

**A Manual for Providing an Online Master's Program to  
Equip Mexicans to Teach in Bible Colleges and Institutes**

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by

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To my wife, Opal, who encourages me in every way  
and to our four favorite missionaries:  
Anna, Abby, Daniel, and Damaris,  
who happen to be our children

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## Table of Contents

Acknowledgements	v
Table of Contents	vi
Table of Figures	xi
Chapter 1 Introduction	1
Need	2
Purpose	4
Delimitations	5
Previous Works	6
History and Analysis of Theological Education in Spanish	6
Guides for Theological Training of Hispanic Believers	7
Online Education, both Secular and Theological	8
Online Theological Education Involving Hispanic Believers	10
Theological Education Available in Spanish on a Master's Level	11
Method of Procedure	12
Chapter 2 The Mexican Bible College Teacher's Core Curriculum	15
The Undergraduate Curriculum as the Basis for Developing the Master's Degree Curriculum	15
Delimitating the Course Curriculum for the Master's Degree	17
Orientation	18
Spanish	18
Workshops, Physical Education, and Speech	19
Ministerial Seminar	19

Assessing Mexico's Need	20
The Mexican Education System	21
Cultural Challenges Regarding the Importance of Formal Education	22
Challenges Regarding Literacy	23
Challenges Related to Consistency within the School System	25
Promising Trends	26
Specialized Courses to Meet Mexico's Need	27
Reading and Analysis	28
Critical Thinking Skills for Biblical Discernment	29
Philosophy of Education	31
Teaching Methods	32
Conclusion	33
Chapter 3 The Program Coordinator's Function	34
The Coordinator as Facilitator	34
Facilitating the Class Structure and Schedule	35
The Tasks the Coordinator Performs as Class Facilitator	35
The Schedule that Respects Mexican Church Ministry	36
The Weekly Structure	37
Facilitating the Cultural Context	38
Reducing the Null Curriculum	39
Addressing Mexican Culture on Two Levels	43
Facilitating the Content	44
The Content of the Non-Recorded Class Hours	45

The Coordinator as Advisor, Superintendent, and Liaison	45
The Coordinator as Teacher	47
Teaching Reading and Analysis	47
Teaching Critical Thinking for Biblical Discernment	49
The Coordinator as Discipler	52
Conclusion	53
Chapter 4 The Adjunct Faculty	54
Identifying the Adjunct Faculty	55
Spiritual Qualifications	56
Academic Requirements	57
Missionary Preparedness Preferences	58
Language and Cultural Understanding	59
Experience in Online Education	60
Availability	61
Inviting the Adjunct Faculty	63
Preparing the Adjunct Faculty	65
Preparation for His Travel and Stay	65
Preparation for His Teaching	68
The Equipment	68
The Students and Their Culture	68
The Adjunct Professor and Cultural Awareness	72
The Schedule	75
The Translation	75
Facilitating the Adjunct Faculty's Experience	77
His Arrival and Accommodations	77

His Teaching	78
Conclusion	79
Chapter 5 Logistics and Funding	80
The Iron Triangle of Higher Education	80
Logistics	83
Providing the Content from a Satellite Location	83
Teaching to a Live Audience	84
Recording in a Studio	86
Editing and Maintaining the Content Online	87
Transitioning from Live Instruction to Online Class Content	88
Funding	89
Expenses to Anticipate	89
Initial Expenses	90
Continuous Expenses	94
Sources for Funding	95
Raising the Funds	97
How to Communicate	97
Where to Communicate	99
Practical Alternatives to Funding	99
Conclusion	101
Chapter 6 Conclusion	102
Summary	102
Presentation of Proposed Program	102
The Mexican Bible College Teacher's Core Curriculum	102
The Course Coordinator's Function	103

The Adjunct Faculty	103
Logistics and Funding	103
Suggestions for Future Development	104
Further Study	104
Development of Syllabi and Selection of Textbooks	104
Copying DVDs and Promotion	105
Other Latin American Countries	106
Further Application	106
Biblical Languages and a Spanish-Language Theological Hub	106
Coordinator-Training and Resident Master's Degree	107
Conclusion	108
Appendix Curriculum for the Proposed Spanish-Language Online MA in Teaching Bible	109
Bibliography	110

## Table of Figures

2.1	Four-year curriculum at Ebenezer Bible College in Hermosillo, Sonora, Mexico, equivalent to a U.S. bachelor's degree	16
3.1	"Null Curriculum Questions"	41
4.1	Types of available adjunct faculty for recorded sources	61

# Chapter 1

## Introduction

Every believer shares the responsibility to obey the Great Commission. In II Timothy 2:2<sup>1</sup> Paul applies the discipleship component of the Great Commission when he states that faithful men should teach other faithful men. Believers in the United States generally understand these truths and continue to send out missionaries to different parts of the world to fulfill the Great Commission everywhere. Biblical discipleship should equip and train believers toward maturity so that they can reach and train others. To achieve this goal of evangelism and discipleship on a global scale, missionaries must train those on the field to accomplish what faithful men and women have undertaken in the missionaries' home countries. That accomplishment involves theological preparation. The American church has been effective in theologically training those who prepare to be preachers, because there are believers in the United States who are adequately trained to teach those who are to be "faithful men" in the ministry. Many other countries lack this level of training for their teachers.

Typically, an effective trainer possesses at the minimum a degree above the level of the person he trains. With the tools to equip their own people for vocational ministry, Mexican believers have the opportunity to obtain complete indigenization. They can be co-laborers with the American church on an equal plane regarding training their own people theologically.

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<sup>1</sup> "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Unless otherwise indicated, all Scripture quotations are from the King James Version.

### *Need*

Mexico has been a recipient country for missionaries from America. The close proximity between the two countries has allowed mission trips from the United States to flow into Mexico, during which the teams have encouraged missionaries. These teams also have been a tool that God has used to call more missionaries to Mexico<sup>2</sup> and have given pastors and church members a heightened burden for the mission field, especially for the field of Mexico.<sup>3</sup> God has used American missionaries to win Mexican souls to Christ and to plant churches throughout the Republic with the goal of seeing those churches produce national pastors.

Churches throughout Mexico have national pastors who win their own people to Christ. Churches in Mexico send missionaries to other countries.<sup>4</sup> Mexico hosts many Bible institutes where men receive training to pastor churches. Mexican believers also have the responsibility not only to train men and women for vocational ministry but also to train the teachers who would train these men and women in the future.

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<sup>2</sup> A mission trip to Mexico in 1994 was what the Lord used to call me to the field. One of the ministries visited on the trip was where I returned to serve seven years later.

<sup>3</sup> These mission trips allow American churches to see ministries in action and give many people the assurance that the missionaries and ministries on the field appropriately invest their financial support in fruit that remains. Chapter four explains the benefit that this can produce for the ministry of training Mexicans to train others.

<sup>4</sup> This includes mission trips as well. Last year, a dozen Mexican Bible college faculty and students ministered for a month in various parts of Spain. A couple of years prior to that, a mission trip of Mexican believers left the Mexican state of Sonora to minister on a mission trip to Ghana, Africa. The Mexican church has already been sending out missionaries to different parts of the world. Former students of Ebenezer Bible College in Hermosillo, Sonora, Mexico are currently serving as missionaries in Mexico among non-Spanish-speaking indigenous groups, Spain, Ghana, Panama, Puerto Rico, and the United States.

Unique opportunities present themselves for a limited number of men from Mexico who can travel to the United States to study. Although there are students who return to Mexico to train others in a Bible institute or Bible college setting, others do not return to Mexico. Consequently the number of Mexicans prepared with advanced theological degrees to teach in a formal setting in Mexico does not correspond to the current need and projected increase of future Mexican pastors who will require theological training.

Mexico's economy and language highlight the benefit of Mexicans preparing themselves for ministry in their own country. Half of the Mexican population lives in poverty.<sup>5</sup> Most Mexicans who wish to acquire post-graduate theological training lack sufficient funds to travel to America and pay tuition fees that American seminaries charge.<sup>6</sup> Mexican believers face an additional hurdle in acquiring theological training when they need to learn a foreign language to obtain it. Just as Americans best prepare for vocational ministry in their native tongue, Mexicans do the same. An online program in the Spanish language addresses the need to provide graduate training to Mexican Bible college teachers.

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<sup>5</sup> "Field Listing: Population below Poverty Line," The World Factbook, accessed January 25, 2013, <https://www.cia.gov/library/publications/the-world-factbook/fields/2046.html#mx>.

<sup>6</sup> According to one of the websites of the Mexican government, the 2013 daily minimum wage ranges between 61.38 and 64.76 pesos, depending on the geographic location. That equals to approximately \$5.10 and \$5.35. "Salarios mínimos," Servicio de Administración Tributaria, accessed June 15, 2013, [http://www.sat.gob.mx/sitio\\_Internet/asistencia\\_contribuyente/informacion\\_frecuente/salarios\\_minimos/](http://www.sat.gob.mx/sitio_Internet/asistencia_contribuyente/informacion_frecuente/salarios_minimos/).

### *Purpose*

This dissertation serves as a manual to explain the process for establishing an economically accessible online master's degree program in Spanish that would prepare Mexican nationals who teach or plan to teach at a Bible institute or Bible college. The dissertation assesses the educational system in Mexico to present a master's degree curriculum that equips the Bible college teacher to educate his students according to their academic needs. The dissertation also explains the procedure for acquiring the adjunct faculty for the program as well as for recording the classes for online use by future students of the master's degree program.

The development of an online master's program can also encourage believers throughout Mexico as well as the rest of Spanish-speaking Latin America to pick up the torch of theological education. Many young people in churches throughout Latin America have sensed the Lord's call to their lives,<sup>7</sup> but their educational options are limited because of the scarcity of theological training in their country or area. This program will give churches an affordable and viable option that would allow them to provide training for their own people without the costs that would severely tax these ministries in developing countries.

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<sup>7</sup> In January 2014, approximately seventy young people who are candidates for Bible college preparation attended "Friendship Days" at Ebenezer Bible College in Hermosillo, Sonora, Mexico. Many demonstrated interest in returning to the college for their preparation. In addition, the student bodies of the colleges that this dissertation mentions serve as evidence that the Lord is calling Latin Americans to prepare for vocational ministry.

### *Delimitations*

This dissertation refrains from dealing with online education in general or even theological online education in general. Online theological education is a developing area but is too broad a topic to treat adequately and provide specific practical solutions. The dissertation deals only with online theological education development in the Spanish language on the master's level. Numerous ministries provide undergraduate courses and programs in Spanish for the undergraduate at different levels.<sup>8</sup> The dissertation addresses options only for preparing Mexican teachers in their own country in a manner that is affordable in accordance with the average Mexican's standard of living.

The Lord continues to call American missionaries to the foreign field to train nationals for vocational ministry, but this dissertation focuses on the nationals' responsibility to train their own people in their own country. The dissertation is limited to providing theological training to Mexican nationals who have dedicated their lives to prepare the next generation of vocational ministers in their country from among their countrymen.<sup>9</sup>

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<sup>8</sup> These institutions include Puerto Rico Baptist College in Bayamón, Puerto Rico; Instituto Práctico Ebenezer in Hermosillo, Sonora, Mexico; and Universidad Cristiana de Las Américas in Guadalupe, Nuevo León, Mexico.

<sup>9</sup> Since many of the teachers are pastors, this training will provide theological education for the development of those pastors, who wish to lead their congregations to a more mature walk with the Lord devotionally as well as theologically.

*Previous Works*

This dissertation proposes an online master's program to equip Mexican Bible college teachers theologically and pedagogically. Several works of literature as well as institutions provide a perspective for the need of such a program.

History and Analysis of Theological Education in Spanish

*En generación y generación: apuntes para una historia del Instituto Bíblico y Seminario Teológico Centroamericano. 1929-1989* offers a history of the growth of a Bible institute and, later, SETECA, a seminary in Guatemala.<sup>10</sup> This seminary provides online theological education, but the book lacks information on online education since the author wrote it prior to that era.<sup>11</sup>

*Hispanic Bible Institutes: A Community of Theological Construction* offers chapters such as “Hispanic Protestant Missiology” and “Theological Education in the Hispanic Protestant Church” and provides a couple of case studies of Hispanic Bible institutes in the United States.<sup>12</sup> Although the book analyzes and assesses Protestant theological education and contains a helpful section called “The Role of a Teacher,” it offers minimal input regarding training through correspondence and nothing on online theological education.

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<sup>10</sup> Emilio Antonio Núñez C. (Guatemala City: Publicaciones del SETECA, 1989).

<sup>11</sup> My section on theological education available in Spanish on a master's level, found on page 11, addresses the inadequacy of SETECA's online programs to deal with the need that I have proposed in this dissertation.

<sup>12</sup> Elizabeth Conde-Frazier (Scranton: The University of Scranton Press, 2004).

The theological slant of the book provides minimal help to providing timeless truths to the next generation of leaders in the Mexican church.<sup>13</sup>

#### Guides for Theological Training of Hispanic Believers

The manual *A Training Course for the Extension Seminary*<sup>14</sup> serves those who assist people as they take Bible courses by extension. Although this fifty-seven-page training course lacks information about online education, it provides beneficial steps for a coordinator to take when providing what the booklet calls “an extension center.” The booklet *Guía para el uso de estudios CLASE*<sup>15</sup> guides those who desire to teach others with the assistance of study booklets published by Seminario Teológico Centroamericano in Guatemala. The booklet argues the case for correspondence education and serves to orient the teacher or tutor regarding the use of the courses by extension provided through Seminario Teológico Centroamericano.

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<sup>13</sup> For example, when writing about the relationship between the Holy Spirit and the church, based on John 16:13, the author states: “It [the Holy Spirit’s leading into all truth] frees us to examine the faith. This also implies that we don’t yet have all the truth. It suggests an open-ended dialogical pedagogy. The truth of doctrine is not closed. Revelation, therefore, continues through the role of the Holy Spirit and the discernment of the community.” Ibid., 86.

<sup>14</sup> The Spanish title of the manual is *Curso de preparación para directores del seminario*. William H. Smallman (Sebring, FL: Baptist Mid-Missions, n.d.).

<sup>15</sup> Herberto W. Cassel (Guatemala City, Guatemala: Seminario Teológico Centroamericano, 1998).

### Online Education, both Secular and Theological

The article “Establishing Social Presence in Online Courses: Why and How”<sup>16</sup> explains the importance for students to sense that they have the physical presence of a teacher. It also guides the reader to communicate that sense to the student taking an online class. The article points out that the online format can also provide an avenue for growth in godly character.<sup>17</sup>

The article “Designing for Online Distance Education: Putting Pedagogy before Technology”<sup>18</sup> helps one understand what online education is. The author argues that the education the technology mediates is more important than the quality or sophistication of the technology that provides the education. This ideal serves as one of the guideposts when planning and coordinating a strategy for providing theological education to Mexicans via the Internet when formal training in person is not feasible.

In “Could Theological Education Be Better Online?”<sup>19</sup> Daniel W. Ulrich concurs with the premise of this dissertation by countering the argument “that online courses and degree programs compromise the quality of

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<sup>16</sup> Mary Hinkle Shore, *Theological Education* 42, no. 2 (2007): 91-100, accessed December 16, 2013, <http://ehis.ebscohost.com.ezproxy.bju.net/ehost/pdfviewer/pdfviewer?vid=3&sid=276616ba-0123-4e99-af85-0aace2753e88%40sessionmgr4002&hid=4111>.

<sup>17</sup> *Ibid.*, 91.

<sup>18</sup> Richard S. Aschough, *Teaching Theology and Religion*, vol. 5 no. 1 (2002): 17-29, accessed December 16, 2013, <http://ehis.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=16&sid=9f0a95d3-7e76-4bd4-863e-eca38a26b444%40sessionmgr4002&hid=4108>.

<sup>19</sup> *Brethren Life & Thought*, Summer and Fall (2010): 18-25, accessed December 16, 2013, <http://ehis.ebscohost.com.ezproxy.bju.net/ehost/pdfviewer/pdfviewer?vid=4&sid=55fa397f-683f-49f1-bb56-942cb90924e1%40sessionmgr112&hid=110>.

education for the sake of convenience.”<sup>20</sup> Ulrich points out one advantage that an asynchronous online education has over a live residence class:

“Discussions are often more thoughtful because there is time for reflection and research before responding.”<sup>21</sup>

“Key Administrative Conditions for the Successful Establishment of an International Distance Learning Partnership,”<sup>22</sup> a dissertation by Stephen Levey, whose responsibilities involved collaborating with an institution in Mexico, deals with administrative challenges of partnership between institutions from different countries. Although Levey offers a secular perspective, his dissertation provides philosophical<sup>23</sup> and methodological insight. It also deals with practical concerns regarding finances, bilingual issues, and accountability.

“A Model of Online Education Effecting Holistic Student Formation Appropriate for Global Cross-Cultural Contents”<sup>24</sup> is helpful regarding the challenge of engaging the future teacher by the use of online education. Hannaford’s dissertation analyzes a current online degree program and offers suggestions to those who plan to provide training from one culture to another.<sup>25</sup>

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<sup>20</sup> Ibid., 18.

<sup>21</sup> Ibid., 20.

<sup>22</sup> (D.Ed. diss., The University of Texas at Austin, 2006).

<sup>23</sup> “Why Are We Doing This?” is a section in Levey’s dissertation that provides philosophical insight. Ibid., 23-30.

<sup>24</sup> Ronald Goeffrey Hannaford (Ph.D. diss., Fuller Theological Seminary, 2012).

<sup>25</sup> Hannaford notes that “the *invisible* values within cultures, shaped over time and molded by the history of a country, pose the most challenge when it comes

“A Comparative Analysis of Leadership Development Models in Post-Baccalaureate Theological Education”<sup>26</sup> does not purpose to deal with online theological education involving Hispanics. Nonetheless, it aids this focus by evaluating the effectiveness of leadership development in seminary training by comparing “leadership development models” on the postgraduate level.

#### Online Theological Education Involving Hispanic Believers

“The Lived Experience and Perceptions of Being a Distance Learner: A Phenomenological Study of a Web-Based Education Program in Latin America (Web-Latina)”<sup>27</sup> points out the students’ desire to see more interaction and assistance. The dissertation incorporates feedback from over one hundred students from a large selection of Spanish-speaking countries.<sup>28</sup>

“Resourcing San Diego Hispanic Churches through Internet Development”<sup>29</sup> does not serve as a manual for training teachers for Bible colleges in Spanish-speaking Latin America, but it does deal with the idea of

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to creating a workable synergy in cross-cultural groups” (175). One who trains another from a different country can benefit from realizing that the trainer’s perception of cultural differences is not superior because it is different. This awareness is also helpful when applied to differences in theological backgrounds, to help the one providing the training to discern when and how to approach an incorrect theological understanding. This incorrect understanding may be a byproduct of a person’s previous culturally-influenced theological framework from a cult or an aberration of Christianity that has become part of the culture itself.

<sup>26</sup> Thomas Lee Kiedis (Ph.D. diss., The Southern Baptist Theological Seminary, 2009).

<sup>27</sup> Rafael Angel Espinoza Pizarro (Ph.D. diss., New Mexico State University, 2010).

<sup>28</sup> Ibid., ix.

<sup>29</sup> Frederick Machado (D.Min. diss., Bethel Theological Seminary, 1999).

equipping Hispanics with essential tools. This dissertation helps by assessing the potential that Hispanics have in ministering via the Internet.

