THEOLOGICAL EDUCATION IN A THIRD WORLD CONTEXT

A GUIDE FOR PLANTING & NURTURING

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Abstract

This book was written both as a summary and an extension of the authors’ twenty years of missionary service in the field of theological education, first in the Central African Republic and then in Canada. His desire was to provide a vehicle for mentoring cross-cultural missionaries and national leaders in the task of leadership training, whether in Bible school or seminary settings. The result is a document of benefit in North America and worldwide.

Chapters one and two introduce the book by explaining background, examining key vocabulary such as discipleship and vision, and proposing essential questions to guide in school development. Chapters three and four, dealing with principles of administration and teaching, are the core of this book and are presented for French speakers in Appendix G. Chapters five through eight delve into topics ranging from the development of school documents to accreditation, fundraising (including the potential of Non Governmental Organizations and micro-finance), and library development. The book concludes with seven appendices providing specific examples of essential school documents, accreditation procedures, curriculum, training of administrators, and comparative French and English academic ranks.

This book makes a conscious effort to promote both Biblical and indigenous principles. Rather than being exhaustive, it introduces key concepts and stimulates those who wish to grow in this area. It may suffer in that it targets campus ministry, and gives a lot of information from a North American perspective. As a whole, however, this book will prove to be practical and useful in any setting.

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**CHAPTER 1: AN INTRODUCTION TO THE IDEA**

**A. Workers need proper tools**

Beginnings are delicate things. They are full of both excitement and dread. Everyone remembers the first time he started a job, and the uncertainty he felt. Yet that uncertainty gave way to confidence with training and experience. This paper seeks to offer tools and advice to those who would serve in the field of Christian education and administration of Bible institutes, colleges and seminaries around the world – focusing on both English and French language contexts. Many of the perspectives and examples are from the North American educational culture, but since the North American culture has impacted education worldwide it is relevant in virtually any context.

The ideas and approaches in this manuscript were shaped by the author’s own training and experiences, and are written from the perspective of a commitment to Jesus Christ as Lord and Saviour. There is an underlying belief that Christian leadership, particularly in an educational setting, is essentially discipleship. Disciples benefit from opportunities to gain and sharpen tools for ministry, and this is why there continues to be a need for structured education.

For a person ministering in the field of education, or educational administration, information is one of the essential tools of the trade. This paper tries to supply some of what people may lack so that the uncertainties of starting a school, or becoming involved with a school ministry, will be diminished. Solomon, in Ecclesiastes 11:3-6, said that if we dwell too much on the possibility of failure, then we will never do anything. The fact that not all ventures will succeed should not stop us from trying to do all the good that we can. This book seeks to offer tools that, if followed, will greatly contribute to the positive and reputable nature of what is being done to train people for ministry in various parts of the world. These tools range from foundational issues of purpose, mission and accountability, to leadership and administrative skills specific to school administration, and exposure to such concepts as the Non-Governmental Organization (abbreviated as NGO).

No paper can cover the whole spectrum of what everyone needs, but the hope is that the thoughts contained herein will provide essential helps to guide personal and organizational growth, as well as to develop servant leaders who are more effective for the ministry of training the saints in formal and informal school settings. Here are a few questions explored and answered in this paper:

1. How can I determine if the type of school is right for the culture and the need?
2. What are the fundamentals of administrating a school that trains Christian servants?
3. What can be done to help teachers do well?
4. What kinds of documents does the school need, and how can I develop them?
5. Where can we get accreditation, and would it help or hinder?
6. Where can we go to get financial help?
7. How can we develop the library?
8. Where can I find samples of things like school documents, curricula, etc?
9. How could I use this in a French context?

The information in this paper is designed primarily for campus-based Bible schools and seminaries, although its principles equally apply to internet schools and church-run schools. Pastors and missionaries in the third world who see the need for educating church leadership, but who would like some practical helps, will find a wealth of information for the administration and development of their institution.

This paper intends to offer guidance and provide helps for cross cultural educators and administrators. It will be of value to people in host countries who wonder how to get along with Americans – and how to benefit from what America has developed. It will also be of value to American pastors and educators who wonder how to contribute in a new context without simply duplicating all aspects of their own culture.

The focus of this paper are the areas of administration that school leaders must handle in order to bring glory to God and bring success to the school. Leading is a group endeavour, and involves many people. For Christian educators, the first concern is for the Lord and for His approval and guidance. There is also concern to build a team that works for something bigger than any one individual. It is not about one person getting a title or position of dominance over others, but is instead about promoting discipleship to Jesus Christ and helping people focus on Him.

This paper focuses on the practical things that can be done to improve the function and godly reputation of anyone or any group engaged in providing formal theological education. Indeed the central purpose of this book is to expose the reader to a core of concepts and resources that can serve in establishing, stabilizing, and expanding the ministry of theological schools in any country. It offers assistance in a number of areas that administrators need to consider, and calls on leaders to share this information with each other as they seek to develop both the leadership team and the students of their institution.

**B. An autobiographical explanation**

The material in this book was developed as the author worked first with a Bible institute in the Central African Republic (CAR), and then with a Bible institute in Moncton, New Brunswick, Canada. It is important to realize, therefore, that the material comes from a life of missionary and educational service. In looking back over these years of ministry, it is evident that many tools of ministry had to be learned and developed in the field of practice. This book, therefore, seeks to distil key tips and tools that can be of practical use to others who travel a similar road.

The following autobiographical summary is offered so that the reader will understand three things: First, much of the material of this book has been developed and tested in the laboratory of practical ministry. Second, gaining and sharpening tools for this kind of ministry is an ongoing pursuit. Third, it helps to look over someone else’s shoulder and learn from him. Discipleship is essentially passing on what one person has learned so that another will profit from what has been learned. That is what this paper is all about.

The story begins with my 1956 birth in Paris, France. My parents, Earl and Shirley Dannenberg, were in language study as they prepared for missionary service in what was still referred to as French Equatorial Africa. They served for about fifteen years in Chad, and about ten more in the CAR, before cancer caused them to seek a permanent return to the USA. Their love for the Lord and commitment to preach and teach the Word of God never changed, however.

From the beginning Dad was a dynamic preacher, and saw many people come to the Lord. As churches were planted, the need for trained leaders was also apparent. Dad founded Balimba Bible Institute near Sarh, Chad, which continues to this day. Later, after moving to the Central African Republic, Dad attempted to start a seminary in the capital city of Bangui. This did not survive, but did help Dad to deepen his commitment to the education of national leadership. When I was considering God’s call on my own life, Dad arranged for a teaching assignment for me at Sibut Bible Institute - which played a central role in confirming God’s will. For health reasons, Dad was not able to continue preaching and teaching in Africa. However, he served in a similar capacity for nearly twenty years as head of the missions department at Faith Baptist Bible College in Ankeny, Iowa.

It was due to my dad’s influence that I also developed a commitment to leadership training. Many of the passions and principles I saw in my father were continued in my own ministry. After I gained a Master of Divinity in Christian Education from Grand Rapids Baptist Seminary in 1985, my wife and I went to France for language training and then on to the Central African Republic. Soon after arriving, the missionary director of the Baptist Bible Institute in Bangassou retired and left me in charge. During the next decade, I was privileged to send two men to seminary who returned to become director and faculty of the Institute. I was also able to strengthen local commitment and involvement in the school, so that it continues without any missionary presence today.

In 2003, a recurrence of the civil war prevented my wife and me from returning to the CAR after furlough. Instead, the Lord redirected us to the newly created Emmanuel Baptist Bible Institute in Moncton, New Brunswick, Canada. This school began in 2002 for the purpose of training pastors, missionaries and church leaders. Just as the churches in Africa needed godly leaders, so churches in Canada needed them too. And just as the schools in Africa needed good administrators, so this school in Canada also needed our help.

This paper, then, is the product of a burden to provide informed leadership to a Bible institute in Canada, while still offering supportive training for schools in the Central African Republic. This is why sample materials and illustrations in this paper will be sourced in one or the other of these two countries. The hope is that this document will also help people around the world who are praying and working toward systematic training for godly Christian leadership.

In brief, this paper was written for the following reasons:

1. To summarize twenty years of cross-cultural educational experience and to provide the kind of sourcebook that would have been a helpful guide along the way. Although I had some training in Christian education, the reality of running a school was a challenge. In many ways, this paper is a call to my earlier self of things I wish I had known.
2. To systematize things that the next generation of leaders could use. In 1995, I was able to leave the Bangassou Baptist Bible Institute and turn the leadership over to an African pastor. I had been looking forward to mentoring him during the transition process, but this never happened. Other than short visits, I was not able to offer any coaching. In a sense, this paper expresses the things I wish I could have discussed, and provides the practical tools and models that I wish I could have left with him.
3. To respond to a request by leaders in the Central African Republic for training and materials. Several pastors and leaders of Bible institutes asked me to hold seminars designed specifically to develop administrative and teaching skills. The material developed for that course forms the backbone of this paper. This experience also reinforced the impression that there are many schools, colleges, and even seminaries around the world that could use this information. This paper is a way for me to do what I so often wish to do – clone myself so that I could provide help in a variety of contexts.
4. To provide tools that can be used by either English or French speakers. There are so many resources and knowledgeable personnel concentrated in North America that it seems unnecessary to focus on that audience. Instead, this paper provides tips and examples which might be considered simplistic or common knowledge to an American reader, but are novel ideas or necessary reinforcement for those in the third world. This paper, therefore, concludes with one entire chapter in French, which is a restatement of chapters three and four and which can be taught as a seminar on basic administration and teaching principles.
5. To provide tools that can also be used in the USA and Canada. When I became the administrator of a Bible college in Canada, I began to understand that the skills I had learned in Africa were useful there too. It helped to find simple steps in doing various parts of my work – and to find examples that would serve as seed ideas or that could be adapted to meet my current needs. This paper is written with that lesson in mind. It is intended to benefit people from North America who serve abroad, as well as those who serve in the USA or Canada.
6. To provide a “how to” resource for current and future ministry. Jesus said several vital things to those who would provide an educational structure for current and future pastors, missionaries, and other church leaders. He said, “Seek first the kingdom of God and His righteousness.” (Mt 6:33. NKJV, as used throughout this paper unless otherwise noted) He also said, “Except the Lord build a house, they labour in vain who build it.” (Ps 127:1) May the reader’s purpose be to build for the Lord. May love, transparency, and high ethical standards characterize every aspect of school leadership and practice.

**C. Leadership training is discipleship**

Leadership training is one of the most exciting, rewarding, and challenging activities a person could imagine. It means risking success or failure. It means working with people and accepting the positive and negative implications of doing so. It means impacting people’s lives in ways that ripple out in unexpected directions. It means more than punching a time clock on a job. It means discipleship.

*And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.”Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."* Matthew 28:17-20

In the Great Commission Jesus told His followers that by His obedience in life and death, the Father had given Him every power and authority imaginable for the achieving of God’s will. Since this was true, Jesus chose to delegate work to His followers. He not only assigned the work, but He guaranteed that He would accompany the workers. Essentially he told them to be engaged in the following three activities:

1. Evangelism. Jesus commanded His followers to spread the message to all people so that they too could hear the Good News and have the opportunity to benefit.
2. Baptizing. Believers are baptized as a public testimony to their new faith – i.e. to their allegiance to Him and commitment to His cause – and thus to their involvement with a local church. This is the essence of church planting and development.
3. Teaching means discipleship. Teaching people to follow everything He taught.

Every Christian is to be involved in spreading the Good News wherever he goes. Churches also need to be planted and nurtured for the sake of developing godly, Biblical leaders. Part of the church planting process is the training of leaders. This can be done informally in internship formats, but historically the Christian church has tended to start formal schools for training leaders. A Bible school or seminary, therefore, is a link in the cycle of obedience to the command of the Lord, for it seeks to encourage evangelism and train people for formal and informal positions of service to the church.

Why should anyone want to work in a training ministry? One reason is obedience to the Great Commission. Another reason is to serve the Lord, and to be part of what God is doing in shaping peoples’ lives for His glory. Are there other reasons? Human beings are complex mixtures of sanctification and flesh, sin and godliness. Because the flesh is strong, we find ourselves involved in ministry out of pride or other selfish motivation. This simply shows that each person must work at being a humble learner from the Lord, even as he seeks to train others.

Disciplers are people who have a message and a way of life that they are passionate about passing on to others. Jesus called us His disciples because He worked to transmit to us the wisdom, attitudes and actions that He modeled. He sought first the kingdom and will of God, and taught us to do the same. He found his greatest satisfaction in serving the Father, and called on us to love and follow Him similarly. Indeed, people who are successful in life are those who profit from the things they most enjoy doing.

The goal of this book is to provide the practical information and resources that are needed to help people both enjoy and follow the Lord as a discipler of men and women. The hope is that this will be of help to missionary or local leadership engaged in or burdened for the formal training of those who will serve the Lord as pastors and other Christian leaders.

**D. The need for formal training**

Churches around the world show a consistent pattern. As churches are planted, by missionary or other personnel, initial church leadership is heavily dependent on lay men and women. These would be deacons and other personalities who help with the functioning of the church in a variety of ways. These people may have little or no theological or ministry training, but often have significant practical insight. Churches recruit and cultivate such people by offering involvement in a variety of ministries from teaching Sunday school classes to overseeing a nucleus of believers. Training may consist of discipleship classes, special church seminars, correspondence courses, etc.

As people are won to Christ and integrated into the church, the second priority is to train selected individuals for specialized ministries such as pastors, missionaries and teachers. Historically, this has required the founding of Bible schools and seminaries. Recruits came from the ranks of lay leaders who showed hunger and aptitude for formal training. Bible schools sought to provide knowledge and develop skills in various ministry roles. Many also stressed the ongoing need to look to the Lord for wisdom and continuing development.

Graduates of Bible schools and seminaries may also be called upon to teach in the very school where they graduated. Some become involved in new schools. Others may oversee regional or national church associations, or perhaps parachurch organizations. Since most Bible institutes are geared to produce pastors for local churches, it is the rare graduate who has sufficient teaching or administrative training for working with a school. In the third world, additional problems for schools include a chronic lack of textbooks or handouts, a continuing financial struggle, and the constant need to find new teachers and improve the ability of existing teachers. One way to address all these problems is to have at least a few teachers and administrators who can develop course materials, and who can provide guidance to others. This is why academic, and sometimes government, policies call for teachers who are trained at least one level above those who are being taught.

Another reason why there is a need for higher education is that pastors understand that they should keep pace with the level of education of their people. With the level of education on the rise around the world, people are looking for pastors who have an equivalent higher education. If there are university trained people in the congregation, and the pastor is Bible school trained, he may feel intimidated. Granted, there are many godly pastors who are not academically qualified to go on for additional training, and many that have more godly wisdom than school-trained people, but it is still a perception in many circles that top leadership should have more schooling as well.

Additionally, there is the phenomenon of the perceived value of titles. Titles make the person, it is thought. The more respected the title, the greater the authority of the person. Is the quest for titles simply a matter of pride? Perhaps some of this is true, but it does not change the fact that there is a felt need for higher education among Christian leaders. Pastors and people feel a need to point to at least some of their leaders who can deal with highly trained people on a comfortable footing.

People who want to pursue additional studies may enroll in a program of classes by mail, or by email. In some developing countries, however, neither of these options has a supporting infrastructure. Sometimes there is also the problem of knowing where to go to find resources (French, English, or other languages), and how to get them even if the source is known.

Another option that is being developed is the use of the video for instruction. A variation is the teleconferencing option. Of course, this will only work where electricity is readily available. Sometimes it can also be hard to maintain student interest over extended times of video usage.

Pastors who desire self improvement are, of course, urged to buy books and study on their own. Depending on the country and location in question, there may be a problem of limited availability, limited access, or limited knowledge about available options. One organization with a good idea is Overseas Council International[[1]](#footnote-2) which plans to provide theological books on CD-ROM to Christian graduate schools around the world, as well as software, training and start-up funds to indigenous theological publishers.

Advanced theological training can be accomplished in a variety of ways. One option is to encourage the student to attend the school of his choice, in the country of choice, and funded by the resources of the student. In practice, however, many difficulties exist. The first is that not all theological schools are acceptable to all groups. Schools tend to drift theologically and morally over a period of time, so that finding a “good” school often becomes a matter of word-of-mouth recommendation. Sometimes this also prompts the founding of new schools that try to better serve the need for Biblical and conservative training in the context of fervent love for Jesus Christ.

A seminary could take two basic forms. One model would be that of a centrally-located, campus-based school similar to other seminaries around the world. This format would have the advantage of a structure recognizable to donors as well as participants. Other advantages include the value of guided study in a minimally distracting environment, defined time commitments, and distinct identity to student life. Accreditation and evaluation may also be easier since accreditation compares academic programs with similar programs elsewhere. Campus life definitely gives students an environment that facilitates learning. Disadvantages of the campus model would include the fact that it does require a person to be absent from prior ministry commitments. A campus is also much more expensive because it demands an investment in buildings and grounds.

The second form that a seminary could take is that of a decentralized school. This could include a central campus with several extension sites, no campus and temporary study sites bringing together teacher and students at predetermined times, or on-line computer courses. One definite advantage is that the cost to student and school would be kept lower due to the smaller overhead of care for buildings, etc. Disadvantages of this form may include 1) A lower "esprit-de-corps" since there would be a lower level of student/student and student/teacher interactions; 2) Some disruption to ministry since time and effort must be redirected to study during the week; 3) Some difficulty in finding time to study, as well as difficulty in accessing study materials; 4) Potential difficulty in that students commonly have a background of study "in school" and may not understand how to discipline themselves for independent study.

If educational endeavours are ministry responsibilities given by God for the edification (discipleship) of His people, then it is clear that a key or perhaps THE key activity in this process must be prayer. Prayer is undervalued, however. We pay lip service, but we often don’t do it. We present petitions to God, wanting circumstances to flow in the direction we think best, but forget that it is through prayer and the Word that God informs us of His will, and prepares our hearts to be molded accordingly. Those in leadership are as vulnerable to the world, the flesh and the devil as any other Christian, and are often more targeted because they are on the front line of service. People with authority (such as over programs, students, etc.) must beware the seduction of pride, authoritarianism, and equating their own agenda with God’s agenda. As Psalm 127:1 says, “Except the Lord build the house, they labour in vain that build it.”

If the desire for the will of God and glory of God is not kept as the main priority, any school or educational endeavor will either die or be hijacked by our spiritual Enemy for subversive purposes. Indeed, the Bible warns us that there are tares mixed with the genuine wheat and indistinguishable from the wheat. Another way of saying this is that there are wolves in sheep's clothing among us whose secret priority is self. God warns us in Col 2:8, saying that these people will seek to deceive through ungodly philosophies (ways of thinking) and vain deceit (words and practices that cater to our vanity, but are worthless in the end).

**E. Key vocabulary**

**1. Administrator, Administration, and Leadership**

Since the purpose of this paper is to instruct leaders in the art of administration, it may be good to stop and consider a few key words that will be used regularly. Some of these concepts will be considered more fully in chapter three, but should be introduced here.

Administrator refers to one who administrates – one who brings human and material resources to bear on a task or goal. The dominant characteristic of administration is purpose. A good administrator essentially is one who knows where he is going and is able to take others with him. He is a leader.

Administration is the art of helping people to be and to do what is necessary for the accomplishment of a mutually desirable goal. It is the lubrication that allows movement from current status to a desirable future status. It allows leaders to move a group toward (godly) goals.

Brooke Adams said, “Administration is the capacity to coordinate many, and often conflicting, social energies in a single organism, so adroitly that they shall operate as a unity.” [[2]](#footnote-3)

Another comment in an old classic from Ordway Tead reads, “Administration is the process and agency which is responsible for the determination of the aims for which an organization and its management are to strive, which establishes the broad policies under which they are to operate, and which gives general oversight to the continuing effectiveness of the total operation in reaching the objectives sought. It is the comprehensive effort to direct, guide and integrate associated human strivings which are focused toward some specific end or aim.” [[3]](#footnote-4)

Leadership is the ability to move and influence people.[[4]](#footnote-5) Some leaders are gifted as innovators and catalysts, moving people in new directions. Others lead by exploring the implications of existing ideas, or by helping people stay on track.

This paper will sometimes use “leader” and “administrator” interchangeably, because the conviction is that all leadership involves administration to some degree, and all administration involves some degree of leadership. People have varying strengths and weaknesses in both departments and can manifest these in different ways, depending on their personality and context. While some administrators function essentially as bureaucrats who serve simply to handle paperwork or routine tasks, others have more forceful personalities and gifts that draw people to serve with them in significant ways.

*Leadership* is a word that focuses on the effect on people, while *administration* focuses more on the process. The following three elements characterize every task, from the task of Adam to administrate the Garden of Eden, to our tasks today. Leadership is a word that emphasizes the first element, while administration emphasizes the second. Both are concerned with the third.

1. The goal or reason why something is to be done (sometimes called vision).
2. The vehicle, types of activity, or objectives that will bring one closer to the goal (or will achieve it).
3. Regular evaluation to decide if the activity or activities are as appropriate and effective as possible. This calls for regular decisions that efforts, assumptions, and attitudes be abandoned, maintained, or modified.

The Bible is full of leaders who were also able administrators. One of the most famous is Joseph, who ran first the household of Potiphar and then the nation of Egypt. In Hebrews 3:2, Moses is called “faithful in all his house,” for he ably carried out God’s will for His people through the Exodus. King David also was an administrator, for he not only led a nation, but he also laid the groundwork for the temple that Solomon later built.

Two important biblical principles for administration are as follows:

Mt 26:39 – When God directs people to do something, obedience to His will is more important than the wishes or status of any individual. A good administrator, therefore, is someone who understands that he is involved in something bigger than himself. He understands that God has delegated the position, the responsibilities and the power, and that God can bring in a replacement if necessary.

Phil 2:3 – Helping others succeed is more important than seeking personal success. In a hockey game, only one person scores, but the whole team rejoices because everyone has contributed. Likewise, parents rejoice when their children are more successful than they themselves. It is not a question of greater or lesser importance, but of what the team or family accomplishes together.

The reference to spiritual gifts in First Corinthians twelve through fourteen would seem to refer both to the person who serves the administrator and to administrative ability. This person is a gift from God to a local church or ministry. As one having the spiritual gift of administration, this person has a knack for oversight that brings blessing and edification to the body of Christ. He works to eliminate hindrances, and seeks to facilitate growth.

Sensitivity and submission to God for Christlike attitudes and actions are essential for any Christian, and particularly one working in education. This is because educational endeavours are not a lone ranger affair – they are the result of a team effort. On the one hand, interacting with people as a leader and contributor requires faithful service. On the other hand, it takes humble prayer. J. Oswald Sanders underlined this second aspect when he wrote,

A frequently quoted expression of Hudson Taylor’s is that “it is possible to move men through God, by prayer alone.” However, it is one thing to give mental assent to his motto, but quite another thing consistently to put it into practice. Men are difficult objects to move, and it is much easier to pray for temporal needs than for situations which involve the intricacies and stubbornness of the human heart. But it is in just such situations that the leader must prove his power to move human hearts in the direction in which he believes the will of God lies. [[5]](#footnote-6)

**2. Vision and Mission**

Two other key words in understanding administration are the words *mission* and *vision*.

Vision is the dream, the desire, the fire that motivates. For Christians, it is an understandable idea of what we think God wants to do in and through us. It is a clear mental picture of the future that motivates people to move in the direction indicated by the mission. Unfortunately, it is easy to lose sight of the vision, so a wise leader will regularly remind people.

Mission is the key ministry objective. It is the fixed mandate or comprehensive directive about what is to be done and who is to be affected. To put it another way, the mission is the command to evangelize, plant churches, and train believers (Mt 28). The vision is the mental picture of how to go about accomplishing this goal. The mission remains the same, but the vision of what can be done about it will vary.

A philosophy of education (an outlook on the big picture) will include both vision and mission. The mission is the assignment to go somewhere. It provides the authority necessary to keep people on track and moving in the same direction. Questions that touch on vision include the following:

* Why does our group exist?
* When people are recruited, what do we want them to be involved in?
* What is the best and most right thing to do (biblically, methodologically and culturally)?
* If we could do anything we wanted, what would it be? What are the possibilities?
* Do we have a plan that will help us get to where we want to go?
* How can we improve what we are already doing?

The purpose of formal training (schooling) or informal training (apprenticeship) is the same – it is to deliver a service. This forms the basis for the concept of a student contract. The student comes to learn something, and the school or teacher undertakes to provide a certain level of competency. Some schools emphasize intellectual competencies, while others focus on skills. A Bible school or seminary is generally seen as existing for the purpose of training for ministry. This includes bringing about changes in people - creating habits, vision, commitment, knowledge, etc., that move the student toward the goal for which he or she enrolled.

* The mission asks, what is the school trying to do? What kind of person are we trying to produce?
* Values questions ask, what scriptures (both in direct statements and principles) do you take into account?
* The plan, or strategy, asks, how will we go about implementing and achieving the goal? How do we go about accomplishing the mission? What are our intentions?
* The publicity, or marketing, asks, who are we trying to reach? How does all this look from the recipients’ viewpoints? Do people need it, want it, and understand it well enough to want to participate? How can we “increase sales” and also “increase customer satisfaction” without making impossible promises or engaging in deceit?
* The leaders (at all levels) ask themselves, do I remember that I am a servant of the school? Do I need reminding concerning Who and what I represent?
* Administration asks, what are the guidelines, documents, and resources?
* Teachers ask, what information and skills need to be communicated, and how can we best expose people to these things so that they learn?
* Those who evaluate must ask, what is success? [[6]](#footnote-7)
* Accountability asks, who is the school (individually and collectively) responsible to? [[7]](#footnote-8)

**3. Calling**

Another word that should be considered in relation to Bible school administration is the word *calling*. Some groups equate a calling or vocation with a commitment to a special status in ministry, such as being a pastor or missionary. Another perspective equates calling to any work or role to which a person feels themselves led and in which they consider themselves guided by the Holy Spirit. Both vocation and calling refer to essentially the same thing, but vocation draws attention to the work while calling draws attention to motivation or mandate.

An underlying assumption in this paper is that all Christians are called to serve the Lord, but that He only calls a certain number of people to specialized Christian ministry. In a sense, the work of a teacher, business person, parent or artist can be the Lord’s calling. However, Eph 4:11 specifically mentions apostles, prophets, evangelists, pastors, and teachers, so it is considered more proper to limit the term “calling” to those engaged in ministries that directly serve the church. I Tim 5:17 gives instruction to doubly honour those who minister the Word to others. While every Christian is expected to mature in the Word, and therefore in his ability to serve, not every Christian has the ability and calling for church or missionary leadership. Training for such an occupation is the responsibility of both local church and school. For example, Paul served in the Antioch church, but also had special training directly from the Lord in the wilderness. Timothy served in his church until he was recruited and trained by Paul on his work/study program.

This paper is designed to help individuals, schools and churches to refine their understanding and skills in the area of Bible school administration. Those whom God has called to ministry understand their need to walk in humble dependence on Him, and to trust Him for what they need. May this paper be used of the Lord as a source of help, understanding, and motivation to those who need it. May the reader be stimulated to continue exploring areas that are perhaps just touched briefly in this paper, and may he also be granted opportunities by God to encourage others through what he has learned.

**CHAPTER 2: FOUNDING AND RUNNING A SCHOOL**

This chapter looks at beginnings and foundational matters. The rest of the paper will flesh out some of these concepts, but this chapter covers the basic questions from a cross-cultural viewpoint. In fact, it offers a couple different ways to think through the variety of issues connected with creating or running a school.

The first part of this chapter will ask foundational questions. That is, it will ask people to consider aspects of the school, the leadership, the guiding principles and structure, the students, evaluation and finances. The second part will illustrate the research process through a brief investigation into the possibility of founding a Baptist seminary in the Central African Republic. This is a reminder that starting and running a school calls for dependent prayer on God as well as recruitment in the right places for the right people.

Expatriate missionaries as well as local leaders will find this chapter helpful in that it calls for people to think through the practical and cultural implications of what they want to do. It is relatively easy to start doing something, but one should never forget the matter of sustainability and viability. Once “you” are gone, will the work continue? Should it continue? Do others want it enough to make it their passion too? No one person is indispensable, and we all die. Our privilege is to serve the Master for a brief period in His centuries-spanning plans to build His church by teaching people to disciple people.

**A. Issues and expectations in starting and running a school**

I. Questions concerning the school’s existence:

1. Who wants your school? What countries, churches, or groups of people will you be serving? Will churches continue to send students elsewhere as well? (Are you the only option?)
2. What is the purpose or objective of the school? (mission statement)

What kind of person do you want to produce? What kind of skills (professional competencies) and what kind of character (spiritual and social development)?

Example of a purpose statement: To train African men and women in the knowledge, skills and character necessary for successful careers in fundamental Baptist ministries.

1. Who draws up the foundational documents, and when? (i.e. Constitution, Articles of Faith, by-laws and rules for student life, etc.)
2. How does the culture affect leadership? What kind of leader does the culture value (skills, character, etc.)? Should the school seek to develop people like that?
3. How does the culture affect learning? What kinds of learning are people used to (both in and out of class)? What are local teachers used to? Should the school seek to follow those models?
4. What level is desired, and at what level will training be done? Grade school level? Fifth grade level? High school level? College level?
5. Will a degree be offered? What kind of paper will a graduate get? Certificate? Diploma?
6. What format will the school follow – campus or decentralized? If campus, will students be expected to live and study on campus? If decentralized, will teachers meet small groups of students for a one-week module at a location convenient to them? [If so, there could be planned homework assignments before and after the week of classes.]
7. What school-year cycle will be followed? Will courses repeat every year? Every two years? Every four years? Will the year be divided into semesters, trimesters or modules?
8. When are classes taught? Will they be in AM only? PM only? Evenings? Four days/week? Five days/week? Do students need certain days off for work, farming, etc?
9. What curriculum model will be followed? An American model? A French model? One adapted to local needs?
10. How many credit hours are there per course? How many credits are required for graduation?

Note: Many institutions worldwide calculate one credit as twelve to sixteen hours of instruction. A two-credit course would then have about thirty class hours, including time for tests.

1. In which language will the classes be taught?
2. Are there government requirements to consider? Are there legal documents that must be completed to legally be a school in the country? With whom does the school and/or teachers need to register? Does the school need to be accredited by government? Is the size of the library mandated? Is the amount of pay to teachers mandated?
3. Are there specific competencies that should be spelled out? Would this help people to understand what their education is designed to give to them?

II. Questions concerning administration and faculty:

1. How will the administration of the school be structured? Will there be a governing board? Who can be on it – just missionaries? Local pastors? Laymen? Will the board choose the director, or will someone else? Can the board dismiss the director, other administrators, or teachers? How?
2. What titles should be used? Director? President? Principal?
3. What other positions are necessary to run the school? Vice president? Dean(s)? Treasurer?
4. Do teachers have a role in administrating the school? Should they only have an advisory capacity, or have greater authority?
5. Who will teach? Any missionary, pastor, layperson, woman or retired person? If not, what are the qualifications for teachers? Experience in ministry? Successful cross-cultural adjustments? Having a certain level of education? Ability in the language?
6. Should there be a faculty orientation program? What should it cover? Would this include orientation to the school as well as training in teaching principles? Paid teachers can be required to attend, but what about missionaries or local pastors used as teachers?
7. Will there be both full-time and part-time faculty? What is the definition of each?

