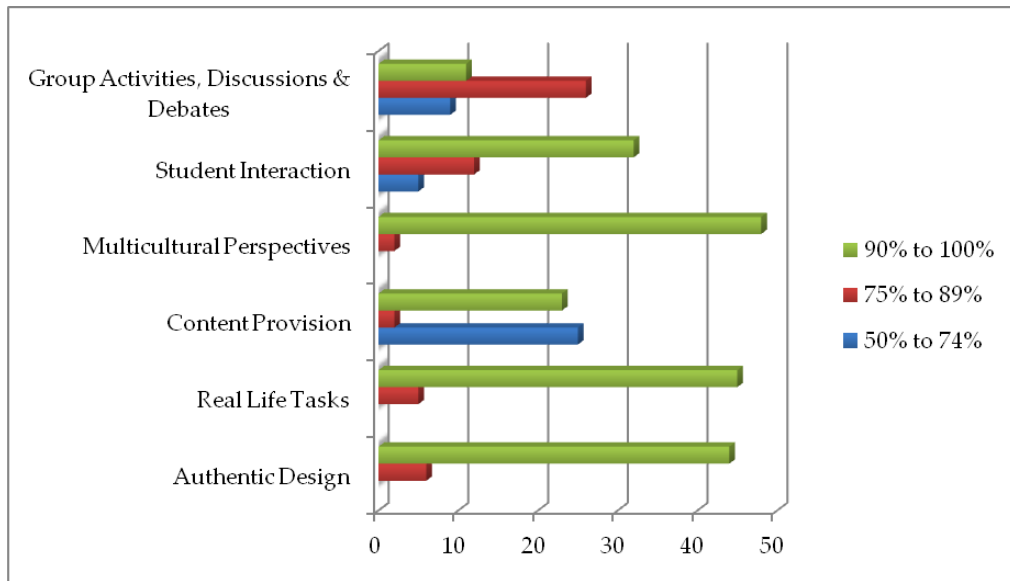


Figure 6.30 Factors Influencing Your Learning Achievements

In the Kirkpatrick Level 2 survey, 70% of the students had some discomfort level relating to other students and 56% indicated that they do not have the skills to integrate with other students in discussion groups (Table 6-32). Despite the high discomfort level and the lack of skills for group interaction, 98% of the students (considering only those who indicated that it was helpful above 50%) indicate that student interaction was helpful to their learning process and 92% indicated that group interaction was helpful to their learning process. This comparison shows the importance of enhancing student interaction and group participation as a design factor in students’ learning experience regardless of their discomfort levels and lack of skills.

Table 6-32 Abstract from Kirkpatrick Level 2 Survey

Survey of 50 Students	Strongly Agree	Agree	Disagree	Strongly Disagree
I feel comfortable interacting and expressing my views online with other students in cooperative learning groups.	0	15	30	5
I have the skills necessary to integrate with other students in discussion groups.	0	22	28	0

6.11 Kirkpatrick Level 3 Survey: Student Feedback

An interview and dialogue session was taken from a sample group of 5 students in a Kirkpatrick Level 3 Survey to assess their learning styles and outcomes. The questions raised during the interviews among the sample group of students cover the following areas:

Q1. How has your involvement and function in church and leadership roles changed since participating in the e-learning program?

- Student 1: I have been given more responsibilities and tasks since and have become involved in training others.
- Student 2: I have moved into a new position and department in the church and looked forward to using what I have learned.
- Student 3: I elected to go into missions more after I was exposed to the multicultural aspects of ministry through the course.
- Student 4: There were several new members of my group from other cultures that I relate better to now having understood the varying aspects of biblical application.
- Student 5: I am now doing my preaching and have started a new area of outreach to another suburb.

Q2. How has the student incorporated the learning experience into practical ministry life?

- Student 1: I recognize that there is more than one solution to a problem. Practical application is so different from theory.
- Student 2: My new position puts me in a place where I can see areas and problems that I have never known to exist. I try to approach them with an open mind looking for solutions through discussions and coming to a consensus.
- Student 3: The multicultural aspects of the course have better prepared me to see other cultures in a different light.
- Student 4: The new group has become more multicultural and we enjoy the varied cultural differences.

- Student 5: I now take a more pragmatic approach in my interpretation of biblical principles.

Q3. *Are you better able to analyze church problems and apply solutions to them?*

- Student 1: I now seek solutions through talking with people and listening to them rather than just trying to devise solutions from reading books. The solutions are better accepted as they involve people who come from diverse backgrounds and cultures.
- Student 2: Parishioners come to me because of my new position and I can counsel them better from a multicultural perspective.
- Student 3: I am better prepared for mission trips through understanding the multicultural context of biblical principles and its applications.
- Student 4: The group that I lead enjoys the new emphasis on multiculturalism that I have incorporated into my sharing.
- Student 5: I have done things differently now than I would have if I had not gone through the multicultural course.

Q4. *How are you able to adapt and interact in multicultural situations in ministry life?*

All five students report an improvement in handling multicultural situations in their ministry life. They all have a better global view of ministry life after seeing it through the many cultures that they have interacted with.

Q5. *Have you developed any new multicultural perspectives and solutions from your interaction with other global students through the e-learning program?*

One of the students has started a leadership course and is writing a book about leadership training based on multicultural aspects and perspectives.

Q6. *What, if any, are the most significant changes in your ministry behavior after experiencing the e-learning program?*

Most of the students reported a greater understanding in dealing with multiculturalism, and one student has ventured into a new mission field outside of his own racial and cultural background. The church members saw an increase in student knowledge of the bible and an improvement in their articulation and skills set during preaching and teaching.

6.12 Result of Kirkpatrick Level 4 Survey

The Kirkpatrick Level 4 Survey was only carried out with two students who were members of associated organizations in Singapore. The survey was done through interviews and comments of parishioners and student leaders were gathered sometime after course completion. Feedback was based on responses to the following questions:

Q1. How has the local church congregation under the student grown since the e-learning program?

- In one of the student's meetings, the group under the student reported more compassion and understanding displayed by the students. In another meeting, students reported that there was some numerical growth.

Q2. Has there been improvement in your preparation of sermons and practical ministry to the congregation?

- Parishioners gave very positive feedback on the students' homiletics and depth of sermons. One even observed a more 'servanthood' attitude in problem-solving.

Q3. Have there been additional steps taken to implement multicultural solutions to church situations that were not applied before?

- One student started a secondary meeting for those who speak a different language.

Q4. Has there been there any measurable success in reaching out to people of diverse cultures within the local church and ministry?

- Respondents said that it was too soon to measure the results but the initiative taken to reach out multi-culturally was commendable.

Q5. *Have there been any new avenues of multicultural ministry areas developed since participating in the online course?*

- It was reported that there had been a new meeting for each different language group.

Q6. *Have there been improvements in the students' successful integration of multicultural perspectives in ministry areas since participating in the online course?*

- The leaders in charge of the students were delighted with the better multicultural understanding the students showed and discussed.

6.13 Students' Views on Time Spent on Study

A sample of five students interviewed from all regional countries on their comments on the question "What factors lead you to spend more time in the design area of personal interaction with the online course and group participation?" (Table 6-33)

Table 6-33 What Factors Lead You to Spend More Time

☺	USA Student 1: <i>I found the group participation enjoyable and have extended it to chatting with others.</i>
☺	USA Student 2: <i>The personal participation is what I can obtain from other courses and it is the group activities that make this course different to me.</i>
☺	Australia Student 3: <i>I always look forward to the multicultural aspects of learning and the ability to interact with students from other countries is the best part of this course.</i>
☺	African Student 4: <i>I like the opportunity to learn online and took time studying the course and answering the quiz and assignments. Group participation is new to me.</i>
☺	Asian Student 5: <i>I enjoy the reading and video part of the course but am adapting to the requirement to participate in group activities and studies.</i>

In a random interview of five students from different regions, the following responses were received on preferences and motivation for individual versus group activities (Table 6-34).

Table 6-34 Motivation for Personal and Group Activities

<ul style="list-style-type: none"> ☹ Student 1 from USA: <i>I think it is a fair system which encourages me to participate in group activities.</i> ☹ Student 2 from Europe: <i>I know I cannot score just on the basis of the quizzes and personal assignments. It makes me seek out a group to interact with.</i> ☹ Student 3 from Australia: <i>No problems at all; have always enjoyed the interaction of team work for achieving results.</i> ☹ Student 4 from Asia: <i>My score might be pulled down if my group does not do well, so I have to choose my group carefully.</i> ☹ Student 5 from Africa: <i>It helps me to know that I can score points with a group and not just doing it by myself.</i>

Interviews were held on the question “*Why Access to Processes, Multiple Perspectives, Collaboration and Multicultural Perspectives were hardest to achieve?*” Some of the students identified all the four areas of access to processes, multiple perspectives, collaboration and multicultural perspectives as being the least amenable to use, cited the following frustrations (Table 6-35).

Table 6-35 Interview on Hardest to Use Multicultural Perspectives

<ul style="list-style-type: none"> ☹ Student 1: <i>I had a difficult time trying to get a local pastor or church leader for some of my assignments. I experienced difficulty trying to link up with my group for discussions and time coordination with them was very tough.</i> ☹ Student 2: <i>I live very far from a local community who could serve as my local mentor for the course. I find it difficult to relate to those in my time zone and have signed up with a different time zone discussion group but the odd hours are not always suitable for me as I have to work the next day.</i> ☹ Student 3: <i>The course is interesting but I do not have a local leader to whom I can access as part of my course work. I have signed up with a group discussion but not all are active. Can I change groups?</i> ☹ Student 4: <i>I could not get hold of a local pastor/church leader for my course assignments. Can I be excused from this part of the assignment? On group discussion, I am new to it and do not always know what to say or contribute.</i> ☹ Student 5: <i>I experience some frustration in trying to finish the course assignment that needed me to interview a local church leader. My group discussion started well but has now gone inactive. It is a new experience for me to talk to other students online.</i>

6.14 Summary of Student Feedback on non-completion of the course

Students were encouraged to provide feedback and comments throughout the course and the comments of students who could not continue through the ten modules are shown in Table 6-36 and Figures 6.31 and 6.32.

Table 6-35 Students Feedback on Not Finishing the Ten Modules

<u>No. of Students</u>	<u>Reasons Given</u>
97	Insufficient time to participate. The course requires weekly log in time of at least two hours per week. With assignments, it can take up to five hours per week.
101	The course material was tougher than what most expected. Most of the theological students expected an easier course with fewer assignments.
114	Have difficulty fulfilling course requirement of interviewing live people relevant to course topic.
57	Preference for online objective quizzes as opposed to written assignments.
112	Found difficulty participating in life debates with online groups because of time zones.
81	Found six-month too long, preference for shorter three-month or one-month course.

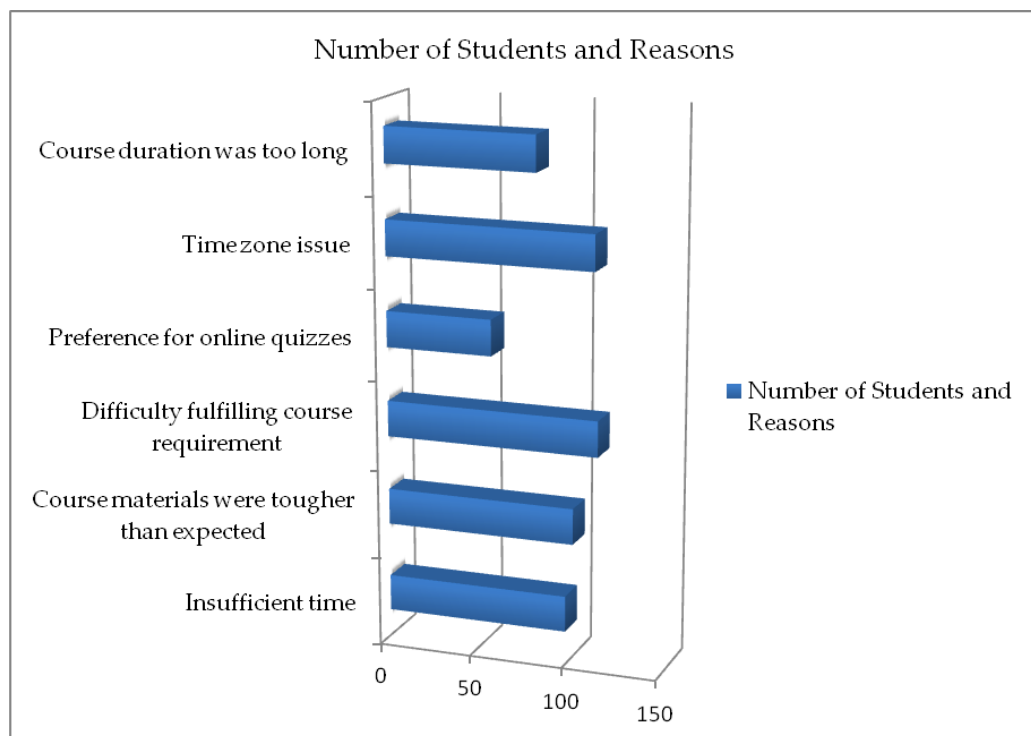


Figure 6.31 Reasons for Discontinuing Modules

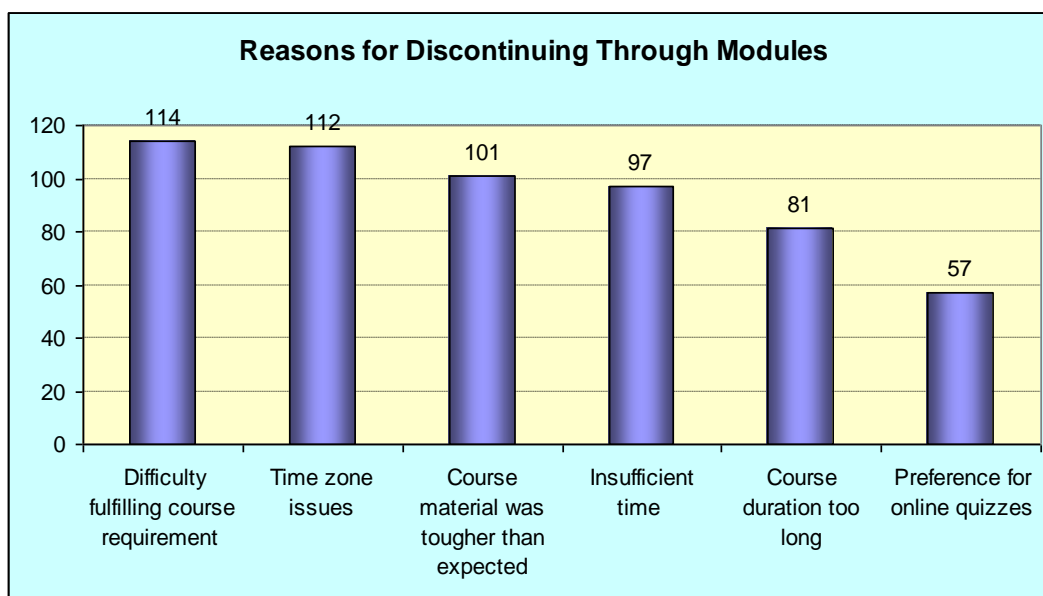


Figure 6.32 Reasons for Discontinuing Modules

The varying abilities of students and the time they had available were two factors that affected the time and learning approaches required to complete each assignment. Future courses need to be pre-tested by selected students to determine the average time required for the course assignments. It is also noted that students who had more time (almost full-time) did better than students who were part time or had only some spare time a week to participate in the e-program. This factor might require that future e-learning course design distinguishes between a design for full-time students and part-time students:

- 97 out of 119 students (82%) indicated that the time factor played a part in their ability to complete and work on the course.
- 101 out of 119 students (85%) indicated that the course material and assignments were tougher than expected.

6.15 Statistical Analysis of responses

The researcher did a chi square test on the following 5 statements:

1. The learning experience was the right level for me.
2. The topics included were of great interest to me.

3. The authentic learning module was relevant to my learning style and approach.
4. The multicultural activities of the program were of great interest to me.
5. The program effectively used authentic case studies that were relevant to my training.

For all the tests conducted, the test statistics are significant at 0.05 alpha. The chi square test was to test the relationship between the region and the statements above which is usually known as Test of Independence (TOI).

In this study there are 5 different regions namely:

- Africa
- Asia
- Australia
- Europe
- USA

The responses recorded in this study are namely:

- 1 – Strongly Disagree
- 2 – Disagree
- 3 - Agree
- 4 – Strongly Agree

The researcher used summary values to conduct the chi square test in this study. The summary values for each of the statements are presented individually below. The result of the test is then followed by the summary data and the overall conclusion. The response for statement 1 is shown in Table 6-37.

Table 6-37 Statement 1 Responses

	1	2	3	4	
Africa	0	0	15	0	15
Asia	0	0	40	3	43

Australia	0	0	1	5	6
Europe	0	0	3	2	5
USA	0	0	16	15	31

This response data is then used to conduct the chi square test. The result is shown in Figure 6.33.

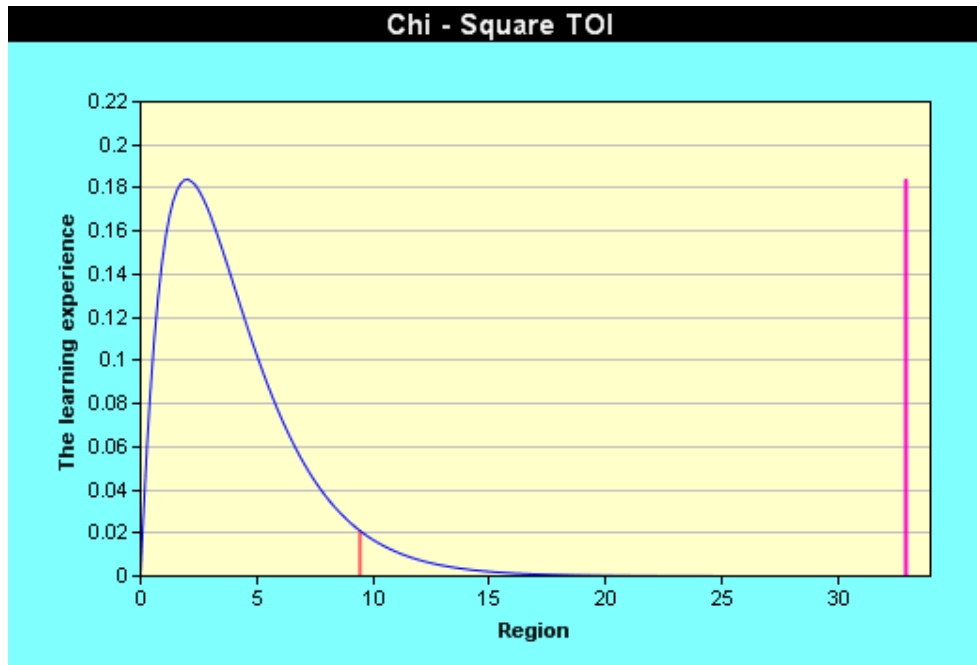


Figure 6.33 Chi Square Analysis for the Learning Experience

The Kirkpatrick survey using a questionnaire provided the data to test the chi square value for statement 2. The responses are shown in Table 6-38 and the chi square test is as shown in Figure 6.34.

Table 6-38 Statement 2 Responses

	1	2	3	4	
Africa	0	0	12	3	15
Asia	0	0	4	39	43
Australia	0	0	0	6	6
Europe	0	0	0	5	5
USA	0	0	0	31	31

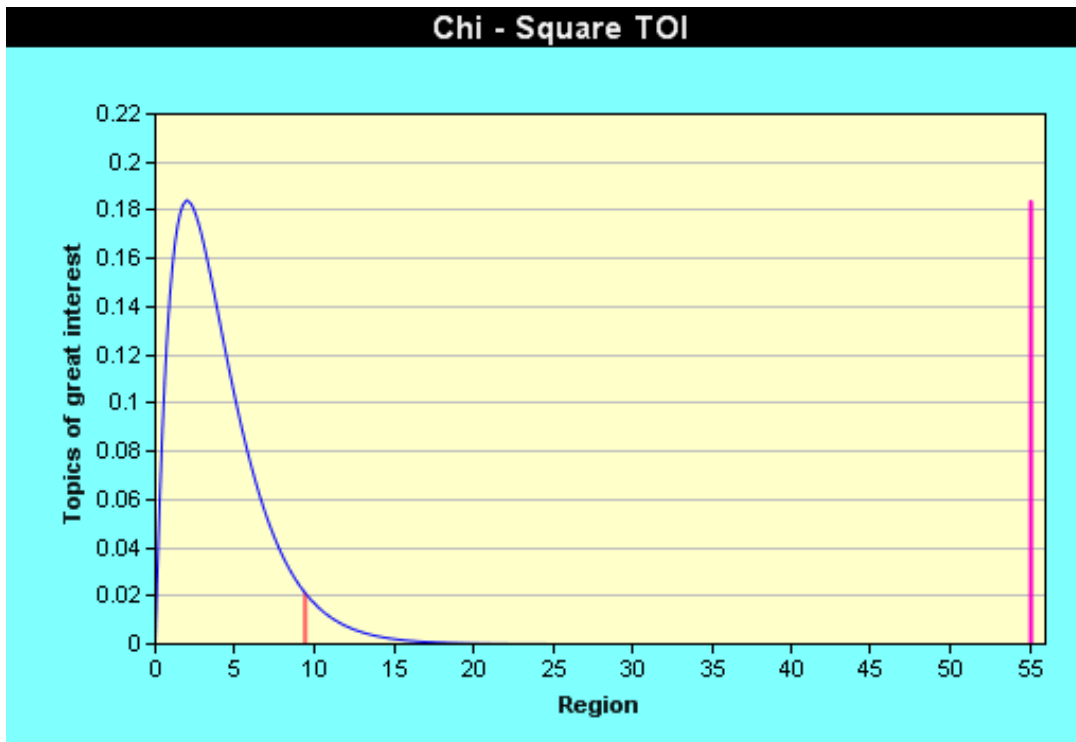


Figure 6.34 Chi Square Test for Topics of Great Interest

A questionnaire survey using Kirkpatrick level 1 provided the relevant data for calculating the chi-squared value for statement 3. The responses are shown in Table 6-39.

Table 6-39 Statement 3 Responses

20.	1	2	3	4	
Africa	0	0	9	6	15
Asia	0	0	0	43	43
Australia	0	0	0	6	6
Europe	0	0	0	5	5
USA	0	0	0	31	31

The summary data needed for calculating the chi square value is derived from the questionnaire survey. The chi square test output is shown in Figure 6.35.

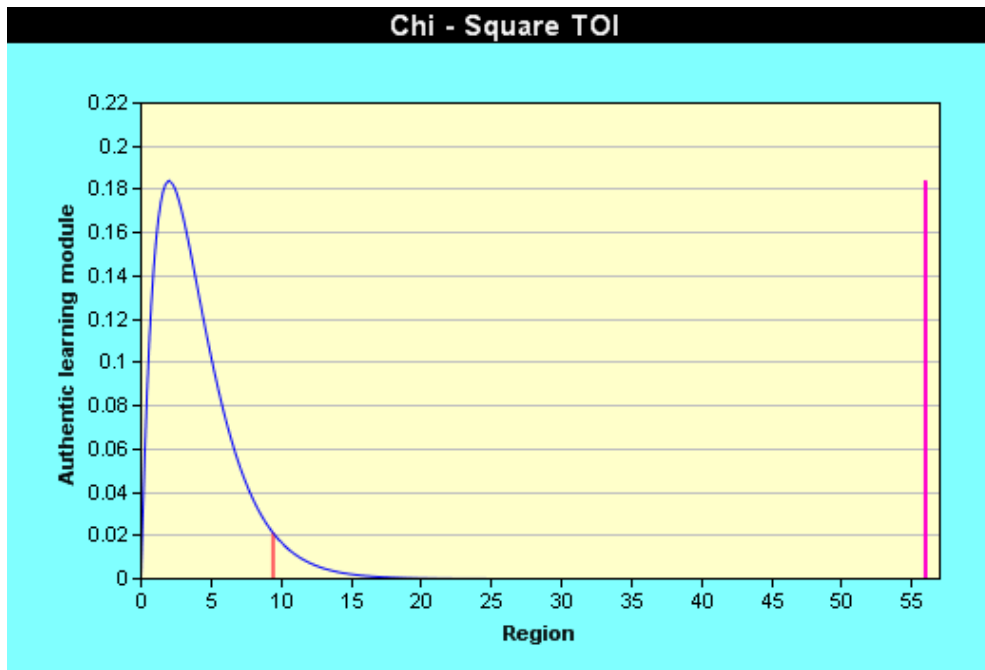


Figure 6.35 Chi Square Test for Authentic Learning Module

The fourth statement was tested using the data obtained from the questionnaire using The Kirkpatrick level 1 survey. The response for statement 4 is as shown in Table 6-40.

Table 6-40 Statement 4 Responses

21.	1	2	3	4	
Africa	0	0	11	4	15
Asia	0	0	2	41	43
Australia	0	0	0	6	6
Europe	0	0	0	5	5
USA	0	0	0	31	31

The summary data acquired in the survey was used to perform a chi-square test. The results derived are shown in Figure 6.36.

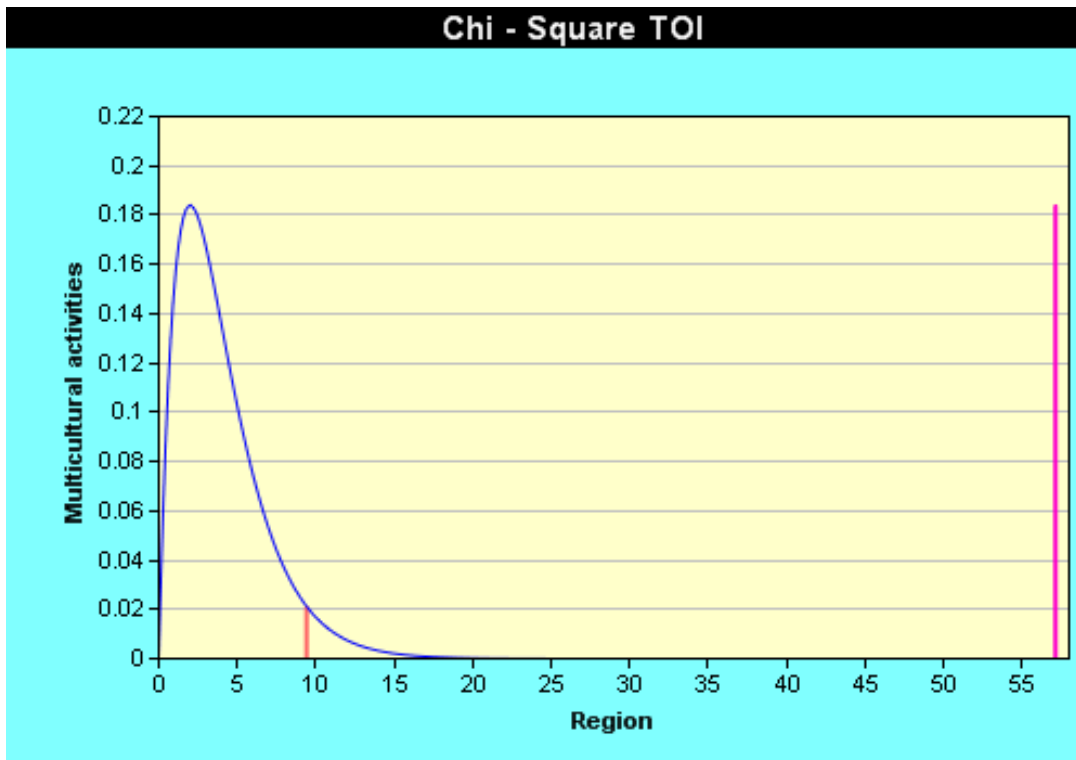


Figure 6.36 Chi Square Test for Multicultural Activities

Using a similar approach the researcher extracted data using the Kirkpatrick Level 1 survey for calculating the chi square value for statement 5. The response for statement 5 is as shown in Table 6-41.

Table 6-41 Statement 5 Responses

22.	1	2	3	4	
Africa	0	0	2	13	15
Asia	0	0	0	43	43
Australia	0	0	0	6	6
Europe	0	0	0	5	5
USA	0	0	0	31	31

Using the summary data acquired in the survey, the researcher did the chi square test and the result is as shown in Figure 6.37.

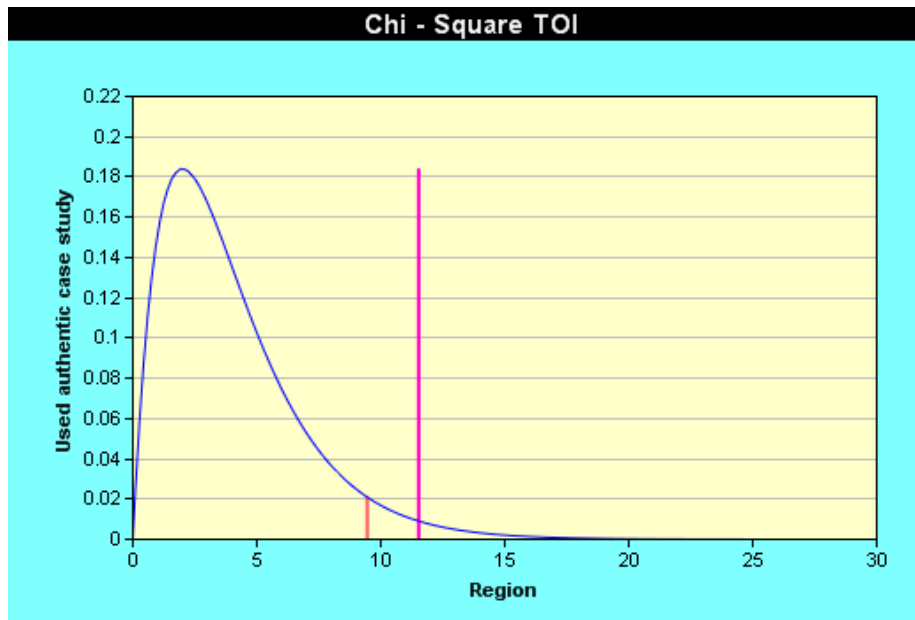


Figure 6.37 Chi Square Test for Used Authentic Case Study

The Chi square test results indicate that all 5 tests establish that the region under investigation and the statements are not independent of each other. The test result details are summarized in Table 6-42.

Table 6.42 Chi Square Test Conclusion

Statement	Conclusion
1	Region and The Learning Experience are not independent
2	Region and Topics of great interest are not independent
3	Region and Authentic learning are not independent
4	Region and Multicultural activities are not independent
5	Region and Used authentic case study are not independent

6.16 Hypothesis Analysis

6.16.1 Test Calculations

The t-test was conducted as follows:

The t-test sample values were calculated as follows.

$$t_{Sample} = \frac{(\bar{x} - \mu)}{\sqrt{\frac{s^2}{n-1}}}$$

Where;

- \bar{x} is the mean of the sample,
- μ is the population mean,
- s is the sample standard deviation, and
- n is the sample size.

Summary data for testing hypotheses are given in Table 6-43.

Table 6-43 Data for Hypotheses Testing

	Hyp 1	Hyp 2	Hyp 3	Hyp 4	Hyp 5	Hyp 6
Likert Scale	3.25	3.84	3.91	3.87	3.98	3.77
1	0	0	0	0	0	0
2	0	0	0	0	0	0
3	75	16	9	13	2	115
4	25	84	91	87	98	385
Count	100	100	100	100	100	500
VAR	0.19	0.14	0.08	0.11	0.02	0.18
STD ERR	0.04	0.04	0.03	0.03	0.01	0.02

Upper Limit	3.337	3.913	3.967	3.937	4.008	3.807
Mean	3.250	3.840	3.910	3.870	3.980	3.770
Lower Limit	3.163	3.767	3.853	3.803	3.952	3.733

Based on the data generated from the questionnaire, the researcher was able to draw out the graph to show the mean, upper limit and the lower limit of the responses as shown in Figure 6.38.

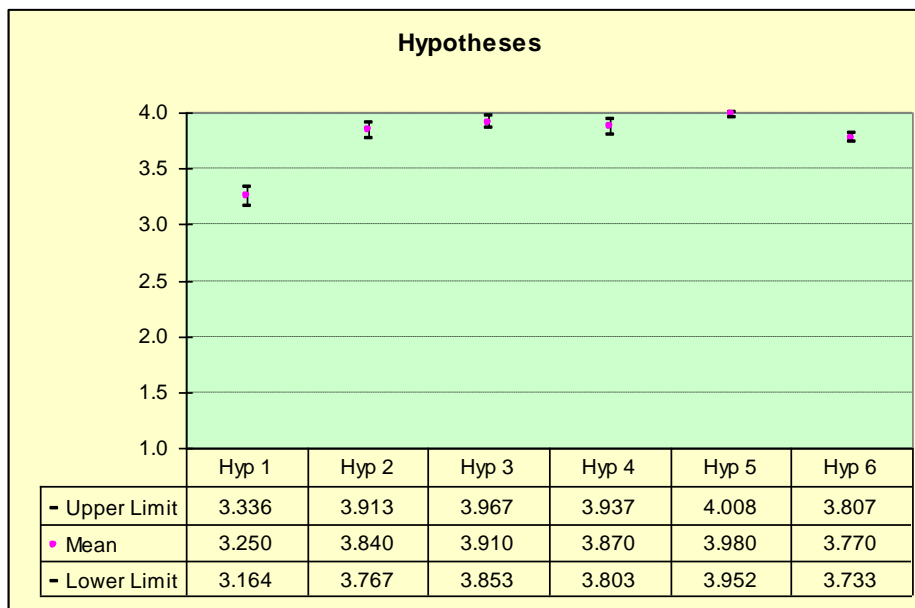


Figure 6.38 Values of t-test with the 95% Confidence Intervals

6.16.2 Hypothesis Test Result

The researcher has to make a statistical decision whether or not to reject H_0 . In order to do that, each hypothesis must be tested. The test results and decisions are summarized in Table 6-44. The hypothesis explanations are given in the subsequent pages in this section.

Table 6-44 Hypothesis Test Results

Hypothesis	Hyp 1	Hyp 2	Hyp 3	Hyp 4	Hyp 5	Hyp 6
T value	17.15	36.19	48.78	40.33	104.66	67.35
T Critical value	1.984	1.984	1.984	1.984	1.984	1.965
Test result	Sig	Sig	Sig	Sig	Sig	Sig
Decision H_0	Ho: Reject	Ho: Reject	Ho: Reject	Ho: Reject	Ho: Reject	Ho: Reject

6.16.2.1 Hypothesis 1 Analysis

H_0 MAELP does not provide the right level of learning experience.

H_a MAELP provides the right level of learning experience.

The researcher commenced this investigation with the belief that the right level of learning experience will affect the effectiveness of MAELP. This was tested with statement 1 of this questionnaire.

The calculated t value for statement 1 is 17.15. The 5% critical value is 1.984. As the calculated t value is greater than the critical t value ($17.15 > 1.984$), the test is significant. Based on this analysis, H_0 is rejected in favor of H_a , that the right level of learning experience affects the suitability of MAELP.

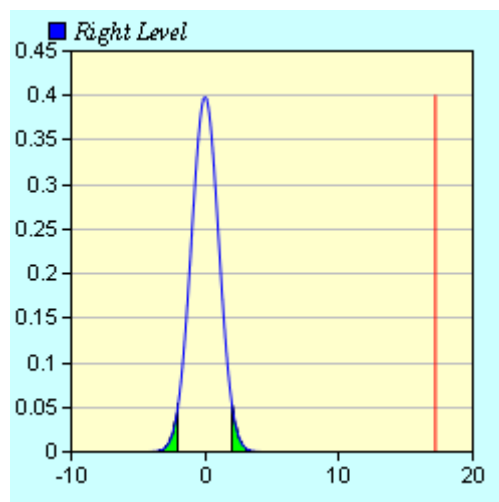


Figure 6.39 Right Level Hypothesis

The test statistic is significant at 0.05 and there is enough statistical evidence to show that the true mean is not 2.50. A graphical presentation to show the significance of this test can be seen in Figure 6.39.

6.16.2.2 Hypothesis 2 Analysis

Ho MAELP topics are not of great interest to the students.

Ha MAELP topics are of great interest to the students.

At the planning stage of this study the researcher strongly believes that the topics to be included in the MAELP must be of great interest to the students. Taking this as a starting point the researcher used statement 2 to test this hypothesis.

The hypothesis test reveals that the calculated t-value for statement 2 is 36.19. The 5% critical value is 1.984. As the calculated t-value is greater than the critical t-value ($36.19 > 1.984$), the test is significant. Based on this analysis, Ho is rejected in favor of Ha, that the topics are of great interest to the students for MAELP to be useful.

The test statistic is significant at 0.05 and there is enough statistical evidence to show that the true mean is not 2.50. A graphical presentation to show the significance of this test can be seen in Figure 6.40.

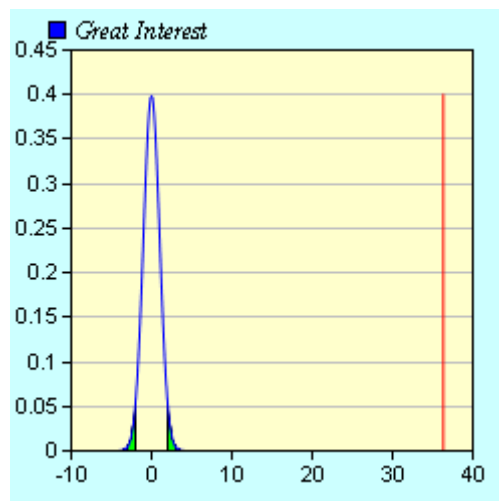


Figure 6.40 Great Interest Hypothesis

6.16.2.3 Hypothesis 3 Analysis

Ho MAELP authentic learning modules are not relevant to the training.

Ha MAELP authentic learning modules are relevant to the training.

The researcher believed that authentic learning modules must be relevant to the training provided by MAELP for it to be effective. For testing this belief, the researcher used statement 3 of the Kirkpatrick Level 1 survey.

The hypothesis test results show that the calculated t-value for statement 3 is 48.78. The 5% critical value is 1.984. As the calculated t-value is greater than the critical t-value ($48.78 > 1.984$), the test is significant. Based on this analysis, Ho is rejected in favor of Ha, that the authentic learning modules are relevant to the training for MAELP to be efficient.

The test statistic is significant at 0.05 and there is enough statistical evidence to show that the true mean is not 2.50. A graphical presentation to show the significance of this test can be seen in Figure 6.41.

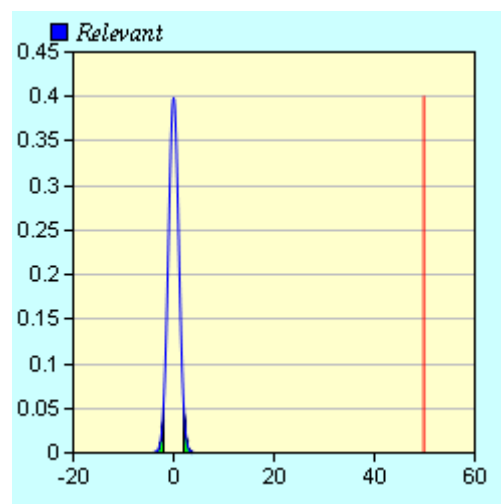


Figure 6.41 Relevant Hypothesis

6.16.2.4 Hypothesis 4 Analysis

Ho MAELP does not have great multicultural activities for student benefit.

Ha MAELP has great multicultural activities for student benefit.

One of the strong beliefs of the researcher when contemplating this study was the need to have great multicultural activities in MAELP for the students' benefit. For testing this belief of the researcher relied on statement 4 of the Kirkpatrick Level 1 questionnaire.

In order to decide on the need for great multicultural activities in the MAELP, the calculated t-value is 40.33. The 5% critical value is 1.984. As the calculated t-value is greater than the critical t-value ($40.33 > 1.984$), the test is significant. Based on this analysis, H_0 is rejected in favor of H_a , that MAELP has great multicultural activities for student benefit.

The test statistic is significant at 0.05 and there is enough statistical evidence to show that the true mean is not 2.50. A graphical presentation to show the significance of this test can be seen in Figure 6.42.

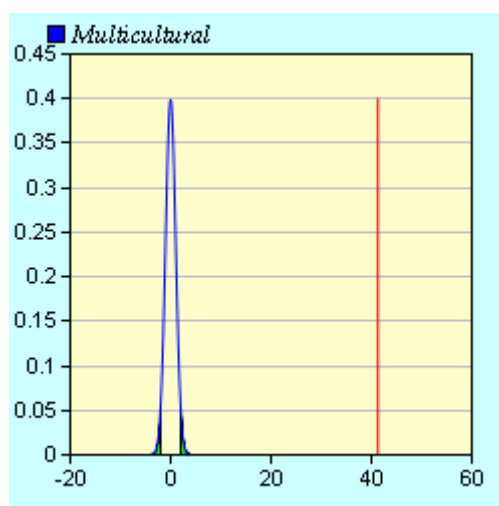


Figure 6.42 Multicultural Hypothesis

6.16.2.5 Hypothesis 5 Analysis

H_0 MAELP does not use authentic case studies in its program.

H_a MAELP uses authentic case studies in its program.

Having an authentic case study was also believed to be important for the success of MAELP. In order to test this hypothesis the research used statement 5 of the questionnaire.

The test result from statement 5 indicates that the calculated t-value is 104.66. The 5% critical value is 1.984. As the calculated t-value is greater than the critical t-value ($104.66 > 1.984$), the test is significant. Based on this analysis, H_0 is rejected in favor of H_a , that the authentic case study used in MAELP was relevant to the training.

The test statistic is significant at 0.05 and there is enough statistical evidence to show that the true mean is not 2.50. A graphical presentation to show the significance of this test can be seen in Figure 6.43.

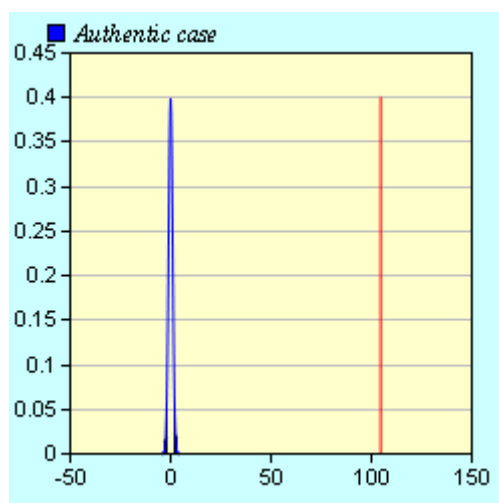


Figure 6.43 Authentic Case Study Hypothesis

6.16.2.6 Hypothesis 6 Analysis

H_0 MAELP is not an effective online theological training program.

H_a MAELP is an effective online theological training program.

At the commencement of this study the researcher strongly believed that the intended online training program must be an effective one for all. In order to test this belief the researcher used a combination of all the previous 5 statements.

The hypotheses test of all 5 statements clearly reveals that the calculated t-value for all the 5 statements is 67.35. The 5% critical value is 1.965. As the calculated t-value is greater than the critical t-value ($67.35 > 1.965$), the test is significant. Based on this analysis, H_0 is rejected in favor of H_a , that MAELP is an effective online theological training program for all participants.

The test statistic is significant at 0.05 and there is enough statistical evidence to show that the true mean is not 2.50. A graphical presentation to show the significance of this test can be seen in Figure 6.44.

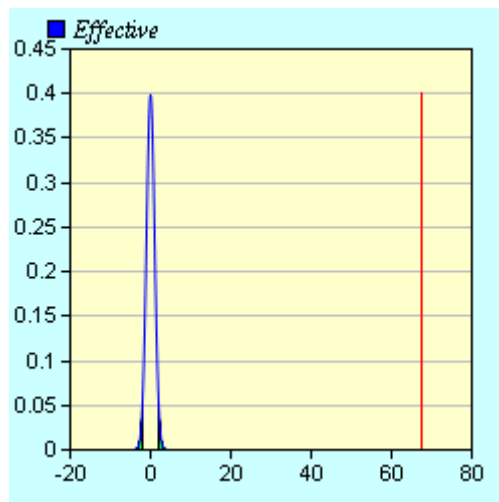


Figure 6.44 Effective Hypothesis

6.16.2.7 Conclusions

There were 6 different factors investigated through the questionnaire in this study using the hypothesis tests. In all 6 cases of tests conducted, the sample t-values were large in 1 case (Hypothesis 1) and were very large in 5 other cases investigated. These differences are also positive, meaning the sample means are greater than the population mean. These are then interpreted as highly critical and significant. The Likert Scale used in this study has the larger-the-better characteristics (1 – Strongly Disagree, 4 – Strongly Agree). As such, the result shows that the respondents' feedback lean more towards Strongly Agree.

This section presented a large amount of statistical analysis of all the hypotheses raised by the researcher at the beginning of this study. In total, 6 hypotheses were considered, developed and tested one by one. The results of the analyses are represented graphically, so as to present the findings more visually. The value of this section of the hypotheses analysis is that it proves or disproves statistically the non-affirming beliefs of the researcher. This study stringently tests the area of online training programs which includes multicultural perspectives among others. This study has objectively

evaluated several elements of the online training program and the findings from this study will be useful for formulating future online training programs in theology and also other areas.

6.17 Chapter Summary

In this chapter the researcher has systematically presented and analysed the findings of this study. As much as possible, the layout of the findings are arranged based on research questions and research methodology. The results of the survey showed that the authentic multicultural approach provided students with a high level of satisfaction through the ease of use and the provision of real-life case studies relevant to their learning experiences. Course relevance had a measure of over 91% to 98% of students strongly agreeing and students' strong interest in the course had a measure of 84% to 87%. The authentic and multicultural aspects of the course were found to be excellent by 85% to 98% of the students. A key problem area identified was access to support process and expertise, with a score measure of poor by 73% of the students and it does point to a need to possibly organize a mentoring system as part of any future authentic multicultural course, rather than have students find their own local mentors. The design areas of multiple perspectives and collaboration, which requires group online interaction, showed student frustration and difficulties in participating or getting into online group discussions. Chapter 7 presents a more complete discussion of findings and conclusions drawn.

Chapter 7: Discussion and Conclusions

Introduction

In this final chapter of the study, the researcher presents the discussion of findings research limitations, future research directions, recommendations and concluding remarks.

7.1 Overview of the Research Focus

This study focused on the design and application of the MAELP program based on the instructional design principles advocated by McLoughlin (2000) and Herrington (2006). The research participants were comprised of volunteer Bible students with aspirations of fulfilling church leadership roles in evangelical and charismatic churches associated with the Cathedral of Glory churches worldwide. From a cultural perspective, students came from five continents, with varying ages, ethnic and education background. The common language used was English and all participants had the capability to communicate through the internet. The 119 students were volunteers, from a group of 300 students with some experience in an international study group accustomed to traditional pedagogies and who were willing to be part of a test group to participating in the evaluation of the Multicultural Authentic E-learning Program. Their ages range from 21 to 72 and some of them have been in church ministries for some years. A few of them had had traditional theological training, while others were professional doctors, lawyers, accountants, university students and business people with secular jobs. This research was limited to this group, as they had a desire to be trained further to become church leaders and have greater effectiveness in their various ministries.

7.2 Discussion of Results

In this section the researcher discusses all the results in an orderly manner. The main questions are discussed followed by the sub-questions, as described in Chapter 1 of this study.

7.3 Research Question 1

What design principles can be used to create an Online Module for a Multicultural Authentic E-Learning Program (MAELP) for church leaders?

The literature review in Chapter 2 established that, to date, there have been no theological e-learning program that incorporate all the elements of authentic learning and multiculturalism. Nine universities' learning programs had incorporated several of the design elements. The MAELP program designed to meet the needs of church leaders adopted the authentic learning model comprising the most effective elements of learning theories as a foundation for the instructional design guidelines that were developed.

As outlined in the literature review and the conceptual framework of this study, the key design principles were based on the authentic learning model with an amalgamation of the learning frameworks proposed by Herrington (2006) and McLoughlin (2000). The instructional design framework consisted of 15 instructional design factors from the four learning areas, that affected students' learning, and to be evaluated. The four areas were learning support, learning resources, learning tasks and learning assessment. In the study nine instructional design factors for MAELP were evaluated, including cultural contextuality as an additional dimension to the authentic learning framework. Course content and learning activities relevant to developing skills for church leadership were then formulated for ten modules in the MAELP, ensuring that the four learning areas would be evaluated. Results indicated that the authentic multicultural framework was appropriate to the learning needs of the participants in the study.

7.4 Research Question 2

Which instructional design factors promote authentic multicultural learning in the MAELP?

Research questions 2.1 to 2.4 were addressed through of a series of surveys and interviews conducted with students to evaluate which instructional design factors promoted authentic multicultural learning.

Question 2.1 investigated the time that students spent on each aspect to determine preference towards any design factor and problems encountered, if any. Question 2.2 probed further for areas that students found to be difficult or easy to use; which factors were useful in promoting authentic learning and the coping mechanism they used to continue the MAELP program despite the difficulties faced. Question 2.3 assessed which factors influenced students learning experiences. Question 2.4 asked how students' attitudes towards the multicultural authentic learning experience had been affected.

7.4.1 Research Question 2.1

Which components of the MAELP do students use and for how long?

African and Asian students were found to have preferences towards personal participation while US, European and Australian students prefer to engage in collaboration and group activities. This is indicated by African and Asian students spending twice their time in personal activities like articulation. Further probing indicates that they find group activities new to them and are somewhat uncomfortable with group participation. This supports other surveys which found that collaboration and expressing one's viewpoints are activities that the African and Asian students found difficulty carrying out (see Table 6-20).

7.4.2 Research Question 2.2

What strategies / countermeasures do students use with the MAELP when faced with difficulties?

While collaboration and expressing oneself is a new concept in independent learning and generally a struggle for African and Asian students, the survey indicated that they had found multiple perspectives and collaboration factors to be the most helpful in promoting multicultural authentic learning perspectives.

While acknowledging that cross-cultural collaboration was helpful but hampered by their lack of interaction abilities and lack of self-direction and initiative-oriented mindset towards learning, African and Asian students were observed to have the tendency to form cliques, perhaps finding it easier to learn and to find solutions among students facing similar problems. The lack

of cross-cultural collaborative abilities in African and Asian students needs to be addressed in future versions of the e-learning program. A possible solution is to include some measure of training for them to gain social collaboration skills and greater initiative (DIY capability).

7.4.3 Research Question 2.3

What factors influence students' use of the MAELP?

The length of the course and heavy demands on time and commitment affected students more than the actual design and contents of the course. However, the collected data indicate that some negative experiences came from their being uncomfortable in group discussions and not having the right skill sets to interact.

7.4.4 Research Question 2.4

What attitudes did students show towards the MAELP?

The many forums and assignments requiring interaction and learning from multicultural viewpoints had made students more sensitive and aware of their learning outcomes, which were influenced by local culture and local context. The students showed willingness to adapt and incorporate such newly acquired perspectives into their solutions to everyday problems.

7.5 Research Question 3

Which instructional design factors contribute to learners' satisfaction (or frustration) in the MAELP?

Questions 3.1 to 3.4 were formulated to determine which design factors had contributed to the students' satisfaction or frustration. Question 3.1 looked at how the learning outcome was affected by which design factor and how problems affected the learning outcome. Question 3.2 looked at how each design factor influenced students' use either by not being available to students or requiring certain skill sets that in turn posed difficulties to students. Question 3.3 attempted to determine the level of engagement by students towards each design factor. Question 3.4 tried to find out which factors influenced students' learning achievements.

7.5.1 Research Question 3.1

How do the instructional design factors affect students' learning outcomes?

We will now consider the combined impact of all design factors relating to the design of the multicultural learning program (MAELP) and its outcomes, as the impact should be considered holistically.

1. *Students' Learning Outcome*

A survey question to "evaluate how each design factor has helped enhanced your learning experience" was done on 15 students, comprising of (1) Group 1 of five above average students; (2) Group 2 of five average students and (3) Group 3 of below average students (Table 6-27).

Authentic context and authentic activities were found to have helped students in their learning experience. However, in the three areas requiring group interaction and collaboration -- multiple perspectives, collaboration and multicultural perspectives -- there is a clear contrast between those who performed well in the course and those who did not do so well. There was extensive participation in group discussions and activities for all students in Group 1, whereas the statistics from Group 2 registered moderate participation and the whole of Group 3 had difficulty participating in group activities. Group 1 had some access to processes, but Group 2 and Group 3 had difficulty setting up a local mentoring system. Although the instruction was given in video format, Group 3 students relied more on traditional coaching and instruction than either of the other two groups.

2. *Level of Learning Engagement among Students*

A poll of 50 students was taken regarding the areas and level of their learning engagement. The following analysis of the results tabulated in Table 6-30 is categorized by the various design factors.

3. *Learning support and assignments helpful*

50% to 68% students found quizzes, reading and written assignments helpful.

4. *Access to Processes not helpful*

Lack of support in this contributed to 86% of students felt that interview assignments were not helpful and 4% that they were totally unhelpful.

5. Difficulty with Collaboration

Lack of participation in group interaction rather than a lack of skills caused a high percentage range of 62% to 66% students to find that group interaction learning was not helpful. The 12% to 16% who found it generally helpful and the 20% who found it very helpful had the opportunity to participate in group interactions.

Student-to-student interaction was evaluated by 98% of the students as generally “helpful” to “very important and helpful”. Although it is not usually a difficult task to move from one-to-one interaction to that of a group, but many of the students either did not have the opportunity or they were uncomfortable to go beyond the initial positive interaction.

7.5.2 Research Question 3.2

How did opinions on the instructional design factors implemented vary among students?

The availability of local mentors contributed significantly to students’ positive learning experiences. This is clear in Group 1 students’ survey results being more positive as they had help from local expertise. However, that is not the case for Groups 2 and 3, as local help was missing.

While Groups 2 and 3 struggled more than Group 1, the negative experience was not only affected by the availability of external aid, it was also affected by students’ attitude and commitment. It is also noted that students’ comfort level towards interacting with each other, along with appropriate skill sets, played a crucial part in motivating students to continue their learning in this constructivist environment.

7.5.3 Research Question 3.3

What levels or forms of learning engagement are evident among students?

Most of the African and Asian students preferred quizzes, reading and written assignments and any activity requiring individual participation rather than collaboration. This is due a preference for activities that can easily be carried out alone. Some students did not favor group interaction, due mainly to either help not being readily available, to a lack of appropriate skill sets, or because

they found group interaction uncomfortable and foreign. However, the opposite seems to be true for students from US, Europe and Australia, who favored group activities. These results are reflected different cultural learning styles and preferences.

7.5.4 Research Question 3.4

What factors influence students' learning achievement in the MAELP?

The authentic design approach benefitted a majority of the students with multicultural perspectives being rated by the highest number of students as helpful. Student interaction and group interaction were the only two areas with ratings below 50% from five of the students.

Table 7-1 Abstract from Kirkpatrick Level 2 Survey

Survey of 50 Students	Strongly Agree	Agree	Disagree	Strongly Disagree
I feel comfortable interacting and expressing my views online with other students in cooperative learning groups.	0	15(30%)	30(60%)	5(10%)
I have the skills necessary to integrate with other students in discussion groups.	0	22(44%)	28(56%)	0

According to the Kirkpatrick Level 2 Survey (Table 7-1), 70% of the students had some discomfort relating to other students and 56% indicated that they do not have the skills to integrate with other students in discussion groups. Despite the high discomfort level and the lack of skills for group interaction, 98% of the students (taking those who indicated above 50% helpfulness) indicated that student interaction was helpful to them and 92% indicated that group interaction is helpful to them. This comparison shows the importance of enhancing student interaction and group participation as a design factor in students' learning experience, despite their discomfort and lack of interaction skills.

7.6 Conclusions

This thesis has explored the design and evaluation of a multicultural and authentic e-learning program (MAELP). In designing the MAELP, the authentic learning model was taken as a foundational pedagogical basis with

learning tasks, learning resources and learning support elements in the design. A fourth area, learning cultures, was added to enhance the multicultural aspect of the learning experience as the MAELP was intended for a global multicultural audience for training of church leaders. Ten design factors of authentic learning in a multicultural context were then derived from the authentic multicultural design parameters and applied to the development of a Christian leadership course using Moodle software.

From data collected from the 119 student participants in the MAELP, the following approaches were applied for data analysis:

- a) Grounded theory was applied to seek categories in events, behaviors and to find consistencies and differences.
- b) Analytic induction was employed to evaluate the impact of the design factors on the students.
- c) Qualitative analysis of student responses was undertaken
- d) Descriptive statistics were used to identify factors in the design that helped or hindered students learning and completion of the course.

Although MAELP used a foundational textbook as the source for its main content, there were additional activities, problems cases and forums included. Though the design was applied to a Christian leadership context, the design principles can be applied to any other field of study. The ten design factors that were applied to Christian leadership principles of the course are authentic context, authentic activities, access to processes, multiple perspectives, collaborative, reflection, articulation, coaching and scaffolding, authentic assessment and multicultural perspectives. These design factors were incorporated into the course modules.