Theological Education Available in Spanish on a Master's Level Seminario Teológico Centroamericano<sup>30</sup> (SETECA), an evangelical seminary in Guatemala, leads the way in formalized theological education on the postgraduate level. The seminary offers several residence master's degrees, a Master of Divinity, and a Doctor of Philosophy in Theological Education. SETECA also offers two online master's degrees: a Master of Arts in Biblical Studies and a Master of Arts in Ministry.

This dissertation focuses on facilitating the need of Mexican Bible teachers to acquire a master's degree to help them teach on the undergraduate level. Courses alone insufficiently prepare a national to teach in a Bible college setting when his only experience with teachers involved those who have taught him undergraduate classes. Guidance in addition to courses assists the national to teach others effectively what he has learned. In addition, the immediate need for multiplication of theologically trained educators emphasizes the need for the program that this dissertation delineates. This observation applies to the other samples of theological education that this dissertation mentions.

SETECA's online master's degrees lack the pedagogical emphasis to prepare Mexican Bible college teachers to teach. The MA in Ministry program lacks the foundational Bible courses that equip the student to teach classes that correspond to an undergraduate Bible degree curriculum. The MA in

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<sup>30</sup> Accessed on January 30, 2014, <http://seteca.edu/>.

Biblical Studies that SETECA offers has several classes on theology and exposition but fails to include the pedagogical and foundational Bible courses that the Mexican Bible College teacher needs to equip him to teach.

Piedmont International University offers an online Master's in Biblical Studies in Spanish.<sup>31</sup> Factors limiting feasibility of this program for Bible teachers in Mexico include issues of structure,<sup>32</sup> cost,<sup>33</sup> and curriculum.

Instituto Práctico Ebenezer<sup>34</sup> in Mexico currently offers over thirty one-week Master of Ministry courses on DVD, several of which the student can apply to a master's degree geared towards teaching Bible on the undergraduate level. A need exists to provide a program that would sufficiently equip the Mexican teacher with not only the theological content to impart but also the pedagogical skills to teach others on an undergraduate level that would serve as a working model throughout Mexico.

### *Method of Procedure*

This dissertation addresses the need to equip Mexicans to teach in Bible colleges and institutes by delineating the process for providing an online MA in Teaching Bible degree. Chapter two, entitled "The Mexican Bible College Teacher's Core Curriculum," explains the process of developing

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<sup>31</sup> Accessed on January 30, 2014, <http://www.piedmontu.edu/page.aspx?pid=368>.

<sup>32</sup> This dissertation presents a program that allows a Mexican Bible college to grant their students a master's degree. This structure allows indigenization not only of the graduates of the degree, but also of the degree.

<sup>33</sup> The actual cost of the courses corresponds to an American standard of living rather than to a cost reflective of affordability within Mexico's economy.

<sup>34</sup> Accessed on January 30, 2014, <http://institutoebenezer.net/>.

a core curriculum for the master's program, based on Mexico's need. Rather than merely adopting a curriculum from the United States, the program will provide students with more foundational preparation in their postgraduate training. This foundation will assist them in addressing reading and critical thinking skills that the Mexican education system fails to address adequately. This chapter lays down the guidelines of what is essential in the teacher's academic preparation that will enable him to train the next generation of pastors effectively.

The third chapter, "The Program Coordinator's Function," develops the responsibility of the on-site course coordinator. The course coordinator will not be one who merely runs the videos but one who will assess the students' progress, grade papers, guide and encourage completion, and answer questions concerning the class content. He also provides instruction at the beginning of the program and assists the student in improving reading and thinking skills. The course coordinator will also provide the format for the application of the acquired content. He will involve himself in the direction of the academic training.

The fourth chapter, called "The Adjunct Faculty," explains the process of choosing and acquiring the necessary adjunct faculty for the courses. The program will initially involve teachers from the United States who have a terminal degree in their field of instruction. The professors will teach a class in a block format with a live audience. The chapter also explains how to prepare the adjunct faculty member for his experience in Mexico.

The fifth chapter, "Logistics and Funding," addresses the logistics related to recording the courses as well as funding the entire process. This chapter also deals with the necessary recording equipment and facilities that

aid the success of the program. The chapter includes scenarios for ministries that cannot provide the entirety of the facilities and equipment and for evaluating the amount of cooperation necessary among sister ministries to accomplish the task.

Chapter five also explains the procedure for separating initial costs from continual costs. The chapter addresses expenses that occur beyond the typical cost of providing an education that involves one country and one language. Separating costs facilitates evaluating what the leaders of the proposed master's program need to acquire so that the nationals can feasibly maintain the program.

The concluding sixth chapter summarizes the previous chapters and offers suggestions for further study in topics related to this dissertation's topic. The chapter also looks ahead to future steps beyond the master's program as the dissertation presents it. The dissertation proposes a degree that assesses Mexican teachers' current academic needs. Looking beyond the next step provides a vision for further development of the proposed degree as well as an expansion of the degree to other Latin American countries.

"A Manual for Providing an Online Master's Program to Equip Mexicans to Teach in Bible Colleges and Institutes" serves as a resource for those who desire to see the Mexican church fully equipped to prepare its own people for vocational ministry. To do so, the Mexicans need to grasp firmly in their hands the torch of theological training so that they not only can train their own people but also continue the process of II Timothy 2:2 by training those they reach in other countries for Christ. This manual provides a format for passing on this important task.

## Chapter 2

### The Mexican Bible College Teacher's Core Curriculum

On a superficial level, it may appear that a curriculum for an online master's degree for teaching Mexican teachers of Bible colleges and institutes will be merely a Spanish translation of the curriculum for an American master's degree in Bible.<sup>1</sup> Although the truths of Scripture remain the same no matter where someone teaches or studies them, the backdrop to presenting the training varies. Bible courses alone are insufficient preparation for teaching on the Bible college level. This chapter presents the rationale for a curriculum that corresponds not only to the teacher's specific need to possess theological training himself but also to develop sufficient skills to communicate that theology effectively in a Mexican context.

#### *The Undergraduate Curriculum as the Basis for Developing the Master's Degree Curriculum*

This dissertation bases the MA in Teaching Bible degree's course selection upon the undergraduate course curriculum at Ebenezer Bible College in Hermosillo, Sonora, Mexico.<sup>2</sup> Ebenezer Bible College was founded

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<sup>1</sup> Even if that were the case, there would be discussion as to why those courses are in the degree program. Some questions that arise when thinking through the issues of mission work concern how cultural concerns have affected the development of an established program that someone intends to apply in another country.

<sup>2</sup> Two of the academic programs offered at Ebenezer Bible College do not require Greek. Although Ebenezer Bible College does not currently offer other languages, the degrees that have language requirements allow the student to supplement another language in the place of Greek. In addition, many Bible institutes in Mexico do not offer four years of preparation. Instead of basing a master's program on a limited program and needing to augment the teacher's preparation beyond the master's program, the proposed MA in Teaching Bible degree equips teachers of a completely developed undergraduate program that requires the four-year minimum with four semesters of Greek.

in 1969 to train Mexican men and women<sup>3</sup> for vocational Christian ministry. Figure 2.1 presents the academic curriculum from one of the undergraduate degrees that Ebenezer Bible College offers. Those who complete an internship after their course work must include courses in Greek in their overall course curriculum in order to graduate with this degree.<sup>4</sup>

Figure 2.1. Four-year curriculum at Ebenezer Bible College in Hermosillo, Sonora, Mexico, equivalent to a U.S. bachelor's degree.<sup>5</sup>

<b>First year, first semester</b>	<b>First year, second semester</b>
Orientation	Missions
Spanish I	Spanish II
Music Theory	Personal Evangelism
Speech I	Speech II
Old Testament Introduction	New Testament Introduction
Spiritual Life I	Spiritual Life II
Ministerial Seminar	Ministerial Seminar
Typing I	Typing II
Physical Education	Physical Education
<b>Second year, first semester</b>	<b>Second year, second semester</b>
Spanish III	Spanish IV
Choir	Choir
Pentateuch	Life of Christ
Methods of Bible Study I	Methods of Bible Study II
Evangelism and Discipleship	Child Evangelism
Biblical Themes I	Biblical Themes II

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<sup>3</sup> The curriculum presented here for the development of the master's program is the men's curriculum. The ladies' curriculum is similar but replaces Ministerial Seminar and preaching courses with electives and women's ministry courses.

<sup>4</sup> Ebenezer Bible College requires an additional year of an internship for the professional undergraduate degree, which does not include residence courses but does include graded reports and outlines.

<sup>5</sup> Adapted from Instituto Práctico Ebenezer, *Catálogo académico, 2013-2014* (Hermosillo, Sonora, Mexico, 2013), 16.

Figure 2.1. Four-year curriculum at Ebenezer Bible College in Hermosillo, Sonora, Mexico, equivalent to a U.S. bachelor's degree (continued).

Ministerial Seminar	Ministerial Seminar
Greek I	Greek II
Physical Education	Physical Education
<b>Third year, first semester</b>	<b>Third year, second semester</b>
Philosophy of Music	Pastoral Epistles
Pauline Epistles I	Pauline Epistles II
Hermeneutics	Homiletics
Contemporary Theological Movements	Church History
Doctrines I	Doctrines II
Romans	Bible Panorama
Ministerial Seminar	Ministerial Seminar
Greek III	Greek IV
Physical Education	Physical Education
<b>Fourth year, first semester</b>	<b>Fourth year, second semester</b>
General Epistles I	General Epistles II
Counseling	Expository Preaching
Christian Home	Christian Family
Christian Education I	Christian Education II
Ministerial Seminar	Ministerial Seminar
Doctrinal Seminar (Thesis) <sup>6</sup>	Doctrinal Seminar (Thesis)
Physical Education	Physical Education

*Delimitating the Course Curriculum for the Master's Degree*

The purpose of a master's program that will prepare Mexican Bible teachers of Bible colleges differs from a desire to assign a master's level class that corresponds to every undergraduate class. Many courses in the master's program represent what is essential regarding the content of the core curriculum of the undergraduate Bible college general degree. Other courses

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<sup>6</sup> Each student, in his last year of studies, composes a paper outlining the major doctrines of Scripture.

in the master's curriculum equip the Bible college teacher with the skills to communicate material effectively. This section presents the reasons for not including certain classes in the master's degree curriculum that are part of the undergraduate program.

### Orientation

The orientation class at Ebenezer Bible College acclimates the student to his experience at the college.<sup>7</sup> A master's level course is not the appropriate forum to prepare a teacher to teach the specifics of the rules, guidelines, and aspects of student life at Ebenezer Bible College. To teach this course, the teacher should have trained at the college during his time in undergraduate preparation.

### Spanish

Spanish class teachers are ones who are qualified to teach Spanish grammar and composition. Although everyone pursuing a master's degree in the Spanish language can benefit from a master's level course in Spanish grammar and composition, it is unnecessary to include it in a program to prepare Mexican Bible College teachers. A local church member who has the proper academic qualifications can teach Spanish at a Bible college.<sup>8</sup>

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<sup>7</sup> *Catálogo académico, 2013-2014*, 11.

<sup>8</sup> When commenting on qualifications, I am focusing on the academic qualifications. A potential teacher's spiritual qualifications are also essential for consideration.

### Workshops, Physical Education, and Speech

Each semester, Ebenezer Bible College provides the students with a workshop that does not carry an academic credit load. This allows the student to develop a skill that would allow him to supplement his salary if he were to pastor a church that could not immediately pay a pastor's entire salary. Professionals in their trades provide the instruction for several of these workshops. These classes would not be part of the master's degree. The dormitory supervisors typically teach physical education at Ebenezer Bible College, and the teachers would not require postgraduate training to teach the course. A homiletics class in the master's program would cover what would be necessary to teach undergraduate courses in speech and homiletics.

### Ministerial Seminar

Each semester, the men take a class called Ministerial Seminar, which divides pastoral ministry into topics, with each semester focusing on a different topic.<sup>9</sup> Although topics in these classes cross over into other course disciplines,<sup>10</sup> the illustrations and applications for these classes come mainly from pastoral experience. The courses offered in the master's program can help those who would teach these classes, but the qualifications for teaching these classes include experience in the ministry.<sup>11</sup>

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<sup>9</sup> Instituto Práctico Ebenezer, 15.

<sup>10</sup> The titles for these classes are Personal Life, Pastoral Administration, Pastoral Counseling, Church Constitution, Pastoral Leadership, The Functions of the Pastor, Pastoral Calling, and Pastoral Ministry. Ibid, 15.

<sup>11</sup> At Ebenezer Bible College, the two teachers who have taught a significant number of classes for the ministerial seminars are Americans, but they have the combined experience of dozens of years of pastoral ministry in churches in Mexico. This allows them to include Mexico's cultural context in their teaching.

*Assessing Mexico's Need*

The cliché, “There is no need to reinvent the wheel,” applies to defining key Bible courses that will be used in the curriculum for providing an online master’s program that equips Mexican Bible college teachers.<sup>12</sup> The remaining classes in the undergraduate program deal with music,<sup>13</sup> theology, philosophy, history, evangelism, education, counseling, discipleship, biblical languages, hermeneutics, and biblical introduction and content. Course titles and descriptions for these classes from the online program resemble those of Bible colleges in the United States.

Mexican Bible college teachers typically have attended the Mexican public school system themselves.<sup>14</sup> Certain classes in the proposed master’s program serve to equip the teacher to serve the students’ needs. They also

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<sup>12</sup> Although SETECA offers a couple of online master’s degrees, the seminary’s website states, “Our programs do not have a set curriculum. The main curriculum consists of in-depth study of Bible Exposition, Theology, and Practical Ministry (Christian Education and Pastoral Ministries) according to the availability of teachers and the needs of the program plus the graduate project.” Translation of: “Nuestros programas de maestría no tienen currículos fijos. El currículo principal consiste de materias de estudios más profundos en Exposición Bíblica, Teología y Ministerio Práctico (Educación Cristiana y Ministerios Pastorales) según la disponibilidad de profesores y las necesidades del programa más el proyecto de graduación.” “M.A. en estudios bíblicos,” Seminario Teológico Centroamericano, accessed August 16, 2013, [http://seteca.edu/programasenlinea/MA\\_Estudios\\_Biblicos.html](http://seteca.edu/programasenlinea/MA_Estudios_Biblicos.html).

<sup>13</sup> Ebenezer Bible College trains men and women for vocational ministry. Although the students often play classical music in private lessons and in certain recitals, the training focuses on preparing the student to serve in the local church. Teachers at the college provide instruction in Music Theory, Philosophy of Music, Choir, and elective private music classes. A master’s class that combines a biblical philosophy of music with application of that philosophy for ministry would prepare the Mexican Bible college teacher to deal with the subject of music as it comes up in the context of the undergraduate courses.

<sup>14</sup> This is the case with the majority of the teachers of Ebenezer Bible College, although the number of Christian schools in Mexico continues to increase.

serve to remediate any deficiencies that he has carried into his training from his own pre-college education.<sup>15</sup> One may argue that the remediation should be on the undergraduate level.<sup>16</sup> Nevertheless, developing the teachers provides the best scenario to develop further the undergraduate department.

### The Mexican Education System

Mexican Bible college teachers find themselves represented within the statistics that indicate levels of academic achievement among Mexicans. Understanding the cultural scenario regarding education plays a part in formulating a master's program that prepares the Mexican Bible college teacher to educate the students who are preparing for the ministry. The statistics presented in this section reflect the structure that is currently in place in Mexico, which is similar to the way the United States divides students into grade levels. "The Mexican education system is organized into

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<sup>15</sup> One may assume that the teacher's own undergraduate preparation should have prepared him for the task, but not all Bible institutes and Bible colleges are created equal. At Ebenezer Bible College, for example, not all of the teachers have graduated from that college. In addition, deficiencies have not always been immediately discernible. Additionally, it is a significant challenge to address and correct eighteen years of an academic culture in four or five years, while at the same time prepare these same people for the ministry. Finally, in a college setting such as Ebenezer Bible College, the majority of teachers are not only Mexican but trained by men and women who are now their peers. A unique opportunity exists to train Mexican teachers in a way that will equip them to help others work on their reading, study skills, and critical thinking skills while preparing for the ministry.

<sup>16</sup> That is the case at Ebenezer Bible College, where each year policy and practice function to develop the undergraduate curriculum further and prepare teachers further for their task of training the next generation of Mexicans for the ministry.

four levels: preschool (K1-K3), compulsory basic education (grades 1-9),<sup>17</sup> upper secondary education (grades 10-12), and higher education.”<sup>18</sup>

### *Cultural Challenges Regarding the Importance of Formal Education*

Students at Ebenezer Bible College must have a high school diploma or the equivalent to be a candidate for the undergraduate degree. The statistics regarding lack of completion in schools factor into the cultural perception of the relevance of formal education, even if a student has finished high school. A study conducted by the National Institute for Statistics and Geography (Instituto Nacional de Estadística y Geografía, or INEGI) in 2010 revealed that only 22.3% of the Mexican population aged fifteen years or older have completed the equivalent of a ninth-grade education. This statistic is up from 18.9% in 2000.<sup>19</sup>

The statistics related to the educational achievement level of Mexicans living in the United States factor into the assessment of cultural challenges regarding the importance of education. According to the 2011 Hispanic Origin Profiles of the Pew Research Hispanic Center, the United States’ Mexican population was at 33,539,000. Sixty-five percent of these were born outside of the United States. Only 27% of the entire Mexican population in the United

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<sup>17</sup> First through ninth grades are further divided into what is called in America elementary school (*primaria*) and middle school (*secundaria*).

<sup>18</sup> Lucrecia Santibañez, Georges Vernez, and Paula Razquin, *Education in Mexico: Challenges and Opportunities* (Santa Monica: RAND Corporation, 2005), vii, accessed August 19, 2013, [http://www.rand.org/content/dam/rand/pubs/documented\\_briefings/2005/RAND\\_DB480.sum.pdf](http://www.rand.org/content/dam/rand/pubs/documented_briefings/2005/RAND_DB480.sum.pdf).

<sup>19</sup> “Características educativas de la población,” Instituto Nacional de Estadística y Geografía, last modified March 3, 2011, Accessed August 19, 2013, <http://www3.inegi.org.mx/sistemas/sisept/Default.aspx?t=medu10&s=est&c=26365>.

States has a high school education, and only 10% has a college education,<sup>20</sup> although 74% of this total number of Mexicans in the United States retains U.S. citizenship.<sup>21</sup>

### *Challenges Regarding Literacy*

Another factor challenging Mexican Bible teachers relates to the national literacy statistics among those within the school system. The Organization for Economic Cooperation and Development (OECD) revealed Mexico's weakness in reading in their 2009 evaluation. Mexico placed last in reading and other sections of academics that the Programme for International Student Assessment (PISA) evaluated, when it compared Mexico to the other thirty-three member nations within the OECD.<sup>22</sup> PISA specifically noted the drastic deficiency in literary skills by fifteen-year-olds

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<sup>20</sup> "2011 Hispanic Origin Profiles," Pew Research Hispanic Trends Project, accessed August 19, 2013, <http://www.pewhispanic.org/>.

<sup>21</sup> There are many other factors within this group to consider, including their age when arriving into the United States, their legal status, and their access to American schools or financial aid. Mexicans currently living in the States, however, are potential students for Bible colleges in Mexico. Ebenezer Bible College has trained Mexicans who lived in the United States and then went to Mexico. Some of these specific graduates have returned to the United States to minister, with either proper immigration documentation or as United States citizens, while others are currently ministering in different parts of the Republic.