III. Questions concerning basic or guiding philosophy (principles):

1. What is the identity of the school? Is it conservative and evangelical? Is it independent Baptist? Is it separatist or inclusive in orientation? Is it indigenous or dependent in practice?
2. What is the philosophy of ministry?
3. What is the philosophy of indigenisation? Is the missionary or founder there to lead the school, or to be a servant in helping local leaders start and run their school? (What will happen if that leader suddenly die, or has to leave?) Are citizens of that country deliberately and intentionally promoted as leaders? Does local history and culture influence which courses are taught, and how they are taught?
4. What is the philosophy regarding the local church? Is the school a servant to the churches, or vice versa? Do churches have a voice in governing the school? Does the school reflect the values and beliefs of the churches? Are churches comfortable with the beliefs and attitudes of the graduates?
5. What is the philosophy of education?

Students need information; so many classes should include reading, listening, memorizing, and observing.

Students need theory (answers to the why), so classes should help them describe reality and test truth claims based first on the supremacy of the Word, and then on evidence, reason, and experience.

Students need ministry and practical skills, so some classes should be taught by demonstration and practice. This could be done in formal or informal settings such as Christian service assignments, computer skills, work assignments, etc.

Students need godly character, so some learning should be planned outside the classroom. This could include chapel, Bible studies, regular devotions, etc.

Students are influenced by culture, age, etc., so administrators and teachers should take these things into account. (For example, Africans are usually more group oriented than individualistic Americans)

Students should be able to know, feel and do more as a result of their training.

1. What constitutes Curriculum – both formal and informal?
   1. Formal classes may be considered under the headings such as the following:
      1. Bible (books of the Bible, systematic theology, doctrine, etc.).
      2. History (History of missions, church history, comparative religions, archaeology, etc.).
      3. General ministry skills (composition, youth or women ministries, teaching reading and writing in the church, cross-cultural communication, etc.).
      4. Pastoral ministry skills (Pastoral theology, homiletics, hermeneutics, evangelism, Christian education, tent-making ministries, discipleship, church planting, etc.).
   2. Informal instruction could include chapel, Christian service, community service, work assignments, home life, hospitality, sports, etc.
2. What teaching methods should be used? Lecture and memorization are common, and are comfortable for many people. However, this does not necessarily teach people to think. A variety of methods may be better. These could include questions-and-answers, audio or video sources, field trips, term papers, projects, reading assignments, etc.
3. What technology is appropriate? Is it best to use only what they can duplicate in their own ministries? Or is it best to use whatever technology is available, from computers to video projectors to satellite hook-ups?

IV. Questions concerning the student body:

1. Where will students be recruited? From churches only? From general advertisement? From word of mouth?
2. What is the educational background of each student? Are they used to a certain style of teaching and learning? What type of education is valued in the culture (and how can you develop servants, and minimize hierarchy?) What is the general level of education in the churches and in the country?
3. What is the cultural and social background of each student?
   1. Are people more analytical (dissecting problems) or synthetic (assembling related ideas and experiences) in their approach to problem-solving? Are they more compartmentalized or more holistic and relational?
   2. Are students (families) poor, average, or rich compared to others in society?
   3. Are people cosmopolitan (aware of the world) or isolated (largely untouched by world affairs)?
   4. Is there one language or are many the norm?
   5. Is travel easy or difficult?
   6. Is there one dominant religion, or many?
   7. Is the church a recognized institution in society, or largely ignored or unknown?
4. What is the church background of the student body?
   1. Does the area have a few isolated churches, or many?
   2. Are churches rural, city, evangelistic, large, small, etc.?
   3. Is there one denomination (fellowship) to work with, or many?
   4. Are churches generally conservative, or are they less so?
   5. What is the general size of churches in the area?
   6. What are the issues of concern to church leadership?
5. What is the preferred type of student? Just men? Men and women? Of any age? Singles? Married? Of any educational background?
6. What requirements should be upheld for admission?
   1. That students have a clear profession of faith, and demonstrate conversion by their lifestyle?
   2. That students are fundamental Baptists, active in their own churches for a certain amount of time?
   3. That students be endorsed by their local church?
   4. That students are at least 18 (20?) years old?
   5. That students be legally married … debt free …. etc.?
7. How does someone get admitted?
   1. Fill out paperwork? What papers? How do they get the papers?
   2. Just show up?
   3. Do they need references? From whom?
8. Is there an entrance exam? When is it given? By whom? Who grades it? What does it consist of? (Bible knowledge, reading and writing skills, math and science, etc?)
9. If a Baptist school, can non-Baptist students attend?
   1. Must they sign the articles of faith of the school?
   2. Does the school consider itself to be outreach oriented, and therefore plans to train students to serve their denomination?
   3. Can anyone audit classes, even if not qualified for admission?
   4. Can visitors drop in on any class, or are there restrictions?
10. What will school cost for a student? Just tuition? Tuition plus room and board? Other living expenses? What must he pay the school and what could he live on? Does that include expenses for his wife and children?
11. How will students pay for school? Borrow? Seek scholarships (if available)? Get gifts/support from his or her church and/or family? Work? Is there outside work available to the student, or will the school provide work to students?
12. What will the school do for families of students? Offer babysitting if both parents are in class? What about young children or teenage members of the family?
13. What rules need to go into a student handbook? Dress code? Honesty code? Morality standards? I Timothy 3 standards?
14. What student activities are encouraged or discouraged? Fraternities and sororities? Prayer band? Student council? Sports? Hazing?

V. Questions concerning graduation:

1. What certificates, degrees or diplomas will be offered? What is commonly awarded by other schools in the country? It is best not to use an American name if there is an alternative in the country.
2. What will graduates be equipped to do? Become pastors of existing churches? Start churches? Minister to Moslems? Be teachers? Or do other things?

VI. Questions concerning finances:

1. Where will the school get income (money and other resources)?
   1. Will there be subsidies or gifts by those involved in the school (such as the expatriate missionary, the teachers, board members, etc.)?
   2. Will there be gifts from local churches, individuals or groups?
   3. Will there be gifts from churches, individuals, or foundations overseas?
   4. Will there be student fees?
   5. Will all forms of income be enough to keep the school functioning?
2. What kinds of expenses will need to be considered?
   1. Do administrators or teachers get paid? How much?
   2. What about utilities and maintenance costs?
   3. Are there staff positions (babysitters, children's workers, librarians, etc.)?
   4. What about office supplies, textbooks, library needs, computer needs, etc.?
   5. What about future needs or development?
3. How can the school have a library? And how can the school help students to build up their own library?
   1. How can the school ensure accountability and minimize theft?
   2. Who decides what books to order, and from what sources? How will orders be paid? Do students get discounts (subsidies)?
   3. Is the school responsible to copy notes that the professor wants to hand out? Who pays for printing?

VII. Questions concerning accreditation and evaluation:

1. Will the school pursue accreditation? (This is the subject of chapter six but is summarized here)
   1. Some schools seek accreditation as soon as possible. They value the official recognition for the level of education offered, and do all they can to meet governmental or educational standards.
   2. Schools that seek accreditation usually have to operate for a time in order to prove themselves in terms of stability, quality of program, and success of graduates.
   3. Some schools choose not to pursue accreditation. Some are concerned that it would compromise their theological stance (as defined in Articles of Faith), their ecclesiastical identity (as independent Baptist for example), or their separatist philosophy of ministry (as defined by who they can cooperate with). In some countries there may not be the option of pursuing accreditation.
   4. Some schools do not pursue accreditation or other official recognition because they want to focus on building and maintaining credibility on a grass-roots level. That is, they do not feel that outside evaluation (accreditation) is necessary as long as people (constituents) value the education offered and the quality of graduates coming from the school.
2. How does the school define "success”?
   1. How do you know if people are doing a good job?
   2. How do you evaluate yourself, teachers, students, and the institution? Should you schedule regular times of evaluation? When? Who do you ask for feedback to keep from being too subjective?

**B. An example: Seminary considerations for Francophone Africa**

Question 1: What type of school would be most practical?

One option is that of a centrally-located, campus-based school similar to other seminaries around the world. This format would have the advantage of a structure recognizable to donors as well as participants. Other advantages include the value of guided study in a minimally distracting environment, defined time commitments, and distinct identity to student life. Accreditation and evaluation may also be easier since accreditation compares academic programs with similar programs elsewhere. Campus life gives students an environment that facilitates learning.

Disadvantages of the campus model would include the fact that it does require a person to be absent from prior ministry commitments. A campus is also much more expensive because it demands an investment in buildings and grounds. Another weakness is that people identify time spent in schooling as a source of status.

A second option is that of a decentralized school. This could include a central campus with several extension sites, or no campus and temporary study sites bringing together teacher and students at predetermined times. This format would enjoy the advantage of enabling students to continue in their homes, work and ministry most of the year. It may also keep overall costs down, since there would be little or no expense for buildings and grounds.

Disadvantages of this form may include the problem of the expense and logistics for teachers and students to travel. There is also the issue of what to do about a library. In addition, there will undoubtedly be some disruption to ministry since time and effort must be redirected to study during the week. Students may find it difficult to find time to study, as well as difficult to access study materials. This model also must address the problem of a potentially lower "esprit-de-corps" since there would be a lower level of student/student and student/teacher interactions. Finally, most students would be coming from a background of study "in school," and may experience difficulty in learning how to work more on the basis of independent study.

Question 2: Where can teachers and administrators be recruited?

The question of teachers and administrators for a new seminary is one of resources. Jesus is Lord of the harvest field, so ultimately it is up to Him to raise up the institutions and the personnel needed. Nevertheless, it is helpful to examine potential resources that could be tapped. A detailed picture would be provided by a survey of African and missionary educators who are currently involved in ministry in Francophone countries. Some personnel could be recruited from the following sources:

* African nationals with seminary degrees (plus pastors of experience and reputation)
* Missionaries working in education in various Francophone countries of Africa
* Missionaries working in education in France
* Retired and semi-retired missionaries who speak French and still have the health to travel.
* Missionaries working in French areas of Canada

Question 3: What is the constituency? Who would be served?

There are a number of fundamental mission agencies working in Francophone African countries, with a number of associated churches that are planted or being planted. These churches are the ones sending candidates to Bible institutes for ministry training. A future seminary seeking to serve these fellowships would look to these graduates as potential applicants for the seminary programs. For example, one of these fellowships is called CEBI (Communaute des Eglises Baptistes Independente). This is an independent Baptist fellowship numbering more than 400 churches. As of 2007, these churches were served by nearly 300 pastors. Among these, however, perhaps twenty pastors would be able to do work at a seminary level in French.

Question 4: Are there other schools in-country or in nearby countries that could serve the need?

This question has two sides. On the one hand it calls for research into the options that currently exist, and on the other hand it calls for evaluation of current schools to determine if any of them are a realistic choice given the practical demands of travel and the theological question of compatibility. A survey done in 2004 yielded the following higher education possibilities for students in Francophone Central Africa:[[8]](#footnote-9)

1. In the Central African Republic (CAR)

* **Bangui Evangelical School of Theology** (BEST), or Faculté Théologique de Bangui (FATEB) as it is known in French.[[9]](#footnote-10) This school offers an evangelical base of theological training for students from a large number of French-speaking countries. Some groups have not felt comfortable sending their students to this school because they hold more conservative and separatist convictions than does the school.
* **The Grace Brethren seminary** is located in the village of Bata, near Bozoum, on the Northwest side of CAR and offers an alternative to the school in Bangui. Founded by Grace Brethren missionaries, it continues in partnership with them through Grace Theological Seminary in Winona Lake, IN. The school is conservative and evangelical in orientation, but suffered extensively during the 2002-2003 civil war and subsequent strife in the region. (The Grace Brethren also operate four Bible institutes in the country.)[[10]](#footnote-11)
* Six Bible institutesare affiliated with Baptist Mid-Missionsand the Communaute des Eglise Baptiste Independente (CEBI), but none of these function at a seminary level. These schools are located at Bangui, Sibut, Kaga Bandoro, Bambari, Kembe and Bangassou.
* A Bible school at Zemio**,** founded by Africa Inland Mission, and another at Alindao, founded by the Elim mission, both struggle due to lack of qualified personnel and supplies.

1. In Cameroon:

* **Faculté de Théologie de Yaounde** is well known in Cameroon, but is not as conservative as some would wish.
* **Cameroon Biblical Seminary** (CAMBISEM), or Seminaire Biblique de Cameroun (SEMBICAM) as it is known in French, is located on the outskirts of Yaoundé. Founded in the 1990’s by missionary Don Hocking,[[11]](#footnote-12) it has loose connections with the Grace Brethren. This is a conservative and Evangelical seminary offering Masters degrees, and is taught in both English and French.

1. In the Ivory Coast:

* **Faculté de Théologie Evangélique de L'Alliance Chretienne** was founded in Abidjan in 1993 as a Christian and Missionary Alliance work. Their literature says that the school has nearly forty students representing twelve different African nations and ten different church denominations.[[12]](#footnote-13)
* Baptist Mid-Missions is involved with a bilingual Bible institute in Ivory Coast. It is a small school with about twenty students since there is not a large church constituency in the country.

1. In the Democratic Republic of Congo (former Zaire)

* **Faculté** **de Théologie Reformé**. This is a Presbyterian, Reformed seminary.
* **Université Protestante au Congo** (UPC), is a broadly Protestant university located at the capital Kinshasa. Their literature states with pride that seventy percent of UPC's students are Protestants, with the remaining 30 percent coming from the Roman Catholic, Kibanguists, and several independent churches.[[13]](#footnote-14) An updated comment states that about half of the 2006 enrollment was Roman Catholic. [[14]](#footnote-15)
* **Theological seminary at Bunia**. The Africa Inland Mission website says, "Today there are over 2,265 congregations belonging to the church that was established through AIM's ministry, Communauté Evangélique au Centre de l'Afrique (CECA), and together they have a total membership of well over half a million members. The denomination also has several Bible schools, and a theological seminary at Bunia which is run jointly by a group of missions and churches that offers programs going beyond first degree level." The school was affected by the war, so recent information is not available. [[15]](#footnote-16)

1. In Togo:

* **ESBTAO** (L’Ecole Superieur Baptiste Theologique pour l’Afrique de l’Ouest)is aSouthern Baptist seminary located in Lomé, with about 100 students. The Southern Baptist Convention continues to supply a few teachers.
* ABWE ministry in Togo includes a three-year Bible Institute with about twenty students. The school serves a fellowship of about fifty-two churches averaging one hundred people per church.

1. In Chad:

* In terms of conservative Evangelical schools, there are four Bible institutes in vernacular languages, plus a higher level school at Balimba in French (although not a seminary). These schools were originally founded by Baptist Mid-Mission personnel and continue to operate as part of the Baptist fellowship. Students total about eighty to one hundred, drawn from a fellowship of about three hundred churches averaging about one hundred people per church.

1. In Niger:

* Missionaries under Evangelical Baptist Mission serve in Niger in a variety of ministries, but no Bible schools are reported.

1. In Mali:

* There is a three-year Bible Institute located at Gao, with about twenty students. This is served by Evangelical Baptist Mission. The Institute draws from a Baptist fellowship of about thirty churches averaging about seventy five people per church[[16]](#footnote-17)

1. In Benin

* There are no reported Bible schools.

It may be of interest to note that there are some English speaking seminaries on the continent of Africa. One of these is the Cameroon Baptist Theological Seminary, in the Northwest province of Cameroon. This school developed through the work of missionaries connected with the Northern Baptist Convention, and belongs to the Cameroon Baptist Convention today.[[17]](#footnote-18)

**CHAPTER 3: ADMINISTRATIVE CONSIDERATIONS**

**IN LEADING A SCHOOL**

**Part 1: The theory**

**A. Defining and illustrating administration**

The term administration includes both leadership and management. Sometimes these words are even used interchangeably. For example, when someone in an administrative position stirs enthusiasm and participation because of the vision or idea they present, they are called a leader. When they work to guide human and physical resources to a specific goal or objective, they are hailed as good managers. Management, according to The American Institute of Management, is simply “the art of bringing ends and means together… the art of purposeful action.” Others call it “getting things done through people,” or “achieving objectives through others.” [[18]](#footnote-19)

Although management and leadership are both part of administration, they are not synonymous. Some people can manage the details, but not lead people to see the bigger picture. Some can lead, but not manage the details. Leadership is the influence or control that moves people to be or do what is envisioned. A bad manager will drift or simply maintain status quo as much as possible. A bad leader will drive people away, or will lead them in wrong directions.

An administrator is also a supervisor. Supervision is learning to work with people and get people to work as part of the team. In dealing with people, the supervisor must have an appreciation and respect for who they are. They are not just tools for the accomplishing of a task. They are part of a fallen, sinful world, and are subject to the same kinds of temptations that trouble everyone. As Christians, they are also indwelt by the Spirit and enabled to serve and edify one another. Basically, supervision is about improvement. It is providing opportunities for people to grow in the Lord and serve the Body of Christ in an atmosphere of love, acceptance and security.

Administration at its core is stewardship. It is the ability to run, organize or oversee something. It is the process of guiding actions toward a common goal. To put it another way, it is simply the way that an organization or organism acts and also evaluates what it wants to accomplish. Good administration seeks to bring about results that are pleasing to everyone involved. That is, good administration serves like lubricant in a vehicle to keep all the parts running smoothly for the sake of the purpose for which it exists.

An administrator is a person who is responsible for helping an organization move toward its goals. It is the person who oversees human and material resources in order to act and evaluate. He involves other people in getting work done, although he may initially do it himself. He delegates, knowing that he is not responsible or gifted to do all the work, but is responsible for training and equipping those who are. (Eph 4:11-12)

Everyone is an administrator in one way or another, whether he makes a garden, works in an office, or cares for a family. Every task requires organization, which is essentially what administration is all about.

That God Himself is the primary model of administration can be seen in the following verses:

* “*God is not the author of confusion, but of peace*.” 1 Cor 14:33
* He planned and brought about the creation of the universe. Even the natural laws exist by His decree for “*He appointed the moon for seasons; The sun knows its going down.*” Psalm 104:19
* He preserves and also sustains the orderly ways of the cosmos. Psalm 147:8-9 says, “*Who covers the heavens with clouds, Who prepares rain for the earth, Who makes grass to grow on the mountains. He gives to the beast its food, and to the young ravens that cry*.”
* Even His plan of salvation is organized and orderly, as can be seen from Ephesians 1:4, 11 which says He “*blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love…. In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will*.”
* God planned and administrates everything from the beginning to the end. “*But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power*.” I Cor 15:23-24

Since people are made in God’s image, it is not surprising that they also organize things. Adam and Eve were told to tend (administrate) the Garden of Eden. Noah was told to oversee (administrate) the building of an ark. Joseph was put in charge (administration) of Potiphar’s business, then the prison, then the management of Egypt. Even something as simple as a sporting event requires administrative oversight – from the training and supply of the players, to the facilities for the spectators.

People administrate a diversity of things, but every task has three elements in common:

1. The goal or the purpose for which the work is to be done.
2. The steps in the accomplishing of the goal.
3. Constant evaluation that prompts a decision to abandon a task, keep things as is, or change.

This understanding of administration can be demonstrated in many settings. A couple examples may help to illustrate and bring out some key principles.

Example 1: Farming

* The goal: Some may engage in farming because they enjoy the lifestyle, but usually people farm in order to earn a living.
* The steps: If a person farmed in order to make a living, how could he achieve that goal? He would have to learn about the soil and the weather in order to plant and reap at the best times. He would also have to do all he could to avoid destruction by bugs, animals, humans, weather, and other factors.
* Evaluation: If the farm does not produce any food or income – no return for the investment – the farmer has to try other ways to ensure that he gets a crop. Otherwise, the farm will eventually be abandoned as a failure. Success is defined as getting a crop, or finding ways to increase productivity. This means regular evaluation of the situation to choose what options to follow.

Example 2: A soccer game

* The goal: Score more points than the opposing team.
* The steps: Train well before the match, play by the rules to avoid penalties, defend well so that the other team does not score, and attack well so that the most goals are scored.
* Evaluation: If the team does not play well, they will lose. The team evaluation therefore asks questions like these: “What was good and should be reinforced? What can be adjusted so we do better (avoiding errors, play more as a team, etc.)? What could be done so that we gain the next match?”

Example 3: King David and the temple

* The goal: He had a desire to build a temple to replace the portable tabernacle. God denied him permission, but said that his son would do it. David’s new goal: to prepare as much as possible for the building of the temple.
* The steps: He passed on the vision for the temple to his son Solomon. He also arranged for materials to be stockpiled, developed trade agreements and developed a system for drafting workers.
* Evaluation: It is called “Solomon’s temple” but Solomon succeeded thanks to the foresight, leadership and administrative groundwork laid by his father. David was content to not get the glory, but to contribute for the success of another. He knew that the goal was more important than making a name for himself. God’s evaluation was that David was a man after God’s own heart. Like Jesus, his priority was the will of God rather than personal ambition.

Another way to understand administration is to look at synonyms or word pictures that illustrate what an administrator does. Following are six such words:

1. Director. The role of an administrator is to direct what happens to people and resources under his care.
2. Supervisor. The role of an administrator is also to supervise, or oversee, people and programs. He must know what is happening, and work through others to accomplish the chosen goals.
3. Shepherd. The role of an administrator is to tend to the people and programs under his care.
4. Leader. The role of an administrator is to represent and be responsible for what is given to him. This includes making decisions that would avoid pitfalls and would guide people to channel energy and resources in appropriate ways.
5. Coordinator. The role of an administrator is to organize things so that they fit well together.
6. Steward. The role of an administrator is to care for what has been given into his charge.

Two principles from the Bible serve to guide a good administrator – in whatever he does. In Matthew 26:39 Jesus prayed, “*O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will*.” The first principle is that when God gives directions to do something, the accomplishment of His will is more important than personal aggrandizement. A good administrator understands that God has given him his position and responsibilities for a reason, and that while everyone is unique, no one is irreplaceable.

The second principle is that it is more important to contribute to the advancement of others than to strive for recognition. Philippians 2:3 says, “*Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself*.” In a soccer game, only one person scores the winning goal, but it is the whole team that is honored. Likewise, a parent is not threatened at the success of his child, but feels pride when they surpass him. It is not the individual, but the reputation and success of others that is in focus. In a school setting this means putting personal issues aside to do what is best for the school.

**B. The Biblical gift of administration**

The Bible names administration among the spiritual gifts, so it would be good to briefly examine what is a spiritual gift, and then look at what the gift of administration is all about. A reference to administration is found in I Cor 12:5. “*There* *are differences of administration, but the same Lord*.”(KJV) This is not literally the word for leadership or administration, but the word for ministry or serving, although the concepts are included. I Cor 12:28 says, “*And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues*.” The word “administrations” comes from a word meaning to pilot or steer a ship. Therefore, the verse is referring to people specifically gifted with ability to give direction to the function of the body of Christ.

I Corinthians 12 to 14 is one of the primary texts about spiritual gifts. A quick reading indicates that people can be a gift, and certain skills can be a gift. The common denominator is that each is given by God for the sake of His body, the church. What makes something a spiritual gift is that it comes from God, to people born again through faith in Jesus Christ, for the sake of His Spirit-constituted Body. A pastor, for example, can be a spiritual gift, but also has a spiritual gift. This gift could be described as an aptitude for one or another aspect of the functioning of the body of Christ. It is the ability to serve others in a particular way so that God blesses in and through those people too.

Essentially, a spiritual gift is something given by the Spirit to achieve God’s goals. It is given to believers as an additional capacity to touch others for God. Whether it is a person or a special ability that the Spirit gives, the focus is on producing fruit in the lives of others. Its exercise brings personal growth only as a by-product. This means that sin blocks the effect of gifts. It is possible to be active in ministry, but, like the earthquake or fire that appeared to Elijah, “God was not in it.” (I Kings 19:11)

All of the spiritual gifts were operational in the decades after the resurrection of Christ, but not all continue today. Since the purpose for which spiritual gifts are given is the formation and maturing of Christians, both individually and collectively as the Church, then some gifts did not need to continue. The most obvious example is the gift of apostle. No new apostles were named by Christ. They each died, but their witness continues in the Bible. Other special gifts such as healing, prophecy and tongues were also phased out once the infant church began to mature. For example, in the beginning of his ministry, Paul was used of the Lord to perform some amazing healing miracles. But later he included Doctor Luke among his companions, and also told Timothy to take medicine (a bit of wine) for his illness. (I Tim 5:23)

The question is, how does one know what spiritual gift he has – and whether it is the gift of administration in particular? Three considerations serve as guides: remember the reason for gifts, remember that they are discovered in the course of church involvement, and remember the results that can be expected from the functioning of a gift. The following outline may serve to clarify this question:

Why does God give spiritual gifts?

* These gifts are channels for God to bring blessing and growth in the life of other people. When Christians serve the Lord, people will be won to Christ, and will grow and follow Christ.
* Gifts provide the backdrop for people to come into the church and be discipled to also serve the Lord.
* Even non-Christians have administrative abilities, but in the context of the church the Lord gives redeemed abilities that serve to promote Christlike holiness, love, and truth in the life of His children.
* In essence, the gifts of the Spirit are there to promote the development and maturing of the fruit of the Spirit. (Gal 5:22)

How does one know what gift of the Spirit he has?

* Every Christian has at least one spiritual gift, because the church is an interdependent body.
* The gifts belong to Christians, not as toys or for personal gain, but to help the Body function and grow.
* Gifts are displayed through interaction with other believers, so Christians should be encouraged to serve in as wide a range of ministries as possible.
* Gifts are identified by others more often than by the individual himself.
* Serving is a mark of Christlikeness, so the areas where a Christian finds joy in serving, and sees fruit in other lives, will indicate his gift as well.

What results can be expected from the exercise of a spiritual gift?

* If God gives an evangelist to the church as a gift, one would expect to see unsaved coming to the Lord, and Christians deepened in their faith.
* If God gives a teacher to the church, one would expect to see people coming to a greater understanding and practice of the truths of the Bible.
* If God gives a person the gift of exhortation, one would expect that he would encourage people to follow the Lord more wholeheartedly.
* If the Spirit gives special help to someone in the area of administration, one would expect that the person would oversee programs, resources and attitudes to build an environment that contributed to the doing of God’s will.

**C. Characteristics and principles of Christian administration**

A Christian administrator is a servant. In one sense, a Christian administrator is a servant primarily to God. But Christ showed at the Last Supper that service to God means service to other people. There are three ways in which the Christian administrator serves.

First, he serves the goal(s) of the organization. He may lead in forming these goals, but he is also a servant of the goals. It is essential that he knows the “raison d’être” - the reason or purpose - for existence of the school. Why was it founded, and why should it continue to exist? What must it be, and do, which would be the will of God, and would bring glory to God? Once an administrator is convinced that the operation is the will of God, and that the results are for the intent of bringing glory to God and strengthening the Church, he must consider this endeavor as bigger than any one person, including himself. The administrator serves God by seeking the good of the school or program under his care.

Secondly, he is a servant to the reputation of the organization. What he does will shape or develop the reputation. This is why it is important to care what students, graduates, teachers, and others say about the school. He is alert to what the general public knows about the school, and the positive or negative opinions they express. He considers himself a full-time ambassador for the school, so he monitors personal and group attitudes and activities. He knows that a good reputation can require a lot of time and effort to establish, but that a good name can be quickly lost (Prov 22:1). The reputation will attract or repel students, and students are why the school exists.

Third, he is also a servant of the constituency of the school. These are the people and churches that look to the school to train their children, and to produce graduates who are capable of functioning in these or similar churches. These are pastors and church members who support the school. These are current and prospective students who expect the school to do and be as they advertise. These are the teachers who are hired by the school and who want to be part of what the school is doing. These can also be neighborhood and city groups who are impacted by the presence and operations of the school.

Administration as a servant role includes the following ten characteristics:

1. The administrator provides work – he does not try to do everything himself.
2. He delegates responsibility.
3. He selects the best person for the job.
4. He uses committees for planning, but individuals for action.
5. He holds people accountable for responsibilities assigned to them.
6. He seeks to avoid overlapping (several people responsible for the same job), overworking (one person doing what others should do), and overlooking (no one assigned; or someone taken for granted).
7. He guides and evaluates by giving counsel and direction.
8. He sets goals for himself and his teammates, with deadlines for specific tasks.
9. He uses both short and long-range planning.
10. He motivates others to continual improvement by personal example, encouragement, and opportunities.

A Christian administrator is a leader. On the one hand this involves serving as a goal setter, visionary, motivator, and multiplier. On the other hand it involves serving as facilitator, communicator, supporter, and guide. He is there to understand and interact with people. In fact, his main task is to bring people towards the biblical and practical goal(s) that have been envisioned. This means helping people to participate and to grow. It means having a clear focus on the mission and goals of the school in order to promote and evaluate them. It means working to ensure the smooth operation of people and programs. This kind of leadership will regularly and publicly review the vision of the school. It will also value the team, and take account of strengths and weaknesses. It will understand what leadership can do to serve the school in a variety of ways (recruitment, teaching, supplying, protecting, problem solving, etc.). It will understand the value and weakness of traditions or precedents. It will seek to walk humbly with God, knowing that every person has limitations and weaknesses.

The following qualities of a godly leader are adapted from a book called The Art of Leadership. [[19]](#footnote-20)

1. He is a learner. Or as the Bible puts it, he has a teachable spirit (I Tim 3:2).
2. He is a follower, a disciple (I Cor 11:1, 3; Eph 5:1).
3. He is a servant. Jesus Himself modeled servant leadership when He said, “the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” (Mt 20:28).
4. He is dedicated, committed and enthusiastic in what he is doing. On the one hand he is dedicated to the task, and on the other he is dedicated to people. People matter to him because they are vital to the team effort. What one does affects all the others.
5. He lives with integrity. He is consistent in both public and private life - not “double-minded” (James 1:2-8; Prov 20:1) He does not want to be coerced himself, so does not try to coerce others. Instead he listens and seeks to understand other viewpoints. This develops trust in his leadership.
6. He has “know-how” or practical experience.
7. He is decisive. He is able to make quick and effective decisions. He anticipates problems.
8. He is efficient. He uses his abilities in an effective way.
9. He has teaching/communicating skills. He causes people to learn.
10. He has faith, “without which it is impossible to please God” (Heb 11:6). No matter what the skills or experience, there will always be a sense of inadequacy because only God is equal to every challenge.

A Christian administrator is also an educator. To say it in another way, an administrator is a teacher, and a teacher administrates. Teaching can be done formally in a classroom setting, or informally through general interaction and discussion. It can be done via learning methods, or it can come as unscripted life lessons. Words and his actions serve to inform onlookers, whether it be by attitude, example, or in other ways. The following list provides other principles for good educational administration.