From the surveys and feedback of the students, the following table depicts the evaluation results of the design factors as being either weak or strong based on whether the majority of students found it easy or enjoyable (Table 7-2). Each design factor was also categorized into (1) that which required personal participation or (2) that which required group participation.

Table 7-2 Overall Results for Evaluation of Design Factors

Areas of Design Factor	Personal/Group Participation	Evaluated as Weak or Strong
Authentic Context	Personal and Group	Strong
Authentic Activities	Personal and Group	Strong
Access to Processes	Personal	Weak
Multiple Perspectives	Group	Weak
Collaborative	Group	Weak
Reflection	Personal	Strong
Articulation	Personal	Strong
Coaching and Scaffolding	Personal video access	Strong
Authentic Assessment	Personal	Strong
Multicultural Perspectives	Multicultural	Weak/some mixture of strong in weak students

Based on the overall results above, the researcher was able to segregate the strong and weak areas of the design factors. With the successful separation of the factors the researcher was able to identify the areas which need further improvement actions (Table 7-3). The outcome of this conclusion is translated into the recommendation section of this study in Chapter 7.11.

Table 7-3 Conclusion and Improvement Action

Areas of Design Factor	Personal/Group Participation	Evaluated as Weak or Strong	Conclusion/Action
Authentic Context	Personal and Group	Strong	<i>Maintain</i>
Authentic Activities	Personal and Group	Strong	<i>Maintain</i>
Reflection	Personal	Strong	<i>Maintain</i>
Articulation	Personal	Strong	<i>Maintain</i>
Coaching and Scaffolding	Personal video access	Strong	<i>Maintain</i>
Authentic Assessment	Personal	Strong	<i>Maintain</i>
Access to Processes	Personal	Weak	<i>Recommendation</i>
Multiple Perspectives	Group	Weak	<i>Recommendation</i>
Collaborative	Group	Weak	<i>Recommendation</i>
Multicultural Perspectives	Multicultural	Weak/some mixture of strong in weak students	<i>Recommendation</i>

Detailed analysis of the results and findings presented in Chapter 6 for the ten design factors are summarized as follows:-

1. Authentic related design factors comprised of authentic context, authentic activities, access to support processes;

2. Multicultural related design factors comprised of multiple perspectives, collaboration, multicultural perspectives. Authentic assessment and scaffolding have some elements of multicultural related activities embedded in them;
3. Design factors requiring mostly personal skill sets include reflection, articulation, coaching & scaffolding and authentic assessment;
4. Impact of design factors on students' learning experience and outcomes;
5. Non-design factors that hindered multicultural learning in an authentic context that required further research;

7.6.1 Analysis of Authentic Related Design Factors

This evaluation included authentic context, authentic activities and access to processes. In this section, the focus is on authentic content and authentic activities.

The survey results show that the authentic multicultural approach does bring a high level of satisfaction through ease of use and provision of real-life case studies relevant to the students' learning experience. In the Kirkpatrick Level 1 Survey in Table 6-15, 90% of the 100 students surveyed agreed strongly that "the authentic learning module was relevant to my learning style and approach" with 98% of the students strongly agreeing that "the program effectively used authentic case studies that were relevant to my training".

Approximately 90% to 98% of the students strongly agree that content relevance is important. This is re-affirmed by 100% of the students who reported that the authentic context and activities of this course were helpful and that they found these two design factors easiest to use based on Table 6-20 and Table 6-35. In the survey of the three groups of students in Table 6-28, all the surveyed students indicated that these two design factors had been "excellent and very good" in helping to "enhance their learning experience". It is not surprising then that a further survey, presented in Table 6-28, indicated that all three groups of students enjoyed themselves most in the authentic contents and authentic activities, among other design factors.

In the survey, where 50 students were asked “how helpful were the following areas of the MAELP in your learning achievements”, more than 88% of the students concurred strongly that authentic design and real life tasks had been helpful in their learning achievements, as shown in Table 6-32.

The emphasis on authenticity and doing real life tasks throughout the MAELP program highlighted the students’ awareness that while the bible contains principles to living out one’s life, practical solutions to real life challenges can come from peers, mentors, pastors or parishioners who in turn had sought solutions from various sources and applied biblical principles to those solutions. The MAELP authentic learning environment with real life examples and activities taught students to apply the newly learned knowledge to further create; discover or find new solutions for any real-world problems presented (Chang, Lee, Wang & Chen, 2010). In the Kirkpatrick Level 3 Assessment: Behavior Survey, one student, when asked whether he was “better able to analyze church problems and apply solutions to them” (Q3), commented that, instead of just trying to devise solutions from text books, he is now aware that he can seek solutions from mentors and further observed that often, the practical and tested solutions that come from diverse backgrounds and cultures tend to be better accepted.

7.6.1.1 Authentic Activities and Access to Processes

According to the survey results from Table 6-21, access to expertise and support processes was the most difficult design factor to use, with 93% of the students having great difficulty in finding a local minister to be their life mentor. This could be due to the fact that students often do not have the time nor do they make sufficient effort to search for a mentor as indicated by zero time spent in this activity by students from USA and Europe, as reflected in Table 6-5 or it could be that they presently do not belong to any congregation which makes it difficult for them to locate a life mentor. It is possible that cultural inhibitions made them too shy to approach a mentor even if one can be found. It’s also possible that a mentor simply cannot be found or is too busy to assist.

This design factor was least liked by students, with the survey showing African and Australian students spending 10% of their time, Asians 20%, USA and European students 0% on this activity, as presented in Table 6-5.

Regardless of the reason, it is nevertheless imperative that this “access to supportive processes” factor be resolved, and in the event that such facilities are indeed not available, a substitute needs to be found to ensure that students’ learning experience is not impaired. A suggestion gathered from students through interviews is to have mentors assigned to them, even if they can only be online mentors, at the beginning of the course, rather than for them to find their own community mentors. Most students said that they would do well in this area if a mentor was to be assigned to them.

The design factor of access to supportive processes is also crucial in providing a localised context and authenticity for the MAELP program. It has been shown that students, especially among the Asian and African participants, experienced significant difficulty in all activities that required them to collaborate in group settings as established in Table 6-35. This synchronous mode of e-learning, which is already challenging enough to students as it requires a special set of skills to interact online, is further aggravated by the lack of localized contents. A possible solution is to rely on e-mentoring over the internet either with a local or regional pastor/elder to assist and to mentor several participants simultaneously. The e-mentor could come from a local church that represents a group of similar cultures or he could be a highly pro-active and motivated group leader who has had training in leading group interaction and discussion.

Consequently, this design factor of *Access to Processes* is deemed weak because of the absence of a mentor impaired the mentoring and coaching experience that students should had with authentic activities relating to local church ministry. Perhaps by having such access, the present survey results of 88% of the students finding that MAELP "enhanced your ability to integrate

into practical church ministry" from the present "some" of count of 39 and "a little" of present count of 5 to "a great deal"(Table 6-22).

7.6.1.2 Overall Analysis of Results for Authentic Design Factors

As an authentic learning activity engages the learners in real-world issues that are relevant to them, it also encourages and provides learners with the confidence to act on the issues and find solutions to solve them. Two design factors in this MAELP program, authentic context and authentic activities, demonstrated that of the four learning domains, namely the cognitive domain, affective domain, psychomotor domain and cognitive domain, in which several studies claimed authentic learning was helpful to students' development (Herrington, Reeves, Oliver, 2010), the Kirkpatrick Level 3 Survey (Q2 and Q3 outlined in Table 7-4 below) showed that students who stayed on in the course demonstrated the capacity to think and solve problems (Philips, McNaught & Kennedy, 2010) and also the capacity to act, decide and commit (Reeves, 2011).

Table 7-4 Survey Abstracts of Kirkpatrick Level 3 Q2 and Q3

Q2. How has the student incorporated the learning experience into practical ministry life?
<i>Student 1: I recognize that there is more than one solution to a problem. Practical application is so different from theory.</i>
<i>Student 2: My new position places me in the place to see areas of need and problems that I have never known to exist. I try to approach them with an open mind looking for consensus solutions through discussions.</i>
<i>Student 5: I now take a more pragmatic approach in my interpretation of biblical principles.</i>
Q3. Is the student better able to analyze church problems and apply solutions to them?
<i>Student 1: I now seek for solutions through talking with people and listening to them rather than just trying to devise solutions from reading books. The solutions are better accepted as they involve the people who come from diverse backgrounds and cultures.</i>
<i>Student 3: I am better prepared for mission trips through understanding the multicultural context of biblical principles and its applications.</i>

7.6.2 Multicultural Related Design Factors

The design areas of multiple perspectives and collaboration, which required online group interaction, showed mixed results in terms of students' frustration and difficulties in participating in online group discussions. American, European and Australian students generally consider these two design factors easy to use (with score of 88% to 100% in Table 6-7), but students from Africa

and Asia had considerable difficulty as indicated by the survey, with 95% of African and 90% of Asian students finding it hard to collaborate and 67% of African and 81% of Asian students having difficulty in developing multiple perspectives (Table 6-8).

When interviews were conducted with three students from Africa, three from Asia and three of Asian descent but living in the USA to further examine the findings on collaboration and multiple perspectives, the reasons for the disparity became apparent. The qualitative answers from the interviews (Table 7-5) seem to suggest that cultural propensities and influences on e-learning are not just divided along ethnic lines but can also be dictated by the culture of a community's approach to learning and doing things.

Table 7-5 Hardest/Easiest Collaboration & Multiple Perspectives

<p>Student 1 from Africa – <i>Not used to group participation in the internet.</i></p> <p>Student 2 from Africa – <i>Not acquainted with having to look for own solutions in learning.</i></p> <p>Student 3 from Africa – <i>Found it strange to have to look for answers in discussions.</i></p> <p>Student 1 from Asia – <i>Not used to open ended learning requiring self-conclusions.</i></p> <p>Student 2 from Asia – <i>Have never done this before (lack of experience).</i></p> <p>Student 3 from Asia – <i>Not acquainted with group discussion format in learning.</i></p> <p>Asian Student 1 from USA – <i>Found it easy as he has lived in USA since childhood and has developed a lot of self-initiative.</i></p> <p>Asian Student 2 from USA – <i>Found it easy as he was required to do things by himself (Do- It-Yourself or DIY stuff), having lived in USA for over ten years.</i></p> <p>Asian Student 3 from USA – <i>Found it easy as he is educated in USA and has been involved in a number of collaborative projects in his college days.</i></p>

Westernized societies generally display a DIY (Do-It-Yourself) mentality and this has influenced their e-learning styles and attitudes. Asian learners, on the other hand, are generally rote learners and expect, and at times require, instructions to be given in class environment (Edmundson 2007). The expectation of students from such cultural backgrounds is that learning and knowledge should be provided for them and their task is merely to assimilate the information. Students in developed countries with strong DIY mentalities however, adopt a more explorative and self-initiated approach which lends itself better to a constructive e-learning environment suitable to their learning

style. As such, these factors need to be taken into account when designing of an e-learning program for Asian and African countries.

Collaboration and accepting multiple perspectives from all students requires a great deal of interaction in expressing one's viewpoint; accepting differing opinions and having the ability to build on or to offer alternate viewpoints. The results indicated that the Asian and African students had difficulty with such activities. The main influence seems to be attributed to the time spent in the local cultural propensity towards DIY (Do-It-Yourself) activities, where one is required to learn independently and acquire knowledge rather than to have knowledge or learning spoon-fed to students. There are exceptions to people in all cultures depending on whether they are introverts or extroverts, which is perhaps why the best way to identify this requirement is to call it "the DIY factor". No matter how well-designed a course may be, a student's ability to initiate the learning experience on their own is primary.

However, it is important to take note that this gap in collaborative ability with students residing in African and Asian countries does not reflect on their ability to learn or their intellectual capacity but rather of the need to improve their interaction skills and perform independent learning activities. It merely points to the need for any e-learning program for African and Asian students to include some measure of training to improve initiative (DIY capability) and to include training in social collaboration skills. Training in participatory skill sets could also be provided to improve group interaction. Alternatively, a well-trained and highly motivated group leader could be assigned to assist students during their authentic learning courses.

Regardless of the difficulty faced by all the students in collaboration, a summary of the survey results (Table 7-6) from students from all geographical locations indicated that multiple perspectives (62%) and collaboration (73%) design factors were two design factors that contribute significantly to multicultural learning. It is interesting that these two scores were even higher for students aged between 21 - 50, with multiple perspectives scoring 63%

and collaboration scoring 75% (Table 7-6). This suggests that the younger students find it easier to assimilate multicultural learning and perspectives. This could be due to either their keen minds, or that they had been more exposed to self-reliant learning methods than have students over 50.

Table 7-6 Summary of Survey by Geography and by Age Categories

Authentic Learning Area (by geography)		USA (33)	Africa (21)	Asia (52)	Europe (5)	Australia (8)	Total (119)
1.	Multiple Perspectives	30 (91%)	8 (38%)	24 (46%)	5 (100%)	7 (88%)	74 (62%)
2.	Collaboration	29 (88%)	10 (48%)	35 (67%)	5 (100%)	8 (100%)	87 (73%)
Authentic Learning Area (by age categories)		21-30 (15)	31-40 (38)	41-50 (59)	Above 51 (7)	Total (119)	21-50 (112)
1.	Multiple Perspectives	10 (67%)	30 (79%)	30 (51%)	4 (57%)	74 (62%)	70 (63%)
2.	Collaboration	14 (93%)	35 (92%)	35 (59%)	2 (29%)	86 (72%)	84 (75%)

7.6.2.1 Fostering Multicultural Perspectives

All 119 students agreed that a multicultural perspective design factor was vital in promoting multicultural learning followed by multiple perspectives, with an average overall score of 62% and collaboration of 73% (Table 7-7 below).

Table 7-7 Summary of Survey from Table 6-5 and Table 6-8

Authentic Learning Area (Easiest to Use - Table 6-5)		USA (33)	Africa (21)	Asia (52)	Europe (5)	Australia (8)	Total
1.	Multiple Perspectives	30 (91%)	8 (38%)	10 (19%)	5 (100%)	7 (88%)	60 (50%)
2.	Collaborative	29 (88%)	1 (5%)	5 (10%)	5 (100%)	8 (100%)	48 (40%)
3.	Multicultural Perspectives	21 (70%)	21 (100%)	25 (48%)	5 (100%)	8 (100%)	80 (67%)
Authentic Learning Area (Helpful for multicultural Learning - Table 6-8)		USA (33)	Africa (21)	Asia (52)	Europe (5)	Australia (8)	Total
1.	Multiple Perspectives	30 (91%)	8 (38%)	24 (46%)	5 (100%)	7 (88%)	74 (62%)
2.	Collaboration	29 (88%)	10 (48%)	35 (67%)	5 (100%)	8 (100%)	87 (73%)
3.	Multicultural Perspectives	33 (100%)	21 (100%)	52 (100%)	5 (100%)	8 (100%)	119 (100%)

Further analysis of Table 7-7 shows that only 5% of African students found collaboration easy and 43% did not find it easy but still agreed that

collaboration is helpful to multicultural learning. Then again, 10% of Asian students indicated in previous surveys that collaboration was easy and about 57% of them indicated that, despite the difficulty that most of them faced in collaboration, they did recognize that it was helpful to their multicultural learning. Perhaps the reason for this is that the interest and relevance of multicultural perspectives might have overshadowed their frustration in group discussions.

7.6.2.1 Overall Analysis of Multicultural Related Design Factors

Despite the discomfort and difficulties faced in online interaction and collaboration by most students, the Kirkpatrick Level 2 survey (Table 6-22) showed that 88% of students felt that the MAELP program had helped them “a great deal” in being “better prepared for ministry to a multicultural congregation; 86% found that their “skills to understand the multicultural aspects of ministry experience” increased “a great deal”; 90% agreed to an increase of “skills in handling problems from a multicultural perspective; and 96% improved “a great deal” in their “learning experience and appreciation of the global perspective of a multicultural church ministry”.

As impact of individual design factors on multicultural learning and outcomes cannot be considered in isolation, and remaining analysis should be considered holistically.

7.6.2.3 Limitations of Multicultural Related Design Factors

The difficulty that students experienced with the course’s requirements to collaborate, their inability to connect because of time zone problems and their discomfort in interacting with other students caused them to identify the areas of Multiple Perspectives (52%), Collaboration (52%) and Multicultural Perspectives (27%) as the least amenable to use (Table 6-20). While Multicultural Perspectives was rated by the highest number of students as helpful to them, student interaction and group interaction are the only design areas with ratings below 50% by about five of the fifty students (Figure 6.30).

7.6.3 Analysis of Personal Skills Related Design Factors

7.6.3.1 Reflection, Articulation, Coaching & Scaffolding

The remaining four design factors, namely reflection, articulation, coaching & scaffolding and authentic assessment comprised of mostly authentic activities that require self-tests and individual performance except for articulation and scaffolding where some group interaction is involved. These individually-based authentic activities were carried out more easily by students than activities that required online group participation.

The survey results in Table 7-8 indicated that these four elements were easy to use and that they had been evaluated positively. Almost every student (between 96% to 100%) enjoyed the online support as good coaching is an activity that tends to lend much help in understanding the issues and in overcoming challenges faced by students.

Table 7-8 Summary of Survey

Authentic Learning Area (Easiest to Use - Table 6-5)		USA (33)	Africa (21)	Asia (52)	Europe (5)	Australia (8)	Total
1	Reflection	1(3%)	4(19%)	3(6%)	0	0	8(7%)
2	Articulation	1(3%)	0	0	0	0	1(0%)
3	Coaching and Scaffolding	33(100%)	21(100%)	50(96%)	5(100%)	8(100%)	117(98%)
4	Authentic Assessment	30(90%)	20(95%)	8(15%)	1(20%)	1(13%)	60(50%)
Authentic Learning Area (Table 6.17 – 119 students)		Found Helpful	Enjoyed Most	Found Difficult			
1	Reflection	101(85%)	10(8%)	0			
2	Articulation	78(66%)	25(21%)	0			
3	Coaching and Scaffolding	117(98%)	3(3%)	0			
4	Authentic Assessment	23(19%)	0	21(18%)			

7.6.3.2 Learning preferences of African and Asian Students

From the usage indicators in Table 6-5 of this study regarding areas requiring personal or self-participation such as reflection, it is clear that African and Asian students spent 100% more time (one hour more) in areas that involved only personal participation online with the program. However, in areas that required group participation, students from USA, Europe and Australia spent twice the time in those activities than students from Africa and Asia. If the

amount of time spent is an indication of interest and initiative, then this shows a contrast between those located in the African and Asian regions and those in USA, Europe and Australia. This became more apparent in Table 6-33, where American and Australian students' "found group participation enjoyable" and "always look forward to" "the multicultural aspects of learning" as the opportunity to "interact with students from other countries is the best part of this course". One American student commented that "personal participation is what I can obtain from other courses and it is group activities that make this course different". The African and Asian students, on the other hand, found "group participation was new to me" and some stated that they were "adapting to the requirement to participate in group activities and studies".

7.6.3.3 Authentic Assessment

There were requests for more quizzes and fewer assignments mid-way through the course due to a lack of time to complete lengthy assignments. Students gave content and design factors an ease of use ranging from 82% to 98% (Table 7-9). The main problems were the overload of assignments which they could not complete in the time given, the difficulty they faced in contacting others online because of time zone problems, and personal discomfort with group learning due to their cultural background. Nevertheless, the multicultural authentic e-learning model proved to be practical and useful to the students.

Table 7-9 Easier or Harder to Use Areas of the Course

Learning Area (Survey Results from Table 6-6)		1 (Easiest)	2	3	4	5 (Hardest)
1.	Content	107 (90%)	12 (10%)	0	0	0
2.	Quizzes	97 (82%)	20 (17%)	2 (2%)	0	0
3.	Assignments	10 (8%)	19 (16%)	38 (32%)	40 (34%)	12 (10%)
4.	Video Coaching	117 (98%)	2 (2%)	0	0	0
5.	Reading Assignments	115 (97%)	4 (3%)	0	0	0
6.	Ease of Group Contact	12 (10%)	33 (28%)	21 (18%)	41 (34%)	12 (10%)

The assignments and group activities need to be improved upon for future designs of a multicultural authentic e-learning program. This directly relates

to the time factor available to students and the culturally biased background of each student. For an international e-learning program, time zone constraints must also be factored in when it comes to group interaction and logistics such as the dates and schedules of assignments.

7.6.3.4 Personal Discomfort Level of Students

The Kirkpatrick Level 2 Survey shows that 20% to 60% of the students felt some discomfort in interacting with other students (Figure 7.1), with Asian and African students experiencing it most. It was suggested that some cultural familiarity could be cultivated through dialogue and informal gatherings until students established some level of friendship with one another. According to some comments made in interviews with students, the friendship factor could help to overcome the cultural discomfort level.

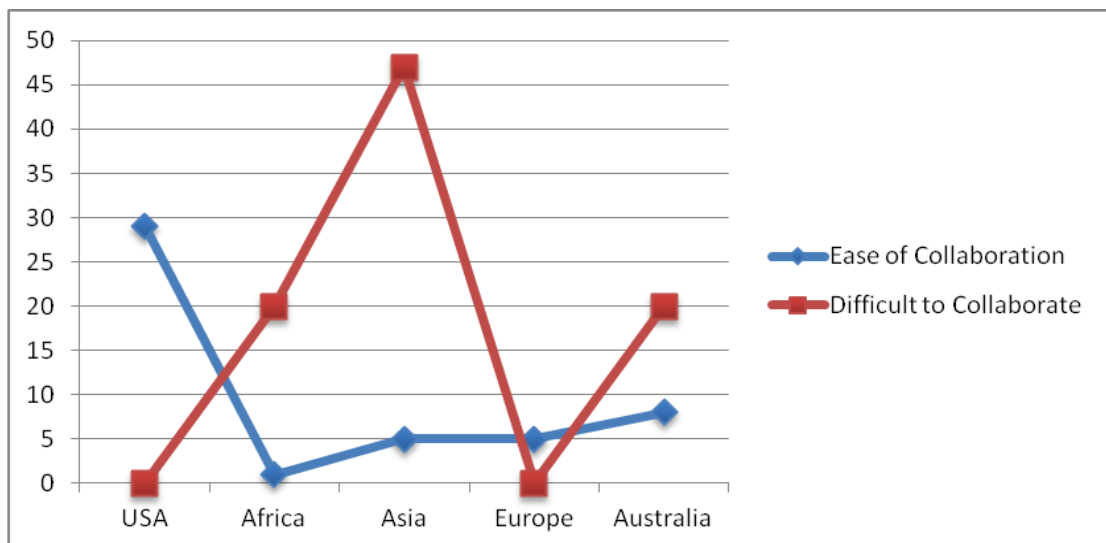


Figure 7.1 Discomfort Level of Students

While ice-breaking exercises promote more initial interaction between students, the discomfort level may persist as friendships require significant amounts of time to develop. The cultural predispositions of the various cultures bring with it multiple varying entrenched behaviors and beliefs that will continue to persist even after the initial ice-breaker session. While this is helpful, offering the e-learning program to similar cultures groupings could also be an alternative solution (Collis, 1999; Chen, Mashhadi, Ang & Harkrider, 1999; McLoughlin, 2000; Geer, 2001).

7.6.3.5 Lack of Skills in Group Interaction

From Figure 7.2, we found three design factors that students found harder to use. Students with high difficulties in using these three design factors are the ones who lack the skills to participate in group interactions.

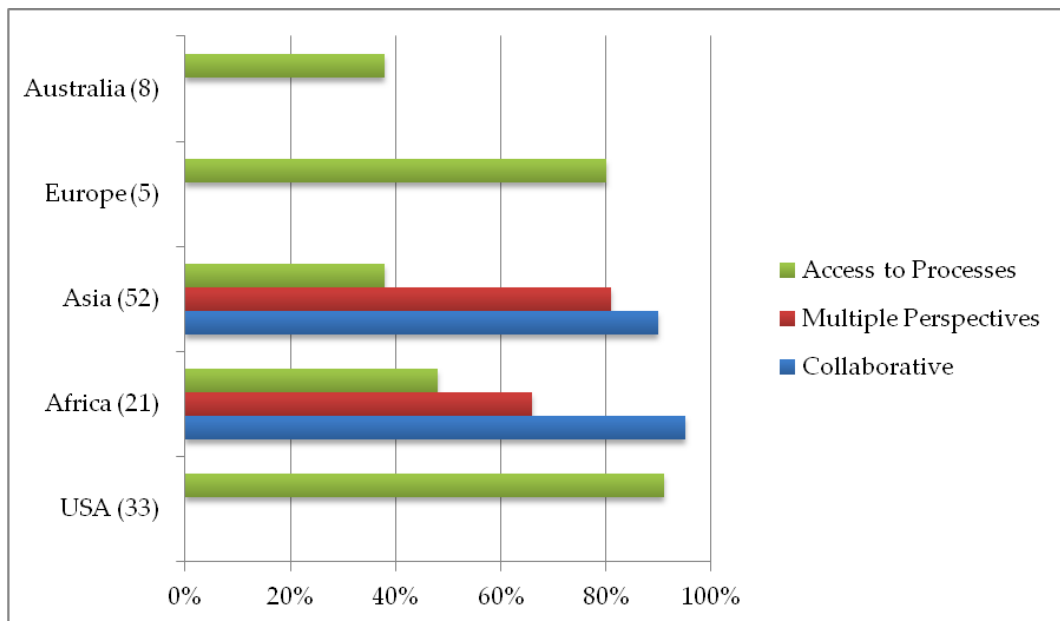


Figure 7.2 Skills Shortage in Students

In interviews with some students with problems in this area, there were requests from some requesting in group interaction. The MAELP program wrongly assumed that given the opportunity, all students would and could participate in group learning and constructive knowledge if it were presented in an authentic learning environment. To encourage active interaction among learners, a training session in group dynamics and interactions is recommended to improve the appropriate skill sets. However, proficiency in English could also be the reason why active participation is difficult for some students (Kawachi, 2000; Van Dam & Rogers, 2002).

7.6.3.6 Lack of Initiative or DIY (Do-It-Yourself Aptitude) as a factor

This research clearly identifies a westernized version of the DIY attitude, where learners are required to have a sense of self-motivation and have very little supervision for self-directed learning. A possible explanation and

understanding of what is involved in self-directed learning could be provided to all students before the course commences.

Such assistance might help struggling students to cross the line into greater effectiveness in self-directed learning and display greater group dynamics when they are situated in a collaborative learning situation. While these training supports could help, it is also important to recognize that the entrenched cultural predisposition of learners can continue to limit its effectiveness.

7.6.4 Importance of Mentoring and Collaboration in the Course

Students who participated in all ten modules found the expectation to collaborate useful and interesting. There is a contrast between students who completed all the modules and students who could not do all the modules because of time constraints. The ten students who did at least nine modules enjoyed collaboration and had some level of access to mentoring, some through an online format. Five of them went on to complete all ten modules. Although most of the original 119 students found the multicultural authentic e-learning program interesting and relevant, it was the ability to interact with other students and having access to a mentoring system that helped them to complete most of the modules. This could be due largely to the presence of extra help provided by the mentor. The concept of mentoring and student collaboration needs to be further explored and researched.

7.6.5 Challenges and Recommendations for Non-Design Factors

Non-design areas that need to be addressed include:-

1. *Lack of guidance or a group leader or motivator*

In an authentic learning environment, students work better as a group when they have a leader or motivator who keeps tabs on them. The MAELP wrongly assumed that students would participate equally in the group discussions but the differing personalities of individual students created a need for group leadership. These points out a very critical factor in an online program – the need for an online facilitator to provide guidance about the

discussion, aid in focusing on key points of discussion and sorting out ideas and thoughts (Kirk, D. 2003).

2. *Insufficient time to complete assignments*

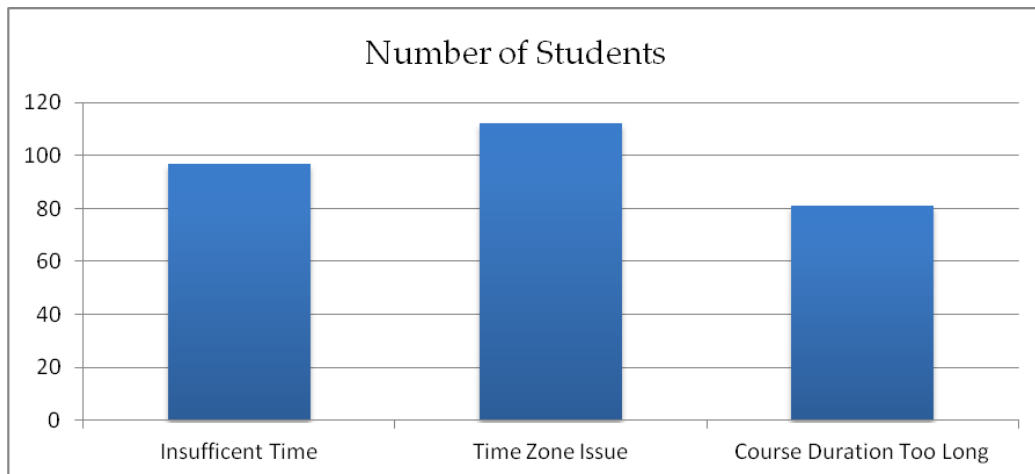


Figure 7.3 Students with Time Issues

The overall course design did not provide estimated times required to complete each assignment. Some students took a longer while others were able to complete them more quickly (Figure 7.3). This is attributed to two factors, namely, the varying abilities of students and the time they had available. Future courses should be pre-tested by selected students to determine the average time to be assigned to course assignments. It is also noted that students who spent more time on the course (almost full-time) did better than students who were part-time or had only some spare time a week to participate in this e-program. Thus, a future e-learning course design should design a program for full-time students and another for part-time students. In fact, 97 out of 119 students (82% in Table 6-36) indicated that time indeed played an important role in determining the students' ability to complete and work on the course. Moreover, 101 out of 119 students (85% in Table 6-36) indicated that the course was tougher than expected.

In another survey of 100 students (Table 6-23), 57 students requested more quizzes to assignments as these probably require less time spent on collaboration with their peers or interviewees. As about 83% of students have a college education, with most involved in some manner of ministerial

leadership tasks, the areas of time, collaboration and access to mentors were key areas that caused students to feel difficulty in completing the course and its assignments. These areas need to be addressed and the solutions could lie in differentiating course designs between full-time and part-time students, assigning trained pro-active group discussion leaders, and assigning of mentors to students. Further research can lend clarity to these proposed solutions.

These areas must be addressed and the solutions could be found in differentiating course designs between full-time and part-time students, the appointment of trained pro-active group discussion leaders, and in the assignment of mentors to students. An estimated minimum time for each module and course could assist students in managing their time thereby increasing their ability to complete the course.

3. *Time zone issue*

Some students could not participate because of time zone coordination problems. Others could not participate because they lacked the time to participate. The time zone problems can be addressed in future international e-learning courses by grouping students of the same time zone together.

4. *High workload*

Because the workload was high, many students requested a reduction in the number of the assignments. The assignments which were intended to be both individual essays and also discussed in groups as two separate tasks were reduced to group discussions only, without the essay.

7.6.6 Non-Design Factors of Implementation Value

1. *Balanced Mix of Group and Personal Activities*

The design of this course requires students to interact and participate in group activities and group discussions on many open ended problems without clear-cut solutions. The constructivist approach presented a challenge to traditional learning both in classroom situations and in online environments. The

authentic tasks given to students required them to explore solutions that would be of practical use in real-life situations.

Points were given for the completion of each module (see Table 6-12). More points were awarded for group discussions and activities, and where both individual and group work is required, the points are split evenly. This balanced mix of group and personal activities point system proved to be an effective way to encourage group interaction. Future designs can tweak the number of points assigned to various authentic learning areas to encourage group versus individual activities.

2. *Factors that Could Address Known Challenges*

As access to support processes was a crucial factor in ensuring that students had localised and authentic context for this learning, the e-learning platform could be exploited to engage an e-mentor in the event that a local mentor is not available. The e-mentor could be a local pastor who could represent one or many similar cultures, or he could be from the instructor's team, capable of offering support.

The synchronous method of learning that facilitated the live online discussions resulted in many challenges, especially in the frustrations faced in setting up meetings with different time zones. As such, the possible use of an asynchronous aspect of e-learning can be looked into. This mode allows each student to continue expressing their viewpoint without the need to meet face-to-face. It can thus address the problem of self-consciousness and also the challenge of being in different time zones. However, an asynchronous mode does have its downside in that it can compromise the quality of the discussion, as the responses from each student are created at different timings and at their convenience, and the possibility of no feedback can even arise. The asynchronous method does have its merit and as such a balanced mix of asynchronous and synchronous e-learning modes should be explored.

7.7 Limitations and Lessons Learnt

While the MAELP was designed to enhance the learning experience of online students, it failed to cultivate the multicultural learning experience for all students owing to two main factors: the lack of provision for a locally-based or internet-based mentoring system, and the lack of training for students to engage in group discussion and cross-cultural activities.

It was assumed that students would be able to access their local community for a pastor, church leader or member in the section of the course that requires them to have local access to processes. There was also the assumption that students would know how to function in group discussions and debates. These flaws in the MAELP need to be addressed in order to produce a better learning outcome for students.

Perhaps more training needs be provided for group participation. There should also be a well-trained and highly motivated group leader assigned to students for future authentic learning courses. One exception to this is multicultural perspectives, which requires group participation, which 98% of students find excellent and 100% of students find helpful in promoting multicultural authentic learning. The interest and relevance of this design area might have overshadowed their frustration in trying to get into group discussions. The difficulty students have in accessing a real life mentor was a factor in their learning experience that caused them to identify it as the hardest. Additionally, the difficulty students experienced in having a need to collaborate which was blocked by their inability to connect because of differing time zones or because of their comfort level in interacting with other students caused them to identify the area of multiple perspectives (52%), collaboration (52%) and multicultural perspectives (27%) as the hardest to use. The design area of access to process must have caused extreme frustration, with 93% finding it hard to use or complete.

There is a need to address the design area of access to process in any future design of an authentic multicultural e-learning program. It would be a further

area of research to see if an online mentoring system with a panel of mentors for students to choose from could meet this need. Highly pro-active and motivated group leaders would need to be selected and trained to ensure a successful group interaction and discussion. This could increase the effectiveness of the authentic multicultural learning in an online environment.

One of the major lessons learnt in this investigation is that the course duration was too long and too difficult for the students.

Enrolment for the MAELP program initially started with 119 students from five different geographical zones. However, as the course progressed to the third module, the enrolment fell by 48% to 57 students. By the start of the fifth module, the number was reduced to 15 students. By the start of the sixth module to ninth module the number dropped further to 10 students and the tenth module was completed by a mere 5 students. That works out to a completion rate of 4.2% with an attrition rate of 95.8%. The details of the attrition are shown graphically in Figure 7.4.

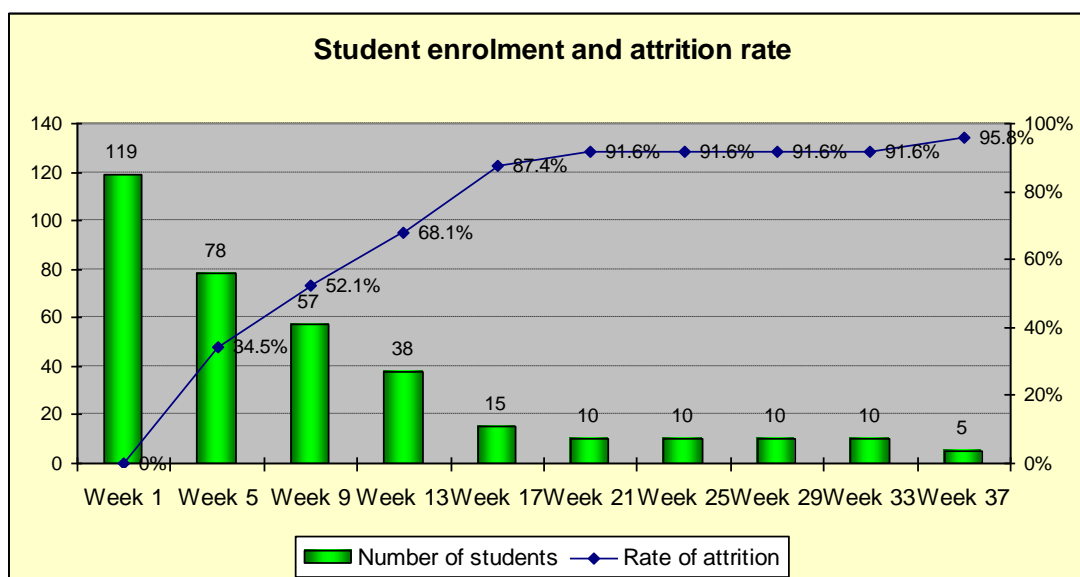


Figure 7.4 Student Enrolment and Attrition Rate

The above rate can be seen as a high attrition rate but the researcher sees this as an important instructional design lesson learnt in this investigation.

There was an overload of assignments which students could not complete in the time given. The difficulty they faced in contacting others online because of time zone problems and personal discomfort because of their cultural group are reasons that made this course unsustainable for a duration of 6 months. Further research needs to look at breaking down this course to shorter courses instead.

7.8 Contribution to knowledge and Research

Having tested the additional area of learning cultures on the prototype Multicultural Authentic E-Learning Program (MAELP) on international students spread across five continents, the three areas of learning design for multicultural training of church leaders can be more specifically defined as follows:

In learning cultures the following must be taken into account as they affect the learning experience

1. Language – course language, learner’s default language, proficiency
2. Geography – original birth and homeland culture, present location cultural perspectives, acquired education culture (where the learner was educated in would provide a default learner prejudice)
3. Ethnic background (this is not to discriminate against any ethnicity but to help engage learners in overcoming possible cultural barriers or interpretations that could hinder their learning) – Birth race, Environment racial culture (e.g. a Chinese adopted by Indians would have a Indian environmental culture though his birth is Chinese), Cultural Exposure (e.g. have students been interacting with other races before as this would affect perspectives and learning).
4. Age – various age groups have their own concerns and perspectives which affect learning
5. Profession – Each person brings their own professional training viewpoints into their learning experience

6. Religion or Non-religion – Each religion or non-religion imposes its pattern of thought and philosophy upon the learner and provides the lenses through which a learner filters knowledge.
7. Other cultural perspectives – covers other cultural predispositions that could affect learning

With these new definitions the researcher is able to claim new knowledge development through the systematic approach as shown in Figure 7.5.

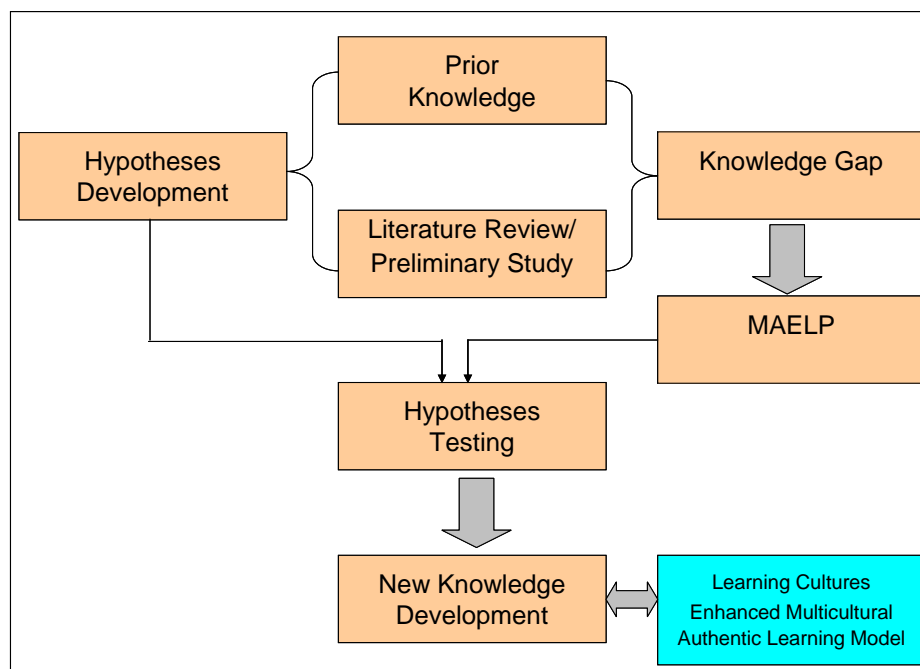


Figure 7.5 Knowledge Contribution

Based on the research contribution discussion above the researcher established the final research contribution which is summarized in Figure 7.6. This is based on the additional instructional design elements added to the authentic learning framework, requiring attention to authentic factors and multicultural perspective in the design of learning tasks, learning supports and learning resources.

The contribution to knowledge in this research is demonstrated by the additional instructional design elements of the authentic learning framework. This additional element (Learning Cultures) requires attention to cultural

dimensions of learner background, tasks, learning resources and learning supports.

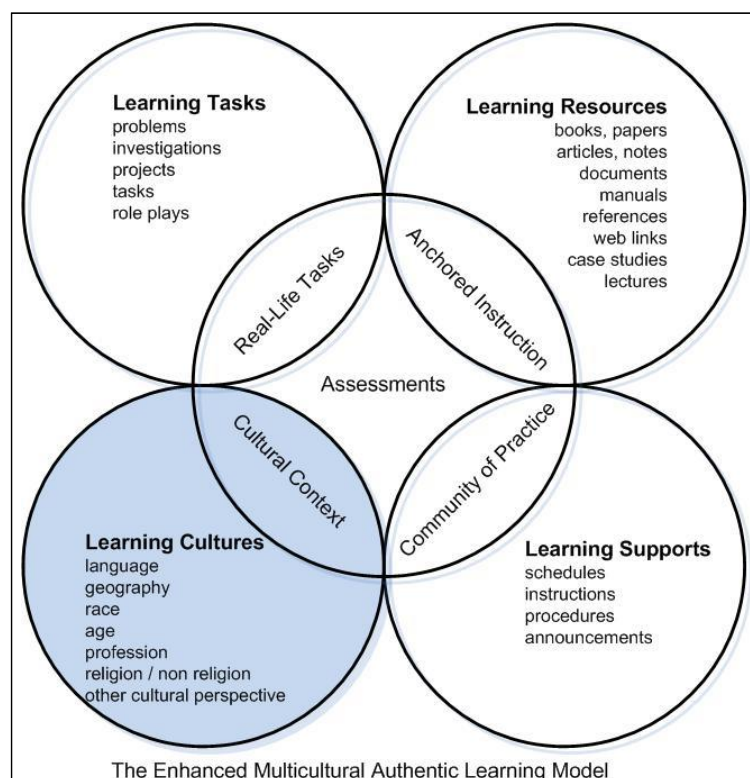


Figure 7.6 The Enhanced Multicultural Authentic Learning Model

7.9 Future Research Areas

While the MAELP program met with encouraging success, implementing it was not without difficulties. The importance of providing an effective student learning experience that results in productive application to life ministry problems cannot be understated. Weaknesses in non-design factors included the course being too difficult or too long, not enough time allowed to complete assignments, and different time zones which caused group interaction problems need to be explored further to minimize the student dropout rate. There is also a need to address the skill-sets required to express oneself and to interact effectively in group sessions, changing one's mindset and attitude to take on a more proactive approach in learning. Finally, the possible use of an experienced online coach or facilitator to assist in all online sessions throughout the course should be explored. As adult re-learning and overcoming one's cultural inhibitions is not done overnight, the results indicate that the assistance provided by an experienced coach or facilitator throughout the course could help to overcome the many cultural issues and challenges,

thereby encouraging students to continue and complete the course. The use of modern technology should provide real time interaction and multimodal learning could also be harnessed to meet the challenges faced in this program. An e-mentoring platform could be set up to solve access to support processes challenge when a local mentor cannot be found. The following list summarizes possible future research areas to be followed up on as a result of this research.

1. *Self-Directed Learning/Group Interaction Skills*

There is a need to consider a pre-requisite entrance questionnaire and assessment to determine students' readiness before being allowed to join the MAELP program. An aptitude test to determine a student's self-directed learning (DIY) attitude, capability tests on social collaboration and group interactive skills need to be included. . An inability to pass this pre-requisite test would require students to undergo appropriate training before taking the test again and students would then be allowed to join the MAELP program upon passing the pre-requisite test.

2. *The Need for a Facilitator throughout the Course*

There is a need to consider introducing a trained online moderator or facilitator that acts as a "Guide-on-the-Side" to assist students during online sessions. The facilitator would be involved in culture building activities; addressing the discomfort level among students; providing virtual "hand-holding" guidance; be a mediator; and, keeping discussion alive on a productive and focus path (Kirk, 2003).

3. *Availability of Local Mentor*

Having good collaboration skills and mentoring provided to students throughout the course were important factors in student's ability to complete the program. As such, it is imperative that a local mentor is available to each student. In its absence, an e-mentor over the internet could be an alternative. The e-mentor could come from a local church that represents a group of similar cultures or from the instructor's team.

4. Use of a Points System

The use of a points system to be awarded for each module (Table 6-12) needs to be reconsidered, with more points to be awarded to group discussions and activities and less to personal activity. A balanced mix of the group and individual activities point system can be an effective way to motivate students to participate in group activities as indicated by students' comments in Table 6-33.

5. Completion Time for Program/Modules/Assignments

Each Online Module and each work assignment should have an indication of an expected minimum completion time. This average estimated minimum time for each module and the entire course could assist students in the management of their time, thereby increasing their ability to complete the course and even influencing their decision whether or not to join the program. The MAELP program could be offered either as a full-time or part-time course.

6. Different Time Zones Issue

The scheduling of online sessions was extremely difficult due to different time zones. This resulted in the cancellation of sessions causing frustration, incomplete assignments and disbanding of groups. The issue of students being in different time zones needs to be addressed and an alternate solution could mean grouping together students with the same time zone.

7. Course Duration Too Long and Too Difficult

The overload of assignments which students could not complete in the time given and the difficulty they faced in contacting others online because of time zone problems and personal discomfort as a result of their cultural background are reasons that make this course unsustainable for a duration of six months. The course could be restructured and offered as different sub-courses of increasing complexity.

8. Good Mix of Synchronous and Asynchronous.

A balanced mix of asynchronous and synchronous e-learning modes needs to be explored further. An example is doing reflection in an asynchronous mode.

Although, this mode of communication did solve the cultural issues of students being too shy or unwilling to share, but the testing results showed that the quality of a web-based reflection was compromised. This mode of sharing should still occur but test scores to complete the assignments should be based on synchronous participation. An effective mix of asynchronous and synchronous modes of e-learning should also be extended to all design factors besides this example of reflection.

7.10 Recommendations

The recommendations from this study seek to improve the instructional design areas which were identified as weak, namely access to expertise and support processes, multiple perspectives, collaboration and multicultural perspectives.

1. Access to Support and Expertise Processes

While having local expertise is invaluable in providing the local context and cultural viewpoint, the testing of MAELP showed that this is not always feasible. As such, providing an e-mentor could be an alternative. This e-mentor could be a local or regional expert who will act as a mentor to several students over a bigger geographical region of similar culture or time zone. The e-mentor could also be someone from the institute who can mentor a large group of students from similar cultures. The use of technology should be harnessed to allow for one-to-one interaction.

2. Multiple / Multicultural Perspectives / Collaboration

Group collaboration activities require certain interaction skills and an independent mindset that enables students to be comfortable with accepting multiple, varying cultural perspectives and learning in group interactive sessions. To ensure the success of the authentic learning outcomes, classes are recommended to teach students to modify their mindset in order to embrace a new learning methodology and to learn new interactive skills that enable them to be comfortable in accepting different perspectives and even enjoy building upon the new ideas presented during interactive sessions.

3. Course duration

The recommended length of a course should be around 6 weeks long, as it is difficult to sustain the interest of students beyond this period. Any course

beyond this period needs to create interest and spark enthusiasm in the required assignments for the course. There also needs to be a qualifying system to measure the ability of a student to do any properly. Basic areas could be education level, ability to use the internet and having sufficient minimum dedicated time to do the course.

7.11 Technology for Theological training

It is recommended that future programs make use of advance learning technologies to engage learners. Learning Management Systems (LMS) are software platforms that allow organisations/individuals/partners to create/document eLearning courses, grade and track students' eLearning activities/results. Collaboration in the LMS's social constructivist environment is supported by the use of forums, chats, wikis, glossaries, databases, and messaging.

Other applications that could be used are Echo360 and Adobe Connect to promote active learning and engagement. Echo360 allows the lecturer to prepare and push notes to the cloud for students to view before lecture. These "LectureTools" enables instructor to interact actively with students through soliciting answers with polls, quizzes and questions during lecture. With student's immediate and interactive feedback via the use of iPad, smart phone and tablets, instructor is able to identify trouble spots and revisit topics immediately. Classes are recorded for on-demand viewing, for purpose of revisit to lessons and to live stream to distance students.

As with Echo360, Adobe Connect software enables one to rapidly create and deploy content to the cloud and to virtually all devices. It is a web conferencing platform where instructors and students can collaborate real-time. It tracks attentiveness, engagement and interactivity on both an individual level and across the session and to understand training effectiveness in real time. Instructor can organize virtual classroom flow, form breakout rooms for focus discussions. All these activities can be recorded or be streamed for distance learning purposes.

Moodle was used by the researcher in the testing of the thesis case study. It is encouraging to note that most Australian Theology institutions are now leveraging the use of learning management systems to provide asynchronous collaboration over the social constructivist environment on the internet. The recent maturing of active learning tools, like Adobe Connect and Echo360, has brought synchronous collaboration to a new level, one that promote active learning and to engage students in virtual classrooms. Adobe Connect and Echo360 seem to have answers to some of the testing difficulties faced, namely allowing students' responses to be posted anonymously. This is useful for students from some cultures who are uncomfortable in sharing / contributing their ideas or even asking questions. Another feature in Adobe Connect is allowing breakout sessions to occur and be recorded for viewing by others on demand. Although this may not solve the "different time zone issue" completely, but having the recorded breakout sessions would help to "piece meal" the collaboration efforts by viewing the recorded sessions and perhaps having a representative from these breakout sessions to participate in other time zone sessions.

If distance learning is to be successful, "active learning" is a crucial component as this simulates the face-to-face interactive sessions offered in on-campus environment. The latest version of Adobe Connect and Echo360 seem to have the capability to afford such face-to-face opportunity. However, availability of tools does not equate to an instant success. It is in the exploitation of tools to ensure that are met, confusions clarified and students motivated to construct, share and present ideas during class sessions that enables a successful active learning. A balanced use of asynchronous and synchronous communication should be exploited for an eLearning program. It is likely that we will see more tools emerging that will each contribute to truly enabling and effective eLearning environment.

7.12 Concluding Remarks

The overall goal of this research was to design a multicultural online training program for church leaders that parallels an authentic, real world learning environment as closely as possible. This instructional design goal was

achieved well, but in the implementation stage there were secondary problems that were related not just to the course per se but to the students' ability to function in an online environment. The course design demonstrated a lot of strengths in meeting the needs of a globally dispersed group of church leaders. The weaknesses found can be corrected by incorporating the lessons learnt from the prototype tested, and greater attention given to the ability of students to engage effectively in the tasks, which is an area outside the course design that needs to be addressed. The study has contributed to the discovery of design principles relevant to creation and implementation of a multicultural authentic pedagogy. However, the study raises questions about what kind of factors need to be considered important criteria to enable students to complete the program successfully.

Based on the findings of this study, the researcher can conclude that, by the end of the investigation, the research aims and the research questions were all systematically answered, using qualitative data and some statistical analysis. The researcher completed the evaluation of the design factors and the program and answered the research questions raised at the beginning of the study.

The recommendations put forward in this report should be most useful for educators and policy makers wishing to incorporate specific cultural design features to improve online learning programs. These recommendations include greater support for students, mentoring in online interaction and designing assessment tasks that do not overburden students. It is the belief of the researcher that these recommendations will improve the level of overall delivery of online training programs in the near immediate future, not only in theological studies, but also in other online training programs.

With attention given to designing for multicultural perspectives incorporated into online training programs, the researcher believes that learning tasks and activities can cater to the needs of church leaders globally, across many age groups and regional barriers. This was the main research issue which prompted the researcher to choose this topic to investigate further.

References

- Adedayo, O.A. (1998). Differential effectiveness by gender of instructional methods on achievement in mathematics at tertiary level, *Educational Studies in Mathematics*, 37 (1) 83-91.
- Adler, S. (2011). Teacher epistemology and collective narratives: Interrogating teaching and diversity, *Teaching and Teacher Education*, extracted on 19th February, 2014 from <http://www.sciencedirect.com/science/article/pii/S0742051X10001903>
- Agyeman-Duah, B. (2003). *Managing Leadership Succession in African Politics*, a paper presented at the International Workshop of the Ghanaian International Management and Leadership Development Research Institute, Accra on 14th April, 2003.
- Akyol Z., Ice P., Garrison R. & Mitchell R., (2009). The relationship between course socio-epistemological orientations and student perceptions of community of inquiry, *The Internet and Higher Education*, 13 (1-2) 66-68.
- Allert, H., Richter, C. & Nejd, W. (2004). Lifelong and second-order learning objects, *British Journal of Educational Technology*, 25 (36) 701-715.
- Allred, K., Mallozzi, J., Matsui, F. & Raja, C. (1997). The Influence of anger and compassion on negotiation performance, *Organizational Behavior and Human Decision Process*, 70 (3) 175-187.
- Altrichter, H., Feldman, A., Posch, P. & Somekh, B. (2008). *Teachers investigate their work; An introduction to action research across the professions*, New York, USA: Routledge.
- Alvarez, A. (2004). Memetics: An evolutionary theory of cultural transmission, *Digital Journal of Analytical Philosophy*, 15, 24-28.
- Anderson, T. (2008). *The Theory and Practice of Online Learning*, Edmonton, AB: Athabasca University Press.
- Andrews, D.H. & Goodson, L.A. (1995). A comparative analysis of models of instructional design, in G. Anglin (Ed.), *Instructional technology. Past, present, and future* 161-182, Englewood, CO: Libraries Unlimited, Inc.
- AOG (2009). *Index to 2009 AG Statistical report*, extracted on 19th February 2014 from http://agchurches.org/Sitefiles/Default/RSS/Statistics_2009_public.pdf

- Armstrong, T. (2000). *Multiple Intelligences in the Classroom*, Alexandria, VA, USA: Association for Supervision and Curriculum Development (ASCD).
- Arnold, J.H. (2004). *Discipleship*, Farmington, PA, USA: Brudehof Foundation.
- Bacal, Robert (1999). *Performance Management*, New York, USA: McGraw Hill.
- Bagdonis, A. & Salisbury, D. (1994). Development and validation of models in instructional design, *Educational Technology*, 34 (4) 26-32.
- Baldoni, John (2003). *Great Communication Secrets of Great Leaders*, New York, USA: McGraw Hill.
- Barnes, D., Britton, J. & Torbe, M. (1986). *Language, the learner and the school* (2nd edition), Portsmouth, NH: Boynton-Cook.
- Barret, D. & Johnson T. (2001). *World Christian Trends AD 30 – AD 2200. Interpreting the Annual Christian Megacensus*. Pasadena: William Carey Library.
- Bates, A. & Poole, G. (2003). *Effective teaching with technology in higher education*, San Francisco: Jossey-Bass.
- Bates, A.W. (2005). *Technology, E-learning and Distance Education*, Abingdon, Oxon: Routledge.
- Bates, A. (2010). *More on epistemology, course design and e-learning*, web blog article by A. Bates extracted on 13th January, 2010 from <http://www.tonybates.ca/2010/06/27/more-on-epistemology-course-design-and-e-learning/>
- Bennett, S., Harper, B. & Hedberg, J. (2002). Designing real life cases to support authentic design activities, *Australian Journal of Educational Technology*, 18 (1) 1-12.
- Benz, C. & Newman, I. (1998). in their book *The Qualitative-Quantitative Research Methodology: Exploring the Interactive Continuum*.
- Berdrow, I. & Evers, F. (2011). Bases of Competence: A framework for facilitating reflective learner-centred educational environments, *Journal of Management Education*, 35 (3) 406-427.
- Berge, H. ten, Ramaekers, S. & Pilot, A. (2004). *The design of authentic tasks that promote higher order learning*, paper presented at the EARLI-SIG Higher Education/IKIT-conference, June 18-21, 2004.