<sup>22</sup> Paulo Santiago, Isobel McGregor, Deborah Nusche, Pedro Ravela and Diana Toledo, "OECD Reviews of Evaluation and Assessment in Education: Mexico 2012," OECD Reviews of Evaluation and Assessment in Education (Paris, France: OECD Publishing, 2013), accessed August 19, 2013, [http://www.keepeek.com/Digital-Asset-Management/oecd/education/oecd-reviews-of-evaluation-and-assessment-in-education-mexico-2012/school-education-in-mexico\\_9789264172647-4-en#page18](http://www.keepeek.com/Digital-Asset-Management/oecd/education/oecd-reviews-of-evaluation-and-assessment-in-education-mexico-2012/school-education-in-mexico_9789264172647-4-en#page18).

in Mexico when it compared Mexico to the other member nations within the OECD.<sup>23</sup>

The United Nations Educational Scientific and Cultural Organization (UNESCO) places the literacy rate for Latin America and the Caribbean for those aged fifteen and above at 91.5%, and shows that the literacy rate rises to 97.1% when the field is narrowed down to those 15-24.<sup>24</sup> According to UNESCO's literacy data for 2011, Mexico's literacy rate for adults is 93.5% and 98.5% for children.<sup>25</sup> The percentage of literacy within youth in Mexico is high when compared globally (excluding the U.S.'s nearly 100% literacy rate), but the literacy percentages do not coincide with the previously mentioned statistics. One factor is that the definition of literacy simply means the ability to read and write. UNESCO recognizes the lack of uniformity in specifying levels of literacy and points out that "conventional statistics are useful for benchmarking progress globally, [but] they do not reflect the full spectrum of skills associated with reading and numeracy."<sup>26</sup>

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<sup>23</sup> Santiago, accessed August 19, 2013, [http://www.keepeek.com/Digital-Asset-Management/oecd/education/oecd-reviews-of-evaluation-and-assessment-in-education-mexico-2012/school-education-in-mexico\\_9789264172647-4-en#page19](http://www.keepeek.com/Digital-Asset-Management/oecd/education/oecd-reviews-of-evaluation-and-assessment-in-education-mexico-2012/school-education-in-mexico_9789264172647-4-en#page19).

<sup>24</sup> "UIS Statistics in Brief," UNESCO Institute for Statistics, accessed August 19, 2013, [http://stats.uis.unesco.org/unesco/TableViewer/document.aspx?ReportId=367&IF\\_Language=eng&BR\\_Region=40520](http://stats.uis.unesco.org/unesco/TableViewer/document.aspx?ReportId=367&IF_Language=eng&BR_Region=40520).

<sup>25</sup> "International Literacy Data," UNESCO Institute for Statistics, last modified August 30, 2013, accessed December 16, 2013, <http://www.uis.unesco.org/literacy/Pages/data-release-map-2013.aspx>.

<sup>26</sup> "LAMP--Literacy Assessment and Monitoring Programme," UNESCO Institute for Statistics, accessed August 19, 2013, <http://www.uis.unesco.org/Literacy/Pages/lamp-literacy-assessment.aspx>.

*Challenges Related to Consistency within the School System*

Related to the challenges regarding reading and low retention in school is the inconsistency within the school system. Over three-quarters of Mexico's urban-area sixth graders lack sufficient math skills, and more than half lack sufficient reading skills, according to a 2003 *Instituto Nacional para la Evaluación Educativa* (INEE) report.<sup>27</sup> Although other countries share Mexico's scenario of inconsistency among schools, the inconsistency presents a challenge to the assessment of incoming freshmen to a Bible college. The OECD implied that a Mexican student's success rate depends primarily upon where he attends school.<sup>28</sup>

Entities that provide investigative research have expressed frustration with the lack of access to data. The analysis and understanding of the inconsistencies within the education system would allow them to address specific educational needs. The RAND Corporation stated, "Although SEP<sup>29</sup> collects a wealth of information on schools and students, it rarely makes it publicly available."<sup>30</sup> Although the RAND Corporation stated that "education researchers in Mexico favor qualitative approaches,"<sup>31</sup> the OECD's summary

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<sup>27</sup> "Results published in 2003 by the *Instituto Nacional para la Evaluación Educativa* (INEE) revealed that 45 percent and 15 percent of sixth graders in urban primary schools achieved satisfactory or above satisfactory competency in reading and math, respectively. Results for sixth graders in rural and indigenous primary schools were even lower." Santibañez, ix.

<sup>28</sup> "The between-school variation of reading performance in Mexico remains higher than the OECD average, which seems to indicate that the specific school a student attends has considerable impact on how the student performs." Santiago, 29.

<sup>29</sup> Secretary of Public Education (Secretaría de Educación Pública).

<sup>30</sup> Santibañez, ix.

<sup>31</sup> Ibid.

pointed out that Mexico's "present system does not include qualitative aspects which are reliable and validated and which contribute to telling the full story of any school."<sup>32</sup> One recent study, however, has been helpful in creating an assessment. The Institute for Educational Innovation (Instituto de Innovación Educativa) from Tecnológico de Monterrey presented the First Report of Educative Progress (Primer Reporte de Progreso Educativo), which assigned Mexico with a 6.8 rating out of 10 in 2012 for its education.<sup>33</sup> The report points out inconsistencies among towns, in which one town brings the lowest level down to a 4.4, using this 10-point scale.

### *Promising Trends*

Although statistics show low educational achievement on average, there are signs of development regarding standardization and improvements. The literacy statistics presented in this chapter are improvements from previous statistics.<sup>34</sup> Also, schools have been utilizing the National Evaluation of Academic Achievement in School Centers (Evaluación Nacional del Logro Académico en Centros Escolares, or ENLACE) since 2006, which is an achievement evaluation started by the Secretary of Public Education. It "is an objective national standardized instrument, designed ... [for] the entire country" and is presented to be "a valid, objective and trustworthy measure,

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<sup>32</sup> Santiago, 11.

<sup>33</sup> Informe de progreso educativo, 2008-2012, accessed August 19, 2013, <http://micampus.csf.itesm.mx/index.php/component/content/article/106>.

<sup>34</sup> Index Mundi divides Mexico's literacy rate between varying groups within the population and compares the values of over ten previous results, starting from 1980. The results demonstrate an increase in the literacy rate in each category. "Mexico - Literacy Rate," accessed February 3, 2014, <http://www.indexmundi.com/facts/mexico/literacy-rate?vm=r&s=1>.

of the actual state of academic achievement of the students of basic [first grade to ninth grade] education.”<sup>35</sup>

Another recent change that reflects Mexico’s understanding of its challenge in education occurred in February of 2013, when Mexico’s new president, Enrique Peña Nieto, “signed into law a plan to overhaul his country’s public education system.”<sup>36</sup> Although time will tell if and how plans will come to fruition, the legislation, by what it proposes to do, recognizes the country’s deficiencies regarding education. Although not everyone approves of the legislation’s direction to take education out of the hands of the teacher’s union and put it into those of the federal government,<sup>37</sup> the legislation does propose to maintain accountability:<sup>38</sup> “It seeks to create a system of uniform standards for teacher hiring and promotion based on merit, and will allow for the first census of Mexico’s education system.”<sup>39</sup>

### *Specialized Courses to Meet Mexico’s Need*

The proposed MA in Teaching Bible degree will provide Bible courses that will enhance the Mexican Bible college professor’s ability to teach classes

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<sup>35</sup> *ENLACE básica. Manual técnico 2010*. Accessed August 19, 2013. [http://www.enlace.sep.gob.mx/content/ba/docs/manual\\_tecnico\\_enlace10.pdf](http://www.enlace.sep.gob.mx/content/ba/docs/manual_tecnico_enlace10.pdf).

<sup>36</sup> E. Eduardo Castillo, 2013, “Mexican President Signs Education Reform,” *AP*, February 25, accessed August 12, 2013, <http://bigstory.ap.org/article/mexican-president-signs-education-reform>.

<sup>37</sup> Castillo.

<sup>38</sup> “Efforts to link salaries and bonuses to teacher performance have been blocked by the union for years, as it has refused to accept any system of academic accountability.” Luis Rubio and Susan Kaufman Purcell, eds., *Mexico under Fox* (Boulder: Lynne Rienner Publisher, 2004), 78.

<sup>39</sup> Castillo.

within the undergraduate Bible curriculum and will include classes to correct the areas in which Mexico's public education system has failed. The program will also include classes to help Mexican Bible college teachers identify and amend the educational deficiencies of their own students. The particular courses proposed are Reading and Analysis, Critical Thinking Skills for Biblical Discernment, Philosophy of Education, and Teaching Methods.<sup>40</sup>

The final section of this current chapter relates the specialized courses to the Mexican education system's need for development in those subjects. It also offers suggestions for applying the course content to the context of the Mexican Bible college teacher.<sup>41</sup>

### Reading and Analysis

When Mexican Bible college teachers were undergraduate students, their teachers assigned them to read textbooks to aid them in acquiring knowledge related to the class subject rather than to correct reading comprehension, retention, or analysis deficiencies. In this regard, the proposed reading and analysis course will have two objectives. The first objective is to assist the Mexican Bible college teacher to improve reading content retention and analysis.<sup>42</sup> The second objective is to equip the teacher

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<sup>40</sup> Several of the teachers for courses in the proposed online master's degree will be English-speaking Americans who are not immersed in the Mexican context and culture. The coordinator as facilitator will provide the cultural-specific application when the online professor is unable to do so. The following chapter will deal with the responsibilities of the coordinator as facilitator of the classes that constitute the online master's program.

<sup>41</sup> The following chapter will explain the responsibilities of the coordinator as teacher and elaborate on the development of the first two classes in the proposed master's program.

<sup>42</sup> The purpose of the class is not to read faster. Speed-reading without retention is not helpful when reading books with substance.

to help his undergraduate students read their textbooks with enhanced retention and analysis.

Reading and Analysis will be the first class offered in the master's program. The skills acquired in this course will build on acquired reading retention and analysis for the remaining classes. Resolving these aforementioned problems by addressing them on the undergraduate level assists the undergraduate students as they begin their preparation. Addressing them also on the graduate level aids the teachers as they address these weaknesses in the undergraduate classes that they teach.<sup>43</sup>

#### Critical Thinking Skills for Biblical Discernment

Mexico's literacy challenge translates into a critical-thinking challenge. As Daniel J. Kurland puts it, "critical thinking depends on critical reading. You can think critically about a text (critical thinking), after all, only if you have understood it (critical reading)."<sup>44</sup> Critical thinking skills are essential for biblical discernment. As Bob Jones University's website states, "Biblical discernment operates on two levels. Sometimes it requires choosing between good and evil (Heb. 5:14). But more often it requires choosing between what

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<sup>43</sup> As academic dean of Ebenezer Bible College, one of my responsibilities has been to address these weaknesses on the undergraduate level. Since the proposed master's program will include teachers who did not graduate from Ebenezer Bible College, the first two classes of the master's program will continue to serve as a corrective until it becomes common for a graduate student to have had undergraduate training in reading, analysis, and critical thinking skills. After that, the classes will continue to be a part of the program, but the corrective aspect of the classes will be removed.

<sup>44</sup> "Critical Reading v. Critical Thinking," accessed August 20, 2013, [http://www.criticalreading.com/critical\\_reading\\_thinking.htm](http://www.criticalreading.com/critical_reading_thinking.htm).

is acceptable and what is best, or what is to Jesus' greatest advantage in particular situations (1 Cor. 10:23; Phil. 1:9-11)."<sup>45</sup>

Critical Thinking Skills for Biblical Discernment, along with Reading and Analysis, will function as a corrective component in its relationship to the other master's courses by assisting the student to regulate how he will read his textbooks and analyze his course work in the master's program. The Mexican Bible college teacher will apply what he has learned from the Bible courses to his own reading and thinking, and thus to his teaching. The facilitator can assign the student the task of applying the concepts of analytical reading and critical thinking to Scriptural passages that the student will deal with when teaching his own classes.

The facilitator can assign the students to work through biblical discernment issues facing Mexico today such as how to minister to church attenders who are in "free union" relationships, in which a man and a woman live together as a couple but are not legally married. Another issue relates to the proper relationship with American mission teams. The facilitator can assign the students to discuss how Mexican churches and mission teams from the United States can be mutually beneficial without the relationship damaging a national congregation's need to grow in giving. One final issue that the facilitator can present is how to deal with a matriarchal society that potentially can have an adverse effect on church ministry and function.

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<sup>45</sup> "Identity: Who We Are As Believers", in *Our Biblical Foundation*, accessed August 20, 2013, <http://www.bju.edu/about-bju/foundation.php>.

## Philosophy of Education

The Philosophy of Education course addresses Mexico's cultural challenges regarding the importance of formal education. The statistics do not explain the various reasons that Mexicans do not complete middle school, even when it is compulsory. Neither do they explain the reasoning for the low percentage of those having completed high school. Nevertheless, identifying these statistics amplifies the benefit of a class that presents a biblical philosophy of education to Mexican Bible college teachers (II Tim. 2:2).<sup>46</sup> This class will enable the teachers to train their undergraduate students to propagate to future generations the importance of biblical and continuous education.

One way in which the facilitator can help students in this class is by having them compare their own pre-college experiences with the biblical philosophy of education they are learning. Comparisons can be made through class discussion beyond the professor's instruction time or through an assignment. The students taking the class can further develop the relationship between the class content and their own context when they analyze their own teaching. The student who teaches can learn from his peers by receiving their comments after observing him teach his class (or viewing a recording). These observations would be made in relation to the Mexican Bible college teacher's application or lack of application of the principles taught in the Philosophy of Education class.<sup>47</sup>

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<sup>46</sup> Biblical philosophy of education intends that Christian education should direct the student to Christ-likeness. Ronald A. Horton, ed., *Christian Education: Its Mandate and Mission* (Greenville: BJU Press, 1992), 4.

<sup>47</sup> The recorded sessions retain the same course content that the adjunct professor includes where he regularly teaches the course. The next chapter develops

## Teaching Methods

Teaching Methods relates to the analysis of Mexico's challenge of inconsistency within the school system throughout the country. While the statistics are limited in what they communicate, factors may involve uneven distribution of government funds, racial inequality in indigenous areas, ignorance of specialized needs in indigenous areas,<sup>48</sup> and indifference among the teachers. Because of this inconsistency, much of the content of teaching methodology will be new to the one taking the class.<sup>49</sup>

The class facilitator can assign projects that relate the class content to teaching opportunities. He can assign the students to identify the method of teaching that is necessary for various scenarios and require the student to defend his decisions, with the facilitator and his peers as his audience. Once again, peer and facilitator assessment can provide a format in which others can observe whether the Bible college teacher effectively applies his pedagogical training to his own students.

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the coordinator's role as class facilitator, including his activity when the students meet together.

<sup>48</sup> One can further analyze the difference in indigenous areas where Spanish is not the primary language. One of my students was struggling in his classes, and when I investigated, I realized that he was from a group within Mexico that did not speak Spanish and that he had not fully integrated culturally. Part of his struggle was with taking college courses in Spanish, which was not his native language.

<sup>49</sup> Although the Mexican Bible college teacher will already have had Bible college training himself, there is a difference between being the recipient of teaching methodology when he took classes and receiving formal instruction regarding teaching methodology.

### *Conclusion*

This chapter has analyzed studies revealing Mexico's educational challenges and how they affect those within that educational system who have answered the Lord's call to prepare for the ministry. An online master's program that addresses specific educational challenges can better prepare Mexican Bible college teachers to address those challenges in their own preparation and in that of their students. The following chapters explain the strategy for the program's design and facilitation.

## Chapter 3

### The Program Coordinator's Function

This chapter deals with each of the program coordinator's roles. The coordinator of the online Spanish-language MA in Teaching Bible degree is a class facilitator. He is also a student advisor. The coordinator serves as superintendent of the Bible college's online program. The coordinator also serves as liaison between the online teacher and the student and between the student and the college. At times he functions as the actual teacher. Finally, the program coordinator is one who disciples at a high level as he fulfills the responsibilities of his position.

#### *The Coordinator as Facilitator*

The coordinator in his role as facilitator provides the connection between the online course content and the student enrolled in the MA in Teaching Bible degree program. "[T]echnology doesn't run online courses. People do. While some may think that a distance learning class runs on autopilot, that is not the case. It is piloted by a facilitator."<sup>1</sup> The coordinator as facilitator will provide for the student what he normally would receive beyond the course content.

Although the coordinator will facilitate from the beginning of the program's existence and will continue to do so, the adjunct professor's participation will be temporary. The professors initially provide classes in a variety of ways. Since the professors for these classes will be adjunct

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<sup>1</sup> Faculty Training Course, 2013, "Role of the Facilitator," Bob Jones University, accessed September 17, 2013, <https://bjuonline.desire2learn.com/d2l/le/content/18225/viewContent/91060/View>.

teachers, some may have their classes recorded from another location. Others may teach their classes live through a satellite location and have them recorded. Still others may teach in front of a live audience of students as a technician records the classes. The coordinator will interact with the students regardless of the manner in which the adjunct professor imparts his instruction, facilitating the structure and schedule, the cultural context, and the content of the class.

### Facilitating the Class Structure and Schedule

The coordinator will perform tasks that facilitate the student's classroom experience. Additionally, the coordinator will arrange a semester schedule as well as a weekly class structure that adapts to the Mexican's ministerial schedule.

#### *The Tasks the Coordinator Performs as Class Facilitator*

The facilitator maintains formality when the students meet. The coordinator sets up the classroom—chairs, desks, and video equipment. In some settings, a coordinator can facilitate an online MA in Teaching Bible degree and provide a formal setting for viewing all of the class sessions. Others do not have the available schedule and will require the student to view the online sessions at his convenience.

Apart from setting up the classroom, the coordinator facilitates by ensuring the students have what they need to be successful in their classes. The facilitator ensures that the students have adequate access to the physical library, an online library if the college provides one, the computer lab, and

the printers the college has available.<sup>2</sup> He takes attendance and monitors class participation. The facilitator grades the papers and tests and assigns the final grade.

### *The Schedule that Respects Mexican Church Ministry*

The coordinator schedules the courses throughout the semesters and directs the content of the class sessions. The MA in Teaching Bible degree program will require thirty credits earned through sixteen classes, with all but two being two credits each. The first two classes will be one credit each. The coordinator schedules the delivery of Reading and Analysis over the first eight weeks of the first semester and Critical Thinking for Biblical Discernment over the second eight weeks of the first semester.

The college will offer two classes each semester. At the end of the first semester the student will have earned two credits. At the end of the first year the student will have completed six credits, since both classes offered during the second semester yield two credits each. Each following year will provide eight credits from four different two-credit classes. At this pace, it will take four years to finish the program.

The MA in Teaching Bible degree program will not compete with the Mexican churches. Fundamentalist Mexican pastors are sensitive to activities that may threaten established ministry activities. The program coordinator will structure the program in a way that provides the undergraduate Mexican Bible college teacher the opportunity to continue to prepare himself academically while teaching and ministering in the local church.

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<sup>2</sup> The facilitator can assign these tasks to a secretary if available. He monitors these activities and addresses the concerns that the students may have.

Generally for Mexican churches, Sunday is a full ministry day, and Wednesday and Friday evenings include church services or activities. Saturdays are considered active ministry days; in many churches men in the congregation hold a prayer meeting in the morning. Church-sponsored evangelism starts later in the morning and will last until early afternoon. Youth meetings start later in the afternoon and last a few hours.

Since the Mexican culture is event-oriented instead of time-oriented, many scheduled activities start late and flow into other scheduled activities. Many rely on the bus system for transportation and would not have time to attend any non-church related activities in between the church activities. Many Bible college teachers pastor churches or have ministerial responsibilities on Saturdays that require them to be present all day at church or at church-related activities. The coordinator should not schedule any classes or exams on Saturdays to avoid conflicting with church programs.