1. You can only move as fast as you educate.
2. You can only educate as fast as you communicate.
3. You can only communicate as fast as you can motivate.
4. People are motivated by a variety of things: security, prestige, status, responsibility, recognition, approval, belonging, accomplishment, understanding, personal and group achievement, possessions. They will usually do better if their satisfaction or fulfillment is in the work itself, rather than the work being a means to an end. For this reason, praise and reinforcement must be a constant habit.
5. Educate from the top down – get other leaders on board before making decisions public.
6. Failing to plan is planning to fail. Nothing just happens by accident. The more important the results desired, the more vital it is to plan.
7. Do everything with prayer and consideration of others.
8. People tend to do what is expected of them – provided they understand, and provided there is inspection (accountability).
9. Leaders know where they are going, and can take others along.
10. It is better to delegate politely than to give autocratic commands.
11. Be a motivator, not a manipulator.
12. Remember that motivation is always linked to personal goals.
13. Use methods as tools, but do not trust in them. (I Peter 5:2-4)
14. Trust people, but do not trust in the flesh. Satan used good-intentioned Peter to tempt Jesus (Mt 16:23), and even Paul did not trust himself (I Cor 9:27).

**D. Dangers and pitfalls in administration**

People in ministry face many dangers. Pastors face certain difficulties in their role of shepherding a church. Those who serve as leaders in education, whether they are primarily gifted as idea people and motivators, or whether they are gifted in developing what they have been given, also have unique challenges. Some of these challenges are indicated below:

1. The danger of not delegating, or of delegating too much. Some people may feel that they are the only ones able or qualified to do the job properly. This leads to unwillingness to delegate authority and responsibility, or it leads to “micro-managing” where they delegate but cannot trust the other person to make even small decisions. On the other hand, there is the danger of excessive delegation, especially in the area of making new rules for doing things. A dictatorship is where one person makes all the decisions. Schools usually do not function well if they are administrated as a dictatorship. Schools do better if people agree on policy, and then operate within those guidelines.
2. The danger in trying to serve two masters. That is, one authority says one thing, while another authority says something else. In order to avoid this conflict, it is wise to have a clear idea of the structure of authority in a school. People need to know who the teacher answers to, and who the administrator answers to.
3. The danger of not holding people accountable, and not teaching them how to evaluate their own work first. Work should be regularly checked (evaluated), but each person should be taught how to evaluate his or her own work as well.
4. The danger of not balancing responsibility and authority. Responsibility without authority leads to frustration. Authority without responsibility leads to corruption. When people are given the responsibility to do something, but do not have the knowledge or authority to do it, they will not do a good job. When people have a position, but are not willing to listen or allow other people to question their actions, they will begin to abuse their authority.
5. The danger that some important piece of information is lacking. A wise leader will look for opportunities to expand his knowledge about personnel, the organization, or administration skills – and will be eager to train others to do the same.
6. The danger of leadership that lacks ability to judge people. This does not speak of a readiness to condemn people, but of an ability to weigh what they say and do, and to come to conclusions about their character and their potential to help or harm the school.
7. The danger of inability to get along with co-workers. Sometimes there are conflicts over theology, but often there is conflict over personal issues. If school leaders are not able to forgive and overlook petty differences, then problems will arise.
8. The danger of using language that offends or “puts down” other people. This can include saying things like “you never…” “why can’t you…” “that’s stupid” etc.
9. The danger of high stress. Most people do well with some pressure or stress in their life, but when tension is unresolved it can create unnecessary problems. Sometimes it will cause people to do a poor job, become angry, quit, or succumb to sin. Stress can also show itself in the following ways:
   1. People have less patience. They are more prone to displaying temper.
   2. People use up time and energy in being frustrated, so are less productive.
   3. People lose spiritual vitality when they carry burdens only God should carry. He calls on us to cast all our burdens on Him.
   4. People are less willing to take risks and to consider changes. People are more inclined to build barriers – to isolate themselves from people – even from family.
   5. Some people become more cynical, less optimistic, and sometimes more forgetful.
   6. Sometimes there is a problem with low self-image (like Elijah after his stressful encounter in I Kings 19).
   7. There is potential loss of health or life. Stress produces bad habits, affects the immune system, and causes other health problems.
10. The danger of pride. Often pride can masquerade as feelings of superiority (or inferiority), and feelings of self-satisfaction in achievements (like Nebuchadnezzar in Daniel 4:30).
11. The danger of jealousy. Jealousy makes a person angry at what someone else receives. He feels that they don’t deserve the good thing, or that he deserves it instead. When co-workers begin to feel jealous of one another, this jealousy builds barriers and hinders the work as a whole.
12. The danger hidden in popularity. Popularity can be good, but it can also contribute to the problems of pride and jealousy. A good leader will want to be popular in the sense that he cultivates a good relationship with people, but he must also work to walk humbly before God.
13. The “fallacy of infallibility.” That is, people begin to get the idea that whatever they say and do is correct, and any critique or opposition is of the devil. Just because a person is a pastor, or is a leader in a Bible school, does not mean that he will always be right in his understanding or in his ideas.
14. Every Christian should also recognize that he always faces the danger of disqualification. Everyone is capable of any of the sins that are seen in others. Scripture says, “Let him who thinks he stands take heed lest he fall”. (I Cor 10:12)

**E. Vision and planning**

Aubrey Malphurs, defined vision as “a clear and challenging picture of the future of a ministry as its leadership believes it can and should be.” [[20]](#footnote-21) That is, it is understandable and motivates people to be a part of it. People say, “Yes, we could do that; we can see God’s hand in that. It would be exciting to have a part.” People see that the idea could help, but if the leadership is not enthusiastic then the people will not be excited either.

When a leader is submissive to God, several things can be said to characterize his vision. (Adapted from The Antioch Effect by Hemphill) [[21]](#footnote-22)

* The vision will originate with God, coming to a servant who is listening and seeking what is important to Him (what God wants to accomplish through the person).
* It will be centered in God, and supported by His Word.
* It will be obvious that it can’t be done without God’s enabling.
* It will be related directly to the great commission (winning and discipling people).
* It will bring attention to Christ.
* It will challenge people to the inconvenience of obedience, and making changes.
* It will be opposed by the enemy and his minions (flesh and world).
* It will bring short and long-range blessings to people.
* It will use tools such as buildings, plans, and schedules, which are all subject to change.

There are also things that can be said about people who have vision.

* They show initiative. They see things before others do. Rather than seeing themselves in the maintaining and protecting business, they see themselves in the people-persuading and life-changing business.
* They show creativity. They recognize that God is very creative/dynamic, and so are not as afraid to try new and different things too.
* They live with high standards for themselves and others.
* They have a strong focus. They are passionate about something important, and do not get easily distracted from it.
* They show determination in difficulty. Like Paul, they are not afraid to let their message upset the whole city.

Another way of thinking about vision is to ask the question, “What is it that seems impossible, but if it could be done, would really change and improve what is being done? For example, if a person could have anything he wanted, what would it be?” But vision is more than dreaming about the “what ifs” of life. Unless vision includes consideration of reachable goals and plans, it can simply be daydreaming. For example, everyone wants to be successful. A Christian’s vision of success, in the light of God’s Word, is achieving what God intends for us (individually or as a group). This implies that people know what God wants for them. And if they know, then there are things that can be done or planned as a result.

Long-range plans shape short-range choices. They help people to evaluate if current choices and actions are best being used to achieve the intended purpose. They help people plan ways to do better at reaching the goal. Planning is an advance decision of where a person wants to go and how he proposes to get there. It is deciding what must be done now to be in a satisfactory situation later. It is working back from an objective to decide what to do now in order to get there. Planning does not eliminate risk, but it reassures the planner that risks are taken only at the right time. In essence, the purpose in planning is to eliminate a continuing series of crisis from arising, and thinking through responses ahead of time. The plan (strategy) can only be thought through when the destination (the goals/objectives) is clearly in view.

Step one in planning is to state the goals. The clearer the goals are stated, the better. They should be specific and realistic. Goals should also be stated in terms of time or date when (ideally) they will be reached. The more this can be done, the better. In writing a goal, one must start with “to (plus an action verb)” such as, “to witness to people in our neighborhood”. The goal should be a single thrust (rather than saying, “to win all the people in the world”), and should have a specific target and ending date if possible (for example, to clearly share the Gospel with two people in our neighborhood by the end of the year). One should then trust the Lord in planning specific steps and bringing about appropriate opportunities. Questions to ask in setting a goal would include the following:

* What is it that we (I) want to do?
* Who is involved? Who will help to reach the goal?
* Where will the action occur?
* When will the goal be reached? What steps are necessary to get there?
* How do we (I) start?

Step two is to decide on a long-range plan. This is a general plan of what things should be the focus of work each year in order to accomplish the main goal.

Step three is to prepare the short-range plan. This is done by taking all the main steps in the long-range goal, and turning them into goals for each week, month or year. Preparing the long-range plan (objectives/goals with strategies/plans) make it easier to make precise short-range plans.

Step four is to include a regular review or evaluation time in the work of each day, week or month. This is because circumstances rarely allow a plan to proceed as it was laid out on paper. There is a need to adapt as necessary, without losing sight of the goal. Thus, short-range plans need to be constantly updated. Evaluation of a goal includes such questions as:

* Why am I here?
* What is the purpose of the organization?
* What can the goal contribute to the people it involves, and the people it serves?
* What is needed?
* What does God want?

In summary, there are several things that are characteristic of good goals. For example, a good goal is brief enough to remember, clear enough that it can be written down, specific enough to do and to measure, worthy enough to motivate people, and reinforced by regular repetition.

**F. Guiding concepts/philosophies**

A “philosophy” in this context is simply the basic perspective or opinion one holds about something. A philosophy of life answers the question, “What is the meaning or purpose of life?” or “Why do you (and other people, things, universe, etc.) exist?” Some people consider existence to be an accident of evolution, and therefore do not admit that there is any purpose in life other than reproduction, personal gratification, etc. Other people would say one thing, but function as if the purpose of life is to make money. The Biblical Christian sees everything as centered on God, with the purpose of life being to glorify God – to love and serve Him forever. Indeed a key problem in leadership is that people will not work together if there are significant differences in philosophies of life. It would be the same as harnessing mules who are convinced that the reward lies in opposite directions.

A philosophy of ministry asks, “What is ministry, and how should it be done?” For some, ministry is doing everything personally. For others, it is providing an environment for others to do things. For some it means being up front, while for others it means providing support in the background.

A philosophy of Christian education would ask, “What is Christian education, and how is it to be accomplished?”

A philosophy of leadership would ask, “What is a leader, and what does that have to do with people?” A Biblical Christian would use terms like “servant” and “humility” and “sin” and “accountable to God.” A non-Christian would use terms like “power” and “pride” and “true to yourself”.

Each philosophy essentially looks at the direction one is facing – the goals or objectives in life to which one is committed consciously or unconsciously.

**G. Competence and delegation**

Does God expect Christians to be “competent” in the things they do? Yes. The proof is in 2 Timothy 2:1-2 where Paul wrote, “*You therefore, my son, be strong* (*empowered*) *in the grace that is in Christ Jesus* (*available because you are in Christ*)*. And the things that you have heard from me among many witnesses, commit these to faithful men* (*believers who are full of faith*) *who will be able* (*competent*) *to teach others also.*” (Parenthesis added as expanded commentary)

The problem is that people rarely feel competent, no matter how great their gifts, training or experience. Even Paul did not feel competent. He said that from one standpoint he had all the advantages, but knew that true competence/sufficiency was in Christ (I Cor 15:9-10; 2 Cor 3:5-6; 12:7-11), who gives grace to everyone as He pleases (Eph 4:7). Thus, the feelings of inadequacy are normal and good, because they remind people not to have confidence in the flesh. Instead, their competence is based on behaving like faith-filled men, and drawing on the resources that are available in Christ Jesus. It is not a matter of self-sufficiency, but of confidence in the character, promises, and Word of God.

Even if leaders do not feel competent, they must present a positive outlook to others. Essentially this is a matter of attitude: a reliance on God rather than a humanistic viewpoint that says, “I can do anything.” Not “my ability” but “if this is God’s will, then He will supply all my needs according to His promise, and nothing can defeat us.”

Feelings of inadequacy often occur because people feel they do not know enough. It is true that knowledge and experience can give assurance that “I’ve been there and know what to do.” However, success or failure is not determined on the basis of knowledge, but on the application of knowledge according to God’s will (Biblical wisdom). Some practical advice follows in the next five paragraphs:

Pay attention to the body. Care for it. The body is the temple of the Spirit, and should be treated with respect. Mature Christians would not approve of a drug habit, but often are careless about sleep, eating habits, exercise, personal hygiene, or appearance. They are also careless about the Sabbath principle – that a change of pace is necessary to maintain a wholesome life. This requires the discipline of saying NO, without giving in to the temptation to continually say no!

Care for the mind. It is as important to feed, exercise, and rest the mind as it is for the body. Cultivate mental growth and refreshing through hobbies, reading, or other activities. This contributes to enjoyment of life and life experiences. It rekindles enthusiasm. Mental hygiene is also vital. This includes care to avoid dwelling on sexual fantasies, as well as care to deliberately think of the spouse with love. The Bible says that relationship with ones marriage partner not only affects answered prayer, but it affects attitudes and actions. (1Pet 3:7; Rom 12:2)

Cultivate a sense of purpose and direction based on assurance that convictions are founded on the Word of God. People will only go somewhere if they have convictions and a cause. People do not follow those are not going anywhere. Jeremiah felt his calling as “fire in my bones.” (Jer 20:9) Paul said, “woe is me if I do not preach the gospel!” (1 Cor 9:16)

Show enthusiasm! A cause must be felt before it can be communicated. Enthusiasm is infectious. It forces people to decide for or against the cause, but rarely allows them to remain indifferent. Yet intellect alone (knowing your convictions) will not attract people for long, and neither will enthusiasm alone. People follow when a person is excited over something worthwhile.

Be genuinely friendly and affectionate. For example, when Christ encountered the woman in John 4, it was He who initiated the contact. He spoke to her out of love and concern for her as well as her people. This pattern is God’s will for all Christians - even friendliness and love toward hostile people. God does not call Christians to know a lot, but He does require them to love a lot. This disposition attracts people to follow, for it models the God we follow. (Mt 5:44-48; 1 Jn 3:14) Leadership gravitates to people who can get along with people, and who can communicate in public.

Competence and delegation are linked in that a delegate is someone who is both sent and empowered to act for another. To delegate means to entrust something to the care or management of another. From II Timothy 2:2, the Lord gives instruction to “commit” the truths of the Gospel, and its transmission, to faithful men. Other verses that flesh out the picture are as follows: Ps 37:5 “Commit (*roll the load onto Him*) your way to the LORD. Trust also in Him, and He shall bring it to pass.” 2 Cor 5:18-20 “Who has reconciled us to Himself through Jesus Christ, and has given us (*committed to us*) the ministry of reconciliation... we implore you on Christ's behalf, be reconciled to God.” (Italics added).

Delegating includes empowering, as is indicated by texts such as Acts 6:1-8. In this passage, the apostles appointed (delegated) honest, godly, wise men over the business of caring fairly for the widows. Likewise, in Matthew 28:16-20, Jesus had the authority and delegated work to His followers - but didn’t just dump the load on them. He promised to go along to help.

**H. Motivating people**

There are two basic types of motivation – intrinsic/internal (self-motivation, such as satisfaction in a job well done) and extrinsic/external (outside stimulus or incentive, such as a bonus for finishing on time). These are often mixed to greater or lesser degree depending on the person and the circumstances. For example, the more secure or comfortable people feel in their current situation, the less they respond to appeals to internal motivation, and the stronger the need for external motivations.

Internal motivation is better than external motivation. People perform best when they get satisfaction and fulfillment in the job itself, that is, they want to work. If the goal is being reached, but there is little satisfaction in doing so, then it is hard to stay motivated. Motivation is inseparably linked to personal goals. The more clearly people see the goals, the easier it is for them to be motivated. This means that motivation is dependent on information. Manipulation through the falsifying or withholding of information will undermine any leader.

The following principles deal with things that motivate people:

1. Security. Threats to safety and threats to health will trump other motivations. If these threats are not present, many people are powerfully motivated by threats to possessions, for possessions often represent assurance of survival or quality of life. Although God created humans to find their greatest priority in Him, basic needs of food, shelter, and safety are often a greater priority.
2. Prestige or status. People are motivated to gain possessions, influence over others, or reputation (fame) because this gives them status in the eyes of others. It is important to give people a sense of accomplishment. If they know what they will gain from it, and if they are recognized for what they do, they will be strongly motivated.
3. Responsibility. Some people will take on extra work because this gives them a sense of importance, and makes them feel that they are making a significant contribution.
4. Recognition. No one wants to be completely anonymous. People have a desire to be accepted as individuals, and to receive special notice or attention for who they are and what they do.
5. Approval. There is a desire for others to express acceptance and liking.
6. Belonging. People find identity and security in knowing that they belong to a group. There is also the desire to associate with others for the pleasure of being with them and sharing experiences.
7. Accomplishment. People want to feel the sense of satisfaction that comes from a job well done.
8. Understanding. People are motivated by a close, sympathetic relationship with others.
9. Independence. There is also the need to be recognized as an individual, motivating people to express or assert themselves.
10. Possession. People desire the satisfaction of ownership. Yet not all people will be motivated in exactly the same way by the same thing. Different people value different types of reward. Some are content with sincere thanks, some by other tangible or intangible things. Money by itself is not often a strong motivator. Leaders must think creatively to discover and provide what would really excite someone to receive if he accomplishes a task.

**I. Communicating effectively**

In any interaction between people, these six messages are communicated:

What people want to say What the other person wants to hear

What people actually say What he does hear

What people think they say What he thinks he hears

The following are several helpful principles for good communication that are adapted from a book by Wiksell called Do they Understand You?[[22]](#footnote-23)

1. Be friendly. Be polite. Be respectful even if you don’t think they deserve it.
2. Use positive words – words that build. Avoid offensive words.
3. Call people by the name or title they like.
4. Explain reasons whenever possible.
5. Give praise whenever possible.
6. Avoid ambiguity – be as specific as possible.
7. Show that you depend on them and have high expectations of them.
8. Pay careful attention to their responses.
9. Use written instructions whenever possible.
10. Plan carefully before addressing people, especially groups.
11. Help people to understand. They don’t understand if they...
    1. don’t know the words you use.
    2. don’t pay attention.
    3. don’t respect you or the source of your communication.
    4. are prejudices against your views.
    5. see a conflict with their own goals.
    6. just don’t care.
    7. would rather not know than take on the responsibility of knowing.
    8. don’t want to cause you embarrassment.
    9. are emotionally or physically distracted.

**Part 2: The Practice**

**A. The mission and vision of the school**

The school does not exist to buy and sell things. It exists to help shape people into competent followers of Jesus Christ. If the school can be compared to a factory, the “product” or purpose of the school is to produce people who have certain attitudes, abilities and skills that will help them serve the body of Christ.

In determining the mission or exact work of the school, it is necessary to ask, “What kind of people does the school wish to produce?” In other words, when a student leaves the school, what should he or she be like? It is the mission of the school to produce people who love the Lord, who know how to serve Him, and who are mature enough to be acceptable servants in churches and organizations that look to the school for potential recruits. Therefore, what does the graduate need to know, need to have in terms of skills, need to show in terms of spiritual development, and need to show in terms of social development (such as having a better relationship with his spouse when he graduates than when he enrolled)?

Vision deals with where the school should or could be in the coming years. Vision asks, “What is the destination toward which we should be working? What do we want the school to look like in five years? In ten years?” Once there is a burden for accomplishing something, then it is a matter of thinking through the necessary goals, plans and programs, and setting these in motion through long and short range planning.

**B. The people and programs of the school**

One of the responsibilities of school administration is to concern itself with school spirit. That is, the attitudes of those who are directly involved with the school. Some schools convey an immediate impression when people visit – the impression of spiritual vigor, or of formality; the impression that people enjoy being there, or that they do not; the impression that the school is alive and dynamic, or that people are fearful and withdrawn; the impression that there is something worthwhile going on, or that something is wrong. The question is, what feelings do people “pick up” about the school when they visit?

School leadership should also be concerned about the spirit of those who serve the school – the administration, staff and teachers. Are they pleased to be involved? Do they feel like they are making a worthwhile contribution? Does anyone care about them and encourage them to love and good deeds (Heb 10:24) – helping them to improve?

What about the students? These are equally essential to the survival and success of the school. Is the administration thinking of ways to accomplish the school mission in their lives? How are they being helped to grow in various ways so that they can be profitable servants of Jesus Christ?

People who are involved with the school can be thought of as those who are on the inside (those directly involved) and those on the outside (those indirectly involved). The administration must give thought to both. Those on the inside are the administration, staff, teachers, and students and their families. Those on the outside would include denomination(s), parachurch organizations (such as mission agencies), missionaries, churches, pastors, parents and concerned individuals.

The good administrator also thinks about the relationship of the school with the general public. This includes nearby neighborhoods, the city and city officials, utilities, and employers. For example, does the school get involved in civic matters? Do they have a good relationship with local police? What do people on the street corners say when they talk about the school? Do they know about it? Do they have positive or negative impressions? Are they pleased that it is there, or would they be happy if it closed?

The activities of a school can be broken down into categories such as recruitment, academic matters (like curriculum concerns), the academic calendar, faculty, office work, meetings, and evaluation. These subjects will now be considered in depth.

**1. Recruitment**

If the school considers recruitment as competition for a limited pool of students, the temptation will be to resort to manipulation or bribes to gain students – and that is both unhealthy and unethical. Instead, the school would do well to adopt the following points as central in its philosophy of recruitment:

1. Trust the Lord for students. It is appropriate to advertise, but not to trust in the “horses and chariots” of self effort (Ps 20:7). If the school is serving a need according to the will of the Lord, then He will bring students and resources.
2. Promote God’s will, regardless of the immediate outcome. It may be God’s will for the person to come to your school, but it may be His will for them to go elsewhere. It would be an offense against God for the student to come to your school if He does not will it. A primary goal in recruitment, therefore, is to encourage and assist people to deepen their commitment to the Lord wherever He leads. It is important to care more about the person than about the enrollment statistics of the school.

New student recruitment can be considered in terms of a funnel – a recruitment funnel. The top or largest part is the general public that must be made aware of the existence of the school and of what it offers. Very few people apply to a school from the general public, however. More potential students come from churches, so the school should work to build good relationships with them. Smaller still is the group of church leaders and young people within churches. As the funnel narrows, there is the category of interested people, then those who have sent in applications. The final group is that of applicants who qualify, and who actually come.

The idea of the recruitment funnel helps schools tailor contacts to the population segment that they really want to reach. This includes young people, church leaders who may want to take classes, churches, and parents.

Thought should be put into the question of how to get the school name in front of young people. How can the school influence them so that they will think favorably about applying? This includes getting the news to high school students who may be considering college within a year or two. It also includes cultivating younger people who will consider college in the upcoming years.

Thought should also be given to adults who would benefit from Bible training. Often the best recruits are those who are currently active in their church. Even if the person ultimately decides to go to another school, it should be considered a privilege to encourage him to deepen his commitment to the Lord.

The school needs to develop good relationships with pastors as well. The best advertisement for a school is first by a student or graduate, and secondly by a pastor who is convinced of the value of what the school is doing. The question in developing relationships is, “What can the school do to encourage the pastor to be excited about the school – or at least recommend it?” If the pastor does not like the school, and does not speak positively about it to enquiring people, then it is unlikely that they will apply.

In looking for applicants, the school must also consider the attitudes of people who influence the potential student. In many cases, the immediate family can exert a lot of pressure for or against the school. The question then becomes, what can the school do to inform parents and families about the school, and to assist parents who are concerned for their child? School leaders would do well to encourage households to practice personal and group devotions, talk about the things of the Word together, and obey in tithe, church involvement, and other spiritual matters.

The model of the recruitment funnel is helpful, because it guides school leadership in considering how they can guide people from the point of initial exposure to the moment they begin classes. For example, do people know how to apply to the school, and where to get application forms? Do they know what steps they will need to go through? Do they know what qualifications the school will consider when going through their application?

**2. Academics (curriculum)**

The leadership of the school must be knowledgeable about the curriculum of the school as well. For example, is there a reason why some courses are offered and not others? Is there a one, two, three, or four-year program? How often is each course offered? Does the school follow the standard model of fifteen classroom hours per academic-credit, and is each course assigned a credit number? (For example, a course that covers thirty hours in the classroom, including tests, would be a two credit course. A course of about forty-five hours would be for a three credit course.)

Not only is the school leadership concerned about what is taught, and how it is organized, it is also concerned with the expertise of teachers. Sometimes teachers need help in knowing how to improve. Sometimes they need to be encouraged or to hear words of appreciation for what they are doing. It is an encouragement to teachers when school leadership cares about what is happening in their lives, on and off campus. This includes knowing what is going on in the classroom, and making sure that students show proper respect for the teachers. It also includes encouraging a spirit of unity among teachers, so that they can encourage one another and pray for one another as well. Another help to teachers is to provide a clear structure, that is, to know ahead of time what they will teach, and when. This involves attention to the academic calendar, and making sure each teacher is well-informed.

3. **Learning Assessment** (also called portfolio assessment or life-learning components)

How does the school know if a student is actually learning? Is it enough that they take classes and pass exams? Learning assessment asks two basic questions: first, what is desirable for the person to know at that level in their educational experience? Second, how can it be verified that the person has achieved the minimum criteria set by the school? For example, grade schools usually advance a person from one grade to another if he can demonstrate through his tests that he understands certain age-appropriate materials, and if he can demonstrate through social comportment that he knows how to interact with peers appropriately. In the French school system, people are not admitted to the BAC (baccalaureate) without successfully passing the exams. These exams become a way to assess learning done in very diverse parts of the world.

Another reason why it is important to know what the student should learn, and evaluate whether the student is gaining competence, is that this reflects what the school says it will do. The student who goes to a technical college to learn computer-assisted drawing (CAD), but who graduates without knowing appropriate computer skills, would be a discredit to himself and to the school, for the diploma would promote him as someone who has an abundance of computer knowledge.

A third factor is the growing use of the internet for education. It is relatively easy to “buy” a degree, and even legitimate schools are struggling with the issue of how to evaluate a person who studies at home via computer. Is it sufficient for the student to have passed his tests? If there is no supervision, test-taking leaves the door wide open to the temptation to cheat. So the question is, how does one separate the legitimate from the “would-be” or fake?

**4. Academic Calendar**

Many schools use clock hours in a classroom as the norm for measuring the academic value of a course. In some countries, however, this is not the case. Instead of considering hours in a classroom, a course is valued (and the student graded) based on what the student has learned. This learning assessment is produced by the student and demonstrates that he or she has been guided to grow in certain specific ways. The following advice is geared, however, for those who could profit from learning the simple skill of planning out a semester in day-by-day and hour-by-hour detail.

The academic calendar is put together in three main stages. The first stage is simply to write general information about the school year on a calendar. This includes things like the date for the start of each semester (or quarter), the number of weeks in the semester, and the date ending each semester. The standard in many schools is to have a semester of fifteen or sixteen weeks, because if a one-credit course was taught just once each week it would need fifteen or sixteen weeks to finish. Other general information on the calendar should include holidays or special days where the students would not be in class – for example, such as special days of prayer. Many schools plan a week of vacation in the middle of one or both semesters, so this should be marked on the calendar as well.

The second step in preparing the academic calendar is to mark the dates for each course offered during each semester of the school year. This can be done either by considering each course alone, or by considering the number of credit hours. Some schools offer most of their classes as block (modular) courses. This means that a one credit, two credit, or three credit class can be taught in one week. If one credit consists of twelve to fifteen classroom hours, the one credit course needs twelve hours minimum, which can be done in two six-hour instruction periods, or three hours a day for four or five days. If the school only offers instruction for three or four hours per day, it is best to plan one credit per week. This makes administration very easy, because the number of credits for the course determines the number of weeks the professor must be present to teach.

Another way of fitting in all the classes in a calendar is to do it by the number of credit hours offered each semester. For example, if there are fifteen credits worth of classes being taught, this means that the school must plan on students sitting in classes for up to 225 hours (Fifteen credits multiplied by fifteen hours of instruction per credit). A plan of four classroom hours per day means twenty hours per week, with each credit taking three or preferably four days to teach. To teach fifteen credits, the school must plan fifty six days, or about twelve weeks of instruction (which would be 225 hours divided by four hours per day, divided by five days/week).

Once the total number of classes and credits is known, they must be fitted on the calendar. This may take some juggling if the teachers are pastors or other special personnel, because they have other commitments that must be considered as well. Teachers should be contacted to be sure that the day or week planned for their course will not conflict too badly. If changes are needed, they can be made on the draft calendar.

The third step in calendar planning is to finalize and duplicate the calendar schedule. Each teacher should get a copy of the calendar, with the days and hours of his commitment clearly indicated. A copy of the teaching schedule should also be posted or otherwise made available to students.

**5. Faculty**

A school is only as good as its teachers, so prayer and consideration should be given to recruiting teachers. Qualifications and expectations should be agreed on before a person starts teaching. In some cases it is wise to state this in the form of a contract. Even if there is not a contract the school should know the credentials of each teacher, and should provide an orientation where the teacher can learn what is expected of him.

Not just anybody should be allowed to teach. The school should make a list of necessary qualifications, and abide by it as a basic guideline. For example, the academic qualifications of a teacher should be considered. He should have at least a Bible school diploma before being allowed to teach. There are also very important spiritual qualifications. The qualifications for pastors in I Timothy 3 and Titus 2 should apply equally to those who will teach future pastors and Christian leaders.

Teachers should know what the school expects from them. In an orientation or teachers’ meeting, school leaders can cover such things as punctuality, preparation of lessons, textbooks, correcting and grading papers, salary, benefits, and other needful things.

Teachers should know what they can expect from the school. For example, they should know if the school will help them in transportation to and from their home, what to do if there are problems in the classroom or on campus, when they can expect to be paid, and what extras the school might provide (paper, pens, chalk, etc.).

Contracts can be official or unofficial. Official contracts are written and signed by both parties. This testifies that rights and responsibilities on each side have been explained and discussed together. Unofficial contracts are verbal agreements, such as when a pastor agrees to come and teach a course. This is a “contract” because each side gives his word to do something, and the “yes” or “no” of a Christian should be as binding as a written contract. (Mt 5:37)

Teachers should be honored and appreciated, and the school should do whatever it can to support them. This means providing what helps are possible for the teacher to improve in teaching skills. It also means considering what can be done so that the teacher is even more willing to teach the next time. This includes offering as much financial compensation as the school can afford, but even more it includes building a sense of teamwork and commitment to the vision of the school.

**6. Office work**

A lot of the administrative work of a school consists of producing various documents, and this takes time. Time spent in the office should be according to fixed hours each day. Having fixed hours accomplishes two things. First, it gives the administrator or administrators a structure to their day that helps them get work done. Second, it provides a time and place where students, teachers, or others can come to the administrator to deal with school business.

Some of the documents that a school generates will be covered in detail in chapter five, but in brief they would include: letters, minutes of meetings, the academic calendar, student activities such as Christian service or work schedules, publicity, report cards, accounting and pay related papers, etc.

**7. Meetings**

Meetings are one of the methods of communication that a school employs. Meetings can be with just a couple of people, or with several people. They can involve students, teachers, workers, administrators, parents, or church people. Most meetings, however, will involve just the key leaders. These kinds of meetings are formal or informal, and involve the day-to-day running of the school. Other meetings could include meetings with the school board, teacher or student meetings.

The chief administrator is normally the key person in a meeting. If he does not work at encouraging a team spirit and guiding the involvement of people, then meetings are a waste of time.