- Beverley, L. & Walker, D. (2011). Authentic leadership for 21st century project delivery, *International Journal of Project Management*, 29 (4) 383-395.
- Bierema, L. & Merriam, S. (2002). E-mentoring: Using Computer Mediated Communication to Enhance the Mentoring Process, *Innovative Higher Education*, 26 (3) 211-227.
- Bloch, H. (2000). What is the Target?, *Child Development*, 71 (4) 857-859.
- Boyatzis, R. & McKee, A. (2005). *Resonant Leadership: Renewing yourself and connecting with others through mindfulness, hope and compassion*, Boston, MA, USA: Harvard Business School Press.
- Brennan, C. (2009). Realizing the benefits of computer assisted language learning (call) in English language learning classrooms, *Interfaces*, 3 (1) 1-28.
- Broad Minds Collective (1996). *Ourselves as Students: Multicultural Voices in the Classroom*. Carbondale: Southern Illinois University Press.
- Brooks, J. & M. (1999). *In search of understanding: The case for constructivist classrooms*, Alexandria, VA, USA: ASCD Publications.
- Brook, C. & Oliver, R. (2003). Online Learning Communities: Investigating a Design Framework, *Australian Journal of Educational Technology*, 19 (2) 139-160.
- Brown, J., Collins, A. & Duguid, P. (1989). Situated Cognition and the Culture of Learning, *Educational Researcher*, 18 (1) 32-42.
- Burge, L. (2008). "Crafting the Future": pioneer lessons and concerns today, *Distance Education*, 29 (1) 5-17
- Bruner, J. (1977). *The Process of Education*, Cambridge, Mass., USA: Harvard University Press.
- Bruner, J. (1996). *The Culture of Education*, Cambridge, Mass., USA: Harvard University Press.
- Burgess, R. (1989). The Ethics of Educational Research, *Social Research and Educational Studies series 8*, London: Falmer Press.
- Burroughs, S., Brocato, K. & Franz, D. (2009). Problem Based and Studio Based Learning: Approaches to promoting reform thinking among teacher candidates, *National Forum of Teacher Education Journal*, 9 (3) 1-15, extracted 19th February, 2014 from <http://www.nationalforum.com/Electronic%20Journal%20Volumes/Burroughs,%20Susie%20Problem%20Based%20and%20Studio%20Based%20Learning-NFTEJ-19-3-09.pdf>

- Butler, D. (2009). *Air Gondwana: Using ICT to create an authentic learning environment to teach basic negotiation skills*, an abstract paper by Butler at Queensland University of Technology, extracted on 19th February, 2014 from <http://eprints.qut.edu.au/29403>
- Campbell, R.L. (1997). Jean Piaget's Genetic Epistemology: Appreciation and Critique, *Lecture paper presented at the Institute of Objectivist Studies Summer Seminar*, Charlottesville, VA, USA July 7 - 8, 1997.
- Cannell, Linda (2006). *Theological Education Matters*, Chicago, USA: EDCOT Press for Morgen books.
- Cavus, N & Dogan, I (2007). Journal of Education Computing research: Assessing the Success rate of students using a Learning Management System together with a collaborative tool in web-based teaching of programming languages. Volume 36, Number 3 /2007. Pages 301-321 extracted on 30th October 2013 from <http://baywood.metapress.com/app/home/contribution.asp?referrer=parent&backto=issue,3,5;journal,51,191;linkingpublicationresults,1:300321,1>
- CARA (2011). *The CARA Report*, extracted on 19th February, 2014 from <http://cara.georgetown.edu/Publications/Publications.html>
- Cashman, T.G. (2007). Issues-Centred Projects for Classrooms in the United States and Mexico Borderlands, *Journal of Authentic Learning*, 4 (1) 9-24.
- Casner, S., Jones, K. & Irani, H. (2004). FAA Pilot Knowledge Tests: Learning or Rote Memorization? *Research Paper on FAA pilots testing for NASA, Ames Research Center*, Moffett Field, California, USA.
- Cennamo, K., Abell, S., Chung, M., Campbell, L. & Hugg, W. (1995). A "Layers of Negotiation" model for designing constructivist learning materials, Proceedings of the Annual National Convention of the Association for Educational Communications and Technology (AECT), Anaheim, CA, 95, 32-42.
- Chadwick, S. (1943). *Christian Perfection*, Kansas City, USA: HDM
- Chak, A. (2001). Adult Sensitivity to Children's Learning in the Zone of Proximal Development, *Journal for the Theory of Social Behavior*, 31 (4).
- Chang, C., Lee, J., Wang, C. & Chen, G. (2010). Improving the authentic learning experience by integrating robots into the mixed reality environment, *Computers & Education*, 55 (4) 1572-1578.

- Chang, T., Wang, X. & Lim, J. (2002). *Cross-cultural communication, media and learning Processes in asynchronous learning networks*, Proceedings of the 35th Annual Hawaii international conference on 10th January, 2002 (7) 113-122.
- Chang, C.K., Chen, G.D. & Li, L. Y. (2008). Constructing a community of practice to improve coursework activity, *Computers and Education*, 50 (1) 235-247.
- Charles G. Finney. *Power from on High* (<http://www.ccel.org/ccel/finney/power> extracted on 19th February, 2014).
- Chen, A., Mashhadi, A., Ang, D. & Harkrider, N. (1999). Cultural Issues in the design of Technology-enhanced learning systems, *British Journal of Educational Technology*, 30 (3) 217-230.
- Chen, J. (2004). Theory of Multiple Intelligences: Is it a Scientific Theory?, *Teachers College Record*, 106 (1) 17-23.
- Chen, W. & Looi, C. (2007). Incorporating Online discussion in face to face classroom learning: A blended learning approach, *Australasian Journal of Educational Technology*, 23 (3) 307-326.
- Cheney, A., Sanders, R., Tashner, J., Matzen, N. & Bronack, S. (2010). Presence Pedagogy: Building Communities of Practice in Virtual Worlds, CIDER (Canadian Institute for Distance Education Research) Session, Issue Date 16th March, 2010.
- Cheng, L. (2005). *Changing language teaching through language testing: A washback study*, Cambridge, UK: Cambridge University Press.
- Christensen, E., Anakwe U. & Kessler, E. (2001). *Receptivity to Distance Learning: The Effect of Technology, Reputation, Constraints, and Learning Preferences*, *Journal of Research on Computing in Education*, 33 (3) 263-279.
- Clandinin, J. & Connelly, M. (2000). *Narrative Inquiry: Experience and Story in Qualitative research*, San Francisco: Jossey-Bass Publishers.
- Clarke, R. (2005). Research Models and Methodologies. Retrieved on 19th February, 2014 from <http://www.uow.edu.au/content/groups/public/@web/@commerce/documents/doc/uow012042.pdf>
- Cohen, W. (1999). The Critical Importance of Integrity, *The Canadian Manager*, Spring 1999.

- Colbert, P. (2010). Developing a culturally responsive classroom collaborative of faculty, students and institution, *Journal of College Teaching & Learning*, 7 (11) 15-24.
- Collins, J. & Porras, J. (2002). *Built to Last: Successful Habits of Visionary Companies*, New York, USA: Harper Collins Publishers.
- Collis, B. (1999). Designing for Differences: cultural issues in the design of WWW-based course support sites, *British Journal of Educational Technology*, 30 (3) 201-215.
- Collison G., Elbaum B., Haavind S. & Tinker, R. (2000). *Facilitating Online Learning: Effective Strategies for Moderators*, Madison, WI, USA: Atwood Publishing.
- Comas, J. & Soeber, S. (2001). *Connecting Knowledge Management and Experiential Learning to gain new insights and research perspectives*, abstract paper present at the 9th European Conference on Information Systems, Bled, Slovenia.
- Conn, H. (1984). *Eternal Word and Changing Worlds: Theology, Anthropology and Mission in Trialogue*. Grand Rapids: Academic Books.
- Conner, D. (2003). Socially appraising Justice: *A cross cultural perspective*, *Journal of Social Justice Research*, 16 (1) 29-39.
- Conole, G. & Culver, J. (2009). The design of Cloud works: applying social networking practice to foster the exchange of learning and teaching ideas and designs, *Computers & Education*, 54 (3) 679-692.
- Connolly, T.M. & Begg, C.E. (2006). A Constructivist-Based Approach to Teaching Database Analysis and Design, *Journal of Information Systems Education*, 17 (1) 43-54.
- Convey, S. (1992). *Principled Centred Leadership*, New York, USA: Simon and Schuster Publishers.
- Cooper, P. (1993). Paradigm shifts in designed instruction: from behaviorism to cognitivism to constructivism, *Educational Technology*, 33 (5) 12-19.
- Coulter, J. (2010). Reflections on the "Darwin-Descartes" Problem, *Journal for the Theory of Social Behavior*, 40 (3) 274–288.
- Creswell, J. (2003). *Research Design: Qualitative, quantitative and mixed methods approaches*, Thousand Oaks, CA: Sage Publications.
- Creswell, J.W. (2008). *Research Design: Qualitative, quantitative, and mixed methods approaches*, Thousand Oaks, California: Sage Publications.

- Cronje, J. (2006). *Paradigms Regained: Toward Integrating Objectivism and Constructivism in Instructional Design and the Learning Sciences*, Educational Technology Research & Development, 54 (4) 387-416. Retrieved on 19th February 2014 from <http://itforum.coe.uga.edu/paper48/paper48.htm>
- Crotty, M. (1998). *The Foundations of Social Research: Meaning and Perspective in the Research Process*, London: Sage Publications Ltd.
- Csikszentmihalyi, M. (1991). *Flow: The Psychology of Optimal Experience*. New York: Harper and Row.
- Curran, V., Kirby F., Allen, M. & Sargeant, J. (2003). A mixed learning technology approach for continuing medical education. *Medical Education Online*, 8 (5) 1-11.
- Currie, G. (2007). "Beyond Our Imagination" The Voice Of International Students on the MBA, *Management Learning*, 38 (5) 539-556.
- Dabbagh N. & Reo, R. (2011). *Back to the Future: Tracing the roots and learning affordances of social software*, an abstract paper by Dabbagh and Reo at George Mason University, USA extracted on 19th February, 2014 from <http://www.igi-global.com/chapter/back-future-tracing-roots-learning/45014>
- Dannis, H. (2001). *Vygotsky and Pedagogy*, London, UK: Routledge Falmer.
- Dantley, M.E. (2003). Purpose-driven leadership: The Spiritual Imperative to Guiding Schools beyond high-stakes testing and Minimum proficiency, *Education and Urban Society*, 35 (3) 273-292.
- Davidman, L. & Davidman, P.T. (1994). *Teaching with A Multicultural Perspective*, A Practical Guide. New York & London: Longman Publishing Group.
- Davis, B. & Sumara, D. (2002). Constructivist Discourses and the field of Education, *Journal of Educational Theory*, 53 (4) 409-428.
- Davis, N. & Cho, M. (2005). Intercultural competence for future leaders of educational technology and its evaluation, *Interactive Educational Multimedia*, 10, 1-22.
- Dawson, J. (2010). Honouring Diversity through Constructivist Group-building, *Procedia - Social and Behavioral Sciences*, 7 (2010) 210-218.
- De Smet, M., Van Keer, H. & Valcke, M. (2007). Cross-age peer tutors in asynchronous discussion groups: a study of the evolution in tutor support, *Instructional Science*, 37 (1) 87-105.

- De Vaus, D. (2001). *A Research Design in Social research*. London: SAGE, 2001.
- DeBourgh, G.A. (2011). Psychomotor Skills Acquisition of Novice Learners: A case for contextual learning, *Nurse Educator*, 36 (4) 144-149.
- Dede, C., Nelson, B., Ketelhut, D.J., Clarke, J. & Bowman, C. (2004). *Design-based Research Strategies for Studying Learning in a Multi-user Virtual Environment*, abstract paper at Graduate School of Education, Harvard University, Cambridge, MA, USA.
- Delamarter, S. (2005). A New Tool or A New Way of Doing Theological Education?, *Theological Education*, 41 (1) 105-116.
- Delancey, C. (2002). The Case Against Cognitivism, *Passionate Engines*, 1 (9) 31-49.
- Denzin, K. & Lincoln, S. (2005). The Discipline and Practice of Qualitative Research. In K. Denzin & S. Lincoln (Eds.) *The Sage handbook of qualitative research (3rd ed.)*, Thousand Oaks, CA: Sage Publications Ltd.
- DePree, M. (1989). *Leadership is an Art*, New York, USA: Dell Trade Paperback.
- Desai, M.S., Hart, J. & Richards, T.C. (2008). E-learning: Paradigm shift in education. *Education*, 129 (2) 327-334. Extracted on 19th February, 2014
http://www.eric.ed.gov/ERICWebPortal/search/detailmini.jsp?_nfpb=true&_ERICExtSearch_SearchValue_0=EJ871567&ERICExtSearch_SearchType_0=no&accno=EJ871567
- Dhillon, J. & Moreland, N. (1996). Participants' experience of a competence-based professional development program: A case study, *Journal of Vocational Education and Training*, 48 (1996) 367-384.
- Donmoyer, R. (1995). *Knowledge Base in Educational Administration: Multiple Perspectives*: Albany, State University of New York Press.
- Dooley, L. (2002). Case Study Research and Theory Building, *Advances in Developing Human Resources*, 4 (3) 335-354.
- Downes, S. (2007) Learning networks in practice. *Emerging Technologies for Learning*, Volume 2, British Educational Communications and Technology Agency (BECTA), UK.
- Downing, K. & Holtz, J. (2011). Incorporating 3D Virtual Laboratory Specimens to enhance Online science - examples from paleontology and biology in King, K. and Cox, T. (eds.) *The Professor's Guide to Taming Technology*, Charlotte, NC: Information Age Publishing.

- Duchowski, A., Geist, R., Schalkoff, R. & Westall, J. (2011). *Τέχνη Trees: A New Course in Data Structures*, an abstract paper by Duchowski et al. at Clemson University, Clemson, SC, USA extracted on 19th February, 2014 from <http://andrewd.ces.clemson.edu/research/vislab/docs/fp186b-duchowski.pdf>
- Duit, R. & Treagust, D. (1998). Learning in science - from behaviorism towards social constructivism and beyond. In B. Frase and K. Tobin (eds), *International handbook of science education, part 1*, 3-25, Dordrecht, the Netherlands: Kluwer.
- Dumas, J. & Redish, J. (1999). A practical guide to usability testing. (Rev. ed.). London: Intellect Books.
- Dunn, Lee (2002). *Theories of Learning*, briefing paper for OCSLD, Oxford Brookes University, UK.
- Duvall, C.K. & Pinson, K.B. (2001). Role Changes within the Clergy: Theological and Business Education, *Journal of Ministry Marketing and Management*, 6 (2) 43-53.
- Dyson, L., Litchfield, A., Lawrence, E., Raban, R. & Leijdekkers, P. (2009). Advancing the m-learning research agenda for active, experiential learning: four case studies, *Australasian Journal of Educational Technology*, 25 (2) 250-267.
- Dzuiban, C.D., Hartman, J.L. & Moskal, P.D. (2004). *Blended Learning*. Research Bulletin, 2004 (7) 4. Retrieved on 30th October, 2013 <http://net.educause.edu/ir/library/pdf/ERB0407.pdf>
- Edelstein, W. & Schroeder, E. (2000). Full House or Pandora's Box? The Treatment of Variability in Post-Piagetian Research, *Child Development*, 71 (4) 840-842.
- Edinburgh Business School – Heriot-Watt University (Edinburgh). Retrieved on 19th February, 2014 from <http://www.ebsglobal.net/>
- Edmundson, A. (2007). *Globalized e-learning cultural challenges*, 133, Hershey, USA: Idea Group Inc.
- Eickmann, P. & Kolb, A.D. (2002). Designing Learning, *paper presented at the Conference "Managing as Designing: Creating a New Vocabulary for Management Education and Research*, Weatherhead School of Management, Case Western Reserve University, Cleveland, Ohio, USA.
- Elhammoumi, M. (2002). To create Psychology's own capital, *Journal for the Theory of Social Behavior*, 32 (1).

- Eom, S., Wen, J. & Ashill, N. (2006). The Determinants of Students' Perceived Learning Outcomes and Satisfaction in University Online Education: An Empirical Investigation, *Decision Sciences Journal of Innovative Education*, 4 (2) 215-235.
- Ernest, Paul (1998). Social constructivism as a philosophy of mathematics, Albany, NY: State University of New York Press.
- Ernest, P. (1995). The One and the many. In L. Sheffle & J. Gale (Eds). *Constructivism in Education* 459 – 486. New Jersey: Lawrence Erlbaum Associates, Inc.
- Ernest, P. (2010). Commentary 2 on Reflections on Theories of Learning, *Advances in Mathematics Education*, 2010 (2) 53-61.
- Ertmer, P. & Newby T. (1993). Behaviorism, cognitivism and constructivism: Comparing critical features from an instructional design perspective, *Performance Improvement Quarterly*, 6 (4) 50-72.
- Esselman, T. (2004). The pedagogy of the Online wisdom community: forming church ministers in a digital age. *Teaching Theology and Religion*, 7 (3) 159-170.
- Evanciew, C. & Rojewski, J. (1999). Skill and knowledge acquisition in the workplace: A case study of mentor-apprentice relations in youth apprenticeship programs, *Journal of Industrial Teacher Education*, 36 (2) 24-54.
- Fagenson-Eland, E. & Lu, R.Y. (2004). Virtual Mentoring in Clutterbuck, D. and Lane, G. (Eds). *Situational Mentoring: An International Review of Competencies and Capabilities in Mentoring*, Abingdon, Oxon, UK: Ashgate Publishing.
- Felton, E.L. & Reed, M.M. (2001). Utilizing Market Segmentation in Church Marketing and Management, *Journal of Ministry Marketing and Management*, 6 (2) 31-41.
- Ferdig, R., Coutts, J., DiPetro, J., Lok, B. & Davis, N. (2007). Innovative Technologies for Multicultural Education Needs, *Multicultural Education and Technology Journal*, 1 (1) 47-63.
- Ferrer, N. & Alfonso, J. (2011). *Content Management for E-Learning*, New York: Springer.
- Fetzer, A. (2007). *Context and Appropriateness: Micro meets Macro*: Philadelphia, John Benjamins Publishing Company.
- Fields, B.A. (2003). *Pedagogical Reform and Classroom Reality: How Teachers view Teaching and Discipline*. Abstract paper at Faculty of Education, University of Southern Queensland, Australia.

- Fineman, Stephen (2003). *Understanding Emotion at Work*, London, United Kingdom: SAGE Publications Ltd.
- Finney, C.G. (1944). *Power From on High*, Eastbourne, Sussex, United Kingdom: Victory Press
- Fletcher, M. & Plakoyiannaki, E. (2011). Case selection in international business: key issues and common misconceptions. In R. Piekkari, & C. Welch (Eds.) *Rethinking the Case Study in International Business and Management Research*, Cheltenham, UK: Edward Elgar Publishing Limited.
- Flyvbjerg, B. (2006). Five Misunderstandings About Case-Study Research, *Qualitative Inquiry*, 12 (2) 219-245.
- Fog, A. (1999). *Cultural Selection*, Dordrecht, The Netherlands: Kluwer Academic Publishers.
- Foster, P. (2002). Using Case-Study Analysis in Technology Education Research, *Journal of Career and Technical Education*, Journal of Career and Technical Education, 19 (1). Retrieved on 19th February, 2014 from <http://scholar.lib.vt.edu/ejournals/JCTE/v19n1/foster.html>
- Gardner, John (1990). *On Leadership*, New York, USA: The Free Press.
- Gardner, H. (1999). *Intelligence Reframed: Multiple Intelligences for the 21st Century*, New York, USA: Basic Books.
- Gardner, H. (2003). *Multiple Intelligences After Twenty Years*, American Educational Research Association.
- Garfield, J.L., Peterson, C. & Perry, T. (2001). Social Cognition, Language Acquisition and the Development of the Theory of the Mind, *Mind and Language*, 16 (5) 494-541.
- Gatlin, L. & Edwards, R. (2007). Promoting Authentic Learning through a Peaceful and Positive Perspective, *Journal of Authentic Learning*, 4 (1) 1-8.
- Geng, H. (2002). Extract paper on Multicultural Perspective and Online Learning and Teaching – A Case Study extracted on 19th February, 2014.
[http://scholar.googleusercontent.com/scholar?q=cache:ttLXmkrxWH8J:scholar.google.com/+Geng,+H.+\(2002\).++Multicultural+Perspective+and+Online+Learning+and+Teaching&hl=en&as_sdt=0,5&as_vis=1](http://scholar.googleusercontent.com/scholar?q=cache:ttLXmkrxWH8J:scholar.google.com/+Geng,+H.+(2002).++Multicultural+Perspective+and+Online+Learning+and+Teaching&hl=en&as_sdt=0,5&as_vis=1)
- Geer, R. (2001). *The Necessity of Considering Cultural Influences in Online Collaborative Learning*, a paper presented at ED-MEDIA World

Conference on Educational Multimedia, Hypermedia and Telecommunications in Tampere, Finland, June 25-30, 2001.

- Glaser, B. & Strauss, A. (1967). *The discovery of grounded theory: Strategies for qualitative research*, Chicago: Aldine Pub. Co.
- Glasser, W. (1998). *Choice Theory: A New Psychology of Personal Freedom*, New York, USA: Harper Collins Publishers.
- Good, T.L. & Brophy, J.E. (1990). *Educational Psychology: A Realistic Approach*, Reading, MA, USA: Addison Wesley Publishing Co.
- Gorski, P. (1999). Toward a Multicultural Approach for Evaluating Educational Web Sites, *Multicultural Perspectives*, 2 (3) extracted on 19th February, 2014 from <http://www.edchange.org/multicultural/net/comps/eval.html>
- Gorski, P. (2004). Multicultural education and progressive pedagogy in the Online information age, *Multicultural Perspectives*, 6 (4) 37-48.
- Goss, H. & Boyd, B. (2003). *Fitness, Health & Wellness education – aligning teaching approaches to foster self-regulated learning approaches*, an abstract paper by Goss and Boyd at Queensland University of Technology extracted on 19th February, 2014 from <http://eprints.qut.edu.au/436>
- Gough, Greg (2008). *The Importance of Performance Management*, A written article on scan of market news in Consumer Goods Technology, 10th April, 2008 issue.
- Grabringer, S., Aplin, C. & Ponnappa-Brenner, G. (2007). Instructional Design for Sociocultural Learning Environments, *e-Journal of Instructional Science and Technology*, 10 (1) October 2007.
- Graham, S. (2002). Theological Education on the Web: A Case Study in Formation for Ministry, *Teaching Theology and Religion*, 5 (4) 227-235.
- Graves, W. (2001). Virtual Operations: Challenges for Traditional Higher Education, *Educause Review*, March/April 2001, 46-56.
- Green, K. & Jax, C. (2011). Problem solvers are better leaders: facilitating critical thinking among educators through Online education, *Procedia – Social and Behavioral Sciences*, 15 (2011) 727-730.
- Greene, J. (2010). Fostering historical knowledge and thinking skills using hypermedia learning environments: the role of self-regulated learning, *Computers & Education*, 54 (1) 230-243.

- Greeno, J. G., & the Middle School Mathematics Through Applications Projects Group. (1998). The Situativity of Knowing, Learning, and Research. *American Psychologist*, 53 (1), 5-26.
- Griswold, P.A. (2006). Authentic learning in educational leadership: Aspiring principals helping schools analyze student data, *Journal of Authentic Learning*, 3 (1) 11-26.
- Gu, Y. (2006). An ecological model of e-learning in a Chinese context: critical reflections of five years' practice of e-learning management in the BIOE. *Studies in Continuing Education*, 28 (2) 99-120.
- Gunawardena, C., Wilson P. & Nola, A. (2003). Culture and Online education. In M.G. Moore & E.G. Anderson (Eds.), *Handbook of distance education*, Mahwah, NJ: Erlbaum Associates.
- Hager, P. (2005). Philosophical Accounts of Learning, *Educational Philosophy and Theory*, 37 (5) 649-666.
- Hannafin, M. & Hannafin, K. (2010). Cognition and student-centred, web-based learning: Implications for research and theory, *Learning and Instruction in the Digital Age*, 2010 (Part 1) 11-23.
- Harris, I. (2011). Conceptions and Theories of Learning for Workplace Education, *Innovation and Change in Professional Education*, 6 (2) 39-62.
- Hartley, R. (2006). Communication and Interaction in Machine Mediated Multimodal Learning Systems: Some Design Issues, *Advanced Learning Technologies*, Sixth International Conference, 05 (7th July, 2006) 1196-1197.
- Hege, B. (2011). The Online Theology Classroom: Strategies for Engaging a Community of Distance Learners in a Hybrid Model of Online Education, *Teaching Theology & Religion*, 14 (1) 13–20.
- Heinemann, M. (2005). Teacher-Student Interaction and Learning in Online Theological Education. Part 1: Concepts and Concerns, *Christian Higher Education*, 4 (3) 183-209.
- Heinemann, M. (2005). Teacher-Student Interaction and Learning in Online Theological Education. Part II: Additional Theoretical Frameworks, *Christian Higher Education*, 4 (4) 277-297.
- Henderson, L. (1996). Instructional design of interactive multimedia, *Educational Technology Research and Development*, 44 (4) 85-104.
- Henderson, L. (2007). Theorizing a multiple cultures instructional design model for e-learning and e-teaching. In A. Edmundson (Ed.)

Globalized E-Learning Cultural Challenges 130-153, Convent Garden, London: Information Science Publishing.

- Henri, F. & Pudelko, B. (2003). Understanding and Analysing Activity and Learning in Virtual Communities, *Journal of Computer Assisted Learning*, 19 (4) 474-487.
- Henson, K.T. (2005). *Curriculum planning; integrating multiculturalism, constructivism, and education reform*, Long Grove, Illinois: Waveland Press, Inc.
- Herrington, J. & Oliver, R. (1995). *Critical Characteristics of Situated Learning: Implications for the Instructional Design of Multimedia*, abstract paper presented at the Ascilite Conference 1995, University of Melbourne.
- Herrington, A. & J. (2005). *Authentic Learning Environments in Higher Learning*: London, Information Science Publishing.
- Herrington, J. (2005). Authentic tasks in e-learning designs, *Studies in Learning, Evaluation, Innovation and Development*, 2 (2) 1-8.
- Herrington, H., Herrington, J., Kervin, L. & Ferry, B. (2006). The design of an Online community of practice for beginning teachers, *Contemporary Issues in Technology and Teacher Education*, 6 (1) 120-132.
- Herrington, J. & Oliver, R. (2000). An instructional design framework for authentic learning environments, *Educational Technology Research and Development*, 48 (3) 23-48.
- Herrington, J., Oliver, R. & Reeves, T.C. (2003). Patterns of Engagement in Authentic Online Learning Environments, *Australian Journal of Educational Technology*, 19 (1) 59–71.
- Herrington, J., Oliver, R. & Reeves, T. (2004). A Development Research Agenda for Online Collaborative Learning, *Education Technology Research and Development*, 52 (4) 53–65.
- Herrington, A. & J. (2006). *Authentic Learning Environments in Higher Education*, London, UK: Information Science Publishing.
- Herrington, J., Oliver, R. & Reeves, T.C. (2006). Authentic Tasks Online: A Synergy among learner, task and technology, *Distance Education*, 27 (2) 233-248.
- Herrington, J., Reeves, T.C., & Oliver, R. (2007). Immersive learning technologies: Realism and Online authentic learning, *Journal of Computing in Higher Education*, 19(1), 65-84.

- Herrington, J., Reeves, T.C. & Oliver, R. (2010). *A Guide to Authentic E-Learning*, New York, NY: Routledge.
- Herrington, J., Reeves, T., Oliver R. & Woo, Y. (2002). Designing authentic activities for web-based courses. In G. Richards (Ed.), *Proceedings of World Conference on E-Learning in Corporate, Government, Healthcare, and Higher Education 2001*, 18–27. Chesapeake, VA: AACE.
- Higgins, M.P. & Tully, M.P. (2005). Hospital doctors and their schemas about appropriate prescribing, *Medical Education*, 39 (2) 184-193.
- Hildreth, P.M. (2003). *Going Virtual: Distributed Communities of Practice*, London, UK: Idea Group Publishing.
- Hildreth, P.M. & Kimble, C. (2004). *Knowledge Networks: Innovation through Communities of Practice*, London, UK: Idea Group Publishing.
- Hill, A.M. & Smith, H.A. (2005). Research in Purpose and Value for the Study of Technology in Secondary Schools: A Theory of Authentic Learning, *International Journal of Technology and Design Education*, 15 (1) 19–32.
- Hillenburg, K.L., Cederberg, R.A., Gray, S.A., Hurst, C.L., Johnson, G.K. & Potter, B.G. (2006). E-learning and the future of dental education: opinions of administrators and information technology specialist, *European Journal of Dental Education*, 10 (3) 169-177.
- Hinkelman, D. (2004). *EML and Implications for Task Design in Blended L2 Environments*, paper presented at the Proceedings of CLASIC 2004 - PacCALL 2004 Online Conference Proceedings.
- Hodkinson, H. & P. (2004). Rethinking the Concept of Community of Practice in Relation to Schoolteacher's Workplace Learning, *International Journal of Training and Development*, 8 (1) 21-31.
- Hoepfl M. (1997). Choosing Qualitative Research: A Primer for Technology Education Researchers, *Journal of Technology Education*, 9 (1). Retrieved on 19th February, 2014 from <http://scholar.lib.vt.edu/ejournals/JTE/v9n1/hoepfl.html>
- Hofstede, G. (2001). *Culture's consequences: comparing values, behaviors, institutions, and organizations across nations*. Thousand Oaks, California: Sage Publications.
- Hohmann, U. (2005). *Quantitative Methods in Education Research*, a paper originally prepared by Prof John Berry © J Berry, Centre for Teaching Mathematics, University of Plymouth, 2005. Retrieved on 19th February 2014 from <http://www.edu.plymouth.ac.uk/resined/Quantitative/quanthme.htm>

- Holloman, H., Rouse, W. & Farrington, V. (2007). Purpose-driven leadership: defining, defending and sustaining a school's purpose, *International Journal of Leadership in Education*, 10 (4) 437-443.
- Honebein, P. (1996). Seven goals for the design of the constructivist learning environments. In B. Wilson, *Constructivist learning environments*, 17-24. New Jersey: Educational technology Publications.
- Hou, H. & Wu, S. (2011). Analysing the social knowledge construction behavioral patterns of an Online synchronous collaborative discussion instructional activity using an instant messaging tool: A case study, *Computers & Education* 57 (2) 1459-1468.
- Huffman, E.S. (1998). Authentic Rubrics, *Art Education*, 51 (1) 64-68.
- Hung, D., Tan, S. & Koh, T. (2006). From Traditional to Constructivist Epistemologies: A Proposed Theoretical Framework Based on Activity Theory for Learning Communities, *Journal of Interactive Learning Research*, 17 (1) 37-55.
- Hwang, G.-J., Chu, H.-C., Shih, J.-L., Huang, S.-H. & Tsai, C.-C. (2010). A Decision-Tree-Oriented Guidance Mechanism for Conducting Nature Science Observation Activities in a Context-Aware Ubiquitous Learning Environment. *Educational Technology & Society*, 13 (2) 53–64.
- Innes, R. (2004). *Reconstructing Undergraduate Education: Using Learning Science to Design Effective Courses*, Mahwah, New Jersey, USA: Lawrence Erlbaum Associates, Inc.
- Jeng, Y., Wu, T., Huang, Y., Tan, Q. & Yang, S. (2010). The add-on impact of mobile applications in learning strategies: a review study, *Educational Technology & Society*, 13 (3) 3-11.
- Jenkins, H., Clinton, K., Purushotma, R., Robinson, A.J. & Weigel, M. (2006). *Confronting the challenges of participatory culture: Media education for the 21st century*, Chicago, IL: The MacArthur Foundation.
- Johnson, D. & Johnson, R. (1992). *Implementing cooperative learning*, Contemporary Education, 63 (3) 173-180.
- Johnson, R. B. & Onwuegbuzie, A. J. (2004). Mixed methods research: A research paradigm whose time has come, *Educational Researcher*, 33 (7) 14-15.
- Jonassen, D. & Rohrer-Murphy, L. (1999). Activity theory as a framework for designing constructivist learning environments, *Educational Technology Research and Development*, Volume 47 (1) 61-79. Retrieved on 19th February, 2014 from <http://link.springer.com/article/10.1007/BF02299477>

- Jonassen, D.H. (1991). *Objectivism versus Constructivism: Do we need a new philosophical paradigm?*, *Educational Technology Research & Development*, 39 (3) 5-14.
- Jonassen, D. (1991). Objectivism vs. Constructivism. *Educational Technology Research and Development*, 39 (3) 5-14.
- Jonassen, D. (1991, September). *Evaluating Constructivist Learning*. *Educational Technology*, 36 (9) 28-33.
- Jonassen, D. (1994, April). *Thinking Technology*. *Educational Technology*, 34 (4) 34-37.
- Joo, J.E. (1999). Cultural issues of the internet in classrooms. *British Journal of Educational Technology*, 30 (3) 245-250.
- Karagiorgi, Y. & Symeou, L. (2005). Translating Constructivism into Instructional Design: Potential and Limitations, *Educational Technology and Society*, 8 (1) 17-27.
- Katz, R. & Rudy, J. (1999). *Information Technology in Higher Education: Assessing its Impact and Planning for the Future*. San Francisco: Jossey-Bass Publishers.
- Kaufman, D. & Mann. K. (2010). Teaching and learning in medical education: how theory can inform practice, in Swanwick, T. (ed.) *Understanding Medical Education: Evidence, Theory and Practice*, Malden, MA, USA: Blackwell Publishing.
- Kawachi, P. (2000). *Democratisation of access to learning opportunities: Opening up global education to Japanese learners*. Paper presented at the 14th Annual Conference of the Asian Association of Open Universities, Manila, Philippines, 25th-27th October, 2000.
- Keating, M. & Porta, D. (2010). *In defence of pluralism in the social sciences*, an abstract paper at University of Aberdeen, Aberdeen, UK and European University Institute, BadiaFiesolana, Italy extracted on 19th February, 2014 from <http://www.palgrave-journals.com/eps/journal/v9/n1s/index.html>
- Kennepohl, D. & Shaw, L. (2011). Accessible Elements: Teaching Science Online and at A Distance, *The Physics Teacher*, 49 (1) 63.
- Keppell, M. (2000). Principles at the heart of an instructional designer—subject matter expert interaction in R. Sims, M. O'Reilly, S. Sawkins (Eds). *Learning to Choose: Choosing to Learn*, Proceedings of the 17th Annual ASCILITE Conference, Lismore, NSW: Southern Cross University Press.

- Keppell, M. (2001). Optimising Instructional Designer—Subject Matter Expert Communication in the Design and Development of Multimedia Projects, *Journal of Interactive Learning Research* (2001) 12 (2/3) 205-223.
- Khoo, E., Forret, M., & Bronwen (2009). *Developing an Online learning community: a model for enhancing lecturer and student learning experiences*. A paper presented at proceedings of ASCILITE Auckland, 7th-9th December, 2009, 528-532.
- Kim, B. (2001). In M. Orey (Ed.), *Emerging perspectives on learning, teaching, and technology*, Bloomington, IN, USA: AECT Publication
- Kindley, R.W. (2002). The Power of Simulation-based e-Learning (SIMBEL) retrieved on 30th October, 2013 from <http://library.ilsworld.com/papers/pdfs/Kindley-Sept--17-2002.pdf>
- Kirk, D. (2003). In Collison, G., Elbaum, B., Haavind, S., & Tinker, R (Eds), *Facilitating Online Learning: Effective Strategies for Moderators*. *Educational Technology & Society*, 6 (2) 72-74.
- Kirkpatrick (2013). Kirkpatrick Level Model. Retrieved on 19th February, 2014 from <http://kirkpatrickpartners.com/OurPhilosophy/TheKirkpatrickModel/tabid/302/Default.aspx>
- Kitchener, R.F. (1993). Piaget's epistemic subject and science education: Epistemological vs. psychological issues, *Journal of Science and Education*, 2 (2) 137-148.
- Klipowicz, S.W. & Laniak, T. (1999). Hebrew exegesis Online using information technology to enhance biblical language study. *Teaching Theology and Religion*, 2 (2) 109-115.
- Knippenberg, D., Cremer, D. & Knippenberg, B. (2006). *Leadership and Fairness: The State of the Art*, a research paper provided by the Erasmus Research Institute of Management, Erasmus University, Rotterdam on 17th December, 2006.
- Kolb, D., Boyatzis, R.E. & Mainemelis, C. (2000). *Experiential Learning Theory: Previous Research and New Directions*, Abstract Paper at Department of Organizational Behavior, Weatherhead School of Management, Case Western University, Cleveland, Ohio, USA.
- Kolb, A. & D. (2006). *Learning Styles and Learning Spaces: A Review of the Multidisciplinary Application of Experiential Learning Theory in Higher Education*, working paper 5/05, Department of Organizational Behavior, Weatherhead School of Management, Case Western University, Cleveland, Ohio, USA.

- Korn, C. (2002). *Rethinking Multicultural Perspectives: Case studies in multicultural transition*: Westport, Greenwood Publishing Group.
- Kramarski, B., Mevarech, Z.R. & Arami, M. (2002). The effects of metacognitive instruction on solving mathematical authentic tasks, *Educational Studies in Mathematics*, 49 (2) 225-250.
- Kundi, G. & Nawaz, A. (2010). From objectivism to social constructivism: The impacts of information and communication technologies (ICTs) on higher education, *Journal of Science and Technology Education Research*, 1 (2) 30-36.
- Ladwig, J., Smith, M., Gore, J., Amosa, W. & Griffiths, T. (2007). *Quality of pedagogy and student achievement: multi-level replication of authentic pedagogy*, paper presented at the Australian Association for Research in Education Conference, Fremantle, 25 – 29 November, 2007.
- Lambert, D. (2004). *Teaching that makes a difference: How to teach for Holistic Impact*, Grand Rapids, MI, USA: Zondervan.
- Lampert M., Beasley H., Ghouseini H., Kazemi E. & Franke M. (2010). *Using Designed Instructional Activities to Enable Novices to Manage Ambitious Mathematics Teaching*, *Instructional Explanations in the Disciplines*, 2010 (2) 129-141.
- Laurillard, D. (1993). *Rethinking University Teaching: A Framework for the Effective Use of Educational Technology*. London: Routledge.
- Lave, J. & Wenger, E. (1991). *Situated Learning: Legitimate Peripheral Participation*, New York, USA: Cambridge Press.
- Lebow, D. (1993). Constructivist values for instructional systems design. Five principles toward a new mindset, *Educational Technology, Research, and Development*, 41 (3) 4-16.
- Lee, G., Elliott-Lee, & Diane (2006). *Courage: The Backbone of Leadership*, Hoboken, NJ, USA: Wiley Publishers.
- Lencioni, Patrick (2003). *The Five Dysfunctions of a Team: A Leadership Fable*, Hoboken, NJ, USA: Wiley Publishers.
- Leung, A.C.K. (2003). Contextual issues in the construction of computer-based learning programs, *Journal of Computer Assisted Learning*, 19, 501-516.
- Li, H., Sun, X. & Zhang, K. (2007). *Culture Centred Design: Cultural Factors in Interface Usability and Usability Tests*, Software Engineering, Artificial Intelligence, Networking, and Parallel/Distributed Computing (SNPD 2007 Eighth ACIS International Conference), 3 (July-Aug 2007) 1084-1088.

- Li Q., Clark B. & Winchester, I. (2010). Instructional design and technology grounded in enactivism: A paradigm shift? *Journal of Educational Technology* 41 (3) 403–419.
- Lianghuo, F., Ngai-Ying, W., Jinfa, C. & Shiqi, L. (2004). *How Chinese Learn Mathematics: Perspectives from Insiders*, Singapore: World Scientific Publishing Co.
- Lin, C., Ma, Z., & Lin, R. (2011). Re-examining the Critical Success Factors of e-learning from the EU Perspective, *International Journal of Management in Education*, 5 (1) 44-62.
- Lister, R. & Leaney, J. (2003). *Bad theory versus bad teachers: Toward a pragmatic synthesis of constructivism and objectivism*, an abstract paper by Lister and Leaney at the University of Technology, Sydney, extracted on 30th October, 2013 from <http://www.herdsa.org.au/wp-content/uploads/conference/2003/PDF/HERDSA21.pdf>
- Liu, A., Hodgson, G & Lord Wayne (2010). Innovation in Construction Education: The Role of Culture in E-learning, *Architectural Engineering and Design Management*, 6 (2) 91-102.
- Liu, G. & Hwang, G. (2010). A key step to understanding paradigm shifts in e-learning: Towards context aware ubiquitous learning, *British Journal of Educational Technology*, 41 (2) E1-E9.
- Lombardi, M. (2007). *Authentic Learning for the 21st Century: An Overview*, abstract paper presented at Educase Learning Initiative, May 2007, extracted from <http://net.educause.edu/ir/library/pdf/ELI3009.pdf> on 19th February, 2014.
- Long, M. (2003). *The Psychology of Education*, New York, USA: Routledge.
- Leug, C. (2001). *Where is the Action in Virtual Communities of Practice?*, abstract paper at Institute for Information, University of Zurich, Switzerland.
- Luppigini, R. (2003). *Towards a Cyber-Constructivist Perspective (CCP) of Educational Design*, *Canadian Journal of Learning and Technology*, 29 (1), Winter 2003.
- Lynham, S. A. (2000). Theory building in the human resource profession, *Human Resource Development Quarterly*, 11 (2) 159-178.
- Lyons, P. (2010). Scenistic methods in training: definitions and theory grounding, *Journal of European Industrial Training*, 34 (5) 416–431.
- Macfadyen, P., Roche, J., Doff, S., Reeder, K. & Chase, M. (2004). *Communicating across cultures in cyberspace: a bibliographical review*

on intercultural communication Online, Piscataway, NJ: Transaction Publishers Distributor.

- Mallin M., Jones D. & Cordell, J. (2010). The Impact of Learning Context on Internet to Use Marketing and Sales Technology: A Comparison of Scenario-Based and Task-Based Approaches, *Journal of Marketing Education*, 32 (2) 214-223.
- Martin, J. (2001). *Profiting from Multiple Intelligences in the Workplace*, Hampshire, England: Grower Publishing Ltd.
- Maxwell, M., Atwell, N. & Smith, R. (2009). Authentic Assessment in a Virtual World, In I. Gibson et al. (Eds.), *Proceedings of Society for Information Technology & Teacher Education International Conference 2009*, 130-131. Chesapeake, VA:ACE, extracted on 19th February, 2014 from <http://www.editlib.org/p/30577>
- Mayoux, L. (2006). Quantitative, Qualitative or Participatory? Which Method, for What and When? In V. Desai & R. Potter (Eds.) *Doing Development Research*, Thousand Oaks, CA, USA: Sage Publications.
- McCandless, D. & Sauer A. (2010). Retention of Construction Teachers Engaged in Missouri's Secondary School System, *Journal of Career and Technical Education*, 25 (2). Retrieved on 19th February, 2014 from <http://scholar.lib.vt.edu/ejournals/JCTE/v25n2/mccandless.html>
- McCarthy, B. (1987). *The 4MAT System: teaching to learning styles with right/left mode techniques*, Barrington, IL, USA: Excel.
- McCarthy, B. & D. (2005). *Teaching around the 4MAT Cycle: Designing Instruction for Diverse Learners with Diverse Learning Styles*, London, UK: Sage Publications.
- McKinney, L. (1997). *Equipping for Service: A Historical Account of the Bible College Movement in North America*. Fayetteville, Arkansas: Accrediting Association of Bible Colleges.
- McKinney, L. (2003). *Evangelical Theological Education: Implementing our own Agenda*, a paper presented at the ICETE International Consultation for Theological Educators, High Wycombe, UK on 20th August, 2003.
- McLoughlin, C. (1999). *Culturally responsive technology use: developing an on-line community of learners*, *British Journal of Education*, 30 (3) 231-243.
- McLoughlin, C. (2000). Designing Learning Environments for Cultural Inclusivity: A case study of Indigenous Online Learning at Tertiary Level, *Australian Journal of Educational Technology*, 16 (1) 58-72.

- McLoughlin, C. (2007). Adapting E-Learning across cultural boundaries: a framework for quality learning, pedagogy and interaction. In Edmundson, A. (ed.) *Globalized E-Learning Cultural Challenges*, Convent Garden, London: Information Science Publishing.
- McLoughlin, C. & Oliver, R. (1999). *Instructional Design for Cultural Difference: A Case Study of the Indigenous Online Learning in a Tertiary Context*, abstract paper presented at the Ascilite Conference 1999, Brisbane, Queensland University of Technology, extracted on 30th October, 2013 from <http://www.ascilite.org.au/conferences/brisbane99/papers/mcloughlinoliver.pdf>
- McLoughlin, C. & Oliver, R. (2000). Designing learning environments for cultural inclusivity: A case study of indigenous Online learning at tertiary level, *Australian Journal of Educational Technology*, 16 (1) 58-72.
- McLoughlin, C. & Lee, M. (2007). *Social software and participatory learning: pedagogical choices with technology affordances in the Web 2.0 era*, an abstract paper presented at the Ascilite Singapore Conference 2007, extracted on 30th October, 2013 from <http://www.ascilite.org.au/conferences/singapore07/procs/mcloughlin.pdf>
- McMillen, M.C., Baker, A.C., & White, J. (1997). Cultural Analysis, 'Good Conversation' and the Creation of a Multicultural Learning Organization, *Management Learning*, 28 (2) 197-215.
- Meadows, S. (1993). *The Child as Thinker: The Development and Acquisition of Cognition in Childhood*, New York, USA: Routledge.
- Melrose, S. (2006). Facilitating help-seeking through student interactions in a Web CT Online graduate study program. *Nursing and Health Sciences* (2006), 8, 175-178.
- Mergel, B. (2001). *Instructional Design and Learning Theory*, abstract paper at Educational Communications and Technology, University of Saskatchewan, Canada.
- Merrill, H. S. (2003). *Case study, problem based learning and simulation in Online graduate courses*, A paper presented at the 19th Annual Conference on Distance Teaching and Learning, Madison, Wisconsin, USA. Paper published at the University of Wisconsin website.
- Meyer, F.B. (1977). *The Secret of Guidance*, Chicago, USA: Moody Press.
- Mills J., Bonner, A. & Francis, K. (2008). The Development of Constructivist Grounded Theory, *International Journal of Qualitative Methods*, 5 (1) 25-35.

- Miike, Y. (2010). Culture as Text and Culture as Theory - Asiacentricity and its raison d'etre in intercultural communication research. In T. Nakayama and R. Halualani (eds.) *The Handbook of Critical Intercultural Communication*, Oxford, UK: Blackwell Publishing Ltd.
- Miriam, S. (1998). *Qualitative Research and Case Study Applications in Education. Revised and Expanded from "Case Study Research in Education"*, San Francisco, CA: Jossey-Bass Publishers.
- Mishan, F. (2004). *Designing authenticity into language learning materials*: Bristol, Intellect Books.
- Moallem, M. (2001). Applying Constructivist and Objectivist Learning Theories in the Design of A Web-Based Course: Implications for Practice, *Educational Technology & Society*, 4 (3) 113-125. Retrieved on 19th February, 2014 from http://www.ifets.info/others/journals/4_3/moallem.html
- Mordechai, B. (2005). Situated Learning in 'This High-Technology World,' *Science and Education*, 14 (3-5) 367-376.
- Moreau, S., Netland, H., Engen, C., & Burnett, D. (2000). *Evangelical Dictionary of World Missions*. Grand Rapids, Michigan: Baker Book House Company.
- Moustakas, C. (1994). *Phenomenological Research Methods*, Thousands Oaks, CA: Sage Publications Ltd.
- Murphy, E. (1997). *From Philosophy to Practice*. Extracted on 30th October, 2013 <http://eric.ed.gov/PDFS/ED444966.pdf>
- Nab, J., Jansen, S., Keulen, H. & Pilot, A. (2011). *Authentic Learning in fostering informatics students' competence in identifying business opportunities*. Extracted on 19th February, 2014 from <http://www.narcis.nl/publication/RecordID/oai%3Adspace.library.uu.nl%3A1874%2F205779/coll/person/id/1>
- Nee, W. (1972). *Spiritual Authority*, Richmond, Virginia, USA: Christian Fellowship Publishers.
- Ngeow, K. (1998). *Enhancing Student Learning through Collaborative Learning*, ERIC Digest, ED422586, extracted from <http://chiron.valdosta.edu/whuitt/files/thikcoop.html> on 19th February, 2014
- Ngeow, K. & Kong, K. (2002). Designing culturally sensitive learning environments, Abstract paper presented at the Ascilite Conference 2002, UNITEC, Auckland extracted from

<http://www.ascilite.org.au/conferences/auckland02/proceedings/papers/055.pdf> on 30th October, 2013

- Nicholls, B., (2003). *Contextualization: A theology of gospel and culture*, Vancouver, BC, Canada: Regent College Publishing.
- Nikitina, L. (2011). Creating an authentic learning environment in the foreign language classroom, *International Journal of Instruction*, 4 (1) 33-46.
- Nilsen, H. & Purao, S. (2004). Balancing Objectivist and Constructivist Pedagogies for Teaching Emerging Technologies: Evidence from a Scandinavian Case Study. *Working Paper presented by Nilsen and Purao for Review*, Agder University College, Norway and Pennsylvania State University, PA, USA., 3-5.
- Northrup, P. (2001). A Framework for Designing Interactivity into Web-Based Instruction, *Educational Technology* March/April 2001, 31-39.
- Nwlink (2012). *Kirkpatrick's Four Level Evaluation Model*. Retrieved on 19th February, 2014 from <http://www.nwlink.com/~donclark/hrd/isd/kirkpatrick.html>
- O'Brien, B. (2011). Envisioning the Future, *Innovation and Change in Professional Education*, 6 (4) 165-194.
- O'Connor, H.M. (2002). Training Undergraduate Medical Students in Procedural Skills, *Emergency Medicine Australasia*, 14, (2) 131-135.
- O'Donnell, A.M. & King, A. (1999). *Cognitive Perspectives on Peer Learning*, Mahwah, NJ, USA: Lawrence Erlbaum Associates Publishers.
- Ogilvie M, (2011). In Teaching Theology Online, extracted on 30th October, 2013 from http://aejt.com.au/_data/assets/pdf_file/0006/158325/Ogilvie_Teaching_Theology.pdf
- Oliver, R. & Herrington, J. (2001). *Teaching and Learning Online: A beginner's guide to e-learning and e-teaching in higher education*. Western Australia: Edith Cowan University.
- Oliver, R., Herrington, A., Herrington, J. & Reeves, T.C. (2007). Representing Authentic Learning Designs Supporting the Development of Online Communities of Learners, *Journal of Learning Design*, 2 (2).
- Olson, D. (2010). Whatever Happened to Pedagogical Theory?, *Literacy Studies*, 2 (4) 223-234.
- Outhwaite, S. (2003). The Importance of Leadership in the development of an integrated team, *Journal of Nursing Management*, 11 371-376.

- Page-Bucci, H. (2003). *The value of Likert scales in measuring attitudes of Online learners*. Retrieved on 19th February, 2014 from <http://www.hkadesigns.co.uk/websites/msc/reme/likert.htm>
- Pallof & Pratt (2003). *The Virtual Student*, 78 (San Francisco: John Wiley & Sons).
- Palmer, J.A. (2001). *Fifty Modern Thinkers on Education: From Piaget to the Present Day*, London, UK: Routledge.
- Paraskakis, I., Konstantinidis, A. & Tsantekidis, I. (2010). Pedagogical Designs and Principles in Vocational Training: the case of ELEVATE. A paper presented at the 2010 10th IEEE International Conference on Advanced Learning Technologies, extracted on 19th February, 2014 from http://ieeexplore.ieee.org/xpl/login.jsp?tp=&arnumber=5572221&url=http%3A%2F%2Fieeexplore.ieee.org%2Fexpls%2Fabs_all.jsp%3Farnumber%3D5572221.
- Parsons, S. & Mitchell, P. (2002). The Potential of Virtual Reality in Social Skills Training for People with Autistic Spectrum Disorders, *Journal of Intellectual Disability Research*, 46 (5) 430-443.
- Patton, M. (1990) *Qualitative Evaluation and Research Methods*, 2nd ed, Thousand Oaks, CA: Sage Publications Ltd.
- Peace Corps Manual (2004). *Informal Education Manual*, Peace Corps, Washington, DC, USA: ICE Resource Center.
- Pease-Alvaraz, L. & Schecter, S.R. (2005). *Learning, Teaching and Community: Contributions of Situated and Participatory Approaches to Educational Innovation*, Mahwah, New Jersey, USA.
- Pendlebury, M. (2010). Objectivism versus realism, an abstract paper by Pendlebury at North Carolina State University, extracted on 30th October, 2013 from <http://www.ncsu.edu/chass/philo/pendlebury/documents/ObjectivismvRealism.pdf>
- Peterson, M. (2010). Computerized Games and Simulations in Computer-Assisted Language Learning: A meta-analysis of research, *Simulation Gaming*, 41 (1) 72-93.
- Phillips, R., McNaught, C., & Kennedy, G. (2010). *Towards a generalised conceptual framework for learning: the Learning Environment, Learning Processes and Learning Outcomes (LEPO) framework*. A paper presented at ED-MEDIA the proceedings of the 22nd Annual Conference on Educational Multimedia, Hypermedia & Telecommunications, Toronto, Canada, 28th June – 2nd July.

Extracted on 30th October, 2013 from
http://www.cuhk.edu.hk/clear/download/paper/PMcNK_EM_10.pdf

- Philpott, J. & Batty, H. (2009). Learning best together: social constructivism and global partnerships in medical education, *Medical Education*, 43 (9) 923-924.
- Piaget, J. (2001). *The Psychology of Intelligence*, London, UK: Routledge.
- Piltz, W. (2002). *Applying Choice Theory and Reflection to enhance student outcomes in Group Dynamics*, an abstract paper of School of Physical Education, Exercise and Sports Studies, University of South Australia, Australia.
- Piskurich, George (2000). *The ASTD Handbook of Training Design and Delivery: A Comprehensive Guide to Creating and Delivering Training Programs-Instructor-Led, Computer-Based, or Self-Directed*, Blacklick, OH, USA: McGraw-Hill Companies.
- Pounder, D. (1998). *Restructuring Schools for Collaboration: Promises and Pitfalls: Albany*, State University of New York Press.
- Powell, K. & Kalina, C. (2009). Cognitive and social constructivism: developing tools for an effective classroom, *Education*, 130 (2) 241-250.
- Psaltis, C. & Duveen, G. (2006). Social Relations and Cognitive Development: The influence of conversation types and representations of gender, *European Journal of Psychology*, 36, 407-430.
- Purhonen, P. (2009). SME internationalization as a challenge to interpersonal communication competence: an analysis of interpersonal communication in networking and collaboration, *Journal of Intercultural Communication*, 2008 (18), extracted on 19th February, 2014 from <http://www.immi.se/intercultural/nr18/purhonen.htm>
- Puustinen, M., Baker, M. and Lund, K. (2006). GESTALT: A framework for redesign of educational software, *Journal of Computer Assisted Learning*, 22, 34-46.
- Rasmussen, K., Nichols, J. & Ferguson, F. (2006). It's a New World: Multiculturalism in a virtual environment, *Distance Education*, 27 (2) 265-278.
- Reeves, T. (2011). Can educational research be both rigorous and relevant? *Educational Designer*, 1 (4) 1-24.
- Reginensi, L. (2004). On the status of logic in Piaget, *International Social Science Journal*, 56 (181) 439-454.

- Reid A., Dahlgren M., Petocz P. & Dahlgren, L. (2011). Professional Pedagogies: What Pedagogic Approaches Can Enhance Professional Learning?, *Professional Learning and Development in Schools and Higher Education*, 2011 (99) 103-118.
- Reid A., Dahlgren M., Petocz P. & Dahlgren, L. (2011). Professional Identity: How Is Professional Identity Developed? *Professional Learning and Development in Schools and Higher Education*, 2011 (99) 85-101.
- Reid, J., Forrestal, P. & Cook, J. (1989). *Small group learning in the classroom*, Portsmouth, NH: Heinemann.
- Ren, J. & Liu, L. (2011). The Micro-Interaction Language in Web-Base Collaborative Learning, *Applied Mechanics and Materials*, 44-47 (2011) 3469-3472.
- Richardson, K. (1998). *Models of Cognitive Development*, East Sussex, UK: Psychology Press.
- Richerson, P. (2005). *Not by genes alone: How culture transformed human evolution*, Chicago, IL, USA: University of Chicago Press.
- Rick, J., Rogers, Y., Haig, C. & Yuill, N. (2009). Learning by doing with shareable interfaces. *Children, Youth and Environments*, 19 (1) 321–342.
- Rieber, R.W. & Robinson, D.K., (2004). *The Essential Vygotsky*, New York, USA: Kluwer Academic/Plenum Publishers.
- Roberts, T. (2003). *Online Collaborative Learning: Theory and Practice*: London, Information Science Publishing.
- Rochart, P. (2001). Dialogical Nature of Cognition, *Monographs of the Society for Research in Child Development*, 66 (2) 133-143.
- Role Based Instructional Design (RBID) (www.telehomecare.ca retrieved on 29th July, 2008)
- Rosenberg, M.J. (2001). *E-learning. Strategies for delivering knowledge in the Digital Age*. New York: McGraw-Hill.
- Rossett, A. & McDonald, J.A. (2006). Evaluating technology-enhanced continuing medical education. *Medical Education Online*, 11 (4) 1-8.
- Roth, E.A. (2004). *Culture, Biology and Anthropological Demography*, New York, USA: Cambridge University Press.
- Rule, A.C. (2006). Editorial: The Components of Authentic Learning, *Journal of Authentic Learning*, 3 (1) 1-10.