### *The Weekly Structure*

When an adjunct professor teaches a class, he typically devotes one week to teaching the class. The following chapter details the adjunct professor's teaching schedule when he travels to teach a class that a ministry will record and place online. He will have approximately twenty-five hours<sup>3</sup> of class time recorded if he teaches in Spanish, and about twenty hours<sup>4</sup> if he speaks through an interpreter. The recorded class will have twenty-five

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<sup>3</sup> These hours are class periods. There are twenty-five fifty-minute sessions, with ten minutes of break between each class period.

<sup>4</sup> There would still be twenty-five periods, but the amount of time dedicated to translation reduces approximately twenty percent of the lecture content that the teacher could have included, yielding twenty actual teaching hours.

sessions.<sup>5</sup> For consistency, the program will consider the recorded time for the program's online sessions as twenty hours.

If a semester of classes lasts sixteen weeks, then a one-credit class contains sixteen weekly class periods of fifty minutes each. The online classes for the Spanish-language MA in Teaching Bible will provide twenty-five periods of classes. That makes thirteen hours and twenty minutes of class time for each credit. If the online class time recorded is twenty hours, it is lacking six hours and forty minutes of class time to make up the class hours that would be necessary to have a two-credit class. Two class periods of fifty minutes each, offered on a Thursday evening for half of a semester, make up the required class hours that the recorded class lacks. Considering the amount of time that the students taking the master's courses invest in local church ministries and their teaching schedules, the students may not have enough hours throughout the week to meet all together. The students taking the master's classes may need to view the online classes at their convenience.

### Facilitating the Cultural Context

Throughout Mexico, churches hold services in small buildings jam-packed with congregants. Even though the buildings are crowded with people, the worshipers typically do not express discomfort as one of fifteen in a pew that is more suitable for ten people. This is different from American culture, in which individual personal space is a significant factor in building project decisions. This example of cultural differences in one's approach to

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<sup>5</sup> Even though a class may end up being only twenty hours long, there will still be twenty-five recorded sessions. The difference is that the length of each recorded session for the translated classes will be shorter.

church administration illustrates the need to relate the class content to the Mexican culture. If no one provides the cultural context for the class, the student is tempted to see the content as irrelevant to his context.

The coordinator evaluates the degree to which the course relates the content to Mexican culture. If the professor relates the content to his own culture, the coordinator can explain the professor's cultural context that shaped his comments and then set the Mexican scenario. Some adjunct professors will teach the class in Spanish and provide the appropriate Mexican-specific context. This is preferable for such a program. The pool of teachers so qualified, however, becomes limited at this point.<sup>6</sup> The coordinator considers the extent of the adjunct professor's exposure to the Mexican context himself.<sup>7</sup>

### *Reducing the Null Curriculum*

Elliott W. Eisner speaks of three curricula that circulate in an educational environment: explicit, implicit, and null.<sup>8</sup> The adjunct professor can provide the explicit curriculum, which involves the content that he wants

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<sup>6</sup> In chapter four, I deal with this issue as well as with other issues related to the selection of adjunct faculty.

<sup>7</sup> Fred H. Wight points out that missionaries and others who have spent a significant amount of time in Bible lands are better sources for cultural information of those areas than Jews who have recently returned to Israel. *Manners and Customs of Bible Lands* (Chicago: Moody Press, 1979), 8. This applies as well to the issue of providing the Mexican cultural content to students in Mexico. A Mexican who was born and reared within the American culture may lack the ability to make adequate cultural-specific applications for Mexican Bible college teachers.

<sup>8</sup> *The Educational Imagination: On the Design and Evaluation of School Programs*, 2nd ed. (New York: Macmillan Publishing Company, 1985), 97.

the student to internalize.<sup>9</sup> Implicit curriculum includes values and principles of life transferred to the student from the institution's ambience. It is what is "caught" while the course is being taught.

The Mexican Bible college can provide the students with the implicit curriculum in two ways. Since the students of the MA in Teaching Bible degree are teachers of the college, they are exposed to "the many messages, norms and values that are transmitted daily by the formal curriculum, rules, regulations, rituals, school structure and everyday interactions."<sup>10</sup> They also promote the implicit curriculum as teachers of the undergraduate program.

Michael H. Romanowski and Teri McCarthy state, "The null curriculum ... consists of the knowledge, beliefs, values and perspectives excluded from the formal curriculum."<sup>11</sup> Adjunct professors, because of their differing levels of interaction with the Mexican culture, can leave a cultural void in the curriculum that the coordinator will need to provide. The coordinator, by acquainting himself with Mexican culture as well as the issues that believers face in Mexico, can reduce the null curriculum that is detrimental to the Mexican Bible college teacher's preparation.

Figure 3.1 shares Romanowski and McCarthy's list of questions that, when answered, inform the teacher of cross-cultural null curriculum. The coordinator of the Spanish MA in Teaching Bible program will review the recorded classes (or the classes recently taught by the adjunct professors).

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<sup>9</sup> Michael H. Romanowski and Teri McCarthy, *Teaching in a Distant Classroom: Crossing Borders for Global Transformation* (Downers Grove: IVP Books, 2009), 80. Romanowski and McCarthy call this "the formal curriculum."

<sup>10</sup> Ibid., 83. They call this "the hidden curriculum."

<sup>11</sup> Ibid., 84.

Then he can apply the questions in the figure below to assess how he can reduce null curriculum for the student.

Figure 3.1. “Null Curriculum Questions.”<sup>12</sup>

1. How is this issue relevant to the course content? (This is very important.)
2. Will the knowledge that I present offend students and colleagues?
3. How will I introduce knowledge that needs to be addressed but may seem “controversial” or on the fringes of accepted knowledge in the culture?
4. If I choose to, how can I slowly introduce differing perspectives?
5. How can I link this perspective to student’s prior knowledge and cultural backgrounds?
6. Why am I raising this issue or legitimizing this knowledge?
7. What do I want to accomplish? Am I setting long-term or short-term goals?
8. What types of critical thinking and problem-solving skills do I want to develop in students?
9. What are my own biases? Will these prevent me from treating the subject fairly?
10. What moral messages will be or should be sent to students in this lesson?
11. Will this lesson make some students uncomfortable? If so, what can I do to relieve students’ fears and demonstrate respect?
12. What possible resistance and obstacles might I face?
13. Is this knowledge worth the risks and possible consequences?
14. How will this affect my future credibility as a teacher?

The Mexican Bible college leadership can communicate to the adjunct professor what content the course should include. The leadership can also

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<sup>12</sup> Data from Michael H. Romanowski and Teri McCarthy, *Teaching in a Distant Classroom: Crossing Borders for Global Transformation* (Downers Grove: IVP Books, 2009), 85-86.

communicate the level of connection desired between the content and the Mexican culture. However, if the adjunct professor is not capable of providing that connection sufficiently, the responsibility of making that connection falls to the coordinator.

### Engaging the Null Curriculum in Recorded Classes

Although there are similarities between church ministry in Mexico and in America, a teacher who does not understand Mexican culture and grants the facilitator the responsibility of providing the cultural context can miscommunicate by the way he states his point. If an adjunct professor states that a pastor is negligent if he keeps all the office work to himself and does not delegate that work to his secretary, the null curriculum is the perspective of how Mexico's socioeconomic status affects ministry development in Mexico. Mexico's economy is not as prolific as the United States' economy, even when America passes through what many call an economic crisis. After several years of growth, a Mexican church may have people who can volunteer their time for significant secretarial work.

One factor to consider is that those within the Mexican culture normally expect the female to live at home until she marries.<sup>13</sup> While she is single, the family would expect her to work to provide for family expenses.<sup>14</sup> Unless the church can afford to pay her salary, her work for the church will

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<sup>13</sup> Although there are male secretaries, the Mexican culture does not typically accept that position as a suitable occupation for a man.

<sup>14</sup> Many Mexican parents steer their children into vocations that would be beneficial to the parents later on. Extended families are important in the Mexican culture, and parents expect their children to care for them as they become too frail to take care of themselves.

be limited. Her family would expect that her work at the church should not interfere with her working at a job and helping around the house. The culture also encourages married couples to start a family soon after marrying, with the first child arriving within the first couple of years of marriage. After having the first child, the wife's expected responsibilities as a mother and homemaker would limit her opportunity to work as a church secretary.

In addition to the above considerations, many churches in Mexico do not have adequate space in the church building for both a pastor's study and a reception area or secretarial office.<sup>15</sup> Often the structures used for church buildings occupy as much space as possible for the area of worship, with other rooms for Sunday school or children's ministry. The secretarial resources are often items that the pastor has in his study, in a multipurpose room in the church, or in the pastor's home.<sup>16</sup> The coordinator as facilitator explains to the students the American's context and relates the principle of biblically responsible delegation to the Mexican in his own cultural context.

### *Addressing Mexican Culture on Two Levels*

In his facilitator role, the coordinator evaluates each class on two levels. The specific level takes each class subject and relates that subject to Mexican culture. On this level, the coordinator identifies and treats each

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<sup>15</sup> Of the over half-dozen churches in or around Hermosillo that work with Ebenezer Bible College, less than half have a pastor's study, and only one has a church office apart from the pastor's study. I have encountered the same scenario as I have visited churches in many parts of the Republic of Mexico.

<sup>16</sup> One of these resources would include a phone. Of the churches in the Hermosillo area, only one or two have a phone in the church building. The number that people call to handle church business is typically the pastor's home phone or cell phone.

class differently. The previous example of the role of a church secretary would be a specific application for a specific class.

The broad level evaluates the entire curriculum in light of Mexican culture. The coordinator asks himself how the classes in the master's program relate to the Mexican in his or her context. For example, the coordinator may ask himself how the classes apply to those in a culture that deals primarily with Roman Catholics who are largely unfamiliar with other belief systems. Another question would be how the classes prepare the students to address a culture that sees authority as a means to power that provides personal benefit. This is important since many Bible college graduates will have positions of authority in Mexican churches.

#### Facilitating the Content

Because the adjunct professors teaching the online classes will be unable to answer the questions of future generations of students taking the course, the coordinator must have a strong understanding of the course content to answer or find the answers to the students' questions. "Helping students understand the course materials, drawing out their thinking with carefully constructed questions, and providing a scaffold of support when needed as students work to show competency with the material are all a part of both face-to-face and virtual classroom environments."<sup>17</sup> In the initial stage of the program, the coordinator can communicate with the adjunct teacher for clarification. Each time students take a class, they will have questions about the class content. The coordinator can maintain an archive of these questions

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<sup>17</sup> Kay Lehmann and Lisa Chamberlin, *Making the Move to eLearning: Putting Your Course Online* (Lanham: Rowman & Littlefield Education, 2009), 38.

along with their answers and use them to spark class participation. He can also pass these questions along to others who may facilitate the class, whether in the same institution or in a sister or daughter institution.

#### *The Content of the Non-Recorded Class Hours*

The coordinator will organize weekly sessions to make up the remaining time needed to offer the classes as two-credit classes. The adjunct professors who record the classes should spend the entire time teaching, while the coordinator may handle the administration of quizzes and tests taken during part of the facilitated class periods. The two class periods each week will include class orientation. The coordinator will distribute the syllabus and class guide, which will indicate due dates for quizzes, tests, and projects. The class guide will also indicate which sessions of the online class the student will need to view before the following facilitated class. The coordinator will provide class time for the students to ask questions regarding the content of the recorded classes that they viewed and will moderate class discussion.

#### *The Coordinator as Advisor, Superintendent, and Liaison*

The program's coordinator seeks the student's success not only in each class, but also throughout the entire program, advising the student of his overall progress. Because of his involvement in the student's development, the coordinator will necessarily be a highly motivated individual. The coordinator motivates the students of the master's course in the way an academic advisor encourages a student to pursue his degree to completion.

The success of the program depends heavily on the coordinator's ability to maintain the program much like an academic dean. He makes sure that

the online courses are available to the students and that the students are progressing through the program. He oversees the class schedule and manages the program's budget, inventory, and property.

Filling the position of coordinator requires care since he maintains the respect of the students of the master's program, some of whom also serve as pastors. The coordinator and the student will enjoy frequent interaction as the coordinator encourages the student to complete his work. If the student does not pastor a church, the coordinator as liaison will consider the concerns of the student's pastor as he interacts with the student.

Fundamentalist Mexican pastors typically view themselves as active members in the decisions regarding the members' ministerial responsibilities. For example, the Mexican pastor believes that he has the responsibility of making the final decision of where and when a young person will prepare for the ministry. The Mexican pastor also views himself as the one who reserves the right to decide where and how the student is to minister once the student graduates from Bible college.<sup>18</sup>

The coordinator as liaison works with the student of the master's program and the student's pastor.<sup>19</sup> The coordinator should not discount the pastor's concerns but rather be sensitive to them and work to alleviate tension when possible. The coordinator should communicate sufficiently with

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<sup>18</sup> The Mexican pastor expects the graduate to return to his home church, where the pastor will decide whether he will work in a church's mission work or in an area in the home church. Many Mexicans view as usurpation inviting someone to work in a ministry without first consulting the young person's pastor and obtaining his permission.

<sup>19</sup> The Mexican pastor will not see his active role in the life of the congregant as diminished, even when he or she has a full-time ministry in a Christian school or a parachurch ministry.

the pastor to minimize or eliminate the sense that the structure of the master's training provides an authority at odds with local church ministry. The coordinator as liaison will strengthen his influence with the pastors if he has had pastoral experience himself.

### *The Coordinator as Teacher*

These one-credit classes, Reading and Analysis and Critical Thinking for Biblical Discernment, remediate deficiencies in the Mexican Bible college teacher's education prior to his undergraduate training.<sup>20</sup> They also train him to help his own students develop in these areas. Rather than assigning the student to view recorded sessions apart from the residence class hours, the group sessions fulfill the time required for one-credit classes.

### Teaching Reading and Analysis

In this class the coordinator guides the student in developing his ability to read with retention and to analyze what he reads. This course will be offered live and in residence only. The coordinator will moderate the students' in-class discussions but will not present formal lectures.<sup>21</sup> The coordinator will evaluate each student's progress in the class and assign a final evaluation.<sup>22</sup> This will be the only class in the program for which the

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<sup>20</sup> As the program develops and more students who study for the master's degree arrive having developed their reading and critical thinking skills, these two classes will halt correcting deficiencies and will focus on training teachers to aid their students in developing these skills.

<sup>21</sup> As the coordinator's expertise in this subject increases, he will incorporate lectures.

<sup>22</sup> The coordinator can base part of the student's evaluation on the student's own assessment. For example, as part of the grade for a master's course, Dr. Lisa Midcalf assigned the students to write a "reflection paper" based on what they learned throughout the semester. *TEMA 520- Reading in the Content Areas*

coordinator will not assign a final grade.<sup>23</sup> The credit received for the class will not be included in the student's grade point average. If the student does not reflect sufficient growth in reading and analysis,<sup>24</sup> the coordinator may provide additional work to increase the student's ability or require the student to repeat the class.

Chapter two presented the Mexican culture's lack of emphasis on reading. Reading and Analysis provides students with a format for peer interaction that will heighten the importance of reading retention and analysis. The teacher will assign what the students will read outside of class and expect the students to come to class prepared to discuss how the reading corresponds to problems they or their undergraduate students are experiencing.<sup>25</sup> The class will also include peer interaction to formulate steps consistent with their culture to rectify the weakness.

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(University Center, MI: Saginaw Valley State University, 2010), 3. This syllabus is available from Dr. Lisa Midcalf, who is presently a faculty member at Bob Jones University.

<sup>23</sup> This may change as the coordinator's experience increases. The college can offer the class as a grade-earning class if the coordinator has the qualifications to teach lectures and assess a numeric grade for the student's progress and overall work throughout the eight weeks of class.

<sup>24</sup> The coordinator will evaluate the student partially on the student's interaction in the class.

<sup>25</sup> An option for a textbook for this class is the Foundation for Critical Thinking's booklet, "How to Read a Paragraph," which is available in Spanish. The booklet provides guidance for reading with comprehension and reading analysis. It also provides reading selections as exercises. Richard Paul and Linda Elder, *La guía del pensador sobre cómo leer un párrafo y más allá de éste: El arte de la lectura minuciosa* (Dillon Beach, CA: Fundación para el Pensamiento Crítico, 2003), accessed September 17, 2013, [http://hawk2.comentum.com/criticalthinking/dev/resources/PDF/SP-Como\\_Leer\\_un\\_Parrafo.pdf](http://hawk2.comentum.com/criticalthinking/dev/resources/PDF/SP-Como_Leer_un_Parrafo.pdf). Another option for a textbook for this class is Mortimer J. Adler's book, *How to Read a Book*, which guides the user to read to learn and form good reading habits. This book has been translated into Spanish. *Cómo leer un libro* (Mexico City, Mexico: Instituto Politécnico Nacional, 1984).

The coordinator will also provide the students with reading assignments that correspond to Mexican culture. For example, he could assign the students to bring in a copy of *El Imparcial*, the local newspaper, and ask the students to interpret the position of the article's author by identifying the author's selection of suggestive terminology. The teacher could also require the student to bring to class the textbooks that his undergraduate students use in his classes. The peer interaction could help identify areas in which the undergraduate students are struggling in retention. The coordinator should archive the results of the peer interaction for the institution's use to assist the undergraduate students. One part of the class that will develop each time the class is offered is the selection of secular literature for consideration in the class. As the students' critical thinking develops, they will be able to take a more critical approach to non-Christian Latin American literature of various genres.

### Teaching Critical Thinking for Biblical Discernment

Sessions for the Critical Thinking Skills for Biblical Discernment class will come from special workshops on this theme.<sup>26</sup> The Foundation for Critical Thinking provides free digital copies on its website of several works

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<sup>26</sup> Chapter four explains that the adjunct professor prepares quizzes, tests, and projects but utilizes his week of class to provide course content. The coordinator will perform the role of teacher for the Critical Thinking for Biblical Discernment class. He will also utilize a portion of the class sessions during the week to show the recorded sessions. Therefore, the structure of the recorded workshops differs from that of the adjunct professor teaching before a live audience that will be recorded. The workshops can come from a special seminar or conference that a guest speaker provides rather than from an adjunct professor who will teach for twenty-five hours in a week.

in Spanish that the coordinator could assign as course texts.<sup>27</sup> The coordinator will need to develop the class since the videos will come from workshops.<sup>28</sup> His work will diminish the responsibility of future coordinators who can use his material.

The coordinator will divide the recorded workshops into eight weeks of classes. Each class period will include an opportunity for the students to view the recorded sessions, coordinator-moderated dialogue about the video content, and peer discussion of the results of individual student work. The content and discussion in this class can address aspects within Mexican culture that could negatively affect ministerial philosophy and practice. Their traditional culture makes Mexicans cautious about abrupt changes, even for those in the ministry.

When Mexican believers face challenges that require them to respond in a God-honoring way, they understand that the response is to be biblical. However, because Mexicans regard tradition highly and generally have a low regard for analytical reading that leads to analytical thinking, there is a tendency for them to make ministerial decisions based on how their predecessors have made decisions.<sup>29</sup> This affects ministry when a situation

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<sup>27</sup> “Recursos en español (Resources in Spanish),” Foundation for Critical Thinking, accessed September 18, 2013, <http://www.criticalthinking.org/pages/recursos-en-espaamp241ol-resources-in-spanish/455>.

<sup>28</sup> Apart from this class and the Reading and Analysis class, the professors who teach the online classes preferably will be ones who already have developed a syllabus and class guide.