The chief administrator should plan the meeting before getting people together. That is, he should plan the items to discuss, and a general order in which they should be discussed. He should also stick to basic ground rules about formal meetings – such as making sure someone is assigned to take minutes, voting on items that need official approval or disapproval, etc.

The administrative leaders should understand the value of meetings. Among other things meetings can help promote the unity and understanding of the group. Meetings also can build bonds between people, encourage participation, and help people understand the importance of what they are doing.

Meetings can be called for a variety of reasons. These include providing information or soliciting information; telling the group about a decision, or inviting them to contribute to a needed decision; clarifying, discussing, or resolving a problem; or giving opportunity to express feelings.

More than anything else, the leadership should seek to promote worship and Christlikeness in every meeting. This means that every meeting should include more expressions of thanks and praise to God, than complaints and blame. This also means that leadership models an attitude of humility and recognition that all are sinners, redeemed and matured only by the grace of God.

**8. Evaluation of People and Programs**

The subject of evaluation will be covered in more detail in chapter six, but ongoing evaluation is a responsibility of the school leadership. Questions like the following should be asked:

* Is the school on target to achieve its goals and objectives?
* Should something be changed in order for things to run better, or in order to respond to unexpected circumstances?
* Are things running well in general? What should be done the same way next year? What should not be repeated?
* How are people reacting to the ideas that leaders present? How do leaders react when the ideas come from other people? What can be done to help?

**C. The finances and possessions of the school**

The leadership of a school must be very careful to maintain a high ethical standard in relation to money. Using school money for personal reasons can destroy confidence in the school, and can even cause the school to close permanently. Wickedness on the part of anyone connected with the school damages the reputation of the school, but it is even more serious when it is on the part of someone entrusted with the leadership of the school.

One of the ethical questions that school administration must carefully weigh is the matter of who should be paid, and how much. If someone is promised wages, and the school cannot or will not keep its promise, what are the possible consequences? In some countries the person can sue the school and receive huge settlements. In other situations, Christians will leave it in the hands of the Lord, who may judge even more severely. A broken promise is serious to the Lord, and it is serious to supporters of the school.

An important question in financial administration is, “Who has the responsibility of overseeing the finances of the school? Some schools hire an accountant, who may be considered staff, or may be considered part of the administrative team. Regardless, it should be clear that finances are not to be hidden, but should be open for regular inspection. This means that there are regular financial reports given to the president or director, and that the school board has the right to know any details they wish to enquire about. Many schools have a regular external audit to reassure all parties that the highest ethical standards are being maintained.

How often should the school produce a financial report, and who should get the report? That should be decided by the school board or by people who run the school. Generally, it is wise to provide a report to churches once a year, and to the school administrative meeting once each semester.

What should be included in a financial report? At a minimum it would include the balance in the account at the end of the last report, the current balance, and a breakdown of where the money was spent (how much for salaries, how much for office supplies, how much for books, etc.). The financial officer should be able and willing to provide whatever details are desired. He is a steward, and a steward should be both faithful and transparent in what he does.

The possessions of the school are the land, buildings, and other things relating to the school. If the school does not put effort into caring for its physical resources, the building and grounds will become something to be ashamed of. Like a farmer who must tend his garden in order to get a harvest, or a hunter who must be careful not to kill everything in sight lest he have nothing to hunt in the future, so a school must be careful to maintain the safety, beauty, and utility of its resources for as long as possible.

Other possessions that enrich a school include its books – particularly the library. Books and other moveable items must be treated carefully, because they deteriorate quickly if not cared for. These and other possessions are tools for the work of the school, and must be made available but not wasted unnecessarily. It is up to the school administration to decide how best to stock things that are regularly needed, how to make them available in an appropriate way, how to clean and organize, and how to do inventory or keep record.

**D. The verbal and non-verbal message of the school**

There are certain verbal and non-verbal messages that a school leadership transmits to people. One important message concerns the vision of the school. This is something that must be stated and restated regularly, lifted up in public prayer, and used to evaluate every decision. School leaders must be careful that everyone on the team understands the vision, and approves of it.

Another important message concerns the attachment of the leadership to God and His Word. The fact that the leaders owe primary loyalty to Jesus Christ means that each one is accountable both to Him and to His body. When leaders begin to promote themselves instead of God, this creates problems. People lose sight of the vision, and lose cohesiveness. Constituents and students lose trust, and things go downhill.

A third message, both spoken and unspoken, concerns how the leadership values the team as essential for accomplishing the vision. This begins with choosing team members who have the desire to participate, and then giving them the information and the tools they need to be able to do their jobs (or looking for ways to remove barriers that hinder them from doing good work). It also includes fostering mutual respect and accountability so that it is not just the leadership who help teachers, but teachers that are also willing and able to help one another. It is up to the director to encourage people to work because they want to be a part of the ministry of the school, and not because they consider it an obligation or a duty simply to discharge. Ideally, every person should be involved because they are glad to be able to contribute.

**E. Relations with the State and other concerns**

The school would do well to cultivate good relationships with governmental leaders, not because these leaders are able to help or hinder the development of the school, but out of a desire to be a good testimony to them. Some government official seem to be there to make life difficult for others, but most are willing to do what they can if approached appropriately and respectfully. The scriptures say to pray for all those in authority – whether they do good to us or not. One prayer is that contact with people from the school would contribute to their accepting Jesus Christ as Savior. This overarching goal should not be forgotten in the midst of pursuing daily goals or solving recurring crises.

If there is a difficulty with a law or government official, the school should be careful to resolve things appropriately. Not everything is as negative as it might first appear. The first step is often to seek clarification with other relevant sources. It is also wise to check that attitudes are Christlike. While it is easy to feel a persecution complex, or to fall into the trap of thinking that the government person is the adversary, Christ would not have us conduct ourselves in that way. If God has given the vision, and people are serving His will, it is to be expected that the Enemy will stir up trouble, both internally and externally. In either case, however, it is God who is responsible to bring solutions. His servants are simply there to be obedient to Him in all things.

A variety of problems will crop up in any endeavor, but particularly in the founding and development of a school to train Christian leaders. One of the roles of administration is to deal with problems. Here are some tips:

First, recognize that people will not always make right decisions. No one is infallible. However, bad decisions should be admitted and corrected as soon as possible. Other decisions are not necessarily bad, but could be better. The temptation to try to shift blame to others should be resisted, because good leadership includes looking for ways to advance the mission of the school in every situation – including modeling how to act when he is wrong, or when he is crossed.

It is also good to recognize that problems will arise, no matter how well a person does. Jesus was perfect, but faced innumerable problems. Nevertheless, it is never wise to invite trouble if it can be avoided. So, the good administrator will try to foresee potential problems, and seek solutions before they arise. If a problem does arise, it is best to deal with it in a Biblical way while it is small. This includes being impartial when dealing with people, because playing favorites creates more problems. It is good if people find the school leadership to be approachable, and that they will listen and seek to understand people’s perspectives. In everything, the reputation and goals of the school should be kept in mind. Most importantly, seek the perspective of God – in both long-term and short-term solutions.

Recognize that most problems will fall into one of three categories: problems that have to do with the people and situations of every day (such as the need to clean offices each week); problems that have to do with the programs, finances, and work of administration (such as the need to pay bills when cash is low); and problems of major proportions that can lead to great changes (such as the need to fire a teacher or expel a student).

Recognize that difficulties are often the symptom of a deeper problem. These deeper problems include communication problems (such as when someone was not informed when they should have been), structure problems (such as when two people both feel that something is their job), personality problems (such as when two people cannot get along, or have intense differences of opinion), and financial problems.

Recognize that problems can arise from a variety of sources, including teachers, students, board members, pastors or church members, families of students, outsiders, and even from the school leadership. Leadership can provoke a variety of problems by acting in a dictatorial way, abusing authority, showing favoritism, not delegating (or delegating too much), not being organized in work, not maintaining school records, refusing to be accountable, ignoring problems, not being interested in teaching, not being interested or able to handle financial matters, and not caring how the school looks to visitors.

Recognize that there are just four methods of dealing with problems: One of these is avoidance. This method denies that problems exist, delays dealing with them, and flees involvement. A second method is to resort to increased severity – make more and more rules, thinking that external conformity is sufficient. A third method is that of compromise. Compromise seeks solutions that are acceptable to everyone involved. A fourth method is to practice perspective – keeping the bigger picture in mind, and helping people to make choices accordingly (the bigger picture of God’s will, plus the bigger picture of what He wants to do in and through the school).

**F. Evaluation**

Evaluation has to do with examining what has gone well (successfully), or what has not gone so well. Evaluation is often viewed as a threat, because people fear that it will uncover a sin or weakness. People also tend to avoid evaluation because they fear that it will diminish them in the eyes of others - that they will lose face or lose respect. There are two things to remember in this regard. First is the truth that fear is the weapon of the Enemy. God has not given Christians the spirit of fear (II Timothy 1:7), but instead says that “perfect love casts out fear” (1 John 4:18). Second is the truth that God holds every leader accountable. Sometimes people resent being accountable to other people because they do not believe that these people can be a gift from God for their good. In essence, evaluation is an opportunity to show what has been done with the “talents” God has given. (Mt 25:14-30)

Business people evaluate the success of their work by the amount of money gained, customer loyalty, etc. Students evaluate their success by how good a grade they received on an exam or a course. It is important to understand how a school is evaluated. One way is through the accreditation process (see chapter six). The more frequent way is to check attitudes and reputation of graduates and of the school. Ultimately, the success of a school is defined by how well it achieves its mission, and how well it keeps the promise implied in the mission. If the graduates are capable servants, the school is a success. For example, if the school earns and keeps a reputation for integrity by honest and conscientious service according to high Biblical ethical standards, then the school is a success. If incoming students are of a good quality, the school knows it is succeeding, because top students could go elsewhere if the school did not attract them. If those who serve the school (the board, administration, faculty, and staff) are pleased to be involved, then the school knows it is succeeding as well. Schools must remember that they are constantly being evaluated. Everyone is forming good or bad opinions based on their impressions of the school. This informal, ongoing evaluation is important, because it motivates the school to always do well. A more structured evaluation will ask questions such as the following:

1. How well is the school doing at satisfying the expectations of its clients and supporters?
2. In what ways do people show that they support the school (prayer, named in church publications, regular or single donations)?
3. What do people in the neighborhood think about the school? Are students looked down upon, or are they appreciated?
4. How are the leadership, teachers, board members, students, and supporting churches doing?
5. Are the facilities well cared for, and are they sufficient?

The administration of a school is evaluated in several ways as well. Some evaluation questions would be as follows:

1. How well is the vision of the school being communicated?
2. Does the leader have a good understanding of the programs, courses, and other aspects of the school?
3. What is being done to help the teachers and to evaluate the progress of students?
4. How well do decisions line up with the vision and goals of the school?
5. Are things planned well enough in advance so that books are ordered on time and teachers have time to prepare?
6. How well are people (teachers, churches, etc.) kept informed about the school?
7. How well does each person think he is doing? Do some work harder than others?
8. What does the administration do to help make the work easier or more enjoyable, while still maintaining high standards?
9. What are leaders doing for personal and professional growth (reading, skill development, spiritual growth, etc.)?

Teachers too are evaluated both formally and informally. Informal evaluation is done by themselves or others. Every time someone asks, “How is it going?” he is calling for an evaluation. Every time he talks to students or others about a class, he is forming an evaluation. Informal evaluations are not always helpful, however, because they give general impressions rather than specific suggestions. Ideally, each school should have a procedure for regular evaluation of the teachers, with the intent of offering help to improve what they do. Some of these evaluation questions are as follows:

1. How does the teacher do at planning his or her course? Are there ideas or techniques that could help?
2. How does the teacher do in front of students? Is he poised, knowledgeable, and communicating well?
3. How does the teacher do at planning and giving tests?
4. Does the teacher know how to use different methods of teaching?
5. How does the teacher do in relationships with students? Is he polite, respectful, complementing, and impartial, or critical, petty, etc.?

Even courses or whole programs need evaluation from time to time. The question then becomes, Why should a course continue to be taught, or why should a course be replaced by another? To some degree the answer depends on availability of teachers, but this is also a pragmatic matter. A more valid answer would evaluate all courses in the light of how well they fit into the vision or purpose of the school. Because the school is seeking to develop people competent for ministry, some courses should be taught before other courses. In general, course or curriculum evaluation asks how well it serves the goal of developing skills, knowledge or character in students.

A variety of questions can be asked when evaluating students. How well are they doing in their studies? How are they doing in their work or church involvement? Are they displaying good attitudes and forming good relationships? The administrator should be constantly on the alert for problems or ideas that improve things. He wants to know how students are doing academically, socially and spiritually. He wants to be sure they are in a safe setting. He wonders if the men, women, or children have special needs that the school should address. In essence, evaluation of students asks, “How is everyone doing, and could something be changed to improve their learning experience?”

**CHAPTER 4: IMPARTING TEACHING SKILLS**

How does a teacher prepare for a course? Is this something that “just comes naturally,” or is there a structure that he can use as a guide? Leadership of any school should be concerned that the teachers are doing a good job. One of the ways that this can be measured is in student evaluation, and in feedback from graduates (particularly areas where they felt the school did not prepare them.) Another, more immediate way of checking that a teacher knows what he is doing, is in making sure that he knows how to develop a course. In some parts of the world, this skill is taught in school and/or developed through church involvement. In other parts of the world where general education is harder to obtain, good teacher training is even scarcer. This chapter is about teaching skills – how to prepare a course, how to present a course, and how to wrap up a course.

**A. The beginning: How to prepare a course**

Parts to a course syllabus

1. Course name
2. Course description (main goal/purpose)
3. Course goals
4. Course textbook or suggested resources
5. Course requirements
6. Class schedule
7. Class notes (lessons)
8. Bibliography
9. (Evaluation notes)

**1. Course name**

When designing a course, whether it is for a seminary, Bible school or Sunday School class, it is best to start at the top of a paper with the name of the course.

**2. Course description and/or purpose statement**

Next, one should write a course description. Most schools have a description of every course included in the school catalogue. They know people will want to know what kinds of things are being taught. If a course is listed in the school catalogue, the teacher should start with those words. The teacher should copy the course description at the top of the paper, and then write a purpose statement based on the course description.

If the school does not have a course description, then the teacher will need to write one for his class. This is actually very easy. It can be combined with the purpose statement, or can be separate. Either way, the course description should be just one or two sentences that describe or summarize what the course is about. What is it about this course or subject that makes it different from other courses or subjects?

The difference between the course description and the purpose statement is that the description tells what the course is about, and the purpose tells the main thing that the teacher intends to teach. There is not much difference, but some people find it helpful to restate the course description as a goal that they can work on.

The purpose statement is like the course description in that it tells what the course is about, but in the form of a purpose or goal. What is intended to be communicated or taught? Another way of asking the same question is to say, “What is the main idea or theme?” What will the student cover if he takes the class? Most of the time, the subject of the course will guide in presenting the overall goal. In fact, usually the purpose statement of a course can simply begin, “This course is about...” or “This course deals with...” The following are examples:

* If the course is on the book of John, the purpose statement of the course could be, “This course is about the book of John. In it we will seek to understand what the book says about Jesus and His work in light of John’s stated goal of writing to convince and evangelize the reader.” Or, “This course is about the book of John. It examines the background, purpose, and key themes of the book.”
* If the course is Pastoral Theology, the course description could read, “This course on pastoral theology will deal with the public and private aspects of ministry. This includes the pastor’s qualifications, call, responsibilities, and relationships.” Or, “This course on pastoral theology will focus on the Biblical basis for ministry, as well as providing practical experience in areas such as planning services, baptisms, and funerals.”
* If the course is Homiletics, the purpose could be stated like this: “Homiletics is a course designed to teach the student how to prepare and present a variety of sermons.” Or, “This course is about publicly presenting the Word of God to groups. It will cover speech theory as well as provide opportunities to practice.”
* If the course is on a particular doctrine – the doctrine of the church, for example, the statement could be phrased like this: “The Doctrine of the Church is a course that teaches about the origins, organization, purpose, and uniqueness of the church.” Or, “This course reviews what the Bible says about the Church, from its beginnings at Pentecost to its conclusion in Revelation. Differences and continuity between church and Israel will also be emphasized.”
* If the course is about how to ride a bicycle, the description or purpose statement could read, “This is a course about bicycles. It teaches people how to fix bikes, but mostly it is about enjoying bike riding.”

**3. Course goals (objectives)**

This next step involves taking the main goal of the course (as stated in the purpose statement) and breaking it down into specific supporting goals. Some teachers prefer to use the word “objectives” instead of goals, although they are basically the same. A teacher should NEVER try to skip this step, because it is like trying to get to the market without knowing where the roads are. The “objectives” of a course are important because they tell the teacher what specific things to develop (in course preparation), and they tell the student what the teacher will be doing (in presentation of the course).

It is important not only to state the overall goal of the course, but also to state the specific objectives. These two words are both important – there should be more than one objective, and they should be as specific as possible. A course has one central goal, but usually has many smaller objectives. These are the things the teacher plans to do to achieve the general goal stated in the course description or purpose statement. It is like making a promise, and then telling different things that you plan to do to make that promise a reality. A course goal is a statement or promise of what the teacher hopes to give to students throughout that course. The objectives indicate several ways in which the teacher plans to make good on that promise.

Objectives tell specific things that students will learn through the course. Therefore, the best way to write them is from the perspective of the student. The teacher imagines himself as a student in the class and asks, “This course is a big subject, so what things will we students be learning as part of this course?”

As a person thinks of teaching, and creating objectives for teaching, there is more to it than simply intellectual development. Objectives need to be specific. It is not enough to state, “In this course you will learn XYZ (whatever the name of the subject is). In a course on bicycles, for example, it would be too vague to say, “In this course students will learn how to use a bicycle.” That would be just fine as a course purpose statement, but objectives need to be more specific. Specific objectives would be things like the following.

1. Knowing safety protocol.
2. Being able to repair common mechanical problems.
3. Being able to ride a bike with confidence for ten miles.

In a course on personal evangelism (witnessing), it would not be enough to simply state, “In this course students will learn how to witness.” It would be better to explain, or give more precise goals such as the following:

1. The student will know and practice initiating conversation with people about Christ.
2. The student will know how to use three approaches (including the Roman’s Road) to lead a person to Christ.
3. The student will be able to teach someone else how to lead people to Christ.

Since objectives need to be stated from the standpoint of what the student gains, it is insufficient for a teacher to tell students, “I plan to teach you the book of John” (perhaps the main goal of the course). Instead he ought to say something like the following:

* By the time you finish this course you will know ...
* By the time you finish this course you will be able to ...
* By the time you finish this course you will have a greater knowledge of ...

Since usually more than one thing needs to be taught in order to achieve the general goal of the course, the teacher may find it helpful to list anywhere from two to eight objectives in the introduction to the course. For example, some of the objectives in a course on the Doctrine of the Church could be stated this way:

* In this course the student will learn the origin and purpose of the church.
* In this course the student will gain an overview of the key Biblical doctrines about the Church.
* In this course the student will grow in ability to discern a true Biblical church.
* In this course the student will learn to appreciate the differences and similarities between Israel and the church.

There are three main guidelines when writing course objectives: First, objectives are to the main goal of the course what a roadmap is to a driver – they show a way to get to the destination. Other drivers (teachers) may choose different directions, but the goal is the same. This is why objectives are important both in planning a course, and in evaluating it.

Secondly, both goal and objectives should be written from the perspective of the student. What is it that the student will gain by taking the course (in thinking, doing, or feeling)? What, in general, are the things he will learn?

Third, the goal and objectives should be written as specifically and as concretely as possible. This means that certain words should be used regularly, and other words are to be avoided. Use words like, “In this course the student will learn to – identify, choose, predict, distinguish, show, make a list of, discover, find, conclude, explain.” These words make it easy to verify what the student has learned. Avoid words like understand, appreciate, believe, and love. These words deal with feelings or attitudes. They are subjective, and therefore more difficult to verify.

**4. Course textbook(s)**

Most schools use a textbook as a normal part of class. Some schools do not have access to books, but most schools are able to get some. The teacher should indicate what book he or she wants to use as a text. This means that students will have to buy or borrow that book. It also means that the student can expect to be required to read the book and perhaps write a report about it. A college level class will generally have one or two required textbooks totalling up to 500 pages. A seminary class will generally have two or more books totalling up to 1000 or 1500 pages of reading.

If books are readily accessible, the teacher may have several good books that he or she wants to bring to the attention of students. In this case, he may choose one or more to list as required textbooks, and he may list up to a dozen more as recommended books. This means that the student is encouraged to obtain these books and read them, but is not required to do so. Some teachers do not list recommended books, but instead include a bibliography or annotated bibliography at the end of the introductory pages to the course. (Annotated means that someone has written observations about the book in the bibliography.)

**5. Course requirements**

The “course requirements” section of the class syllabus explains what the teacher expects from students. It tells them what they will need to do to earn the grade that they will eventually receive for the course. There are about 8 different things that can affect a student’s grade. When preparing a course it is not usually necessary to use all eight of these items. Many courses may want to use just one or two or three. However, teachers should be aware of the options, and that a course could be made to include any combination. It is up to the teacher to decide.

Students also need to know what is expected of them. This is why the teacher should plan to go over this material at the very beginning of his course. It is also best to prepare a handout (the course syllabus) that clearly tells the student what is required of him. If the teacher waits until the middle or end of the course to tell students of something that affects their grade, the students will be justifiably angry at the teacher. It is not ethical to require something but not tell a person what is expected.

Some teachers like to present this information to students in the form of a “contract.” That is, the teacher contracts or promises to give a student an “A” if he does the work at the level required. Most teachers simply outline the course requirements to students, and encourage them to use this information so they know when assignments are due and can plan ahead to do them.

Students earn their grade based on how well they work at one or more of the following:

1. Punctuality: Some teachers reduce a student’s grade if the student is tardy or misses class without a valid reason. Other teachers tell students of the value of the class, but permit absences. Students who come in late or who skip classes should be aware that their actions may disrupt the class, and that they risk not knowing something for the test or for life experiences. Some teachers tell the students that they are allowed two or three late arrivals, or absences. Other teachers simply tell students that their grade will be reduced if they are not punctual.
2. Attitude: Some teachers tell students that their grade can be affected by bad attitude, disrespect, or doing things to disrupt the class. This is very subjective, however, and should be handled with care. It is more important to pray for students with bad attitudes, and try to encourage them to get their heart right with the Lord.
3. Class participation: Some teachers award or deduct points based on the way a student gets involved in class. The goal is to encourage everyone to ask questions or clarify material that they do not understand. Some students are naturally more or less outspoken than others, so the teacher has to be careful that all students are being given opportunities to contribute.
4. Tests: Many teachers base the entire grade on tests. That is not wrong, but it is usually better to have two or more ways for students to get grades. This is because some students do better at one thing than another.
   1. Tests can be either oral or written (or both), but students should be told in advance.
   2. Tests can be major (called either “test” or “exam”) or minor (“quiz”). A quiz is usually one to ten questions that can be completed in less than thirty minutes, while a test takes longer.
   3. Tests can be scheduled as often as every class period (such as a three-question quiz at the beginning of each period), or as rarely as once or twice (such as a mid-term and a final exam).
   4. Tests can be comprehensive (covering everything the course dealt with) or limited (for example, covering only the last few lessons).
5. Papers:
   1. It is up to the teacher to decide if he wants students to do papers. If yes, then he needs to decide many papers (One? Two? Three? More?), and what size the papers should be (one page? Two? Ten?).
   2. The teacher must be careful that he requires something that is possible for students. For example, if a paper on United States presidents is required, but the students live in a country where there is no library or internet access, then it would not be practical to ask for this kind of paper. Also, a teacher should keep in mind the academic level of his students, and not require something that is beyond their ability.
   3. The teacher is also wise to explain, in detail, what he expects from students when doing papers for his class. Some schools have established guidelines for the way students should do papers. The teacher should know and follow those guidelines in assigning papers, and in grading.
      1. Clarify to the students if papers should be typed, or if they can be handwritten.
      2. Explain that some of the grade on the paper is determined by how the paper is organized. That is, it is expected that they follow rules for indentation, paragraphing, punctuation, layout, etc.
      3. Clarify to the students whether the paper will be accepted in outline format, or if it must be in paragraph form only.
      4. Stress to students that they are encouraged to consult people, books, articles, internet, and other sources in writing the paper, but that plagiarism is not acceptable. If a student uses the words of another person, he should indicate in footnotes or endnotes who the words came from.
      5. Tell students that papers will also be graded on how well the student understands and communicates the material. Well-organized papers that show that the student has put effort into the task are expected.
      6. Encourage students to carefully proofread their paper before making a final copy to hand in. A good technique is for the student to write the paper, set it aside for a few hours or days, and then read it as if he were the professor – and then make changes to improve the paper.
      7. Tell students that if they write a good paper, but not on the assigned subject, then they cannot get a good grade. Students should be careful that they understand the assignment before they start.
6. Projects (including field trips):
   1. Projects are different from papers, although they may include writing. Generally a project is something that a student does. For example, a teacher could have students collect a variety of leaves, share a testimony in class, make a picture, do a skit, give a presentation, or other things.
   2. Projects can be presented orally or in writing, such as when students are asked to research and present information about a topic relevant to the class. They may be asked to write a paper, and then present the information in class as a project.
   3. Projects can be done individually, or in groups. For example, teams of two or three students could organize skits about different Bible characters.
   4. When a field trip is organized, it is the choice of the teacher if he wants to have students write about it in a paper, or present something about it orally as part of their grade. Often a field trip does not have a grade associated with it because the goal is simply to provide an experience for students.
   5. Other examples of projects are as follows:
      1. As part of a class on the Pentateuch, or the Tabernacle, a teacher could plan to give time to students to make a drawing (individually) or construct a rough model as a group – either in exact dimensions, or in miniature.
      2. As part of a class in Pastoral Theology, the teacher could have students present an overview of school or church finances during the past year or two, looking for trends and making recommendations.
      3. As part of a class on the Doctrine of Salvation, the teacher could assign each student the task of sharing his salvation story in five to ten minutes.
      4. As part of a class on the book of Matthew, the teacher could emphasize Mt 25:36 by organizing a field trip to a prison, to visit, pray with, and provide something nice for prisoners.
7. Reading:
   1. Reading from textbooks:
      1. The teacher can require that all of it be read.
      2. The teacher can assign just certain chapters or certain pages in the textbook – which can be read at one time, or at assigned dates to fit with the subject to be covered in class that day.
      3. The teacher can also use the Bible as a textbook – assigning certain books or chapters to read. For example, a course on the book of Matthew could require students to read the book two, three or more times during the semester.
   2. Reading from other resources:
      1. In addition to the textbook (or instead of a textbook) the teacher may choose to have students read certain books (or parts of books) from the library.
      2. Journals and magazines can also be required reading.
      3. If possible, the teacher may choose to photocopy some things and hand them out to students to keep. These photocopies can be a few pages from a book or journal, a newspaper article, or a website article.
   3. Some schools have established guidelines for teachers that tell them the maximum number of pages that should be read for each class, and the maximum number of pages for papers. If the school provides those guidelines, it helps teachers know how much homework they can give to students. Otherwise, in general a college course should be 200-400 pages of reading per credit. The required reading does not count what students read when doing research papers.
   4. Teachers must be prepared to evaluate reading assignments. There are two options he may consider. One option is to ask students on the final day to give an honest answer of YES or NO – telling if they completed the reading assignment or how much of it was finished. If a student finished, they get 100% for the assignment, which is then calculated as part of the total for the final course grade.

Another option is to have students write a report about the reading. This report can be a short, one-page summary, or it can be a more detailed book report. The advantage of requiring something written is that it gives a better indication to the teacher that the student actually read the material and gave it some thought.

* 1. Reading reports - guidelines to share with students:
     1. Students should include the following for each reading report: the name of the course, the name of the teacher, and the name of the student. Some teachers simply ask that this be included at the top of the paper, while other teachers require a separate cover page with this information.
     2. The first section of the paper should be a review of the book. The name of the book, the author, and the number of pages read should be stated. Then what the book or article was all about should be summarized, including what the main idea or ideas were, and how author presented his arguments.
     3. The second section of the paper should be a positive reaction or evaluation of the book. That is, what did the student like about the book? Perhaps it was something about the structure, or readability, or the good bibliography. Perhaps there were specific concepts or sentences that were worth remembering or thinking about later. The student may choose to quote a memorable sentence or two, but should put the quote in quotation marks, and should indicate the page where the quote is located.
     4. The third part of the report could be any negative things about the book that the student noticed. For example, was the bibliography missing? Was there something that puzzled the student, or that he did not understand? Most importantly, was there something the student did not agree with (something that did not fit with his understanding of the Bible)? It is important that all things are evaluated in the light of the Bible, which even includes Christian books and commentaries.

1. Extra credit: This is optional. First, it is optional to the teacher – he may or may not want to offer this to the students. Second, it is optional to students – if a student chooses to do the extra work, it will improve his grade, but if he does not, his grade will not decrease.
   1. Extra credit work is work that is done in addition to the regular requirements of the course. Sometimes the teacher may allow a student to skip one assignment and substitute an extra credit assignment in its place, (for example, if the student would rather do extra reading and a book report rather than a research paper). Most times, however, extra credit means that the student does all the regular assignments, but does the extra work to bring his grade up a little more, or because he is wanting to learn more on the class topic.
   2. It is up to the teacher to decide what options are open for students who want to do extra work – and to what degree that will affect their grade. Examples are:
      1. Extra reading. The teacher can list books or pages to read, or can call for a certain number of pages in resources of student choice. The teacher may also ask for a list of titles and pages read to be turned in as proof of the assignment, or he may ask for a book report on each. The value of the extra work must be clarified. For example, the grade on the extra credit could be factored into the total number of grades for the course, or the teacher may just opt to increase the student’s final grade by one point just for doing the extra work.
      2. Extra writing. The teacher can suggest subjects for an additional research paper or other writing assignment.
      3. Other assignments of the teacher’s choice. For example, he may give some extra credit to a student who tutors another student. He may give some extra credit to a student who does a special presentation in class – or outside of class if it is appropriate.
   3. Examples of extra credit assignments: For a course on the doctrine of salvation, the teacher reviews the regular requirements (for example, a certain number of pages to read, a research paper to write, a report of three witnessing endeavours, and two exams). If the student does these things well, he will get an “A” for the course. But if he does not think he will be able to get an “A,” and would like to do more work to try to improve his grade (or would just enjoy learning more), here are the things he could choose:
      1. For every fifty pages of additional reading (including a reading report if the teacher wishes), the student could improve his final grade by one point. For example, if the final grade was 76/100, but he did 200 extra pages of reading, the final grade would be 80.
      2. If the student writes and teaches a Sunday school lesson relating to the doctrine of salvation, he could receive extra credit of up to \_\_\_\_ points.
      3. If the student wishes to do an extra research paper, he could propose a topic and number of pages to the teacher. Based on the amount of work proposed, the teacher could increase his final grade accordingly.
   4. It is always at the discretion of the teacher to offer the possibility for students to gain extra credit, and to determine what type of extra credit is acceptable.