- Rule N., Freeman J. & Ambady, N. (2011). Brain, Behavior, and Culture: Insights from Cognition, Perception, and Emotion. In S. Han and E. Pöppel (eds.) *Culture and Neural Frames of Cognition and Communication*, New York, NY: Springer Publishing Company.
- Sanders Debra (2005). Strategies to Scaffold Student Learning: Applying Vygotsky's Zone of Proximal Development, *Nurse Educator*, 30 (5) 203-207.
- Schell, M. (2007). How to globalize content. In Edmundson, A. (ed.) *Globalized E-Learning Cultural Challenges*, Convent Garden, London: Information Science Publishing.
- Sharan, Y. & Sharan S. (1992). *Expanding cooperative learning through group investigation*, New York: Teachers College Press.
- Shea-Schultz, H. & Fogarty, J. (2002). *Online Learning Today: Strategies That Work*, San Francisco: Berrett-Keeler Publishers, Inc.)
- Shedroff, N. (1994). *Information Interaction Design: A Unified Field Theory of Design*, extracted from <http://www.nathan.com/thoughts/unified/unified.pdf> on 30th October, 2013.
- Shin, N. (2006). Online learner's 'flow' experience: an empirical study. *British Journal of Educational Technology*, 37 (5) 705-720.
- Siemens, G. (2004). *Connectivism: A learning theory for the digital age*, extracted from <http://www.elearnspace.org/Articles/connectivism.htm> on 19th February, 2014.
- Silverman, D. (2000). *Doing qualitative research: A practical handbook*, Thousand Oaks, CA: Sage Publications.
- Single, P. & Single, R. (2005). E-mentoring for social equity: review of research to inform program development, *Mentoring and Tutoring*, 13 (2) 301-320.
- Sivagnanam, G., Saraswathi, S., Pharm, M., Rajasekaran, A. & Pharm, M. (2006). Student-led objective tutorial (SLOT) in medical education. *Medical Education Online*, 11 (7) 1-11.
- Slack, T. & Parent, M. (2005). *Understanding sport organizations: the application of organization theory*, Champaign, IL: Human Kinetics.
- Slavin, R.E. (1996). Cooperative learning in middle and secondary schools, *ERIC Digest*, 69 (4) 200-204.
- Small, R. (2003). A Fallacy in Constructivist Epistemology, *Journal of Philosophy of Education*, 37 (3) 483-502.

- Smith, L. (1996). *Critical Readings on Piaget*, London, UK: Routledge.
- Smith, J.S. (2005). Flow Theory and GIS: Is there a connection for learning? *International Research in Geographical and Environmental Education*, 14 (3) 223-230.
- Smith, P.L. & Ragan, T.J. (1999). *Instructional design*. Hoboken, NJ: Wiley.
- Smith, A. & Dunckley, L. (2006). *Issues for Human-Computer Interaction in Developing Countries*, abstract paper extracted on 30th October, 2013 from <http://mikeb.inta.gatech.edu/UCDandIDWorkshop/papers/dunckley.pdf>
- Smith, S. (2010). Review of Jerry A. Fodor & Massimo Piattelli-Palmarini's Book: What Darwin Got Wrong, *Scientific GOD Journal*, 1 (6) 435-438.
- Spiro, R.J. & Jehng J.G. (1990). Cognitive flexibility and hypertext, in Nix, D. & Spiro, R. (Eds.), *Cognition, education, multimedia*, New Jersey: Lawrence Erlbaum, 165-202.
- Spiro, R.J., Feltovich, P.J., Jacobson, M.J. & Coulson, R.L. (1991). Cognitive flexibility, constructivism, and hypertext: Random access instruction for advanced knowledge acquisition in ill-structured domains, *Educational Technology*, 31 (5) 25-33.
- Spotts, T.H., Bowman, M.A. & Mertz, C. (1997). Gender and Use of Instructional Technologies: A study of University Faculty, *Journal of Higher Education*, 34 (4) 421-436.
- Stake, R. (1995). *The Art of Case Study Research*, Thousand Oaks, CA: Sage Publications.
- Stake, R. (1998). Case studies. In N. K. Denzin & Y. S. Lincoln (Eds.) *Strategies of Qualitative Inquiry*, Thousand Oaks, CA: Sage Publications.
- Stanley, T. (2010). *Bridging the gap between tertiary education and work: a model of situated learning in accountancy*, an abstract paper by Stanley at Queensland University of Technology extracted on 19th February, 2014 from <http://eprints.qut.edu.au/38652>.
- Sternberg, R. (2010). Individual Differences in Cognitive Development in Goswami, U. (ed) *The Wiley-Blackwell Handbook of Childhood Cognitive Development*, Hoboken, NJ: Blackwell Publishing.
- Stewart, S. & McLoughlin, C. (2007). *Design features for an e-mentoring system for the health professionals: Choosing to learn in partnership*, paper presented at the ASCILITE Conference in Singapore 2007,

retrieved on 30th October, 2013 from
<http://www.ascilite.org.au/conferences/singapore07/procs/stewart-s.pdf>

- Stone, F. (2004). *Mentoring Advantage: Creating the Next Generation of Leaders*, Chicago, IL, USA: Dearborn Trade Publishing.
- Strauss, A. & Corbin, J. (1998). *Basics of Qualitative Research Techniques and Procedures for Developing Grounded Theory* (2nd edition), London, UK: Sage Publications.
- Tan, K., (2011). In Search of Contextualised Training Models for Chinese Christian Diaspora in Britain, *Transformation: An International Journal of Holistic Mission Studies*, 28 (1) 29-41.
- Tashakkori, A. & Teddlie, C. (1998). *Mixed Methodology: Combining Qualitative and Quantitative Approaches*, Thousand Oaks, CA: Sage Publications.
- Tavangarian, D., Leypold, M., Nölting, K., Röser, M. & Voigt, D. (2004). Is e-learning the Solution for Individual Learning? *Electronic Journal of E-learning*, 2 (2) 273-280.
- Thierry, B. (2010). Darwin as a student of behavior, *Comptes Rendus Biologies*, 333 (2) 188-196.
- Tholander, J., Rutz, R., Johannesson, P., Karlgren, K. & Ramberg, R. (1999). *A Pedagogical Assistant for Learning Object-Oriented Design: Nagging Students into Self-Reflection*, Abstract paper of Department of Computer and System Sciences, Stockholm University, extracted from 30th October, 2013
[http://people.dsv.su.se/~klas/Publications/Peg99 A Pedagogical Assistant for Learning Object-Oriented Design - Nagging Students into Self-Reflection.pdf](http://people.dsv.su.se/~klas/Publications/Peg99_A_Pedagogical_Assistant_for_Learning_Object-Oriented_Design_-_Nagging_Students_into_Self-Reflection.pdf).
- Timmons, C. (2010). *Preparation for teaching in urban schools: Perceptions of the impact of traditional preparation programs*, a dissertation by Timmons at University of Florida, extracted on 19th February, 2014 from <http://gradworks.umi.com/34/21/3421060.html>
- Thompson, Scott (2005). *Leading from the eye of the Storm: Spirituality and Public School Improvement*, Lanham, Maryland, USA: Rowman and Littlefield Education.
- Tin, T., LuLee, S. & Oberman, S. (2011). *Connecting with Geroge Siemens Part 1: Overview of Connectivism*, an abstract paper by Tin et al. at Athabasca University extracted on 19th February, 2014 from <http://auspace.athabascau.ca:8080/dspace/handle/2149/2867>

- Tobias, S. (2010). Generative Learning Theory, Paradigm Shifts, and Constructivism in Educational Psychology: A Tribute to MerlWittrock, *Educational Psychologist*, 45 (1) 51-54.
- Tomasello, M. (1999). *The Cultural Origins of Human Cognition*, London, England: Harvard University Press.
- Tonkin, A.L., Taverner, D., Latte, J. & Doecke, C. (2006). The effect of an interactive tutorial on the prescribing performance of senior medical students. *Medical Education Online*, 11 (9) 1-6.
- Torrance, P. (1995). *Why Fly?: A Philosophy of Creativity*, Norwood, NJ, USA: Ablex Publishing.
- Torre, D.M., Pfeifer, K.J., Lamb, G.C., Walters, M.P., Sebastian, J.L. & Simpson, D.E. (2004). An assessment of the impact of multimedia, technology-based learning tools on the cardiac auscultation skills of third-year medical students. *Medical Education Online*, 9 (22) 1-8.
- Torres-Coronas, T. & Vidal-Blasco, M. (2011). Adapting a Face-To-Face Competence Framework for Digital Competence Assessment, *International Journal of Information and Communication Technology Education*, 7 (1) 60-69.
- Trajtemberg, C. & Yiakoumetti, A. (2011). Weblogs: a tool for EFL interaction, expression, and self-evaluation, *ELT Journal* (2011).
- Trilling, B. & Fadel, C. (2009). *21st Century Skills: Learning for Life in our times, Volume 1*, San Francisco, CA: John Wiley & Sons.
- Trochim, W.M. (2006). *The research method knowledge base – The Qualitative-Quantitative Debate*. Retrieved 19th February, 2014 from <http://www.socialresearchmethods.net/kb/qualdeb.php>
- Tryphon, A. & Voneche, J. (1996). *Piaget-Vygotsky: The Social Genesis of Thought*, East Sussex, UK: Psychology Press.
- Tsai, C. & Shen, P. (2011). The Application of Web and Educational Technologies in Supporting Web-Enabled Self-Regulated Learning in Different Computing Course Orientations, *International Journal of Information and Communication Technology Education*, 7 (1) 70-79.
- Tsou, J.Y. (2006). Genetic Epistemology and Piaget's Philosophy of Science: Piaget versus Kuhn on Scientific Progress, *Theory and Psychology*, 16 (2) 203-224.
- Tucker, P. (2005). *Linking Teacher Evaluation and Student Learning*: Alexandria, Association for Supervision and Curriculum Development.

- Uden, L. (2005). *Technology and Problem-Based Learning*, London, UK: Information Science Publishing.
- Van Aalst, J. (2009). Distinguishing knowledge-sharing, knowledge-construction and knowledge-creation discourses, *International Journal of Computer-Supported Collaborative Learning*, 4 (3) 259-287.
- Van Dam, N., & Rogers, F. (2002). E-Learning cultures around the world: Make your globalized strategy transparent, *E-Learning*, May 2002, 28-33.
- Van Oers, B. & Wardekker, K. (1999). On becoming an authentic learner: Semiotic activity in the early grades, *Journal of Curriculum Studies*, 31 (2) 229-249.
- Vanderburg, R.M. (2006). Reviewing research on teaching writing based on Vygotsky's Theories: What we can learn, *Reading and Writing Quarterly* 22, 375-393.
- Vella, A., Dunckley, L., Smith, A. & Williamson, A. (1997). *Some developments in software quality systems*, *Journal of Logistics Information Management*, 10 (5) 214-217.
- Vescio, V., Bondy, E. & Poekert, P. (2009). Preparing Multicultural Teacher Educators: toward a pedagogy of transformation, *Teacher Education Quarterly*, 36 (2) 5-24.
- Visser, B., Ashton, M. & Vernon, P. (2006). Beyond g: putting multiple intelligence theory to the test, *Intelligence*, 34 (5) 487-502.
- Vrasidas, C. (2000). Constructivism versus objectivism: Implications for interaction, course design, and evaluation in distance education, *International Journal of Educational Telecommunications*, 6 (4) 339-362.
- Walliman, N. (2001). *Your Research Project: A step-by-step guide for the first-time researcher*, Thousand Oaks, CA: Sage Publications.
- Wanak, L (2011). *Theological Education and the Role of Teaching in the 21st Century: A Look at the Asia Pacific Region* extracted on 19th February, 2014 from <http://www.pctii.org/cyberj/cyberj7/wanak.html>
- Wang, Y., Dogan, E. & Lin, X. (2006). *The effect of multiple-perspective thinking on problem solving*, *International Conference on Learning Science, Proceedings of the 7th International Conference on Learning Science*, Bloomington, Indiana, 812-817.
- Warren, R. (2002). *The Purpose Driven Life*, Grand Rapids, Michigan: Zondervan.

- Watanabe, T. (2010). Metascientific foundations for pluralism in psychology, *New Ideas in Psychology*, 28 (2) 253-262.
- Wenger, E. (1998). *Communities of Practice: Learning, Meaning and Identity*, New York, USA: Cambridge Press.
- Wenger, E., McDermott, R. & Snyder, W. (2002). *Cultivating Communities of Practice: A Guide to Managing Knowledge*, Boston, MASS, USA: Harvard Business School Publishing.
- White, G.L. & Sivitanides, M.P. (2002). A Theory of the Relationships between Cognitive Requirements of Computer Programming Languages and Programmers' Cognitive Characteristics, *Journal of Information Systems Education*, 13 (3) 59-66.
- Williams, D. (2005). *Online Assessment, Measurement and Evaluation: Emerging Practices*: London, Information Science Publishing.
- Willis, J. (1995). A recursive, reflective instructional design model based on constructivist-interpretivist theory, *Educational Technology*, 35 (6) 5-23.
- Willis, J. (2000). The maturing of constructivist instructional design: Some basic principles that can guide practice, *Educational Technology*, 40 (1) 5-16.
- Wilson, B.G. (1993). *Constructivism and instructional design: Some personal reflections*, Proceedings of Selected Research and Development Presentations at the Convention of the Association for Educational Communications and Technology, sponsored by the Research and Theory Division. 15th, New Orleans, Louisiana, 13th-14th January, 1993.
- Wilson, B. & Cole, P. (1991). A review of cognitive teaching models. *Educational Technology Research & Development*, 39 (4) 47-64.
- Wilson, B. (1997). Reflections on constructivism and instructional design, in C. Dills & A. Romiszowski (Eds.), *Instructional development paradigms*, Englewood Cliffs, NJ: Educational Technology Publications.
- Winch, C. & Gingell, J. (1999). *Key Concepts in the Philosophy of Education*, New York, USA: Routledge.
- Wolcott, H. (1999). *Ethnography: A way of seeing*, Walnut Creek, CA: Altamira Press.
- Woo, Y., Herrington J., Agostinho, S, & Reeves, T.C. (2007). Implementing Authentic Tasks in Web-Based Learning Environments. The instructor's inclusion of authentic activities improves the quality of student interaction and learning in Online classrooms, *Educase Quarterly*, 30 (3) 36-43.

- Woofe, L. (2002). *The Bible on Leadership*, New York, USA: Amacom.
- Woordrow, D. (2001). Cultural determination of curricula, theories and practices, *Pedagogy, Culture and Society*, 9 (1) 5-28.
- World Internet Usage (www.internetworldstats.com/stats.htm extracted on 30th October, 2013).
- Yamazaki, Y. (2006). *Learning Styles and Typologies of Cultural Differences: A Theoretical and Empirical Comparison*, an abstract paper by Yamazaki at Graduate School of International Management, International University of Japan, Nigata, Japan.
- Yeo, Alvin (1996). *World-Wide CHI: Cultural User Interfaces, A Silver Lining in Cultural Diversity*, SIGCHI Bulletin, 28 (3), extracted on 9th March, 2015 from <http://old.sigchi.org/bulletin/1996.3/international.html>
- Yin, R. (1984). *Case Study Research: Design and Methods*, Newbury Park, CA: Sage Publications.
- Yin, R. (2009). *Case Study Research: Design and Methods*, Fourth Edition, Thousand Oaks, CA: Sage Publications.
- Yoon, S. (2010). Situated Learning and Activity Theory-based Approach to Designing Integrated Knowledge and Learning Management Systems, *International Journal of Knowledge Management*, 6 (4) 47-59.
- You, J. (2010). A Study of Faculty Members' Perceived Utilization of Best Practices in Distance Learning Course Design and Delivery and the Role of Instructional Designers. An abstract paper by You at University of Toledo, Toledo, Ohio, USA extracted on 30th October, 2013 from https://etd.ohiolink.edu/ap:0:0:APPLICATION_PROCESS=DOWNLOADED_ETD_SUB_DOC_ACCNUM:::F1501_ID:toledo1279298347,inline
- Young, M. (2008). *Bringing knowledge back in: from social constructivism to social realism in the sociology of education*, New York, NY: Taylor & Francis Inc.
- Zarei, G. (2011). A constructivist model for the technological enhancement of university materials, *Asian Journal of Information Technology*, 10 (1) 26-31.
- Zhang, J. (2009). *Exploring education major focused adult learners' perspectives and practices of web-based distance education in sixteen universities*, a dissertation by Zhang at New Mexico University, extracted on 19th February, 2014 from <http://eric.ed.gov/?id=ED526700>

Web-based Bible Training Online Sites

Ames Bible College, Retrieved on 19th February, 2014 from <http://www.amesbible.org/>

Antioch Internet Bible International. Retrieved on 19th February, 2014 from <http://www.globalhand.org/en/search/organisation/organisation/8924>

Bible Training. Retrieved on 19th February, 2014 from <http://www.biblicaltraining.org/index.php>

BWGI Ministries Online Bible Study. Retrieved on 19th February, 2014 from <http://whatgodintended.org/>

Christian Leadership University. Retrieved on 19th February, 2014 from <http://www.cluonline.com/>

FreeBibleStudy.org. Retrieved on 19th February, 2014 from <http://www.bible-study-free.org/>

Grace Notes – Online Bible Training. Retrieved on 19th February, 2014 from <http://www.gracenotes.info/>

Harvestime International Network. Retrieved on 19th February, 2014 from <http://www.harvestime.org/>

Ministry Training Source (MTS). Retrieved on 19th February, 2014 from <http://www.ministrytrainingsource.org/>

Moriah Online School. Retrieved on 19th February, 2014 from <http://www.moriahschool.org/page.cfm?p=349>

Prophetic Voice Institute. Retrieved on 19th February, 2014 from <http://www.gtm.org/pvi/>

Sum of the Saints, Ministry Specialist Training Online. Retrieved on 19th February, 2014 from <http://oh.lcms.org/>

The Jesus Walk Bible Study series. Retrieved on 19th February, 2014 from <http://www.jesuswalk.com/>

The Online Bible College. Retrieved on 19th February, 2014 from <http://www.Online-bible-college.com/>

The Sure Foundation Theological Institute. Retrieved on 19th February, 2014 from <http://www.virtualbibleschool.com/>

Tzemach Bible (Tzemach Institute for Biblical Studies). Retrieved on 19th February, 2014 from <https://www.facebook.com/events/308166992615995/?source=1>

United Church of God, Australia. Retrieved on 19th February, 2014 from <http://www.ucg.org.au/content/default.asp>

United Methodist Church Training. Retrieved on 19th February, 2014 from <http://moodle.umcom.org/moodle/index.php>

Universal Life Church Ministry Training Online. Retrieved on 19th February, 2014 from <http://www.ulcseminary.org/ministertraining.php>

World Bible School. Retrieved on 19th February, 2014 from <http://www.worldbibleschool.org/>

Tertiary Institutes Distance Learning Programs

Australian Catholic University (Australia). Retrieved on 19th February, 2014 from <http://www.acu.edu.au/>

Argosy University (USA). Retrieved on 19th February, 2014 from <http://Online.argosy.edu/>

DeVry University (USA and Canada). Retrieved on 19th February, 2014 from <http://www.devry.edu/Online-options/Online-degree-programs.jsp>

University of Liverpool (UK). Retrieved on 19th February, 2014 from <http://www.liv.ac.uk/study/Online/>

Universitat Oberta de Catalunya (Spain). Retrieved on 19th February, 2014 from <http://www.uoc.edu/portal/english/estudis/estudis.html>

The progressive eLearn Centre can be reached via these two links. Retrieved on 19th February, 2014
<http://www.uoc.edu/portal/english/elearncenter/index.html>;
<http://www.youtube.com/user/Elearncenter/videos>

Universitat Oberta de Catalunya (Spain). Retrieved on 19th February, 2014 from <http://www.uoc.edu/portal/english/estudis/estudis.html>

Swiss Management Centre University (Switzerland). Retrieved on 19th February, 2014 from <http://www.smcuniversity.com/About-SMC/smc-university.html>

George Washington University (USA). Retrieved on 19th February, 2014 from <http://www.gwu.edu/learn/Onlinelearning/insideourOnlineclassroom>

Australian Online Theology University / Colleges

University of Divinity. Retrieved on 19th February, 2014 from <https://online.mcd.edu.au/>

Monash University. Retrieved on 19th February, 2014 from <http://artsonline.monash.edu.au/religion-theology/>

Australian Catholic University. Retrieved on 19th February, 2014 from <http://students.acu.edu.au/>

University of Newcastle. Retrieved on 19th February, 2014 from <https://uonline.newcastle.edu.au/webapps/portal/frameset.jsp>

Charles Sturt University. Retrieved on 19th February, 2014 from <http://www.csu.edu.au/distance-education/starting-at-csu/online-support>

University of Norte Dame (UND), Australia. Retrieved on 19th February, 2014 from <http://www.nd.edu.au/sydney/schools/theology/logos.shtml>

Flinders University / Adelaide College of Divinity. Retrieved on 19th February, 2014 from <http://flo.flinders.edu.au/mod/page/view.php?id=35666>

Macquarie University. Retrieved on 19th February, 2014 from http://students.mq.edu.au/information_technology/

University of Sydney. Retrieved on 19th February, 2014 from <https://elearning.sydney.edu.au/webapps/portal/frameset.jsp>

Morling College. Retrieved on 19th February, 2014 from <http://morlingcollege.trainingvc.com.au/>

Trinity College (Uni of Melbourne). Retrieved on 19th February, 2014 from <https://portal.trinity.edu.au/portal/today/today.php>

Melbourne School of Theology. Retrieved on 19th February, 2014 from <http://ecampus.mst.edu.au/mod/forum/view.php?id=3>

Sydney College of Divinity. Retrieved on 19th February, 2014 from <http://scd.edu.au/courses/distance-online-study/>

Western Theological Seminary. Retrieved on 19th February, 2014 from <http://www.westernsem.edu/resources/>

Avondale College of Higher Education. Retrieved on 19th February, 2014 from <http://www.avondale.edu.au/students/>

Christian Heritage College. Retrieved on 19th February, 2014 from <http://chc.edu.au/index.php/current-students/student-portal/student-portal-links/>

Harvest Bible College. Retrieved on 19th February, 2014 from <http://moodle.harvest.edu.au/>

Moore Theological College. Retrieved on 19th February, 2014 from <http://www.moore.edu.au/distance/moore-access>

Perth Bible College. Retrieved on 19th February, 2014 from <http://moodle.pbc.wa.edu.au/>

Tabor Adelaide. Retrieved on 19th February, 2014 from <http://learn.taboradelaide.edu.au/mod/book/view.php?id=4584>

Tabor College Victoria. Retrieved on 19th February, 2014 from <http://www.tabor.vic.edu.au/students/moodle>

Alphacrucis College. Retrieved on 19th February, 2014 from <http://ac.edu.au/>

Harvest West College. Retrieved on 19th February, 2014 from <http://www.harvest.edu.au/student-login?errorcode=4>

Australian Lutheran College. Retrieved on 19th February, 2014 from <http://www.alc.edu.au/education/current-students/alc-ilearn/>

Appendices

Chapter 1 - Appendices

Appendix 1.1 Analysis of Online Courses

Name of School	Learning Tasks	Learning Resources	Supports & Learning Outcomes	Multicultural Areas	Assessment Accreditation
Moriah Online School	Reading assignments.	Books, audio-video.	Understand bible, salvation plan and basic concepts of God.	None.	Self-test, non-accredited.
Universal Life Church Ministry Training Online	Reading assignments, essays.	Materials sent by email.	Training to perform ministerial duties, weddings and rites.	Covers non-Christian ministry training.	Self-test, non-accredited.
Ministry Training Source (MTS)	Reading assignments.	Books, audio-video.	Learn how to minister to youth and society.	Some aspects of multicultural approach.	Self-test, non-accredited.
Prophetic Voice Institute	Reading assignments.	Books and online texts.	Understand discipleship and ministry life.	None.	Optional self-test, non-accredited.
United Methodist Church Training	Reading assignments, attendance of events.	Books and online quizzes.	Learning to do follow up with new believers.	Some measure of cultural sensitivity.	Online self-test, non-accredited.
Sum of the Saints, Ministry Specialist Training Online	Reading assignments.	Online text.	Learning to use gifts and develop ministry attributes.	Some multicultural aspects.	Self-test, non-accredited.
Christian Leadership University	Reading and written assignments.	Books sent by posts.	Learning the relevance of Christian experiences.	None.	Written assignments, non-accredited.
United Church of God, Australia	Reading assignments and Online Course review.	Materials sent by email or post.	Learning the basics of Christianity.	None.	No assessments, non-accredited.
The Online Bible College	Reading and written assignments.	Receive materials online. Online access to groups and lecturer.	Learning the basics of the bible and how to have a relationship with God.	None.	Accredited by IARC. Students requiring certification to sit for online exam.
World Bible School	Reading assignments and multiple choice questions at the end of each course.	Materials sent by email or post.	Learning purpose of life and basic Christian doctrines.	Available in English and Spanish.	Self-test, non-accredited.
Grace Notes-Online Bible Training	Reading assignments and completion of questions and quizzes at the end of each course.	Materials received online.	Learning books of the bible and Christian history.	None.	Self-test, non-accredited.

BWGI Ministries Online Bible Study	Reading assignments and completion of quizzes at the end of each course.	Materials sent online or by post. Audio-video lectures.	Learning the basics of Christian living.	Some courses available in Spanish and Chinese.	Accredited through Western Seminary.
Bible Training	Reading assignments.	Online text and audio messages.	Learning the basic Christian principles and leadership skills.	None.	No assessment, non-accredited.
The Sure Foundation Theological Institute	Reading and written assignments at the end of each course.	Materials sent by email or post.	Learning Christian foundation and ministry principles.	None.	Assignments are marked at the end of each course. Non-accredited.
Freebiblestudy.org	Reading assignments and online test at the end of each course.	Online text and audio-video messages.	Learning the basics of Christianity and salvation plan.	None.	Self-test, non-accredited.
The Jesus Walk Bible Study	Reading assignments and answering of online questions at the end of each course.	Online text and audio messages.	Learning the lives of biblical figures and some New Testament books.	None.	Self-test, non-accredited.
Harvestime International Network	Reading and written assignments and self-test at the end of each course.	Materials sent online.	Learning basic Christian principles and Old Testament/New Testament survey.	Available in seven languages.	Self-test, non-accredited.
Antioch Internet Bible International	Reading and written assignments. Multiple choice questions at the end of each course.	Materials sent by email or post.	Learning basics of Christian and ministry.	Available in five languages.	Self-test, non-accredited.
Tzemach Bible Online Course	Reading assignments.	Online texts and video messages.	Learning the survey of the Old and the New Testaments.	Some Hebrew culture and course also available in Spanish.	Self-test, non-accredited.

Appendix 1.2 Online Trainings with 15 Instructional Design Factors

Authentic Multicultural Design Factors	Moniah Online	Universal Life	Ministry Training Strategy (MTS)	Prophetic Voice Institute	United Methodist	Sum of Saints (Lutheran)	Christian Leaders University	Online Church of God, Australia	Ames Bible College	World Bible College	Grace Notes Online Bible Training	BWG	Biblicaltraining.org	Sure Foundation.org	Free Bible Study Institute	Jesus Walk Bible Study	Harvestime International	Antioch Internet Bible International	Tzemach Online	
1. Constructivist Epistemology																				
2. Authentic Real Life Context			√		√		√													
3. Multiple Perspectives																				
4. Responsive Communication / Interaction					√	√		√							√					
5. Mentoring / Coaching			√									√								
6. Community / Social Supports																		√		
7. Authentic Flexible Tasks / Tool Sharing																				
8. Collaborative Tasks																				
9. Reflection / Articulation ¹	√	√	√	√	√	√	√	√	√	√	√	√		√	√	√	√	√	√	√
10. Multiple Roles																				
11. Multiple Cultural Perspectives																				
12. Culturally varied Resources ²		√		√	√	√		√		√		√				√	√	√		
13. Flexible Authentic Assessments																				
14. Flexible Learning Goals / Outcomes		√							√											
15. Flexible Learning Perspectives																				

¹Self tests or written tests taken to be some level of reflection

²Availability in various languages

Appendix 1.3 Findings of Online Courses

Name of School	Status of Online Courses
Moriah School	Online The school has been in existence since December 2000 and offers level 1 to level 3 (Diploma) courses covering a total of 33 subjects. 500 students from 30 nations have registered for these courses, which are without an online student-teacher forum or a multicultural context. They are purely traditional courses made available online via distance learning, and the internet is merely an expedited postal delivery system.
Universal Church Training	Life Ministry The Universal Life Church was founded in 1977 and claims to have had over 20 million adherents complete its training program. There is a multicultural aspect in their courses offering ministerial training, not only for ministers and priests but also shamans, pagans and Wicca (wizards and witches). However, despite having the standard tests and assignments, the courses have not tapped the full power of the internet and lack student-teacher interaction and discussions. As with many s, the internet is purely a postal delivery system.
Ministry Source (MTS)	Training This offers Catholic-based training for lay leaders and ministers in a blended format (both online and traditional methods are used). There is no online student-teacher interaction or discussion, but the requirement to include a minimum of 15 students taking the course together at any one locality creates the traditional format for student-student interaction. The power of the internet to facilitate interaction is untapped and the courses are designed as supplementary materials for use by church and youth groups in traditional settings.
Prophetic Institute	Voice The website states that about 6,137 students from 117 nations have registered for at least one of the institute's three courses (Diplomas in Discipleship, Deaconate, and Ministry) over the 30 years of its existence. Although they are purely s, there is no student-student or student-teacher interaction or discussion at all. Again, the internet is purely a postal delivery system.
United Church	Methodist Training This is similar to Ministry Training Source (MTS), in that they use a blended approach to provide training for ministers within the denomination. Some of the courses are fully s, but still lack the student-student and student-teacher interaction. An improvement over MTS, UMC implements a discussion forum. The full power of the internet remains untapped and courses offered do not cover sufficient material for a full-fledged training program. The course material is only supplementary to the traditional training.
Sum of Saints, Specialist Training	of the Ministry This Lutheran-based course was an attempt at a blended Online Program for training ministers. There was no platform for online interaction or discussion and the internet was used as a postal delivery system for the materials. The website has not been accessible since January 2008, and it is possible that the program has been discontinued as it is no longer listed as a link on the Lutheran website (www.lcms.org). Distance learning programs are still offered by the organization under traditional pastoral supervision.
Christian Leadership University	Although this online university offers an extensive range of course subjects (100 courses in 13 majors for bachelor to doctoral degree study programs), it has neither interaction (student-student or student-teacher) nor any discussion forums. This is despite the program being designed by prominent and successful church ministers. It is likely that the course designers have chosen to focus on course material and subject matter rather than on instructional design parameters for online applications. The internet is purely a postal delivery system for the various courses.
United Church of God, Australia	of The United Church of God, Australia offers a 12-lesson online study course which has a self-test review. The course material is very basic and there is completely no provision made for teacher-student or student-student interaction and discussion. It is purely a traditional course made available for online download.
The Online Bible College	There are 14 bible study courses and 11 ministry courses available in English, Spanish and Chinese. The Spanish online campus, based in Uruguay, has had over 3,500 students since its establishment in 2002. Although the courses in themselves are not 100% interactive, there is an internet discussion room provided for some level of interaction. The courses provided do have a multicultural aspect in that they are made available to various language groups, and there seem to be attempts at providing internet discussion rooms, thus utilizing more of the internet's potential capabilities.

Ames College	Bible	There are 22 courses offered leading to a certificate, which is accredited (87 of 120 credits needed for a Bachelor of Biblical Studies) and linked to Ames Christian University, offering the opportunity for students to work towards a university degree in the traditional way. There are 16,000 students worldwide taking the 22 courses, but the courses are purely downloaded from the internet and self-contained with no interaction or discussion forum provided. They are essentially traditional courses made available for online downloads with examinations available to those who wish to amass credits for their courses.
World School	Bible	Established in the 1950s, World Bible School offers English and Spanish bible correspondent courses to over two million students in 141 countries. Having started as a postal correspondence course with mailing centres in 23 countries, it has yet to tap the power of the internet for its Online Courses. The internet is another postal delivery system where interaction among students or between students and teachers is absent.
Grace Online Training	Notes- Bible	Grace Notes Online Bible Training for pastors and bible teachers offers a very extensive array of topics and expository biblical studies. However, the format is very poorly designed and it is purely a traditional-based program available for online download. Interaction and a discussion forum are completely non-existent.
BWGI Online Study	Ministries Bible	BWGI (Becoming What God Intended) ministries provide course materials, audio-video lecture files, an interactive site for discussions, and a student forum. It also provides a mentoring system via the internet and the telephony. There is, however, a limited range of course materials and the absence of a multicultural perspective.
Bible Training		Biblicaltraining.org boasts some very solid materials and audio lectures delivered by university teachers, but it has no design aspects in its Online Courses at all. The internet is again mainly used as a postal delivery system for the downloading of files, and there are no self-tests for any of their courses. The e-materials are meant only for reading and listening comprehension.
The Foundation Theological Institute	Sure	The Sure Foundation Theological Institute claims to have thousands of students, graduates and licensed ministers from thirty nations around the world in its registry. It offers online training via reading materials and audio-video files. Although the materials are outstanding, the design format of the Online Program leaves no room for interaction or discussion. Its use of the internet is limited to a purely electronic postal system to deliver files and materials.
Freebiblestudy.org		Like many of the other courses offered online, this website offers reading-audio-video materials available for download when a student signs up for the courses. There is completely no interaction and a discussion forum is absent. The internet is purely an electronic delivery system for materials.
The Jesus Bible Study	Walk	The Jesus Walk Bible Study Online Program offers a large range of topics and materials. Although the courses are not interactive, there is an attempt to make them more interactive by dividing the courses into weekly formats with questions which have to be answered on a weekly basis, and some level of interaction in the students' online forum. The internet is used for sending out the weekly questions and for discussions.
Harvestime International Network		Harvestime International Network offers courses in seven languages: English, Chinese, Portuguese, Russian, Spanish, Tagalog and Thai. Despite having a good basic selection of core materials in various languages, the power of the internet is underutilized with no provision for a more interactive course, interaction or the formation of discussion groups. Like many other Online Courses, the internet is only used as a postal delivery system.
Antioch Bible International	Internet	Antioch Internet offers two-year training programs for church leaders in five languages: English, Portuguese, Spanish, Thai and Tagalog. It is associated with Harvestime International Network through core materials and content but it implements a blended program of online and traditional local church-based training. The internet is used only as a delivery system and any interaction or discussions are done in the traditional real-life format.
Tzemach Online Course	Bible	Tzemach Online Bible Courses (later known as Tzemach Institute for Biblical Studies) offer a very in-depth expository and wide range of biblical studies, which are deeply rooted in a Hebrew and Jewish cultural perspective. Although the course lectures are available in video formats, the basic use of the internet is limited to an electronic delivery system with no provision for discussion or interaction.

Appendix 1.4 Re-Analysis of Three Online Courses

Name of School	Re-Analysis of Three Online Courses
Hebrew Exegesis Online	<p>This was an experimental course done on Hebrew Course OT210-Tech at the Gordon-Conwell Theological Seminary, Charlotte (Klipowicz & Laniak, 1999). The class only met once a week on Saturdays and the rest of the class time was used for weekly assignments and activities.</p> <p>This experiment revealed that although the quality of the content learning did not drop, the additional technological barrier for some (especially those 50 years and older) and the need for a proper course design were issues that needed to be addressed for its continued success.</p>
University of Exeter's Biblical Studies Online Course	<p>There was a requirement in the course to keep the quality of the content consistent with students' participation, measured by their logging in to the online discussion to make 30 substantial contributions during the course module (Graham, 2002). The course sought the same four qualifications required in traditional learning for successful outcomes: theological training, spiritual ministerial formation, practical preparation for ministry, and growth in personal maturity.</p> <p>This course faced the same problems as other Online Courses in terms of design and technological skill of participants. One interesting problem encountered that is not mentioned elsewhere was the problem of digital resources due to copyright restrictions on the provision of materials. This is a problem that was probably legitimate in 2002, but technological advances and new laws have solved this problem today by providing restricted access to copyrighted materials in digital storage online. The evolution of distance learning has made great strides during the last ten years.</p>
Aquinas Institute of Theology	<p>Aquinas Institute of Theology's Online Master of Arts in Pastoral Ministry course involves a hybrid approach, which includes a face-to-face encounter between teacher and student while most of the course is run through the web. This hybrid model produced interesting reactions in that students were better prepared during the face-to-face sessions, being required to complete and digest segments of materials via the internet prior to the session. Most of them find their face-to-face sessions more productive with better interaction between student and teacher.</p> <p>Esselman (2004) posits that this interaction helps develop a learning wisdom community that grows beyond it, where the whole is greater than the sum of the individual parts. He believes that the need for training and certification for the ministry of the many increasing thousands in the lay ministry of the Roman Catholic Church can only be met by a further development of online theological training.</p>

Appendix 1.5 Analysis of Distance Learning Programs

Name of Institutes	Status of Distance Learning Programs
Edinburgh Business School – Heriot-Watt University	<p>a. Background</p> <p>Edinburgh Business School (EBS) Edinburgh offers MBA, MSc and DBA distance learning programs on campus in Edinburgh or with one of its 21 approved learning partners with a global outreach to all continents, including the Middle East and South America. Founded in 1997, EBS currently has 9,900 active students and over 13,800 alumni in 150 countries. Many languages are offered in their courses, including Spanish, Chinese, Arabic and Russian.</p> <p>EBS is an advanced technological university tapping popular social media and social networking platforms in posting bulletins, announcements, enquires and up-to-date news for the entire student population. It has its own “web-board”, called the “Watercooler’s Delphi Forum” site, where students, graduates and professors can engage in discussions and in special interest group blogs. The economic blog is an example of an interest group blog which offers additional resources to help students connect theory to topical issues and offer global viewpoints.</p> <p>b. Critique</p> <p>The extensive use of the internet and social media tools such as Facebook, YouTube, Twitter and the EBS school’s “web-boards” provides social support for students, graduates and faculty members. Students can download course texts and have access to interactive course-specific websites. This accessibility, together with the use of the internet, promotes self-directed learning; the taking of ownership and control of one’s learning. There is ample opportunity for interactions between students, and between students and teachers, as indicated in the various special interest blogs, which will open up multiple students’ perspectives that will enrich and enhance the collaborative tasks undertaken, and the learning journeys as they exchange input and viewpoints with others from cultures other than their own.</p> <p>While the EBS program appears to fulfill most of the 15 parameters of the MAELP, the interactions, collaborative tasks and perhaps scaffolding may not be done interactively. While a platform exists for students to express or provide input to other students’ questions and viewpoints, these activities could be done by simply posting them on the blog. Whether these viewpoints are read and assimilated by other students, or even challenged with or without interactive dialogues among students, has yet to be verified. However, it is noted that these interactive sessions can be easily set up since the communication platform is already available. Finally, cultural perspectives and localized adaptation of the learning activities seem to exist.</p>
Australian Catholic University	<p>a. Background</p> <p>The Australian Catholic University (ACU) is a well-established university that has six campuses around Australia. ACU offers classes on campus, via distance learning and even a mixed mode of course delivery. Courses offered online include theology, education and health science, and can also be pursued on campus. However, ACU has its own suite of online educational technology platforms that facilitate the e-learning and e-teaching experience. Their in-house Learning Environment Online (LEO) acts as a “virtual classroom for</p>

synchronous online learning”.

b. Critique

ACU’s Learning Environment Online (LEO) does well in promoting the posting of questions and viewpoints of students. The discussion board and chat sessions generate interaction between students and teachers and also enhance the student-student learning experience. The regular and scheduled interactive class sessions create the opportunity for students and their teachers to discuss issues and to learn from the various viewpoints of the other students. Coaching and mentoring continues through the in-between sessions, where students are encouraged to contact faculty members. International students are also eligible to enroll in the online study, and such interactive facilities are made available to all students, to allow discussions with multiple cultural perspectives to take place. An online mode to do follow-ups on courses that run in remote areas is also in the pipeline.

Argosy University (USA)

a. Background

Argosy University (USA) offers its online distance learning with a difference. Its online learning strategies were developed by the Socrates Distance Learning Technologies Group (Socrates), a leader in the field of distance learning with years of research and development in online learning methodologies. Each faculty member has successfully completed 100 hours of training through Socrates, thereby equipping them with the skills and knowledge to support adult learner success in their online classrooms. The Online Programs offered cover the fields of business, education, health science and psychology.

The “Campus Common” is the school’s online community beyond the classroom, with “connections” being the platform where students interact with faculty, other students, professional organizations and special interest groups.

b. Critique

Argosy’s internet platform and its interactive software support multiple-way communications between students and lecturers. Live interactive sessions allow the delivery of subject matter, with group chats between students occurring simultaneously. A sample video on “HR Tips and Trends” indicates that discussions/assignments/tasks are done in a real life context. The facility to have questions clarified during a live “classroom settings” session supports all manner of responsive communication and interaction between students and lecturers; and ensures students get the mentoring and coaching they need.

Argosy University’s 16 campuses are in the USA. Although the technology allows the admission of international students of varying cultural backgrounds, it is not evident whether faculty staff have been trained or equipped to deal successfully with the challenges associated with cultural diversity. It is also not clear whether assessments are authentic or integrated into the learning process.

DeVry University (USA and Canada)

a. Background

Established in 1931, DeVry University has campuses throughout the USA and Canada. It provides online Bachelor, Master and Doctorate Degree programs internationally. The HUB is a student resource centre where students can obtain course materials and writing resources, and connect with classmates outside the classroom via message boards, forums and blogs. DeVry University promotes “active learning”, where courses have been designed to emphasize interaction and learning between instructor and students during “class” within, and to provide students with opportunities to obtain feedback from the instructor outside class.

b. Critique

DeVry University’s “active learning” approach, supported by its student resource centre “HUB”, emphasizes student participation and learning. Great care is taken in the grading of course work, ensuring a stipulated minimal level of feedback from students. Such feedback

Walden University (USA)	<p>is also graded to ensure full participation of students before a pass is given. This approach highlights self-reflection and ensures that students articulate, negotiate and defend their knowledge and take ownership of their learning.</p> <p>a. Background Walden University is a progressive school that has an international focus. It is a member of Laureate International Universities, which is a global network of 57 accredited campus-based and online universities offering degree programs to more than 600,000 students around the world. Walden's international focus attracts a broad and diverse learning community from many countries and cultures. This diversity creates a global classroom that encourages fresh insights and new perspectives from students of North America, Latin America, Europe, Asia and the Middle East. Walden University also boasts world class faculty members who are as culturally diverse as the student population.</p> <p>b. Critique Walden's online student portal, myWalden, serves to connect students and allow student-student and student-instructor collaboration via interactive classrooms and chat rooms. However, the school seems to suggest that Online Courses are mostly asynchronous. Walden has taken pains to ensure that the downloading of the course syllabus is smooth and that course instructions are easily performed and made available to one's mobile phone. However, the chat room gives the impression that it may not necessarily be an online interactive chat. Although collaboration, reflection and articulation among students in asynchronous mode can still exist, this nevertheless hampers the quality of the learning experience of students.</p>
University of Liverpool (UK)	<p>a. Background The University of Liverpool offers students the opportunity to complete a Masters program 100% online. Besides partnering with Laureate Online Education, the university has its own technology platform that allows great interaction between faculty and students. It boasts a proud mix of academia, professional and practitioner faculty members and students from all over the world, which gives the students a truly global education of high quality.</p> <p>b. Critique While the university boasts a diverse community of students from all walks of professional life and all cultures, the video shown in the school's portal, my.ohecampus, seems to suggest that most, if not all, classes are done asynchronously and discussions are not "live". However, there are chat forums or threads for students to interact and exchange varying viewpoints and perspectives. The school video seems to suggest, in defense of the asynchronous classes, that without the need to interact immediately, students have the time to think through the subject matter before responding, additionally asserting that professional managers similarly take time to respond in a real life scenario. The weekly continuous assessment of work gives the impression that flexibility of learning goals or outcomes is encouraged in final projects. Projects are commonly done with relevance to real life work issues and in a small close-knit team, comprising mostly experienced professional students, often from different cultures.</p>
Universitat Oberta de Catalunya (Spain)	<p>a. Background Universitat Oberta de Catalunya's (UOC) main campus is in Spain, with an online student enrolment of 50,000 international students from 87 countries. The educational model for this European university focuses on learning activity that is accompanied by (1) Resource, which includes the content, space and tools to carry out the learning activities and assessments. (2) Collaboration, where students and teachers participate to construct knowledge through team work. (3) Accompaniment, where students receive personalized attention from teachers.</p> <p>The university's virtual campus facilitates and supports all learning activities, from accessing resources to interacting with the university community. It allows students to plan their course of study with clear learning and evaluation criteria. Continuous assessment of courses</p>

	<p>and assignments seems to be done throughout the term. It is also noted that UOC employs the latest technology to download lesson materials to iPod, Blackberry and YouTube.</p> <p>b. Critique UOC has a very progressive e-learning centre (eLC) that collaborates with professionals and institutions both within and outside UOC. The eLC is a 2.0 community, and social networks are its meeting points. Even though one is unable to visit the virtual campus, UOC's e-learning centre does give the impression that advanced technology is in place in its virtual campus to allow asynchronous and synchronous collaborations in student-student and student-instructor interaction.</p>
<p>Swiss Management Centre (Switzerland)</p>	<p>a. Background Swiss Management Centre University (SMC) is a global university with learners from more than 120 countries, comprising mostly working professionals, which supports a pragmatic educational approach combining both academic theories and practices. Degrees are offered in both Spanish and English. SMC offers an environment that stimulates discussions, critical thinking and analysis among the lecturers and students and encourages pedagogical innovations by using the latest technological advances. The University's "Virtual Residency" is a platform that offers full collaboration with features like video, audio, presentations, documents, and polls. It is a place to meet, collaborate, argue, and share ideas with fellow students and professors. Such collaborations can occur both in a live environment and real time.</p> <p>b. Critique Collaboration among students across the globe enforces ownership of one's learning process. The expectation of students to contribute ideas in live chats and blogs would indicate the existence of proper communicative and interactive tools which promote self-directed learning. The collaborative tools are at the students' disposal to discuss, develop and analyze their ideas in live discussions. Students are also encouraged to work directly on projects with fellow students, thereby encouraging the exchange of various viewpoints and perspectives.</p>
<p>George Washington University (USA)</p>	<p>a. Background George Washington University (GW) in the District of Columbia has more than 20,000 students from the USA and 130 other countries around the globe. As with online schools, GW's Online Courses are required to interact with professors and other students, participate in virtual classroom communities and submit assignments according to deadlines. The Online Course content delivery is via Blackboard and Embanet, both recognized as industry leaders that embrace best practices in delivering courses. Students interact with classmates through discussion forums, wikis, blogs and, occasionally, internet telephony with assessments done in the traditional essay format, automated online testing modules, and posting of visual images or audio recordings.</p> <p>b. Critique GW provides both asynchronous and synchronous Online Courses. The discussion boards, blogs, video conferencing, and chat sessions in both modes of course delivery provide ample opportunities for student-student and student-professor interaction. Several parameters of the MAELP learning supports, learning tasks and learning cultures are present in GW's Online Courses. Again, it is not possible to ascertain the university's assessment process.</p>
<p>University of New England (Australia)</p>	<p>a. Background University of New England (UNE) is Australia's oldest regional university that has an enrollment of more than 20,000 students (as of 2012) and 1,200 staffs. It is reputed to be an excellent university with several prestigious awards from the "Good Universities Guide" on several fronts, namely Overall Satisfaction, Teaching quality and Social Economic Equity. UNE has also been ranked by "Online Study Australia" to be number one in its national list of top ten online universities in Australia. UNE deploys a widely accepted learning</p>

	<p>management system, Moodle, to facilitate all e-learning activities for its students. This software is integrated to Mahara, an open source “ePortfolio” and social networking web application that was created by the government of New Zealand.</p> <p>b. Critique As Moodle supports and facilitates online communication and online collaboration between students-to-students and students-to-teachers using blogs, forums, downloading of assignments/ grades and posting of questions /feedback in discussion boards, UNE has met several of the MAELP learning resources, learning supports, learning tasks and learning cultures’ parameters. The Mahara tool set, in particular, the social networking web application, also reinforces the online interactions and collaborations among students. However, it is recognized that these communications are mostly asynchronous in nature. With no ability to assess to see how UNE uses Moodle and with no mention of a virtual classroom environment in their web portal, it is difficult to ascertain whether synchronous collaboration between students and teachers is practiced during e-classroom sessions.</p>
Deakin University (Australia)	<p>a. Background Deakin University was established 40 years ago and has several campuses and learning hubs throughout the state of Victoria, Australia. Deakin had been awarded a 5-star rating by the prestigious university ranking organization, Quacquarelli Symonds. This rating indicates Deakin is world-class in a broad range of areas, has cutting-edge facilities and is internationally renowned for its research and teaching. Deakin’s virtual learning environment, “CloudDeakin” is made available to over 10,000 students 24/7 for their online learning experience. It provides students with toolsets to store, organise, access to units/courses/assessment/feedback. Online discussions and forums to engage with unit chairs/ tutors and other students are possible in virtual classrooms (using eLive).</p> <p>b. Critique Besides the asynchronous communication made available to students, Deakin’s learning environment (via “eLive”) supports synchronous communication and collaboration in live classroom, allowing users to talk online in real time; chat via text online and share videos / presentations / applications real time. The use of “eLive” and other tools truly supports all parameters of the four learning tasks, learning resources, learning support and learning cultures of MAELP. Indeed Deakin University had exploited latest technology to deserve the Premier’s Award for International Education Provider of the Year. It also received Awards for Excellence in Education (University) and Excellence in International Education.</p>

and Articulation	NS											
	NO											
Learning Cultures												
10. Multiple Roles	S	x	x	x	x	x	x		x	x	X	X
	NS											
	NO											
11. Multiple Cultural Perspectives	S	x	x	x	x	x	x	x	x	x	X	X
	NS											
	NO											
12. Culturally Varied Resources	S	x				x	x	x	x	x	X	X
	NS											
	NO			x	x	x						
Assessments												
13. Flexible Authentic Assessment	S	x	x	x	x	x	x	x	x	x	X	X
	NS											
	NO											
14. Flexible Learning Goals and Outcomes	S	x	x	x	x	x	x	x	x	x	X	X
	NS											
	NO											
15. Flexible Learning Perspectives	S	x	x	x	x	x	x	x	x	x	X	x
	NS											
	NO											

Three possible observations for each criterion: (1) S - Supported (2) NS - Not Supported (3) NO - Not Observed

Chapter 2 - Appendices

Appendix 2.1 Analysis of Learning Theories

		Theory Summary	Strengths	Weaknesses
1.	Vygotsky's Social Cognition (Dannis, 2001; Riber & Robinson, 2004).	Social interaction plays a role in cognitive development (Psaltis & Duveen, 2006).	Gives attention to individual and socio-cultural context. Relates cognitive learning to social interaction (O'Donnell & King, 1990).	Discontinuity between child and mind; practical and reflective intelligence (Tryphon & Voneche, 1996).
2.	Piaget's Development Theory (Palmer, 2001; Kitchener, 1993; Campbell, 1997).	Human development is qualitative rather than quantitative. Knowledge is processed through assimilation accommodation or equilibration (Smith, 1996).	Emphasises process of knowing and identifies stages or structures of knowing (Piaget, 2001).	There are other innate abilities besides what Piaget predicted. Inconsistency in infant and logic development (Piaget's decalage) (Bloch, 2000; Edelstein & Schroeder, 2000).
3.	Constructivism (Brooks, 1999; Bruner, 1996).	Learning is an active process in which learners construct new concepts from their past/present body of knowledge (Bruner, 1996).	Allows explorative learning environments and curriculum. Student learning and participation are individualized. (Brooks, 1999).	Constructive knowledge does not always lead to the same outcome or the same results (Small, 2003).
4.	Behaviorism (Winch & Gingell, 1999).	Learning is focused on objective observable behaviors (Long, 2003).	Successful in cases where the learner lacks basic skills or experience and has no prior knowledge of the subject (Parsons & Mitchell, 2002).	Does not prepare learner for problem solving or creative thinking (Casner, Jones & Irani, 2004).
5.	Glasser's Control Theory or Choice Theory (Glasser, 1998).	Learning is based on internal motivation and desire (Glasser, 1998).	Co-relates acquirement of knowledge to the basic needs of learner. Intrinsic rewards are made clear to learners. Moves from the "boss" teacher to the "lead" teacher (Huffman, 1998).	The five basic needs could be too limiting. Ignores genetic or medical conditions for wrong behavior. Does not work for those who do not want to cooperate to meet basic needs (Chatroom Discussion in Glasser, 2001).
6.	Lave & Wenger (1991)'s Situated Learning.	Learning is a function of the activity, context and culture of its occurrence (Pease-Alvaraz & Schechter, 2005).	Learning extends outside the normal school setting through collaborative social interaction and social construction of knowledge (Allert, Richter & NejdI, 2004).	In some fields of study (like science), a large amount of background knowledge is required before the student can participate in the learning environment (Mordechai, 2005).

7.	Cognitivism (Good & Brophy, 1990).	The existing cognitive structure (schema) is combined, extended or altered to include new information (Richardson, 1998).	All learning tasks are organised in a logical and familiar sequence for easy assimilation. Especially well-suited to teaching mathematics, science, computer science, robotics and all other areas where logical sequences are required (Leung, 2003).	Each field of study might need a different approach, and learning can be acquired by means of more than one learning theory. (Hager, 2005).
8.	Experiential Learning Theory (Kolb, 2000).	Learning lies in the critical reflective experience of the student's personal areas of interest (Kolb, 2000).	Emphasises on balancing the intellectual and emotional components of learning in a positive and organised environment (Meadows, 1993).	Extremely dependent on learner's interest and participation (Dunn, 2002).
9.	Communities of Practice (Hildreth & Kimble, 2004).	Learning is integrated in social communities and practice (knowing and doing are inseparable) (Wenger, 1998).	The opportunity to contribute and be part of a community creates a powerful learning environment (Henri & Pudelko, 2003; Wenger, McDermontt & Snyder, 2002).	Not all organisations constitute a community of learning. The situated learning is dependent on the character of the group (Hodkinson, 2004).
10.	Gardner's Multiple Intelligences Theory (Gardner, 1999).	Seven groups of intelligences are defined: verbal-linguistic, logical-mathematical, visual-spatial, body-kinaesthetic, musical-rhythmic, interpersonal and intrapersonal (Armstrong, 2000).	Brings balanced learning into the classroom and workplace (Martin, 2001).	Not scientifically based (Chen, 2004).
11.	Right brain/Left Brain Theory of Learning (McCarthy, 1987; Lambert, 2004).	The two different structures of the brain produce two different preferences for learning: Right brain – random, intuitive, holistic, synthesising, subjective, looks at the whole; Left brain – logical, sequential, rational, analytical objective, looks at the parts (McCarthy, 1987).	Balances between a logic-based curriculum and creativity-based curriculum. Analytical learning is balanced with imagination and artistic learning. Some fields of study are geared according to brain structure (White & Sivitanides, 2002).	Sensitive to cultural perceptions; the 4MAT System is still required (Peace Corps Manual, 2004).
12.	Dual Inheritance Learning Theory (Roth, 2004).	The co-evolution of genes and culture creates a bias for the learning experience within each culture (Tormasello, 1999; Fog, 1999).	Sensitive to the various cultural bias and perceptions for the same body of knowledge (Richerson, 2005).	This theory evolves into memetics theory which is needed to quantify whether culture can be transmitted as a unit (Alvarex, 2004).

Appendix 2.2 Instructional Design Framework from Learning Theories

		Application Principles	Areas of Application	Areas not Covered
1.	Vygotsky (Vanderburg, 2006; Sanders, 005).	ZPD (Zone of Proximal Development): level between actual development and potential development through problem solving (Chak, 2001).	Cognitive development of inner voice and thought (Rochat, 2001; Garfield, Peterson & Perry, 2001).	Human consciousness is viewed as a Marxist social-historical-cultural process shaped by social relations (Elhammoumi, 2002). Spiritual consciousness is not covered.
2.	Piaget (Reginensi, 2004; Davis & Sumara, 2002).	Genetic Epistemology: measures stages and changes in cognitive structure (how we come to know) (Tsou, 2006).	Sensorimotor (physical actions), preoperations (intuitive areas), concrete operations (logic abilities), formal operations (abstract thinking) (Piaget, 2001).	Explanations need to be constantly updated and revised to fit new interpretive experience (Smith, 1996).
3.	Constructivism (Innes, 2004).	Curriculum development not only addresses the content but also the learning processes (Eickmann & Kolb, 2002).	Knowledge is constructed rather than transmitted to learners (Innes, 2004).	Learners are required to have a significant knowledge base and basic skills (Klipowicz & Laniak, 1999).
4.	Behaviourism (Winch & Ginger, 1999).	Instructor-based presentations. Drill and practice repetitions (Lianghuo, Ngai-Ying, Jinfa & Shiqi, 2004; Virtual Reality Parsons, 2002).	Acquisition and reinforcement of basic skills and facts where accuracy and speed are essential. Automatic responses or tasks with well-defined procedures (O'Connor, 2002).	Focuses on response thinking, and thus not well suited for training analytical thinking. Needs to move from traditional linear to iterative and intuitive systems (Kindley, 2002).
5.	Glasser's Theory or Choice Theory (Glasser, 1998).	Based on learners' need for survival, power, love, belonging, freedom and fun (Glasser, 1998; Csikszentmihalyi Flow (C-Flow, Csikszentmihalyi, 1991).	Learning is applied to physical and psychological needs to achieve responsible behavior (Piltz, 2002).	Students might not want to learn even when basic needs are met. A cooperative rational learning environment is assumed (Fields, 2003).
6.	Lave & Wenger, (1991)'s Situated Learning Theory.	Knowledge needs to be presented in an authentic context (authentic learning). Learning requires social interaction and collaboration (Herrington, 1995).	Knowledge acquisition via learning activities that focus on problem-solving skills (Herrington, 2006).	Students need to have a level of skill to handle the authentic environment provided for them and teachers need training to understand their role and involvement (Dede, Nelson, Ketelhut, Clarke & Bowman, 2004).
7.	Cognitivism (Good & Brophy, 1990).	Information flows from Sensory Register to Short Term Memory (STM) and then to Long Term Memory (LTM) with aim of easy recall (meaningful effects) (Mergel, 2001).	The breaking down of tasks into smaller steps for use in instructional design, thus moving from simple to complex schema (Higgins & Tully, 2005).	Cognitive learning theories do not cover emotional learning areas well (Delancey, 2002).