<sup>29</sup> “The Mexican tradition of unquestioned reverence for their leader carries over into Mexican churches. Few Mexican churches have deacons or elders that contribute to the leadership of the church. The pastor decides everything. Believers are taught not to think for themselves, but to believe and to learn by rote. Any questioning or difference of opinion is heresy.” Matthew Bixby, “Mexico and It’s [*sic*]

arises, and the default response is not to search for Scriptural principles to deal with the situation but to focus on how a previous pastor or church handled it.

Due to a low literacy rate and low critical thinking skills, the Mexican believer may also have difficulty applying Scripture to his life beyond the level that the Scripture explicitly deals with his situation.<sup>30</sup> This leads to insufficient application of the narratives in Scripture or to a moralization of Scripture. Although not a class on biblical hermeneutics, the workshop will address the need and process for extracting the principles found in Scripture to make biblical decisions.

The individual assignments provided by the coordinator will consist of Scriptural passages and case studies that will require the student to think beyond traditional ministerial responses. Between each week of classes, the student will analyze the case study and present a written paper explaining his response to the study. He will also present the Scripture passages he applied to the problem, explain his reasoning, and identify which elements of critical thinking skills he used to arrive at the conclusion.

The coordinator will assign grades for the individual papers. Without ignoring other elements of the paper, the emphasis in grading will be on the logical steps that the student made to apply biblical truth to the case study. The coordinator will assign a final grade that will reflect the student's

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Ministry Challenges," 2012 SGI National Conference, accessed October 30, 2013, <http://missionsmandate.org/pdf/sgi12/Mexico-and-its-Ministry-Challenges.pdf>.

<sup>30</sup> My Mexican students struggle most with essay questions. Some have excellent memories but struggle with questions asking them to interpret or analyze a portion of Scripture. Typically, the answer they provide is a restating of the verses without reflecting that they understand the passage.

attendance and viewing of the workshops, his individual papers, class participation in the peer interaction, and his work on the final exam.

### *The Coordinator as Discipler*

The coordinator has the responsibility to facilitate the continuing development of Mexican Bible college teachers. The teachers are training their students to reach others for Christ and to be servant-leaders who disciple others. As the Mexican Bible college teachers prepare others for the ministry and pastor others, they continue in a process of discipleship themselves by allowing others to help them be better prepared.

As the coordinator discipled the teachers, he mentors potential coordinators. From the pool of those taking the MA in Teaching Bible program, one of these men could become an assistant coordinator and eventually a coordinator himself. The coordinator should continually observe the ones who enroll in the program to see who excels and consistently applies the concepts presented in the classes.

The coordinator who develops his own job description understands his role because of his part in formulating it. However, the one who graduates from the program acquires a perspective that the coordinator does not have. He experiences the trial and error of being one of the first ones to take a new class or participate in a new program. As the Lord leads those in the program to serve as coordinators in the same institution, in satellite locations, or in sister ministries, those coordinators can improve the program by utilizing their experiences as students of the program. This high level of discipleship multiplies the number of disciple-makers and those discipling the disciple-makers.

### *Conclusion*

The responsibilities of the coordinator are varied and challenging, limiting the number of people who could serve in this capacity. Some who assume this role will need to remediate deficient areas to arrive at the academic and pedagogical level needed to accomplish the task. The effective coordinator possesses skills to evaluate priorities and responsibilities, to place them in order, and to grasp the level of commitment required for success in his position. By the grace of God, the coordinator can successfully meet his responsibilities.

## Chapter 4

### The Adjunct Faculty

As the world continues to grow smaller because of the availability of international travel, opportunities for short-term mission work increase. The accessibility of world travel provides foreign-soil ministry opportunities to those who have not sensed a calling to minister as full-time missionaries.<sup>1</sup> In addition to the availability of travel, financial provision allows many to travel to the foreign field for short-term projects. As stated in an introductory book on missions, “Short-term missions are largely the product of a particularly wealthy and mobile historical context.”<sup>2</sup>

The leadership of the proposed master’s program capitalizes on the relatively low cost of travel through partnership with godly professors in America who desire to make an impact on the mission field.<sup>3</sup> This chapter presents the steps to identifying adjunct professors for the online classes,

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<sup>1</sup> “As the twentieth century closed, a dramatic shift had taken place. Missionary service was no longer restricted to a career option.” Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids: Baker, 2005), 248.

<sup>2</sup> A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids: Baker Academic, 2007), 282.

<sup>3</sup> “When the costs are so minor on the downside (e.g., separation from family and friends, long-term health risks, lower standard of living), and the reinforcements are so plentiful on the upside (e.g., feeling good about helping others, doing one’s part in God’s mission to the world, traveling, camaraderie), why not?” Ibid., 281-282.

inviting them to participate in the program, preparing them for their arrival, and facilitating their experience on the field.<sup>4</sup>

### *Identifying the Adjunct Faculty*

Thomas E. Ashley, in his dissertation, stresses discernment when selecting Bible institute teachers.<sup>5</sup> He categorizes the selection process for teachers under “spiritual, social, professional, and physical qualifications.”<sup>6</sup> Ken Johnson, in his dissertation, outlines the teacher’s qualifications.<sup>7</sup> Johnson specifies the divisions as “spiritual, personal, academic and professional, technical, and physical.”<sup>8</sup> Based on my experience as coordinator of Ebenezer Bible College’s adjunct-taught Master of Ministry program, I have divided the search for adjunct professors for the proposed master’s program into the categories of spiritual qualifications, academic requirements, missionary preparedness preferences, and availability.

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<sup>4</sup> Roger Peterson divides the short-term mission experience into three chronological parts: the pre-field experience, the on-field experience, and the post-field experience. Roger Peterson, Gordon Aeschliman, and R. Wayne Sneed, *Maximum Impact Short-Term Mission: The God-Commanded, Repetitive Deployment of Swift, Temporary, Non-Professional Missionaries*, ed. Kim Hurst (Minneapolis: STEMPress, 2003), 127. Chapter three of this dissertation addressed the post-field experience. The program coordinator communicates with the adjunct professor if the coordinator requires clarification of class content. This current chapter focuses on the adjunct professor’s pre-field and on-field experiences.

<sup>5</sup> Thomas E. Ashley, “A Manual for Establishing Bible Institutes in the Philippines” (D.Pas.Th. diss., Bob Jones University, 2001), 73-78.

<sup>6</sup> *Ibid.*, 74.

<sup>7</sup> Kenneth G. Johnson, “A Manual for Establishing a Bible Institute in Korea” (D.Pas.Th. diss., Bob Jones University, 2012), 65-77.

<sup>8</sup> *Ibid.*, 65.

### Spiritual Qualifications

An adjunct professor is not a full-time teacher for the master's program, but a potential adjunct professor does need to manifest spiritual qualities. Ashley points out that apart from being a believer and demonstrating that in his life, a Bible institute teacher also exhibits character traits of a dedicated servant who has recognized the call to teach.<sup>9</sup> These characteristics of a Bible institute teacher also describe the characteristics essential to be an adjunct professor of the proposed online Spanish-language MA in Teaching Bible degree.

Although the seminary professor's employers have assessed his spiritual qualifications, the leadership of the proposed master's program will also assess the spiritual qualifications of the professor. The leadership of the proposed master's program can accomplish this vetting process in a variety of ways. Some of the ones in leadership may know the prospective adjunct professor personally and already know of the spiritual qualities that the professor demonstrates. The leadership can interview the prospective adjunct professor. Finally, the leadership can ask trusted contacts about the prospective professor.

During the adjunct professor's brief time with the students, his testimony and personal interaction will influence the way the Mexican Bible college teachers act and teach.<sup>10</sup> An adjunct professor for the proposed

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<sup>9</sup> Ashley, 74.

<sup>10</sup> Dennis McCallum and Jessica Lowery assert, "In a hundred different areas, modeling shapes the outlook and behavior of disciples. As they imitate you, they gradually become models in their own right." *Organic Disciplemaking: Mentoring Others into Spiritual Maturity and Leadership* (Houston: TOUCH Publications, 2006), 106.

master's program will be willing to work with others and be dedicated to accomplishing his responsibilities. In a chapter titled "The Law of the Teacher," Howard Hendricks states, "In the search for good teachers, I always look for ... those who are Faithful, Available, and Teachable. What they know in their heads is not the determining factor."<sup>11</sup>

### Academic Requirements

Adjunct professors for the proposed master's program provide a temporary service but need to retain the same commitment to teach the proposed course content that the Mexican Bible college leadership expects from their full-time teachers. Maria Schnitzer and Lynne S. Crosby specify the need for consistency between requirements for the resident faculty and adjunct faculty:

Recruiting, hiring and developing adjuncts for a distance learning program is no easy task. The operational process is a sequential strategy consisting of recruitment, screening, hiring, training, course preparation, support and mentoring, and evaluation ... Essentially, adjunct faculty must meet the same educational, professional and scholarly requirements and standards as their full time counterparts.<sup>12</sup>

Adjunct professorship for the proposed master's program requires a higher level of academic achievement than for the undergraduate level but requires less cultural knowledge than the Mexican Bible college teachers need to demonstrate.

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<sup>11</sup> *Teaching to Change Lives* (Sisters, OR: Multnomah Publishers, Inc., 1987), 20.

<sup>12</sup> "Recruitment and Development of Online Adjunct Instructors," *Online Journal of Distance Learning Administration*, 6, no. 2 (Summer 2003), accessed November 15, 2013, [http://www.westga.edu/~distance/ojdla/summer62/crosby\\_schnitzer62.html](http://www.westga.edu/~distance/ojdla/summer62/crosby_schnitzer62.html).

Adjunct professors of this program should demonstrate experience as educators. A Master of Ministry program can utilize pastors who have demonstrated expertise in the class's topic but do not regularly teach. A program that equips students in both teaching and Bible requires teachers who understand how to structure class content, teach and apply methodology, and create assessments that challenge the student and measure his level of accomplishing the course objectives.

An adjunct professor for the proposed program should demonstrate by his terminal degree his academic competence to teach the class. The professor may not have previously taught the class,<sup>13</sup> but he will hold a terminal degree in the field relating to the class. In addition to reflecting the adjunct professor's ability to provide adequate content for teaching on the master's level, his qualifications reflect the value he places on education of believers preparing for the ministry.

#### Missionary Preparedness Preferences

Granting that diligence and cooperation are requirements, language and cultural understanding as well as online teaching experience are preferences. These preferences, when present, enhance the classes of the Spanish-language MA in Teaching Bible degree to Mexican Bible college teachers.

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<sup>13</sup> Although not a requirement, his having previously taught the class will simplify providing the class to the student. The adjunct professor will not only expedite providing the notes to the contact for translation, but potentially he will be more apt to divide his class into the amount of individual sessions that the proposed master's course requires.

*Language and Cultural Understanding*

The professor who speaks Spanish reduces the time and resources required to provide the students with a class in their own language. If the professor teaches in Spanish and translates his materials into Spanish, personnel developing the proposed master's program can focus on areas apart from translating. The professor who speaks Spanish removes barriers between his Mexican students and himself, as the foreigner, because he communicates directly with the students.

The adjunct professor who understands Mexican culture increases his ability to relate to the students and their ministries within their cultural context. When the adjunct professor understands Latin American culture in general, he can provide through his teaching a context for his class to be immediately applicable in Latin American countries other than Mexico. Still, even for long-term missionaries, part of cultural acquisition only comes once they arrive on the field. The Lingenfelters present it this way: "The first step for effective cross-cultural teaching is learning, becoming aware of the culture of others."<sup>14</sup>

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<sup>14</sup> Judith E. and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids: Baker Academic, 2007), 82. The contact will not require the adjunct professor to read this book or the other books mentioned in this chapter as conditional for ministering as an adjunct professor. Nevertheless, the contact will provide the adjunct professor with the books' titles and strongly encourage him take advantage of these helpful resources.

*Experience in Online Education*

The professor with experience teaching online classes will understand easily the need to create a strong social presence.<sup>15</sup> Mary Hinkle Shore defines social presence as “the degree to which a professor or student is perceived by the other as a ‘real person’ in mediated communication.”<sup>16</sup> The adjunct professor who has taught online classes will also understand the challenge of teaching to two groups of students simultaneously: those who are in front of him when he teaches the class in front of a live audience, and future students who will view his teaching online.<sup>17</sup>

If a professor does not have previous experience teaching an online course, his exposure to online education can prepare him to teach for the proposed master’s program. Responding to an interview question about how his training to teach online affected his own teaching, one man responded that it aided him in organizing sessions and in specifying assignments directed to learning objectives.<sup>18</sup> An adjunct professor’s previous experience

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<sup>15</sup> Although student-to-student interaction and email or instant messaging between student and teacher enhance online social presence, the professor’s communication of content equally affects perceived social presence.

<sup>16</sup> “Establishing Social Presence in Online Courses: Why and How,” *Theological Education* 42, Number 2 (2007): 91, accessed December 16, 2013, <http://ehis.ebscohost.com.ezproxy.bju.net/ehost/pdfviewer/pdfviewer?vid=3&sid=276616ba-0123-4e99-af85-0aace2753e88%40sessionmgr4002&hid=4111>.

<sup>17</sup> Schnitzer and Crosby present the need for training adjunct faculty not only in technology but also in teaching online.

<sup>18</sup> Karen Lackey, “Faculty Development: An Analysis of Current and Effective Training Strategies for Preparing Faculty to Teach Online,” *Online Journal of Distance Learning Administration* 14, no. 5 (Winter 2011), accessed November 13, 2013, <http://distance.westga.edu/~distance/ojdla/winter144/lackey144.html>.

in online education permits him to assist the facilitator, who guides the class discussion of the concepts presented in the online sessions. The adjunct professor with exposure to online education understands that he must provide closure to his topics before the students can complete an assignment of interacting with the complete lecture topic.

#### Availability

A teacher can be an adjunct professor for the proposed master's program to the level that his schedule permits him to teach. Figure 4.1 is a division of eight types of teachers who demonstrate interest in teaching online classes. Although the leadership of the proposed master's program does not intend to employ the adjunct professors, this list assists the leadership who develops the proposed master's program to understand varying levels of availability, interest, and online teaching experience of potential adjunct professors.

Figure 4.1 Types of available adjunct faculty for recorded sources.<sup>19</sup>

1. The Philosopher is a candidate who is likely not professionally employed in the field in which she is degreed. ... Teaching and online technologies experience may vary.

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<sup>19</sup> Data from Maria Schnitzer and Lynne S. Crosby, "Recruitment and Development of Online Adjunct Instructors," *Online Journal of Distance Learning Administration* 6, no. 2 (Summer 2003), accessed November 15, 2013, [http://www.westga.edu/~distance/ojdla/summer62/crosby\\_schnitzer62.html](http://www.westga.edu/~distance/ojdla/summer62/crosby_schnitzer62.html). Although the authors of this article chose to employ the feminine pronoun when they referred to the available teachers, candidates for the Bible classes in the proposed master's program will be males.

Figure 4.1 Types of available adjunct faculty for recorded sources (continued).

2. The Traditional Teacher may have a wealth of instructional experience in the classroom as both a full time and adjunct instructor at different institutions. Classroom-based teaching experience is high, but online technologies experience may be limited.
3. The Moonlighter is employed full time at another institution, yet is seeking adjunct work to supplement her salary. Teaching and online technologies experience may vary. Time commitment may be a concern, and should be discussed candidly in the screening process.
4. The Full-Time Part-Timer is an online adjunct employed at several institutions. Teaching and online technologies experience will be high, yet it is important to be cognizant of the fact that paradigms of “online teaching” vary by institution. Online classes, depending on the institution, may take various forms: interactive and synchronous or less interactive and more akin to the independent study.
5. The Administrator is typically an internal institutional employee. Teaching and online technologies experience may vary. These candidates are easily trained, familiar with the organizational environment and student body, easily contacted and may have high accountability to the institution. They are an excellent, but frequently untapped instructional staffing resource.
6. The Graduate is a candidate who is recently graduated from an advanced degree program and is seeking her first teaching position. Teaching and online technologies experience may vary, but often teaching experience is limited.
7. The Seeker is looking for a full time faculty position at a higher education institution. She perceives the adjunct position as a stepping-stone. Teaching and online technologies experience may vary.
8. The Retiree is a candidate who is seeking part time work. Teaching and online technologies experience may vary. This type of adjunct is another excellent resource, as the desire to teach is typically a chief motivator of the Retiree.

*Inviting the Adjunct Faculty*

A representative of the proposed program will initiate and maintain communication with the adjunct professors. The communication will begin with the invitation and will continue until the adjunct professor has returned to the United States and completed his part in providing the class. This person can be the course coordinator mentioned in chapter three, but in this chapter, I call him the “contact,” to distinguish his temporary responsibilities from the ongoing responsibilities of the course coordinator.<sup>20</sup>

The contact will share with the adjunct professor the history of the ministry that plans to develop the Spanish-language online MA in Teaching Bible.<sup>21</sup> The contact will also communicate the vision for the MA in Teaching Bible program and the goal of providing graduate-level theological and pedagogical preparation for Mexicans who desire to teach other Mexicans on the undergraduate Bible-college or institute level. The contact will describe how this plan will potentially foster spiritual growth in the lives of Mexican believers in churches throughout Mexico and beyond.<sup>22</sup>

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<sup>20</sup> The responsibilities of the coordinator continue for the life of the program. The contact provides a temporary function since his responsibility is to find and prepare teachers for the program.

<sup>21</sup> “The 7 Standards” of the SOE (Standards of Excellence [SOE] in Short-Term Mission) can provide the contact with important short-term partnering principles to maintain as he interacts with the adjunct professor. The standards are “God-Centered, Empowering Partnerships, Mutual Design, Comprehensive Administration, Qualified Leadership, Appropriate Training, Thorough Follow Through.” U.S. Standards of Excellence in Short-Term Mission, 2013, accessed November 18, 2013, <http://www.soe.org/explore/the-7-standards/>.

<sup>22</sup> Moreau, Corwin, and McGee capture the long-term benefits of a short-term trip when they point out, “[S]hort-term projects ... can assist long-term missionaries or nationals in completing significant projects for God’s kingdom that would not otherwise ever be done.” 279.

When the contact invites the professor, the contact will communicate the costs that he expects the professor to pay.<sup>23</sup> The contact will communicate at the time of the invitation that the trip is a short-term mission opportunity,<sup>24</sup> in which the adjunct professor has the opportunity to be involved in world missions.<sup>25</sup> The contact will explain that although the adjunct professor provides the cost of his passage to the field location where he will record the class,<sup>26</sup> he will not need to pay for his meals, lodging, or transportation while he is on the field.<sup>27</sup>

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<sup>23</sup> The explanation of what costs the adjunct professor will pay is one of the items addressed at the time of the invitation to allow the invited teacher to assess his potential financial investment when considering the invitation.

<sup>24</sup> Roger Peterson, in a chapter titled “Innovation in Short-Term Mission,” distinguishes between “short-term missionaries” and “long-term missionaries” by referring to those who do short-term mission workers as non-paid volunteers and to those who are long-term missionaries as paid professionals. Jim Reapsome and Jon Hirst, eds., *Innovation in Mission: Insights into Practical Innovations Creating Kingdom Impact* (Atlanta: Authentic. 2007), 53. Rather than speaking directly to the investment in traveling, this distinction between short-term and long-term missionary service connects the volunteer’s donating of his time and talents to his treasures.

<sup>25</sup> The adjunct professor who provides for his passage to and from the field permits those developing the master’s program to record classes continuously, rather than waiting until they acquire the funding for each adjunct professor’s passage.