**6. Course calendars:**

The calendar is the proposed plan for what will be done each day of the course. It is essential that every school be sure that teachers know how to make a course calendar, and that they do it for every course. Without it, the teacher is left to drift through the course, wasting time and going on “rabbit trails” that are not relevant. The course calendar is an overview of the time that is available for that class. It gives a visual look at how much teaching time there is, and includes the following:

* The length of the semester, or weeks assigned for the course.
* The days the teacher already knows he will be absent
* Holiday or vacation days
* Special events such as guest speakers and field trips

Once a teacher knows how many days and hours he has available for his class, he can decide what to include or leave out. Most courses are so broad that they could easily expand to take much more time. This means that when the teacher prepares, he will have more material than will fit into the teaching time available to him. What can be done? The only answer is to decide on what is most important, and leave out what is less important. How does a teacher put together a course calendar?

1. If the teacher is doing a block (modular) course, he will need to know the dates he is scheduled to teach. On a piece of paper, he could make a row for each day and label it with the name of the day of the week. Then he should add numbers to represent the hours that he is scheduled to teach each day. Next, he should indicate when he plans to have tests, and when assignments are due. Finally, he should indicate the main subject that he hopes to cover during each class period. See the example below:

|  |  |  |
| --- | --- | --- |
| **Date** | **Hour and proposed subject** | **Homework due** |
| Monday | 1. (8am) Introduce the course.  Explain the work  2. (9am) \*\*\*\*\*\*\*  3. (10am) \*\*\*\*\*\*\*\*  4. (11am) \*\*\*\*\*\*\* | Be sure everyone has textbooks |
| Tuesday | 1. (8am) Quiz  2. (9am) \*\*\*\*\*\*\*  3. (10am) \*\*\*\*\*\*\*\*  4. (11am) Special event: field trip. | Report on reading assignment 1 |
| Wednesday | 1. (8am) Quiz  2. (9am) \*\*\*\*\*\*\*  3. (10am) \*\*\*\*\*\*\*\*  4. (11am) \*\*\*\*\*\*\* | Memory verses |
| Thursday | 1. (8am) Student presentations  2. (9am) Student presentations  3. (10am) discussion  4. (11am) comprehensive final exam | Paper due |

|  |  |
| --- | --- |
| Time anticipated | Focus |
| 8:00-8:10am  8:10-8:15  8:15-8:45  8:50-9:00 | Start with short devotional and prayer  Quiz – students write out or say a memory verse  Go over material for lesson today  A.  B.  C.  Break time |

1. If the teacher is teaching once each week, he needs to know what day and times are assigned to him by the administration of the school. Once he knows the dates, he should make a chart (calendar) like the sample given above, marking the dates he will teach, the subjects for each day, and the assignment due dates. The advantage of teaching little by little each week is that it gives students more time to do homework – particularly research papers. A sample schedule could look like this:

|  |  |  |
| --- | --- | --- |
| Date | Hour and proposed subject | Homework due |
| Mon, January 14 | 1. (8am) Introduce the course. Explain  2. (9am) \*\*\*\*\*\*\* | Be sure everyone has textbooks |
| Mon, Jan 21 | 1. (8am) \*\*\*\*\*\*\*  2. (9am) \*\*\*\*\*\*\* | Memory verse 1  Pages 1-30 in the textbook |
| Mon, Jan 28 | 1. (8am) \*\*\*\*\*\*\*  2. (9am) \*\*\*\*\*\*\* | Memory verse 2  Pages 40-80 in the textbook |
| Mon, February 4 | 1. (8am) Exam #1  2. (9am) \*\*\*\*\*\*\* | Submit idea for research paper |

1. Summary - The academic (course) calendar should include all the following:

* The key subject or subjects for each hour (or, at a minimum, each day)
* The dates and times planned for exams
* Due dates for homework assignments, including student presentations (if any)
* Dates when there will be no class due to legal holidays or other reasons
* Dates when a guest speaker may be coming to address the class
* Anything else the teacher wants to include to help in his planning.

**7. Class notes (lessons)**

The next step is to do the research on the course, and then make a teaching outline for each class period. These can be collected in one file, with each lesson stapled together. The goal is for the teacher to have a record of what he plans teach each class hour, and materials ready to hand out if he so chooses. For example, if he were ill and could not teach for a couple of sessions, would another person be able to take his notes and know exactly what should be covered and how to cover it? If he teaches the same material again next year, or in a few years, would he have on file all he needs?

Class notes are necessary so that the teacher has something to cover each class period. Sometimes these notes are several pages in length. In that case, it is helpful for him to prepare a summary outline to guide his actual class time. This can be put together much like putting a course calendar together. In this case however, instead of looking at the whole course, he looks at one hour or one day of teaching and outlines what should be covered. An overview sheet can look something like this:

**8. Bibliography**

The last part of a syllabus is the bibliography. This is where the teacher lists what he considers to be basic sources for the subject of the course. There are usually three main sources for material: books, articles (journals and magazines), and web-based materials. The teacher has several options for how he wants to put the bibliography together. These are listed as follows:

* A bibliography that lists sources used by the teacher in preparing the course.
* A bibliography that would be a survey or sample of the literature in the field.
* An annotated bibliography, meaning that the teacher includes comments by all or some of the books to guide students in knowing the gist of each book, which ones to avoid because of bad theology, and which are most recommended for the student to buy if possible.
* A bibliography of available resources in books, articles and web sources. This would be a list of things that would be currently available. Some countries may not have access to the World Wide Web, or access to a wide variety of books. Most, however, have some library or internet resources available.

**9. Evaluation**

It is wise to keep some personal evaluation notes. This is a paper that is not for the students – only for the teacher. Often the evaluation is something the teacher can do only when the class is finished, so he should complete it at the same time that he is preparing final grades. Basically he asks himself, “If I had this course to teach again, what would I want to tell myself to do again – or to change? What went well or not so well?” This evaluation can then be kept in the folder of class notes as a guide to the next teacher who teaches that class.

**B. The middle: How to teach a course**

Parts to the actual teaching time

1. Biblical principles
2. Physical setting
3. Attitude
4. Motivation
5. Asking questions
6. Teaching methods
7. Testing

Preparation is essential in teaching, but that is only the beginning. The whole goal for preparation is for the teacher to be ready to teach – to know what he hopes to talk about (the subject) and how he plans to tackle it (the method). Just as in preparation, the teacher needs to consider several skills and tips to make the class time both enjoyable and profitable. Good teaching is not accidental – it demands attention to both biblical and practical principles.

**1. Biblical principles**

Many texts in the Bible provide guidelines or even explicit statements that touch on teaching. For example, Eli was a bad parent and teacher. He lost his children because he did not want to tell them that they were wrong and sinful (I Sam 2:29). God tells parents not to provoke their children, and this is true for teachers and students too. The goal for both parents and teachers is to provide the training and nurture that people need to be stable and maturing adults. God does this, human parents do this, and teachers should also (Heb 12:5-15). For teaching to occur, learning must also occur – which includes both information and conduct.

**2. Physical setting**

One factor that affects class time is the physical setting. This can affect a class either negatively or positively. For example, if there is a source of noise in or near the classroom, the students will not be able to concentrate on learning. If the room is messy or dirty, the students will unconsciously assume that the teacher (or school leadership) does not care about what they are doing – so it will be harder for them to believe that they should care. If the room is already set up with chairs and tables, students will not have to wonder where they are to sit or how they are to take notes. Students also need enough light so that they can see the teacher and can see clearly to take notes.

In principle it is the responsibility of the administration to make sure that the classroom is a help rather than a hindrance to learning. In practice, however, it may often be up to the teacher to be sure that everything is cared for adequately. This does not mean that he has to do everything himself. Students need to feel at ease in the classroom, so it is best if they feel that it is “their” classroom. This can include putting up decorations, having a board to draw on, giving student’s responsibility to clean and keeping items like chalk on hand, etc.

**3. Attitude**

Another factor that affects class time is attitude. Bad attitudes affect student ability and willingness to learn; but so do good attitudes. This means that the teacher must be alert to his own attitudes, as well as those of the students. An old proverb says, “You can lead a horse to water, but you can’t make him drink.” On the other hand, the teacher can give them salt so that they are more willing to learn.

The attitude of the teacher is often the factor that decides if students will pay attention in class or not. This means that he must constantly submit his feelings to the Lord, and work at being cheerful for the sake of the students. For example, it is important that the teacher is interested and enthusiastic about his subject. If the teacher does not enjoy the class, students will catch the same attitude. Other advice regarding the attitude of the teacher would be as follows:

* A teacher should be quicker to praise than to criticize.
* A teacher should give criticism with the desire to help rather than to hurt. He should be sure students know that “red ink” on their paper is not to wound them, but is from a desire to help them to improve. Proverbs 27:6 provides a good summary. It indicates that a friend is one who gives “wounds” that are intended to help. It is not really being a help if people just say nice things all the time.
* A teacher should do his best to be fair and impartial in his treatment of students. He should avoid having favorites that are given special privileges.
* A teacher should be interested in his students. They should be treated with consideration and respect, as unto the Lord. (Mt 25:40,45) A good teacher calls his students by their name. Some teachers assign seats and make a chart of where students sit in an effort to learn their names.
* A teacher is an authority figure, but should also consider himself a servant. He is there to serve students by teaching them and helping them learn (John 13:13-15).
* A teacher should not be afraid to maintain a high academic standard, but should also be sure that students know what is expected and how they can get good grades.

Student attitudes can also affect a class. If one or more students come in with a bad attitude, it can poison other students too. This means that the teacher should try to discourage bad attitudes, and should encourage students to have good attitudes when they come to class. Here are some examples of how bad attitudes can affect others:

* If students are afraid, their fear will affect learning. (2 Timothy 1:7-8) For example, if there are wasps in the room, people will think about the wasps rather than what the teacher is saying. Another example is a situation where older students tell younger students that they should not speak up in class. This kind of intimidation, if unchecked, will increase the likelihood of people misunderstanding or not understanding course content.
* If students divide up into cliques or ethnic groupings, the teaching and learning experience will not be as good. The Bible talks of “iron sharpening iron,” and where there are interpersonal conflicts there is less sharpening by one another.
* If students are grieving a loss, have skipped sleep, are nursing anger over something, or have other bad attitudes, these things can all affect the atmosphere in the classroom. It is the responsibility of the teacher to be alert for such things, and to try to resolve them. This can be done either directly, or by enlisting the help and guidance of the administration.

**4. Motivation**

Grades are a strong source of motivation. These serve as rewards for hard work, as well as an indication of how well students are understanding the material. Students will normally want to get good grades, but the teacher should be aware that there are other ways to motivate students and make their learning experience an enjoyable one.

Words are a powerful motivator too. This is why it is best for the teacher to use more positive words than negative words. Negative words are like using a whip to move a horse. It may be necessary sometimes, but should not be used regularly or the horse (or person) will develop bad attitudes. People are easily wounded by words, so teachers need to be very careful of what they say (James 3). Negative words would consist of acid comments, reprimands, scoldings, public humiliations, put-downs, etc.

Non-verbal discouragement:

* A frown
* Disapproving expression
* Inattention, boredom, or disinterest
* Distance between speaker and listener
* Leaving the room, or making it hard to be seen

Non-verbal encouragement:

* A smile
* A pleasant expression
* Looking at the person
* Encouraging noises
* Etc.

Positive encouragement would consist of words like “Yes; that’s right; you got it; very good; excellent; perfect; good try; bravo, thank you for...” The teacher would do well to sprinkle these words generously through his interaction with students. It is a powerful motivation for students to do well in class when a teacher shows that he appreciates their efforts.

Another motivator is the respect or lack of respect shown to students. In essence, respect is being courteous and kind to one another. It includes the politeness of shaking hands, saying thanks, asking about the health and welfare of others, etc. A teacher treats students with respect when he pays attention to them. The respectful teacher encourages students to express their feelings, opinions, and observations. He listens and tries to understand what they say without making them feel stupid. It is also a sign of respect when someone quotes or uses the words of another. The teacher can do this by restating what the student said, or using what the student said to reinforce a point in the lesson. Students enjoy a class more when they know that the teacher is not going to shout at them or be unkind to them.

Good listening is another strong motivator. By being a good listener, the teacher sends several encouraging signals to his students. There is the active, verbal reinforcement of saying “yes,” “okay,” “I understand.” “that is a good thought,” “that fits very well,” “could you clarify?” etc. There are also non-verbal clues as to the interest of the teacher. Disinterest or disdain is communicated by such things as looking at papers while the student is talking, standing far away, constant interrupting, or frowning. A good listener is an active listener. That is, he constantly gives out positive cues that he is engaged in what is being said. This includes such things as looking at the speaker, nodding to show comprehension, and smiling. It also includes restating what people say to make sure that you understand. Non-verbal encouragement is as important as verbal things. This is true when a teacher is talking to students, or vice versa. A summary of these opposites is illustrated below:

Special good deeds are another way to build student appreciation for the subject being taught. The better the relationship a student has with his teacher, the more he is open to receiving instruction. This is why teachers are encouraged to consider ways to show extra kindness to students, both in and out of class. Ideas along this line would include bring a treat of food to class for the students to enjoy; inviting the class home for a meal or an activity; or playing a game with the students.

Students are also motivated when the teacher asks questions, and when they are encouraged to ask questions too. Teachers have a variety of ways to ask questions. When a student responds, and the teacher takes time to understand and clarify what the student means, this is a stimulus for further participation. Student questions help the teacher to understand where the students may be misunderstanding something, or if they have a good grasp of the matter. Student questions can also be a good clue that the student has a desire to learn and that he values the subject.

**5. Asking questions**

There are six types of questions that a teacher can use when encouraging students to respond in class. Each one helps the teacher to learn something about how well the student understands the material that is being presented. Each one also helps the student to think about the matter in a slightly different way. For this reason, the teacher should know the variety of questions that he can choose to use.

1. Questions dealing with information. Answers to these questions show that a student has memorized or remembers something from the course. For example, the teacher might ask something like, “What is the capital of the Central African Republic?” or, “What are the names of the five books of Moses?” or, “What is a verse that deals with the omnipotence of God?” These are all questions that simply ask the student to repeat a fact that he should remember.
2. Questions dealing with understanding. Answers to these questions show that a student has understood the information. This kind of question is deeper than those dealing with memory, because it shows whether or not the student really grasps what the information means. This kind of question often begins with words like, “Describe...”, “Compare...”, “What is the difference between...”, “In your own words...”, “Explain...”, “How would you translate...”. For example:

* What is the main idea in John 1:1-12?
* Summarize in your own words what the president said.
* What differences do you see between life today and life in the day of King David?
* Explain John 3:16 without using the word “believe” or “love.”

1. Questions dealing with application. Answers to these questions show that a student is able to take an idea learned in one context and apply it in another context. Another type of application question calls for students to choose the correct response from among several options. Questions of this nature can employ story problems, or begin with words like, “Choose...; Give another example of...; How would you handle the problem of...; How would you apply...; What...”. Some samples of these kinds of questions would be as follows:

* John worked two hours in his garden. His son did the same work in three hours. If they both worked together, how soon would the gardening be finished?
* In what way was Jesus a good servant? What people do you know who are also good servants?
* Door-to-door witnessing is one way of evangelism. Give some other ways to do evangelism.

1. Questions dealing with reason. Answers to these questions show that a student can present reasons for or against an idea. They are often worded as, “What are the reasons for...”, “Why wouldn’t you accept...”, “What proof is there...”, “Why...”. Specific examples of these kinds of questions include:

* Why did the civil war break out?
* What evidence is there to support or contradict the statement that the Bible never condones divorce?
* Here is an object. What do you think it is used for? Give your reasons.
* Does the Bible require women to wear head coverings at all times? How does John 4:24 fit with your argument?
* What proof or evidence is there that salvation is by faith alone?

1. Questions concerning the future. Answers to these questions show that a student is able to apply what he has learned, and judge consequences of following or not following. These types of questions often begin like this: “Suppose that...”, “Can you show that...”, “What do you think would happen if...”, “How would things turn out if...”. Examples of these kinds of questions are as follows:

* What do you think life would be like today if XYZ had not happened? (XYZ is any historical event you care to name)
* If students lived in town instead of on campus, what would be the advantages or disadvantages?
* What name do you want to give to your baby?
* What do you think would happen if your church closed? If your denomination closed?

1. Questions concerning judgement. Answers to these questions show that a student had opinions or good reasons for or against something. Questions of this sort can begin, “Support the idea that...”, “In your opinion....”, “Do you agree that...”, “Which would be better...”. Examples would include the following:

* Do you think that the school schedule is too difficult or not difficult enough?
* What class did you enjoy the most, and why?
* What is your favorite song, and why?
* In your opinion, who is the best politician today?

Be aware that when asking questions, some of the answers will be more subjective than others. Questions that call for objective answers are easy to label as right or wrong, depending on how well they match the content being taught. Subjective answers call for opinions, feelings, impressions, tentative or partial answers. These cannot be dismissed as “wrong.” In general, a teacher considers every subjective answer as “right” because students need to be encouraged to try to answer. Some responses, however, will be better than others. Some responses will be totally off the subject, while others reflect good, clear thinking.

**6. Teaching methods**

There are many different ways to communicate information to students. These include the following:

1. Lecture
2. Question and Answer. The purpose of questions here is not to test the student, but to stimulate thought.
3. Discussion. This is more than just sitting around the table talking about something. The teacher is responsible to direct the discussion, and to summarize the group’s finding at the end. If there are no conclusions, the discussion has not been profitable.
4. Buzz groups. This is a variation on discussion where the class is divided into smaller groups which discuss an assigned topic and then summarize their thinking to the whole group when the time is up.
5. Guest speaker. The teacher arranges for a guest to come and share about something relevant to the course. The speaker may take a few minutes, or most of the class time, depending on what the teacher wants.
6. Panel. This is a discussion by three or four people instead of the whole class. One example would be if the teacher arranged for some of the students to sit in front of the class and asked questions that they could each respond to. Another example would be if the teacher arranged for others to come in and respond to questions similarly.
7. Symposium. Each of three or four panelists speaks in turn only on his own subject or topic.
8. Brainstorming. Teachers ask a question or announce a topic and class members offer one-word or short answers which are listed on the board. After all suggestions have been made, the teacher guides the class in discussing and evaluating them.
9. Listening teams. The class is divided into two or more groups and assigned a topic to listen or watch for.
10. Role play (drama). Two or more people portray a situation.
11. Case study. The teacher presents a hypothetical situation, and the class discusses the possible outcomes.
12. Testimony. Someone who has had personal experience along the line of the lesson tells about his experience.
13. Interview. The teacher interviews someone, or may have a fictitious interview situation (such as “interviewing” the apostle Paul during one of his imprisonments).
14. Research and report. The teacher has students do research on a topic, and then report back to the class.
15. Circular conversation. The teacher asks a question or makes a statement, and then goes around the class to get everyone to comment.
16. Use of audiovisuals. This includes showing a film as part of the class time. It may also include using slides, maps, overheads, etc. Many teachers find that they like to use PowerPoint to organize text and pictures for their lesson.
17. Use of the internet. Some teachers like to be able to show students relevant material that can be accessed on the Web.
18. Field trips. A field trip is when the teacher arranges to take the students outside of the classroom. This can mean walking to see or hear something, traveling by vehicle to a site of interest, or some other trip of relevance.

**7. Testing**:

In testing, there are two things to remember. The first is the importance of planning an answer key. The second is the importance of choosing good questions. When preparing a test, a teacher should keep in mind how he is going to grade the test. This means that he should put together an answer key. The answer key helps the teacher decide how many questions to ask, and how many points each question is worth. For example, can a teacher have a test with just two questions? Or twenty? Or forty-four? The answer is yes. A test can have any number of questions that a teacher wants. The difficulty is in deciding how to construct the test so that it can be easily graded, and how to construct the test with the right kinds of questions.

An answer key helps a teacher plan how he will grade a test. When writing test questions, he decides what value to put on each question. For example, he may decide to write a test of twenty questions. The easiest thing would be to give each question the value of one point (for countries that grade over 20) or five points (in schools that grade over 100). If a student does not get one question correctly, their grade would be 19/20 or 95%. But what if the test is thirty or forty-four questions long? Or what if there are some questions that require more work than other questions? In this case, the teacher will need to calculate what value to place on each answer, and juggle the options until he can make the total for the exam add up to 100. That is the easiest way.

A more complicated way is to employ fractions to calculate grades. Suppose the test has twenty-eight questions, and the teacher wants each question to equal one point. What grade would a student get if he missed four questions? That would be 24/28, but what would it be over 100? The calculation formula is X/Z = ?/100, and it is simply a matter of multiplying X by 100, and dividing by Z. In this way, 24 multiplied by 100, then divided by 28 = 85.7. therefore the student’s final grade would be 85.7%, or it could be rounded up to an even 86%.

As a teacher is planning his test, he should write down what he considers to be the correct or best response. This can be done by immediately including an answer next to every question as it is being written. The advantage to this method is that it will help the teacher to not forget where the answer can be found in his class notes or textbook. Another option is for the teacher to write out the test questions, and then take the test as if he were a student. The advantage of this method is that it helps the teacher think about how students might interpret his questions, and then to think of how to word the question in a less confusing manner. The end result of either method should be two pieces of paper. One paper is a list of test questions that is ready to be handed to the student. The other paper is a copy of the questions with the answers filled in. This second paper is the answer key, and should be kept secret by the teacher until after students have taken the exam. After all, the job of the answer key is simply to help him grade the exams.

To write good questions, the teacher should know first of all that there are a variety of ways in which he can ask questions on an exam. Just as there are a variety of questions that a teacher can ask orally, there are a various kinds of questions that a teacher can ask on an exam. These can be summarized as six methods, categories, or types of test questions. An exam will not usually use just one of these, but will often use two or more. It is also rare for an exam to include every style of question. However, the decision is up to the teacher. He can choose to frame his questions in any one of these following ways:

1. Short-answer questions. These are questions that can be answered in one word, a short phrase, or a single sentence. They can be written in a couple of basic ways. One of the most common ways is to have the student write down the word or phrase that answers the question. Another possibility is to have a “fill-in-the-blank” in the sentence, representing a missing word or phrase that the student must supply. Here are three examples of the short-answer style of test question:

* Fill in the missing word from John 3:16. For God so \_\_\_\_\_\_\_\_\_\_ the world.
* Bangui is the capital city of what country? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* According to John 3:16, how has God demonstrated love for every person?

1. Longer-answer questions. These are questions that take more than one word to answer. They can take anywhere from a couple sentences to a paragraph. They may also call for students to list or outline things. The following are three examples:

* Write a paragraph summarizing how you were saved.
* List 5 of the 10 major doctrines in the curriculum.
* Give two examples of proverbs that are not in the Bible.

1. Essay questions. These are questions that require a couple paragraphs or up to several pages for a student to respond. Some teachers like the essay question because it gives them an idea of how well the student has grasped the material. The difficulty with essay questions is that there is a certain degree of subjectivity in grading. Some teachers handle this matter by listing in their answer key the main things they think should be included in the answer, and then grading the essay question according to how completely the student answered. Teachers also look for how clearly or articulately the student explains himself. Following are three specific examples:

* For each Minor Prophet book in the Bible, write the name of the book, the names of the main character or characters of each book, and a summary of the book.
* Explain the nature of the church, using at least four of the symbols for the church found in the Bible.
* Develop a course outline for a thirty-hour Bible school course on Eschatology.

1. True or false. These questions can also be called “yes or no” questions, or “agree or disagree” questions. Each question calls for the student to make a decision whether something is right or wrong. The only difficulty with this type of question is that some cultures answer “yes” to a question that in other cultures are answered with a “no”. Also, if one student interprets the question differently than another student, the outcomes would be different – and both students would be right, based on their perspective. To avoid this potential problem, it is good to couple “yes or no” questions with a short answer. Instead of just asking them to give a simple yes or no, ask them to explain their answer as well. That is, have the student tell why he answered as he did. This gives the teacher opportunity to evaluate if the student understood the question, and he can give partial points if he wants. Examples of questions would include the following:

* True/False. The minor prophets of the Bible are called “minor” because they were very young.
* Agree/Disagree. The color of the sky is blue.
  1. Some will agree, because that is what they normally see.
  2. Some will disagree, because the sky may happen to be overcast and dark.

If the teacher had asked, “Answer True or False, and tell why you chose that response,” then students could explain their perspective.

1. Matching. These are questions that call for the student to link two or more related things. Usually matching questions are made up of two lists, written in columns. The first column is a word or phrase, and the second column has a sentence or thought that fits. Sometimes a teacher may list words across the page, and have students write the word next to the correct spot in the column below. Matching can be adapted to many possibilities. For example, matching a word to its definition; matching a date with the event that happened; matching an author with the title of his book; and matching a problem with the solution. A sample of this kind of exercise is as follows:

* Draw a line from the name on the left to the event for which he is known. (Answer key provided)

1. Moses He planted many churches.
2. Joshua He wrote many songs.
3. David He led the children of Israel out of Egypt.
4. Paul He won the battle of Jericho.

* Write the letter from the first column in the blank next to the correct definition in the second column.

1. Soteriology \_\_\_\_\_\_\_\_\_\_ The doctrine of the Holy Spirit
2. Pneumatology \_\_\_\_\_\_\_\_\_\_ The doctrine of Salvation
3. Christology \_\_\_\_\_\_\_\_\_\_ The doctrine of Jesus
4. Ecclesiology \_\_\_\_\_\_\_\_\_\_ The doctrine of the Church
5. Multiple Choice. These are questions that call for the student to choose one best answer from a list of three or (more commonly) four possible answers. There are three parts to a multiple choice question. They are the main question, the correct or best response, and the distracting or tempting answers that may look correct if not considered carefully. There are also a couple of approaches to what a teacher asks of a student. He can have the student pick one correct answer out of a group of counterfeit answers, he can have the student pick one false answer out of a group of true answers, or he can have the student pick two or more correct answers in the list. See the following examples:

* Who was not a prophet sent by God? Circle the answer.

1. Moses
2. John the Baptist
3. Judas
4. Jesus

* Detect the lie among the following phrases. Underline your choice.

1. Mangos grow on trees.
2. Bananas grow on bushes.
3. Sweet potatoes grow underground.
4. Gourds grow on vines.

* Which of the following are types of test questions? Circle the answer.

1. Essay
2. Short answer
3. True and false
4. None of the above
5. All of the above

* What kinds of questions are a teacher allowed to ask on an exam? (*The correct answer can be either A or C)*

1. Any question he wants.
2. Only Bible questions.
3. Only questions dealing with the class subjects.
4. Only written questions.

Summary advice regarding testing:

1. Choose among six options to create a test that will truly show what students have learned.
2. Make an answer sheet as the exam is prepared, and use it to grade student answers.
3. Decide how to mark exams before giving them.
   1. The easiest is to make each question have the same number of points. Thus, if it is a ten question test, each question earns the student up to ten points (if the grading is x/100). If it is a test of 200 questions, each question can be worth half a point to give a total of 100.
   2. If the test has a mixture of types of questions, different questions may be weighted in different ways. For example, in a ten-question test, suppose there are five true/false questions, and two that are long-answer questions. The true/false might each receive ten points, and the long-answers receive twenty-five points each.
4. Understand that sometimes students will misinterpret test questions. The teacher should listen to student explanations, and can change the grade accordingly if he judges it to be appropriate.
5. Understand that giving good tests is a skill that takes practice. Every test a teacher gives is also an opportunity for the teacher to check how well he is communicating the information, and how well he has learned to write good test questions. Sometimes a teacher has to throw out a question if all or most of the students did not understand it.

**The end: How to finish a course**

Parts to finalizing a class

1. Calculating grades
2. Archiving
3. Evaluating

**1. Calculating grades**

In some countries (particularly Francophone countries), grades are given as a number over twenty. In other countries (particularly Anglophone countries) they are given as a number over one-hundred. Both are easy to calculate once a person knows how. The teacher should also be aware that there are four times he should record grades, and the calculation for each requires a slightly different approach. In general, these four grades are for tests, written assignments, other homework, and a final course grade. The teacher should also be careful to record grades on a master sheet of paper. As the semester progresses, the chart of grades is filled in, and then a final grade can be determined based on work that is done throughout the semester.

Some teachers grade “on the curve,” meaning that they give students a grade based not only on how they did, but on how the others did in the class too. For example, as the teacher grades papers, he will often find that some students do better than others. He can then decide what person or persons would get top marks, and who should get progressively lower marks. Sometimes a “curve” means that someone gets an “A,” a few people get a “B” or “D,” but perhaps most students would fall in the range of “C” (average).

1. Grading tests: If the school generally grades over 20, or over 100, the teacher should follow suit. Some tests are more complex to grade, but may provide a more complete picture of how well the students have learned. For example, a teacher may construct a test where some questions are worth one or two points and other questions worth three or more points. The number of points should add up to 10, 20, or 100 to make it simple to calculate. Otherwise, the teacher can use a fraction calculation to record the value of the test in the same format as other grades.
2. Grading papers: Each student should receive a grade for papers that are required for the class. Grading papers can be more subjective, but are not entirely so. Some of the things to look for are listed below. The teacher can either grant points or withhold points, depending on his preference. For example, the paper can be marked as thirty points off, or seventy points gained - for a grade of 70/100 either way. (Some teachers do both, counting the number wrong, and then subtracting from 100 to indicate the positive grade.)

* Was the paper turned in on time?
* Consider first impressions. Are titles, paragraphs, quotes, margin spaces, and other things the way they should be?
* Does the student show good composition, spelling, and grammar usage? Points can be taken off if the student is sloppy in this area.
* Does the paper show signs that the student has put some effort into the assignment? Does it adequately cover the subject? Is it honestly something the student wrote, and not plagiarized or written by someone else?
* Does the paper have the minimum number of pages required for the assignment (provided that the teacher has given a minimum or maximum)?
* Do the thoughts expressed in the paper cohere with Biblical truth?
* Are the bibliography and footnotes or endnotes appropriate for the paper?