8.	Experiential Theory (Kolb, 2006).	Teacher functions as facilitator and provider of learning resources centred around the student's interest (Kolb, 2006).	Learning begins in perception and processing and then moves to abstraction (Comas, 2001).	Teachers are required to be skilful in dialogue with students to guide them in abstract learning (Dunn, 2002).
9.	Communities of Practice (Hildreth & Kimble, 2004).	Learning and knowledge is structured into work practices and social relations, e.g. apprenticeship (Hildreth, 2003).	Learning is achieved through participation in problem solving within real life situations (Brook & Oliver, 2003).	The transfer of "real life" communities to virtual communities and how the transfer impacts the learning environment are areas for further study (Lueg, 2001).
10.	Gardner's Multiple Intelligences Theory (Gardner, 1999).	Instructional methods need to take into account the diversity of intelligences (Gardner, 1999).	Advocates learning through role-playing, cooperative learning, visualizing, storytelling and music (Armstrong, 2000).	Possibility of other intelligences such as spiritual intelligence not being covered (Gardner, 2003)
11.	Right Brain/Left Brain Theory of Learning (McCarthy, 1987).	Instructional techniques need to connect with both sides of the brain. 4MAT System teaching to learning styles. (McCarthy, 2005)	Having more patterning, metaphors, analogies, role-playing, visuals and movements as opposed to reading, calculation and analytical activities (McCarthy, 2005).	Cross cultural areas still affect 4MAT System implementation (Peace Corps Manual 2004).
12.	Dual Inheritance Learning Theory (Roth, 2004).	Instructional methods must be sensitive to the bias within each cultural context (Roth, 2004).	Language, customs and default learning inheritances must be taken into account within the learning environment (McLoughlin, 1999).	Does not consider non-biological transmission (Tomasello, 1999).

Appendix 2.3 Supplative and Generative Instructional Events

	Behaviorist	Cognitivist	Constructivist
Goal	Elicit desired response from learners who are presented with a target stimulus.	Make knowledge meaningful and help learners organise and relate new information to existing knowledge in memory.	Instruction shifts from teaching to learning, from the passive transfer of facts and routines to the active application of ideas to problems.
Focus	What learners do.	What learners know and how they come to acquire it.	Learners construct their knowledge.
How does learning occur?	Learning is accomplished when a proper response is demonstrated following the presentation of a specific environmental stimulus.	Acquisition of knowledge and internal mental structures. Focus on conceptualisation of learning processes and addressing issues of how information is received, organised, stored and retrieved by the mind.	Equates learning with creating meaning from experience. Although constructivism branched out from cognitivism, the view of the mind is different: to cognitivists, the mind is a reference tool but to constructivists, the mind filters input from the world to create its own reality. The mind is the source of all meaning and there is no “correct” meaning, but learners build interpretations through their experiences.
What factors influence learning?	Learners and environmental factors are considered to arrange the appropriate stimuli in the learning environment.	Environmental factors play a role in learning. Cues and stimuli alone do not affect learning but learners’ thoughts and information processing play a part in learning.	Both learner and environment are critical to the learning process as it is the specific interaction that creates knowledge. Learning needs to occur in realistic settings and the selected tasks need to be relevant to the learners’ lived experience.
What is the role of memory?	Memory is not addressed but rather the acquisition of “habits” by the learners.	Memory is given a prominent role in the learning process.	The goal is not to know the facts but to elaborate and interpret information. Memory is constantly under construction and understanding is developed through continued situated use.
How does the transfer occur?	Knowledge is transferred when the learner applies knowledge to the same or similar situations.	Knowledge is transferred when the learner understands how to apply knowledge in different contexts.	Transfer of knowledge can be facilitated by involvement in authentic tasks anchored in meaningful contexts.
What types of learning are best explained by theory?	Knowledge that involves building and strengthening stimuli-response associations.	Complex forms of learning that involve reasoning, problem solving and information processing.	Advanced knowledge acquisition where assumptions and preliminary bias can be discovered, modified or removed.

Assumptions and principles relevant to instructional design.	An emphasis on producing observable and measurable outcomes in learners, and on mastering early steps before progressing to more complex tasks. Use of reinforcements to impact performance. Use of cues, shaping and practice to ensure strong stimuli-response association.	Consideration is given to learners' existing mental structure in knowledge assimilation when designing instruction. Emphasis on active learner involvement in the learning process. Use of hierarchical analysis to identify and illustrate prerequisite relationships. Emphasis on organising and structuring knowledge to facilitate assimilation. Creation of learning environments to allow and encourage learners to make connection.	Methods or strategies that will assist learners to explore complex topics or environments conducive for learning experiences. Learners are encouraged to construct their own understanding and validate them through social negotiations and new perspectives. An emphasis on the identification of the context in which the learning experience can occur. An emphasis on learner control and the capability of the learner to manipulate the learning experience. The need for information to be presented in a number of ways in rearranged contexts.
How should instructional design be structured to facilitate learning?	Determine cues which elicit response. Arrange practice situations to ingrain stimuli-response associations. Arrange environmental situations so that learners can make the correct responses to the stimuli.	Instruction must be based on learners' existing mental structures or schema to be effective. Information is organised to allow learners to make new connections with existing and newly acquired knowledge.	The focus shifts from teaching to learning. Emphasises on learner's construction of knowledge. As student gains skill and experience, collaboration and discussions become crucial.

Appendix 4.1 MAELP Model Detailing 10 Modules Course Content

Course Outlines	Learning Resources		Learning Tasks			Learning Supports
	Case Studies in Bible/Recommended Readings		Projects	Problems & Tasks	Authentic Activities	Team & Group Work
1. Honesty & Integrity	Samuel Joseph Daniel	Fund raising	Q1. Highlight areas of dishonesty in Ahab and Jezebel.	1. Honesty in adversity problems. 2. Honesty in abundance problems.	Reformation, Ted Haggard, etc.	Q1. Students to propose system safeguards and standards.
2. Purpose	Abraham Moses Paul	Yoido church	Q2. Examine leaders without purpose: Esau, Samson.	1. Purpose through delays. 2. Purpose through obstacles.	Jim Jones versus Ps. Kong Hee.	Q2. Students to quantify vision, goal settings and methodology to reach objectives.
3. Kindness & Compassion	David	Mother Teresa	Q3. Examine areas of lack of compassion of Saul.	1. Learning to love. 2. Giving and receiving forgiveness.	Hospital visitation.	Q3. Students to develop a system of caring in their ministry.
4. Humility	Job Jesus	Mathatma Gandhi	Q4. Highlight areas of pride in Haman and Nebuchadnezzar which led to their fall.	1. Understanding servanthood.	Interview with monk or nun.	Q4. Students to write a story of humility from their knowledge and experiences.
5. Communication	Esther Nehemiah	Writing as a tool.	Q5. Outline the five areas of communication: one-on-one, group, clear resonate message, repetition, listening skills.	1. Innate versus acquired skills.	Pros and cons of televangelism	Q5. Students to draw a sample flow chart of lines of communication.
6. Performance Management	Noah Joshua	Google company	Q6. Identify inspiration, encouragement and consequences in Israel's journey through the wilderness.	1. Methods used to inspire. 2. Rewards and recompense.	Comparing Google to Microsoft	Q6. Students share their highest inspiration moments versus their lowest moments in life when they need encouragement.
7. Team Development	Nehemiah David	Department in Singapore.	Q7. Contrast David's and Nehemiah's style of team building.	1. People the greatest asset. 2. Selection and delegation.	Smithton Revival, USA	Q7. Formulate an area of team development in student's local community.
8. Courage	Daniel, David	Richard Wurmbrand	Q8. Contrast the courage of David against the fear of Saul.	1. Balancing courage and risk. 2. To fight or to flee.	Street witnessing	Q8. Students to come out with scale measurements for levels between courage and cowardice.
9. Justice & Fairness	Abraham Joseph David	Woman leaders.	Q9. Outline the fair and just distribution of supplies by Joseph during the famine of Egypt.	1. Equality of humankind. 2. Equality of opportunity.	Analyze the rise of feminism.	Q9. Students to write on an area of justice and equal rights movement in their country.
10. Leadership Development	Moses Jesus	Discipleship	Q10. What did Moses do to mentor Joshua?	1. Mentoring and discipleship. 2. Spiritual Fathers.	Analyze varying methodology.	Q10. Outline an orderly succession plan for the local church.

Recommended Readings:

1. *The Bible on Leadership* by Lorin Woofe
2. *Christian Perfection* by Samuel Chadwick

3. *Discipleship* by J Heinrich Arnold
4. *Power From On High* by Charles G Finney

5. *Spiritual Authority* by Watchman Nee
6. *The Secret of Guidance* by F B Meyer

Course Outlines	Collaborative Activities	Learning Culture	Authentic Multicultural Tasks
1. Honesty & Integrity	Q1. Proposed system of safeguards for financial and moral integrity.	1. Explore different cultural standards and safeguards.	Q1. Explore varying cultural methods and standards of integrity.
2. Purpose	Q2. Outline steps to convert vision to reality.	1. Differences of vision and methodology between cultures.	Q2. Explore cultural differences in goals and vision realization.
3. Kindness & Compassion	Q3. Formulate a system for helping the poor.	1. Contextualize to the local community's needs.	Q3. Explore cultural diversities in charitable works.
4. Humility	Q4. Design a flow chart of spiritual authority in the bible church.	1. Varying perceptions of humility between cultures.	Q4. Explore differing cultural perceptions of pride and humility.
5. Communication	Q5. Design a chart of a week's Christian television programming.	1. Explore varying cultural styles of communication.	Q5. Explore varying cultural styles of communication.
6. Performance Management	Q6. Design an employee and ministerial program.	1. What constitutes the right reward within each culture?	Q6. Explore cultural differences in rewards and consequences.
7. Team Development	Q7. Design a follow-up system for church use.	1. Are people valued differently in each culture?	Q7. Compare mentoring systems in western and Asian churches
8. Courage	Q8. Design an evangelism program for church in Muslim country.	1. Who are the courageous heroes of each culture?	Q8. Explore culturally sensitive evangelism.
9. Justice & Fairness	Q9. Provides principles and guidelines for handling abortion cases	1. Explore democratic versus patriarchal societies.	Q9. Explore varying cultural perspectives on justice and fairness
10. Leadership Development	Q10. Proposed succession plan for fivefold ministers.	1. Differing styles of mentoring.	Q10. Explore differing cultural views on leadership succession.

Appendix 4.2 Resources for Module 1 – Honesty and Integrity

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	Fund raising methods.	Church building	www.fia.org.au	5	Personal and group
Authentic Activities	Analyze history of indulgences.	Martin Luther, Reformation	http://groups.google.com/group/logos-bible-school	5	Personal and group
Access to Processes	Interview local pastor on building financing.	Local church.	Collect information via interview.	5	Personal
Multiple Perspectives	Group discussion missionary support.	Hudson Taylor, William Carey	www.wholesomewords.org/biorptaylor.html&/biopcarey.htm	10	Group
Collaborative	Proposed system of safeguards.	Google core values.	http://www.ethicsweb.ca/codes/ http://www.google.com/corporate/tethings.html	10	Group
Reflection	Contrast private life versus public life.	Ted Haggard	News clippings.	5	Personal
Articulation	Present argument.	Rightness or wrongness of Joseph.	Genesis 37:2; 44:12	5	Personal
Coaching & Scaffolding	Online lecture/chat on long term versus short term objectives.	Case study of Samuel and sons.	1 Samuel 2:11-36; 8:1-6; 12:1-5	5	Online audio/chat
Assignments	Reading/quizzes.	Taken Online.	Chapter 1 Leadership Book	5	Personal
Authentic Assessment	Evaluate best proposal of system safeguard.	Contrast weaknesses and strengths of each system.	Group blog assignment and intergroup discussions.	Total points accumulated	Teacher blog
Multicultural Perspectives	Intergroup discussion.	Varying cultural methods and standards.	Journals New Directions for Philanthropic Fundraising. No. 46, <i>Winter 2004</i> , No. 34, <i>Winter 2001</i>	10	Group and intergroup

Appendix 4.3 Resources for Module 2 - Mission and Purpose

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	Analyze vision actualization of largest church in the world.	Yoida Full Gospel Church	http://churchgrowthint.homestead.com/home.html	5	Personal and group
Authentic Activities	Contrast cult personality versus vision.	Jim Jones versus Ps. Kong Hee or a local similar size mega church.	http://www.religioustolerance.org/dc_jones.htm http://www.chc.org.sg	5	Personal
Access to Processes	Interview local church vision	Local pastor	Collect information via interview	5	Personal
Multiple Perspectives	Group discussion on failed visions.	Randy and Paul White divergent ministries.	News articles and www.withoutwalls.org	10	Group
Collaborative	Group to propose the essential steps to be taken to convert vision to reality.	Wycliffe Bible Translators.	www.wycliffe.org www.wycliffe.org.au	10	Group
Reflection	Contrast the needs of a vision versus the need of personal life.	Pat Robertson - his personal life and ministry versus his running for President.	http://www.patrobertson.com	5	Personal and group
Articulation	Argue the importance of vision.	Contrast the differences between the visions of Saul versus David.	1 Samuel Chapters 9 to 24	5	Personal
Coaching & Scaffolding	Online lecture/chat on cult personality versus vision personality	Contrast two mega churches within the same locals, e.g. New Creation Church versus City Harvest Church	Bible figures: Paul, Peter, Apollos (1 Corinthians 1:12).	5	Online audio / chat
Assignments	Readings/quizzes.	Taken online.	Chapter 2 Leadership Book.	5	Personal
Authentic Assessment	Evaluate group proposal step to realize vision.	Discuss the relevance and differences in the steps proposed by various groups.	Group blog assignments and intergroup discussions.	Total points accumulated	Teacher blog
Multicultural Perspectives	Intergroup discussion.	Cultural influences causing differing visions and methods.	Church and Multiculturalism - <i>Eloia inEcounter</i> 66 (2) (Spring 2005) & <i>Cross-Cultural Appointment</i> - paper by Agne and Jones presented in New York 2001. <i>Journal of the American Society for Information Science and Technology</i> 58 (5): 723-733, 2007 Ethnomethodological Architecture: information systems driven by culture and community visions.	10	Group and intergroup

Appendix 4.4 Resources for Module 3 – Kindness and Compassion

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	Caring for the poor.	Mother Teresa	www.motherteresa.org	5	Personal and group
Authentic Activities	Hospital visitation.	Local church hospital visitation ministry.	http://clccdoc.org/hospital_files/frame.htm	5	Personal and group
Access to Processes	Interview a pastor or Christian medical doctor. Gather their views on the practice of praying for the sick.	Larry Dossey	Healing Words: <i>The Power of Prayer and The Practice of Medicine</i> by Larry Dossey.	5	Personal
Multiple Perspectives	Group discussion on Socialism, Communism and Christianity.	William Booth and the Salvation Army.	http://www.salvationarmy.org	10	Group
Collaborative	Formulate an applicable local system of helping the poor.	Mohammad Yunus, founder of Grameen Bank.	http://www.grameen-info.org	10	Group
Reflection	Explore concepts of Christian perfection.	John Wesley	<i>Christian Perfection</i> by Samuel Chadwick	5	Personal
Articulation	Contrast leadership styles of management X versus management Y.	Military command management versus sports team leadership management.	www.12manage.com www.accelteam.com/index.html <i>The human side of enterprise</i> by Douglas McGregor.	5	Personal and group
Coaching & Scaffolding	Online lecture/chat on management styles in the Book of Acts.	Samples of local mega church management styles.	The Acts of the Apostles Chapters 1 to 28	5	Online audio/chat
Assignments	Case study on David's acts of kindness.	David's kindness to Saul and Jonathan.	1 Samuel Chapters 24 to 26; 2 Samuel 1:17-27; 2 Samuel Chapter 10.	5	Personal
Authentic Assessment	Evaluate group proposals for helping the poor re-established themselves.	Compare the work of World Vision with Grameen Bank.	http://www.wvi.org/wvi/wviweb.nsf	Total points accumulated	Teacher blog
Multicultural Perspectives	Intergroup debate.	Multicultural differences in charity work.	<i>International Social Work</i> 50(6) <i>Walking between Worlds</i> by Marais International Social Work; 50 (2) <i>Culture, Social and Self-Perceptions of Pentecostal Women</i> by Tangenberg.	10	Group and intergroup

Appendix 4.5 Resources for Module 4 – Humility

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	The methodology of humility and meekness.	Mahatma Gandhi	http://www.mkgandhi.org	5	Personal / group
Authentic Activities	Visit to a monastery or convent.	St. Francis of Assisi	http://www.franciscan-archive.org/patriarcha/Little Flowers of St. Assisi by Ugolino.	5	Personal / group
Access to Processes	Interview a monk or nun to understand their lifestyle choice.	Local community of monks or nuns, Basilea Schlink.	www.thedome.org/http://www.kanaan.org	5	Personal
Multiple Perspectives	Contrast humility with charisma	William Branham and Kathryn Kuhlman	<i>A Man Sent from God</i> by Gordon Lindsay http://www.biblebelievers.org http://www.kathrynkushman.com	10	Group
Collaborative	Design a flow chart of the line of authority as is perceived in the church of Jerusalem and Antioch.	Bible stories of the development of the church in Jerusalem and Antioch.	Bible: Acts Chapters 10 to 11; Acts Chapter 15; Acts 6:7; Galatians 1:11-24; Galatians Chapter 2.	10	Group
Reflection	Contrast principles of authority with principles of humility	Local church relationship with universal church	<i>Spiritual Authority</i> by Watchman Nee	5	Personal
Articulation	Defend the accusations of pride by David's brother	David	1 Samuel Chapter 17	5	Personal
Coaching & Scaffolding	Online lecture/chat on the authority and humility of Paul	Paul	Book of Acts Chapters 9 to 28	5	Online audio / chat
Assignments	Readings/quizzes.	Taken online.	Chapter 4 of Leadership Book.	5	Personal
Authentic Assessment	Evaluate the flow charts of lines of authority designed by groups.	Compare the pride and downfall of Haman and Nebuchadnezzar.	Bible: Esther Chapters 2 to 7. Daniel Chapters 2 to 3; Job 33:14-18.	Total points accumulated	Teacher blog
Multicultural Perspectives	Intergroup discussions.	Varying cultural perceptions of humility and pride.	<i>Journal of Consumer Affairs</i> , 35 (1) <i>Does Vanity Describe Other Cultures?</i> by Durvasula <i>Journal of Biblical Literature</i> , 126 (1). <i>The Tower of Babel</i> and <i>The Origin of the World's Culture Christianity</i> . Today 49 (9) <i>How to Win Friends and Influence Culture</i> .	10	Group and intergroup

Appendix 4.6 Resources for Module 5 – Communication

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	The use of writing as a communication tool.	Martin Luther in the Reformation.	http://www.germany.info/relaunch/info/publications/infocus/luther/cranach.html	5	Personal and group
Authentic Activities	Pro and con of televangelism.	Compare 3 televangelists	http://www.televangelists.net	5	Personal and group
Access to Processes	Interview a minister who has either an audio/video/literature ministry.	Local, regional church or national church or ministry.	Materials of person being interviewed	5	Personal and group
Multiple Perspectives	Contrast the communication styles of political opponents.	Obama versus Clinton	www.barackobama.com www.hillaryclinton.com	10	Group
Collaborative	Design one week of television time slot, what would their television schedule look like from Sunday to Saturday over twenty four hours?	TN God Channel CBN Daystar Sky Angel.	www.tbn.org ; www.god.tv www.cbn.com ; www.daystar.com www.skyangel.com	10	Group
Reflection	Contrast writing skills to speaking skills.	Gordon Lindsay, Smith Wigglesworth.	http://www.2.wmin.ac.uk/eic/learning-skills/literacy/sp_vs_writ_dif.shtml	5	Personal
Articulation	Was Moses lying when he says he lacks oratory skills?	Moses	Exodus 4:10-17; Acts 7:22	5	Personal
Coaching & Scaffolding	Online lecture/chat on homiletics.	Peter, Paul	http://www.theologicalstudies.org.uk/homiletics.php	5	Personal
Authentic Assessment	Evaluate design of incentive program in organizations.	Compare spiritual church incentives with business company incentives.	http://www.cg.org/lit/prophecy/rewards.htm http://www.antiochian.org/orthodox_Church_Who_What_Where_Why_Why_I_Wish_I_Were_A_Priest.htm http://www.chabad.org/library/article_cdo/aid/471734jewish/Earthy-Rewards-for-Heavenly-Service.htm	Total points accumulated	Teacher blog
Multicultural Perspectives	Intergroup discussion.	Identify the cultural difference in rewards and consequences for performance management.	http://www.orientpacific.com/paper1.htm http://www.impactfactor.com/gate_articles.shtml	10	Group and intergroup

Appendix 4.7 Resources for Module 6 - Performance Management

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	Application of benefits to performance	Google, Inc.	http://www.google.com/support/jobs/bin/static.py?page=benefits.html	5	Personal and group
Authentic Activities	Contrast incentives between two organizations.	Google contrast with Microsoft.	www.google.com	5	Personal
Access to Processes	Interview an employee in a large company or a large church on employee benefits and incentives.	Local or regional business or church.	Materials or information provided by interviewee's organization.	5	Personal
Multiple Perspectives	Compare incentives between shareholders and employees.	AZ Electronic material - a private company.	http://www.az-em.com http://money.cnn.com/magazines/fortune/fortune_archive/2006/11/27/8394344/index.htm	10	Personal and group
Collaborative	Design an employee and a ministerial incentive scheme for a 10,000-member church.	Grace Orthodox Presbytery Church.	http://truthinheart.com/EarlyOberlinCD/CD/AletheaRealNeeds.html http://www.all-of-grace.org/pres/pastorasalary.html	10	Personal and group
Reflection	Spiritual incentives versus natural incentives.	David's compensation on plan for his army.	Book of 1 Samuel and 2 Samuel.	5	Personal
Articulation	Argue the basis of Joshua's land partition.	Difference of inheritance to the 12 tribes.	Book of Joshua.	5	Personal
Coaching & Scaffolding	Online lecture/chat on Paul's church support system.	The New Testament Church.	Philippians	5	Online audio/chat
Authentic Assessment	Evaluate design of incentive program in organizations.	Compare spiritual church incentives with business company incentives.	http://www.cg.org/lit/prophecy/rewards.htm http://www.antiochian.org/orthodox_Church_Who_What_Where_Why_Why_I_Wish_I_Were_A_Priest.htm http://www.chabad.org/library/article_cdo/aid/471734jewish/Earthy-Rewards-for-Heavenly-Service.htm	Total points accumulated	Teacher blog
Multicultural Perspectives	Intergroup discussion.	Identify the cultural difference in rewards and consequences for performance management.	http://www.orientpacific.com/paper1.htm http://www.impactfactor.com/gate_articles.shtml	10	Group and intergroup

Appendix 4.8 Resources for Module 7 – Team Development

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	The wealth of a nation is in its people.	Singapore Ministry of Education.	http://www3.moe.edu.sg/corporate/mlssion_statement.htm	5	Personal and group
Authentic Activities	Turning around a traditional church through team building.	Smithton Revival.	http://www.openheaven.com/	5	Personal and group
Access to Processes	Interview an established traditional church with charismatic services.	Local or regional church.	Materials provided by interviewee.	5	Personal
Multiple Perspectives	Applying sports coaching principles to church life.	Harvest Church International.	<i>Coaching believers for Spiritual Fitness</i> by Seizer and Thiesen. <i>Coaching Ministry Teams</i> by Gangel. Christian coaching: <i>Helping Others Turn Potential Into Reality</i> by Collins. http://all-things-christian.com/atc/item.Christian-Coaching-Helping-Others-Turn-Potential-Into-Realit.9781576832820.htm http://www-rohan.sdsu.edu/dept/coarchsci/csa/thermo/thermo.htm http://www.cgrnOnline.com/ncd.html	10	Personal and group
Collaborative	Design a follow-up schedule to nurture new believers into disciples.	Explore the mentoring system in secular and church usage.	http://www.workinfo.com/free/downloads/33.htm http://www.askcharney.com/content/view/18/34/ http://www.christianmentors.org/index.html	10	Group
Reflection	Contrast David and Nehemiah's style of team building.	David Nehemiah	1 Samuel Nehemiah	5	Personal
Articulation	Explain the differences of the 6 teams of Jesus' 12 disciples.	12 disciples of Jesus.	Matthew 10:1-4; Luke 6:13-16.	5	Personal
Coaching & Scaffolding	Online lecture chat on Paul's team building skills.	The Apostle Paul	Acts 1 and 2, Timothy, Titus.	5	Online audio/Chat
Assignments	Readings/quizzes.	Taken online.	Chapter 7 of Leadership Book.	5	Personal
Multicultural Perspectives	Intergroup discussion.	Compare Western churches with Asian churches mentoring system.	Mentoring and Tutoring: <i>Partnership in Learning</i> , 16 (1). Education Digest, 73 (4), <i>Mentoring Across Cultures</i> by Crutcher.	10	Group and intergroup

Appendix 4.9 Resources for Module 8 – Courage

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	Courage under persecution.	Richard Wurmbbrand	http://www.persecution.com	5	Personal and group
Authentic Activities	Street witnessing.	Mercy Street Witnessing Ministries	http://www.mercystreet.com	5	Personal and group
Access to Processes	Interview a Christian convert who has escaped persecution.	Christians from Communist countries or Islamic countries.	http://chinaaid.org/persecution/the-undeerground-church/ http://www.wikiislam.com/wiki/Persecution_of_non-Muslim_in_Muslim_countrie	5	Personal
Multiple Perspectives	Compare courage over natural and spiritual areas.	Joni Tada Yonggi Cho	http://www.joniandfriends.org http://english.fgtv.com	10	Personal and group
Collaborative	Design an evangelism strategy for church growth in Muslim countries.	Dubai Evangelical Church Centre	http://www.christiananswers.net/evangelism/beliefs/islam.html http://truthformuslims.com http://www.deccc.com	10	Personal and group
Reflection	How did David get his courage?	David	1 Samuel	5	Personal
Articulation	Explain the courage of David and his mighty men.	30 mighty men of David.	1 Chronicles Chapter 11	5	Personal
Coaching & Scaffolding	Online/chat on the courage of Paul.	Paul	Acts	5	Online audio/chat
Assignments	Readings/quizzes.	Taken online.	Chapter 8 of Leadership book.	5	Personal
Authentic Assessment	Assess the evangelism strategies for Muslim countries.	Compare traditional versus charismatic style churches.	http://www.ywam.org http://www.cthnews.com/article.aspx?aeid=6247	Total points accumulated	Teacher blog
Multicultural Perspectives	Intergroup discussion on culturally sensitive evangelism.	Don Richardson	<i>The Peace Child</i> by Don Richardson.	10	Group and intergroup

Appendix 4.10 Resources for Module 9 - Justice and Fairness

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	Role of women in the church.	Women pastors and bishops.	http://christianwomentoday.com	5	Personal and group
Authentic Activities	Feminism, equality of women and men.	Women in the work place and in church.	http://www.feminist.com/	5	Personal and group
Access to Processes	Interview women church leaders and professional women in the community.	Local church, local community.	Collect information via interview.	5	Personal
Multiple Perspectives	Group discussion on women leaders in church and world.	Marilyn Hickey Joyce Meyer	http://www.mymhmin.org/home http://www.joycemeyer.org	10	Group
Collaborative	Outline principles and guidelines for handling abortion.	Roe versus Wade case of 1973.	http://www.prolife.com http://www.prochoice.com	10	Group
Reflection	The right and wrong of abortion.	Discuss the drug RU-486.	http://www.ru486.org	5	Personal
Articulation	Present an argument of either pro-life or any views in-between.	Biblical principles on human life and abortion: Mosaic laws with death penalties versus the sanctity of life.	The Pentateuch (First five books of the Bible).	5	Personal
Coaching & Scaffolding	Online lecture/chat.	Case study of Joseph and his brothers.	Genesis Chapters 37 to 50.	5	Online chat
Assignments	Readings/quizzes.	Taken online.	Chapter 9 Leadership Book.	5	Personal
Authentic Assessment	Evaluate group outline of guidelines and principles.	Discuss the merits, strengths and weaknesses of each guideline.	Group and intergroup debate and discussions.	Total points accumulated	Teacher blog
Multicultural Perspectives	Debate on whether equality of humans can be achieved without equality of knowledge or abilities within democratic and patriarchal societies.	Varying multicultural perspectives of justice and fairness.	Conner (2003). Socially appraising Justice: <i>A Cross-Cultural Perspective</i> , <i>Journal of Social Justice Research</i> , 16 (1) 29-39.	10	Group and intergroup

Appendix 4.11 Resources for Module 10 – Leadership Development

Criteria	Application	Example	Resources	Points	Blog
Authentic Context	One on one discipleship.	The Navigators.	http://www.allaboutfollowingjesus.org/christian-discipleship.htm http://www.navigators.org/us	5	Personal
Authentic Activities	Contrast various methods of discipleship.	Dawson Trotman compared to Loren Cunningham.	http://phxut.us/FEL/fel003.html http://www.discipleshiplibrary.com/index.php http://www.ywam.org	5	Personal
Access to Processes	Interview local church pastor on leadership succession plans.	Local church.	Collect information via interview.	5	Personal
Multiple Perspectives	Analyze succession plans in church versus business.	Compare local church versus local business.	http://www.vbmb.org/succession/index.htm	10	Group
Collaborative	Proposed a succession plan for all fivefold ministers.	Robert Schuller, John Osteen or local national church.	http://www.crystalcathedral.org http://www.lakewood.cc	10	Group
Reflection	Personal succession plan.	Ministry and business.	http://www.humanresourcesmagazine.com.au http://www.sbsp.com.au/centric/home_page.jsp	5	Personal
Articulation	Present argument.	Compare mentoring of Moses-Joshua and Paul-Timothy.	Pentateuch Book of Acts.	5	Personal
Coaching & Scaffolding	Online lecture/chat on Mentoring Style of Jesus.	Case study of Jesus and His twelve disciples.	Four gospels	5	Online audio/chat
Assignments	Readings quizzes.	Taken online.	Chapter 10 Leadership book.	5	Personal
Authentic Assessment	Evaluate succession plans by groups.	Contrast strengths and weaknesses of each plan.	Group blog assignment and intergroup discussion.	Total points accumulated	Teacher blog
Multicultural Perspectives	Intergroup discussion.	Varying cultural differentials in leadership succession.	<i>Managing Leadership Succession in African Politics</i> (Agyeman-Duah, 2003). <i>Asian and American Leadership Styles: How Are They Unique?</i> (Article by D. Quinn Mills, extracted from: http://hbswk.hbs.edu/item/4869.html on 15 July 2008.	10	Group and intergroup

Appendix 5.0 ACU Committee Approval Form



AUSTRALIAN CATHOLIC UNIVERSITY

Human Research Ethics Committee

Committee Approval Form

Principal Investigator/Supervisor: Associate Professor Catherine McLoughlin Canberra Campus

Co-Investigators:

Student Researcher: Mr Peter Tan Canberra Campus

Ethics approval has been granted for the following project:

The design and evaluation of an e-learning Program for church leaders in a multicultural context

for the period: 5 February 2010 to 30 June 2010

Human Research Ethics Committee (HREC) Register Number: N2009 65

The following standard conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans* (2007) apply:

- (i) that Principal Investigators / Supervisors provide, on the form supplied by the Human Research Ethics Committee, annual reports on matters such as:
 - security of records
 - compliance with approved consent procedures and documentation
 - compliance with special conditions, and
- (ii) that researchers report to the HREC immediately any matter that might affect the ethical acceptability of the protocol, such as:
 - proposed changes to the protocol
 - unforeseen circumstances or events
 - adverse effects on participants

The HREC will conduct an audit each year of all projects deemed to be of more than low risk. There will also be random audits of a sample of projects considered to be of negligible risk and low risk on all campuses each year.

Within one month of the conclusion of the project, researchers are required to complete a *Final Report Form* and submit it to the local Research Services Officer.

If the project continues for more than one year, researchers are required to complete an *Annual Progress Report Form* and submit it to the local Research Services Officer within one month of the anniversary date of the ethics approval.

Signed: Date: 5 February 2010
(Research Services Officer, McAuley Campus)

D:\COG - new\July 4 2014\N2009 65 McLoughlin Approval Form bris.doc

Appendix 5.1 Participant Consent Form – Participant Copy



Australian Catholic University Limited
 ABN 15 050 192 660
 Canberra Campus (Signadou)
 223 Antill Street Watson ACT 2602
 PO Box 256 Dickson ACT 2602
 Telephone 612 6209 1100
 Facsimile 612 6209 1112
www.acu.edu.au
 CRICOS registered provider:
 00004G, 00112C, 00873F, 00885B

COPY FOR PARTICIPANT

PARTICIPANT CONSENT FORM

TITLE OF PROJECT: The Design and Evaluation of An E-Learning Program for Church Leaders in A Multicultural Context

TIME PERIOD OF RESEARCH PROJECT: Six month from February 2010 to July 2010

NAME OF PRINCIPAL SUPERVISOR: Associate Professor Catherine McLoughlin

NAME OF STUDENT RESEARCHER: Peter Tan

I, _____ have read (or, where appropriate, have had read to me) and understood the information provided in the Letter to the Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in the online discussions, questionnaires and journal keeping realising that I can withdraw my consent at any time. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way. I also agree that the data from my participation in the discussions and activities of the course unit may be collected but that the data report will not identify me in any manners.

NAME OF PARTICIPANT: _____
 (in block letters)

SIGNATURE: _____ **DATE:** _____

SIGNATURE OF PRINCIPAL SUPERVISOR: _____ **DATE:** _____

SIGNATURE OF STUDENT RESEARCHER _____ **DATE:** _____
 [if applicable]

Appendix 5.2 Participant Consent Form – Researcher Copy



Australian Catholic University Limited
 ABN 15 050 192 660
 Canberra Campus (Signadou)
 223 Antill Street Watson ACT 2602
 PO Box 256 Dickson ACT 2602
 Telephone 612 6209 1100
 Facsimile 612 6209 1112
www.acu.edu.au
 CRICOS registered provider:
 00004G, 00112C, 00873F, 00885B

COPY FOR RESEARCHER

PARTICIPANT CONSENT FORM

TITLE OF PROJECT: The Design and Evaluation of An E-Learning Program for Church Leaders in A Multicultural Context

NAME OF PRINCIPAL SUPERVISOR: Associate Professor Catherine McLoughlin

NAME OF STUDENT RESEARCHER: Peter Tan

I, have read (or, where appropriate, have had read to me) and understood the information provided in the Letter to the Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in the online discussions, questionnaires and journal keeping realising that I can withdraw my consent at any time. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

NAME OF PARENT/GUARDIAN:
 (in block letters)

SIGNATURE: **DATE:**

SIGNATURE OF PRINCIPAL SUPERVISOR: **DATE:**

SIGNATURE OF STUDENT RESEARCHER **DATE:**
 [if applicable]

Appendix 5.3 Log in Time and Activities

Course Outline	Activities
1. Honesty & Integrity	<ul style="list-style-type: none"> • Forum: Church Fund Raising Methods • Quiz: Church Fund Raising • Forum: Indulgences in the Church – Group Discussion • Quiz: Indulgences in the Church Personal Analysis • Quiz: Interview Local Pastor on Fundraising • Forum: Traditional and Modern Methods of Supporting Missionaries • Forum: Ethics Within large Charities • Quiz: The Joseph Debate • Assignment: Samuel and his Wayward Sons • Quiz: Honesty and Integrity Quiz • Forum: Fairness Doctrine and Fundraising Ethics in your Country
2. Purpose	<ul style="list-style-type: none"> • Forum: Group Discussion Yoido Full Gospel Church Vision • Forum: Group Discussion – Jim Jones versus Kong Hee • Assignment: Interview Local Church Vision • Forum: Group Discussion – Why Visions Fail • Forum: Group Discussion – Converting Vision to Reality • Forum: Group Discussion – Needs of a Vision vs. Person Life • Assignment: Visions of Saul and David • Quiz: Purpose Quiz • Forum: Cultural Differences Influencing Vision
3. Kindness & Compassion	<ul style="list-style-type: none"> • Forum: Mother Teresa's Methods and Motivations • Forum: Hospital Visitation • Assignment: Interview Pastor or Doctor on Praying for the Sick • Forum: William Booth and the Salvation Army • Forum: Systems for Helping the Poor • Assignment: Christian Perfection • Forum: Management X vs. Management Y • Assignment: David's Acts of Kindness • Forum: Multicultural Issues in Charity Work
4. Humility	<ul style="list-style-type: none"> • Assignment: Monastery or Convent Visit • Forum: Gandhi and Humility • Assignment: Organizational Flow Chart Showing Early Church Line of Authority • Forum: Contrast the Principles of Authority with Humility • Forum: Was David Really Full of Pride When Confronting Older Brother? • Forum: Listen to Pastor Peter and Discuss Apostle Paul's Authority Yet Humility • Forum: Cultural Perceptions of What is Humble or Proud
5. Communication	<ul style="list-style-type: none"> • Quiz: Kindness and Compassion, Humility and Communication • Forum: The Use of Writing as a Communication Tool • Forum: Pros and Cons of Televangelism • Assignment: Interview Minister with Media Ministry • Forum: Contrast Communication Styles of Political Opponents • Forum: Design One Week of Television 24/7 For a Christian Channel • Assignment: Contrast Gordon Lindsay's Writing skills to Wigglesworth Oratory Skills • Assignment: Was Moses Lying About His Lack of Oratory Skills? • Forum: Discussing Homiletics for Peter and Paul

6. Performance Management	<ul style="list-style-type: none"> • Quiz: Performance Management (Ch. 6 of Leadership Book) • Forum: Google Performance Motivations • Assignment: Interview Large Company Employee • Forum: AZ Electrical Incentive Analysis • Forum: Design an Employee/Ministerial Incentive Scheme for A Mega Church • Assignment: David's Army Incentives • Assignment: Dividing of the Land Inheritance of the 12 Tribes • Forum: Multicultural Perspectives on Performance Management • Assignment: Apostle Paul's Church Support System
7. Team Development	<ul style="list-style-type: none"> • Forum: Singapore's Wealth • Forum: Smithton's Radical Turn Around • Assignment: Interview Local Charismatic Church Transition Style • Forum: Sports Coaching Principles in Action • Forum: Nurturing New Converts to True Disciples • Assignment: Contrast David and Nehemiah's Team Building Style • Assignment: Two by Two • Quiz: Team Development • Assignment: Apostle Paul's team Building Skills • Forum: Western and Asian Mentoring System
8. Courage	<ul style="list-style-type: none"> • Forum: Richard Wurmbbrand's Courage • Forum: Mercy Street Witnessing • Assignment: Interview Persecuted Christian • Forum: Joni Tada & Yonggi Cho Courage • Forum: Design an Evangelism Strategy for Muslims • Assignment: How David Acquired Courage • Assignment: David and His Mighty men's Courage • Forum: Pastor Peter on Paul's Courage • Forum: Culturally Sensitive Evangelism • Quiz: Courage
9. Justice & Fairness	<ul style="list-style-type: none"> • Forum: Role of Women Pastors and Bishops • Forum: Does Feminism Bring About Equality in Work Place and in Church • Assignment: Interview 2 Women: A Professional and A Church Leader Discussing Challenges • Forum: Women Leaders in the Church and in the World • Forum: Principles for Handling Abortion • Assignment: Abortion and RU-486 • Assignment: Old Testament Death Penalties and Sanctity of Life • Forum: Pastor Peter on Justice and Fairness • Forum: Can Equality be Achieved If We Are All Skilled Differently in Democratic or Men Based Societies? • Quiz: Justice and Fairness
10. Leadership Development	<ul style="list-style-type: none"> • Assignment: Navigators One On One Discipleship • Forum: Methods of Disciples Compares • Assignment: Interview Local Pastor on Leadership Succession • Forum: Succession Plans Compared • Forum: Succession Plan for Fivefold • Assignment: Develop a Personal Succession Plan for Ministry and Business • Assignment: Mentoring of Bible Characters Compared • Forum: Jesus and His Mentoring Style to His 12 Disciples • Forum: Multi Cultural Leadership Succession Differences • Forum: Leadership Development

Appendix 5.4 Online Quiz Question

Course Outline	Question
1. Honesty & Integrity	<p>i) Church a need to raise funds for its new building. In the church meeting, a group of suggestions were brought forth which were the following: Lucky draw Using church money to invest Inviting a non-Christian entertainer and performer Asking church members to mortgage their property Using a monthly pledge system Asking church members to canvas for donations Of the above, outline why you think it is right or wrong supporting it with principles and scripture if possible? Describe what methods of fund raising you would use?</p> <p>ii) Briefly outline how indulgences started and the main reasons why Martin Luther was opposed to it? You may summarize and come to a conclusion based on your group forum discussion on the same topic.</p> <p>iii) What are the methods used by your local pastor or a pastor whom you have contact with to finance his church building project and what are your views on the methods used? Collect information from an interview (whether in person, by phone, by chat, by email, by snail mail post)</p> <p>iv) Evangelist Ted Haggard has an international ministry that involves television and major worldwide crusades. His yearly turnover is 100 million dollars. Discuss the ethics of how much salary he should be paid, the kind of house he is to live in and the type of car he drives? What do you think the apostle Paul would do in this situation? What do you think Jesus would have done in this situation?</p> <p>v) Read Genesis 37:2; 44:1-2 Is it right for Joseph to bring a bad report about his brothers to his father? Was it right for him to put a silver cup in Benjamin's sack? State reasons for your opinion.</p> <p>vi) When a company has to cut down staff numbers because there was a lack of demand for its goods and services, a leader should Not tell the employee and hopefully all things will turn out well Tell them the truth and try to compensate them if they have to be retrenched Fire the ones that have joined the company recently Give them a pay cut and hope the low pay would motivate them to leave</p> <p>vii) A leader who is not true to his values and who does not keep his word constantly will: attract no followers attract followers only when the going is easy attract followers if he can convince them of his cause</p>

	attract followers as long as his vision is not unrealistic
2. Purpose	<p>i) A leader taking the helm of a falling organization should first:</p> <ul style="list-style-type: none"> a) Ascertain the existing direction and evaluate its failure b) Employ a fresh management team that adheres to the new leaders vision c) Offer immediate incentives such as bonuses to increase productivity <p>Work alongside the workers to understand the culture</p> <p>ii) An organization struggling in adverse conditions should</p> <ul style="list-style-type: none"> Abandon its core goals to shift with the times Employ new management Demonstrate perseverance by adherence to the original goals despite any negative outcome Regularly remind staff of the organization goals to motivate themselves <p>iii) An inspirational yet challenging company vision will</p> <ul style="list-style-type: none"> Reduce morale in the workers because the ideals are unrealistic Produce a good foundation from which good results can be achieved Motivate the workers to work as a team to achieve the result Only motivate workers if they see some gain to themselves <p>iv) A leader who consistently makes decision not in line with the organizations vision with</p> <ul style="list-style-type: none"> Cause the organization to move in a different direction Increase the organization short term profitability at the expense of the long term outlook Raise questions in the wider community of the organizations integrity De-motivate the workers <p>v) When tight deadlines and resource constraints threaten important end results a leader should step in:</p> <ul style="list-style-type: none"> a) Delegate leadership and give as much empowerment to the workers to overcome obstacles b) Remind workers that their rewards could be at risk if the collective goals aren't met c) Reorganize the workers and personally deal with obstacles <p>Reinforce the purpose of the organization</p> <p>Take no rewards for themselves but throw themselves into the work at the lowest levels if necessary</p> <p>vi) If the goals of an organization are too easily met</p> <ul style="list-style-type: none"> Additional goals should be incorporated to add challenge The directional goals could be set too low and should be reviewed Cease communicating the vision

	<p>Do nothing different as the goals are met already</p> <p>vii) Individual workers have an excuse when they fail to fulfill the organizational vision if the leadership fail to communicate and demonstrate adherence to the vision themselves: True False</p>
3. Kindness & Compassion	Nil
4. Humility	Nil
5. Communication	<p>i) A team who don't seem to get behind the frequently communicated company purpose could be cause by</p> <ol style="list-style-type: none"> a) Miscommunication of the company purpose b) Not enough face to face sincerity articulating the goals c) Unrealistic or unattainable goals <p>ii) A very compassionate insurance claims officer lets far more claims through than the company's statistical average amount. The claim officers manager should</p> <p>Remind that staff of the company purpose Ask the claims officer to not be so overly nice to claimants and start declining some claims Make the staff redundant with generous exit pay Relocate the staff to another position better suited to their personality type that does not directly deal with claims Do nothing and hope that the overall company revenue will make up for the workers mistakes</p> <p>iii) If less and less staff seem to want to turn up to a monthly staff update it could be that the communicator has</p> <p>Overly reinforced the organization goals and purpose Stopped listening to the staff needs and complaints so that they don't want to listen to an out of touch leader Not communicated usual monthly events in a fresh varied style to keep the interest Talked too long about things not relevant to staff</p> <p>iv) If potentially demoralizing events happen to the organization that the workers do not know about, a leader should</p> <p>Ignore the events and continue on with an enthusiastic spirit Tell the staff exactly what happened even if it tarnishes some reputations Vaguely allude cunningly to what happened in a parable or made up story</p> <p>v) If a potential leader has a very poor communication skills they should</p> <ol style="list-style-type: none"> a) Not become a leader as communication is a key attribute of leadership b) Have their leaders ignore their failings and hopefully the poor communication improves over time c) Try to make up for their clumsy communication with courage, passion and vision d) Get someone else to always communicate for them

- vi) A venomous employee storms into the leader's office and unleashes a barrage of complaints about some potential mismanagement that has occurred. The leader should
 Tell them to come back when they have calmed down
 Ask security to escort them out
 Dismiss the worker or give them a verbal warning
 Try to see past the rage to their point of view, admire their courage (though not their methods) and thank them for their poignant diagnosis
- vii) If a vital key employee has declared their different personal goals and aspiration than the direction the organization is going would allow, a good leader should
 Do nothing and leave the situation to that employee
 Remind the employee of the purpose and vision of the organization
 Offer the key employee more incentives to stay with the organization
 Do all they can to assist the employee finding a position somewhere in another organization that fulfills their needs
- viii) Teams (even their leaders too) function best when
 They compete with other divisions within their organization
 Reduce any interaction with other teams and focus all effort on their own members fulfilling the vision
 They respect and value the contribution of all other different teams and divisions in other parts of the company
- ix) It is acceptable to slightly exaggerate how bad the organization is doing when trying to rouse the employees to work extra hard
 True
 False
- x) An organization staff has put in a mammoth effort to fulfill a contract which involved extra-long hours and working weekends for many of the workers. The contract netted results far smaller than forecast (but still made profit) and all that money gained is threatened by a long overdue renovation to keep the organization modernized. A good leader should
- a) Postpone the renovation for 6 month giving all the staff significant compensation
 - b) Promise the workers a bonus in 6 month if the organization is still making a profit then
 - c) Commend the workers for their performances publically and try to give small tokens such as gift certificates or celebratory lunches
 - d) Lay off some workers who were known to have worked the least so that the cost savings can be used to give bonuses to those that did work hard
- Give the staff a well-deserved bonus but apply to the bank for a loan so the renovations can proceed immediately
- xi) A leader drops what he is doing during a peak business time and gets in and helps the workers serve customers and sweep the floors. This could likely show the workers

That they are “one of the guys” and an easy pushover
 They are being a “try hard” one off impressing the workers
 That they lack wisdom in stopping important managerial work to do something mundane
 That they wish to demonstrate humility in serving the servers

xii) A massive multinational company able to throw its weight around with suppliers and competitors alike has a manager that is still humble. This manager will most likely
 Be underperforming in the cut-throat corporate world
 Be easily fooled and form wrong unequal partnership deals with other companies
 Fail to see or react to company threats
 Remain agile

xiii) A rival company offers a company owner a substantial price for a prospering company that provides many jobs in an economically struggling small town. The rival company indicated that they intend to close down the operations in that town and merely merge the brand name and use the equipment with their foreign city operations, the compassionate company owner should
 Fight hard to persuade the rival company to repatriate as many workers as are legally entitled to, so they have a job in the foreign city
 Make the workers redundant with a generous package and use the substantial purchase price to invest into a global charity
 Refuse the offer unless the rival company agrees to keep operations running in the small town unchanged for at least 2 years
 Ignore the bid and continue prosperous operations to ensure people in the town have a living

xiv) A non-technically minded leader has asked technical staff to work throughout a long 3 day holiday weekend to meet an unmovable deadline that if not met could spell ruin for the company. That leader could best demonstrate empathy for these workers by
 Promising rewards when complete
 Phoning up often to ensure the workers spirits are intact
 Giving up their weekend also and “camping” on the floor beside them in moral support (not as a dictator), even though the leader can offer no technical help whatsoever. Ordering lunches and drinks, offering encouragement where possible. After the project pay handsomely overtime.
 Order food and snacks remotely, but not be present, afterwards reward them for their overtime handsomely

xv) The best way for a leader to show that they are actually listening to issues the staff has are
 Allowing a question answer session at the end of a presentation
 Allocating at least an hour a week for an open door policy for any staff to come to the leader and discuss issues affecting them
 Visit each staff in turn in their work area and talk openly
 Responding to each and every complaint no matter how trivial it seems with an appropriate proposed action or remedy

xvi) Irrefutable evidence points to a certain staff having stolen from the organization. When confronted the staff admits followed with genuine repentance that they were under severe emotional stress at home and in financial trouble and it was a temporary "lapse of judgment" and they promise never to do that again and repay the debt when they can. A very compassionate leader should
 Reprimand the staff and leave it at that
 Insist they repay the debt immediately if they are to keep their job
 Demote them, put them on probation and have them closely monitored for future

	<p>Consider reducing their workload and possibly giving a short company paid vacation to them to help sort out their home issues in order to win the loyalty forever of that shaken employee</p> <p>xvii) Strong profits from a division but an increase in the number of customer complaints about that division service and fairness are an indication that Staff are working more effectively as a team fulfilling the organizations purpose There are increasingly more overtime hours and effort put in by many staff Staff need reminding that profits should not come at the expense of being empathetic to customers Probably all of the above are true</p> <p>xviii) A leader of large company often scrutinized by the media has made a bad blunder effecting future not current business extremely negatively. The leader discovers that they are NOT legally obligated to divulge this publically for this years end. Doing so before the end of year performance announcement is highly likely to drastically lower the share price from the negative press. The leader should proceed with admit the mistake openly even if it damages the company reputation. True False</p>
6. Performance Management	<p>i) Unintentional errors have cost an organization thousands during research and development. The staff have admitted the errors, the leader should</p> <ul style="list-style-type: none"> a) Encourage the staff to continue on with the research b) Ignore their comments to keep the staff wondering what the leader thinks c) Closely oversee the next batch of work to ensure there is no repeat of the error d) Reprimand the employees for the costly mistake <p>ii) When discipline for a gross judgment mistake is not made in a timely manner Other staff may think they too can get away with “crimes” Other staff think favorably of the managements compassion Other staff may think the management shows unjust favoritism It undermines the credibility of a leader</p> <p>iii) A leader too harsh and punitive when mistakes are made may Create a culture of fear where few inspirational risks are made Cause their own downfall by their imbalance Temporarily motivate workers Cause the company to become more efficient</p> <p>iv) The more difficult the task the more Rewards should be given to key performers The bigger the discipline for those that make mistakes The more ongoing encouragement is needed</p>

	<p>v) Most staff will concede to consequences administered in proportion to an offense if</p> <ul style="list-style-type: none"> a) It only happens once or twice in a year b) Management receive a much harsher punishment for a similar offense c) Everyone who made the same offense gets the same consequence <p>vi) A leader who does not communicate expectations until after the job is near completion could cause</p> <ul style="list-style-type: none"> A sense the management is unfair A pleasant surprise for those who have been performing well Missed opportunities for all staff to achieve their potential Fear amongst those who did not perform well <p>vii) Setting goals that are easily achieved without extra effort or skill can cause</p> <ul style="list-style-type: none"> Unproductive staff to work more efficiently A culture that does not strive for excellence Employees to have a sense of security in the company Productivity to increase
7. Team Development	<p>i) A technically brilliant leader who consistently negates any ideas that didn't come from themselves may</p> <ul style="list-style-type: none"> a) Create an atmosphere where creativity will be subdued b) Be feeling they are losing power by allowing collaboration of ideas c) Be successful in reducing any team dissention d) Keep the team in a unified goal <p>ii) A leader faced with difficulties in merging two disparate company cultures could best remedy the problem by</p> <ul style="list-style-type: none"> Make some of the dissenting staff redundant as examples to others Design a radical team building exercise where everyone is forced to work shoulder to shoulder in manual labor for some charitable cause Promote those that seem to work well cross culturally Constantly reminding staff that they are now one <p>iii) Leaders who refuse to delegate and prefer to manage everything themselves</p> <ul style="list-style-type: none"> Burn themselves out with overwork Show an excellent example for managers to follow Will reduce the likelihood of errors Will not have teams running their best <p>iv) A group of unskilled individuals thrown together as a "team" may likely</p> <ul style="list-style-type: none"> Find unity and work together with good synergy Still need development to garner the necessary skills Achieve significant organization goals Still need the authority and empowerment to achieve their task

	<p>v) A poorly selected team that has a good “captain” will usually be able to work well given enough time</p> <p>a) True b) False</p> <p>vi) If a team has a “bright star” that outshines the other team members the leader should Promote the star to outsiders to show how effective the team is Remind each member how their actions contribute to the whole teams effectiveness Promote the star to a higher managerial position Remind the rest of the team that they should emulate the star</p> <p>vii) If a team working together achieves less than the same members working individually then the team is ineffective True False</p>
8. Courage	<p>i) Leaders who wish their subordinate team members to take some daring risks to increase the organizations performance could best achieve this by</p> <p>a) Penalize those who do not perform b) Increase the team unity c) Perform some challenging risks of their own to inspire them d) Give frequent pep talks</p> <p>ii) Leaders who are open and honest about an organizations difficulty and roadblocks but launches an assault against those challenges are likely to inspire others to do the same True False</p> <p>iii) When there is a thorough analysis of a proposed action and doing it could be risky but bring great rewards, whereas not doing it could stagnate the company a good leader would Ask for a democratic vote from the staff whether to proceed Do not do the risky action Go ahead with the risky action Wait and review the analysis</p> <p>iv) A new leader faced with an intimidating and very hostile opposition should Wait for the “storm” to die down before proceeding with changes Firmly and fairly address the opposition Demonstrate love towards the opposition avoiding confrontation Unite his team before facing the opposition</p> <p>v) If a subordinate manager comes under adversity and despite the leaders encouragement to continue on through the current trials the manager says they want to quit, the leader wishing to promote a culture of courage should</p>

	<p>a) Persuade the manager to stay b) Remove the obstacles away from the manager giving them an easier job where things only go well in order to get them to stay c) Let them go</p> <p>vi) A leader who always takes huge risks without ever consulting others and shoots down any opposition Is not acting in a spirit of courage but prideful foolishness Is unifying their team with success Is extending themselves and will probably go places</p> <p>vii) A leader taking over a failing company is proposing to revitalize itself by implementing a peer evaluation system to help improve its managers. One of the managers vehemently opposes this and stirs up a fierce following against it. A courageous leader would Explain that the system is new, might not work for the company, and if it doesn't they will be the first to admit it and drop the system, but they will still go ahead with the system and at least try it Stop the system and implement something else Warn the ringleader to back off or they will lose their job as an example, Immediately sack the ringleader without warning</p>
9. Justice & Fairness	<p>i) A leader taking over an organization where the workers had suffered numerous injustices starts by implementing new schemes to reward hard work and ensure every workers voice is fairly heard. If performance still lags it is likely</p> <p>a) That past injustices need to be addressed b) That the workers need time to forget the past injustices c) That the workers need higher wages d) That the company vision is not communicated adequately enough</p> <p>ii) The most obvious sign from workers that they are being treated unfairly is Reduced performance Insubordinate attitudes towards bosses Strikes and walkouts Abnormal amount of sick leave taken</p> <p>iii) A leader in an industry that suffers from a high turnover of staff wants to reduce attrition rates and increase staff retention. They could best achieve this by: Working alongside workers showing they are willing to "get their hands dirty" Frequently communicating the vision of the company Creating a scheme where staff that stay get to own a small piece of the company and share in the profits Giving bonuses once a year</p> <p>iv) A leader demonstrates fairness and justice if they reward well their local workers even if they have an offshore operation which is known to at times employ child labor. True False</p>

	<p>v) A 20 year loyal manager in a position of authority deliberately, in order to save the company hundreds of thousands of dollars on a plant refit, hides a report that showed that a certain area of operation was hazardous to workers. Two workers were subsequently injured and required hospitalization. The manager that hid the damning report admits their mistake and that they did it for the good of the company. A fair leader will, as well as refitting the plant and compensating the injured workers</p> <ul style="list-style-type: none"> a) Fire the manager b) Fine the manager c) Commend the manager for their honesty d) Reprimand and demote the manager <p>vi) A Leader inspecting a key sub-contractor in an impoverished region discovers its manufacturing plant is using lowly paid illegal immigrants as workers. If the operation is reported to the authorities it could mean not only lost profit for the Leaders company but the illegal immigrants would be deported and lose their livelihood. A wise leader would</p> <ul style="list-style-type: none"> Threaten to expose the operation unless they pay the illegal workers more Dismiss the sub-contractor (knowing they will may possibly find other company to work for and still keep the illegal immigrants) Report the sub-contractor to the police Ignore the problem to let the illegal immigrants have a livelihood <p>vii) An organizations core values are founded on fairness and justice to individuals and groups. The company goes through such a difficult time that there are no longer the finances to keep the company running and maintain their justice and fairness program. The company should</p> <ul style="list-style-type: none"> Close the company down and give all fair redundancy packages Abandon temporarily their community programs and fair sharing of rewards to staff until profit returns Lay off some staff to reduce costs, whilst maintain the programs Explain the dire situation to the staff and explain all the above options for them to make a democratic vote on
10. Leadership Development	<p>i) When a leader trains their successors, the success is NOT measured by</p> <ul style="list-style-type: none"> a) Whether the trainee leaders can initiate change b) Whether the trainee leaders can manage conflict c) How many leaders are trained d) Whether the trainee leaders learn <p>ii) The best training for leadership is not training but leadership itself</p> <ul style="list-style-type: none"> True False <p>iii) An inept person that has excellent ethics can still be accepted as a role model for others in an organization:</p> <ul style="list-style-type: none"> True False <p>iv) When a leader imparts much of their spirit to the next generation of leaders the lest correct statement is</p> <ul style="list-style-type: none"> The mentor gets a high sense of satisfaction building the next generation The protégé can better achieve personal and organization objectives

The organization benefits from a continuity of capable visionary leaders
The organization risks getting a new “cloned” leader from the original

v) An extremely motivated talented individual with poor ethics can still be accepted as a role model for others in an organization

- a) True
- b) False

vi) Who did not rise to their own level of ineptitude:

Jezebel
Samson
Ahab
Nehemiah

vii) If a leader with vision possesses great traits of leadership and choose to not personally see to the development of new leaders but delegates the mentoring role to those less visionary than themselves: the organization will not be sustainable

- True
- False

Appendix 5.5 Essays and Assignments

Course Outline	Assignments Topic
1. Honesty & Integrity	i) Samuel lived a life of integrity before the Lord all his years but yet was unable to control his sons and even put them into important positions. Discuss the issues and various ethics involved. (1 Samuel 2:11-36, 8:1-6, 12:1-5.)
2. Purpose	i) What is the vision that your local pastor (or a pastor with whom you have regular contact with) has for their church and what are your views on it? ii) Read (1 Samuel chapters 9 through 24). Contrast the vision of King Saul versus the vision of King David. David had multiple opportunities to fast track his destiny to become King by killing Saul when Saul was so obviously handed over into David's hand in circumstances too miraculous to be coincidence or luck. As well as contrasting the vision of Saul versus David, explain whether you think it would have been right for David to have taken those obvious opportunities to kill Saul? State reasons for your opinion.
3. Kindness & Compassion	i) Interview either a pastor or a Christian medical doctor. Gather and discuss their views on the practice of praying for the sick. Be sure to affirm or refute any of their methodologies that you feel are doctrinally correct or otherwise. ii) Explore the concepts of Christian Perfection. Give reference to John Wesley founder of the Methodist movement and support and contrast some of his views with your own views on Christian Perfection. Include in your exposition what the bible directly teaches on perfection and how we might go about attaining it and measuring it practically. iii) Read 1 Samuel chapter 24 to 26; 2 Samuel 1:17-27; 2 Samuel chapter 10 and do a case study on David's acts of kindness especially to Saul and Jonathan.
4. Humility	i) Make a visit to a local monastery or convent and observe and if permitted interact with the individuals there. Discuss how you think the environment and living conditions promote or detract from humility In what ways do the individuals lifestyle and character demonstrate (or otherwise) true humility ii) Design a flow chart of the line of authority as is perceived in the church of Jerusalem and Antioch. To aid your design use the bible stories of the development of the church in Jerusalem and Antioch. Resources: Acts Chapter 10 to 11; Acts Chapter 15; Acts 6:7; Gal 1:11-24; Gal Chapter 2
5. Communication	i) Interview a minister (in order of preference a minister from a local regional church or if not a minister from a national church) that has either an audio/video/literature ministry. In what ways have the use of audio/video/literature enhanced their ministry. What is their preferred medium for communicating their message? ii) Contrast the writing skills of Gordon Lindsay to the oratory skills of Smith Wigglesworth. Resources: http://www2.wmin.ac.uk/eic/learning-skills/literacy/sp_vs_writ_dif.shtml iii) Read Exodus 4:10-17; Acts 7:22 and discuss whether or not you think Moses was lying when he said he lacked oratory skills.