<sup>26</sup> Peterson, Aeschliman, and Sneed speak of a “participant trilogy” in chapter six as consisting of those who send, those who go, and those who receive. This trilogy points out the value of those who financially support the adjunct professor’s trip (151).

<sup>27</sup> When the teacher records the class in front of a live class, the Bible college can allow the students who are teachers at the college to take the classes without charge. The benefit to the Bible college is immediate, since the teachers will apply their further training to their current ministry. Those who take the class who are not teachers of the Bible college will pay for their classes, but at a rate that is reflective of the Mexican economy. This rate will reduce the daily expenses incurred throughout the week of classes but is insufficient to pay for the adjunct professor’s travel expenses.

### *Preparing the Adjunct Faculty*

After the adjunct professor accepts the invitation to teach a class, the contact will begin to share detailed information with him to prepare him for his short-term trip to Mexico.<sup>28</sup> This section deals with the communication between the contact and the professor before he reaches the field, which includes information about traveling to Mexico, his stay while in Mexico, and his teaching when he is in the country.

#### Preparation for His Travel and Stay

The adjunct professor will need proper permission to cross into Mexico. The contact will explain and provide him with the information that he will need to fill out the documentation. The professor will need an up-to-date passport. Since migration information changes constantly, the contact will update the adjunct professor of any changes that affect the professor's trip.<sup>29</sup>

The way the adjunct professor enters the country affects the procedure for obtaining migration permission. If the adjunct professor decides to fly to Mexico, the contact will communicate with the adjunct professor during the

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<sup>28</sup> Chapter five provides the logistics of the adjunct professor teaching from a satellite location.

<sup>29</sup> Typical migration documentation asks for personal information regarding the solicitant's name, nationality, passport number, residence address, address of his final destination, purpose of the trip, and length of the trip.

process of locating and purchasing the ticket.<sup>30</sup> He will also explain to the adjunct professor the procedure for entry.<sup>31</sup>

If the adjunct professor drives to Mexico, his travel will be more complicated than if he were to fly. He will obtain his migration permission at a checkpoint after the border. He will need to insure his vehicle and acquire the appropriate vehicle permission. When he registers his vehicle, he will receive a decal to place on his window. The decal verifies the vehicle's registration for temporary use in Mexico. When he leaves Mexico, he will need to stop at the appropriate checkpoint so the attendant can remove the decal and document that the vehicle is leaving the country. If the professor rents or borrows a vehicle, the administrator will explain the requirements for presenting the proper paperwork at the checkpoint. The contact will inform the adjunct professor of any costs and logistics involved with his traveling to his final destination.<sup>32</sup> The contact and the adjunct professor will share personal and ministry contact information, and the contact will explain to the adjunct professor how to contact people in the United States and in Mexico while traveling. If the professor drives, the contact will provide the

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<sup>30</sup> The administrator can acquire the tickets for the professor, but since the professor will be purchasing the ticket, this allows him to compare prices and airlines and use his frequent flyer miles. Even if the adjunct professor decides to fly as close to the border as possible and then drive across, the contact knows how much time the adjunct professor needs to get from the airport to the highway, across the border, and to the field destination.

<sup>31</sup> If the professor flies commercially across the border, the flight attendant will provide him with a migration document. The administrator will explain to the adjunct professor the procedure for obtaining the migration permission once the adjunct professor establishes how he plans to cross the border.

<sup>32</sup> Depending on the route that the adjunct professor takes, he may need to stop at multiple checkpoints and pay tolls.

adjunct professor with written instructions as well as establish a meeting point.

The adjunct professor will need health insurance that covers him while he is in Mexico. The contact will suggest an insurance company that specializes in providing health insurance coverage for those who participate in short-term mission trips. The contact will provide the professor with a waiver that indicates that the burden of medical coverage rests on his insurance company.

The contact will assist the adjunct professor to maintain the ability to contact people and make purchases. Since many adjunct professors wish to know ahead of time how to establish and maintain communication with family, friends, work, and ministry relations, the contact will explain the means of communication available. He will explain that the professor will need to check with his cell phone provider while in the States to see about range and cost of calls and texting in Mexico. He will also explain how the professor can make purchases while in Mexico. He will explain the exchange rate and where to get American currency exchanged in the United States and in Mexico. The contact will explain how to use credit cards in Mexico and where and when it is acceptable to use them.

Finally, the contact will talk with the adjunct professor about ancillary details that affect his stay while in Mexico. The contact will request the adjunct professor to share any dietary needs or food allergies with which the teacher struggles. The contact will explain dress policy for when the adjunct professor teaches and prepare him regarding cultural and ministerial positions on dress. Knowing what to wear simplifies packing for his time in

Mexico. The contact will also share with the adjunct professor opportunities for him to minister apart from his teaching.

#### Preparation for His Teaching

The contact prepares the adjunct professors for their journey and arrival to Mexico and provides the information they need to teach the block classes once they reach the field.

#### *The Equipment*

The level of experience that the adjunct professor acquired from online teaching may affect the technology that he uses. Since the technician will operate the recording equipment, the adjunct professor needs to be aware of details about the equipment that he will use to teach. If the recording and projecting equipment are compatible with the adjunct professor's laptop, he can use his own laptop.

If the projection equipment requires certain software or equipment, the contact and the adjunct professor will decide what modifications the technician or the adjunct professor will need to make. The coordinator will assist the adjunct professor to address foreseeable compatibility problems between the professor's equipment and the outlets or equipment the professor will be operating in Mexico.

#### *The Students and Their Culture*

The contact will evaluate the adjunct professor's current understanding of Mexican culture and provide him with the level of information that he requires. At this point, the contact would have already explained to the adjunct professor pertinent cultural and historical details

when he extended the invitation to teach in Mexico. The cultural observations from chapters one to three of this dissertation serve as source material for the contact to inform the adjunct professor about the students who will take the course.<sup>33</sup> Further, the contact will reveal to the adjunct professor any taboos or controversial issues that the adjunct professor should avoid in his short-term ministry. The following additional aspects of Mexican culture based on personal experience serve to inform the adjunct professor of sensitive subject matter. They assist the adjunct professor to communicate with understanding when conversing with his students as well as with the Mexicans he encounters outside of the classroom.<sup>34</sup>

#### High Respect for One's Mother

Mexico's society is strongly matriarchal. Mothers are revered, and the culture demonstrates that in varying ways. In a small town in Rebeico, Sonora, for example, the children will refer to the one who calls them to meet for classes in their Roman Catholic church building as "Mother." The Mexican version of the Roman Catholic tradition venerates Mary above Christ, illustrated by a song that begins with the words, "Hail Mary, mother of God." Insults in Mexico can be heightened by implicating the impropriety of one's mother. The adjunct professor who understands the respectful position that Mexicans place upon mothers or mother figures is careful to avoid any hint of

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<sup>33</sup> When the adjunct professor arrives on the field, the host can inform him of biographical information of the students who enroll in the adjunct professor's class.

<sup>34</sup> In their book, Mary Jo Reilly, Leslie Jermyn, and Michael Spilling offer further information about Mexico's culture. *Cultures of the World: Mexico*, eds. Deborah Grahame-Smith and Mindy Pang (Tarrytown, NY: Marshall Cavendish Benchmark, 2012).

disrespecting someone's mother. Involving someone's mother in a joke that in any fashion belittles her is inappropriate in any culture, but especially in Mexican culture, even when one does so to "break the ice."

#### Bribes and Border Crossing

Mexico has laws, but laws are often subject to the one who is in authority at the time the laws are enforced. Because of this perspective, Mexican society demonstrates varying opinions regarding illegal border crossing and using bribes to carry out business or to avoid expensive fines. When conversing with someone at a church in Mexico, the adjunct professor can communicate a clear understanding regarding the inappropriateness of certain activities. At the same time, he benefits from understanding that many Mexicans will not perceive bribes or illegal border crossing as gravely as he does.

#### Television and Movies

Movies and television programs made in Latin America characteristically lack redeeming qualities. An adjunct professor may have in mind certain movies that promote a moral quality when mentioning watching a movie with one's family or spouse. His comment, however, may communicate to the Mexican that he approves of the movies that Latin America produces. Additionally, many fundamentalist pastors do not find movie or television viewing acceptable and may misinterpret his good intention as bad.

#### Avoiding Negativity, Attempting to Please

Mexicans typically avoid negativity in conversation. Often, a Mexican will lie to avoid saying no. When giving directions, a Mexican may lead

someone to an incorrect destination with his instructions rather than admit that he cannot help him find the place. A Mexican will also attempt to accommodate those with whom he converses. Since Mexicans are people-oriented, lying often serves as a component of their attempt to maintain a pleasant demeanor.

The adjunct professor who realizes the cultural manifestation of the Mexican's attempt to avoid negativity and to please takes care when witnessing while he is in Mexico. If he asks someone if he understands something, he may receive a positive answer irrelevant to the accuracy of the response. If he asks in a personal evangelization opportunity or in a service if someone would like to place his trust in Christ, he should understand that many unbelievers present might respond positively out of accommodation.<sup>35</sup>

#### Dating and Courtship

Although modern dating exists in Mexico, much of the culture still practices formal courtship. When a couple enters a formal courting relationship, the parents of both members of the couple as well as the courting couple understand that the couple intends to marry. After a period of courtship, the man will propose to the lady. The proposal is a formal event, and the parents of the man and the lady as well as other family members will attend the proposal. This custom differs from the American way of proposing, which typically involves the man surprising the lady with the proposal. Many fundamentalist pastors do not view casual dating as an appropriate practice

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<sup>35</sup> Another factor in the positive response may be the Mexican's reverence for spirituality, based on his Roman Catholic upbringing.

among believers. The adjunct professor who appries himself of this culture practice will avoid promoting casual dating when teaching.

#### Appreciation for Meals

Events in Mexico typically involve food as part of the activity. Women spend hours preparing the meals. Demonstrating a dislike for the food communicates a disdain for the one making the meal. Even at restaurants, if a large portion of the meal is left, the waiter may appear personally offended, asking the consumer if there was something wrong with the meal. The adjunct professor will want to show appreciation for the food that his Mexican hosts provide him. If someone provides the adjunct professor a meal that contains something that the professor is allergic to, he may inform the contact and ask him to handle the situation.

#### *The Adjunct Professor and Cultural Awareness*

The contact can highlight differences between the American culture and the Mexican culture. From a broader perspective of culture, several books are available that can enhance ministry preparation for those interested in any cross-cultural ministry. In one book, Sherwood G. Lingenfelter and Marvin K. Mayers introduce readers to cultural differences.<sup>36</sup>

Lingenfelter and Mayers' third chapter, "Tensions about Time," compares the American's perception of time to other cultures' perceptions of time. They further distinguish people and cultures who mark their lives by

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<sup>36</sup> *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker Book House, 1987).

time from cultures and individuals who mark their lives by activities, events, and community. The emphasis in chapter three benefits the American adjunct professor as he attempts to minister in Mexico. Although exceptions exist, Americans are time-oriented, while Mexicans are people-oriented and event-oriented. Although the activities related to the class may begin on time, Mexican society typically focuses on the event rather than the scheduled time for its commencement. Churches, individuals, and organizations that coordinate activities announce an event's starting time to give the desired or approximate time in which they wish an activity to commence.<sup>37</sup> In secular Mexican society, individuals purposely arrive late to communicate their perceived importance. The adjunct professor who demonstrates frustration with Mexicans over time can ignorantly imply that he devalues the Mexican and prefers his time over friendship or even cordiality.

Lingenfelter and Mayers' sixth chapter, which they call "Tensions over Goals," allows the task-oriented reader to understand the Mexicans who culturally are more person-oriented. Page 83 compares differing views between task-oriented people and person-oriented people. This comparison can help the adjunct professor understand the perceived message when he abruptly ends a conversation because it interferes with his accomplishing a task. If the adjunct professor finds himself in a scenario that pits his teaching

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<sup>37</sup> When I newly arrived in Mexico as a missionary, my introduction to this cultural practice came in the form of an invitation to someone's house for dinner. Applying our own cultural practice to the activity, my wife and I arrived at the individual's house a few minutes before the assigned time for the meal. Our host greeted us with a look of surprise. She was in the middle of cleaning the house before making the meal. It was the host's intention to give us an approximate time, but she did not expect us to arrive promptly at that time.

responsibilities against his ministering to an individual, he can ask his host for assistance or guidance.<sup>38</sup>

In a published questionnaire taken from their book, Lingenfelter and Mayers help the reader to recognize characteristics of his own culture.<sup>39</sup> The questions guide the reader to evaluate his personal value system and compare it to a grid at the end of the questionnaire. The adjunct professor can compare and contrast his thinking processes with those of the Mexican culture, using examples of culture that the current chapter in this dissertation presents.

Judith and Sherwood Lingenfelter, in their book on teaching, step beyond the idea of ministering cross-culturally and address those who desire to teach those in a culture different from their own. The book points out that the teacher's culture is not inherently superior to the culture of his students.<sup>40</sup> In their chapter on "False Expectations," the Lingenfelters help the adjunct professor recognize how his culture, which relies on technology as a pedagogical essential, can limit his abilities to minister in a different

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<sup>38</sup> One adjunct professor for Ebenezer Bible College's Master of Ministry program was in the middle of ministering to an unsaved couple who had visited him while he was at the college. The couple's interest in the gospel increased as the time for the professor's next class session arrived. A believer switching places with the adjunct professor to continue witnessing to the couple could have insulted the couple since they came to campus to meet the visiting professor. Instead, the college director asked the class to wait while the adjunct professor continued to witness to the couple. The class, made up of Mexican pastors and full-time Christian workers, understood and waited patiently and prayerfully as the professor continued to witness to the couple. The couple placed their trust in Christ, the professor returned to the classroom, and the students' respect for their professor increased.

<sup>39</sup> *Questionnaire for Ministering Cross-Culturally: A Personal Profile of Basic Values* (Grand Rapids: Baker Book House, 1988).

<sup>40</sup> "We often see another's culture of teaching and learning as deficient and think of our own culture as superior." Judith E. and Sherwood Lingenfelter, 67.

culture.<sup>41</sup> When a piece of technology fails, Mexicans typically prefer to continue an activity rather than to wait until they have restored the equipment to its previous level of functionality. “Mexicanada,” a term coined by Mexicans, refers to their ability to adjust a product that needs repair when access to or repair of the original product is not affordable or available.

### *The Schedule*

The contact will provide the adjunct professor with the schedule of the week that the adjunct professor will teach. The schedule will include the class beginning and ending times, breaks, meal times, and other activities related to the students taking the class. The contact will explain to the adjunct professor the structure for dividing the class sessions. Each of the twenty-five teaching sessions lasts fifty minutes each, with a ten-minute break between each session. Even when the adjunct professor teaches a live audience while a technician records the class, the adjunct professor will maintain the break times without deviating from the schedule. When the adjunct professor teaches in the undergraduate department’s facilities, the master’s class schedule corresponds to the scheduling for meals and other activities that involve all students.

### *The Translation*

If the adjunct professor requires a translator, the contact will explain how the translation process will operate. If in the adjunct professor’s teaching career he has already taught the class that he will teach for the proposed

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<sup>41</sup> “Western dependence on increasingly sophisticated technology has hampered our ability to be creative in the classroom.” Ibid., 101.

master's program, the contact will explain how using a translator can require that he modify the time for explaining concepts in his class. Since some of the adjunct professors may lack experience with teaching through a translator, the contact will explain how to pause and how often to pause. Even if the microphone records only the translator, the adjunct professor will need to pause while the translator speaks. The adjunct professor's pausing while the translator speaks also allows the students in the classroom to hear the translator clearly. When the translator and the adjunct professor refrain from talking over each other, they reduce the amount of editing that the audio department must make.<sup>42</sup>

The adjunct professor will translate his written materials when he is able to do so. The adjunct professor who is unable to translate his notes will need to submit to the contact all written material that he plans to use for the class in time for the translators to provide the Spanish version when the class begins.<sup>43</sup> The contact and the adjunct professor will work together to assign an available textbook for the class if the textbook that the adjunct professor originally assigned has not been translated.<sup>44</sup>

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<sup>42</sup> The adjunct professor's voice will appear on the recorded class to avoid periods of silence when the translator is listening. If the professor and the translator speak over each other, the technician will need to find those instances and reduce the professor's audio to provide a recording of the entirety of the translation.

<sup>43</sup> Even if he can translate his own material, when the adjunct professor submits his material ahead of time it provides those coordinating the class with time to assure that copies are available when the class begins.

<sup>44</sup> From the adjunct professor's list of books that address the class topic, the contact will advise him of the books from the list that are translated into Spanish.

### *Facilitating the Adjunct Faculty's Experience*

The proposed program's leadership will ensure that the adjunct professor receives the preparation that he will need before he arrives to Mexico. Once the adjunct professor arrives on the field, the leadership will provide him with appropriate lodging and conditions for teaching.

#### His Arrival and Accommodations

A representative from the leadership of the master's program, in this chapter referred to as the host, will attend to the adjunct professor once he arrives to the field. He will pick up the adjunct professor at the airport or will meet him once he arrives at the contact location. The host will make sure that the adjunct professor's lodging is ready for him and that his meal schedule is ready. The professor's host will provide the professor with an orientation session that will detail any changes in prior communication, information regarding his stay, and further information about culture. The host will introduce the adjunct professor to the personnel that he will interact with throughout the week.

Various factors affect where the ministry will provide accommodations for the adjunct professor during his time in Mexico. The ministry's campus facilities may provide appropriate accommodations for the adjunct professor during his visit.<sup>45</sup> If the adjunct professor travels with his wife or family, or with a team, the accommodations may change.

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<sup>45</sup> Although a hotel can provide the adjunct professor with privacy, providing him room and board at the same location where he will be teaching provides him access to the academic facilities at any time.

Since the adjunct professor is providing instructional content as a ministry to those wishing to develop the master's program, the host will attempt to make the adjunct professor's experience in Mexico a pleasant one. The host will provide the adjunct professor with opportunities to accustom himself to the Mexican people as well as their customs, meals, and activities, without exhausting him or distracting him from the purpose of his trip. The host will provide the adjunct professor with a tour of the facilities that the adjunct professor will utilize.

### His Teaching

Before the classes begin, the host will orient the adjunct professor to the facilities and the equipment that he will be using while he teaches. Since the contact communicated with the professor prior to his arrival to Mexico, this orientation involves introducing him to the classroom, the electronic instructional and recording equipment, and the positioning of the equipment. The professor may have used equipment similar to what he will use the week he teaches in Mexico, but this time will allow him to examine and test the equipment.

The host will provide the adjunct professor with an on-field orientation to the translation protocol. If the professor requires that someone translate for him, he will need to know where to position himself in relation to the translator. The host will introduce the adjunct professor to the translator as the opportunity arises.<sup>46</sup> He needs to know where his students will be sitting

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<sup>46</sup> The adjunct professor benefits from meeting his translator before the class begins so the adjunct professor feels comfortable and knows what to expect before he begins his first hour of instruction.

in the classroom and where the recording team will station the equipment in relation to the students.

### *Conclusion*

The quality and content of the adjunct professor's class influences how the Mexican Bible college teacher understands Scripture as well as how he utilizes hermeneutical and pedagogical tools to instruct his own students. Because of this influence, the process of identifying, inviting, preparing, and facilitating the adjunct professor's experience affects the level of success of the program. The investment of time and effort in preparation for the adjunct professor's instruction increases the effectiveness of the instruction that the MA in Teaching Bible program will provide online.