1. Grading other homework: Some homework can be graded simply on a pass or fail mark. That is, if a student does the assignment, he gets full marks, but if he skips the assignment, it affects his final grade. Examples of this kind of homework would include reading a certain chapter in the Bible, helping out at an activity, or punctuality to class. Other kinds of homework may need to receive a letter grade, for example, assigned reading (including a reading report, if any), or class presentations.
2. Final grades: It is up to the teacher to collect all course grades in one place so that a final grade can be calculated. The final grade is simply the average of all the grades during the course. There are three ways of calculating this, as seen in the following:

* Count the total number of grades that a student would get if he did all the required work. For example, if the course had two exams, four quizzes, a reading assignment, and a research paper, there would be eight grades given to each student. The second step would be to add all the grades together (assuming that they were all written in the same format). For example, if a student had 91/100 on the first test, 80% on the second, 40%, 100%, 100%, and 90% on the quizzes, 87% on the reading assignment, and 90% on the paper, the teacher would add these numbers together (91+80+40+100+100+90+87+90 =678). The third step is to divide the number of all grades added together by the total number of grades (678 divided by 8 = 84.75). This is the student’s grade for the course. (NOTE: If desired, the teacher can round a grade up or round down. Any grade that is four or less after the decimal point can be rounded down. Any grade that is five or more is rounded up. This gives all grades a similar format). If the student has done extra credit work, this should affect his grade according to the scale that the teacher explained at the beginning of the course.
* The second way of calculating grades is to consider some assignments as weightier than others. For example, in the illustration above, the quizzes could count as equal to one test – in which case the four numbers would be added (=330), then divided by four to get the average (=82.5), then added with the remaining grades (91+80+82.5+87+90=430.5), divided by the number of figures added (5), to give a final grade of 86.1 (or 86 when rounded down). Alternatively, the paper (for example) may be worth double the other grades. In that case, the teacher could add 91+80 (for the two tests) + 82.5 (for the four quizzes) + 87 (for the reading assignment) +90+90 (doubling the value of the paper). The added total would then be divided by six, because that is the number of digits that were added, producing a final grade of 86.75 (or 87 when rounded up).
* The third way of calculating grades is more complex. It involves deciding on a percent value for every type of grade. Teachers who choose this method will often explain it to students in terms of the number of points that they can gain for each assignment. For example, in the opening pages of the syllabus they will write something like this:

Attendance and participation 5 points (5% of the final grade)

Quizzes 20 points (20%)

Two tests 15 points each, 30 points total (30%)

Reading 10 points (10%)

Research paper 25 points (25%)

Class presentation 10 points (10%)

When the teacher calculates final grades, he must then make each grade a percentage of the total. For example, individual grades may look something like this:

Attendance = 100/100 5 points

Four quizzes, averaged = 87/100 17.4 points

87/100 = ?/20 (87 x 20 ÷100= 17.4)

Two tests averaged together = 91/100 27.3 points

91/100 = ?/30 (91x30÷100=27.3)

Reading = 95/100 9.5 points

95/100 = ?/10

Research = 81/100 20.25 points

81/100 = ?/25

Class presentation = 95/100 9.5 points

95/100 = ?/10 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Final grade (all points added) = 88.95 (or 89 rounded up)

**2. Archiving - Keeping Records of the Class**

Before a teacher’s work is done for a course, he must do two other things. One is to be sure all final grades are turned in to the proper administrative office immediately after the course is done. Most schools give a deadline to teachers, but it is best to turn in grades within one or two days of finishing a course. Unless the administration has requested grades in a certain format, a teacher only needs to list the names of the students, and the final grade that is assigned to each one. The teacher should keep a record of all the grades in case the student wants clarification of how the teacher arrived at his final grade. (Students do have the right to know, so their request should be honored).

The second thing a teacher needs to do is to verify that all paperwork for the course is in order, and is in a folder or some filing system. At a minimum, a complete folder should be given to the administrator to keep in the school archives. The teacher should also decide if he wants to keep his own copy. If a different teacher handles the course the following year, the new teacher could use the original material as a springboard in developing new material. The checklist for a completed course folder would look something like this:

* Is there a copy of the syllabus in the folder?
* Is there a copy of all class notes and handouts, as well as notes the teacher used in his lectures?
* Is there a copy of tests, with answer keys?
* Is there a copy of the master grade sheet?
* Is there a copy of any evaluation or recommendation ideas for the next time the course is taught?

**3. Evaluating**

Evaluation is very important, but can be intimidating. This is because sometimes people take comments as a personal attack rather than as helpful ideas of ways they can improve. Every teaching experience has four corners, and at each corner stands something or someone that could be evaluated by the other three.

The teacher The student

The course The school administration

1. The teacher evaluates the student. In essence, the final grade is an evaluation of the student. This grade is, however, an indication of academic ability more than anything else. Many schools will ask teachers to meet together (a faculty meeting) or with administration to discuss how students are doing in other ways. For example, what has the teacher noticed about the student’s attitudes, and about how the student interacts with other people? Is the student capable of doing better work? Does he show negative attitudes by complaining, asking for things, neglecting or refusing to do certain work, or avoiding involvement? Does he show commendable attitudes by looking for ways to help others, showing gratitude, and trying his best?
2. The school administration evaluates the student. The administration has the responsibility of knowing how a student is doing in the class as well as outside of the class. In order to know how he is doing, the administration must evaluate what is good or what is hindering the student in his academic, spiritual, social, and physical development. The administration needs to know whether there are extenuating circumstances that have troubled the student, and whether or not he needs extra prayer or more concrete help.
3. The student evaluates the teacher and the course. Most schools give students an opportunity to fill out a written evaluation at the end of each course. Students are taught to accept and appreciate the grades their teacher gives. However, it is difficult for some teachers to accept negative remarks from their students. This is why most teacher evaluations are done anonymously (the student fills it out, but does not sign his or her name). It is also wise to stress to everyone involved that evaluation includes both positive and negative comments. Teachers need to model a humble, teachable spirit that is glad to learn from both small and great people. On the other hand, he should read evaluations with a grain of salt. That is, recognize that not all comments will be useful or true. A minimum teacher evaluation would include the following three questions:

* What have you liked or appreciated about this course (and this teacher)?
* What suggestions would you have for improving the course (or the teacher) the next time this material is taught?
* Did you feel that the work for this course was easier, the same, or harder than that of other courses this semester?

These student evaluations are not usually collected by the teacher, but are collected and read first by the administration. This helps the administration know how the teacher is doing in general, and if there are any issues that need to be handled. Once the administration looks through the evaluations, they should be given to the teacher to do with as he wants. Some teachers read and consider the suggestions, and then throw the paper away. Other teachers will collate positive and negative suggestions, making notes to himself for the next time he teaches the class. Some teachers will then include these notes in the course folder that is kept at home or office.

1. The administration evaluates the teacher. A basic evaluation would include sharing with the teacher the following:

* Some things that the teacher has done well, and which were appreciated.
* Any suggestions of things that could be improved. For example, does the teacher understand and remain in agreement with the goals and philosophy of the school? Does the teacher understand his rights and responsibilities? Did he carry out his responsibilities professionally (turned in textbook titles by the deadline needed to order them, or purchased and sold them to students himself, turned in grades on time, interacted well with other teachers, showed a genuine desire to be involved)?

1. The teacher evaluates the administration. This can be done formally or informally. Formally means that it is a written evaluation, which could be done anonymously or not. Informally, means talking one-on-one, or perhaps in faculty meetings. An example of evaluation of the administration would be something like this:

* What have you liked or appreciated about how the administration (or administrator) works?
* Do you have any suggestions for improving things? (Were things done or not done that troubled you?)
* If you were to give a grade to the administration, what grade would you give on how well they are doing their work?

1. The teacher evaluates his own course. What things should be repeated in the next course, and what should be changed? Sometimes teachers can feel like their course is a fragile thing that should be protected, but other teachers can be wonderful resources for discussing methods, ideas, and problems. These discussions add to the ability of a teacher to evaluate his own course.

**CHAPTER 5: DEVELOPING DOCUMENTS FOR SCHOOLS**

**A. Introductory comments:**

Every school needs documents. In fact, it may seem that there is no end to paperwork. This is all part of planning and running a school, and can be very complex. One way to deal with complex things is to break them down into simpler steps, which is what this chapter is all about. It will list a variety of documents that a school may need, consider how to develop these documents, and present some sample documents that can be adapted or used as seed ideas.

Every school will have unique needs. Some documents will be developed out of the pressure of the moment, while others will be developed simply because they aid in general operations of the school. For a school that has been in existence for a time, there is also a history that serves to shape the documents that are produced. Not every document is immediately necessary, yet this chapter is offered in the belief that it is worthwhile to think proactively – to consider what can be planned now to avoid problems or panic in the future.

Not all of the documents mentioned in this chapter are appropriate for every school. Some fit best in an American or Western setting. But a broad sampling is presented to provide ideas for all who want to think about them. When developing documents, it is helpful to see what other people have done. Two initial sources are recommended to the reader:

1. Sample documents in Appendix A of this book. These are included with the understanding that they are from a Western viewpoint and not necessarily normative. They are illustrative only.
2. A PDF file called “The Directors Manual for Assembly of God Schools, a Guide in Preparing School Documents”. This covered practical “how to” steps for schools in the Far East and Oceania in the 1980’s. It is dated, but may be a helpful resource. [[23]](#footnote-24)

When certain documents are collected in one binder, they can be called a “handbook” or “manual.” Thus, schools develop such things as a philosophy and goals manual, policy manual, faculty handbook, student handbook, or an administrator or operational handbook. Documents that are used in one handbook or manual will often overlap or be duplicated in another handbook or manual, but it is still helpful to have them put together as separate collections.

Another approach is to simply list the variety of documents that need to be developed, or improved – including the manuals and handbooks. This becomes a checklist that school personnel can work on in whatever order of priority seems appropriate to them. That is what is offered here - a sample “to do” list of documents that will help in thinking through the myriad of things that a school needs to care about. There are other documents that could be included, but the individual administrator could add those to the list as they come to his attention.

**B. A checklist of documents**

1. Vision and goals statements
2. School logo(*See samples in Appendix A, Illustration 1*)
3. School catalogue (which should be updated every 1 or 2 years)
4. Recruitment and Publicity (part of the recruitment funnel)
   1. Advertisement for the school
      1. Guidelines for special events (youth retreats, homecoming, ministry teams, etc.).
      2. Website development (*See Appendix A, Illustration 2*)
      3. Guidelines for making signs, posters, brochures, displays, etc.
      4. Guidelines for use of the media (print, TV, radio, interviews, etc.)
   2. A database of names and addresses
      1. Churches and individuals that want to receive school mailings.
      2. Donor list
   3. Application forms
      1. Student application(*See Appendix A, Illustration 3*)
      2. Dorm rules and practices
   4. Correspondence
      1. Sample acceptance letters
      2. Sample rejection letters
      3. Receipts and thank-you letters for fees or gifts
5. Financial development
   1. Sources/resources (options for where to look for income – and where not to look)
   2. Goals (long-range and short-range)
   3. Procedures
6. Internal guides
   1. Administrative checklist (procedures manual)
   2. Contracts (*See Appendix A, Illustration 4* *– student contract*)
   3. Job descriptions (*See Appendix A, Illustration 5)*
   4. Policy manual (*See Appendix A, Illustration 6*)
   5. Meetings (board, faculty, staff, students)
   6. Evaluation forms (of teachers by students, of administration by teachers, etc.)
   7. Accounting
      1. Ethical standards (avoiding appearance of evil)
      2. Tracking expenses (salaries, utilities, office needs, taxes, etc.)
      3. Tracking income (receipts to donors, students, etc.)
      4. Budget (*See Appendix A, Illustration 7*)
      5. Transparency (regular audit, regular financial report, etc.)
7. Student care
   1. Student handbook
   2. Internship handbook
   3. Discipline guidelines
   4. Internet policy (*See Appendix A, Illustration 8*)
   5. Producing and archiving report cards and transcripts (*See Appendix A, Illustration 9-10)*
   6. The diploma
   7. Student options for yearbook/ memories booklet or newsletter
   8. Guidelines for writing papers
   9. Guidelines for ministry teams
   10. Financial aid options and procedures
   11. Student orientation checklist (*See Appendix A, Illustration 11*)
8. Teaching and curriculum concerns
   1. Scheduling teachers and classes
   2. Textbooks and handouts
   3. Chapel scheduling
   4. Advertising classes
   5. Scheduling meetings with faculty, staff, students, and board (plan agenda, etc.)
   6. Graduation procedures

**C. How to develop the needed documents**

1. **The vision and goals manual** is a key document because this will outline the vision and direction of the school. This is a short document, parts of which will appear in the school catalogue, student handbook, faculty handbook, and policy manual. In essence, it defines the school, defines the direction of the school, and defines the way it operates. A complete manual would include such things as the following:
   1. The name and history of the school. Choice of school title and school logo is important because this is what will serve to identify the school in years ahead. It is used on all official paperwork, in all publicity, and everywhere that the school is named. It is usually best that the name identify the theological perspective of the school. For this reason, it is common to include the word “Baptist” in the name if the school is baptistic in origin. Many schools also include the name of the city in their title, although that is not essential.
   2. The vision or purpose for which the school exists. Schools throughout history were often begun as training grounds for pastors and church leaders, but are now enamored with building a reputation for academic achievement, or training people for a variety of careers, or for some other goal. The focus of a Bible institute or college is training people for ministry. This includes skills and attitudes both inside and outside of the classroom.
   3. The mission statement. This is a one-sentence explanation of why the school exists and how it wants to be identified. It often begins, “This school exists to glorify God by….”
   4. The philosophy of education of the school. Some schools consider it sufficient to train the mind. Other schools emphasize practical experience.
   5. The philosophy of ministry. For example, what is the relationship between church, parachurch, and school? Is there a Biblical priority, and how does that work out in practice?
   6. The philosophy of leadership (how and why the school is organized as it is). For example, many schools are given general direction by the board, with administrators having the task of implementing their decisions. Other schools are under the direction of a local church, with the church holding authority for final decisions over school doctrine and school development. Some schools have the president as the main authority, allowing him to run things as he sees fit. Some schools have a decision-making structure (such as a board for policy and administrators for daily decisions), but also an advisory structure (such as a gathering of teachers, business people, church leaders, etc.)
   7. Values. A value statement could be a list of key characteristics that the school most wants to develop in itself and its graduates. Values can also include statements on issues such as indigenization and gender roles, to name a few.
   8. Statement of faith. This can either be summarized or be a detailed explanation of the doctrinal position that the school seeks to serve and preserve. Many people judge a school by what is included or left out of their statement of faith.
   9. The goals of the school for the next five or ten years. For example, a statement that covers if and why the school will seek accreditation.
2. **The school catalogue** is a more ambitious undertaking, and will require putting together a variety of documents. The catalogue is very important, however, because it will be used in promotion as well as in all types of general review. In many ways, the catalogue is the main document that gives people foundational information that they need about the school. Certain basic things should be included in a catalogue, and which will not change. Other parts of the catalogue change and so most schools print a new version of the catalogue every year or two. One way to decide what to put into a catalogue would be to examine catalogues from several similar schools (either via the internet, or by obtaining copies from the school). Another way is to follow or adapt a good list of basic ingredients such as the items below.
   1. School identification. Be sure the name of the school name, logo and address are on the cover page, along with the year(s) the catalogue is valid. It is also wise to include the date of the calendar printing on the back (this avoids the confusion of sorting old catalogues from updated versions).
   2. Table of contents, with page numbers indicated.
   3. A letter of greeting from the president of the college.
   4. A page about the history, location, and other interesting information.
   5. A mission statement and other key paragraphs that identify school structure and philosophy.
   6. The statement of faith.
   7. Application procedures, including qualifications for admissions.
   8. Information about student life, including housing, work, and discipline procedures.
   9. Academic information, including degree name on the diploma and graduation requirements, normal class hours, grading scale, course numbering system, and so forth.
   10. Financial information, including student expenses per semester, expectations regarding payment, refund policy if the student drops out, and how to qualify for financial aid.
   11. Curriculum - A list of all the courses, and a short description of each.
   12. Governing structure of the school, indicating how different groups have input in decision making.
   13. School schedule and classes being taught in the current year (and the next year if desired).
3. **Recruitment and publicity** should be a matter of regular prayer for the school. If the school exists by the will of the Lord, and to serve His purpose of training His people for ministry, then He will bring in the students. But it is not enough just to pray. The school must make itself available to people. Availability implies both a readiness to respond to others, and initiative to tell people so. The initiative to communicate with people, and the readiness to funnel contacts, works together with prayer to bring growth to the school. This means that school leaders must think of ways to get the word out about their school. They must produce programs and documents that inform people, and that funnel inquiries until a person actually starts classes. Some practical ideas are as follows:
   1. Know the purpose for publicity. What is the school trying to accomplish? Sometimes publicity is necessary to correct the image of the school. This calls for school personnel to try to think from someone else’s viewpoint. What might people object to? What is the outside appearance, and what is the feel to the campus? Sometimes publicity is necessary to appeal to people, or to convince people of what the school has to offer. This starts with a conviction that the school has a way to contribute to the community. It is not a matter of having something and waiting for people to come, but a matter of making a gift available to people. Like any business, the school must convince the community of what they have to offer.
   2. Purpose to follow Biblical principles. People will notice if things are done out of concern for others, and are ethical in procedures. Here are seven principles that will help in any publicity work:
      1. School personnel should know what they have to sell, and be sold on it. Those who are most closely related to the work should be the most enthusiastic in talking to others.
      2. School personnel should be careful to provide what is promoted. The school must do what it says it will do.
      3. Results cannot be expected without effort and investment first, for sowing comes before reaping.
      4. School personnel should be careful to have materials that are well planned and produced. Poor quality promotional materials are just a waste of money. In terms of publicity, the school could find out if newspapers or radio or TV want certain things, and then feed it to them.
      5. School leaders should think long-term. It takes time to build enthusiasm, so personnel must keep up efforts to draw the attention of the public.
      6. Personnel should develop the habit of considering things from the perspective of other people. If school personnel were the other person, what would attract them to the school? As Scripture says, “Do unto others as you would have them do to you.”
      7. School personnel should constantly evaluate every effort, both in prayer, in discussion with others, and in listening.
   3. Seek to be creative in communicating. For example, school personnel should make the most of contacts – with churches, internet, radio, papers, merchants, etc. Personal conversations, visits, and letters, as well as public meetings are investments. Another example is to consider the appearance of the school. Is it well lit and well marked with signs? Is it clean and well kept? The external appearance sends a message. A third example is to consider printed materials. In dealing with printed material, such as in a promotional campaign, school personnel should carefully determine the target audience and message they want to communicate. Other schools, businesses and printing companies often will give out samples of the kinds of mailings they do. One of the most effective ways to promote a school, however, is through students. Their normal interaction with people will generate interest. There can also be structured activities ranging from ministry assignments, to doing good deeds for people in the church or community.
4. **The recruitment funnel** is a practical concept to help a school think through documents and programs that could be of use in raising awareness and developing the interest of potential students. Examples of programs the school might consider are youth retreats, seminars of special interest to potential students or their families, offering one free class at a time convenient for people in local churches to attend, a mailing campaign, a homecoming event featuring graduates of the school, a student and/or faculty newsletter (or theological articles), a service to the community (raking leaves, cleaning streets, donating to a cause), student ministry teams to churches or prison or nursing home, etc.
5. **Advertisement and publicity** involve use of the media. For some schools this means that a website needs to be set up. Sometimes it is also beneficial to produce a video or a DVD that can be distributed. At other times the school may find it practical to use the radio, submit articles to the local newspaper, or grant interviews. Each of these requires planning. For example, the president usually serves as official spokesman of the school when granting television or radio interviews. DVD production can be a student project, but the goal is to make something of very high quality if possible. People gain an impression of the school from what they see and hear. This is why website presentations should be very carefully planned. If possible, it is wise to hire a professional consultant and find a local webmaster. Having a website means being committed to keeping it up to date, so the administrator must add updating the website to his schedule of things to do before each semester.

The publicity involved in the recruitment funnel also demands that the school plan ahead with some documents. This can range from developing signs and posters to put up in churches or public bulletin boards, to brochures that inform people about the school and its services. People need to know essential information such as the fact that the school exists, the kind of training it offers, the entrance requirements and the costs. One of the documents that the school can develop, for example, would simply tell of the advantages and challenges that await a student there. From initial contact with people to welcoming the new student, some of the documents that can be generated are as follows:

* 1. A letter or personal contact to explain what steps a person can expect to follow if he applies.
  2. The application form to be filled out, along with references. Schools should think carefully about what questions to ask on an application. The goal is to gain an understanding of the academic and spiritual condition of the person so that only qualified people are admitted. For example, if alcoholism is a problem locally, an application might ask a person about his attitude and practices regarding alcohol. Not every student who applies is directed of God to do so. If a student is morally or mentally weak, his presence will negatively affect other students as well. So a school must take its filtering role seriously, and not accept people just to have the income or to fill available seats.
  3. An explanation of all anticipated costs (tuition, fees, books, housing, food, and any other costs) as well as an explanation of what the student can do to pay for school (work, look for financial aid from family or churches, or get loans from private or government programs).
  4. A verbal communication or letter of acceptance, deferral, or rejection. If accepted, the student needs to know what to do next, when he should plan to move (if unable to commute), and what he should or should not bring.
  5. An orientation program for new students.
  6. It is wise to make the applicant responsible for the following:
     1. Filling in the personal application
     2. Giving a reference form to his or her pastor (who should fill it out and send it in separately).
     3. Giving a reference form to one other person who knows the student (who then fills it out and sends it to the school without necessarily telling the student what was said).
     4. Giving some proof of most recent education, and the kinds of grades earned. Established schools do this as a transcript of grades. If a person has been home schooled or has had other non-standard education, his teacher can list courses and grades received. [NOTE: Sometimes references need to be checked through personal contact by a school representative. This gives the school opportunity to clarify any questions or doubts with pastors, parents, teachers, or other key people.]
     5. Paying the application fee. (This is proof that the person is serious about coming.)
  7. A database of names & addresses. Recruitment and publicity includes keeping a list (a database) of key names and addresses. This includes a list of teachers, a list of board and advisory personnel, a list of churches and individuals who want to be included in mailings, and a list of those who have donated.
  8. A person who is qualified and who is serious about coming to the school should also be informed about campus and dorm rules that the school has put into place. Christian freedom means that Christians are free to make choices that are Christlike. One of the Christlike characteristics that God builds into His people is the ability to give up their preferences for the sake of others. So it is with campus and dorm living. Student life disciplines a person to submit not only to the academic structure, but to the living conditions of school years. The school administration must seek to follow the principle of not frustrating those in their care, and one help in this direction is to be clear from the beginning as to what freedoms and responsibilities are expected of students.

It is a reality that school personnel will have a never-ending task of correspondence. They must write letters to prospective students, letters to accept or reject applications, letters to promote the school and to thank people, and the list goes on. Both old and new administrators need to be reminded that communication is the grease that keeps the school moving. Internal communication with students and teachers must be considered, as well as communication with people off campus. A regular “thank-you” to people will go a long way towards building a good work environment, as well as building goodwill with those who talk about the school to their friends and neighbors.

1. **Financial documents** are also part of what needs to be developed. This involves both giving and receiving, both debit and credit – and both must be planned and documented. In terms of giving out money, it is important to pay bills and commitments in a manner that honors the school’s testimony for Christ. In terms of receiving money or gifts, it is helpful for school leadership to brainstorm together about potential sources and methods of funding for the school. Most schools are only able to operate a portion of their program on the fees that students pay, so they look elsewhere for help. Options for income would include asking local or expatriate churches to support the school on a monthly or annual basis (or through a special offering). Individuals may be asked to do the same. The school should be careful to look for help locally before appealing to people in other countries, because local support is an indication to them of reputation, need and viability. Sometimes help can be gained from a Non Governmental Organization (NGO) such as a charity or non-profit organization, but often there are stipulations on their help.

Financial development is an important topic for any school or organization. It has to do with understanding the present situation, and considering what can be done to improve the picture. The documents generated by the school are therefore vital to financial development.

* 1. The first step in financial development is to take a realistic look at current resources, and consider what can be done to improve things in the future. It may also be necessary to write guidelines of what the school would not consider appropriate in fundraising (illegal activities, simony, selling degrees without requiring classes, and other such things).
  2. The second step in financial development is to consider short and long range goals. If the school wants to offer a scholarship, for example, the question would be how to challenge people to give to it. Some schools seek to endow a chair, meaning that money is raised to bank or invest and a teacher’s salary is paid from the interest. If the school wants to develop a library, build a building, or provide good salaries, thought must be given to how this will be accomplished.

1. **Procedures Manual.** When various procedures are collected together, the document is called a “procedures manual”. Procedures are all about the concrete steps that move things in the desired direction. This includes such things as seeking someone to coordinate the financial planning, seeking volunteers who can help, calling for a special prayer campaign, and so on. Procedures become the guidelines for doing a job. In fact, they can relate to any aspect of the administrative work. A thorough procedures manual would contain a listing of the administrative structure, showing the flow of authority and spheres of responsibility. It would also contain an administrative calendar which would indicate the main things that should be cared for each month. An administrative calendar that begins in September is illustrated in Appendix E, item 3.
2. **Contracts** are also necessary documents. School can make contracts with administrators, teachers, employees, and even students. A student contract is not always legally necessary, but can certainly be a help in making sure that students understand what they are getting into, and officially agree to abide by the limitations necessary for attendance at the school.
3. **Job descriptions** are part of many contracts. Each person involved with the school should know what he is doing. The explanation of what they are doing is the function of the job description. The job description, therefore, has three parts: the title, the broad areas of responsibility, and the qualifications for the position.
   1. This document helps in choosing a person for the position, in guiding the person who is asked to do the work, and in evaluation. If someone feels overloaded with work, perhaps a portion of his responsibilities can be made into a new job and given to someone else (or delegated to someone else). If work is not getting done, then evaluation would ask, “Whose job is it? Is it getting done? Does the person need help or encouragement? Should changes be made?”
   2. Job titles and responsibilities can be created to meet needs, but they should not be so flexible as not to mean anything. Sometimes job descriptions are written after the fact, or while things are being developed, simply clarifying what the person has already been doing. More often, job descriptions look at work that needs to be done, and asks, “What kind of person would be best suited for this need?” In a church, for example, the background requirements, title and work of a pastor differs from that of a deacon. Likewise in a school, the requirements, title and work of a teacher differs from that of an administrator.
   3. Schools have many different people involved in many different roles. Not every school must have separate people for every role, since sometimes it is more practical for one person to do many kinds of work. As a school grows, however, it is usually necessary to have people who specialize in certain areas. Teachers also find themselves in a ranking among teachers – which usually goes along with higher pay and reputation.
   4. A Bible institute will often begin by calling on local pastors or missionaries to give time to teach. The job description would include acknowledgement of the fact that they are volunteers who receive salaries as the school is able to provide. But those who pastor churches are not able to be classified as full-time faculty. As a school grows it will need to consider hiring full-time faculty members. Appendix F attempts to indicate titles and ranks of teachers in both English and French.
   5. A job description can serve as a basis for orienting a new worker to his task. It can also serve as a contract, with both the school official and the new recruit signing the job description to indicate they have discussed it and are in agreement. Sometimes people who volunteer their services do not like the idea of a contract because they feel that imposes constraints on what they want to voluntarily do. This applies to a pastor who teaches as well as to a deacon who sits on the board. As the school grows, however, it will become necessary for new workers to sign their job description in testimony that they understand and intend to serve as described. These job descriptions cover board members, the president, the administrative personnel, the teachers, the secretaries, the librarian, and any other faculty or staff member. Whatever a person does can be stated in the form of a job description.
   6. When job descriptions are combined into one document, this document can be called a **personnel handbook** or **personnel manual**.
4. **A policy manual** is another key document. This is basically a collection of decisions and directives that the board or top leaders have made. Policy is a word that refers to the rules by which a school or institution operates.
5. **Minutes of meetings** need to be carefully preserved. There are always meetings involved in school administration. Some of these are informal, as when a group of leaders meet together to discuss the day and pray. Others are more formal, and require minutes. Official meetings call for the services of the school secretary or of a secretary elected from the group. He or she is responsible to get copies of the minutes to members. The administrator or another designated school official is responsible to archive the minutes appropriately.
6. **Evaluation forms** can be created to help the school in soliciting people’s opinions of how things are going. One of the more common evaluation tools is to require students to provide feedback about a course. As mentioned previously, this is often done on the last day of the course, and is typically anonymous so that the student can feel free to write whatever he thinks.
7. **A statement of ethical standards or practices** can help to keep the school accountable and promote a good testimony. This can be included as a separate paragraph, or be made part of the school covenant. In countries where corruption is endemic and dishonesty is the norm in government and business circles, it is essential that a school that represents Jesus Christ models correct financial practices. This is not only for the sake of the unbelievers who are watching, but for the sake of the future church leaders who are learning by example how to care for money.

High ethics is a mark of a Christian approach to financial practice. This would include the practices of documenting all transactions, following a budget, and practicing transparency to constituents.

* + Whenever the school has an expense, it must be recorded. Expenses can include salaries, office purchases, utilities, taxes, honorariums, and special activities. Whenever a school receives something, it must be recorded as well. Received items can include donations, student payments, or tax refunds. If possible, it is a good idea for the school to invest in a computer and a good accounting package. Alternatively, the credits and debits should at least be entered into a ledger. It should always be possible to know exactly how much cash on hand the school possesses. Good record keeping also helps leaders to prepare a budget.
  + A budget is a statement of what one expects to spend in the coming year, based on what was spent in the past year. A good budget does not need to itemize every detail, but should include everything in general categories. General income can be calculated based on fees charged to students, multiplied by the number of anticipated students. If an individual or church regularly gave in the last year, it can be expected that they will continue to do so in the coming year. This can all be included as anticipated income for the school. Expenses would include such things as salaries and gifts, costs of events or programs, and office needs. (Salaries can be anticipated by counting the number of credit hours, and multiplying by the per-hour pay scale that the school has established. Or, if there are salaried (tenured) teachers, these can be added to forecast what the school will pay. If the anticipated income is less than the anticipated expenses, then something must be adjusted. Rather than adjust anticipated income upward, it is better stewardship to consider how to cut expenses to live on what God is currently providing.
  + One of the features of a school’s financial department should be transparency. This means that the treasurer must never try to be secretive or protective of what he does. The more light that shines on this work, the less chance there will be for the devil to spread accusations of wrongdoing. This means that the school should make it a policy to have a regular audit of the financial books. There should also be a financial report given in every board meeting, as well as an annual financial report that is given to churches and individuals who are friendly to the school. Some countries have work inspectors or other government officials who check to make sure that employers are treating people fairly. School leaders would do well to “go the extra mile” to be sure that the school maintains a good reputation.

1. **The student handbook.** Some of the information in this booklet is the same as in the school catalogue, but much is different. In essence, the student handbook provides students with specific information relating to their life as a student. It could include entries such as the following:

* Student services
* Campus facilities
* General guidelines
* Classroom rules
* Grading standards
* Dress and grooming
* Housing
* Dating
* Discipline
* Finances
* Recommended local churches

1. **The internship handbook** is another booklet that should be developed if the school has any kind of internship program. This booklet provides guidelines and ideas for those who oversee a student ministry internship. It also informs the student of what he should expect from his internship experience. The school may choose to give academic credit to students for the experience, or may choose to simply require the experience as a prerequisite for graduation. In either case, it is good to plan criteria for the types of experiences that are options to students (for example, train under a pastor or missionary (locally or abroad), a camp director, or a school administrator). Each experience can be tailor made to fit individual students, but there should be a minimum number of weeks of involvement that is required. There should also be a mechanism for how the experience will be reported and recorded.
2. **An internet policy** may be necessary to guard both school and students. Since the 1990’s, the computer and internet have become ubiquitous with students, particularly in Western countries, but increasingly worldwide. Like any other tool, this can prove to be a blessing or a problem. The internet in particular is a useful tool, but holds a lot of danger, particularly in that it can easily serve as an ally to the wicked impulses of the flesh. For example, students can find it easy to simply copy material from the internet and present it as their own. This is a form of theft and lies that is called plagiarism.

Another danger with the internet is pornography. It is easy to find, and can easily become a secret addiction. Schools must be aware of this danger, and plan accordingly. Many schools, for instance, have a policy on internet use that students must sign. This does not keep them from abusing the internet, but it is part of a protective hedge. Some schools add another part to the hedge by making it clear to students that the administration has the right to check their internet use at any time. An additional section of the hedge is to call for students to pledge to be clean in what they watch on both computer and in media (video, TV, etc.). Students should also be aware that there are many wicked people who seek to entrap and entice people through computers – through such things as viruses, scams, urban legends, and identity theft.