6. Performance Management	<p>i) Contrast the incentives between Google and Microsoft. Consider the approximate costs for the each company in providing the incentives and whether the investment made into their staff would actually eventually be returned in equivalent improved performance from their respective employees. Do you think their incentives are realistic, excessive or stingy?</p> <p>ii) Interview an employee in a large company or a large church that has employee benefits and incentives. Find out what sort of benefits are offered to all from the beginning of employment and what benefits are offered as the employee increases in rank or responsibilities. Discuss any performance based benefits they have received and whether or not it inspired the employee to work more effectively or harder to achieve the company/church goals set for them.</p> <p>iii) Using the books of 1 and 2nd Samuel find some instance(s) where Spiritual Incentives and natural incentives were offered to someone(s). Do you think those involved were more motivated by the Spiritual incentives or the natural ones? Did David even subtly offer spiritual incentives to any of his army or were they always only natural?</p> <p>iv) There were differences of inheritance amongst the 12 tribes of Israel. Argue the basis of Joshua's land partition. Resource: Book of Joshua</p> <p>v) Watch Pastor Peter's chat on performance management (via the link). Contribute to the discussing of the Apostle Paul's church support system found in the book of Philippians</p>
7. Team Development	<p>i) Interview an established local (or regional if local is unavailable) traditional church that now conducts charismatic services. Find out how and why they moved from the traditional style and how they managed to maintain team unity despite any obstacles. Pay special attention to how the leader managed to reduce the attrition rate of more traditional members not liking the charismatic growth</p> <p>ii) Using the books of 1 Samuel and Nehemiah compare and contrast David and Nehemiah's style of team building.</p> <p>iii) Explain the differences of the 6 paired teams of Jesus' 12 disciples from Matthew 10:1-4 and Luke 6:13-16. This means the pairing up was different in Matthew from that in Luke.</p> <p>iv) Firstly watch Pastor Peter Tan talk on Team Development. Discuss from: Acts 1, 2 Timothy and Titus, Paul's team building skills.</p>
8. Courage	<p>i) It is quite common for Christians from Communist or Islamic countries to encounter persecution. Interview a Christian who has escaped persecution and discuss with them some of the very real fears they had encountered and had to overcome. If it is difficult to find a persecuted believer in your area you may need to cast your net wider and find some Christian chat rooms where there could be such believers so you can at least interview some via a chat type forum.</p> <p>ii) Using the books of 1 Samuel, discuss how David got his courage.</p> <p>iii) Explain the courage of David and his 30 mighty men from 1 Chronicles Chapter 11</p>
9. Justice & Fairness	<p>i) Interview 2 woman: a church leader and also a professional in the community. Discuss with them any challenges they had to overcome to gain their equality.</p> <p>ii) Discuss both the rights and wrongs of abortion and the drug RU-486</p> <p>iii) Explore from the Pentateuch (first five books of the bible) Mosaic laws with death penalties attached contrasted with other Mosaic laws that demonstrated the sanctity of life. Then present an argument of either pro-choice or pro-life or any views in between</p>

10. Leadership Development	<p>i) Discuss the effectiveness of one-on-one discipleship as proposed by the Navigators. Resources: http://www.navigators.org/us/ http://www.allaboutfollowingjesus.org/christian-discipleship</p> <p>ii) Interview a local church pastor and discuss their plans on leadership succession and mentoring. iii) Develop a personal succession plan for Ministry and Business Resource: http://www.humanresourcesmagazine.com.au/ http://www.sbsp.com.au/centric/home_page.jsp</p> <p>iv) Compare the mentoring of Moses-Joshua with Paul-Timothy using the Pentateuch and the Book of Acts.</p>
----------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Appendix 5.6 Forum participation

Course Outline	Activities
1. Honesty & Integrity	<p>Forum: Church Fund Raising Methods Activities: In your group, come up with your own methods of raising funds for a church building</p> <p>Forum: Indulgences in the Church – Group Discussion Activities: In your group: briefly outline how indulgences started and the main reasons why Martin Luther was opposed to it?</p> <p>Forum: Traditional and Modern Methods of Supporting Missionaries Activities: We introduce the ‘fairness doctrine’ which means that what the non-Christians would consider fair and right should be the minimum fairness given to Christians who interact. In other words, what we do not do to non-Christians we should not do to Christians. Example, missionary Tom has a teaching degree and decided to use his teaching qualifications to get a visa into a poor country. He also helps to pastor a local church. Tom works hard in his school to earn a salary and he also works hard pastoring the local church. Some parishioners think that Tom should not be paid as he already has a salary from his job. However based on the ‘fairness doctrine’, if a non-Christian works at two jobs, job A and job B; and he does both jobs well, he deserves pay from both job A and job B. Thus Tom should be accorded a normal Pastor’s pay notwithstanding the fact that he also has a secular job in teaching. It is the right of Tom to choose not to accept or to accept and use the extra funds in a manner he chooses. It is not the right of the church to withhold his rightful pay. In the lives of William Carey and Hudson Taylor, they were not supported by any church missionary board. Yet they remained the most successful missionaries in their day inspiring thousands of others. Why do you think they were both not supported? Analyze the traditional methods of sending missionaries and new innovative ones (including the YWAM model) and present after group discussions what the group concludes as best methodology. http://www.wholesomewords.org/biography/biorptaylor.html http://www.wholesomewords.org/biography/biorpcarey.html</p> <p>Forum: Ethics Within large Charities Activities: In a multinational missionary organization and also in major charitable organizations, billions of dollars are donated towards their cause. Analyze some major missionary or charitable organizations (Example, World Vision, Salvation Army, missionary arms of major denominations, St Vincent de Paul etc.) and outline the percentages of donations used for overheads, administration, advertising, etc. Discuss the ethics involved in ensuring that the cause is fulfilled or only partially fulfilled or not fulfilled at all in such organizations. http://www.google.com/corporate/tenthings.html http://www.ethicsweb.ca/codes/</p> <p>Forum: Fairness Doctrine and Fundraising Ethics in your Country Activities: In the context of your own culture and country, what are the fundraising methods that might be unethical in your country and ethical in yours? What the varying perceptions of the ‘fairness doctrine’ are as applied in the local church and fivefold ministry? Note that this is intergroup visible, so though each group is marked separately, all the groups will be visible to share ideas with.</p>

2. Purpose	<p>Forum: Group Discussion Yoido Full Gospel Church Vision Activities: Analyze how Yoido Full Gospel Church vision culminated in the largest church in the world.</p> <ol style="list-style-type: none"> a) Why do you think it was it so successful? b) What obstacles (if any) had to be overcome and how were they overcome? c) Has the original vision remained intact or had to evolve with the times and changing circumstances? <p>Resources: http://english.fgtv.com/</p> <p>Forum: Group Discussion – Jim Jones versus Kong Hee Activities: Contrast the cult personality Jim Jones versus the vision organization of either: Pastor Kong Hee or a similar local mega church pastor nearest you. Resources: http://www.religioustolerance.org/dc_jones.htm http://www.chc.org.sg (if you choose Kong Hee)</p> <p>Forum: Group Discussion – Why Visions Fail Activities: Discuss in your group how and why visions fail. Make reference to a specific example of a large to very large church (mega church). Make sure as a group that your chosen example is not focused just on a personal failure(s) (due to individual(s) sin) but also include a possible failure in the actualization of the vision. Resources: http://www.withoutwalls.org</p> <p>Forum: Group Discussion – Converting Vision to Reality Activities: In your group work together to propose the essential steps needed to be taken to convert the vision/purpose into a reality. Start first by analysing and discussing Wycliffe Bible Translators and how their vision was practically fulfilled. Resources: http://www.wycliffe.org</p> <p>Forum: Group Discussion – Needs of a Vision vs. Person Life Activities: A vision needs to be built around your life's passion. The goals will go to work in the seen and unseen realm to create and gather resources so that you can achieve your dream. Tapping into your life's calling and purpose will show several trademarks or milestones that we can access the quality of the vision by:</p> <ol style="list-style-type: none"> 1) Firstly, we enjoy what we are doing because it expresses the desires and destinies in our heart 2) We sense the Father's good pleasure in our heart and we feel a wind in our sails naturally 3) Fresh ideas, creativity and work will cause more resources to flow towards us and multiply the ministry <p>The biggest warning we must heed is that of sabotage of the mind. If we endeavor to set goals with only our mind and forget, dismiss or bypass the true passion and desires burning in our hearts or inner man, then the whole process and our goals may actually begin to work against us rather than for us. Another mistake is that we start with some formula for success before we have meditated on understanding the vision that the success will serve. We do need coaches, mentors and accountability as growth fertilizer, but none of them truly works until our heart's desire is identified.</p>
------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	<p>Contrast the needs of the vision of Pat Robertson running for president versus the needs of person life & ministry. Every vision like a tree should bear visible fruits whether good or bad either immediately or sometime down the track; discuss what “fruit” (good or bad) was produced by Pat running for president. Do you think the money and time spent could have been put to better use? State reasons for your opinion.</p> <p>Resources: www.patrobertson.com</p> <p>Forum: Cultural Differences Influencing Vision Activities: In an intergroup blog discuss cultural influences causing differing visions and methods. Important note: this is a special forum that requires students to post their perspectives BEFORE viewing other students' postings (to minimize thoughtless copying). AFTER the initial posting, students can view and respond to others' postings. This feature allows equal initial posting opportunity among all students, thus encouraging original and independent thinking. Second Note: This is an INTERGROUP forum meaning you can actually click on other groups and see what they have written (once you have done an initial posting as mentioned above)</p>
3. Kindness & Compassion	<p>Forum: Mother Teresa’s Methods and Motivations Activities: This is a Question and Answer Forum style. The Q & A forum requires students to post their perspectives before viewing other students' postings. After the initial posting, students can view and respond to others' postings. This feature allows equal initial posting opportunity among all students, thus encouraging original and independent thinking.</p> <ol style="list-style-type: none"> a) Describe Mother Teresa’s practical methods of caring for the poor. b) Briefly describe her motivations for doing so. a) Other than just giving financially to such a charitable organization (such as what Mother Teresa built), explain how else modern day believers could practically demonstrate care for the poor given that many have careers, families and commitments. <p>Forum: Hospital Visitation Activities: This is a Q & A style forum. A local church near you wishes to start a hospital visitation ministry. The team size is initially around 6 enthusiastic people from all walks of life: One 19 year old male student; A young working class couple newly married but keen to pitch in and be of service; A middle aged couple together with their young 10 year old daughter also keen to be involved and finally an Elderly retired widower.</p> <ol style="list-style-type: none"> a) Describe what steps the church leader should take to equip the group. In your answer outline any potential warnings or pitfalls that should be highlighted. Would such a diverse group of individuals be appropriate? Is there any personality type that would be better suited to the task of hospital visitation? b) Considering that at the time of the hospital visit none of the 6 team members know of any sick relatives or friends (i.e. they would be visiting strangers), what protocol/tactic should they initially use in approaching the local hospital. c) Supposing some various members of the group have a developing but still maturing gift of prophecy, words of knowledge and even healings, should the group try to exercise such giftings? Explain why. <p>Resources: http://www.clccdoc.org/hospital_files/frame.htm</p> <p>Forum: William Booth and the Salvation Army Activities: This is a Q & A style forum</p>

	<p>Discuss in your group whether William Booth founder of the salvation army was using a form of socialism or communism in order to help and educate the poor. In your group discussion also make mention of Acts 2:44 and Acts 4:32 (remembering to put the verses in its proper context). Do those verses necessarily conclude that the early church leaned towards a Christian version of socialism or communism? Explain why?</p> <p>Resources: http://www.salvationarmy.org</p> <p>Forum: Systems for Helping the Poor Activities: In your group work together to formulate an applicable local system for helping the poor. You may want to take the inspirational example of Mohammad Yunus founder of the Grameen Bank in Bangladesh as a starting point for your local system.</p> <p>Forum: Management X vs. Management Y Activities: Contrast the leadership styles of Military command management versus Sports team leadership management. Resources: www.12manage.com www.accel-team.com/index.html http://www.accel-team.com/human_relations/hrels_03_mcgregor.html</p> <p>Forum: Multicultural Issues in Charity Work Activities: Discuss multicultural differences in charity work. <i>Be sure to highlight</i> any differences and issues arising from religious, social or gender discrimination/intolerance that may impede charity work across cultures. Note that you can view all other groups' postings for this forum.</p>
4. Humility	<p>Forum: Gandhi and Humility Activities:</p> <p>http://www.mkgandhi.org/</p> <p>a) From the life of Mahatma Gandhi describe some of his methodologies of humility and meekness. b) Explain whether or not you think Gandhi would have been successful doing the same methodologies if he was completely alone doing them (ie if he had no followers inspired by his example). c) Explain whether or not you think modern day believers could practice similar methodologies to bring about social changes or to rectify social injustices and whether they would be deemed Christian or not.</p> <p>**** IMPORTANT **** THIS IS A PEER GRADED FORUM! Please read and rate your group members using the drop down box "Rate this post". Don't be overly generous, neither overly critical in your marking. Be fair!</p> <p>Forum: Contrast the Principles of Authority with Humility Activities: Contrast the principles of authority with humility in the local church relationship with the greater universal church as a whole. **** IMPORTANT **** THIS IS A PEER GRADED FORUM! Please read and rate your group members using the drop down box "Rate this post". Don't be overly generous, neither overly critical in your marking. Be fair!</p>

	<p>Forum: Was David Really Full of Pride When Confronting Older Brother? Activities: Defend the accusations that David was full of pride when confronted by his older brother. Resources: 1 Samuel chapter 17 **** IMPORTANT **** THIS IS A PEER GRADED FORUM! Please read and rate your group members using the drop down box "Rate this post". Don't be overly generous, neither overly critical in your marking. Be fair!</p> <p>Forum: Listen to Pastor Peter and Discuss Apostle Paul's Authority Yet Humility Activities: Click on the Youtube link below where Pastor Peter talks about this module. Refer to the Book of Acts (chap 9 to 28). Contribute to this forum discussing the authority and yet humility of the Apostle Paul. http://www.youtube.com/watch?v=urM0LwZrdIQ **** IMPORTANT **** THIS IS A PEER GRADED FORUM! Please read and rate your group members using the drop down box "Rate this post". Don't be overly generous, neither overly critical in your marking. Be fair!</p> <p>Forum: Cultural Perceptions of What is Humble or Proud Activities: Discuss in an intergroup blog the varied cultural perceptions of what is deemed humble and what is deemed proud.</p> <p>Resources: Journal of Consumer affairs,35(1) Does Vanity describe other cultures? By Durvasula Journal of Biblical Literature, 126(1) The Tower of Babel and the Origin of the World's Culture **** IMPORTANT **** THIS IS A PEER GRADED FORUM! Please read and rate your group members using the drop down box "Rate this post". Don't be overly generous, neither overly critical in your marking. Be fair!</p>
5. Communication	<p>Forum: The Use of Writing as a Communication Tool Activities: Discuss in your group the use of writing as a communication tool by Martin Luther during the reformation. Resources: http://german-history.suite101.com/article.cfm/reformation_printing_and_propaganda</p> <p>Forum: Pros and Cons of TeleEvangelism Activities: In your group compare 3 Christian televangelists and their ministries. What do you think are the pros and cons of Christian Televangelism? Resources: http://www.televangelists.net/</p> <p>Forum: Contrast Communication Styles of Political Opponents Activities: In your group contrast the differing communication styles of once political opponents Barack Obama and Hillary Clinton. Discuss also</p>

	<p>whether you think that each of their communication styles had to adapt and change significantly in their roles of President and Secretary of State or whether it remained consistent with their styles during the democratic campaign.</p> <p>Resources: http://www.barackobama.com http://www.hillaryclinton.com</p> <p>Forum: Design One Week of Television 24/7 For a Christian Channel</p> <p>Activities: Creativity time! Design one week of television time slot for either: TBN, God Channel, CBN, Daystar or Sky angel. What would their television schedule look like from Sunday to Saturday over twenty four hours?</p> <p>Resources: http://www.tbn.org http://www.god.tv http://www.cbn.com http://www.daystar.com http://www.skyangel.com</p> <p>Forum: Discussing Homiletics for Peter and Paul</p> <p>Activities: Watch Pastor Peter discussion on this topic Communication on youtube.com. Then discuss use of homiletics in the Apostle Peter and Paul's ministry</p> <p>http://www.theologicalstudies.org.uk/homiletics.php</p> <p>Forum: Cultural Styles of Communication</p> <p>Activities: In an intergroup blog discuss the varying cultural styles of communication.</p> <p>Resources Journal of Sino-US English Teaching 4(10) Journal of Intercultural Communication Research 36(3) Business Communication Quarterly 70(1) Human Communication 10(1)</p>
6. Performance Management	<p>Forum: Google Performance Motivations</p> <p>Activities: Discuss in your group how you think Google can create an atmosphere conducive to performance when all the employees receive such numerous applications of benefits.</p> <p>Resources: http://www.google.com/support/jobs/bin/static.py?page=benefits.html</p> <p>Forum: AZ Electrical Incentive Analysis</p> <p>Activities: In your group compare incentives between shareholders and employees of AZ Electrical. Discuss whether you think AZ Electrical has a good approach and whether you would make any changes to their schemes or not.</p> <p>Resources:</p>

	<p>http://www.az-em.com/ http://money.cnn.com/magazines/fortune/fortune_archive/2006/11/27/8394344/index.htm</p> <p>Forum: Design an Employee/Ministerial Incentive Scheme for A Mega Church Activities: Design an employee and a ministerial incentive scheme for a 10,000 member church. YOU MAY COLLABERATE (in fact you should) with group members Resources: http://truthinheart.com/EarlyOberlinCD/CD/Alethea/RealNeeds.html http://www.all-of-grace.org/pres/pastorsalary.html</p> <p>Forum: Multicultural Perspectives on Performance Management Activities: In your group identify the cultural difference in reward and consequences for performance management. Resources: http://www.orientpacific.com/paper1.htm http://www.impactfactory.com/gate_articles.shtml</p>
7. Team Development	<p>Forum: Singapore's Wealth Activities: Discuss in your group both the mission statement and also some of the ways in which the Singapore Ministry of Education achieves its mission "The wealth of a nation is in its people". Resources: http://www3.moe.edu.sg/corporate/mission_statement.htm</p> <p>Forum: Smithton's Radical Turn Around Activities: The Holy Spirit is always the leader in orchestrating a revival, man's role is merely to die to himself, hunger and thirst for intimacy with God and be fully obedient to God's word (whether written logos or a fresh rhema word). Detail how the traditional Smithton church was radically turned around from a traditional church style through divine team building. Resources: http://www.openheaven.com/</p> <p>Forum: Sports Coaching Principles in Action Activities: Discuss methods for adapting and applying sports coaching principles to church life (as just an example: Harvest Church International). Resources: http://www.rohan.sdsu.edu/dept/coachsci/csa/thermo/thermo.htm http://www.cgrnOnline.com/ncd.html</p> <p>Forum: Nurturing New Converts to True Disciples Activities: Explore for yourself various mentoring systems in both secular and church usage today (note explore only nothing written required, knowledge from that is used below...) Use your knowledge from that to design a follow-up schedule to nurture new believers into disciples. Resources:</p>

	<p>http://www.workinfo.com/free/downloads/33.htm http://www.askcharney.com/content/view/18/34/ http://www.christianmentors.org/index.html</p> <p>Forum: Western and Asian Mentoring System Activities: In your group and later the intergroup blog, discuss comparisons of Western and Asian churches mentoring system. Resources Partnership in Learning 16(1) Education Digest 73(4) Mentoring across cultures by Crutcher</p>
8. Courage	<p>Forum: Richard Wurmbrand's Courage Activities: Discuss in your group the courage that Richard Wurmbrand demonstrated despite the 14 years of persecution he endured. Resources: http://www.persecution.com</p> <p>Forum: Mercy Street Witnessing Activities: Street Witnessing requires both courage from the believer sharing Christ and courage for the person to respond to Christ. Discuss in your groups some ways and methods proposed by Mercy Street Witnessing Ministries that can in some way help resource people with courage. Resources: http://www.mercystreet.com</p> <p>Forum: Joni Tada & Yonggi Cho Courage Activities: Compare the courage over natural and spiritual areas in the life of Joni Tada and Yonggi Cho. Resources: http://www.joniandfriends.org/ http://english.fgtv.com/</p> <p>Forum: Design an Evangelism Strategy for Muslims Activities: Design an evangelism strategy for church growth in Muslim countries. Resources: http://www.christiananswers.net/evangelism/beliefs/islam.html http://www.truthformuslims.com http://www.deccc.com/</p> <p>Forum: Pastor Peter on Paul's Courage Activities: Listen to Pastor Peter's video on this topic. (Be patient he is busy and the video might not be available so soon). Contribute to the discussion on the courage of Paul from the book of Acts.</p> <p>Forum: Culturally Sensitive Evangelism Activities: In your group discuss how believers can be culturally sensitive in evangelism.</p>

<p>9. Justice & Fairness</p>	<p>Forum: Role of Women Pastors and Bishops Activities: Discuss in your group the role of women pastors and bishops in the church today. What prejudices and obstacles do you think they have had to overcome. Resources: http://christianwomentoday.com</p> <p>Forum: Does Feminism Bring About Equality in Work Place and in Church Activities: In your group discuss Feminism. Is it successfully bringing about an equality between women and men both in the work place and in church? Resources: http://www.feminist.com</p> <p>Forum: Women Leaders in the Church and in the World Activities: In your group discuss women leaders both in the church and the world Resources: http://www.mymhmin.org/home http://www.joycemeyer.org</p> <p>Forum: Principles for Handling Abortion Activities: In your group outline principles and guidelines for handling abortion. Discuss also the impact of the Roe versus Wade case of 1973. Resources: http://www.prolife.com http://www.prochoice.com</p> <p>Forum: Pastor Peter on Justice and Fairness Activities: Contribute to the forum discussing from Genesis Chapter 37 to chapter 50 the injustices inflicted on Joseph by his brothers and vice-versa.</p> <p>Forum: Can Equality be Achieved If We Are All Skilled Differently in Democratic or Men Based Societies? Activities: In your group debate on whether equality of humans can be achieved without equality of knowledge or abilities within democratic and patriarchal societies Resources: Conner (2003). Socially Appraising Justice - A cross cultural perspective Journal of Social Justice Research, 16 (1) 29-39</p>
<p>10. Leadership Development</p>	<p>Forum: Methods of Disciples Compares Activities: In your group compare methods of discipleship of Dawson Trotman with Loren Cunningham Resources: http://www.discipleshiplibrary.com/index.php http://www.ywam.org/</p>

Forum: Succession Plans Compared

Activities: In your group analyze and compare the succession plans in the local church versus in local business

Resources:

<http://www.vbmb.org/succession/index.htm>

Forum: Succession Plan for Fivefold

Activities: In your group propose a succession plan for all fivefold ministers. You may wish to build on some successfully managed succession plans from a local or national church or from Robert Schuller or John Osteen

Resources:

<http://www.crystalcathedral.org/>

<http://www.lakewood.cc/>

Forum: Jesus and His Mentoring Style to His 12 Disciples

Activities: Watch the Pastor Peter clip and contribute to the forum discussing from the gospels Jesus and Mentoring Style to His twelve disciples.

Forum: Multi Cultural Leadership Succession Differences

Activities: In your group discuss the varying cultural differentials in leadership succession

Resources:

Managing Leadership succession in African politics (Agyeman-Duah, 2003)

Asian and American styles: How are they unique? (Article by D.Quinn Mills, extracted from <http://hbswk.hbs.edu/item/4869.html> on 15 July 2008)

Appendix 5.7 Survey – Kirkpatrick Level 1 - 4

There were 4 different kinds of survey beings done:-

1. Kirkpatrick Level 1 Survey was performed on 100 students 3 times on 3 different dates - Feb 10 2010; April 15 2012 and June 9th 2010;
2. Kirkpatrick Level 2 Survey was performed on 50 students 2 times on 2 different dates - April 15 2012 and June 17th 2010;
3. Kirkpatrick Level 3 Survey - 6 questions were asked to a sample of students;
4. Kirkpatrick Level 4 Survey was not carried out with all the students but it was conducted for two students under who were with associated organizations in Singapore. The survey was done through interviews and comments of parishioners and students' leader to gather the results sometime after the course completion.

Types of Survey	Questions Surveyed
Kirkpatrick Level 1 (on 100 students)	<p>A. To what extend do you agree with the following statements about your experience in this e-learning program? Four answer to indicate “Strongly Agree”; “Agree”; “Disagree” and “Strongly Disagree”. Details questions are:</p> <ol style="list-style-type: none"> i. The learning experience was the right level for me; ii. The topics address was of great interest to me; iii. The authentic learning module was relevant to my learning style and approach; iv. The multicultural activities of the program was of great interest to me; v. The program effectively used authentic case studies that were relevant to my training. <p>B. Provide an assessment of the following multicultural authentic learning areas: Authentic Context; Authentic Activities; Access to Processes; Multiple Perspectives; Collaboration; Reflection; Articulation; Coaching & Scaffolding; Authentic Assessment and Multicultural Perspectives. Possible answers are “Excellent”; “Very Good”; “Good”; “Fair” and “Poor”.</p> <p>C. Which of the ten design factors do you find to be helpful in promoting multicultural learning? Answers are either” Helpful” and “Not helpful”.</p> <p>D. Which of the ten design factors do you find easiest or hardest to use?</p>
Kirkpatrick Level 2 (on 50 students)	<p>A. To what extend do you agree with the following statements about the use of the e-learning program? Four answer to indicate “Strongly Agree”; “Agree”; “Disagree” and “Strongly Disagree”. Details questions are:</p> <ol style="list-style-type: none"> i. I feel comfortable using the e-learning program to acquire ministry skills; ii. I feel comfortable using the e-learning program to work with other Online students;

	<ul style="list-style-type: none"> iii. I feel comfortable participating in online work groups; iv. I feel comfortable interacting and expressing my views online with other students in cooperative learning groups; v. I have the skills necessary to integrate with other students in discussion groups; vi. The e-learning program has helped me understand the diverse learning needs of other students worldwide; vii. Using the e-learning program has increased my enthusiasm and motivation in learning; viii. The online group participation has increased my overall learning achievement; and ix. I have a better understanding of multicultural learning through the e-learning program. <p>B. To what extent has the multicultural authentic e-learning program improved our skills in the following areas? Answers are “A Great Deal”; “Some”; “Little: and “Not At All”. Details questions are:-</p> <ul style="list-style-type: none"> i. Familiarity in practical and real-life areas of ministry requirements; ii. Increase your ability to collaborate and solve real life ministry problems; iii. Increase your ability to set more practical ministry goals; iv. Enhance your ability to integrate into practical church ministry; v. Increase your ability to understand the multicultural aspects of ministry experience; vi. Better prepared you for ministry to a multicultural congregation; vii. Increase your skills in handling problems from a multicultural perspective; viii. Enhance your ability to communicate more effectively with diverse cultures and ix. Increase your learning experience and appreciation of the global perspective of multicultural church ministry.
Kirkpatrick Level 3 Survey (on a sample of students)	<p>A. Questions surveyed included:</p> <ul style="list-style-type: none"> i. How has the involvement and function in church and leadership roles changed since participating in the e-learning program? ii. How has the student incorporated the learning experience into practical ministry life? iii. Is the student better able to analyze church problems and apply solutions to them? iv. How is the student better able to adapt and interact in multicultural situations in ministry life? v. Are there any new multicultural perspectives and solutions that the student has derived from his interaction with other global students through the e-learning program? vi. What, if any, are the most significant changes in ministry behavior after experiencing the e-learning program?
Kirkpatrick Level 4 Survey (on 2 students)	<p>A. Questions surveyed included:</p> <ul style="list-style-type: none"> i. How has the local church congregation under the student grown since the e-learning program? ii. Has there been improvement in the student’s preparation of sermons and practical ministry to the congregation? iii. Are there additional steps taken to implement multicultural solutions to church situations that are not applied before? iv. Is there any measurable success in reaching to people of diverse cultures within the local church and ministry? v. Are there new avenues of multicultural ministry areas developed since participating in the Online Course? And vi. Ministry peer reviews on student’s successful integration of multicultural perspectives in ministry areas since participating in the Online Course.

Appendix 5.8 General Survey / Interviews / Feedback

	When was Survey / Interview /Feedback Done	Questions Surveyed / Interviewed
1	April 18 2010 (Surveyed after KP Level 1)	What Factors Lead You to Spend More Time in the Design Area of Personal Interaction with the Online Course and Group Participation? (Table 6-12)
2	April 23 2010 (Surveyed after KP Level 2)	Which of the Ten Design Factors did Students Find Easiest to Use? (Table 6-5)
3	April 23 2010 (Surveyed after KP Level 2)	Which of the Ten Design Factors did Students Find Hardest to Use? (Table 6-6)
4	April 29 2010 (Surveyed after KP Level 2)	Which Ten Design Factors were Helpful in Promoting Authentic Multicultural Learning? (Table 6-8)
5	April 29 2010 (Surveyed after KP Level 2)	Which Ten Design Factors were Helpful in Promoting Authentic Multicultural Learning – by Age Group? (Table 6-9)
6	April 25 2010 (Surveyed after KP Level 1)	Content survey – Which areas are hardest and easiest to use? (Table 6-13)
7	April 25 2010 (Surveyed after KP Level 1)	Content survey to find out which areas are hardest and easiest to use? – in Likert Scale (Figure 6.7)
8	April 19 2010 (Interviewed after KP Level 2)	Point system – more points are awarded to encourage group discussion and activity compared to personal activity
9	April 19 2010 (Interviewed after KP Level 2)	Students' comment on the point system (Table 6-15)
10	April 20 2010 (Interviewed after KP Level 1)	Determine the increased awareness of students' own cultural perceptions. (Table 6-16)
11	April 20 2010 (Surveyed after KP Level 1)	Which of the Following Design Areas did Students Find Helpful, Enjoyed Most, or Find Difficult? (Table 6-17)
12	May 10 2010 (Surveyed 3 times after KP Level 2 – on May 10 2010; July 12 th 2010 and Sept 13 th 2010;)	Students were asked to assess their experience on the following and to provide answers in "Important & Helpful"; "Very Helpful"; "Generally Helpful"; "Not So Helpful" and "Not Helpful At All". The areas surveyed are: Quizzes; Reading Assignments; Written Assignments; Interview Assignments; Group Work Projects; Group Debates; Group Discussions; Student to Student Interactions; Student to Tutor Interactions and Inter-Group Debates.
13	May 13 2010 (Surveyed after KP Level 1)	Why Access to Processes, Multiple Perspectives, Collaboration and Multicultural Perspectives are Hardest to Use? (Table 6-22)
14	June 11 2010 (Feedback given after KP Level 1)	Students Feedback on Not Finishing the Ten Modules (Table 6-23)
15	June 12 2010 (Surveyed after KP Level 1)	Determine the hardest or Easiest Area of the Course Content – survey to Group 1 student (Table 6-24)
16	April 25 2010 (Surveyed after KP Level 2)	Evaluate How Each of the Design Factors in the Course Has Helped Enhanced Your Learning Experience – survey to Group 1 student (Table 6-25)
17	April 25 2010 (Surveyed after KP Level 2)	Evaluate How Each of the Design Factors in the Course Has Helped Enhanced Your Learning Experience – survey to Group 2 student (Table 6-26)
18	April 25 2010 (Surveyed after KP Level 2)	Evaluate How Each of the Design Factors in the Course Has Helped Enhanced Your Learning Experience – survey to Group 3 student (Table 6-27)
19	April 25 2010 (Surveyed after KP Level 2)	Which Areas of the Course Did You Enjoy or Did Not Enjoy? – survey to Group 1 student (Table 6-28)
20	April 25 2010 (Surveyed after KP Level 2)	Which Areas of the Course Did You Enjoy or Did Not Enjoy? – survey to Group 2 student (Table 6-29)
21	April 25 2010 (Surveyed after KP Level 2)	Which Areas of the Course Did You Enjoy or Did Not Enjoy? – survey to Group 3 student (Table 6-30)
22	April 25 2010 (Surveyed after KP Level 2)	Which Design Areas of the MAELP Helped you in your Learning. (Table 6-32)

Appendix 5.9 Kirkpatrick Level 1 Survey: Reaction

Kirkpatrick Level 1 Survey: Reaction

Name: _____ Age: _____ Region: _____

To what extent do you agree with the following statements about your experience in this E-Learning Program?

	Strongly Agree	Agree	Disagree	Strongly Disagree
The learning experience was the right level for me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The topics addressed were of great interest to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The authentic learning module was relevant to my learning style and approach.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The multicultural activities of the program were of great interest to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The program effectively used authentic case studies that were relevant to my training.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Provide an assessment of the following Multicultural Authentic Learning areas:

	Excellent	Very Good	Good	Fair	Poor
Authentic Context	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Authentic Activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Access to Processes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Multiple Perspectives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Collaboration	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reflection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Articulation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Coaching and Scaffolding	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Authentic Assessment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Multicultural Perspectives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Which of the ten design factors do you find helpful in promoting authentic multicultural learning?

	Helpful	Not Helpful
Authentic Context	<input type="checkbox"/>	<input type="checkbox"/>
Authentic Activities	<input type="checkbox"/>	<input type="checkbox"/>
Access to Processes	<input type="checkbox"/>	<input type="checkbox"/>
Multiple Perspectives	<input type="checkbox"/>	<input type="checkbox"/>
Collaboration	<input type="checkbox"/>	<input type="checkbox"/>
Reflection	<input type="checkbox"/>	<input type="checkbox"/>
Articulation	<input type="checkbox"/>	<input type="checkbox"/>
Coaching and Scaffolding	<input type="checkbox"/>	<input type="checkbox"/>
Authentic Assessment	<input type="checkbox"/>	<input type="checkbox"/>
Multicultural Perspectives	<input type="checkbox"/>	<input type="checkbox"/>

Which of the ten design factors do you find easiest or hardest to use?

	Easiest to Use	Hardest to Use
Authentic Context	<input type="checkbox"/>	<input type="checkbox"/>
Authentic Activities	<input type="checkbox"/>	<input type="checkbox"/>
Access to Processes	<input type="checkbox"/>	<input type="checkbox"/>
Multiple Perspectives	<input type="checkbox"/>	<input type="checkbox"/>
Collaboration	<input type="checkbox"/>	<input type="checkbox"/>
Reflection	<input type="checkbox"/>	<input type="checkbox"/>
Articulation	<input type="checkbox"/>	<input type="checkbox"/>
Coaching and Scaffolding	<input type="checkbox"/>	<input type="checkbox"/>
Authentic Assessment	<input type="checkbox"/>	<input type="checkbox"/>
Multicultural Perspectives	<input type="checkbox"/>	<input type="checkbox"/>

What did you like best about this E-Learning Program?

What changes would you like to see made to this E-Learning Program?

Appendix 5.10 Kirkpatrick Level 2 Survey: Learning

Name: _____ Age: ___ Region: ___

To what extent do you agree with the following statements about the use of the E-Learning Program?

	Strongly Agree	Agree	Disagree	Strongly Disagree
I feel comfortable using the E-Learning Program to acquire ministry skills.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel comfortable using the E-Learning Program to work with other online students.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel comfortable participating in Online Work Groups.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel comfortable interacting and expressing my views online with other students in cooperative learning groups.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have the skills necessary to integrate with other students in discussion groups.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The E-Learning Program has helped me understand the diverse learning needs of other students worldwide.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Using the E-Learning Program has increased my enthusiasm and motivation in learning.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The online group participation has increased my overall learning achievement.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have a better understanding of multicultural learning through the E-Learning Program.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

To what extent has the Multicultural Authentic E-Learning Program improved your skills in the following areas?

	A Great Deal	Some	A Little	Not At All
Familiarity in practical and real-life areas of ministry requirements.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Increase your ability to collaborate and solve real life ministry problems.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Increase your ability to set more practical ministry goals.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enhance your ability to integrate into practical church ministry.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Increase your ability to understand the multicultural aspects of ministry experience.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Better prepared you for ministry to a multicultural congregation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Increase your skills in handling problems from a multicultural perspective.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enhance your ability to communicate more effectively with diverse cultures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Increase your learning experience and appreciation of the global perspective of multicultural church ministry.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

What was the area or areas of the multicultural authentic learning program that you find contributed the most to your learning experience?

What areas do you think can be improved to increase your learning experience in this E-Learning Program?

Appendix 5.11 Kirkpatrick Level 3 Assessments: Behavior

Name: _____ Age: _____ Region: _____

Interview and dialogue sessions with sample group of students covering the following areas:

How has the involvement and function in church and leadership roles changed since participating in the E-Learning Program?

How has the student incorporated the learning experience into practical ministry life?

Was the student better able to analyze church problems and apply solutions to them?

How was the student better able to adapt and interact in multicultural situations in ministry life?

Were there any new multicultural perspectives and solutions that the student has derived from his interaction with other global students through the E-Learning Program?

What, if any, were the most significant changes in ministry behavior after experiencing the E-Learning Program?

Feedback notes from church members of students:

Appendix 5.12 Kirkpatrick Level 3 Assessments: Results

Name: _____ Age: _____ Region: _____

Interview and dialogue sessions with students, students' parishioners, leaders and congregation covering the following areas:

How has the local church congregation under the student grown since the E-Learning Program?

Has there been improvement in the student's preparation of sermons and practical ministry to the congregation?

Were there additional steps taken to implement multicultural solutions to church situations that were not applied before?

Is there any measurable success in reaching to people of diverse cultures within the local church and ministry?

Were there new avenues of multicultural ministry areas developed since participating in the Online Course?

Ministry peer reviews on student's successful integration of multicultural perspectives in ministry areas since participating in Online Course.

Feedback notes from church members of students:

Appendix 5.13 Interview

Course Outline	Activities
1. Honesty & Integrity	None
2. Purpose	Interview Local Church Vision Activities: What is the vision that your local pastor (or a pastor with whom you have regular contact with) has for their church and what are your views on it?
3. Kindness & Compassion	Interview Pastor or Doctor on Praying for the Sick Activities: Interview either a pastor or a Christian medical doctor. Gather and discuss their views on the practice of praying for the sick. Be sure to affirm or refute any of their methodologies that you feel are doctrinally correct or otherwise.
4. Humility	None
5. Communication	Interview Minister with Media Ministry Activities: Interview a minister (in order of preference a minister from a local regional church of it not a minister from a national church) that has either an audio/video/literature ministry. In what ways have the use of audio/video/literature enhanced their ministry. What is their preferred medium for communicating their message?
6. Performance Management	Interview Large Company Employee Activities: Interview an employee in a large company or a large church that has employee benefits and incentives. Find out what sort of benefits are offered to all from the beginning of employment and what benefits are offered as the employee increases in rank or responsibilities. Discuss any performance based benefits they have received and whether or not it inspired the employee to work more effectively or harder to achieve the company/church goals set for them.
7. Team Development	Interview Local Charismatic Church Transition Style Activities: Interview an established local (or regional if local is unavailable) traditional church that now conducts charismatic services. Find out how and why they moved from the traditional style and how they managed to maintain team unity despite any obstacles. Pay special attention to how the leader managed to reduce the attrition rate of more traditional members not liking the charismatic growth.
8. Courage	Interview Persecuted Christian Activities: It is quite common for Christians from Communist or Islamic countries to encounter persecution. Interview a Christian who had escaped persecution and discuss with them some of the very real fears they had encountered and had to overcome. If it is difficult to find a persecuted believer in your area you may need to cast your net wider and find some Christian chat rooms where there could be such believers so you can at least interview some via a chat type forum.
9. Justice & Fairness	Interview 2 Women: A Professional and A Church Leader Discussing Challenges Activities: Interview 2 women: a church leader and also a professional in the community. Discuss with them any challenges they had to overcome to gain their equality.
10. Leadership Development	Interview Local Pastor on Leadership Succession Activities: Interview a local church pastor and discuss their plan on leadership succession and mentoring.

Appendix 5.14 Student feedback and comments

Students' feedback and comments are included for Kirkpatrick Level 3 & 4 questions as follows:

Types of Survey	Feedback & Comments
Kirkpatrick Level 3 Survey (on a sample of students)	<p>Feedback to each question surveyed:</p> <p>i. How has the involvement and function in church and leadership roles changed since participating in the e-learning program? Feedback:</p> <ul style="list-style-type: none"> • Student 1: <i>I have been given more responsibilities and tasks since and have become involved in training others.</i> • Student 2: <i>I have moved into a new position and department in the church and looked forward to using what I have learned.</i> • Student 3: <i>I elected to go into missions more after I was exposed to the multicultural aspects of ministry through the course.</i> • Student 4: <i>There were several new members of my group from other cultures that I relate better to now having understood the varying aspects of biblical application.</i> • Student 5: <i>I am now doing my preaching and have started a new area of outreach to another suburb.</i> <p>ii. How has the student incorporated the learning experience into practical ministry life? Feedback:</p> <ul style="list-style-type: none"> • Student 1: <i>I recognize that there is more than one solution to a problem. Practical application is so different from theory.</i> • Student 2: <i>My new position places me in the place to see areas of and problems that I have never known to exist. I try to approach them with an open mind looking for consensus solutions through discussions.</i> • Student 3: <i>The multicultural aspects of the course have better prepared me to see other cultures in a different light.</i> • Student 4: <i>The new group has become more multicultural and we enjoy the varied cultural differences.</i> • Student 5: <i>I now take a more pragmatic approach in my interpretation of biblical principles.</i> <p>iii. Is the student better able to analyze church problems and apply solutions to them? Feedback:</p> <ul style="list-style-type: none"> • Student 1: <i>I now seek for solutions through talking with people and listening to them rather than just trying to devise solutions from reading books. The solutions are better accepted as they involve the people who come from diverse backgrounds and cultures.</i> • Student 2: <i>Parishioners come to me because of my new position and I can counsel them better from a multicultural perspective.</i> • Student 3: <i>I am better prepared for mission trips that through understanding the multicultural context of biblical principles and its applications.</i> • Student 4: <i>The group that I lead enjoys the new emphasis on multiculturalism that I have incorporated into my sharing.</i> • Student 5: <i>I have done things differently now than I would have had if I had not have the multicultural course.</i> <p>iv. How is the student better able to adapt and interact in multicultural situations in ministry life? Feedback: All five students report an improvement in handling multicultural situations in their ministry life. They all have a better global view of ministry life seeing it through the many cultures that they interact with.</p> <p>v. Are there any new multicultural perspectives and solutions that the student has derived from his interaction with other global students through the e-learning program? Feedback:</p>

	<p>One of the students has started a leadership course and is writing a book of leadership training based on multicultural aspects and perspectives.</p> <p>vi. What, if any, are the most significant changes in ministry behavior after experiencing the e-learning program?</p> <p>Feedback: Most of the students report a greater understanding in dealing with multiculturalism but one student has ventured to a new mission field outside of his own racial and cultural background.</p>
<p>Kirkpatrick Level 4 Survey (on 2 students)</p>	<p>1. Questions surveyed included:</p> <p>i. How has the local church congregation under the student grown since the e-learning program?</p> <p>Feedback: In one of the student's meetings, the group under the student reports more compassion and understanding displayed by the students. In another meeting, students reported that there is some numerical growth.</p> <p>ii. Has there been improvement in the student's preparation of sermons and practical ministry to the congregation?</p> <p>Feedback: Parishioners give very positive feedback on the students' homiletics and depth of sermons. One even observed a more 'servanthood' attitude in problem-solving.</p> <p>iii. Are there additional steps taken to implement multicultural solutions to church situations that are not applied before?</p> <p>Feedback: One student has started a secondary meeting for those who speak a different language.</p> <p>iv. Is there any measurable success in reaching to people of diverse cultures within the local church and ministry?</p> <p>Feedback: It is too soon to measure the results but the initiative taken to reach out multi-culturally is commendable.</p> <p>v. Are there new avenues of multicultural ministry areas developed since participating in the Online Course? And</p> <p>Feedback: One new meeting for each different language group.</p> <p>vi. Ministry peer reviews on student's successful integration of multicultural perspectives in ministry areas since participating in the Online Course.</p> <p>Feedback: The leaders in charge of the students are delighted with the better multicultural understanding of students.</p>

Appendix 6.1 9 Elements of Authentic Learning Evaluation Criteria

(Source: Based on Herrington, Reeves & Oliver, 2010)

Element of authentic learning	Guidelines for implementation	Continuum of characteristics			Evaluation questions
		Non-authentic	→	Authentic	
1. Provide authentic context that reflects the way the knowledge will be used in real-life	1. A physical/virtual environment that reflects the way the knowledge will ultimately be used	<u>Decontextualized</u>	→	<u>Realistic</u>	1. Does the context of the course represent the kind of setting where the skill or knowledge is applied?
	2. A non-linear to preserve the complexity of the real-life setting	<u>Fixed</u>	→	<u>Flexible</u>	2. Is the pathway students take through the learning environment flexible, where students are able to move around at will?
2. Provide authentic activities	1. Activities that have real-world relevance	<u>Academic</u>	→	<u>Real world</u>	1. Does the task mirror the kind of task performed in real world applications?
	2. Ill-defined complex activities that provide an opportunity for students to define the tasks and sub-tasks required to complete the activity	<u>Multiple small tasks</u>	→	<u>Complex task</u>	2. Is the task presented as a series of small sub-steps or as an overarching complex problem?
	3. A sustained period of time for investigation	<u>Short time</u>	→	<u>Long time</u>	3. Do students work on the task for weeks rather than minutes or hours?
	4. The opportunity for the detection of relevant versus irrelevant information	<u>Limited information</u>	→	<u>Broad information</u>	4. Are students able to choose relevant information from a variety of inputs, including relevant and irrelevant sources?
	5. Tasks that can be integrated across subject areas	<u>Single discipline</u>	→	<u>Multi-disciplinary</u>	5. Are tasks and strategies relevant to other disciplines and broader knowledge?
3. Provide access to expert performances and the modelling of processes	1. Access to expert thinking and modelling processes	<u>Direct instruction</u>	→	<u>Expert performance</u>	1. Does the learning environment provide access to expert skill and opinion?
	2. Access to learners with various levels of expertise	<u>Expertise</u>	→	<u>Levels of expertise</u>	2. Does the learning environment allow access to other learners at various stages of expertise?
	3. Opportunity for the sharing of narratives and stories and access to the social periphery	<u>Didactic, peripheral</u>	→	<u>Narrative core</u>	3. Are students able to hear and share stories about professional practice?
4. Provide multiple roles and perspectives	1. Different perspectives on the topics from various points of view	<u>Single view</u>	→	<u>Multiple perspectives</u>	4. Are students able to explore issues from different points of view?
	2. The opportunity to criss-cross the learning environment	<u>Single pathway</u>	→	<u>Multiple pathways</u>	5. Are students able to use the learning resources and materials for multiple purposes?
5. Support collaborative construction of	1. Tasks are completed in pairs of groups rather than individually	<u>Cooperation</u>	→	<u>Group collaboration</u>	1. Are students able to collaborate (rather than simply co-operate) on tasks?

knowledge	2. Appropriate incentive structure for whole group achievement	<u>Individual grade</u>	→	<u>Group grade</u>	2. Are grades given for group effort rather than individual effort?
6. Promote reflection	1. Authentic context and task that require decisions to be made	<u>Pre-determine steps</u>	→	<u>Decision-making</u>	1. Are students required to make decisions about how to complete the task?
	2. Nonlinear organization of materials and resources to enable students to return to any element if required	<u>Linear</u>	→	<u>Non-linear</u>	2. Are students able to move freely in the environment and return to any element to act upon reflection?
	3. The opportunity for learners to compare themselves with other learners in varying stages of accomplishment	No facility to compare	→	<u>Able to compare</u>	3. Can students compare their thoughts and ideas to experts, teacher, guides, and to other students?
	4. Groupings of students to enable reflection with aware attention	<u>Individual</u>	→	<u>Group</u>	4. Do students work in collaborative groups that enable discussion and social reflection?
7. Promote articulation	1. A complex task incorporating inherent, as opposed to constructed, opportunities to articulate	<u>Little discussion</u>	→	<u>Much discussion</u>	1. Does the task require students to discuss and articulate beliefs and growing understanding?
	2. Group to enable articulation	<u>Individual</u>	→	<u>Group</u>	2. Does the task provide collaborative groups and forums to enable articulation of ideas?
	3. Public presentation of argument to enable articulation and defense of learning	<u>Little articulation</u>	→	<u>Presentation</u>	3. Does the task enable articulation and defense of arguments?
8. Provide coaching and scaffolding	1. Collaborative learning, where more able partners can assist with scaffolding and coaching	<u>Unsupported</u>	→	<u>Partner coaching</u>	1. Are more knowledgeable students able to assist with coaching?
	2. Coaching and scaffolding assistance is available for a significant portion of the activity	<u>Unsupported</u>	→	<u>Scaffolded</u>	2. Is a teacher, guide or helper available to provide contextualized support?
9. Provide for authentic assessment of learning within the tasks	1. The opportunity for students to be effective performance with acquired knowledge, and to craft polished, performances or products	<u>Raw</u>	→	<u>Polished</u>	1. Are products or performance polished and refined rather than incomplete or rushed drafts?
	2. Significant students time and effort in collaboration with others	<u>Brief</u>	→	<u>Extended</u>	2. Do students participate in the activity for extended periods of time?
	3. The assessment to be seamlessly integrated with the activity	Separate tests	→	<u>Integrated assessment</u>	3. Are students assessed on the product of the investigation, rather than by separate testing?
	4. Multiple indicators of learning	<u>Single measure</u>	→	<u>Multiple measures</u>	4. Are there multiple assessment measures rather than a single measure?