## Chapter 5

### Logistics and Funding

Chapter four explored the proposed program’s selection process and the preparation of the adjunct professors for their experience. This chapter examines the logistics involved in recording the adjunct professor’s content and providing it online to the students of the proposed MA in Teaching Bible degree program. The chapter also considers the costs involved with creating and maintaining the proposed program as well as present options for acquiring the funds. Before exploring logistics and funding, however, explaining the “iron triangle of higher education” concept provides the reasoning for varying options when examining these logistics and funding.<sup>1</sup>

#### *The Iron Triangle of Higher Education*

Cost, quality, and access form the components of the iron triangle of higher education. The concept is that an institution causes modifications in the other two components whenever it changes one of the components.<sup>2</sup> For example, if the leaders of an institution raise the cost of tuition, potentially it can raise the quality of the education if they apply the extra tuition revenue towards providing further training for teachers. The decision to raise tuition costs, however, may prohibit access to students who are unable to afford the higher cost of tuition.

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<sup>1</sup> John Immerwahr, Jean Johnson, and Paul Gasbarra, *The Iron Triangle: College Presidents Talk about Costs, Access, and Quality* (n.p.: The National Center for Public Policy and Higher Education, 2008).

<sup>2</sup> *Ibid.*, 4.

The concept of the iron triangle of higher education aids those who desire to provide a Spanish-language online MA in Teaching Bible degree to Mexican Bible college teachers. The leadership of the proposed program will decide what to purchase to provide and maintain the content online, how much to pay, and when to make the purchases. Quality, one of the components of the iron triangle, includes more than the quality of the adjunct professor's teaching. Quality also involves the technician's selection and operation of hardware and software.<sup>3</sup> Cost affects the selection of these technical components or procedures. The decision regarding when and what to purchase affects access. Luke 14:28-30 speaks of the wisdom of planning financially before implementing an endeavor.<sup>4</sup> This financial planning affects quality and access. In a scenario in which the leadership of the proposed program decides to utilize the highest quality equipment that exists to provide the online content, the costs of the equipment restricts the access by the students until the funding arrives to purchase the equipment.

Since technology continues to develop, a decision to purchase only the best equipment can further affect access. Products that currently lead in their field can demonstrate themselves inefficient or obsolete when designers provide upgraded versions of the product. In addition, the competitors within the technological world may provide products with equal or further

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<sup>3</sup> If the adjunct professor effectively communicates the class content, but the video or audio equipment failed to capture all of the adjunct professor's teaching, the final online course will present itself as a low-quality product.

<sup>4</sup> "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, saying, 'This man began to build and was not able to finish.'" (NASB).

capabilities before the funding arrives. If the proposed program commences after the leaders receive the funds that they stated they needed, the products they originally determined to purchase may be obsolete or unavailable. Equally, the funds that the leadership originally deemed sufficient to purchase the equipment may not cover the present cost of the equipment. Maintaining the decision to purchase the highest quality equipment available will continue to prohibit student access until the remaining funds arrive.<sup>5</sup>

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<sup>5</sup> Although prices change constantly, the following procedure described in this footnote explains a procedure for financially allocating for equipment and services of the proposed program if I were to decide at this moment what to purchase. My decision reflects the intention to provide immediate access to students, using a hypothetical starting budget of \$2,000. The remaining content of this chapter expands upon the logistics and types of expenses mentioned in this footnote.

Approximately \$1,250 would finance the initial expenses. At \$300 each, two Sony HD video cameras with backup memory cards would cost \$600. An annual Fuzebox subscription costs approximately \$100. Approximately \$350 would provide a 42-inch HD flatscreen monitor. The cost for the first month of supplying a work scholarship to a Mexican Bible college student to record, edit, and upload the classes to the internet would be \$100. The cost for the first month of office and secretarial work would be \$100.

Monthly costs and yearly costs comprise the continuous expenses. The technical services would cost \$100 a month, and office expense would be \$100 a month. The yearly expense would be the \$100 for the Fuzebox subscription. The students would pay \$100 for each class, which they could finance by paying monthly tuition costs. The student tuition would pay for the continuous and yearly expenses. Depending on the number of students that participate in the first cohort, the program's continuous expenses would expand to increase the quality of online services.

Since immediate student access motivates the budget decision in this hypothetical scenario, volunteering and sharing guides the acquisition and operation of the remaining equipment and services. The technician would use open-source products to edit and upload content to the internet, and he would provide the online support in conjunction with volunteers supplementing additional technical support required. An existing ministry's website would host the proposed program's internet content until further funds arrive. A missionary who receives his financial support from churches in the United States will supply the role of the coordinator of the first cohort of students. Volunteers will translate the written material as well as the adjunct professor's instruction. The ministry developing the proposed program would utilize what equipment it already owns to provide the remaining equipment needed for setting up and recording the classes. If it lacks equipment, the leadership would investigate options to utilize equipment with sister ministries during the weeks that the adjunct professors teach.

The leadership of the proposed program will employ godly wisdom backed by prayer when considering all three components of the iron triangle before deciding how to proceed.<sup>6</sup> Because of the variables of the iron triangle that the leadership of the proposed program will maintain, the logistics and funding sections provide varying scenarios that the leaders can evaluate as they decide on fund-raising and purchasing procedures.

### *Logistics*

The previous chapter of this dissertation examined the procedure for providing the class content when an adjunct professor travels to Mexico and teaches in front of a live audience. This chapter explains the logistics of providing the class content from a satellite location, editing the content, uploading the content, maintaining the content, and transitioning the program from the live instruction to online instruction.

#### Providing the Content from a Satellite Location

When an adjunct professor travels to Mexico and provides instruction to Mexican Bible college teachers while a technician records the class, the adjunct professor has doubled his efficiency. He engages students face to face while presenting instruction for future students. When the adjunct professor is unable to provide instruction in Mexico physically, he may teach from his home country in a way that will later provide online access to the students.

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<sup>6</sup> Authors writing about a specialized use of technology in the church address an iron triangle similar to that of higher education. They speak of balancing “vision, values, and budget” and direct the reader to understand the potential benefit as well as the potential danger before deciding which technology to purchase. Geoff Surratt, Greg Ligon, and Warren Bird. *The Multi-Site Church Revolution: Being One Church in Many Locations* (Grand Rapids: Zondervan, 2006), 169.

*Teaching to a Live Audience*

When an adjunct professor's schedule provides him with the time to teach a class<sup>7</sup> but he is unable to travel to Mexico to teach the class, he can teach from a satellite location to a live audience located in Mexico. The adjunct professor will set apart the week to teach during the hours that the students in Mexico take the classes.<sup>8</sup> He may have a computer with software and a webcam that would permit him to teach from any location, although he will need to communicate ahead of time with the proposed program's contact to assure that his software is compatible with the video and recording equipment that the class in Mexico employs.<sup>9</sup>

The adjunct professor's teaching from a satellite location creates additional logistical challenges when he requires a translator. Providing a translator from the United States who can travel to the location where the adjunct professor records his class may cause more difficulty than having a translator accompany the students in the classroom. The adjunct professor may struggle with identifying when a student asks a question, based on the type of software the teacher and classroom utilize.

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<sup>7</sup> A short-term teaching opportunity involves more than the amount of time it requires to teach the class. Apart from modifying his notes and lectures to correspond to the design of the proposed program, an adjunct professor who travels to Mexico will need to factor in the time to delegate work, ministry, and domestic responsibilities. Furthermore, he will need to pack, travel to Mexico and back home, and recuperate from jetlag and any other health-related issues.

<sup>8</sup> Since students who take their meals and other activities in Mexico remain in the same academic setting, the adjunct professor will maintain the same schedule as if he were teaching in Mexico at the location where the students meet for class.

<sup>9</sup> Incompatible software may limit interaction with the students or prohibit the students from viewing teaching tools that the adjunct professor may offer in conjunction with his lectures.

The scenario that places the translator in the same room as the adjunct professor in his satellite location would require a third person to intercept questions from the students and present them to the teacher. Additionally, the translator would need to supply his own computer, webcam, and efficient audio software if the adjunct professor operates his personal laptop and webcam. The inability of the adjunct professor and the translator to share webcams can create an additional expense if the programs they are using charge for multiple users.

Yet another difficulty can arise when the adjunct professor and the translator are in the same satellite location. Depending on the software employed, the audio software from the two computers can create an echo when the students receive the transmission. The translator's audio software can receive the adjunct professor's teaching, but the adjunct professor's audio software can receive the translator's speaking as well, transmitting echoed or garbled audio to the students.

The most effective scenario places the translator in Mexico in the room where the students will take their classes.<sup>10</sup> He can identify for the adjunct professor when and who asks the questions, translate the questions for the adjunct professor, and serve as the contact or facilitator in the room. When the adjunct professor answers a student's question, even through a

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<sup>10</sup> The translators for the adjunct professor's teaching will typically be more accessible within Mexico. They can be missionaries in Mexico, related to the Bible college that develops the proposed master's program. At Ebenezer Bible College in Hermosillo, Sonora, American missionaries have shared the translation for the college's Master of Ministry program. In addition to American missionaries, the college has employed the services of a bilingually educated graduate near the college as well as a national proficient in translating English to Spanish to translate the classes.

translator, he aids in creating a social presence for the student taking the class from a teacher in a satellite location.<sup>11</sup>

### *Recording in a Studio*

Some teachers can teach a class but are unable to teach on the dates when the proposed program offers the one-week course blocks.<sup>12</sup> When this occurs, the adjunct professor may record his class in a studio close to where the teacher lives or works.<sup>13</sup> The leadership of the proposed master's course will explore how to incorporate the studio rental expense in the budget.<sup>14</sup>

When the adjunct professor teaches in a recording studio, the translator can be in the same room. A translator standing next to the adjunct

<sup>11</sup> The software from which the adjunct professor provides his teaching via satellite may provide a way for another user to signal a question, using a raised flag button as Fuzebox, a videoconferencing program, offers. However, if the adjunct professor operates a webcam, he may be too far away to recognize the signal. Additionally, the class in Mexico will receive the teaching collectively, with a screen in front of the class, instead of each student operating his own computer and session.

<sup>12</sup> Since the proposed program focuses on furthering the academic preparation of Bible college teachers, the structure of the timing of the classes for recording will maintain the same schedule each year to avoid conflict with the students' active teaching ministry.

<sup>13</sup> The quality of the adjunct professor's computer, webcam, and audio software may correspond to that of the other adjunct professors. If the quality of audio or video significantly differs from that of the other classes, the adjunct professor may need to find a recording studio with recording equipment comparable to the equipment used in Mexico.

<sup>14</sup> An alternative to adding the cost of the studio and technician rental is to transfer the cost to the adjunct professor. Chapter four explained how the contact presents to the potential adjunct professor the opportunity for the adjunct professor to consider the cost of his passage as part of his short-term mission expenses. The contact, when other funds are unavailable at the time, will ask the adjunct professor who teaches from the United States to consider financing the cost of the studio and technician rental in lieu of the passage expenses that he would not incur. This option allows the leadership of the proposed program to continue to develop the program without pausing until the funding for this extra expense arrives.

professor permits translation in real time. The alternative, dubbing the adjunct professor's instruction, retards providing the class content online. Dubbing provides a voiceover, replacing the professor's voice with the translator's voice. When the student views the teaching online with the adjunct professor present in the video, he will hear the translator's voice.

A translator will dub the teaching of an adjunct professor who records a class for the proposed program rather than dubbing the instruction that a professor recorded for the institution where he normally teaches. The classes' online content will follow the structure of the twenty-five sessions for the online content in the format which chapter three presented. Translating from a class previously recorded from a seminary requires an extensive editing process; recording instruction according to the structure of the proposed program avoids this editing.

#### Editing and Maintaining the Content Online

As the technician prepares the video camera to fade in at the beginning of a class hour and fade out at the end, he reduces the editing needed. A Polycom Eagle Eye III camera can focus on the teacher and alternate to the student when he has a question.<sup>15</sup> If the technician places two cameras at different angles in front of the adjunct professor and the translator, and another camera at the class or at the students who ask

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<sup>15</sup> Polycom, "Polycom EagleEye Series Cameras: Comparisons and Specifications," Polycom Data Sheet, 2013, accessed December 24, 2013, <http://www.polycom.com/content/dam/polycom/common/documents/data-sheets/eagleeye-series-camera-ds-enus.pdf>.

questions in class, he will mix and edit the three to display variety in the final product.<sup>16</sup>

Technical support not only places the content on the proposed program's website but also maintains the efficiency of the website. The technician who records the class can be the same person who provides support for online content. When dividing the roles, however, one technician can operate what requires his physical presence, and the other technician can provide his services once he receives the class content online.<sup>17</sup> The technical support for online assistance will need to be sufficiently accessible to repair any online glitch, maintain student access to the website that hosts the online classes, and control access to the class content. This same technician may provide the similar service of updating information on the website.

#### Transitioning from Live Instruction to Online Class Content

The first cohort of students receives the course content live from the adjunct professor. They replace the weekly requirements of viewing the online courses with an intense block class that provides the content of the

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<sup>16</sup> Even a camera that swivels to capture the video of the one speaking may require a companion camera. When faced with the challenge of a lecturer who moves around in a room, Polycom suggested operating two EagleEye cameras. Howard Solomon, "Polycom," IT World Canada, May 1, 2011, accessed January 1, 2013, <http://www.itworldcanada.com/article/polycoms-two-camera-vcsystem-can-follow-speakers/43556>. Recording both the adjunct professor and the translator as primary targets for recording requires further technical skills, a scenario that suggests advantages to operating less sophisticated cameras to record and edit.

<sup>17</sup> The separation of roles at this stage allows either technician, or even a third technician, to provide editing if necessary. The equipment the leadership acquires may reduce the editing process to the level that either technician can add editing to his responsibilities without significant change to his activities.

online class.<sup>18</sup> The students will continue to take the facilitated residence classes each week for the purpose of participating in the in-class discussions, receiving announcements, and taking quizzes and tests.

The weekly sessions throughout the semester involve in-class discussions. Questions coming from the students during the week of the live block class, therefore, do not interfere with the professor's instruction. Recording and posting online the students' questions along with the adjunct professor's answers allows the students who view the instruction online to listen to the answers. These recorded answers can clarify questions that the students taking the class online would have presented to the coordinator, had the adjunct professor not answered the questions. This method retains clarifications for future generations of students.

### *Funding*

The leadership that develops the proposed program will assess logistics and funding simultaneously. The equipment that the leadership of the proposed program will purchase depends on both the anticipated budget and the actual amount of funding that arrives for the program. This section presents detailed expenses and ways to provide for those expenses.

### Expenses to Anticipate

The proposed program designates the students to pay for the continuous expenses. This section, however, identifies the initial expenses in

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<sup>18</sup> Once the program provides the instruction online, the format as presented in chapter three becomes the standard procedure.

addition to continuous expenses, to distinguish what the college will pay to provide the online content to the students.<sup>19</sup>

### *Initial Expenses*

Initial expenses, or front-end expenses, are the costs required to create and provide the proposed program. This section presents the equipment, facilities, and personnel required to record the classes and provide them online.

### Equipment

Hardware refers to the physical equipment that the personnel of the proposed program will use to record, edit, and upload the class content. Recording and editing hardware may include video cameras, microphones, a computer to edit, audio/video mixer, LCD projector, HD screen, PowerPoint advancer, physical white board, and a router. The adjunct professor employs an LCD projector to display pedagogical media such as PowerPoint, video clips, or pictures to students while he teaches. An LCD projector can remove the need to include an HD screen in the classroom when the professor successfully toggles between the various types of electronic teaching aids.

If the leadership of the proposed program provides the class with an HD screen, it will need to be large enough for the entire class to see and

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<sup>19</sup> Additionally, identifying continuous costs affects the selection of initial expenses. Some products that would potentially serve as initial expenses may require a monthly fee for their services. These monthly service costs may accumulate to the level that the Mexican students would be incapable of paying, based on the Mexican standard of living. If this occurs, the leadership of the proposed program will need to evaluate similar equipment that may be more expensive to purchase but does not require monthly service or maintenance fees, or else charge service and maintenance fees that are affordable for the students to pay through tuition.

discern what the adjunct professor desires the class to view. The screen size will vary, depending on the size of the classroom or the number of students. This variation of size will affect the price, thus affecting the overall decision of whether to purchase an HD screen or an LCD projector. In addition to the anticipated size of the classroom and the number of students, the recording or mixing equipment the technician employs may also determine the specific type of projection device the leadership will purchase. If the equipment records the media directly from the computer rather than from the projection, an LCD projector will continue to remain a less expensive option to include in the overall budget.

Packaged products can consolidate the amount of equipment to purchase as well as limit the need to piecemeal various components needed to record and edit the adjunct professor's instruction. Polycom, a highly sophisticated videoconferencing system, services businesses and institutions. Polycom HDX kits are comprised of a data receiver and distributor called a codec, an EagleEye camera, a remote control, and a microphone. For full interaction with all the benefits that they offer, the users need a Polycom in each location involved in the interaction. This can create a cost of over \$20,000 for the latest kit model if the leadership of the proposed program uses the kit in Mexico and the adjunct professor teaches from a satellite location.<sup>20</sup>

Software for recording, editing, and hosting entails initial expenses, continuous expenses, or both. When investigating programs to provide the

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<sup>20</sup> In addition to the kit, the users need to purchase an HD screen for each location.

online academic environment for the recorded classes, the leadership can use either an open-source program or a proprietary program. Proprietary software, which requires the user to pay a licensing fee, often provides a previously structured program that reduces the dependence upon technical support after initial orientation.<sup>21</sup> Free platforms such as Moodle, which promotes itself as a “[f]ree web application that educators can use to create effective online learning sites,”<sup>22</sup> can require technical support that may prove expensive if the institution cannot provide its own.<sup>23</sup>

Importation fees accompany the cost of the equipment acquired from the United States and transported across the Mexican border.<sup>24</sup> Unless the institution acquires special permission from the Mexican government, the cost of importing non-personal products from the United States to Mexico is 16% of the value of the item, after a \$75 exclusion per person in the vehicle that transports the item. Apart from the \$4,000 limit for computers and

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<sup>21</sup> Ease of use constitutes a primary benefit of proprietary software. Deeptaman Mukherjee, “Open Source vs Proprietary Software – The Never Ending Battle,” Brajeshwar, September 24, 2010, accessed January 2, 2013, <http://brajeshwar.com/2010/open-source-vs-proprietary-software-%E2%80%93-the-never-ending-battle/?vm=r&s=1>.

<sup>22</sup> “Welcome to the Moodle Community!” Moodle, accessed January 2, 2013, <https://moodle.org/>.

<sup>23</sup> One article demonstrates that open source platforms require money, even though the user chooses technical support from a selection of vendors: “With open source ... a variety of vendors offer a wide range of support options, ranging from hourly rates to full-fledged maintenance plans.” David Raths, “The Price of Free,” *Campus Technology* 27, no. 1 (September 2013): 9, accessed January 2, 2013, <http://online.qmags.com/CPT0913#pg10&mode1>.

<sup>24</sup> Vendors in Mexico that sell electronics offer a selection similar to what those in the United States offer, but at a higher cost. The cost for electronics purchased in Mexico typically exceeds the combined costs of purchasing the product in America and paying the duty fee. When purchasing multiple electronic items in Mexico, the cost can exceed the cost of travel expenses, the items, and the duty fee.

related hardware, another customs charge applies when the items exceed \$3,000 per traveler.<sup>25</sup>

### Facilities and Personnel

The facilities where the Bible college teachers train their students can host the recording of the proposed program. If at the time of the recording the college can provide a room that can host the class, there will be no cost for facilities apart from the cost of electricity. If the college is unable to provide a room, the leadership that develops the online program may need to rent a hotel conference room or other facility that would provide them with the ability to record a class throughout the week.