1. **The report card** is what students live for. This is their reward for hard work in their classes, and also shows them some of their strengths and weaknesses. This means that the school must be vigilant to produce clear, accurate, and timely report cards. After a student leaves one school, he sometimes wants to enroll in other schools. Those schools often require a transcript from the previous school. A transcript is essentially a report card of every semester and class that the student took. A transcript, however, is an official document from one school to another. A student does not have the right to make a transcript himself, because there is too much temptation to fraud. A school usually sends a transcript in a sealed envelope, and puts the school stamp on the document so that it can be respected as genuine. Many schools print what is known as a “transcript guide” on the back of one of the pages of the transcript to help other schools understand the grading system that was used. For an example of a report card/transcript and a transcript guide, see Appendix A.
2. **Diplomas** come in a variety of sizes and shapes. It is wise for a school to consider how they want their diploma to look, and then endeavor to keep the diploma looking the same for every graduating class. One type of diploma would have several signatures of teachers and administrators on it. Another type would have just the president’s and chief administrator’s signatures. Some are very ornate, while others are simple. The diploma states the degree earned and date of graduation. It also states if the student graduated with honors.
3. **Publishing** is another thing that school leadership may want to consider. This can range from having faculty submit articles for in-house publications, to students producing a yearbook, newsletter, or other material. In the case of a yearbook, there is nothing that the administration needs to do other than to offer suggestions. With the ability of computer programs to do desktop publishing, good quality material can be easily produced. For a more professional look, the document can be put on a compact disk (CD) and processed by a printing company. If students and/or administration wish to produce a newsletter or publish articles of interest, they should research who would like to have such material. If so desired, other journals or periodicals can be contacted and articles submitted to them as well. This helps make the school known, and can therefore help to build its reputation.
4. **School papers.** The school should have a uniform style for papers. Whether students are writing for in-house publication, or are writing papers for classes, the school should insist on a format that all papers should follow. In the English-speaking West, some schools use the English MLA format. However, it is more common to use Turabian format. Many computer word processors are already set up to produce papers in Turabian style, but it is best not to depend exclusively on the computer. For this reason the school leadership might want to consider producing a sample paper indicating margin width, spacing, font, footnote models, and other guides. This could be explained to new students as part of their orientation, but also used by teachers for uniform grading of papers.
5. **Ministry guidelines.** Sometimes it is helpful to draw up guidelines for ministry teams. These often start out as simple instructions that a leader gives to students prior to going on a trip together. Eventually, however, it is useful to write things down. These written reminders become a checklist to be sure everyone is knowledgeable about what to expect and what to do. For example, is there a dress code for students who represent the school in ministry? What about a code of conduct? What about standards for music used in ministry, or guidelines to protect the reputation of men and women who travel together? A document outlining ministry team guidelines will take some thought, and may need to be adapted for different groups, but can prove very helpful in avoiding embarrassment and in making a good impression.
6. **Financial aid.** Students should also be made aware of financial aid options and procedures. There may be government programs that the student can access, but it is an alert administration that can direct his attention and guide him through the necessary steps. The school may also have scholarships, grants or loans that they make available to students. If there are strings attached, such as certain qualifications, then it is up to the administration to know and to communicate that information to students. Many times this sort of information can be included in a student handbook.
7. **Orientation.** When new students arrive at the school to begin classes, it is wise to provide an orientation course. Some schools require new students to arrive a few days before upperclassmen in order to go through orientation. Other schools treat orientation as a class, both requiring it and grading students on it. A sample orientation program is included in Appendix A.
8. **Class schedules.** One of the regular and time-consuming responsibilities of an academic office is to prepare the schedule of teachers and classes. One way to do this is simply to list all the classes, the number of hours for each one, and the name of the teacher. The next step would be to put on a calendar all the classes on the list. If there are special considerations that teachers have (such as other commitments that keep someone from teaching on a certain day), then the schedule must be juggled accordingly. Once a tentative calendar is complete for the semester, it is a good idea to count the number of class hours for each class in order to be sure something was not missed. The final step is to print copies and give them to teachers. They may spot a problem that was overlooked, and the schedule may need to be adjusted once again.
9. **Advertising of classes.** Another responsibility of the academic office is to consider advertising classes. Advertising can be as simple as informing local churches or posting an announcement on a bulletin board. It can also be as broad as a radio or newspaper spot. Sometimes it is wise to make a list of classes for the upcoming semester or school year, the days and hours of each class, and the name of the teacher. This lets interested people take or audit perhaps one class, or attend a few sessions. There is much value in this because it whets their appetite, and encourages them to talk to others who may be interested in the class and the school.
10. **Scheduling meetings** with people is also a task of the administrative office. There should be regularly scheduled board meetings, administrative meetings, faculty meetings, and meetings with students. Each meeting needs to have an agenda, and each meeting contributes to the life of the school. Agendas for formal meetings usually begin with the reading of the minutes of the preceding meeting. The moderator should then be ready to have people give reports (such as a financial report), review old business, and then move on to new business.
11. **Graduation** is important to most students and their families. It is a time of rejoicing in what God has done to enable the student to accomplish a significant step in his or her life. Therefore, the program and background work that goes into a graduation should be carefully planned. Because it is easy to forget from year to year, it is a good idea to develop a graduation checklist. This will make sure that something important is not forgotten.

**CHAPTER 6: ACCREDITATION**

**A. The concept of accreditation**

How does a school decide if things are being done well or if there are areas that could be improved? One option would be to assume that all is okay until a problem develops. Most leaders, however, want to be more proactive than reactive. A better option for theological schools would be to develop a checklist of areas to evaluate regularly. Another option is to find people who can be trusted and who know the ins and outs of school leadership to go over various aspects of the school and make suggestions. This is essentially what the process of accreditation seeks to do.

Accreditation is not something unique to the USA or to the field of Biblical higher education. People in Canada, Russia, Australia, Africa, and all over the world seek for accreditation of their school, program, skill, or business. The procedures and requirements may vary to some degree, but there are many similarities. In essence, accreditation is simply a form of external recognition of what people are doing. This is not a recognition that they exist, but recognition that what they are doing is valid when compared to others who do similar things. That is why many in Europe do not use the words “accrediting agency” but “quality assurance agency.”

People seek the recognition and validation that accreditation brings for the same reason that organizations have internal and external audits. Audits reassure the public and enhance confidence in the organization. Doing well is not sufficient; public credibility is also essential. Accreditation, like auditing, provides independent validation of the quality of what is being done. It reassures the public that things are being done properly, with sufficient quality, and without hidden secrets.

In this sinful world, it is common for people to lie. People know this, and, particularly in this age of slick advertisement and pretense, they greet claims of any kind with a greater or lesser degree of skepticism. Children in “developed countries” are taught not to talk to strangers lest they be led to their doom by sweet sounding lies. Authorities regularly warn of scams that present themselves as legitimate truths. A school is also susceptible to this too-often-justified cynicism. Publicity may indicate that a school is doing a service, but that may not necessarily be true.

Romans 12:17 says, “Take thought for what is honorable in the sight of all.” (ASV) Therefore, faith-based schools should be transparent as a matter of course, and should not be intimidated by those who would want to check up on them. After all, Christian leaders are stewards, and should welcome opportunities for evaluation in order to demonstrate responsible stewardship.

How can a person prove his honesty when people have doubts? How can a school prove that they are honest and do what they advertise themselves to be and do? One way is to build a relationship with the doubter until he has enough evidence to be reassured. Another way is for the school to find someone (or an organization) who enjoys the confidence of the doubter, and have that person testify that the school can be trusted in what it says. This, in essence, is what happens in the accreditation process.

Theological schools pursue academic recognition because they are seeking to demonstrate the quality of their achievement in a way that will secure appropriate credibility in the public marketplace. [[24]](#footnote-25)

Accreditation, then, is the organized process of giving credit, or recognition, to a program. In education, accreditation states that a school or program has been examined and that what the school claims to do is actually true. In other words, accreditation is the assurance by a third-party that a school or organization is telling the truth about what it offers, and that the program or product meets basic criteria. One authoritative website stated it this way:

Accreditation is a process used by higher education to scrutinize colleges, universities and educational programs for quality assurance and quality improvement. In the United States, accreditation is carried out by private, non-profit organizations designed for this specific purpose. Institutions and educational programs seek accredited status as a means of demonstrating their academic quality to students and the public and to become eligible for federal funds. [[25]](#footnote-26)

Every industry and every product has its own version of accreditation. For industry it is called product control, for people it is often called titles and degrees, for schools and school programs it is simply called accreditation. Each essentially attests to the public that the public can have confidence in a certain person or thing because certain standards have been met. Another source explained accreditation this way:

Accreditation is a type of quality assurance process under which a facility or institution’s services and operations are examined by a third-party accrediting agency to determine if applicable standards are met*.* [[26]](#footnote-27)

Accreditation indicates that an academic program has the curriculum, faculty, facilities, and institutional support necessary to provide quality education in its field. In the USA, individual states also have established criteria for certain levels of school or programs. One website summarized the subject in this way:

Some schools claim to be 'accredited' when in reality they are not. Accreditation is a status granted by organizations which have been authorized by state authorities to do so. Accreditation is a highly prized designation which has to be earned by the accredited schools. Accreditation implies approval of a school's programs and their implementation. It implies ongoing development and adherence to established standards. It demonstrates to present and future clientele that your institution is serious about its mission. It validates your school's hard work and progress in a variety of important areas.

Think of accreditation as analogous to your or my gaining a doctorate. Attaining the first degree is fairly easy; the Master's is considerably more difficult; but a terminal degree requires the defense of your work and ideas before a body of your peers. You must undergo a careful scrutiny before you are found worthy. Then, once you have attained that lofty pinnacle, you must maintain your body of expertise or lose credibility! *[[27]](#footnote-28)*

Michael Russell, in an article entitled “Accredited, Or Not Accredited: That Is The Question,” explained the attraction of accreditation this way:

Schools want to be accredited. It is a measure of their excellence and attracts serious prospective students, not to mention accreditation makes them attractive targets for sponsorship from benefactors, like big industry.

If the school you select to enroll in is accredited from a recognized accreditation organization you can be assured you are getting a quality degree. The school will offer you the courses as advertised. Employers can easily check to make sure your degree is authentic. Should you elect to go on for further education later you wouldn’t be automatically rejected because your previously earned degree came from a school that isn’t accredited*. [[28]](#footnote-29)*

Although accreditation has become the most common route to demonstrating credibility in the last fifty years, it is only one option for schools seeking academic recognition. Other approaches include affiliating the school with a well-recognized graduate school or seminary (typically in the USA). The graduate of the lesser known school thus receives a degree in the name of the higher profile school, thus benefiting from its accreditation. Another option is to affiliate with a government-sponsored university, or with the department of religion of the university in that country. A third option is to have students sit for exams offered by institutions in the western world (or locally if such a thing exists). [[29]](#footnote-30)

Accreditation would not be needed if this world was sinless. However, since this is not the case, it is often necessary today to reassure people that the school is operating well, both ethically and educationally. It is also necessary because often the school leadership assumes that the school is doing fine, and resists any threat to their pride. Sometimes Christians have more trouble with transparency and evaluation than non-Christians.

One alternative to accreditation is simply to do such a good job that students, constituents and the general public recognize and laud the quality of the school. This is the rarely the case, however. Most people need the stimulus of an outside perspective to reveal blind spots and to stimulate their creativity and consideration of beneficial changes.

**B. Accreditation practices in the USA**

In the USA, two organizations hold final authority to accredit – the United States Department of Education (USDE) and the Council on Higher Education Accreditation (CHEA). Neither of these accredit directly. Instead, they accredit agencies that do the actual accrediting. The USDE, for example, gets its authority from the federal government. Its exclusive focus is to make sure that federal aid goes to schools and students who deserve it. Applicants must meet the criteria that have been established for schools and programs of higher education. The USDE does not accredit on the elementary school level, but only deals with higher education. It only publishes lists of higher education bodies that satisfy its criteria. When an agency or school is listed as being accredited or approved by the USDE, it means that it qualifies for receiving federal money.

The CHEA is the second organization that accredits accrediting agencies. This group gets its authority from the people and schools in higher education who are concerned to maintain a voluntary system of setting standards and policing itself. These are people and schools that have linked together to form ways of providing one another with academic evaluation. In this way the actual accreditation of schools or programs is by private (not government) agencies. These are the agencies that actually develop the standards that educational institutions will be measured against. They also develop procedures for conducting the accreditation process. Accreditation agencies may perform accreditation on an entire institution, or on particular programs. Programmatic accreditation is for specific programs offered by an institution that already has an institutional accreditation.

CHEA was formed in 1996 following an extensive debate about the appropriate role for a national organization concerned with accreditation of higher education institutions (i.e., higher level universities, colleges, schools, and programs.) Presidents of American universities and colleges established CHEA to strengthen higher education through strengthened accreditation of higher education institutions. As its mission statement provides, "The Council for Higher Education Accreditation will serve students and their families, colleges and universities, sponsoring bodies, governments, and employers by promoting academic quality through formal recognition of higher education accreditation bodies and will coordinate and work to advance self-regulation through accreditation."

CHEA continues a long tradition that recognition of accrediting organizations should be a key strategy to ensure quality, accountability, and improvement in higher education. Recognition by CHEA affirms that standards and processes of accrediting organizations are consistent with quality, improvement, and accountability expectations that CHEA has established. CHEA will recognize regional, specialized, national, and professional accrediting organizations.

Accreditation, as distinct from recognition of accrediting organizations, focuses on higher education institutions. Accreditation aims to assure academic quality and accountability, and to encourage improvement. Accreditation is a voluntary, non-governmental peer review process by the higher education community. It extends the tradition of collegial governance within the decentralized and diverse higher education enterprise. The work of accrediting organizations involves hundreds of self-evaluations and site visits each year, attracts thousands of higher education volunteer professionals, and calls for substantial investment of institutional, accrediting organization, and volunteer time and effort. [[30]](#footnote-31)

CHEA accredits three types of accreditors, which in turn accredit the various institutions:

1. Faith-based organizations that accredit religiously affiliated and doctrinally based institutions that are mainly degree-granting and non-profit. CHEA recognizes 4 such organizations – The Association for Biblical Higher Education (ABHE), the Association of Advanced Rabbinical and Talmudic Schools (AARTS), the Association of Theological Schools (ATS), and the Transnational Association of Christian Schools (TRACS). CHEA views the accreditors equally, so that accreditation by one is accepted by all.
2. Private career agencies that accredit mainly for-profit career-based degree and non-degree-granting institutions.
3. Regional organizations that accredit mainly non-profit degree-granting institutions. This category would include the six regional associations: Northwest, Western, North Central, Southern, Middle States, and New England states.

The Association for Biblical Higher Education (ABHE) is the oldest of the accrediting agencies. It is a full member of the International Council for Evangelical Theological Education (ICETH), an affiliate of the World Evangelical Alliance. ABHE started as Missionary Training Institute of Nyack College in New York City in 1882. The group helped to start Moody Bible Institute in 1886 and Toronto Bible School (Now Tyndale University) in 1894. At the time there was a growing recognition of the lack of commonly accepted standards among Bible schools, and little contact between personnel of various schools. It was also unusual at the time for Bible schools to be recognized by state or provincial boards of education or other accrediting agencies. As these schools increased programs and began offering degrees, there was a need for an accrediting agency to evaluate them. After a couple name changes, the current name was chosen to reflect increasing involvement with graduate and programmatic accreditation, as well as services to affiliate institutions*. [[31]](#footnote-32)*

The Transnational Association of Christian Schools (TRACS) is based in Forest, Virginia. It was established in 1979 “to promote the welfare, interests, and development of postsecondary institutions through the accreditation process, whose mission is characterized by a distinctly Christian purpose.”[[32]](#footnote-33) Thus TRACS is a national accrediting body for several Christian institutions, colleges, universities, and seminaries, whether they offer certificates, diplomas, or degrees.

**C. Pros and cons about accreditation**

Many positive things have been said about accreditation. For the general public, accreditation is a benefit because it reassures people that someone credible has checked out the institution or program, and has found that it does indeed conform to what is generally expected of that type of school or program. Accreditation is also attractive because it provides a way to publically identify the schools that have voluntarily gone through the accreditation process, and thus prove that they are working to improve the quality of both the school and the teaching. Not only that, but accreditation indicates that the school and its programs are changing to keep up with current knowledge and educational trends. Finally, accreditation reassures people that the school is not likely to fold, and that authorities are not likely to have to intervene, since accreditation checks that the school is financially solvent and is able to make improvements to the quality of what they offer.

Students are attracted to institutions that are accredited for several reasons as well. For example, accreditation reassures students that the institution or program is okay, and does indeed meet the needs of the students; It also reassures them that credits will transfer easily, and that there will be no barriers to admission into advanced degree programs (other than good grades in appropriate subjects). For some students, graduating from an accredited school is essential, because some professions will not license people unless they have a degree from an accredited institution.

Schools themselves seek accreditation for several reasons. For example, accreditation is an external stimulus for self-evaluation and improvement. It also gives the school a mechanism for both review and advice from those who are themselves accredited. In addition, accreditation makes sure that degrees from one school are on a par with degrees from other school because it applies criteria that are generally accepted throughout higher education, and are not affected by local pressures. The public has a high regard for accreditation, therefore schools seek accreditation because the label enhances their reputation. Finally, there is the financial attraction of accreditation. It provides access to money, since the government requires accreditation for certain programs. Private foundations also use accreditation as an indication that a school and its programs are of a quality worthy of investment.

Teachers and administrators like accreditation for several reasons as well. For example, accreditation gives them a way to have input in setting the requirements for preparing future peers. It is also a way to encourage unity by bringing administrators, teachers and students together in an activity that moves them toward improved preparation and practices. [[33]](#footnote-34)

Negative opinions about accreditation are also worth mentioning. Not everyone is excited about accreditation. For one thing, lack of accreditation does not necessarily mean that the school is doing a bad job. Many countries do not have a process for accreditation. In some countries, accreditation is not pursued because institutions are doing well without it, or because it encourages associations that people would rather not deal with.

Even in the USA there are reasons for not pursuing accreditation. Some of these reasons are as follows: Fear that accreditation would interfere with the school mission or philosophy; lack of the means or organizational structure to meet accreditation standards; perceptions that graduates should be judged on their own merits rather than based on the stamp of a particular agency; concern that accreditation forces schools into a particular mold or that accreditors throw their weight around too much, and recognition that in some contexts accreditation is not necessary.

In an essay in Planning Magazine, Ruth Knack explained why accreditation was taken more seriously at the higher education level. She said,

Why is there such a push for accreditation in higher education and not before college? One reason is the sheer number of students and variety of educational delivery systems. A larger reason however is that education before college is more generalized and less rigorous. It is also true that age and experience combine to ascribe status to people. In college and beyond, students are increasingly involved in areas of service and influence, and therefore there is a greater need for people to evaluate competencies. As the article in Wikipedia on school accreditation says, “Without accreditation, anyone would be able to issue certificates and bad practices or incompetence might discredit the certification process as a whole. The flip side, of course, is that accreditation and formal processes incur additional costs*.” [[34]](#footnote-35)*

Perhaps the best conclusion to the debate over the pros and cons of accreditation is from a person who has served on accreditation teams, and also spearheaded extending accreditation to a school in Egypt. He says,

I have never known of a school that went through the accreditation process that has not been benefited. On the other hand, I have never known of a school that went through the accreditation process and did not get burned.” [[35]](#footnote-36)

**D. Steps in the accreditation process**

Accrediting agencies do not initiate the process of accreditation. Instead, they exist to provide a service. Step one in the process is for the individual school to consider the pros and cons of accreditation, the appropriateness of different agencies to meet their needs, and then to proceed with the agency of their choice. Every discipline has accrediting agencies which specialize in that particular niche. In the USA, four major agencies deal with faith-based schools of higher learning. Canadian schools may choose to work with an agency from the USA or build credibility on the British model through time and relationships. Francophone Africa has only one accreditation body.

After a school makes application to an accrediting agency, the second step is to follow the agency’s procedures for conducting a thorough self-evaluation. In this part of the process, a school will be required to evaluate the clarity and implementation of its mission, and to put the measuring stick of agency standards next to all aspects of school life.

The third step is for the school to host a site inspection by a committee of people chosen by the agency from other accredited schools. Their task is to ask questions and personally check the accuracy of all that has been reported. They also make recommendations as to what the school could do to improve. Both the internal evaluation and the external evaluation form the basis for the agency to grant, defer, or refuse accreditation. These steps are outlined in more detail in Appendix B.

Once a school has been accredited, it does not stay accredited indefinitely. It must go through a review process every five to ten years. The review process basically takes the school through steps two through four all over again.

**E. The problem of counterfeits**

In the world of accreditation, it is also common to read about a “degree mill” or “accreditation mill”. The word “mill” refers to an educational shortcut. It is a place that “grinds out” accreditation, degrees or diplomas. It offers titles or degrees for little or no effort. In other words, it is a fake or counterfeit of the real thing. Accreditation mills may simply be the invention of someone with a website and an address. Unscrupulous operators may set up the illusion of a school, invent an accreditation organization to accredit it, mention the names of legitimate organizations to lend credibility, and thus dupe people out of money. The difficulty is that lack of accreditation does not necessarily mean that the organization is bogus. Accreditation agencies and schools must all exist and be functioning for a number of years in order to establish a track record that can then be evaluated for recognition or accreditation. In the vocabulary of the day, however, an accreditation mill refers to something that claims to be able to accredit, but which has no real basis to do so. An explanation from the CHEA website provided the following picture:

The terms degree mill and diploma mill are interchangeable. These are bogus or dubious “schools” that offer certificates and degrees that are false or significantly inferior. There are many different types of diploma or degree mills. Some may blatantly offer to sell a degree and perhaps a transcript from a legitimate school. Others promise that an applicant can receive a degree in a very short period of time, sometimes as little as five days. Some will claim to look at an applicant’s life experience and award a degree based solely on a description of this experience. Degree mills may require the student to submit papers or other assignments, but they are recognized in that they will provide the degree in a short period of time with much less work than would be required by legitimate institutions. An advertisement that claims a student can “earn” a degree in much less time than it would take at a legitimate institution is likely evidence that the school is a degree mill*. [[36]](#footnote-37)*

In an article examining the advantages and disadvantages of accreditation, Michael Russell explained, “There are many illegal entities out there that will provide you a degree in exchange for money. Sometimes they will actually require study and have you take exams; sometimes they don’t even require that. The Internet has a huge number of legitimate educational opportunities for the “working adult” or others who may find it difficult to attend traditional classes. The down side is the Internet has also provided an expressway for illegal entities commonly known as “diploma mills.” It is often very difficult to determine what is and what is not a diploma mill. They often look very authentic. They may even claim accreditation, but the accreditation is either non-existent - or awarded by some agency that is itself not authentic*.” [[37]](#footnote-38)*

A third source underlined the dangers associated with internet based education as follows:

The Internet has given rise to a new type of graduate school: the diploma mill. It's fairly easy to create a fake university that looks Ivy League by spending a little money on Web graphics and a lot of money on search engine optimization. GetEducated.com has identified more than 20 fake Internet universities that award graduate degrees. These diploma mills specialize in cranking out diplomas without offering instruction. The only admission requirement is a valid credit card. How about a degree from an online university that's accredited by the American Council on Educational Quality (ACEQ)? It sounds impressive until you realize that the ACEQ is a bogus accrediting agency. Most fake distance universities advertise, legally, that they're 100 percent accredited. The problem is that they're accredited by bogus agencies, often ones that they've created. Diploma mills have stepped up marketing on the Internet because search engines, the most commonly used method for locating information online, never screen for accreditation. Popular educational meta-sites such as Yahoo Education list any institution that can afford to pay*. [[38]](#footnote-39)*

The existence of fake accreditation agencies and degrees is a concern to those involved in accreditation. Both USDE and CHEA maintain lists of genuine agencies and schools on their websites. There are also lists of agencies and schools identified as mills by federal or state authorities.

Both governments and educators seek to do away with mills. To them, Mills are an affront because they undermine what accreditation is all about. They demean the value of learning and the importance of educational standards by treating degrees only as a commodity to be bought and sold. In addition, some degree mills defraud people who are misled by the promises of the purported school that the degree they earn from the school will have some value. It is felt that Mills damage the credibility of the system, especially internationally. When American degree mills and accreditation mills are exported, they cast doubt on the reliability of legitimate degrees and accreditation. Unsuspecting students and governments of other countries may know only that a provider is “American” and not be aware that it is a mill. Another problem is that Mills produce people who may not be competent, but who are hired and entrusted with the health and safety of others based on their diploma. Current advertisement on the Internet shows that degree mills offer degrees in fields such as nursing, nutrition, electrical and mechanical engineering, biochemistry and accounting, which can be a risk to the public. A final argument states that degree mills are unfair to the millions of individuals who have worked hard to earn legitimate degrees. [[39]](#footnote-40)

Telltale characteristics of a mill are explained on the CHEA website as well.[[40]](#footnote-41) These are summarized as follows:

* It allows accredited status to be purchased.
* It publishes lists of institutions or programs they claim to have accredited without those institutions and programs knowing that they are listed or have been accredited.
* It claims that it is recognized (for example, by USDE or CHEA) when it is not.
* Few if any standards for quality are published by the purported accrediting body.
* One can achieve accredited status in a very short period of time.
* Accreditation reviews are essentially a matter of submitting documents and do not include site visits or interviews of key personnel by the accrediting organization.
* “Permanent” accreditation is granted without any requirement for subsequent periodic review, either by an external body or by the organization itself.
* The operation uses organizational names similar to recognized accrediting organizations.
* The operation makes claims in its publications for which there is no evidence.

**F. Education and accreditation in North America**

Three strong classical influences have shaped schooling in the West. Additional influences are found in the history of education as it developed in North American schools. [[41]](#footnote-42) These developments continue to exert great influence in the world today, since the majority of higher education is based on the European/American model. Accreditation procedures in the USA are also shaping the form of accreditation around the world.

The first influence was that of Western European institutions in the Middle Ages (fifth to fifteenth centuries). These developed as students migrated to various places where noted teachers lectured on particular subjects. Students migrating from the same country often banded together into groups. From these communities developed the concept of the college, from the Latin *collegium,* meaning “society.” By the later part of the twelfth century the University of Paris had emerged as a leading center for theology and philosophy, and it became the model for universities established in northern Europe. Italian and Spanish universities followed the model of the University of Bologna in Italy, which became famous for the study of law. Instruction usually consisted of lectures in Latin. After a student completed his studies, and then wrote and defended a thesis or dissertation, he would be awarded either a master or doctor of philosophy degree.

The second influence was that of the Renaissance (fifteenth and sixteenth centuries). During that time there was an explosion of interest in knowledge gleaned from sources other than the Catholic Church. This included a renewed interest in ancient literature and science, especially that which had been preserved and developed in Islamic centers of learning. This was also a time of new knowledge from exploration and science, with less interest in religion.

The third major influence was that of the Reformation (early sixteenth century). Once again religious matters became the main subjects of higher education. Many universities and colleges during this period were established and controlled by either Catholic or Protestant churches. They emphasized theological studies and trained priests and ministers as well as lawyers and physicians. A liberal arts curriculum of that time emphasized Hebrew, Greek, Latin, and theology.

When colonists arrived in North America, they brought European expectations of what higher education should look like. In 1636, the Puritans established Harvard College to prepare ministers, modeling the school on Oxford and Cambridge in England. As other colleges were established in North America, most began in the pattern of English universities and later followed the lead of Scottish universities by offering more math and science.

After the war of independence, individual states began to establish state colleges – which is one reason the USA has both federally recognized and state recognized accrediting organizations. The first state college was the University of Virginia, founded under the leadership of Thomas Jefferson in 1819. This marked the beginning of the modern style of state university in organization, control, and curriculum. Jefferson wanted the University of Virginia to be free from church control and to promote citizenship and scientific progress. Following Jefferson’s guidelines, this and later universities had four distinct characteristics. They were publicly supported and controlled, secular rather than religious institutions, featured an up-to-date and scientific curriculum while also offering traditional or classical programs, and offered students the opportunity to follow several alternative courses of study rather than one prescribed curriculum.

The Morrill Act, enacted in 1862, gave a grant of land to states that would start an agricultural and mechanical (A&M) college or university. The institutions founded under the Morrill Act came to be known as land-grant colleges. In 1890, the second Morrill Act was passed to include universities and provide funds for the establishment of all-black institutions in states that prohibited blacks from attending existing land-grant colleges. The two Morrill Acts created a market for degrees, and fraudulent providers rose up to meet the demand. As early as 1876, John Eaton, a United States Commissioner of Education, referred to these degree mills. [[42]](#footnote-43)

By the early twentieth century, multipurpose research universities gained increasing influence in American higher education. These were modeled after German institutions where highly trained professors conducted original research in seminars with their graduate students. Many of these professors and students produced influential scholarly books and articles. American and Canadian graduate students who attended these universities introduced similar ideas back home. Private, church-related colleges, on the other hand, generally lacked the resources to expand in these areas, so most became rededicated to their mission of providing a core curriculum of traditional Western studies.

Until the turn of the nineteenth century, higher education in the USA generally followed the British pattern for validation (accreditation). That is, a school was accredited simply by its reputation. But when the US passed the GI Bill in 1944, thousands of veterans of World War two were given free access to college education. This also fueled another growth spurt for the degree mill industry. The problem was so widespread that when Congress passed the 1952 GI Bill to benefit Korean War veterans, they added requirements concerning accreditation. On the one hand they agreed that institutional quality should continue to be self-regulating through the existing peer review process. On the other hand, the government wanted direct assurance that federal monies were being used as intended.

While helpful in reducing fraud, the accreditation requirement also created the problem of the fake accrediting organization, sometimes referred to as an “accreditation mill.” An article on the CHEA website gives insight into both the practice of accreditation and the challenge of identifying frauds:

In the past several years, concern over the problem of fraudulent operators has escalated because of the ease of creating a fraudulent institution on the Internet. A moderately skilled web designer can very easily and quickly create a home page for a fraudulent school with the look and feel of a home page of a legitimate school. Often, it is difficult if not impossible to track down the individuals responsible for perpetrating the fraud, and even if they were to be located, they could very well be operating from some location outside the jurisdiction of state or U.S. laws. It is likely that many of these fraudulent schools are also short-lived, making detection even more difficult. They can start up, collect considerable amounts of money from consumers, go out of business, change their name and emerge as a new entity in a very short period of time.  *[[43]](#footnote-44)*

Accreditation in Canada continues to center on what is called the British system – the reputation of a school serving as its own endorsement – but that is changing as well. Under the British system, reputations of newer or less-known schools are enhanced if people in established schools know and vouch for people in the other school. In Canada, as in England, the presence of third-party or government-accrediting groups is fairly recent. In fact, the accepted practice is that religious institutions fall under the category of separation of church and state, and are therefore exempt from normal educational regulation.