Appendix 6.2 MODULE 1 – Integrity & Honesty

Analysis of Students' Comments on Module 1 Forum – Church Fund Raising Methods

Observations & Conclusions to Module 1 Forum - Church Fund Raising Methods	
The forum on fundraising gave opportunities for multicultural differences and issues to arise in responses. It provided reflections, ethical considerations, varying methodologies, etc. which provide a useful platform for examining multicultural dynamics.	
The gaps between all the various cultures and geographies were evident in the simple task of fundraising. The course succeeded in raising this awareness and the aspects of “cultural collateral” and “cultural perspective” made this course very relevant to each of those who participated in the course. There was a lot of personal reflection, each drawing from their personal perspective. The influence of culture was very deep as observed for those who have lived in two countries or two cultures or more. The deep awareness of rights and wrongs, ethical bias, methodologies and other multicultural differentials run deep within students from Asian and African backgrounds. Others who grew up in Western societies seemed “dull” or “unaware” of cultural nuances, but the more experienced, like student RM, seemed to be aware of sub-cultures within America (non-Christian versus Christian, Catholic versus other denominations, her home Greek church versus other churches). It is noted that student RM was much older than others who live in Western countries (students CL, MH, and PB) and had actually been personally involved in some of the organizations she spoke about. Perhaps life experience could also affect one’s perception of sub-cultural differentials.	
These discussions among people living in various continents were a great educational and learning point for all. Awareness was brought to students who never before exercised different multicultural considerations in personal conflicts of ethics, methodologies, etc. Students were able to find some practical resolutions due to their greater understanding achieved through participation in the courses.	
Analysis and excerpts of Students' comments to Module 1 Forum - Church Fund Raising Methods	
1	Student AV from South Africa, quotes and relies on her experiences and observations in South African churches, quoting books by local authors.
2	Student MP, from USA, as a fairly new Christian, quotes from his own church experience and immediately resorts to the Bible and standard Christian methodologies.
3	Student NS, from USA, one of the best biblical students in this course, goes deeper and states that it is not the methodology that is at issue but rather whether it was God’s Will and plan that is the first and final issue in raising funds – implying that funds will be there (whatever the methodology) as long as it is God’s plan – supporting his arguments with biblical Scriptures.
4	Student SJ, from USA and a property manager, approaches it from the legal standpoint, pointing to forms, licensing for fund raising, etc. She speaks from her work experience and definitely from a USA perspective (a developed country’s perspective), where legal authority is needed to collect funds from the public.
5	Student TM, from South Africa and studying for his medical degree, responds to student AV (of the same South African country) and does not dwell on the legal issues like student SJ, but jumps straight to methodology recommending church announcements, community and television appeals plus regular time-based method of collection.
6	Student CC, living in UK but from China, points to the preference in his original country for ministers to pay their own way through professional work, and even highlights some fund raising methods that are ethical and others that are not, e.g., raffles being unethical, and blatant outright collection frowned upon.
7	Student ME, an African American from USA, on the other hand, recommends raffles and other methodologies that would be outright unethical and perhaps illegal to others like student CC in his home country: partnerships in business ventures, telethons, selling dinners and raffles.
8	Student FO, a Nigerian living in UK, agrees with student CC that raffles would also be unethical in his home country and speaks of most Nigerian pastors living fulltime in ministry rather than part time like in student CC’s Hong Kong homeland. Student FO, who like student CC is living in UK now, shares a similar cultural bias for his original country. Both acknowledge that such methods would be acceptable in the UK. They are deeply aware of the cultural

	gap between their original countries and their adopted countries. Both were converted to Christianity in UK, yet retain their perceptions and knowledge of Christian culture owing to their interaction with Christianity in their original countries.
9	Student GH, a Taiwanese Chinese now living in Vancouver, Canada, also retains the same awareness of cultural differences between his adopted country (Canada) and his original country (Taiwan). He shares a similar cultural bias as Student CC although he is from Taiwan and not Hong Kong. It is worth noting that student GH converted in Taiwan before he went on to live and grow up in Canada.
10	Student RM of USA, like student SJ, brings up the legal and professional aspects of fund raising, suggesting that the services of a Certified Public Accountant are of paramount importance. Student RM mixes this discussion of fund raising with other sub-discussions on subjects like ethics. She points to the relevance of the subject and the resources covered in the authentic course including “cultural collateral” to be considered when fund raising. Besides her, all others in this discussion are delighted to be able to debate and share the various multicultural perspectives of fundraising. Student RM makes the observation that even within the United States, certain types of fund raising, such as Bingo which is used in some denominations like Catholicism, would not be acceptable to other denominations. She speaks of her church and its Greek culture as a sub-culture within America. It is not apparent whether she herself is Greek but her cultural awareness expands to the fact that she differentiates between Christian and non-Christian methodologies in her discussions.
11	Student CH, an African American from USA, does not even consider the ethical considerations or the methodologies but just speaks of the attributes required to perform a fund raising – determination and boldness. His experiences, however, were limited to personal experiences of fundraising. Besides cultural perspectives in fund raising, personal experience seems to affect the broadness of view or any ethical/cultural bias.
12	Student PB, from USA, agrees with students CH and GH on the need to make the needs clear to the congregation and recommends community projects while noting the abuse of fund raising and its methodologies.
13	Student AD, from Indonesia, believes that even asking for money is unethical in his home country. Like students CC and GH, he favors the perception of self-supporting ministers. It appears that Indonesia, like Hong Kong and Taiwan, favors self-supporting professional volunteer workers more than fulltime ones. It is yet to be determined if this is an Asian bias.
14	Student CL, from Sweden, does not even consider ethical considerations and even suggests open discussion of such fund raising needs after a sermon, perhaps even with non-church members present, to get on with the raising of the funds as necessary.
15	Likewise, student MH of New Zealand bypasses all ethical biases that Asians had, and even espouses the large amounts collected through fundraising by encasing the ability of God to provide abundantly.
16	Student VA, from Nigeria and a fulltime worker probably used to African methods of fund raising, dwells purely on the Scriptural basis of fundraising and sees it as a God-given opportunity. Of all the Asian students CC, GH, AD and VA, only students AD and VA are fulltime paid workers. The slight difference in views between students AD and VA indicates difference in fund raising perceptions of Asians and Africans.
17	<p>Student CH – Male – 20-30 – USA</p> <p>Church Fund Raising Methods -> Fund Raising Methods by student CH - Friday, 16 July 2010, 12:10 PM</p> <p>Hello Group! (we'll have to come up with a name)</p> <p>Finally after an long search to find HOW to post an discussion on the forum my search is over.</p> <p>FUND RAISING METHODS...hmmm</p> <p>I think the prerequisite to raising funds is first BOLDNESS and DETERMINATION. If you have those two then you can raise funds anywhere. I found an article online about the top ten most effective fund raising methods. I attached it at the bottom for you to look at if you so choose.</p> <p>The only time I ever raised money was when I was in school. It was for my orchestra trip. They gave us candy to sell. Most of the candy I sold was at church. I think you should go where the PEOPLE are. Go where the NEED is. Go where the HUNGER is.</p> <p>One good method of raising money that can kill two birds with one stone is an GARAGE SALE. This way you can get rid of excess stuff in your house and make money.</p> <p>haha....here goes another good method of raising money that can kill two birds with one stone. You can go from house to house knocking on doors</p>

	<p>doing FUND RAISING EVANGELISM. Whereby you discuss an event and/or social outreach project/s and ask them if they would like to donate into that cause. By this you will not only be an witness but possibly earn money.</p> <p>In conclusion like I said in the beginning, BOLDNESS and DETERMINATION will get you most of the way. If you have BOLDNESS and DETERMINATION people will listen to you but it must be coupled with elegance and excellence so as to not appear demanding or obtrusive. If you excel in what you do, be it fund raising or whatever people will give money out of appreciation for your efforts even though they may not agree with your beliefs or know you personally. (i.e. musicians in the subways of new york and elsewhere)</p> <p>(If you care to come up with an name let me know we can discuss it here or wherever)</p> <p>Thanks and God Bless</p>
18	<p>Student SJ – Female – USA</p> <p>Forum: Church Fund Raising Methods --> The Red Tape</p> <p>by student SJ - Sunday, 18 July 2010, 10:47 PM</p> <p>To do a fund raising project, it seems there is a lot of red tape. If you have ever dealt with a business license, then you know that it takes a bit of legal jargon to get the forms filled out. It also costs money for this and then for that form to be processed. I don't know a lot about it, but others will. It is always good to know that when you are doing what the Lord wants done, He provides the assistance we need.</p> <p>So, first of all, I would think that we are going to have to have an overall plan, from the beginning to the end. License ---> activity ---> participants ---> etc.</p> <p>Any ideas?</p> <p>Student SJ</p>
19	<p>Student AV – Male - African</p> <p>Church Fund Raising Methods -> Church Fund Raising Methods</p> <p>by student AV - Thursday, 22 July 2010, 08:45 PM</p> <p>Hi Group,</p> <p>Dr. H Leon Klein has started several Christian Counseling Ministries and he notes that in getting people involved in anything, anywhere is something that has to be done prayerfully, skillfully & strategically. He explains that people's perspectives have to be changed. Instead of a "begging" or making them feel "guilty" to get involved in any project, our message should be clear or could be something like: "We have an opportunity for you to serve God and His church; and in return receive His blessings and promises of joy, spiritual satisfaction and rewards. He suggests that if that is our primary message, people will respond to it accordingly.</p> <p>There are a few methods one can use for raising funds for a church building:</p> <ol style="list-style-type: none"> 1. Website 2. Brochures, Adverts on Lamp posts, Church Bulletins 3. By Word of Mouth 4. You can call a prayer-day and invite your church members, asking them to bring friends 5. The pastor can call on his church members to fast & pray for wisdom, insight and God's favor in enabling them to have the funds 6. Local Newspapers 7. Organize a fund-raising day with fun activities etc. 8. On the Churches' "tithe" envelope, it can be stipulated: Building Project 9. Specific intercession, not only for funds, plans to be approved, safety for workers etc. as it progress <p>Looking from a Biblical perspective, the Lord says you do not receive because you do not ask. I believe the Pastor has to audibly ask his church members to invest in the new project.</p> <p>Dr. Klein warned by saying that people should not be offered "freebies" in luring them to get involved. The Word of God is clear that we should be doers of His Word.</p> <p>Also, he advises that some people might feel that they do not have enough to contribute and might think of their One Rand as just not going to make a</p>

	<p>difference in the fund-raising. He advises that the Pastor should make it clear that it has nothing to do with how much you give, but has everything to do with how much you give of what you have (2 Cor. 9:7).</p> <p>Referring to FIA Professional fundraising, it is clear that they suggest (1) Transparency and (2) Accountability, to win peoples trust. It would make sense that if the Churches' new project is advertised on the website, transparency and accountability can be reflected by informing the members and community of the progress. This gives the church also an opportunity in testifying Gods Mighty Hand at work, increasing the faith of the sowers and intercessors.</p> <p>People involved in the fund raising project needs to take responsibility. I also believe patience will play a big part as with all (most) things; God gives us seed first. He does not give us the building first and then test our faith. It also has to be done in order (1 Cor. 14:33 and 40).</p> <p>In conclusion, when God guide, God will provide.</p>
20	<p>Student GH – Male – Taiwanese residing in Canada Church Fund Raising Methods -> Church Fund Raising Methods by student GH - Wednesday, 28 July 2010, 02:54 PM</p> <p>The churches I have been to and worked in usually do not involve in fund raising. However, the church building financial need will be briefly explained by service announcers and other church communication tools such as bulletins, websites, cell groups, fellowship of ministers, etc.</p> <p>I believe pastors can make special mention of it in the sermon to encourage the congregation's participation, as long as it doesn't take up too much time and emphasis. Led by the Spirit, pastors could also engage in teachings on biblical finance principles and other relevant subjects, as an indirect way to help the congregation to become a financial blessing to the church building cost.</p> <p>This being said, small-scale fund raising projects are acceptable. Examples are bottle drives, car wash, bazaars, etc.</p> <p>Student GH</p>
21	<p>Student VA – Male – Nigerian Forum: Church Fund Raising Methods --> Fund Raising METHODS by student VA - Wednesday, 28 July 2010, 08:44 PM <u>Necessity of Finance for Ministry Projects</u></p> <p>Funds and Finance are needed to execute Church projects no matter the side of the fence anyone belongs to about the subject. "Zech. 1:17 Cry yet, saying, Thus saith the LORD of hosts; <u>My cities through prosperity shall yet be spread abroad</u>; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem." "Luke 8:3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, <u>which ministered unto him of their substance</u>."</p> <p>The extent of our "spread abroad" may to a great deal be determined by the substance that is ministered unto us to do it.</p> <p><u>Identified Methods</u></p> <p>Within the bounds of scriptural guidelines and cultural acceptance outlined are 3 key methods of fund raising for church building project. There may be others but they will usually fall within the grouping of this 3:</p> <p>1. Church Appeal:</p> <p>2Co 9:5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness</p> <p>2Co 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.</p> <p>2Co 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.</p> <p>Enlisting the participation of the members of the particular local assembly is still the key method and I kind of believe that this method is blessed by God. The major challenge most of the time is not the willingness of the people to give but the power, passion and divine audacity behind the appeal. I do not mean railroading and ramming the people into submission to give, but casting the vision in such a compelling manner that would allow God to open the bowels of people to give and give generously.</p> <p>Also let the people take ownership of the dream / project, let them see themselves as critical stake holders in the whole process.</p>

	<p>Under Church appeal is also the supernatural intervention from God that opens the hearts of men as in scripture below: Act 4:32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Act 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Act 4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, Act 4:35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. Act 4:36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Act 4:37 Having land, sold it, and brought the money, and laid it at the apostles' feet.</p> <p>2. Appeal Letters to Individuals and Corporate Bodies Luke 7:5 For he loveth our nation, and <u>he hath built us a synagogue</u>. 1Ki 5:2 And Solomon sent to Hiram,... 1Ki 5:8 And Hiram sent to Solomon, saying, I have considered the things which thou sent to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. 1Ki 5:9 My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. I believe there are individuals, believers and unbelievers alike, who are ready to sponsor a good cause particularly the cause of the gospel and would receive little or nothing back. Such people / organizations can be prayerfully considered and approached with the building project of the Church. There are Corporate organizations that have special votes in their yearly budget for all charitable works.</p> <p>3. Sharing with a few Kingdom Investors through fund raising meetings Rom 12:8 ...he that giveth, let him do it with simplicity; 2Co 8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2Co 8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. 2Co 8:3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 2Co 8:4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. There are people who are endowed with the giving grace. They are called and anointed and equipped with a large heart to support kingdom work. Such investors can be approached with the vision and request for support.</p>
22	<p>Student TN – Male - Africa Forum: Church Fund Raising Methods --> Re: Church Fund Raising Methods by student TN - Sunday, 1 August 2010, 04:53 AM Dear Sister Student AV That's a mouthful! I will suggest some methods of fund-raising that I have seen being done: Announcing a new project to the church. Those who feel led to give contribute to it. Soliciting funds through the internet from international partners of the ministry. Monthly debit orders to the ministry. Some ministries use monthly pledges to forecast their monthly income. This may not be wise in the times we live in as people may face unforeseen circumstances and not be able to meet their pledges thus crippling the intended ministry work. Using Christian television to raise funds. Some ministers on Christian channels ask for funds daily. I was watching a certain American minister during December on a particular international Christian station. He asked people to give to his ministry else his ministry would have to stop operating. He said the devil was attacking his ministry. I said in my heart, "If this ministry is of God it will never close down come hell or high water." Did not Jesus say that</p>

	<p>the gates of hell will not prevail against the church? A ministry can never close down but a church structure can. Church is not limited to the four walls of a building. The Church was always meant to go out and bear fruit so men may get to know Christ through it.</p> <p>Asking the community to contribute to a church project. I have seen people ask for funds from unbelievers for a church project but I am not for this idea. I do not see this being done anywhere in scripture.</p> <p>God bless</p>
23	<p>Student RM – Female - USA Question of ethics in fundraising by student RM - Tuesday, 3 August 2010, 12:06 PM Whatever method of fund raising that would go against cultural morals or values would be wrong. In the culture of Northern California it is considered fine by the Catholic Church to raise money through Bingo and it provides the membership with an activity to do on a night out. In other denominations membership considers this gambling and they do not raise money in this way. In our church at a fund raising dinner we enjoyed Greek food made by a Greek cook and wine was going to be served. The youth of the church were doing the serving and some parents objected to them serving wine so we did not have wine there.</p> <p>Romans 14 him whose faith is weak, without passing judgment on disputable matters. One man's faith allows him to eat everything, but another man, whose faith is weak eats only vegetables." It goes on to say we are not to judge.</p> <p>Student RM – Female - USA Question of fundraising more scripture by student RM - Tuesday, 3 August 2010, 12:13 PM 1Corinthians 8:9-13 When you sin against your brothers in this way and would their weak conscience, you sin against Christ.</p> <p>Relating this to any fund raising in any country or any church within our communities for that matter we would be wise to do as the article on philanthropy suggests and look at the "cultural collateral" of each person and group involved and having studied this and having built a relationship with the people we would know what would be considered ethical and right in the context of fund raising in that specific group.</p> <p>Student RM – Female - USA Forum: Church Fund Raising Methods --> Fund raising for a church building by student RM - Tuesday, 3 August 2010, 12:27 PM This is one area where it is very good to be associated with other churches that can support you. We have the resource specialist international in the USA called RSI. They are a group from outside the church that can come into your church group and help you get started in putting on a capital fund raising campaign.</p> <p>Certainly in any matter concerning money it is of paramount importance to get the advice of a Certified Public Accountant or the equivalent to guide your group into making right decisions with your money.</p>
24	<p>Student MH – Male - USA Forum: Church Fund Raising Methods --> your own methods of raising funds for a church building by student MH - Thursday, 5 August 2010, 08:57 AM I would like to believe that if ever should I be required to raise funds for a church building, that I hear what the Holy Spirit is saying and have the boldness to act on it. For I know that trying to raise funds for any church building just by myself I would have to look to the world around me to meet my needs and hence fall into a curse.</p> <p>God's ways are higher than man's ways, all it takes is boldness to act on His plan.</p> <p>I have witnessed personally where a pastor acquired a building and land valued at \$5 million for \$500.000 in one month!!. He is a man of prayer and sought the Lord....He went to a bank directed by the Lord and got a loan of \$500.000 for one month with the property as security for the loan.</p> <p>The Lord supplied all the money by the last day of the loan so as he went to the bank to repay the loan at the arranged meeting only to discover that the</p>

	<p>bank manager had invited TV news crews and journalists so as to publicly humiliate him (thinking that there was no way that this man of God would be able to repay the loan). When the bank manager got the bank's money back he virtually went into a state of shock!! And asked where he got the money from?. This pastor turned to the news crews and replied "..From my Father!!."</p> <p>Of course this never went to air but about three hours after the meeting this man of God received a call from the bank wanting to loan him more money!!!.</p> <p>All this happened many years ago, but when I recall it from memory it is so fresh and alive in my spirit I can even sense the anointing of God now as though I was there that day when I witnessed it, I can recall not only exactly where I was but what I was doing. It was like how God was able to part the seas for Moses.</p> <p>I am not against anyone who goes to the world to invest trying to raise funds or hold raffle's or car wash's etc. but I know in my heart that God wants to build His glorious church in a way that the world will have to sit up and take notice. For me going about the above methods is not the way that I believe my Father would want me to handle it.</p> <p>If a farmer never sows seed expecting to receive a crop failure... and here we the body of Christ have the promises of God, how can we not succeed and not only own a church building but how about business's, shopping centres, malls and even banks.!!!</p> <p>Our God Reigns and it is obedience to His plans whatever it is, that will cause us to take part in the lasts days wealth transfer to witness to the world what a Mighty and Awesome God we serve.</p>
25	<p>Student NS –Male - USA Forum: Church Fund Raising Methods --> Re: Fund Raising Methods by student NS - Friday, 6 August 2010, 06:51 AM</p> <p>Looking at biblical examples of fundraising it becomes apparent that whenever funds were to be raised to fulfill God's will there was always an influx of donations - more than enough. I don't think the issue is as much how to raise funds as it is ensuring that we are in perfect alignment with God's will.</p> <p>In Exodus 35:4-19 God gave a command for an offering to be taken up for the tabernacle. As we see in vs. 21 God stirred up the people and gave them the desire to give. He even filled Bezaleel and Aholiab with wisdom specifically to do the finer artistic works for the tabernacle. Indeed there was such an outpouring of donations that Moses had to tell them to stop giving because they had way too much! (Exodus 36:6-7)</p> <p>We see the same thing in 1 Chr. 29:6-9 when David took an offering for the construction of the temple to be completed by Solomon. Once again the people gave joyfully and abundantly (1 Chr. 29:16) We also see an importance of having pure motives in doing God's will as David emphasized in vs. 17-18.</p> <p>In 2 Chr. 24 king Joash took up an offering to repair the temple. In verse 6 and 9 there is an emphasis on the fact that such a collection was in the Law of Moses. God always honors His Word. In verse 10-11 the people gave joyfully and abundantly.</p> <p>These are but three examples from the old testament (not to mention the generosity of the early church in Acts 2:45 and 4:32-37) showing that God certainly pays His own way. Again the question should not be, "How do we get people to give us more money?" but rather, "Are we in the perfect will of God?" (Matt. 6:33)</p>
26	<p>Student MP – Male - USA Forum: Church Fund Raising Methods --> Church Fund Raising Methods by student MP - Sunday, 8 August 2010, 12:47 PM</p> <p>The first method we could use for raising funds for a church building would be seeking the Lord in prayer, asking for His provision. I use this method first because it shows our trust in the Lord to provide what we need (Matthew 6:33). It is also how the church building that my church now has was received. It was practically given to us for free by another church that was dwindling as I explained in one of the quizzes.</p> <p>If the church is affiliated with a specific denomination, university, or para-churches, seeking their support would be another option along with receiving offerings from church members.</p> <p>Partnering with organizations that help plant churches would also be the next option followed by methods of fundraising locally by asking for donations and spreading the vision for why the church building is needed. This would be similar to asking for donations for a mission trip.</p>

27	<p>Student AD – Male - Indonesian Church Fund Raising Methods -> Raising Funds for A church Building by student AD - Monday, 9 August 2010, 12:20 AM The method is "Above Among Around" Above : Asking God for a supernatural provision of money and practical wisdom to raise funds. Among : Letting the church members know how much money is needed for a church building and ask them to contribute through free will offerings (once or periodically) Around : Setting-up some programs involving the church member to do fund-raising activities periodically, such as car-washing, selling food and stuffs, giving tuitions for church members, non-church members and even unbelievers.</p>
28	<p>Student CL – Female - Sweden Church Fund Raising Methods -> Raising funds for a church building by student CL - Tuesday, 10 August 2010, 05:51 AM Some key principles I think would be beneficial:- * Get church involved by announcing goal to build a new church, and any who are interested in joining/listening to the 'brainstorming' meeting after sermon are invited. Nonmembers and new comers are allowed to come. *Ask any people who are willing, to write down on the list their name, number and talents, skills, gifts they have and love to utilize. (This can be ANYTHING) * Ask group what they think if the church were to have a fete that reaches out to the community. We can give a percentage of income to the homeless shelter and ask for sponsors in the local business and organization for anything they may like to contribute (their business name will be seen and the homeless shelter will have a presence e.g. advertisement/billboard to remind purchasers that a percentage is also given back to the community. The church may like to make known that our youth group services help keep teenagers and young people off the streets). *If the church likes the idea of a fete, we will ask for those who have things to contribute (art, unwanted belongings in good condition, clothing, crafts etc.). Perhaps there can be a car wash where the youth get involved. A hot dog stand etc. etc. *Fete project gets announced at church on Sundays and we may take 2-3 months to prepare. Perhaps we can provide a catwalk for a selection of the clothes being sold. Perhaps some art items can be auctioned. Perhaps there are artists in church who may paint and sell their items? * Perhaps we can have businesses who advertise their business name on the church bulletin which is handed out to those who enter the church on Sundays for the service?</p>
29	<p>Student CC – Male – from Hong Kong residing in UK Church Fund Raising Methods -> Raising funds for a church building -> Re: Raising funds for a church building by student CC - Wednesday, 11 August 2010, 06:07 AM Your methods are quite like YWAM. It's a hard topic for me actually. My church is still small; it seems quite far to have our own building. Never think about this topic before. I heard one story how a Church bought their building. It is Emanuel Chinese Church in Central London, a Christian businessman offered all money after God saved his business before bankrupt in one transaction and he fulfilled his promise to offer a small percentage (probably 10%, can't remember)what he earn in this transaction and bought this Central Located Church (costs millions pounds). And I heard preaching of a Chinese lady's ministry in US, She just set a goal for her congregation how much they need to buy a building in a certain period of time, and just pray by faith to raise the money and they successfully bought their building. For me I believe God always impress some rich man to raise money for his Work to done, what I mean the best method is to pray out a building by faith o</p>

30	<p>Student PB – Female - USA Forum: Church Fund Raising Methods --> Re: Church Fund Raising Methods by student PB - Friday, 13 August 2010, 01:37 AM Hi, The church I was affiliated with typically had fund raising constantly for various ministries. I believe it was overdone in many instances. Car Washes, Dinners, Cookie Sales, garage sales. We did them all. All of these methods of raising money was successful and even more so, allowed us to speak to the community or others, first about God, then our church. It became a community outreach. I agree with student CC & student GH with making the need known to the congregation and allowing God to move upon their heart via envelopes, baskets, or pledges, however the Lord has directed. Each need or fundraising may look differently. in how to acquire funds, but the same methods used in the accounting of it. To look at Abraham and building of the tabernacle, he had to tell the people "no more". They gave out of their hearts, directed with purpose. I believe that we are to bring the people into the giving and to give an accounting of. This will draw the people to begin to trust that when they are giving, it is going for that specific purpose. Too much abuse with fund raising and methods.</p>
Observations & Conclusions to Module 2 Forum - Yoido Full Gospel Church Vision	
<p>All the students had the same resources and yet came up with different explanations for the church growth and success of Yoido church in South Korea. This topic was specially chosen because the emancipation of women leaders to church positions, a big issue in Korean culture, led to the Korean church successfully becoming the biggest church in the world with 800,000 members. In his teachings and writings, the Senior Pastor Cho Yonggi, had repeatedly attributed the leadership role of women as one of the major reasons for the church's growth. Yet only two Asian students and one African student picked this up while the students who grew up in Western societies (where gender equality is commonplace) seemed to be less aware of this point. There also seems to be a 'cultural-colored glass filter' in gathering data from the same resources where the problems of a local culture influence the self-perception. This was evident from student FO from Nigeria, now living in UK, and student JN of Tanzania, both from Africa where there are economic problems and superstitions. Could there be a cultural blind spot that affects perception of what is important to a culture? Would this affect authentic learning when there is no contextualization? In a society that is generally well-to-do, factors like motivation and vision play an important role. However, in a society that still struggles with bread and butter issues and the cultural repression of women, the cultural consciousness of such problems may affect learning.</p>	
Analysis and Excerpts of Students' Comments on Module 2 Forum - Yoido Full Gospel Church Vision	
<p>In evaluating a mega church located in Seoul, Korea, American students SJ, MC, JT and ME explain the reasons for church growth success by outlining principles like prayer, core church and personal vision, and cell group structure. Asian students like students GH and CC attribute the success to similar principles but seem to be more aware of details like the senior pastor's health issues, personal problems and several attempted retirements, as well as details like the role of the mother-in-law, Pastor Choi, and other Western assistants, namely Louis Richards and John Hurston. Could there be a bias towards Asian ministries by Asians even though both student GH, formerly from Taiwan, and student CC, formerly from Hong Kong, are located in Canada and UK respectively?</p>	
<p>It is noteworthy that student JT of USA cites persistence and faith as the main reasons for success in growth of the church, ignoring altogether structural and prayer attributes. Student MC cites vision as the main reason for success. Is it possible that the American mindset with its popular success-based managerial principles of vision, faith and positive thinking has influenced students JT and MC? On the other hand, the generally well established fact that Asian churches prayed more than Western churches might have also influenced the views of students SJ and ME. They generally are aware of the lack of prayer in American churches and have expressed that in their dialogues. In Africa, where economic problems play a big issue in general development amidst a background of superstition and supernatural explanations, the reason given for the success is "the many members healed through the power of the Holy Spirit" (student FO of Nigeria now living in UK) and overcoming of "economic problem from poor/need members which did hinder growth" (student JN of Tanzania). While they attribute the success to prayer, cell groups and other factors, it is only student JN of Tanzania who notes the success in overcoming poverty. Student ME, an African American, mentioned prayer, cell group, theology and the moral support given to parishioners. His mention of the church's finances is focused on the church's struggle for its building and not the congregational economic destitution needing help.</p>	

	<p>Student CL of Sweden holds the same Western perspectives of vision and motivation but includes prayer as one of the reasons for the church's success. Only student CC from Taiwan, student GH from Hong Kong, and student FO from Nigeria attribute the success of the church to the release of women into prominent church roles (student CC – “big challenge of Korean culture/tradition of lower position of women”; student GH – “difficulty using women as leaders, which was against the culture of the day in Korea...overcome by the fruitfulness of these women leaders”; student FO – “women more suited than the men” in cell group leadership and “recognition of women...women deacons twice that of men”).</p>
	<p>Student SJ – Female - USA Forum: Group discussion Yoido Full Gospel Church vision --> Yoido Full Gospel Church by student SJ - Saturday, 14 August 2010, 11:50 AM</p> <p>1. Why do I think it was so successful? I believe that he was successful because of the message he taught: "At night, even in winter, church members prayed all night and then went out to witness all around the Daejo area during the day. Amid the chaos and destruction of the war's aftermath which brought great hardship and poverty to the people of Korea, Pastor Cho proclaimed the message of the Three-fold Blessing: the well-being of the spirit, body, and circumstances." He taught prayer by example, proclaimed the good news to a people who had ears to hear, and taught them to hope by teaching on the blessing. But, most of all, the Lord was there to confirm His word with miracles and healings.</p> <p>2. What were the obstacles? According to the article, the largest obstacle in the beginning was the economy. When jobs are scarce, it is hard to prosper and grow unless the Lord sees the thing through. He can bless the people and move them to support His purpose.</p> <p>3. Has his original vision remained intact? Has it had to evolve with the times? I believe his mission has remained the same but the tools are changing, ie.. his is using the internet to get the message out further. His work has always been strong in prayer, and I believe that this important foundation of his ministry has increase and remained faithful.</p> <p>Student SJ</p>
	<p>Student MC – Female - USA Forum: Group discussion Yoido Full Gospel Church vision --> Yoido Full Gospel Church by student MC - Sunday, 15 August 2010, 05:56 AM</p> <p>A) The success was made possible by being obedient to the Holy Ghost who is the teacher of all things from God. B) Like many visions people are always and obstacle they want to be convinced that you heard from God. Everyone working together on one accord. They were overcome by Yoido, being an example and keeping building the vision on the focus of Jesus, not on himself. C) The core vision has kept it purpose but changes such as church establishment were changed to accommodate the people.</p>
	<p>Student GH – Male - Canada Group discussion Yoido Full Gospel Church vision -> Vision of YFGC by student GH - Sunday, 15 August 2010, 04:51 PM</p> <p>According to Pastor Cho Yong-Gi, the largest church in the world today was successful because he believed that prayer is the key to church growth. In comparison to churches all over the world, Korean churches seem to excel in the area of prayer much better. Many other important factors also contributed to the success of YFGC. Cho stresses Scriptural confession and visualization a lot, which is essential to Christian growth. Being an Assemblies of God church, YFGC believes and practices Holy Spirit renewal truths, which signifies reliance on the power of God and not men. Structural-wise, I believe the whole cell group system can be officially attributed to Pastor Cho, which became a highly effective system for discipleship and evangelism. Undoubtedly, there was a call and grace of God on Cho to oversee the largest church in the world today. Without the proper call and obedience on his part, YFGC would definitely not have been prominent. One major obstacle Cho had to overcome was his ill health throughout the early days of his ministry from overworking. This problem was largely overcome by re-structuring to a cell-group based church which relieved much of the ministry work from him and promoted effective discipleship on all levels in general. In pursuing this method, however, he faced another difficulty of using</p>

	<p>mostly women cell leaders, which was something against the culture of the day in Korea. This was gradually overcome by the fruitfulness of these women leaders and the cell model. Some other obstacles are when the church continues to experience exponential growth, the church was unable to facilitate the huge growth rate. As a result, satellite churches were established to accommodate the massive number of people. In personnel matters, Cho has retired several times, but each time he had to return because the church ran into troubles between the remaining ministers. I believe the original vision of the YFGC has remained largely intact. The emphasis on the Full Gospel, the Three-Fold blessings (spirit, soul, body), the present-day work of the Holy Spirit, the strategy through cell groups in discipleship and evangelism, and the missions of the entire world. There are some changes and adaptation in structure and methods to this vision, but the visions in themselves have remained mostly the same.</p>
	<p>Student JT – Male - USA Forum: Group discussion Yoido Full Gospel Church vision --> Re: Yoido Full Gospel Church by student JT - Monday, 16 August 2010, 01:28 AM I agree with what you're saying here but would like to add two additional reasons for why this ministry has succeeded when others have failed: "importunity" and "faith to do the impossible". A. Persistence is a major key in securing success in any venture. B. The quote, ALL THINGS ARE POSSIBLE.... only applies to "HIM THAT BELIEVETH" (Mark 9:23). So we see displayed in the life of this ministry an uncommon faith that accomplishes the IMPOSSIBLE. And with faith and persistence, every obstacle can be overcome and victory assured. Student JC</p>
	<p>Student SJ – Female - USA Re: Yoido Full Gospel Church by student SJ - Monday, 16 August 2010, 05:14 AM I totally agree with your additions.</p>
	<p>Student CC – Male - UK Group discussion Yoido Full Gospel Church vision ->Analyze how YFGC vision culminated in the largest church in the world. by student CC - Thursday, 19 August 2010, 11:08 PM Analyze how Yoido Full Gospel Church vision culminated in the largest church in the world. a) Why do you think it was it so successful? I believe there are many reasons behind its success of enjoying to be the largest church in the world. Vision and dedication to the vision played a key role. As pastor Yonggi Cho said: "I looked into the eyes of the people of Daeio-dong, the little town that held our ragged, old tent church and saw only suffering, hunger, sickness, hopelessness, and helplessness. But in my mind I saw these people as beautiful people of God, and my heart was ignited with a love spark that became a burning flame of desire to fill their hearts with hope by teaching them about God, Christ Jesus, and the Holy Spirit" (Dr. David Yonggi Cho). In the Pastor Yonggi Cho's profile from FGTV website, it is stated: "The goal for the new millennium is to establish 500 to 5,000 satellite churches and 500 prayer houses throughout the peninsula within the next 10 years, to expand the evangelical reach to the world through the support of the internet, and finally to expand evangelical missions work to the third world- including North Korea." It is concluded that Pastor Yonggi Cho's vision could be to bring the good news, fullness of gospel, blessings of God to the poor (Luke 4:18), especially the third world including North Korea. I believe the vision was originally passed from his previous generations before him, by ministries like Louis Richards, John Hurston and his mother in law Pastor Choi Ja-shil, and Pastor Cho successfully passes this vision to his followers. Pastor Cho faithfully and whole-heartily serves his vision, hold it tightly for 50+ years and never give up or turn aside, he dedicated all his life to his vision, by tremendous time of prayer and guiding of Holy Spirit, his life of dedication to the vision has inspired his followers, together with him, to overcome one obstacle and another, especially in his early ministry and finally leads the church to become biggest in the world.</p>
	<p>The success also involved countless time of prayer and leading of Holy Spirit. Prayer released power of Holy Spirit, is the actual force of church growing.</p>

	<p>Establish of Prayer Mountain and prayer houses and its success cause the whole church's success. Guidance of Holy Spirit provides good methodologies, systems such as cells and disciples/theology training systems, solutions and short term goals. All these plus dedication of Leadership and followers to vision culminated its great success and even more successful future.</p> <p>b) What obstacles (if any) had to be overcome and how were they overcome?</p> <p>Korean War became the obstacle of church growing, because Korean experienced both political and economic difficulty, congregations with pastors all suffered from poverty and chaos from the war's aftermath. After diligent seeking for God, Pastor Cho delivered message of "positive, creative and productive lives. His messages provided faith, hope and confidence to those suffering from despair and hopelessness. The promise of God driven by his intense faith in God, led the church to experience incredible growth in three years."(http://english.fgtv.com/yoido/history.htm). Later a mandatory service in army requirement became an obstacle for church's continually growing led by Pastor Cho and even survive of church became a question mark, again by a lot of prayer and fast God brought a ministry came to look after the church. After discharged from army, his Church enjoyed tremendous growing, when church growing bigger and bigger exhaustion and overwork of Pastor Cho prevented it's continue growing. It was overcome by a new cell system and women played a critical role. It took Pastor Cho's diligent seeking of wisdom of God practical solutions and it was big challenge of Korean culture/tradition of lower position of women. By faith and holding his vision, cell system achieved huge success in Church.</p> <p>Then church had to face obstacle of criticism for new church place chosen by Pastor Cho and critical financial difficulty of building new church building caused by Middle Eastern "Oil shock". Pastor Cho started to pray in the construction site of new church every night. And his dedication inspired many to join him to cry out to God, and members started to sell their own possessions and offer to church to build new church building.</p> <p>Its success is not accident. It took huge price paid by many people especially the leadership. In conclusion, obstacles were overcome by first holding on vision tightly and repeatedly reminded to congregations by not only speaking but also actions and dedication. Also plus much effort of prayer and seeking God, obedience to guide of Holy Spirit.</p> <p>c) Has the original vision remained intact or had to evolve with the times and changing circumstances?</p>
	<p>Student FO – Male - UK</p> <p>Group discussion Yoido Full Gospel Church vision ->Analyze how YFGC vision culminated in the largest church in the world. -> Re: Analyze how YFGC vision culminated in the largest church in the world.</p> <p>by Student FO - Saturday, 21 August 2010, 01:50 AM</p> <p>C))I believe the original vision remain intact. And has already been mentioned, visions do need periodic review. The vision evolved over time as Pastor Cho responded to the leading of the Holy Spirit. His revelation to the verse in Exodus 18:18 and Romans 16 enabled the church expansion</p> <p>C)I believe the original vision remain intact. And has already been mentioned, visions do need periodic review.</p>
	<p>Student CL – Female – Sweden</p> <p>Group discussion Yoido Full Gospel Church vision ->Analyze how YFGC vision culminated in the largest church in the world. -> Re: Analyze how YFGC vision culminated in the largest church in the world.</p> <p>by student CL - Tuesday, 24 August 2010, 05:38 AM</p> <p>a) Why do I think it was so successful?</p> <p>Because it met the heart's cry of the people. It started as God's vision (you can tell a tree by its fruit; thereby the vision which brought Godly fruit is from God). God implanted the vision in Yonggi Cho's heart through His Spirit and through the people that were his forerunners. Yonggi Cho was able to see beyond the natural with its grave limitations and was able to work past those limitations by being empowered by the faith that was given by the Holy Spirit in order to successfully carry out God's purposes in this vision. Because the vision meets the heart's cry of the people (Jesus was followed by multitudes) people will commit and go through anything if there is something worth living for - not to mention something that has given them a hope and a future provided by God. Yonggi Cho has emphasis the need for committed, consistent prayer and this is even reflected in the mega church's program. There is a prayer mountain where intercessors and others can go to pray. He has sowed in the spirit so God can do His part. Naturally there are things to do 'in the flesh' so to speak by literally building things once that provision was supplied.</p> <p>b) What obstacles (if any) had to be overcome and how were they overcome?</p>

	<p>Hardships both politically and economically. Basically they were overcome by preaching the hope of the gospel and the power of God's promises (power is brought forth by the gospel/Scripture when preached from a heart propelled by faith and love). It gave rise to hope in the hearts of the suffering people. An investment of prayer brought them through severe suffering. Yonggi Cho also suffered exhaustion and had to adopt cross-cultural thinking and become a little more 'western' by digesting the fact that he can utilize women in ministry.</p> <p>c) Has the original vision remained intact or had to evolve with the times and changing circumstances? Seemingly so. Although I think it is important to review the hearts of those leading as well and not just the vision. That may not be easy, so it will be easier to review the FRUITS of the ministry by judging the 'heart' responses of the congregational status quo. If people are becoming commercial in their approach to Christianity and 'modern' with 'entertainment' and adopt 'self-orientated worship' (not that entertainment as a tool is wrong in itself however..) it can severely compromise the true spirit and purpose of the vision. When things are going on as planned for years at a time, we become so used to that 'frequency' and are not as reliant on the Lord since the 'program works now'. This is true for all of us because of our fallen nature and it is not a fault as such of any ministry in itself. Though the vision may enjoy continued success, I do not think it unwise to re-evaluate the fruits of that ministry by looking at the hearts of the people and leadership.</p>
	<p>Student ME – Male - USA Forum: Group discussion Yoido Full Gospel Church vision --> Yoido full Gospel Church by student ME - Friday, 27 August 2010, 04:00 AM Analyze how Yoido Full Gospel Church vision culminated in the largest church in the world. The Yoido Full Gospel Church vision of full gospel theology, threefold blessing, prayer, faith, giving, continued church growth, cell groups, divine healing, spiritual wellbeing, and gospel of blessing has been the right combination to make Yoido Full Gospel Church the largest in the world. And this vision has also materialized in the ministry reaching worldwide through evangelism, church planting, publication, and television. It is remarkable to see the seed of faith grow into something powerful for the kingdom of God.</p> <p>a) Why do you think it was it so successful? This vision was successful because it started with prayer and faith. Through prayer and fasting, Pastor Cho Yonggi cried out to God for direction and when he got the direction from the Holy Spirit, he stood fast on what God said. He continue to pray and to cry to God and confess his victory until it became contagious and others joined in with the same passion and fervor to travail before God for the manifestation of growth for the ministry. Also, the vision of the full gospel theology and threefold blessing is a message of what the world needs and it met the people where they were at. As they took that message and put in action mixing it with prayer, they saw results. I love the story of how Pastor Cho Yonggi sought the Lord for the location concerning Yoido and how as he began to build, no matter what the circumstance, he pressed in deeper to see God work on the ministry's behalf. Persistent prayer starting with one person will grow into powerful corporate prayer that can change a nation and the world. Also, after Pastor Yonggi health collapses, he realized that he needed help and God placed in his heart the cell group structure. This was so vital because as the church grew, he began to understand that he still needed to touch the people's lives and setup a system where people did not get lost in the cracks. He presented a pattern where people were being fed and shepherd in way that brought growth in their lives. In short, God ordained it, and through prayer and obedience, God showed himself with miracles, signs and wonders.</p> <p>b) What obstacles (if any) had to be overcome and how were they overcome? The two main obstacles were health issues with Pastor Cho Yonggi based on exhaustion and then financial woes trying to build the church on the Yoido island. With the exhaustion issue, God spoke to Pastor Cho Yonggi through Exodus 18 and this is when he began to train leaders to implement the cell group system and this brought great success. Also with the financial woes of trying to build the church building, it was overcome by persistent prayer, patience, and inspired giving.</p> <p>c) Has the original vision remained intact or had to evolve with the times and changing circumstances? I believe the original vision has remained intact somewhat, but since God is forever revealing and new endeavours are always on the horizon, I believe the vision is always been tweaked a little to accommodate the present situation.</p>

Appendix 6.3 MODULE 2 – Vision

Analysis of Students' Comments on Module 2 Forum – Yoido Full Gospel Church Vision

Observations & Conclusions to Module 2 Forum - Yoido Full Gospel Church Vision

All the students had the same resources and yet came up with different explanations for the church growth and success of Yoido church in South Korea. This topic was specially chosen because the emancipation of women leaders to church positions, a big issue in Korean culture, led to the Korean church successfully becoming the biggest church in the world with 800,000 members. In his teachings and writings, the Senior Pastor Cho Yonggi, had repeatedly attributed the leadership role of women as one of the major reasons for the church's growth. Yet only two Asian students and one African student picked this up while the students who grew up in Western societies (where gender equality is commonplace) seemed to be less aware of this point. There also seems to be a 'cultural-colored glass filter' in gathering data from the same resources where the problems of a local culture influence the self-perception. This was evident from student FO from Nigeria, now living in UK, and student JN of Tanzania, both from Africa where there are economic problems and superstitions. Could there be a cultural blind spot that affects perception of what is important to a culture? Would this affect authentic learning when there is no contextualization? In a society that is generally well-to-do, factors like motivation and vision play an important role. However, in a society that still struggles with bread and butter issues and the cultural repression of women, the cultural consciousness of such problems may affect learning.

Analysis and Excerpts of Students' Comments on Module 2 Forum - Yoido Full Gospel Church Vision

In evaluating a mega church located in Seoul, Korea, American students SJ, MC, JT and ME explain the reasons for church growth success by outlining principles like prayer, core church and personal vision, and cell group structure. Asian students like students GH and CC attribute the success to similar principles but seem to be more aware of details like the senior pastor's health issues, personal problems and several attempted retirements, as well as details like the role of the mother-in-law, Pastor Choi, and other Western assistants, namely Louis Richards and John Hurston. Could there be a bias towards Asian ministries by Asians even though both student GH, formerly from Taiwan, and student CC, formerly from Hong Kong, are located in Canada and UK respectively?

It is noteworthy that student JT of USA cites persistence and faith as the main reasons for success in growth of the church, ignoring altogether structural and prayer attributes. Student MC cites vision as the main reason for success. Is it possible that the American mindset with its popular success-based managerial principles of vision, faith and positive thinking has influenced students JT and MC? On the other hand, the generally well established fact that Asian churches prayed more than Western churches might have also influenced the views of students SJ and ME. They generally are aware of the lack of prayer in American churches and have expressed that in their dialogues. In Africa, where economic problems play a big issue in general development amidst a background of superstition and supernatural explanations, the reason given for the success is "the many members healed through the power of the Holy Spirit" (student FO of Nigeria now living in UK) and overcoming of "economic problem from poor/needy members which did hinder growth" (student JN of Tanzania). While they attribute the success to prayer, cell groups and other factors, it is only student JN of Tanzania who notes the success in overcoming poverty. Student ME, an African American, mentioned prayer, cell group, theology and the moral support given to parishioners. His mention of the church's finances is focused on the church's struggle for its building and not the congregational economic destitution needing help. Student CL of Sweden holds the same Western perspectives of vision and motivation but includes prayer as one of the reasons for the church's success. Only student CC from Taiwan, student GH from Hong Kong, and student FO from Nigeria attribute the success of the church to the release of women into prominent church roles (student CC – "big challenge of Korean culture/tradition of lower position of women"; student GH – "difficulty using women as leaders, which was against the culture of the day in Korea...overcome by the fruitfulness of these women leaders"; student FO – "women more suited than the men" in cell group leadership and "recognition of women...women deacons twice that of men").

Student SJ – Female - USA

Forum: Group discussion Yoido Full Gospel Church vision --> Yoido Full Gospel Church
by student SJ - Saturday, 14 August 2010, 11:50 AM

1. Why do I think it was so successful?

I believe that he was successful because of the message he taught:

"At night, even in winter, church members prayed all night and then went out to witness all around the Daejo area during the day.

Amid the chaos and destruction of the war's aftermath which brought great hardship and poverty to the people of Korea, Pastor Cho proclaimed the message of the Three-fold Blessing: the well-being of the spirit, body, and circumstances."

He taught prayer by example, proclaimed the good news to a people who had ears to hear, and taught them to hope by teaching on the blessing.

But, most of all, the Lord was there to confirm His word with miracles and healings.

2. What were the obstacles?

According to the article, the largest obstacle in the beginning was the economy. When jobs are scarce, it is hard to prosper and grow unless the Lord sees the thing through. He can bless the people and move them to support His purpose.

3. Has his original vision remained intact? Has it had to evolve with the times?

I believe his mission has remained the same but the tools are changing, ie.. his is using the internet to get the message out further. His work has always been strong in prayer, and I believe that this important foundation of his ministry has increase and remained faithful.

Student SJ

Student MC – Female - USA

Forum: Group discussion Yoido Full Gospel Church vision --> Yoido Full Gospel Church

by student MC - Sunday, 15 August 2010, 05:56 AM

A) The success was made possible by being obedient to the Holy Ghost who is the teacher of all things from God.

B) Like many visions people are always and obstacle they want to be convinced that you heard from God. Everyone working together on one accord. They were overcome by Yoido, being an example and keeping building the vision on the focus of Jesus, not on himself.

C) The core vision has kept its purpose but changes such as church establishment were changed to accommodate the people.

Student GH – Male - Canada

Group discussion Yoido Full Gospel Church vision -> Vision of YFGC

by student GH - Sunday, 15 August 2010, 04:51 PM

According to Pastor Cho Yong-Gi, the largest church in the world today was successful because he believed that prayer is the key to church growth. In comparison to churches all over the world, Korean churches seem to excel in the area of prayer much better. Many other important factors also contributed to the success of YFGC. Cho stresses Scriptural confession and visualization a lot, which is essential to Christian growth. Being an Assemblies of God church, YFGC believes and practices Holy Spirit renewal truths, which signifies reliance on the power of God and not men. Structural-wise, I believe the whole cell group system can be officially attributed to Pastor Cho, which became a highly effective system for discipleship and evangelism. Undoubtedly, there was a call and grace of God on Cho to oversee the largest church in the world today. Without the proper call and obedience on his part, YFGC would definitely not have been prominent. One major obstacle Cho had to overcome was his ill health throughout the early days of his ministry from overworking. This problem was largely overcome by re-structuring to a cell-group based church which relieved much of the ministry work from him and promoted effective discipleship on all levels in general. In pursuing this method, however, he faced another difficulty of using mostly women cell leaders, which was something against the culture of the day in Korea. This was gradually overcome by the fruitfulness of these women leaders and the cell model. Some other obstacles are when the church continues to experience exponential growth, the church was unable to facilitate the huge growth rate. As a result, satellite churches were established to accommodate the massive number of people. In personnel matters, Cho has retired several times, but each time he had to return because the church ran into troubles between the remaining ministers. I believe the original vision of the YFGC has remained largely intact. The emphasis on the Full Gospel, the Three-Fold blessings (spirit, soul, body), the present-day work of the Holy Spirit, the strategy through cell groups in discipleship and evangelism, and the missions of the entire world. There are some changes and adaptation in structure and methods to this vision, but the visions in themselves have remained mostly the same.

Student JT – Male - USA

Forum: Group discussion Yoido Full Gospel Church vision --> Re: Yoido Full Gospel Church

by student JT - Monday, 16 August 2010, 01:28 AM

I agree with what you're saying here but would like to add two additional reasons for why this ministry has succeeded when others have failed: "importunity" and "faith to do the impossible".

A. Persistence is a major key in securing success in any venture.

B. The quote, ALL THINGS ARE POSSIBLE.... only applies to "HIM THAT BELIEVETH" (Mark 9:23). So we see displayed in the life of this ministry an uncommon faith that accomplishes the IMPOSSIBLE.

And with faith and persistence, every obstacle can be overcome and victory assured.

Student JC

Student SJ – Female - USA

Re: Yoido Full Gospel Church

by student SJ - Monday, 16 August 2010, 05:14 AM

I totally agree with your additions.

Student CC – Male - UK

Group discussion Yoido Full Gospel Church vision ->Analyze how YFGC vision culminated in the largest church in the world.

by student CC - Thursday, 19 August 2010, 11:08 PM

Analyze how Yoido Full Gospel Church vision culminated in the largest church in the world.

a) Why do you think it was so successful?

I believe there are many reasons behind its success of enjoying to be the largest church in the world. Vision and dedication to the vision played a key role. As pastor Yonggi Cho said: "I looked into the eyes of the people of Daeio-dong, the little town that held our ragged, old tent church and saw only suffering, hunger, sickness, hopelessness, and helplessness. But in my mind I saw these people as beautiful people of God, and my heart was ignited with a love spark that became a burning flame of desire to fill their hearts with hope by teaching them about God, Christ Jesus, and the Holy Spirit" (Dr. David Yonggi Cho).

In the Pastor Yonggi Cho's profile from FGTV website, it is stated: "The goal for the new millennium is to establish 500 to 5,000 satellite churches and 500 prayer houses throughout the peninsula within the next 10 years, to expand the evangelical reach to the world through the support of the internet, and finally to expand evangelical missions work to the third world- including North Korea." It is concluded that Pastor Yonggi Cho's vision could be to bring the good news, fullness of gospel, blessings of God to the poor (Luke 4:18), especially the third world including North Korea. I believe the vision was originally passed from his previous generations before him, by ministries like Louis Richards, John Hurston and his mother in law Pastor Choi Ja-shil, and Pastor Cho successfully passes this vision to his followers.

Pastor Cho faithfully and whole-heartily serves his vision, hold it tightly for 50+ years and never give up or turn aside, he dedicated all his life to his vision, by tremendous time of prayer and guiding of Holy Spirit, his life of dedication to the vision has inspired his followers, together with him, to overcome one obstacle and another, especially in his early ministry and finally leads the church to become biggest in the world.

The success also involved countless time of prayer and leading of Holy Spirit. Prayer released power of Holy Spirit, is the actual force of church growing. Establish of Prayer Mountain and prayer houses and its success cause the whole church's success. Guidance of Holy Spirit provides good methodologies, systems such as cells and disciples/theology training systems, solutions and short term goals. All these plus dedication of Leadership and followers to vision culminated its great success and even more successful future.

b) What obstacles (if any) had to be overcome and how were they overcome?

Korean War became the obstacle of church growing, because Korean experienced both political and economic difficulty, congregations with pastors all suffered from poverty and chaos from the war's aftermath. After diligent seeking for God, Pastor Cho delivered message of "positive, creative and productive lives. His messages provided faith, hope and confidence to those suffering from despair and hopelessness. The promise of God driven by his intense faith in God, led the church to experience incredible growth in three years."(<http://english.fgtv.com/yoido/history.htm>). Later a mandatory service in army requirement became an obstacle for church's continually growing led by Pastor Cho and even survive of church became a question mark, again by a lot of prayer and fast God brought a ministry came to look after the church. After discharged from army, his Church enjoyed tremendous growing, when church growing bigger and bigger exhaustion and overwork of Pastor Cho prevented it's continue growing. It was overcome by a new cell system and women played a critical role. It took Pastor Cho's diligent seeking of wisdom of God practical solutions and it was big challenge of Korean culture/tradition of lower position of women. By faith and holding his vision, cell system achieved huge success in Church.

Then church had to face obstacle of criticism for new church place chosen by Pastor Cho and critical financial difficulty of building new church building caused by Middle Eastern "Oil shock". Pastor Cho started to pray in the construction site of new church every night. And his dedication inspired many to join him to cry out to God, and members started to sell their own possessions and offer to church to build new church building.

Its success is not accident. It took huge price paid by many people especially the leadership. In conclusion, obstacles were overcome by first holding on vision tightly and repeatedly reminded to congregations by not only speaking but also actions and dedication. Also plus much effort of prayer and seeking God, obedience to guide of Holy Spirit.

c) Has the original vision remained intact or had to evolve with the times and changing circumstances?

Student FO – Male - UK

Group discussion Yoido Full Gospel Church vision ->Analyze how YFGC vision culminated in the largest church in the world. -> Re: Analyze how YFGC vision culminated in the largest church in the world.

by Student FO - Saturday, 21 August 2010, 01:50 AM

C))I believe the original vision remain intact. And has already been mentioned, visions do need periodic review. The vision evolved over time as Pastor Cho responded to the leading of the Holy Spirit. His revelation to the verse in Exodus 18:18 and Romans 16 enabled the church expansion

C)I believe the original vision remain intact. And has already been mentioned, visions do need periodic review.

Student CL – Female – Sweden

Group discussion Yoido Full Gospel Church vision ->Analyze how YFGC vision culminated in the largest church in the world. -> Re: Analyze how YFGC vision culminated in the largest church in the world.

by student CL - Tuesday, 24 August 2010, 05:38 AM

a) Why do I think it was so successful?

Because it met the heart's cry of the people. It started as God's vision (you can tell a tree by its fruit; thereby the vision which brought Godly fruit is from God). God implanted the vision in Yonggi Cho's heart through His Spirit and through the people that were his forerunners. Yonggi Cho was able to see beyond the natural with its grave limitations and was able to work past those limitations by being empowered by the faith that was given by the Holy Spirit in order to successfully carry out God's purposes in this vision. Because the vision meets the heart's cry of the people (Jesus was followed by multitudes) people will commit and go through anything if there is something worth living for - not to mention something that has given them a hope and a future provided by God. Yonggi Cho has emphasis the need for committed, consistent prayer and this is even reflected in the mega church's program. There is a prayer mountain where intercessors and others can go to pray. He has sowed in the spirit so God can do His part. Naturally there are things to do 'in the flesh' so to speak by literally building things once that provision was supplied.

b) What obstacles (if any) had to be overcome and how were they overcome?

Hardships both politically and economically. Basically they were overcome by preaching the hope of the gospel and the power of God's promises (power is brought forth by the gospel/Scripture when preached from a heart propelled by faith and love). It gave rise to hope in the hearts of the suffering people. An investment of prayer brought them through severe suffering. Yonggi Cho also suffered exhaustion and had to adopt cross-cultural thinking and become a little more 'western' by digesting the fact that he can utilize women in ministry.

c) Has the original vision remained intact or had to evolve with the times and changing circumstances?

Seemingly so. Although I think it is important to review the hearts of those leading as well and not just the vision. That may not be easy, so it will be easier to review the FRUITS of the ministry by judging the 'heart' responses of the congregational status quo. If people are becoming commercial in their approach to Christianity and 'modern' with 'entertainment' and adopt 'self-orientated worship' (not that entertainment as a tool is wrong in itself however..) it can severely compromise the true spirit and purpose of the vision. When things are going on as planned for years at a time, we become so used to that 'frequency' and are not as reliant on the Lord since the 'program works now'. This is true for all of us because of our fallen nature and it is not a fault as such of any ministry in itself. Though the vision may enjoy continued success, I do not think it unwise to re-evaluate the fruits of that ministry by looking at the hearts of the people and leadership.

Student ME – Male - USA

Forum: Group discussion Yoido Full Gospel Church vision --> Yoido full Gospel Church

by student ME - Friday, 27 August 2010, 04:00 AM

Analyze how Yoido Full Gospel Church vision culminated in the largest church in the world.

The Yoido Full Gospel Church vision of full gospel theology, threefold blessing, prayer, faith, giving, continued church growth, cell groups, divine healing, spiritual wellbeing, and gospel of blessing has been the right combination to make Yoido Full Gospel Church the largest in the world. And this vision has also materialized in the ministry reaching worldwide through evangelism, church planting, publication, and television. It is remarkable to see the seed of faith grow into something powerful for the kingdom of God.

a) Why do you think it was it so successful?