Personnel create initial expenses when they provide the services that assist the development of the proposed program. Technicians will record the classes live and maintain the online content. If the equipment requires specialized installation, the vendor may charge for a technician. Assistants are necessary for setting up the equipment and classroom, providing communication with the students, and performing records office responsibilities. Those teachers who do not speak Spanish will need translators for their teaching as well as for their notes, exams, and teaching.

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<sup>25</sup> “If the value of the goods surpasses three thousand dollars (per family member) after subtracting the US\$75 exemption, or if any of the goods is subject to non-tariff regulations or restrictions, you must hire the services of a customs broker.” Secretaría de Hacienda y Crédito Público, “In Which Cases Should I Pay Taxes?” Servicio de Administración Tributaria, accessed January 2, 2013, [http://www.aduanas.sat.gob.mx/aduana\\_mexico/2008/pasajeros/139\\_19583.html](http://www.aduanas.sat.gob.mx/aduana_mexico/2008/pasajeros/139_19583.html).

### *Continuous Expenses*

Continuous expenses are costs that the ministry of the proposed master's program pays after providing the content online or throughout the life of the program. The leadership of the proposed program will pass these costs on to the students in the form of tuition. This section categorizes these costs as repairs, Internet service, updates, upgrades, personnel, and IT support.

#### Repairs and Internet Service

Repair needs will occur throughout the life of the program. The leadership of the proposed program will anticipate the cost of repairs as they assess the student's cost to take the master's classes. The leadership of the proposed program cannot predict what or when repairs will be necessary. Nevertheless, they can set aside money to cover the cost of maintaining the equipment that they plan to purchase.

When the students view the class's online content at the Bible college or institute where they serve, they can access the classes online using the college's existing online service without charge. The leadership of the proposed program may need to acquire Internet service to provide the students of the proposed program with access to the online content. If the college already maintains Internet service, it may need to upgrade the service to handle the number of students who will enroll in the proposed program.

#### Updates, Upgrades, Personnel, and IT Support

Many software programs and hardware require yearly subscriptions or updates. Using a program without upgrading to avoid the continual cost of the program may cause compatibility issues down the road. The leadership of

the proposed program will factor in these residual costs before purchasing a product.

Although personnel create initial expenses when developing the proposed program, some personnel, depending on their responsibilities, will continue to provide services throughout the life of the program. Personnel who provide continuous services related to the proposed master's program consist of the coordinator, office staff, and assistants to the coordinator. Depending on the programs and software, the program or software's IT services may provide support based on the problem or at a monthly cost.

#### Sources for Funding

Matthew 6:33 directs the believer to a life's ambition of doing God's will rather than acquiring temporal provisions. Philippians 4:19 explains that God provides for all of one's needs. Rather than disassociating the ones who provided for him from their act of love, Paul recognized that God often provided for his needs through other believers (Phil. 4:16). Paul encouraged the Philippians to give, since it conveyed spiritual maturity (Phil. 4:17).

As those who financially support the proposed program understand that spiritual maturity promotes giving, they demonstrate one aspect of the Lord's command in Mark 12:31 to "love thy neighbor as thyself." One author focused on interdependence when she wrote on fundraising. She dispelled misunderstandings between the concepts of independence<sup>26</sup> and

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<sup>26</sup> "Ironically, the more we try to be strong without the help of others, the more we are weakened. At the same time, confessing our weaknesses and admitting our need for God and others strengthens us." Betty Barnett, *Friend Raising: Building a Missionary Support Team That Lasts* (Seattle: YWAM Publishing, 2003), 12-13.

interdependence,<sup>27</sup> and focused on relationships.<sup>28</sup> Sources for funding the proposed MA in Teaching Bible degree program include those who help send the adjunct professors, those who support the ministries or missionaries involved with the program, and those who have benefited from the people who plan to provide the proposed master's program.

Adjunct professors who participate in short-term mission trips to Mexico to teach receive support from churches, para-church organizations where the adjunct professors minister, and individuals. Those who participate financially in the adjunct professors' mission trips demonstrate their encouragement of the ministries the adjunct professors visit. At times, those who support the adjunct professors know little of the ministries that the adjunct professors travel to assist. The leadership of the proposed MA in Teaching Bible degree can communicate further to those who financially support the adjunct professors.

Ministries and individuals who support the people involved with providing the proposed master's program typically will demonstrate the strongest enthusiasm for the program. Many will demonstrate their enthusiasm with their encouragement, prayers, and financial support. Since many who support these ministries and missionaries require the missionaries to communicate with them about ministry plans, the missionaries need to provide their supporters with announcements and updates of the program.

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<sup>27</sup> "Interdependence is not Christian welfare. It is the joining of forces to defend the faith and to fight the good fight." Barnett, 13.

<sup>28</sup> "We are to seek first the kingdom of God, not the dollar. We are to care more for people as friends than for their potential contributions to our ministry." Ibid., 23.

## Raising the Funds

Relationship-building within fund-raising allows the leadership of the proposed program to involve more people in the ministry of training Mexicans for the harvest. The means for communicating the opportunity to invest in the proposed Spanish-language online MA in Teaching Bible degree program include the format for communicating as well as where to communicate.

### *How to Communicate*

The leadership of the proposed program will communicate directly and indirectly. Indirect communication shares the vision of the proposed program without face-to-face contact. The indirect communication in this section focuses on newsletters, promotional videos, and social media.

Newsletters update prayer and financial supporters of progress in ministry. Newsletters can be prayer letters that individual missionaries send out or periodic reports sent out by the Bible college or institute where the potential students of the proposed program serve. Newsletters update prayer requests, answers to prayers, and update people about upcoming projects. Missionary prayer letters can refer the readers to the newsletters that the leadership of the proposed program creates.

The missionaries can send out the promotional newsletters along with their prayer letters or provide a link to the online version of the newsletter. Promotional videos, however, present the vision of a plan beyond the way that a written demonstration can share information. A promotional video can

communicate the vision of the program via the same technology that the missionaries plan to use to provide the online content.<sup>29</sup>

Social media provides people with the ability to have “friends” that they have never met. Social media’s networking permits recipients of shared information from friends to share the information with other friends, increasing awareness and a possible support base. Although social media resides in the category of nontraditional means of raising funds, it belongs in a larger category of fundraising strategies. One person wrote his dissertation of more than 200 pages exploring ways to raise funds beyond the traditional manner of doing so.<sup>30</sup> Many people and organizations capitalize upon the ease of access of social media such as Facebook to accompany their communication of official information through traditional means. In her blog, Kivi Leroux Miller offered strategic advice to those who desire to raise funds using social media.<sup>31</sup> Anthony Sicola presented a study that indicates that those who utilize social media to raise funds see a strong increase in giving. He also suggested specific social media tools for fundraising.<sup>32</sup>

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<sup>29</sup> The leadership of the proposed MA in Teaching Bible degree will need to invest in the cost of the production and distribution of a promotional video if they are to use this method of raising funds.

<sup>30</sup> Charles Harry Eichler, “Non-Traditional Methods of Missions Funding,” D Min diss., Bob Jones University, 1998.

<sup>31</sup> “How Social Media and Fundraising Fit Together,” Kivi’s Nonprofit Communications Blog, August 13, 2012, accessed March 7, 2014, <http://www.nonprofitmarketingguide.com/blog/2012/08/13/how-social-media-and-fundraising-fit-together/>.

<sup>32</sup> “Using Social Media Increases Fundraising by 40%,” NPEngage, May 12, 2011, accessed March 7, 2014, <http://www.npengage.com/peer-to-peer-fundraising/using-social-media-increases-fundraising-40-percent/>.

### *Where to Communicate*

Written and media communication provide an opportunity to inform potential financial and prayer partners of the proposed master's program beyond where the program's representatives can physically visit. Visiting churches, however, allows the proposed program's representatives to present the program face to face. These churches constitute current partnering churches as well as potential partnering churches. Churches that currently support the ministries and individuals involved in the process of developing the proposed MA in Teaching Bible degree program presently demonstrate an interest in the ministry of preparing future leaders in Mexico. Although they will need to receive information regarding the proposed program to understand their part in helping to fund it, they currently support missionaries or ministries that share that philosophy.

Potential partnering churches are those churches that share a philosophy of ministry similar to the vision of the college that will offer the proposed MA in Teaching Bible degree program. Representatives of the proposed program arrange strategic visits by identifying the churches that share a similar vision of training leaders. The visits to specific churches allow the representatives of the proposed program to share the opportunity to raise funds as well as technical support. As the Lord reaches hearts within these likeminded churches to give of their prayers and of their finances, He may choose to call some within the churches to give of their talents to reduce the amount of funds needed for the program.

### Practical Alternatives to Funding

Although the ministry that owns its own facilities and equipment benefits from having everything at its disposal, this scenario does not always

prove possible. A sister ministry with a needed room or item can be involved in the proposed program by lending equipment, personnel, or facilities.<sup>33</sup> A sister ministry in close physical relation to the Bible college or institute that plans to implement the proposed program into its ministry can involve itself in the proposed program through reducing front-end costs.<sup>34</sup> Churches often excel in a specific ministry and acquire equipment that corresponds to that ministry. One church may run a radio program and own high-quality microphones. Another church may focus on music ministry and own musical instruments or stands.

Church members throughout Mexico possess varied talents, gifts, and abilities that they can use to assist the formation of the proposed MA in Teaching Bible degree program. Some church members are IT personnel, computer programmers, and engineers, while others are plumbers, electricians, and lawyers. These members of nearby sister ministries can provide their expertise. For example, in lieu of paying someone to record the classes, a member of a likeminded local church could provide the technical expertise.<sup>35</sup>

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<sup>33</sup> This also allows the development of the proposed program to proceed before receiving all of the funds or equipment required to provide the program.

<sup>34</sup> The leadership of the proposed master's program will create a form that details the condition of the equipment at the time that the church shares it with the Bible college or institute. The form can specify that the Bible college utilizing the equipment will repair any damage to the equipment.

<sup>35</sup> As opposed to merely hoping that these churches would involve themselves in the development of the proposed program, the leadership will include these sister churches in their fundraising visits and present this unique ministry opportunity to the level that they see it necessary.

Sister ministries can collaborate with the ministry providing the proposed master's program by lending the ministry the use of their facilities. Many ministries own multipurpose rooms. In a church building, a room with dividers may serve as a Sunday school room, a dining hall, and a bookstore. Based on needs at the time of the recording, a sister church may decide to share a section of its facilities as secure storage for recording equipment. Another may provide a room as a classroom or recording studio.

### *Conclusion*

As those who develop the proposed Spanish-language online MA in Teaching Bible degree select technology and purchase equipment, the goal of providing the online content nears. Those involved in purchasing decisions will take into account the established period to purchase as well as the type of equipment they will purchase, based on the designated and available budgets. The leadership of the proposed program will rely on the Lord for wisdom and provision throughout the process of initial planning and organization. James 1:5 provides encouragement when the leadership strategizes the logistics and funding for providing the classes both live and online: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

## **Chapter 6**

### **Conclusion**

This dissertation presented a plan to establish a Spanish-language online MA in Teaching Bible degree to train Mexican Bible college and institute teachers. This chapter summarizes the dissertation and presents plans for future study and application.

#### *Summary*

The first chapter introduced the reader to the need for the proposed program. The following four chapters demonstrated the components for creating and employing the program. This section consolidates the study into one-paragraph summarizations of each chapter.

#### Presentation of Proposed Program

Chapter one presented the Mexican church's opportunity to provide ministerial preparation to those of their countrymen who recognize the Lord's calling on them to full-time ministry. The traditional method of sending a select number of Mexicans to the United States for seminary training does not sufficiently prepare all who need advanced training to teach future Mexican vocational ministers of the gospel. An online Spanish-language MA in Teaching Bible program will allow Mexican Bible college and institute teachers to gain advanced training in their own language, without requiring them to leave their own country or present teaching ministry.

#### The Mexican Bible College Teacher's Core Curriculum

Chapter two investigated Mexico's educational system to understand areas in which Mexican Bible college teachers need to develop in their own

training and in that of their students. The chapter utilized an existing Bible college undergraduate program to provide the framework for the master's classes that will help the Mexican Bible college teacher train his students. The initial classes in the MA of Teaching Bible degree allow the Mexican Bible college teacher to address deficiencies as well as enhance his pedagogical skills as he continues to teach while gaining advanced training.

#### The Course Coordinator's Function

Chapter three examined the various responsibilities of the course coordinator. He will assume the role of facilitator, ensuring that the student receives not only the class content but also the connection between the content and the Mexican student's culture. The coordinator will also serve as a contact between the online teacher and the student. The coordinator disciplines the student and, initially in the program, teaches the student.

#### The Adjunct Faculty

Chapter four explored the relationship between the adjunct faculty and the leadership of the proposed MA in Teaching Bible program. The leaders identify what they are looking for in an adjunct professor. After identifying the kind of adjunct professor that the leadership desires, the leadership contact will invite the professor and prepare him for his experience in Mexico. The leadership will ensure that the adjunct professor acquires all that he needs for a successful teaching experience while he is in Mexico.

#### Logistics and Funding

Chapter five identified logistics and expenses related to producing and maintaining the online classes. A variety of technical components enables the

recording, editing, and online presentation of the adjunct professor's teaching. Although the Lord will provide the resources necessary to create and maintain programs that are part of His plan, He has varied the manner in which He makes available his provision. This chapter explored options for funding the proposed MA in Teaching Bible program.

### *Suggestions for Future Development*

The previous summarization of the dissertation chapters reveals the steps for a Mexican Bible college to implement further preparation for its teachers. The proposed program opens doors to studying peripheral aspects mentioned in the dissertation as well as ideas for advanced steps beyond those presented in the dissertation.

### Further Study

Throughout the presentation of the proposed program, the dissertation mentioned teachers' notes, textbooks, online access, and the implementation of the program. This section presents ideas for further study of these topics.

### *Development of Syllabi and Selection of Textbooks*

Syllabi in Spanish for master's level courses would provide part of the blueprint for Mexican believers as they pursue establishing seminaries in Mexico. Taking the list of classes from the proposed MA in Teaching Bible program and formulating a guide for each class can allow Bible colleges to plan what they desire to include in their master's classes. The one who develops prepared syllabi can also investigate the benefit of including culturally specific examples within the syllabi.

Theological books originally written in Spanish or translated from Spanish are fewer than those that are available in English. Chapter four explained how the contact and the adjunct professor will work together to select a textbook that is available in Spanish that corresponds to the class topic. A project that matches master's level class titles with a list of authors and titles in both Spanish and English can speed the textbook-selection process. This list would enhance the adjunct professors' ability to select for their classes textbooks that are available in Spanish.

#### *Copying DVDs and Promotion*

Providing DVDs of a class requires additional cost and time to purchase the DVDs, label them, copy them, and deliver them to each person interested in taking the classes. However, some remote areas of Mexico do not have reliable residential Internet access. An investigation of areas in Mexico that lack sufficient access to the Internet can contribute to evaluating the benefit of providing DVDs of master's courses to people in these areas.

Studying strategies to promote the proposed program can provide further opportunities to communicate the potential benefits that the program can provide for Mexican Bible colleges and institutes. Investigating networks of sister ministries and potential users of the program can engender efficient strategies for creating interest in further preparation of Bible college and institute teachers. Word-of-mouth can be an effective method for communicating the program. A study of formal communication to sister ministries in Mexico, however, can provide a methodology for communicating the program in a way that shares not only the general concept but also the steps to implement the plan.

### *Other Latin American Countries*

The details of the proposed Spanish-language online MA in Teaching Bible degree exhibit similarity between Mexico and other Latin American countries but include Mexican-specific aspects. Research into the educational system throughout Latin America as well as a comparison and contrast with the cultures of other Latin American countries can demonstrate how the program will require modification for effectiveness in other countries. One can investigate how to generalize the program for all of Latin America, specifying which components of the program require specific adaptation by the Latin American country that employs the program for its Bible college or institute.

### Further Application

The previous section on further study revealed ways to enhance the effectiveness of the program. The success of the proposed program provides the path for development beyond the scope of the program as the dissertation presented it.

### *Biblical Languages and a Spanish-Language Theological Hub*

In an effort to be inclusive, the instructional scope of the proposed MA in Teaching Bible degree excludes requiring prior course work in Greek and Hebrew. Although some Bible colleges and institutes may offer Greek as an elective, they normally do not require biblical languages as part of their undergraduate curriculum. As the number of candidates for the proposed MA in Teaching Bible degree grows to include those who have completed undergraduate Greek, the biblical-languages classes can form part of the regular curriculum of the program. An alternative to the incorporation of the

biblical languages would be a program with two tracks, with the new track modifying the currently proposed program to offer biblical languages.

The course content of an online Spanish-language master's program can comprise a portion of an online Spanish-language theological hub.<sup>1</sup> Although the hub would not confer degrees, it could provide likeminded ministries with tools that augment their ability to train future generation of leaders in the Spanish-speaking world. These likeminded ministries would also contribute to the resources that the hub would make available.

#### *Coordinator-Training and Resident Master's Degree*

A step beyond providing the MA in Teaching Bible degree involves a representative of the program traveling to different Bible colleges to train those who would serve as resident coordinators for the program. The leadership of the proposed program, however, will need to evaluate the logistics of traveling itinerantly to present the concepts related to the program. Those who maintain the program will also need to evaluate the technological logistics that affect accessibility and adaptability in different areas before encouraging others to adopt this program for their teachers.

The proposed Spanish-language online MA in Teaching Bible degree leads the way for establishing a resident master's degree taught by Mexican professors. Mexican believers who achieve their master's degree will continue beyond this degree to prepare themselves further to teach master's level classes. The degree presented in this dissertation, however, provides the

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<sup>1</sup> Dr. Dave Shumate, General Director of MGM International in Phoenix, Arizona, introduced me to the concepts of training coordinators and of a theological-resource hub as I have presented them here.

intermediate step between the undergraduate degree and the level of preparation that equips one to teach on the master's level.

### *Conclusion*

The Mexican church continues to grow in size and potential. Mexican missionaries who have raised their support from Mexican churches plant churches throughout the world, even beyond the countries that speak Spanish. Mexican believers sufficiently prepared to train their own people for the ministry constitute a step towards indigenizing theological training in Mexico. Mexican Bible college teachers who obtain a master's degree that further prepares them biblically as well as pedagogically advance toward the goal of indigenization of theological training. Mexican Bible college teachers can potentially receive this preparation in their own language, country, ministry, and cultural context, at a cost that corresponds to their economy. When this occurs, the goal of indigenization of theological and ministerial training in Mexico nears achievement.

## Appendix

### Curriculum for the Proposed Spanish-Language Online MA in Teaching Bible

Name of Class	Number of credits
<b>First Semester</b>	
Reading and Analysis	1
Critical Thinking for Biblical Discernment	1
<b>Second Semester</b>	
Philosophy of Education	2
Teaching Methods	2
<b>Third Semester</b>	
Systematic Theology I	2
Systematic Theology II	2
<b>Fourth Semester</b>	
Old Testament Introduction	2
New Testament Introduction	2
<b>Fifth Semester</b>	
Counseling	2
Biblical Hermeneutics	2
<b>Sixth Semester</b>	
Bible Exposition	2
Homiletics	2
<b>Seventh Semester</b>	
Old Testament Theology	2
New Testament Theology	2
<b>Eighth Semester</b>	
Church History	2
History of Doctrine	2
<b>Total number of credits</b>	<b>30</b>

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