This vision was successful because it started with prayer and faith. Through prayer and fasting, Pastor Cho Yonggi cried out to God for direction and when he got the direction from the Holy Spirit, he stood fast on what God said. He continue to pray and to cry to God and confess his victory until it became contagious and others joined in with the same passion and fervor to travail before God for the manifestation of growth for the ministry. Also, the vision of the full gospel theology and threefold blessing is a message of what the world needs and it met the people where they were at. As they took that message and put in action mixing it with prayer, they saw results. I love the story of how Pastor Cho Yonggi sought the Lord for the location concerning Yoido and how as he began to build, no matter what the circumstance, he pressed in deeper to see God work on the ministry's behalf. Persistent prayer starting with one person will grow into powerful corporate prayer that can change a nation and the world. Also, after Pastor Yonggi health collapses, he realized that he needed help and God placed in his heart the cell group structure. This was so vital because as the church grew, he begin to understand that he still needed to touch the people's lives and setup a system where people did not get lost in the cracks. He presented a pattern where people were being fed and shepherd in way that brought growth in their lives.

In short, God ordained it, and through prayer and obedience, God showed himself with miracles, signs and wonders.

b) What obstacles (if any) had to be overcome and how were they overcome?

The two main obstacles were health issues with Pastor Cho Yonggi based on exhaustion and then financial woes trying to build the church on the Yoido island. With the exhaustion issue, God spoke to Pastor Cho Yonggi through Exodus 18 and this is when he began to train leaders to implement the cell group system and this brought great success. Also with the financial woes of trying to build the church building, it was overcome by persistent prayer, patience, and inspired giving.

c) Has the original vision remained intact or had to evolve with the times and changing circumstances? I believe the original vision has remained intact somewhat, but since God is forever revealing and new endeavours are always on the horizon, I believe the vision is always been tweaked a little to accommodate the present situation.

Student CC – Male - USA

Group discussion Yoido Full Gospel Church vision ->Analyze how YFGC vision culminated in the largest church in the world. -> Re: Analyze how YFGC vision culminated in the largest church in the world.

by student CC - Friday, 27 August 2010, 04:32 AM

Yes, vision need to be reviewed to see if it still meet needs of society, communities. If a vision cannot satisfy people, it leading to fail, and the group or organization of this vision doesn't have reason to exist. If a vision is from God, He will raise people from generation to generation to fulfill it.

Student JN – Male - Tanzania

Forum: Group discussion Yoido Full Gospel Church vision --> Group discussion Yoido Full Gospel Church vision

by student JN - Tuesday, 21 September 2010, 04:40 PM

I think Yoido Full Gospel Church has been successful firstly from visionary leaders dedicated their life for the work of ministry. Having a vision is the guide to not perishing but rather the vision creates a room to exercise faith in God and see Him working out. The other thing is the belief in prayers – can rate that prayers has been central to the success of this ministry. Structured church into small groups –‘cells’ is also a factor contributing to growth and retention of church members, groups creates an atmosphere of caring and easy nourishing of members. The ministry had some obstacles at the beginning from lack of members, economic problem from poor/needy members which did hinder growth (quantitatively), this was overcome through revelation and application of God’s word which eventually propelled the church to tremendous growth. I think the church is still remained with the original vision and it’s intact, only that with time changing it’s possible to amend/change some areas and issues to suit current requirement – of course not diverging from foundational truth of the Gospel.

Appendix 6.4 MODULE 2 – Vision

Analysis of Students' Comments on Module 2 Forum – Jim Jones versus Kong Hee

In the topic of leadership charisma and a sub-discussion of Jim Jones, students were given an opportunity to compare Jim Jones with someone they know to have done well in this regard. Only two students from USA (student MC and student SJ) took the initiative to compare Jim Jones with another person besides the 'suggested comparison', Kong Hee. Of the five other students, all are of Asian background and one is an African American. This 'suggestion' was also to gauge students' ability to self-initiate part of the study course and topics. Both students MC and SJ, having come from purely singular Westernized cultures, were active in their dialogues and very independent. The fact that the other five students stayed to topic despite being given opportunities to adapt the course revealed that their cultures tend to be 'top-down directed' rather than 'self-directed.'

The angle of a discussion on Jim Jones was conceived to test the students' ability to perceive that a highly authoritarian approach like that of Jim Jones would be destructive. Student JN of Tanzania, student ME of USA and student SJ of USA noted his abuse of authority and dictatorial style. All the other students deduced that the content of his preaching and his social gospel or charisma won people over to his delusions. The lack of freedom of choice under the leadership of Jim Jones, in addition to the content of the cult beliefs, was observed by only two of the students. Student GH even attributed the success of other good leaders to the same leadership charisma and ability as that of Jim Jones; the only difference between them and Jim Jones being their content and some measure of methodology. Student CC attributed the failure of Jim Jones solely to his beliefs as a dedicated communist. Student FO thought that the failure came down to Jim Jones' content, which was merely a social gospel. Student ME observed that Jim Jones used 'manipulation and control' together with his social gospel, behaving 'almost like a dictator'. Student JN discussed the topics of authority and submission, but pointed to the charisma of Jim Jones as what attracts people to him. While student ME thought that both Jim and Kong are alike, student JN found them quite different.

The concepts of vision, charisma, style and its outworking system whether through dictatorial style or democratic progress were not always observed or noted in this topic discussion. Perhaps there was some measure of personal 'blindness' to the observation that it was not just the content or style but the authoritarian dictator's approach to life and the unquestioning submission of his followers that caused the deaths in this cult. Students who didn't observe the dictatorial abuse of authority might have been overwhelmed by the amount of data or comparison that they needed to make on leadership skills and vision. Only two students took advantage of the opportunity given to them to initiate their own leadership comparisons. It was striking that only those from Western cultures took the initiative to change the direction of the course.

Student MC – Female – USA

Forum: Group discussion - Jim Jones versus Kong Hee --> Jim Jones

by student MC - Sunday, 15 August 2010, 07:13 AM

Jim Jones vs. Bishop Noel Jones

Jim Jones: Gospel became explicitly socialistic, and based on his own view and not on Word of God. Jones claimed to be the true divinity as the reincarnation of Jesus, Ikhнатan, Buddha Lenni and Father Divine using his contemporary language of peace mission. Jones recognition that there were millions of American specifically black that did not feel they belonged in the American culture and capitalized on it.

Bishop Noel Jones: Noel Jones Ministries assist in providing answers to life situation we face daily on social consciousness, sexuality and religious thought, the ministry sever as a mediator between families, churches and community encouraged by the Word of God and the Holy Spirit. Jones does not believe in Translation where we all die together unless it is, Revelation. Bishop Noel Jones is about Reconciling a nation back to God through Christ Jesus and the empowerment of the Holy Ghost.

Student GH – Male - Canada

Group discussion - Jim Jones versus Kong Hee -> Jim Jones and Kong Hee

by student GH - Sunday, 15 August 2010, 05:22 PM

Both Jim Jones and Kong Hee are gifted leaders in the ministry. Both of them started out well. Jones was an ordained minister within his own denomination and his

congregation grew in numbers. Kong Hee was initially successful in evangelistic endeavors around Southeast Asia and later began City Harvest Church. The leadership qualities were reflected in their strong personalities.

The sharp difference was that Jones promoted his strong personal beliefs onto the congregation. There was a lot of emphasis on the Social Gospel and "doomsday" theology. These things, plus the wrong methods and character, began to lead to the downfall of the cult People's Temple. He had a high vision and the ability to attract people, but he led them to a dead end because his vision was not Scriptural and not born of God.

On the other hand, Hee used his personal charisma to win souls and lead them to Christ. His vision through City Harvest Church is to train 21st century leaders who would plant strong local churches everywhere in Asia. His City Harvest Church became a huge success in numbers and impact and continues to grow.

It is obvious, when comparing Jim Jones and Kong Hee, that the rise and fall of their visions were affected by Scriptural basis and personal character. When a vision is not grounded scripturally and born of God, it is destined to fall apart somehow and someday.

Student SJ – Female - USA

Forum: Group discussion - Jim Jones versus Kong Hee --> Jones vs. Jay Dennis

by student SJ - Sunday, 15 August 2010, 11:15 PM

Dr Jay Dennis is the minister of the First Baptist Church At the Mall. From what I understand, it has about 3500 members at this time. There are many differences between the church that Jim Jones led vs. the church that Jay Dennis is the leader. The congregation at The Church at the Mall is middle class and they meet in a mall that has been converted into a church. Being as large as it is, the members are linked by the activities the church provides.

The Church at the Mall has many different groups/ministries that a person can join. They have ministries for men, for women, for motorcycle riders, for cancer victims, for the youth, for the poor, for education, for people in jail... etc. Jay Dennis is the minister of the church, but the responsibility of the different ministries has been delegated. These groups are similar to cell groups in structure, but on a much larger base where each ministry could be a ministry unto itself. In this capacity, it serves as a checks and balance system.

Whereas, Jim Jones was a church unto 'Jim Jones,' Jay Dennis is not a 'dictatorial one man show' that Jim Jones was during his days. Also, the people come from a different time and environment. The Church at the Mall is the middle class opening their arms to the middle class, and to those in need. They are more than willing to go the extra mile to help someone rise up out of the mire of society when they have hit rock bottom, but they do not believe in 'enabling' them to remain in that position. Effort must be taken by those being helped to help themselves.

Student CC – Male - UK

Group discussion - Jim Jones versus Kong Hee -> Jim Jones VS Kong Hee

by student CC - Sunday, 22 August 2010, 01:20 AM

Contrast the cult personality Jim Jones versus the vision organization of either: Pastor Kong Hee, or a similar local mega church pastor nearest you

Motivation

Jim Jones was a communist, an atheist, an integrationist. He was interesting in studying religions and Communism, raptured about Marxism when he was young; he had a strong motivation to change society to be multi-racial socialist through Marxism theory.

Pastor Kong Hee was converted to be a Christian at his age 11; he attended an Anglican Church until 24 years old. He has a vision from God to "raise up a new generation of disciples of Christ, who will take the gospel throughout Asia."—Kong Hee, 1989. And he started to build a church in Singapore to fulfill this calling. His motivation is love and faith in God, the great commandment and great commission.

Both of them have strong purpose to fulfill in life and both has actions to dedicate to their dream. Difference is that Pastor Kong Hee's vision is from God and driven by divine calling while Jim Jones's purpose is from his own cult personality.

Difficulties

Both of them had difficulties to achieve their vision. In the beginning Jim Jones encountered many difficulty of achieving his communism dream in US. He was frustrated that his communism ideas were not accepted by USA people. That's why he changed his way to achieve his dream from directly preaching communism to infiltration to Church. Although many Opposite but he was quite successful in his integration career and charitable works, which gained him good reputation and support from many people, democracy organization and politicians. Under pressure of investigation the media and government, Jim Jones had to move its head quarter location.

It's not hard to imagine from a small church with 20 young people (1989) to a mega Church with 27,000+ and 46 affiliate "Harvest" churches (2008) how many difficulties

or obstacles Pastor Kong Hee may have faced, including financial difficulty, constantly seeking providing of God to find places of worship, etc. "during the times when our pockets were empty but our hearts were full; moving from place to place, to accommodate the increasing growth; from a small cell group of schooling youngsters to a mega church with businessmen and marketplace professionals, these who have grown up with the church. "

Although there is limited resource can be found in Internet, We can assume that how much tears (crying out to God)and sweat it takes to achieve what he has achieved today.

Methodologies and ethics

Although both of them had obstacles before them to overcome, they chose different ways to achieve. In the beginning Jim Jones started a pseudo Church and pretend to be an faith-healing Pastor, holding fake healing service, asks members travelling to big cities "pretended to be locals and acted as shills in the various faked healing and revelations", actual cheating to attract people and raise funds. Later when people's temple growing up, Jim Jones slowly revealed his communist real face, he proclaim 'spoke of an apostolic communal lifestyle' , and then denied God existing and criticize Bible and confess he's atheist. Jones said that, "You're gonna help yourself, or you'll get no help! There's only one hope of glory; that's within you! Nobody's gonna come out of the sky! There's no heaven up there! We'll have to make heaven down here!" He set up a structure which is mind control and behavior modification learned from post-revolutionary North Korean, China. And in their agriculture project in Jonestown, is was even not allowed members to leave. Jim Jones abused drugs and was arrested for homosexual offence in 1973, he "banned sex among Temple members...he himself voraciously engaged in sexual relations with both male and female Temple members."

I believe Pastor Kong Hee's integrity and honesty in his character, "To live out the principles of what he preaches", and his dedication to his vision attracts more and more follower. And emphasize on evangelism(At a rate of sending out one mission team a day, and planting one new church every 3 months, CHC is a mission-minded church.), disciple and theology training(At a rate of sending out one mission team a day, and planting one new church every 3 months, CHC is a mission-minded church.), cell system, engaging society("CHC champions the Cultural Mandate, bringing Christ into the marketplace and culture of society, in relevant and creative ways), obedience to Holy Spirit, brave to embrace new creative things and methods("Its worship and ministry style is among the most contemporary and progressive among churches in the world."), are fundamental towards his success.

Consistency of Vision

Jim Jones started with a vision of communist integration society and later slowly switched to self-glory, self-seeking, mind control leader, he learned from another cult Father Divine, who claim to be God, said himself was "the reincarnation of Jesus of Nazareth, Mahatma Gandhi, Buddha, Vladimir Lenin, and Father Divine".

Pastor Kong Hee had his vision of training disciples for Christ throughout Asia from beginning, and he still hold faithfully this vision till today, "has a strong vision to train 21st century leaders who would plant strong local churches everywhere in Asia." (chc.org.sg)

Loyalty of followers

It is believed that People's Temple has it's real record of maximum number registered member over 3,000 in its peak time, although itself claimed it reached 20,000. And when Jim Jones can't keep his value, his follower decreased, more and more key members defected from Jim Jones. Finally the defect of John Stoen led to a visit of Congressman Leo Ryan, and it caused the tragedy of death of 900+

By hard work of Ps Kong Hee, City Harvest Church experienced phenomenal growing and increasing in number, in only 20 years from 20 to 27000 without counting affiliate church.

Results

Jim Jones' cult personality finally caused his own destruction of suicide and murder with other 900 followers, the greatest single loss of American civilian life in a non-natural disaster, prior to the events of September 11, 2001.

Vision of Pastor Kong Hee birth out a very successful ministry influenced thousands people's life for better, knowing God, training disciples for His Kingdom.

Student FO – Male - UK

Group discussion - Jim Jones versus Kong Hee -> Jim Jones VS Kong Hee -> Re: Jim Jones VS Kong Hee

by student FO - Monday, 23 August 2010, 09:46 PM

Vision

Pastor Hong talking of the start of the ministry 'A common dream was born in the two of us. We shared a faith in the possibility of a new kind of church. A church with a strong, tangible presence and power of the Holy Spirit, with members of passionate spiritual convictions, but tolerant, accepting and loving of people—even if they were

radically different from us. And no one was going to despise our youth (1 Tim. 4:12), even though we were often looked down upon for our youthful zeal and enthusiasm'. Jim Jones - "He preached a 'social gospel' of human freedom, equality, and love, which required helping the least and the lowliest of society's members. Later on, however, this gospel became explicitly socialistic, or communistic in Jones' own view, and the hypocrisy of white Christianity was ridiculed while 'apostolic socialism' was preached."

Student ME – Male - USA

Forum: Group discussion - Jim Jones versus Kong Hee --> Focus on the Vision at Hand
by student ME - Friday, 27 August 2010, 04:44 AM

Both Jim Jones and Pastor Kong Hee were amazing leaders in terms bringing people in and having them believe in their vision. Their strong leadership styles resulted in thousands of people coming to be a part of their ministries. They both started out well with the intentions of wanting to make impact in people lives. Jim Jones journey did not end well while Pastor Kong Hee continues to flourish and grow in his ministry endeavors. I will highlight some differences between the two:

Focus on the Vision

Jim Jones vision was to "preach a 'social gospel' of human freedom, equality, and love, which required helping the least and the lowliest of society's members." While Pastor Kong Hee's vision is to "to train 21st century leaders who would plant strong local churches everywhere in Asia" and to affect all areas of society with the kingdom of God. While both are excellent visions, the key factor that I believe caused the demise of Jim Jones and the success of Pastor Kong Hee is focus. Jim Jones began to veer from his original vision whereas Pastor Kong Hee kept the focus on the task at hand. Jim Jones talked human freedom, but used manipulation and control to hold the people. People were held against their free will and guns were also in use. Pastor Kong Hee is doing awesome things in ministry and business and keeping the vision in his heart before him.

Ways of Growth

I believe also what is difference is the growth factor of the two. Jim Jones seem to wanted growth inwardly in one place and in a sense have his own little empire where he watch everything and control it. Whereas, Pastor Kong Hee objected was to expand all through Asia having many outlets of ministry that spanned that continent. Jim Jones wanted to be more isolated and in a community, where Pastor Kong Hee had a bigger vision of creating and training a network of leaders that will in turn birth ministries that will impact the whole continent of Asia.

Training and Building

Jim Jones was trying to be the sole leader almost like a dictator and therefore not providing a platform for others to be trained to lead and operate as he would. Pastor Hee objective is to train leaders who will be just as effective as he is and to empower a generation that will impact the world.

Student JN – Male - Tanzania

Forum: Group discussion - Jim Jones versus Kong Hee --> Group discussion - Jim Jones versus Kong Hee
by student JN - Tuesday, 21 September 2010, 04:42 PM

Would regard the accounts of Jim Jones and Kong Hee as a sharp contrast between one working without being subjective to 'authority' (one to submit to) for this case Jim Jones and Kong Hee working and submitting under authority figure – God himself. It's very sad to know the tragedy that occurred to members and associates of Jim Jones – unfortunately, this is one account of many of such sects which also ended in mass murder or suicide. As a servant of God, to me this speaks of knowing and submitting to authority. As God servant – a call is to submit to him as the ultimate authority to your ministry. I also can see the area of humility – I suppose a sect like this would have retained people and ruled hem under terror, leaders are not exemplary, not humble – though they may have charisma to convince people join their groups. Examples of tragedies like this are lessons in themselves for true servants of God of not being lord over the flock but rather as examples for the members to follow.

Appendix 6.5 MODULE 2 - Vision

Analysis of Students' Comments on Module 2 Forum – Interview Local Church Vision

The above assignment allowed students to take some initiative to develop the course further through the lessons they seek to learn. The most outstanding observation is how the Asian students living in Western countries still gravitate toward Asian churches. There was not much dialogue in their interviews that was mentioned in the forum. This hugely contrasted with the students in Western countries (e.g. students CL and MH) who freely shared their personal experiences and their own impressions of what the church vision meant to them. This was the aim of the course and if we were to evaluate this task assigned to the students, we would place the two Asian students (students GH and CC) on one extreme and the two Western students (students CL and MH) on the other extreme, with the other students somewhere in between. The design goal of this task was for students to discover the vision of their local community, compare it with what they have learned so far, and inject their personal views and experiences into the interview. Only the two American students achieved this with some personal comments, while the Asian students had close to no comments. On the whole, most students still needed a lot of guidance on constructivist self-learning.

Analysis and Excerpts of Students' Comments on Module 2 Forum - Interview Local Church Vision

Students were given the opportunity to interview their local pastors or any pastors of their choice with some latitude as to how they would apply the lessons they had learned in evaluating their local church, particularly in terms of having a vision. The most immediate observation was how some of the Asian students living in Western countries gravitated towards Asian churches within their own community. Student GH, a Taiwanese living in Vancouver, interviewed the Asian pastor in the church he was attending. All his critiques revolved around his observations from the church bulletin rather than his actual interview ('yearly vision stated in bold fonts in the bulletin front, etc.'). Student EH, a Caucasian American who is among the older students at 61 years of age, viewed the vision of the local church as directly connected to the pastor's visionary experiences. Student MC in USA viewed the local pastor's goals of evangelism and prayer and sought to support him to fulfil the vision. Student FO, a Nigerian living in London, attends a black church and considered the vision of prayer and deliverance and the eradication of poverty as important goals in his local church. Student CL in Sweden spoke of the vision of loving the local town and community and wrote about her a dialogue with the local pastor on the need to motivate and put passion in people. She saw many faults and disappointments and expressed them. She was the only one capable of seeing the faults present in her local church; most students had glowing accounts of their local churches. Student CC, living in UK but originally from Hong Kong, also attends a local Asian church like student GH in Canada. The local vision of his church is to reach the Asian community. Student MM of USA listed the goals of her church in point form with most sentences and phrases extracted from the Bible. Student TN in South Africa listed five areas as the goals and vision of his local pastor and alluded to some measure of success in achieving the goals. Student MH of New Zealand spoke of the revival vision of his church, and like student CL in Sweden, shared his experiences and interactions in his local church.

Student GH – Male - Canada

Assignment: Interview Local Church Vision

Last modified: Monday, 1 February 2010, 02:29 PM

The vision of which my local pastor has for her church, as listed on the church bulletin, is as follows (translated from Chinese):

Core Values: unity, holiness, integrity, health, joy, and the reign of God

Church Culture: the old and new generations walking together, honoring the elderly, and a church that is like a family.

Vision of 2010: Prayer--Transform church health and experience God through the power of prayer.

I think the goals and qualities listed are very fitting for the state of the church as of now. I take that the "core values" and "church culture" are the overall vision of the church, then each year there are different focus, such as "prayer" is for the year 2010. These values are a highly biblical recipe for a healthy growing church, and I believe prayer is an important aspect for the church this year. I especially think right now our church needs balance and spiritual healthy, as well as the atmosphere of joy through the unity of the two generations. The Scriptural concept that a church is God's family (1 Tim 3:15; 1 Peter 4:17) is the most appealing to me. The emphasis on prayer this year plays a significant role in realizing these essential goals.

Nevertheless, I personally think the vision of the church can be more specific. The listed goals are largely general qualities and principles. Hence, the majority of the

members may have a harder time to figure out the relevant ministries and direction as far as the church is concerned. Perhaps this is why the yearly vision is stated in front and in bold, as that is a more specific vision for the year.

Our church may need a more refined and clear overall vision. In certain approaches, I believe sometimes less is more. Short and clear sentences convey more than long lists. Or the other style is to have a systematized vision statement defining what the special characteristics and missions of the church. This will help both members and newcomers to know why the church exists, what her place is in the whole Body of Christ, where she is heading, and how she plans to achieve these purposes.

Student EH – Female - USA

Assignment: Interview Local Church Vision

Last modified: Thursday, 4 February 2010, 09:38 AM

Pastor Joseph Sweet, my pastor is still pressing forward toward the vision he got from the Lord Jesus Christ face to face. One day, 20 years ago, while waiting on the Lord for direction of the church (Shekinah Worship Centre of Lancaster, California, United States), he had a vision of a city shaking revival like no other. In his vision he saw people flocking to get in the church from around the world, the streets were backed up to the freeway and police officers directing traffic, people falling under the power of God and getting speaking in tongues, even in the parking lot. Since then, other member of the church had similar visions and dreams. As time go on, the prophetic words come in frequently about what God is going to do through His glory. Prophets like Sahdu Sundar Salvaraj, Neville Johnson, Dr. D. G. S. Dhinakaran and his son Paul. Bob Jones, Bobby Conner and many other, gave prophetic words regarding the healing springs reopening as once was there. Pastor Joe Sweet and the church is contenting 3 nights a week in praise and worship services just as the Lord instructed us to do. We have been doing this for 4 years now, as well as getting consecrated, humble, holy by the washing of the word. God had also purged the church with removing the leaven.

I can only agree with Pastor Joseph Sweet's vision simply because it's the vision the Lord gave to him and us to line up with Him.

On, January 31, 2010, the Lord spoke to the pastor about it is now time to move into action and that is hosting a healing and miracle service February 19, 2010 and onwards.

Student MC – Female - USA

Assignment: Interview Local Church Vision

Last modified: Saturday, 6 February 2010, 04:03 AM

My pastor's vision is to preach the Gospel of Jesus Christ to the city of Baltimore Maryland. Through the unction of the Holy Ghost utilizing the gifts that Jesus said would we have from the Father. To be a fervent prayer worrier, to walk by Faith and not by sight to raise each of us up as leaders to obtain our God given purpose here on Earth, to lead others to Jesus Christ by living and walking a upright life.

I agree with him in this day and time many churches have left out the Holy Spirit, and the importance of praying in the Spirit. They seem to be more interested in the church numbers rather than deliverance, money rather than Holiness, a big choir rather than true worshippers. I want to be a part of the true move of God and use the unction of the Holy Spirit to draw all men unto Jesus.

Student FO – Male - UK

Assignment: Interview Local Church Vision

Last modified: Sunday, 14 February 2010, 07:57 PM

My pastor wants to see people (members) understand prayer and set themselves free. There is a lot of emphasis on prayer & deliverance and the operation of witchcraft/marine spirits. There is a lot of emphasis on old testament scriptures. Other things are preached too. While this good, I find that there is a lot of fear and members are scared of one another. There is also a high turnover of members. I've learnt a lot since being in the church-both positives and otherwise. The problem seems to be that this is part of a larger church started elsewhere and the leadership feel they need to adhere to the rules.

I've expressed my concerns (and others) as I don't think there is balance. I sometimes lead the bible study and tend to introduce more things on the gospels- the Word, forgiveness, love, mercy, ministry of Christ as opposed to the Old testament law, praying for others etc as opposed to concentrating on self. This has set some free especially from unforgiveness. It is difficult for people to accept that we are not called to destroy our enemies, so the message of unforgiveness is difficult for some because of what they have been taught. Please correct me if I'm wrong. There have been efforts by the local leadership to teach the word more and make members reliant on the pastor. This is yielding some fruit.

On the other hand, I follow a ministry very closely. This ministry 'leader has a vision to eradicate poverty. He teaches what I believed is a balanced message of

prosperity. They've been able to build a 50000 seater auditorium without any input from overseas ministries, all built from the sacrificial giving of members. They currently hold 3 services with overflows. Many other projects have been undertaken and still being undertaken, all sponsored by church members. There is a lot of emphasis on the word and members are actively encouraged to read.

In my view this is what ministry is about as it causes one to be a blessing to those around, believers and non-believers alike.

Student CL – Female - Sweden

Assignment: Interview Local Church Vision

Last modified: Monday, 15 February 2010, 09:08 PM

Feedback: Very well written and cohesive flow.

One of the visions that my pastor has for his church is that we should 'Love Eskilstuna' (which is the name of the small city of approx. 90,000 where the church resides). They had about a month's preaching campaign centred around this whole theme of reaching out and loving the city/community in practical terms of evangelizing.

The pastor had a base scripture that launched his series of sermons found in Jeremiah 29:7 'seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper.'

Something he raised in his sermon was that God does not need a lawyer in the world, but people who let others know what they have experienced in life and how God has changed the life of that person.

There was emphasis on reaching out to the community in practical terms, and when one engages in that, one can take the natural progression of contact to bridge the gap and tell others about Christ.

Personally, I have no qualms or hesitation in what was preached as being true or correct. I knew and felt it to be right. However - I do strongly feel that generally speaking, most of the people in the congregation are not ready to receive such teaching - or at least be expected to act on it. We cannot give what we have not got. I belong to a rather spiritually dead congregation though we appear alive in comparison with State-run churches - we are albeit a very conservative Pentecostal church here in Sweden which does not move in the gifts of the Holy Spirit and does not teach about them. Only if we are lucky there may be 2 prophesies that occur in one year when usually someone very old in the congregation speaks. I am not implying that our church doesn't 'believe' in the gifts - but that they simply do not operate in them or take that step of faith for instance when it comes to praying for healing - or teaching it! I remember placing a prayer request twice in the prayer basket a couple of months ago. At the time, it was the only request that lay there for that Sunday (usually there are several). Our custom is to not mention any names of people who may place a request - but to mention the nature of the prayer. The prayer request I laid was to 'pray for revival for our church'. To my disappointment, I observed that when my prayer request was mentioned in church, the lady up on the platform said it was prayer for 'revival in other churches in Sweden'. I do not condemn the lady at all, but it truly shows me how scared or blinded one is in seeing or admitting our areas of weaknesses. It shows how young we are spiritually speaking and in need of a greater weight of conviction in light of God's Word.

One day after church several months ago, when I was at the church café where most of the congregation mingle after Sunday morning service, a guest speaker who had spoken for part of the service that morning decided to sit right opposite me and we started talking over coffee. I assume that because of his stature a lay pastor chose to join us at the table and joined in with our conversation. There was something that came out of the mouth of this lay pastor that I will never forget. And I do regret not speaking out in response to his comment- I was just so stunned that I didn't end up saying what was truly on my heart at the time. I had been speaking about God doing great things in the Bible and how God can do things today (something of that nature - I do not remember exactly). Then the lay pastor, forlorn, but more speaking to himself uttered, 'Yes, it's sad with not really knowing how to get people more passionate for Christ'. (He was referring to our church). I was stunned. Had I not been stunned I would have told him that a fire spreads when we have one burning inside of ourselves. That our focus is to start with ourselves first and that fire will then spread by itself (i.e. by the Holy Spirit) to others. (Another observation I have which does not tie in directly with his statement is that we can move out in faith and start preaching and praying for people even if things do not happen or manifest yet - that God will act when He wants to in His time, but that we are to faithfully administer the things Jesus commanded us to do.)

So though I can heartily concur that the vision the pastor has for our church is a good one, I feel that we can either start by taking a few steps back first and meet the needs of the hearts of the individuals that attend (e.g. Bible studies, challenges to advance in the Lord, God-focused worship rather than soul/self-centred worship, deliverance, prayer for the sick etc.). Either we can take the steps backward first in order to help motivate them to heed the call later, or that we do both at the

same time. And above all, in addressing the ones who yearn for God to move, we are to realize that it starts with 'us' and 'me' first and not 'others'. There are no such things as 'trying' to motivate people. It is in 'being' motivated ourselves by the things and movements of the Holy Spirit that we can only begin to influence others into advancing spiritually. I understand there are exceptions but so far in my limited understanding and experience, this is how I see things for now.

Student JN – Male - Tanzania

Assignment: Interview Local Church Vision

Last modified: Tuesday, 16 February 2010, 08:38 PM

The vision that my Pastor has - is to 'feed my sheep' (John 21:17). He is a fivefold teacher and this is his divinely call. His vision is to see that the church is spiritually fed and grown. Since the call in his life, about over 20 years now, he had had formed yearly strategies and campaigns for reaching the church. To my opinion - his ministry has proven one of great help and as a result various ministries have been birthed out of this ministry.

He has had some rough goings though at times - I remember at the beginning of ministry he suffered lot of rejection from the church itself and other times faced stiff challenges from both within the church and without. He has had hold on and never buckled but rather has kept focus on the call and the vision - feeding the sheep to attain growth.

I personally see him as a person who has hold on the purpose, I believe the ministry and team he leads identify him as a Pastor with purpose for fulfilling the vision that God gave him. Have seen the results from his ministry- the church has benefitted a great from the ministry of this man. Teachings are spiritually based aiming to liberate man as a whole: in spirit, soul and body.

I rate him as an example to follow for other ministries/ministers or aspiring ones. From the time and experience he has in ministry he is fit as one of spiritual fathers we can have in our country.

Student CC – Male - UK

Assignment: Interview Local Church Vision

Last modified: Wednesday, 17 February 2010, 01:25 AM

As its name "Salvation for Chinese Church" indicates the vision of my local pastor is to bring salvation to Chinese people, currently based in London. But to spread to whole UK, Europe, Hong Kong, Mainland China even throughout the world. Whatever language he speaks, English, Cantonese, Mandarin, Hakka, Vietnamese, Thai etc., where do you live...as long as you are Chinese, you are the one included in vision. Build up not just a big size mega church with tens of thousands people, but church networks with numerous, small or big, local churches and cell groups within communities and influence communities. Also serves as a training centre, training and equip disciples, people get saved, consolidated, trained and sent to serve in the fields. And it should be a multi-color Church, people use their own talents to serve God. No matter what kind of people come in, he will find his similar kind groups of people. This vision is clear and straightforward. It is not too general that seems too big for people to achieve. If vision is too big or to general seems "mission impossible", people lose passion to achieve it. This vision narrows focus on Chinese people only. Actually the vision brought some criticism from some British pastors, says it's not right only bring salvation to Chinese people, God's heart is for all men to be saved. Yes, we don't reject other races to be saved, but the vision God gave to my pastor of local church is to focus on Chinese people. And it is not too detailed or too small that people easily achieved and lost focus. Actually it is a quite big vision, as a biggest population in the world, the percentage of Chinese people who knowing Jesus is very low. This vision takes many generations to fulfill.

Student MM – Female - USA

Assignment: Interview Local Church Vision

Last modified: Wednesday, 17 February 2010, 09:46 AM

My pastor vision for the church has not changed since I've been there. This is what has been spoken and prayed since 2000, except I think my pastor spoke on Love for about a year, and it seem new every Sunday that I heard.

The mandate of the church, in the grace of God is to pursue and to live in an atmosphere of selfless love in which "God will dwell in His manifest presence." "in whom you also are being built together for a dwelling place of God in the Spirit" Eph. 2:22

"God is love, and he who abides in love abides in God and God in him." 1John 4:16 We are pursuing lifestyles of love for God and for all men, by seeking to

"Walk in love" Eph5:2 become "knit together in love." Col 2:2 and abide in love."

We are pursuing unashamed loved for Jesus Christ expressed in extravagant praise and worship. "The Lord inhabits the praises of His people." Psalm 22:3

Isaiah 58 reveals the heart of God for those in need around us.

As a church body we will:

- a) Extend our souls in actively loving and meeting the needs of the hungry the poor and those in any kind of bondage or oppression
- b) be a House of Prayer that will call upon the Lord and cry out to Him
- c) remove the pointing of the finger," No criticism, faultfinding and judgmental attitudes and actions, Rev12:10

Pastor personal note

The Lord is pleased to dwell in the midst with His manifest Presence; His glory! As we fulfill this mandate of becoming a dwelling place for Him, all the other purposes and desires for which we long will naturally occur by His presence and His anointing in our midst and through our lives.

Our Values

To be a House of Prayer...eventually

To be a people who radiate and demonstrate the Love of God

Giving extravagantly to the poor and financing world missions

Being knit together in love," and so become a habitation of God

To make disciples who walk in humility and do the works of Jesus

Training leaders who will, in turn, make disciples of Christ

To be faithful to Jesus Christ, His Words, and His Spirit

Out of all these things I just wrote about that my pastor expresses is what our church we have been standing strong for years.

We feed the poor, three nights a week we have praise and prayer, besides cell meeting, Sunday morning service that last about three hours, and Monday thru Friday morning prayer. We have believed that the glory of God is going to dwell in our church, Shekinah.

My view is, I believe that all these things shall come to past. God's glory shall be poured out upon our church and others in 2010. The prophecies that have been spoken by many different Prophets are many. I do enjoy a leader that challenges his people to go deeper in the things of God, never be satisfied with just enough. Become holy as He is Holy.

Student TN – Male - South Africa

Assignment: Interview Local Church Vision

Last modified: Saturday, 20 February 2010, 04:28 AM

The Pastor's vision is, "Affecting the community for Christ in every sphere: spiritually, politically, economically, culturally and socially." This is a good vision with measurable results. The church is winning many for Christ. A prophecy was spoken over the Senior Pastor by a widely respected Apostle stating that he would be an adviser to presidents. The prophecy came many years after the vision of the church had been released. With regard to the church's economic impact...This is yet to be a reality as a large number of the church members just manage to get along whilst others live from hand to mouth. However there are some that have managed to climb corporate ladders and have made quite a bit for themselves. The teachings of the pastor encourage people to adopt a kingdom culture that operates on the faith. (In fact the ministry was founded on the faith truths as taught by the late Kenneth E. Hagin. The pastor continues to refer to Kenneth as "Papa Hagin" and often talks of the impartation he received from him through the laying on hands). The church also helps meet the needs of its communities in the form of donations and acts of good will. My overall impression is that the Pastor's vision was realistic and has been already achieved in various ways. I also know that greater and more exciting things are in store for the man of God and his flock worldwide.

Student MH – Male - New Zealand

Assignment: Interview Local Church Vision

Last modified: Saturday, 20 February 2010, 08:21 PM

The vision that our Pastor has is not just to lead a group of believers and have another Pentecostal church, but have meetings where the Anointing and Fire of the Holy Spirit is freely allowed to manifest and therefore change the lives of the believers by ministering God's love into the hearts of each believer changing them into the image of Jesus and therefore as we move and work in this world we can affect the lives of people around us. A fellowship that teaches and encourages its members to walk and live a life of faith and victory in order to fulfill the great commission given to all believers.

I personally have seen this happen in my workplace, most of the time it has been where the ugliness of the devil has manifested in the personalities of some of my workmates and personally have found it to be quite challenging to walk in love, I have seen some people been fired as they have come against me as their schemes of evil for me are reversed and turn against themselves as I have stood on (Ps 10). I have even been instructed by the Spirit of God to pray a person out of their present job and into another, which I didn't really act on...being in two minds on it. But over time I have seen how true God was as this particular person has really changed for the worse and manifests very strongly physically besides having a very loose and viscous tongue. If it wasn't for the ministry of the Holy Spirit at our meetings I wonder where I would be today!!

However I have seen where others who were nasty towards me a year ago have completely turned around now are very warm in their speech and mannerisms and I acknowledge God's hand in these situations and He has comforted me by saying it is not me but Him that they are coming against. So every day I plead the blood and believe for favor and promotion and would have to say that the majority of the workers that I work with hold me in a good rapport even though know I am a Christian.

Our Pastor has a vision where its members are so strong in the reality of God's Word and through prayers and God's anointed power that they change the course that men outside of God's plan are seeking to establish. He believes that he has been given a vision from God to lead a group of believers based on New Testament guidelines that will be strong and stand for righteousness in all areas that will not only effect the capital city of New Zealand but reach the whole nation including the very seat of Government

Hence the fellowship holds outreaches to the city of Wellington every Friday and Saturday night by ministering God's love through praise and worship, handing out tracts and leading people to Jesus right in the heart of the city amongst the bars and joints.. Have a prison ministry team and last Christmas visited Rest Homes to put on a play about God's Love which was very effective as no one but apart from two people had any acting talents whatsoever!!

My views are nothing but gratitude that God has given our Fellowship such a vision as it is impossible to obtain through just playing 'church'. We have a least 1hour of anointed worship, an hour to hour and half of the Word and another 1-2 hours of soaking under the Fire of the Holy Spirit in every Sunday service. There is not a service where the Holy Spirit has not turned up and didn't manifest Himself, everybody is laid out on the floor on their backs most are drinking in their spirits the Joy of the Lord every Sunday night.

I know that God has called me to this fellowship and when I asked why?, he replied because the fellowship carries an 'anointing of Revival' !!

We might not be the only church in Wellington who has a similar vision, at least I hope not. But our desire is to be so filled with the Spirit of God that the spirit realm around us will change to an extent that people's lives will automatically be drawn to change by Jesus.

Thank you Lord, revival will manifest in Wellington and the surrounding districts.

Appendix 6.6 MODULE 3 – Helping the Poor

Analysis of Students' Comments on Module 3 Forum: Mother Teresa's Methods and Motivations

Observations & Conclusions to Module 3 Forum - Mother Teresa's Methods and Motivations

Within similar cultures, there are variations created by age, experience and personal feelings and perceptions as demonstrated with the common topic of Mother Teresa analysed by three Asian students living in Western societies. The extent of the variables within the same cultural grouping affecting authentic learning is interesting. Firstly, could this be quantifiable and are these non-racial differentials also affecting those from Western backgrounds and cultures? Secondly, are the non-racial differentials of age, experience and personal perceptions affecting all cultures in the same way? In a classroom situation, the dynamics might be neutralized by constant debate and interaction with real people to reach a common ground of learning, but in an internet environment where each is locked into their personal space and privacy, there might be less interaction and counter-reaction. As such, individuals are able to be less affected by peer pressure than in a live classroom setting. Age and experience would definitely play a role in learning, and possibly even enhance it if the student is self-promoting. The three students did not collaborate, but posted their individual assignments containing questions on Mother Teresa which remained unanswered. More pro-active collaboration might have stirred debate and created a better learning experience.

Analysis and Excerpts of Students' Comments on Module 3 Forum - Mother Teresa's Methods and Motivations

When three Asian students (student GH, Taiwan; student CC, Hong Kong and student FO, Nigeria) living in Western countries were asked to research and evaluate the cross-cultural ministry of Mother Teresa to examine her motivations, they came up with slightly different conclusions. Student GH deduced that Mother Teresa sought to follow and emulate Christ through caring for the poor and needy. Student CC concluded that she was deeply touched by Christ's love and wanted to manifest the same love to others by caring for the destitute. Student FO on the other hand attributed it to a pure calling of God based on Scriptures. Is it possible that these three students have expressed what was deeply important to each of them? For instance, could feeling loved be important to Student CC, the way having a call of God to ministry was important to student FO and following Christ's example was important to Student GH? Their respective values influenced their perceptions of Mother Teresa's motivations. The question of motivation is always difficult to ascertain because it was not always clearly expressed by Mother Teresa. Leaving it to the imagination and research capabilities of students who share some level of Asian heritage revealed that deduction may be affected by one's personal sense of what is important. And student FO, being about ten years older than student CC and student GH, gave more substantiated and detailed reasons for Christians to help the poor while the younger students CC and GH could only give the same two reasons of prayer and volunteer work. Could differing age and experience amongst those with common cultural heritage be factors that affect learning?

Student GH – Male - Canada

Mother Teresa's Methods and Motivations -> Mother Teresa's Methods and Motivations

by student GH - Sunday, 29 August 2010, 05:07 PM

A) Describe Mother Teresa's practical methods of caring for the poor.

Mother Teresa believes that God would send the vocations. When the people come and see the work she and others are doing first hand, they would be moved to join.

In practice, they will never open any home without already having been invited by the local bishop, but usually the request for help usually far surpass the capability to meet them. When they receive an invitation to open a new home, they would first go investigate the living conditions of the poor in that district. Their sole purpose was to serve the poor in opening a new place. In normal circumstances, the decision to start a new home follows the investigations.

Their work is not just limited to medical care, but also the human and social rehabilitation. They do their best to prevent those who are restored to health to return to the streets, but they do not prevent them by respecting their choices. It has turned out quite effective. Though their medical training is limited, but many there are in need of the most basic medical care. The resources are channelled to those who have greatest need of help.

B) Briefly describe her motivations for doing so.

Between several conversations between Mother Teresa and Jose Luis Bonzales-Balado, she stated that the motivation came from an intense life of prayer and a spirit of sacrifice. The energy also comes from people continue to join their ministry work.

She is taught and teaches people to discover Christ under the distressing disguise of the poor, the sick, the outcasts. It takes faith and a special preparation, calling to this specific work among the poor. Without faith, it would be a religious life without life.

C) Other than just giving financially to such a charitable organization (such as what Mother Teresa built), explain how else modern day believers could practically demonstrate care for the poor given that many have careers, families and commitments.

I think there are two major ways in which believers not called to these specific ministries can contribute and take care besides financial giving. The first is to pray for them regularly. They can sign up for updates via mails, emails, websites, etc., and then pray for their workers, targets, and special needs. Believers can participate in these ministries as intercessors without actually having to go to different places. The second major way is to go on short-term mission trips to help. Many times when people witness firsthand what these charitable organizations are doing, they would be encouraged in their faith walk and also be more passionate in demonstrating care for the poor in their walk of life in their domain.

Student CC – Male - UK

Mother Teresa's Methods and Motivations -> Mother Teresa's methods and motivations

by student CC - Wednesday, 8 September 2010, 04:26 AM

Mother Teresa's Methods and Motivations

a) Describe Mother Teresa's practical methods of caring for the poor.

Physical contact and reach to people the poorest of the poor. Mother Teresa firstly learned some medical and nursery skills, and went straight into the slums to help, nurse, love and honour the unwanted, unloved, treat them as her family members and his dedication of love towards attracted many to join her. She continued establishing hospice and house for sickness, dying people, and orphans. What is most impressed me is one muslim guy's saying: Mother Teresa made me feel like a

human being first time.

Union with Jesus and prayer

Every day before she went out to work, communion with Jesus. "Pray to the work, to do with Jesus, for Jesus, to Jesus, 24 hours with Him..." This kind of pure love beyond all nations, politics, faiths of people, even in many communism countries, she established foundations. She impacts the physical world by love of Christ and impacts the spiritual world by her prayer of life. Although she experienced "dark night of the soul" for years as a catholic nun, lack of spiritual feeding of right teaching and practice of worship in truth and in spirit, she never give up praying and seeking God.

b) Briefly describe her motivations for doing so.

Her motive is simply response to the calling of God "come be my light". She was deeply touched by love of Jesus Christ, knowing she was loved by God and simply want to manifest this love to others. She believed the greater thing God created every one of us is "to love and to be loved". Because 'her heart was penetrated by Jesus' thirst for love and soul' and 'desire to satiate His thirsty became her force of her life'. She dedicated her life "Proclaiming God's thirsty love for humanity, especially the poorest of the poor."

c) Other than just giving financially to such a charitable organization (such as what Mother Teresa built), explain how else modern day believers could practically demonstrate care for the poor given that many have careers, families and commitments.

What I can think now is offering prayers, take part in volunteer works while in holiday, adopting or visiting orphans.

For long term, live by example with kindness and compassion to those around us, family, friends, colleagues, business partners, bring up godly children.

Student FO – Male - UK

Mother Teresa's Methods and Motivations -> Mother Teresa's methods and Aspirations

by student FO - Saturday, 11 September 2010, 10:19 AM

Mother Teresa's main objective had been to do all the good she could for the least of Jesus' brothers and sisters. She was focused on helping the poor.

A. She Picked up abandoned children. Picked them in the park, taught them basic hygiene habits and help them with their literacy. She humbly admitted that "in determining which work would be done, there was no planning at all. I headed the work in accordance to how I felt called by the people's sufferings. God made me see what he wanted me to do."

She set up Home for the dying after seeing a woman dying by a sidewalk. The children of these dying were also looked after.

She also provided for people suffering from Aids and unwed mothers. She also opened homes for the lepers and orphanages.

B. Her motivations: This was based on words of the scripture:

She read a Scripture text that seemed to challenge her directly, the one in which Jesus identifies with the poorest of the poor: "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me"(Matthew 25:40). Several years later, she heard "a call within a call" and knew what she wanted to do for the rest of her life. One night in 1946, on a train bound to Darjeeling, Sister Teresa, in a moment of prayer, felt "aware of a calling in the midst of my vacation: I had to leave the convent (Loreto) and consecrate myself to help the poor, living among them."

What can Christians do to help the poor?

1. Donate their time and skills locally and internationally. This could be done by helping out at schools, helping to build communities internationally. Offering skills training to the disadvantaged. Entrepreneurial skills training.
2. If they own a business, do all to engage to engage the unemployed in some voluntary skills in order to gain experience.
3. Give out unwanted resources to recycling sites or charity shops.
4. Help to raise awareness through technology or any other means
5. Set up Microfinance-loaning money for the right purpose. Set up credit unions.
6. Help the poor to develop products from available resources that can be sold locally or internationally
7. Open borders to free trade.
8. Donate resources but ensuring they get to the people -this is possible if given to trusted organisations

Appendix 6.7 Topics covered in the Ten Module

MODULE		Description of Topics Covered	
1	Integrity and Honesty	Forum	<ol style="list-style-type: none"> 1. Church Fund raising Methods 2. Indulgence in the Church 3. Traditional and Modern Methods of Supporting Missionaries 4. Ethics with large Charities 5. Samuel and His Wayward Sons 6. Fairness Doctrine and Fundraising Ethics in your Country
2	Vision	Assignment	1. Interview Local Pastor on Fundraising
		Forum	<ol style="list-style-type: none"> 1. Yoido Full Gospel Vision 2. Jim Jones vs. Kong Hee 3. Why Vision Fails 4. Converting Vision to Reality 5. Visions of Saul and David 6. Cultural Differences Influencing Vision
3	Kindness Compassion	Assignment	1. Interview Local Church Vision
		Forum	<ol style="list-style-type: none"> 1. Mother Teresa's Method and Motivations 2. Hospital Visitation 3. William Booth and the Salvation Army 4. System for Helping the Poor 5. Management X vs. Management Y 6. Multicultural Issues in Charity Work
4	Humility	Assignment	1. Interview Pastor or doctor on Praying for the Sick
		Forum	<ol style="list-style-type: none"> 2. Christian Perfection 3. David's Act of Kindness 1. Ghandi and Humility 2. Contrast the Principles of Authority with Humility 3. Humility versus Charisma 4. Was David Really Full of Pride When Confronting Older Brothers? 5. Listen to Pastor Peter's tape and Discuss Apostle Paul's Authority and Humility 6. Cultural Perceptions of What is Humble or Proud
5	Communication	Assignment	1. Monastery or Convent Visit
		Forum	<ol style="list-style-type: none"> 2. Organisational Flowchart Showing Early Church Line of Authority 1. The Use of Writing as a Communication Tool 2. Pros and Cons of Televangelism 3. Contrast Communication Styles of Political Opponents 4. Discussing Homiletics for peter and Paul 5. Cultural Homiletics for Peter and Paul

		Assignment	<ol style="list-style-type: none"> 1. Interview Minister with Media Ministry 2. Design One Week of television 24/7 for a Christian Channel 3. Contrast Gordon Lindsay's Writing Skills to Wigglesworth Oratory Skills 4. Was Moses Lying About His Lack of Oratory Skills?
6	Performance Management	Forum	<ol style="list-style-type: none"> 1. Google Performance Motivations 2. AZ Electrical Incentive Analysis 3. Multicultural Perspectives on Performance Management 4. Apostle Paul's Church Support System
		Assignment	<ol style="list-style-type: none"> 1. Contrasted Incentives (Microsoft & Google) 2. Interview Large Company Employee 3. Design An Employee/Ministerial Incentive Scheme for A Mega Church 4. David's Army Incentives 5. Dividing of the Land Inheritance of the 12 Tribes
7	Team Development	Forum	<ol style="list-style-type: none"> 1. Singapore's Wealth 2. Smithton's Radical Turn Around 3. Sports Coaching Principles in Action 4. Nurturing New Converts to True Disciples 5. Western and Asian Mentoring System
		Assignment	<ol style="list-style-type: none"> 1. Interview Local Charismatic Church transition Style 2. Contrast David and Nehemiah's Team Building Style 3. Two by Two 4. Apostle Paul's Team Building Skills
8	Courage	Forum	<ol style="list-style-type: none"> 1. Richard Wurmbrand's Courage 2. Mercy Street Witnessing 3. Jone Tada & Yonggi Cho Courage 4. Pastor Peter on Paul's Courage 5. Culturally Sensitive Evangelism
		Assignment	<ol style="list-style-type: none"> 1. Bonus Marks: Interview Persecuted Christians 2. Design An Evangelism Strategy for Muslims 3. How David Acquired Courage
9	Justice and Fairness	Forum	<ol style="list-style-type: none"> 1. Role of Woman Pastors and Bishops 2. Does Feminism Bring About Equality in Work Place and in Church 3. Woman Leaders in the Church and in the World 4. Pastor Peter on Justice and Fairness
		Assignment	<ol style="list-style-type: none"> 1. Interview 2 Women: A Professional and A Church Leader Discussing g Challenges 2. Abortion and RU-486 3. Old Testament Death Penalties and Sanctity of Life
10	Leadership Development	Forum	<ol style="list-style-type: none"> 1. Methods of Discipleships Compared 2. Succession Plans Compared 3. Succession Plan for Fivefold

- Assignment
4. Jesus and His Mentoring Style to His 12 Disciples' Multicultural Leadership Succession Differences
1. Navigators One on One Discipleship
 2. Interview Local Pastor on Leadership Succession
 3. Develop A Personal Succession Plan for Ministry and Business
 4. Mentoring of Bible Characters Compared

Chapter 7 – Appendices

Appendix 7.1 Australian Theology University / Colleges Offering Online Courses

Australian Theology University / Colleges Offering Online Courses							
	My Learning Space - LMS	Moodle - LMS	Equella - LCMS	Blackboard - LMS	Adobe Connect / Echo360	Proprietary Software	COMMENTS
University of Divinity	x						The university's "accompanied online learning" model affords to students the opportunity to do their online course units in their own time with little contact with teachers or other students. All engagements with peers and teachers as part of the online learning process is done online via posting responses. Typically, students will have access to lesson notes online, and be expected to complete reading assignments, quizzes, reflection and tutorial tasks based on the readings. Set texts for the course units and other required readings are available online in electronic format. Students engage with each other via online forums which seem to indicate it is more asynchronous type of learning than synchronous. However, with the use of one of the learning management system (LMS) provided by MyLearningPlace, the facility to do synchronous learning is available. Option to use rests upon the university's decision.
Monash University		x					Monash University has their own "my.monash.portal" that provides most students' services online with information, links, discussion groups. Central to this portal that provides the teaching and learning facilities to students is Moodle, a popular learning management system. Students will have access to each course unit, tutorial or project discussion groups, link to lecturer's website and email, recorded lecture notes, internet, library resources and references.
Australian Catholic University	x	x	x			x	ACU's own portal, LEO (Learning Environment Online) comprises of a suite of online educational technologies, systems and tools for the facilitation and delivery of learning and teaching. Most of MyLearningPlace's components are deployed – and these include Moodle (LMS); Equella (LCMS – Learning Content Mgmt System). Others include a text-matching application (Turnitin) to discourage plagiarism and a virtual classroom for synchronous online learning (Adobe Connect and Echo360). Echo360 allows students to participate in in-class activities and ask their own questions anonymously, thereby engaging students throughout the class. Echo360 was introduced only in 2013. With Adobe Connect, while online class is on, students can collaborate among themselves, complete simulations; quizzes and interact with content while remaining inside the virtual classroom experience.

Australian Theology University / Colleges Offering Online Courses							COMMENTS
	My Learning Space - LMS	Moodle - LMS	Equella - LCMS	Blackboard - LMS	Adobe Connect / Echo360	Proprietary Software	
Morling College (accredited by ACT)		x					Morling College uses Moodle learning management system for their online courses. Students will have access to each online course unit, tutorial or project discussion groups, recorded lecture notes, library resources and references. However, without the accessibility to get into the college's Moodle program, one is unable to determine the extent they use Moodle for active learning.
Trinity College (Uni of Melbourne)						x	TC has its own university portal. Without the password to login, one is unable to determine the learning management system deployed, if any.
Melbourne School of Theology (accredited by ACT)						x	The ecampus page seems to indicate there is some learning management system being employed as there are discussion threads on assignments, timetables and semester's results. However, no mentioned on which LMS was used by the university.
Sydney College of Divinity						x	With no accessibility to its online portal, and with the university's writeup on how "students can participate in virtual tutorials, engage in online learning, or choose to attend classes on campus in regular semester, intensive or extensive* modes", it is difficult to determine if the university employs the use of any learning management system. The online portal is attached to its library resource.
Western Theological Seminary						x	WTS has its own "Canvas" course management system. Its distance learning program is designed for asynchronous learning with an occasional real-time chat or conference call. Discussion forums are a regular part of each course and often students work collaboratively on course assignments.
Avondale College of Higher Education						x	The University has its own university portal. However, without the password to login, one is unable to determine the learning management system deployed, if any.
Christian Heritage College		x					CHC uses moodle with online accessibility to elibrary resources, namely AULOT, library catalogues and database access.
Harvest Bible College		x					HBC uses moodle learning management system. KnowledgeTree, a document management system, is used to centralise forms and communication.
Moore Theological College		x					MTC uses moodle learning management system. With the recent revamp Online Learning Environment (OLE), a personal coach will provide personalised feedback via phone over the course term. Students will be able to find course notes, weekly quizzes, assessments, exam papers in the new learning environment. No mention was made on synchronous learning.
Perth Bible College		x					PBC uses moodle learning management system.

Australian Theology University / Colleges Offering Online Courses							COMMENTS
	My Learning Space - LMS	Moodle - LMS	Equella - LCMS	Blackboard - LMS	Adobe Connect / Echo360	Proprietary Software	
Tabor Adelaide	x						TA uses moodle learning management system for students to interact via forums, online chat, blogs and to check feedback on marked assignments.
Tabor College Victoria	x						Although TCV uses moodle learning management system, it prefers face-to face method of class learning provision as they believe that students learn best in the context of interaction with others in a face-to-face context. The college's online portal is used primarily for administrative purposes.
Alphacrucis College	x						AC uses moodle learning management system.
Harvest West College	x						HWC uses moodle learning management system.
Australian Lutheran College	x						iLearn, ALC's online learning environment, uses Moodle learning management system. The portal provides for blended approaches to learning, as well as online only units of study. Lecture notes, readings, quizzes, discussion forums and other learning resources are available via the portal.
Brisbane School of Theology (accredited by ACT)	x						BST uses moodle learning management system.
Note:							
<p>LMS (Learning Management System) is a software application or web-based technology for managing the administration, documentation, tracking, reporting, and delivery of eLearning/training programs. It provides organizations with a centralized and consolidated method for the delivery of online or blended/hybrid college courses or educational programs over the Internet with features for online collaboration.</p>							
<p>LCMS (Learning Content Management System) typically provides a multi-user environment where administrators, instructors, and content managers can create, store, reuse, and manage learning course units from a central repository, thereby promoting consistent learning.</p>							
<p>Only learning and content management systems are highlighted. Software for administrative purposes are deliberately omitted as the focus of this research is on tools that facilitate effective learning.</p>							