In Canada, as in the USA, it may be relatively easy to start a school, but the name of the degree it offers is controlled by the government. Just as an individual may not create a privately offered drivers’ license, so schools may offer degrees only by permission of the government. The school may offer a certificate, or invent a degree name, it is only allowed to offer a degree if it meets two prerequisites. First, the school must be approved to offer the degree or degrees by the provincial legislature. In other words, the provincial government must vote to authorize the school by giving them a “Charter.” Secondly, the degree must be consistent with degrees of a similar name around the world. Some degrees are thus subject to accreditation by professional bodies at the local, national or international level. For example, people who pursue education in accounting, medicine, business, or urban planning, have their respective evaluating and approving (accrediting) associations. As a website article explained, universities in Canada operate under provincial government charters. There is no formal system of university-wide institutional accreditation*. [[44]](#footnote-45)*

Both Canada and the USA have faced similar pressures on higher education. One pressure was the need for every school to be sure that students are eligible to transfer to other schools. Will school A accept students from school B on par with their own students? In Canada this need for credibility and transferability has historically been handled on a collegial level. That is, leaders know leaders in other schools, and accept students because there is a track record of graduates who have done well. Atlantic Baptist University (ABU) in Moncton, New Brunswick, is one example of this process.

For many years the registrar for ABU invested considerable effort in convincing other schools that ABU was credible. He did this in several ways. For example, he intentionally developed relationships with registrars or higher placed officials in other schools. Many contacts were developed through his participation in the Atlantic Association of Registrars, especially when he served as president and thus met registrars across the country. Friendship with these people paid off when ABU students would seek admission to other schools, and find someone there who would vouch for the quality of their prior training. His second strategy was to collect copies of student acceptance letters and testimonials from these schools. When other schools hesitated to accept his students at full value, he would present equivalent cases as proof that his school was accepted as reputable despite the Christian commitment*.* [[45]](#footnote-46)

Another common thread shared by schools in both Canada and the USA was the pressure to develop research universities and the desire by governments to provide funding. In both countries there was a significant government investment in schools in the 1960’s. Thus both governments needed reassurance that the monies were going to credible sources. One key player was the Association of Universities and Colleges in Canada (AUCC). The AUCC began in the early 1900’s as an association of university presidents who banded together to support one another. Other schools asked to join the AUCC club, so admission criteria were established. Thus membership in AUCC is often perceived as accreditation, although the group was not set up or mandated to accredit.

In the 1960’s the AUCC wanted to provide a way to bring government funding to Universities for research, and other needs, but in a way that was free from politics. Their efforts created, for the first time in Canada, a list of national colleges and universities who were potential recipients of funding.

When Trinity Western University got started as a Christian college in the 1960’s, they decided that they needed to join AUCC for credibility and transferability as well. They were, therefore, the first group who “broke the barrier” for Christian colleges. Other Christian schools, such as ABU, have sought to join but found that officials are reluctant to grant membership because of a perception that Christian schooling is necessarily inferior. Worldwide trends are changing, however, and the “I know you, you know me” collegial system in Canada is being looked on as increasingly outdated*.* [[46]](#footnote-47)

Since education in Canada is a constitutional responsibility of the country’s ten provinces and three territories, schools derive their authority from provincial legislation. Each school of higher learning is then autonomous in academic matters, including determination of its own quality assurance policies and procedures. These schools tend to collaborate in establishing and maintaining a common framework of standards across the country. Universities, for example, share an understanding of the value of each other’s academic credentials. Thus they support a strong quality assurance regime. Some may stand alone, others may be based in legislation, but most are supplemented by worldwide standards of professional accreditation.

**G. Education and accreditation outside of North America**

Outside of North America there is often an attitude that accreditation, like so many other services to large groups of people, should be a matter of government rather than private concern. Thus the government approves both a school’s right to exist, and also approves its competence (the meeting of certain standards). In this way, governments become the accrediting agency (typically through the Ministry of Education), or delegate the task to an appropriate agency. In many countries, it was at one time sufficient for a private higher educational school to register itself with the government. Since the 1980’s, however, many governments have tightened controls, and now require even those schools to be accredited by the government in order to offer legitimate certificates, diplomas or degrees. Many countries have laws that state certain schools are required to be accredited. Those without accreditation are considered fake, and their degrees are not considered valid for academic or employment purposes.

An example of this perspective, as well as a glimpse into accreditation outside of the USA, is reflected in a newspaper article from the Philippines.

Voluntary, self-regulatory accreditation is the currently operative "quality filter" for educational services of all HEIs (Higher Education Institutions) in the Philippines. Very much copied from the United States, accreditation or quality assurance applies to either program offerings alone or the institution itself. In the US, there are 60 accrediting agencies; we only have three or four agencies here in the Philippines under the Federation of Accrediting Agencies in the Philippines (FAAP). But this disparity in numbers is hardly the reason for the perceived shortcoming of accreditation in the Philippines. Some sectors are saying that the accreditation instrument may have to be revised, as it focuses only on input-variables; output variables are practically excluded. Other educators, like Dr. Samuel Salvador, argue that if tertiary education is that important, especially for a developing economy, then accreditation must be mandated by the government. It should not be self-regulatory or voluntary. Of course, the probable impingement on academic freedom bestowed upon the tertiary institution will have to be properly addressed, should the government take this non-voluntary route.

Accreditation is both process and product. As a process, accreditation Philippine-style (copied from the United States) is a form of peer review through which an association of schools and colleges establishes sets of criteria and procedures to encourage high standards of quality education among its affiliate members. As a product, it is a form of certification granted by a recognized and authorized accrediting agency to an educational program, or where applicable, to an educational institution as possessing certain standards of quality which are over and above those prescribed as minimum requirements for government recognition, based on an analysis of the merits of its educational operations in the context of its philosophy and objectives. One thing is certain: these accrediting agencies are doing what the government should be doing in pursuit of quality education and that vague ideal, academic excellence. *[[47]](#footnote-48)*

In general, in the USA, states have delegated control over public education matters to local districts, with the exception of licensing requirements and general rules concerning health and safety. American schools have thus tended to reflect the educational values and financial capabilities of the communities in which they are located. When students move from one community to another, they often encounter entirely different curriculums even though they are in the same grade. In contrast, countries like France, Germany, and Japan have school systems that are financed and regulated on the national level. This has allowed them to maintain a relatively uniform school environment throughout their respective countries, regardless of the values and economies of local communities. They have also accomplished this partly by mandating highly competitive standardized examinations. These exams usually have direct consequences for the students who take them, often by permitting or denying access to higher education or positions of employment*. [[48]](#footnote-49)*

The central government controls most education in France. A federal department, the Ministry of Education, sets the curriculum so that all students study the same subjects at the same ages throughout the country. French schools emphasize careful thinking and correct use of the French language. The lycee, the traditional academic secondary school, prepares students to attend universities. The grandes écoles, the great schools, are universities that train future leaders for government service, business administration, and engineering. Aside from providing free elementary and secondary education, the French central government provides financial aid to Catholic schools. In 1960 the government also began providing financial subsidies to private schools that meet state standards*.* *[[49]](#footnote-50)*

Some schools do not fit the pattern of what an accreditation agency wants to do. This has been the example of the Bible and Pastoral Institute in Algrange, France. The Institute was founded in collaboration between Baptist Mid-Mission and Evangelical Baptist Mission to offer one or three year college diplomas in pastoral and Biblical studies. In recent years the school investigated accreditation with the Conseil pour l’Homologation des Établissements Théologiques en Afrique (COHETA), the Francophone arm of the Accrediting Council for Theological Education in Africa (ACTEA). It was soon evident that they did not fit the mandate of COHETA. No other association came close to what the Algrange Bible Institute needed, so the school has continued to operate as an independent entity. However, there is a new move in Europe to set up common standards all across the European Union that would include private institutions. If this occurs, there is the possibility that the Algrange school will then be able to offer bachelor (“licence”) and Masters (“maitrise”) degrees.[[50]](#footnote-51)

COHETA is the only transnational accrediting group in Francophone Africa. The organization apparently began because people were not entirely happy with the Anglophone ACTEA doing accreditation for Francophone schools. ACTEA began as the accrediting organization active in English (British) Africa, and was organized under the leadership of the first African head of the Association of Evangelicals of Africa and Madagascar (AEAM). Groundwork was laid at a gathering of theological educators in Nairobi, Kenya in 1975, and a Council was appointed to administer the program in 1976. Although associated with AEAM, ACETA has internal autonomy in the accreditation of programs of theological education in Africa. The stated mission of ACTEA is “to promote quality evangelical theological education in Africa, by providing supporting services, facilitating academic recognition, and fostering continental and inter- continental cooperation.” *[[51]](#footnote-52)*

In 1980, ACTEA was a founding member of the International Council for Evangelical Theological Education (ICETE-formerly ICAA). This organization is sponsored by the World Evangelical Alliance (WEA), and links ACTEA with sister bodies around the world as indicated on the map taken from the ACTEA website. These eight associations are:

* The Association for Biblical Higher Education (ABHE) is based in Orlando, Florida, USA. Their website is [www.abhe.org](http://www.abhe.org)
* The Asia Theological Association (ATA) is based in Bangalore, India. Its website is  [www.ataasia.com](http://www.ataasia.com)
* The Association for Evangelical Theological Education in Latin America (AETAL) is based in Sao Paulo, Brazil. Its website is  [www.icete-edu.org/aetal.html](http://www.icete-edu.org/aetal.html)
* The Caribbean Evangelical Theological Association (CETA) is located in Jamaica. Its website is  [www.cetaweb.info](http://www.cetaweb.info)
* The European Evangelical Accrediting Association (EEAA) is based in Germany. Its website is  [www.eeaa.org](http://www.eeaa.org)
* The South Pacific Association of Bible Colleges (SPABC) is based in Australia. Its website is <http://www.spabc.com.au>
* The E-AAA is based in Russia.
* ACTEA is based in Africa.

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| image1.png **ICETE** is a global community linking eight continental/regional associations of theological schools: [ACTEA](http://www.theoledafrica.org/ICETE/Directory/ICETEDIRECTORY_AFRICA.ASP) (Africa); [ATA](http://www.theoledafrica.org/ICETE/Directory/ICETEDIRECTORY_ASIA.ASP) (Asia); [CETA](http://www.theoledafrica.org/ICETE/Directory/ICETEDIRECTORY_CARIBBEAN.ASP) (the Caribbean); [EEAA](http://www.theoledafrica.org/ICETE/Directory/ICETEDIRECTORY_EUROPE.ASP) (Europe); [E-AAA](http://www.theoledafrica.org/ICETE/Directory/ICETEDIRECTORY_EUROASIA.ASP)(Euro-Asia); [AETAL](http://www.theoledafrica.org/ICETE/Directory/ICETEDIRECTORY_LATINAMERICA.ASP) (Latin America); [ABHE](http://www.theoledafrica.org/ICETE/Directory/ICETEDIRECTORY_NORTHAMERICA.ASP) (North America); and [SPABC](http://www.theoledafrica.org/ICETE/Directory/ICETEDIRECTORY_SOUTHPACIFIC.ASP) (South Pacific). **ICETE** was founded in 1980 and functions under the auspices of the World Evangelical Alliance. For further information, see the ICETE webpage at: www.icete-edu.org |

**H. Education and accreditation in Europe**

The picture of higher education in Europe differs in many ways from that of the USA and Canada, although there is some significant commonality as each influences the other. One way to develop a better understanding of the European context is to understand the role and authority of the European Evangelical Accrediting Association (EEAA), the context in which they operate, and the issue of comparability of titles.

The EEAA operates in the field of accreditation within the overall context of European higher learning. EEAA advertises itself as a European, Evangelical, networking and accrediting association. It was officially founded by delegates of twenty-three schools on October 31, 1979, at St. Chrischona (Switzerland) and currently has about seventy-five member institutions. One of its publications is *The Theological Educator*, a magazine dedicated to specific issues in theological education. [[52]](#footnote-53)

As part of the European context, the EEAA is also dealing with the ramifications of the enlargement of the European Union. One significant change is the development of what people are calling the European Higher Education Area (the EHEA). People understand that there is a large amount of commonality among institutions of learning across the various countries of Europe, and are seeking to build on that fact. In this process, a major role is being played by the “Bologna Process” which currently unites over 45 European Ministers of Education and numerous educational and governmental agencies around the project of creating a common framework of reference for European tertiary education.[[53]](#footnote-54)

The EEAA recognizes the value of the Bologna educational framework and also desires to better contextualize to the European situation. To do this, the EEAA has integrated several of the Bologna tools into its own standards and procedures. The limitations and contributions of EEAA can be outlined as follows:

The EEAA is a trans-national, peer-accrediting organization for theological formation, but cannot promote itself as on a par with national ministries of education or national accrediting agencies. That is, it does not have the legal authority to accredit academic degrees within the single states of the EU *(European Union)*.

The EEAA provides a structure that allows people to compare titles and nomenclature across the EU, but does not itself award degrees. Degree granting is the prerogative of each school within the legal framework of their own country, so the EEAA only certifies levels.

The EEAA accreditation scheme provides comparability with the UNESCO International Standard Classification of Education (ISCED) that supplies a methodology to translate national educational programs into an internationally comparable set of categories for the levels of education. For further information, see paragraphs 80-102 of the UNESCO document cited below. [[54]](#footnote-55)

The EEAA nomenclature also fits with nomenclature of the schools associated the International Council for Theological Education (ICETE) that provides international evangelical “peer-review accreditation,” and facilitates mutual international recognition between institutions of degrees and programs. This common theology-degree nomenclature also grants a high level of international recognisability by missions, denominations and potential employers of graduates. Having an accredited program with the EEAA means that the school’s degrees will usually be recognized by evangelicals worldwide and that the school itself has succeeded in reaching significant quality standards in theological higher education.*[[55]](#footnote-56)*

The European standard that the EEAA follows provides comparability of academic degrees. One way the EEAA does this is by basing evaluation on the European Credit Transfer and Accumulation System (ETCS). In this system, one year of study is 60 credits, or thirty-six to forty weeks of full-time study, which is about 1680 hours of learning-related activity (including both class and homework time). This comes to twenty-five to thirty total hours of learning activity per week. By contrast, the American year is based on 30 weeks of full-time study, but with a heavier workload per week.

There is also an emerging trend in Europe to distinguish between vocational and academic degrees. This distinction makes a difference between professionally oriented higher education and general higher education studies. A vocational title sends the message that the educational program was less academic and more practical. An academic emphasis is the norm in most college and university programs.

According to the EEAA website, the following titles are used to provide equivalency for various levels of study.

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| --- | --- |
| Title | Study requirement |
| Certificate  e.g. Certificate in Theology | One year of study. This calls for the student to have 60 European credits (ECTS) in about 36 weeks of planned learning activities, and is equivalent to completion of the Freshman year of Vocational Bachelor (college) education. |
| Diploma  e.g. Diploma in Theology | Two years of study, 120 ECTS. It is equivalent to completion of the second or sophomore year in a Bachelor program. |
| Vocational Bachelor  e.g. Bachelor of Theology | Three years of study or 180 ECTS, which usually consist of 36 weeks of planned learning activities per year with a normal workload of 40 hours of activity per week. These programs compare to a first university degree in national higher education (That is, the First Cycle in the Bologna Framework). |
| Academic Bachelor  e.g. Bachelor of Arts in X |
| Vocational Master  e.g. Master of Theology | One-to-two years of studies or 90-120 ECTS (depending on the country). Some credits may be earned at the Bachelor level but a minimum of 60 credits must be completed at the Master level. This is normally 36 weeks of planned learning activities per year with a workload of 40-50 hours of activity per week. These programs should be at the same level as a second university degree in national higher education (That is, the Second Cycle in the Bologna Framework). |
| Academic Master  e.g. Master of Arts in \_\_\_ |
| Master of Divinity (MDiv) | Three years or 180 ECTS beyond the Bachelor level. This brings the degree into conformity with international standards. |

**I. Recommendations**

The first recommendation is to carefully consider the pros and cons of seeking accreditation. It must be admitted that accreditation can prove unhealthy. The natural human quest for respectability is a road fraught with temptations not always easily recognized or controlled. The perils implicit in the desire to be “like unto the nations round about” is by no means restricted to Old Testament times. Hence, not all prices asked in the marketplace of academic recognition should be paid. Indeed, the desire for academic acceptance can cater to tastes and interests that are not entirely healthy. One must therefore acknowledge that unless undertaken with disciplined motivations, accreditation can prove a stumbling block for theological education.

It is also true that accreditation is not what theological education most needs. Theological education has an essential, strategic role to fulfill worldwide in the pressing need to provide adequately trained leadership for church communities. Accreditation may play a useful part towards meeting this need, but it can only be a subordinate, supportive part. Pursuing academic recognition too single-mindedly can divert a theological school from its fundamental calling and contribution under God.

Accreditation is not needed by all theological schools. Accreditation is designed specifically to provide academic recognition within the wider educational community. However, when wider academic recognition has little relevancy, the pursuit of accreditation could prove unnecessary. Indeed accreditation can often provide theological schools with only limited recognition. Usually accreditation can secure credibility among similar institutions, but secular government and university circles are still reluctant to acknowledge the academic credibility of private religious institutions*.[[56]](#footnote-57)*

Despite arguments against accreditation, there are several positive benefits. This includes the fact that the process itself should prove beneficial. Every accreditation agency provides a list of criteria, or standards, that a school uses in self-evaluation as a first step toward evaluation by others. This self-study helps the school to clarify what it does, and why. There is also no obligation to continue with the process. Accreditation agencies bill themselves as entities that exist to serve the educational community. At any stage in the process, if a school wants to stop, it can do so. Some schools may stop because they feel threatened or overwhelmed. Others may stop because they deem the self-study to be sufficient. Others may decide to wait and resume the process some other time.

Another advantage to accreditation is that it can open doors for students to future career opportunities. This is because students with degrees that are only recognized in church circles cannot get into certain employment or ministry possibilities. There is also the desire by some students to go on to seminary or other specialized training school, in which case there is the question of transferability of credits. Accreditation requires schools to develop relationships and lines of communication with other schools. The positive benefits of intra-library connections, for example, can be accomplished without accreditation, but it helps. The same is true of developing peer relationships where, for example, the registrar of one school offers advice to the registrar of another school.

Accrediting agencies claim that their primary goal is to evaluate in light of the schools own purpose and goals. This means that they are not seeking to change the identity of the school, but only evaluate if the school is doing a good job of meeting its own goals. Of course there is some room for misinterpretation, but in the least it should help the school understand its identity and how well it is doing in comparison to similar schools.

The second recommendation is that the school investigates the options, and chooses an appropriate agency. Not all countries have options when it comes to accreditation. There may be only one possibility. In that case, the decision must be weighed as to whether accreditation would be a help, or whether it would simply promote unnecessary work and expense. At a minimum, it could be recommended that the school leadership investigate the criteria and procedures that would be followed, and use them as a basis for planning improvements without starting the accreditation process.

Not all accrediting agencies are appropriate. A medical school, for example, would not go to a firm specializing in accounting accreditation. Similarly a conservative, Bible and ministry training school would not normally look to agencies that accredit Catholic or Lutheran schools. And not all agencies need to be local. Many of the accrediting organizations in the USA, such as ABHE and TRACS, have experience in accrediting schools in other countries as well.

The third recommendation is that the school considers ways to bring accreditation standards to other schools in their fellowship. The school should not wait for people to come to them, but should develop relationships with sister schools where each can provide help for the other. For example, if a sister school is in the same country, or even in a neighboring country, they should not consider each other as competitors or as a hindrance, but rather promote them as family in Christ, and seek to give freely of prayer, friendship, and expertise. What God has given, schools can learn to share with others. This networking between schools can help each one, and could form the basis for an informal (or formally organized) accountability – which is how several accrediting organizations have gotten started.

The fourth recommendation is simply to ask questions. Each country has unique challenges and opportunities. One of these is the poverty of most African countries, and therefore of the students. It is a significant challenge to develop a school that is both indigenous and self-sustaining, much less one that meets high spiritual and academic standards. Each of the evaluative questions posed in chapter two can be of help. Another help is a consideration of the evaluative criteria of TRACS as outlined in Appendix B. Some of the more pressing questions might be as follows:

1. Are there government directives concerning Bible schools or seminaries in the country? Sometimes these are hard to discover, and often are out of step with developments in education (particularly technology).
2. Are there French or European standards that should be considered (particularly for Francophone countries)? For example, would it be wise to conform to the Bologna Framework? This may provide graduates with equivalency to university degrees.
3. Are there perceived values among the constituency that must be addressed? In other words, what do the churches feel they need? Is this confirmed by the evaluation of pastors and missionaries?
4. If the school were to obtain accreditation, would it serve any practical function? If the school were not to seek accreditation, could that possibly limit the present or future potential of the school or its graduates to be a voice of influence in the country and beyond? For example, there is a need for Africans to write and contribute to wider theological and practical discussion. Would the presence or lack of accreditation help or hinder?

**J. Applying recommendations in Francophone Africa**

What about accreditation for the Bible institutes in the Central African Republic, currently being run by members of the independent Baptist fellowship? In applying the four recommendations mentioned in the previous section, six options present themselves: The schools could continue without accreditation; they could seek accreditation with COHETA; they could seek recognition through an in-country university or seminary; they could seek recognition through a US agency such as ABHE or TRACS; they could seek recognition by linking with an accredited theological school in another country, such as a Bible college or seminary in the USA; or they could create a new accrediting agency that will provide connections between conservative, fundamental institutions, but that may not have much national or international credibility at first.

The second option, that of accreditation with COHETA, calls for schools to go through steps that are similar to industry standards around the world. These are outlined on the ACTEA website as follows:

1. Become a registered candidate. This is done by sending in a formal application, including the application fee. When the application is received, it will be passed to an ACTEA review panel, which will first take any steps needed to check on the information supplied. The Review Panel will then direct ACTEA administration to register the institution as a candidate for accreditation if the Review Panel judges the institution to be at a point in its development which would permit it to meet the standards of ACTEA for post-secondary accreditation in a reasonable time. If the Review Panel does not believe this to be the case, it will not accept the application, for reasons that will be stated, and half of the application fee will be refunded. During the time that the institution is a registered candidate, it will pay the same annual fee which fully-accredited institutions pay.
2. Become accredited. After an institution has become a registered candidate, it then will begin a process of careful self-evaluation, using materials supplied by ACTEA, and begin to make whatever adjustments are necessary to meet the ACTEA standards. The institution will produce a detailed, written report on its self-evaluation. When both the institution and the Review Panel are agreed that the institution is ready, the Review Panel will appoint a team of external visitors to come to the institution to evaluate its program in relation to its report and the standards of ACTEA. When the visitation is completed, a written report by the visiting team will be sent immediately to the Review Panel. The Review Panel, after consideration of all relevant submissions, will forward all documents to the members of the Accrediting Council, together with its own recommendation, either to grant full accreditation; to grant provisional accreditation, with notation of specific deficiency and a stated time for its correction; to delay accreditation until certain specific deficiencies are corrected within a stated time; or not to grant accreditation, for stated reasons.
3. Maintain accreditation. Accredited institutions will be required annually to submit a report updating information on the institution and its program, together with the annual participant fee. Periodically, accredited institutions will be expected to renew their accreditation by undergoing a fresh self-evaluation and a fresh visitation. This must take place at least every eight years, and will normally take place every six years. [[57]](#footnote-58)

**CHAPTER 7: FINANCIAL CONSIDERATIONS**

**A. Attitude first**

The subject of finances and fundraising is always difficult because people tend toward ambivalence. That is, Christians struggle to balance contentment in all things with the temptation to use any available methods to raise money. They wonder how much to depend on God alone, and how much to depend on their efforts to get people to give. There are dreams and aspirations of what could be done if only there were more resources. It is easy for people to convince themselves that what they want is God’s will – and that others are being disobedient to God by not giving to their cause.

Every individual, and every institution, must face the issue of money. Leaders in a Bible school, for example, become the model for the attitude with which the institution will face the question of finances. The easiest thing to do is to let the flesh set the pace. The way of the flesh is to see funding as the goal, and to do whatever it takes to reach that goal. According to this attitude, people have what is need and are to be blamed if they do not give what the person in need thinks they could or should give. This creates an adversarial mentality where leadership is then constantly on the prowl for ways to manipulate people into doing what they want (whether it be giving or buying.)

What is a more Biblical perspective on financing the work in which Christians are involved? An excellent resource in this area is a book by Thomas Jeavons and Rebekah Basinger called Growing Giver’s Hearts*.* [[58]](#footnote-59) Jeavons and Basinger ask these questions, “Can fundraising become a way of preaching the Gospel for Christian organizations? How will it then differ from other approaches to fundraising? What are we saying about our God, and about our trust in Him, in the way we approach money? Do our attitude and actions in this area attract people to our God, or not?” In other words, fundraising should not be thought of simply as a means to an end, but as a ministry to people. Indeed, what people ask for, and how they ask, sends implicit and explicit messages about what they value, and what Christians think other people will value. [[59]](#footnote-60)

The foundational step in considering the area of finances is to ask God to give a more Christlike perspective. One wrong way of doing things is to be simply passive, assuming that everything is up to God and all that people need to do is patiently wait. Another wrong way of doing things is to be aggressive, assuming that everything is up to self and any lack of results is due to a lack of faith. A more Christlike approach seeks to obey God’s command to be content (trusting His decisions regarding how much or little is available), while also obeying God’s command to love your neighbor (using fundraising as an opportunity to create occasions for growth in faith, both for donors and recipients). There is blessing in receiving what is needed, but there is a greater blessing in giving. Fundraising has often focused on the concerns of the receiver, but the challenge here is to shift focus to what God wants to do in the life of the giver. Jeavons and Basinger suggest that the following practices be avoided: [[60]](#footnote-61)

* Avoid using less than complete honesty or full disclosure. Avoid using deceptive practices that are either clearly lies, or that misrepresent things. After all, Jesus said, “I am the truth” and “The truth will set you free.” (John 14:6; 8:32)
* Avoid assuming that you are better equipped to make decisions than are the people themselves. This treats people as “problems to be solved,” rationalizes failure to respect their privacy, and leads to manipulation through emotional pressure. It essentially denies the possibility that God may not wish them to respond to your need. Jesus never treated people as a means to an end, but taught His disciples to love one another, and consider others as more important than themselves. (John 15:9-25) Christlike perspectives would focus on educating people about the validity and significance of the opportunity, and then trusting the donor to make a thoughtful decision.
* Avoid treating churches and individuals like a bank machine – putting in a request and hoping it produces.
* Failing to treat all donors (and potential donors) as being of equal worth in the eyes of God. This can be done by treating some gifts and givers as more worthy than others, essentially creating or reinforcing class distinctions. (James 2)
* Failing to connect faith and giving, so that the donor understands that giving is an act of faith (based on commitments, values and loving obedience to God) and can lead to growth in faith.

The western model of economics encourages consumerism and is built on techniques of selling things to people. Even in non-western countries the practice of bartering is common. Christians therefore assume that they should seek finances in the same way. That is, the potential donor must be convinced that he or she will gain something of value by the gift – they will get something in exchange (recognition, social status, personal satisfaction, the fulfilling of a duty, the creation of obligations for reciprocal service, or similar things). A more biblical model is that Christians are on earth to do God’s work in the world, that money is one of the tools God gives to develop needed resources, and that the most important resource is faith and faithfulness in people. As Jeavons and Basinger put it,

The ministries of the church consist of all the ways that faithful people serve others so that the presence of God becomes visible in the world. No matter how much money Christian organizations might raise they cannot do God’s work well if they do not have people of faith to carry on and uphold the ministries that money should support. This is one reason why nurturing people in their faith must be an integral part of the Christian fundraiser’s job too. [[61]](#footnote-62)

If a school leadership were to accept the perspective that “how we handle finances and fundraising is a ministry that builds a testimony about God,” then the question becomes, “How do we live out this perspective?” Jeavons and Basinger offer six key elements that combine to nurture spiritual growth in donors as well as serve as positive testimonies for the organization. These three conditions and three operating principles are not always present at the same time, but any combination helps to keep people on the right track. These are as follows:

1. The organization and fundraising program operate with an assumption of the abundance of God’s resources and grace.
2. The organization and program take a holistic view of God’s work, recognizing the need for and value of a variety of ministries but also their own limited role in the totality of God’s work on earth, allowing relationships with other ministries that are truly cooperative rather than competitive.
3. The organization and program are clear about the essential theological tenets of their own tradition as those factors shape their work.
4. The organization and the development program make a major commitment to giving donors meaningful opportunities for genuine participation in the ministry as much as possible.
5. The organization as a whole, with vigilant leadership ... recognizes the importance of integrated planning that brings together the program goal and operations with the process shaping fundraising goals and operations.
6. The organization seeks out and supports spiritually mature, theologically reflective leadership for its development program.[[62]](#footnote-63)

The Bible has many things to say about money, about giving, and about asking. One key passage is 2 Corinthians 8:1-15. At least a dozen principles can be found in this chapter alone.

1. It is God who moves hearts to give. Verse one indicates that giving is a “grace” that comes from God. This is something highly positive, and is to be cherished.
2. Giving is not an end in itself, but godly giving is one way in which His people reflect Jesus Christ. After all, Christ (in 2 Cor 8:9), gave freely and without hesitation to provide all the riches of the salvation relationship with God.
3. Christian giving should reinforce feelings of teamwork with others in the Christian community who are concerned for the same cause. 2 Cor 8:4 speaks of giving to the famine relief of saints in Jerusalem as “fellowship of the ministering to the saints.” Acts 11:29 indicates that many people were involved, so it was a fellowship of group effort.
4. Generosity is not linked to the size of income, but to attitude – particularly, commitment to love the Lord and His people. Paul hoped that the Macedonian Christians would contribute, but they did more than expected because they first dedicated themselves to following God and the will of God. This included love for Paul and his co-workers. Paul considered it normal that people who give themselves to the Lord will also want to do His will through giving.
5. It is okay for Christians to challenge one another to “abound” in the grace of giving. Paul did this in 2 Cor 8:7. He complemented the Corinthians for doing well in many areas of Christian life, but encouraged them to do well in this area as well.
6. Attitude and actions about giving can be a barometer of a Christian’s love. In 2 Cor 8:8 Paul indicated that the way the Corinthians responded to the request for monetary help would be seen as an indication of their love for himself and for the Lord.
7. It is okay to hold up the attitude and example of others. In 2 Cor 8:8, Paul reminded the Corinthians of how well others had done as a motivation for the Corinthians to do similarly.
8. The priority in seeking funds is not in the getting, but in encouraging a willing mind in people. (2 Cor 8:11)
9. God accepts a gift, not based on its size, but on the attitude of the giver. The tale of the widow’s mite is reflected in verse twelve. People should not feel bad if they can only give a little, and those collecting money should not approve or disapprove of people based on the size of the gift.
10. The intention is not to create a burden for people (2 Cor 8:13), but to give them an opportunity to express love and appreciation to God and one another.
11. Wealth, like manna, is a gift from God, and is intended to be shared. God is the one who arranges for some to have more, and others less. He does this so that Christians will learn to give as well as receive. (2 Cor 8:14)
12. Accountability and transparency are essential. As Paul put it in 2 Cor 8:21, “Honesty always – in the sight of both God and people.” Money given in trust must be handled carefully, both to fulfill the trust and to avoid any hint of mismanagement (2 Cor 8:20). Paul avoided potential scandal by having donations handled by men whom the church trusted. As a group, and individually, they knew what was happening.

Other passages of the Bible would reinforce these principles, and add to them. For example, in II Corinthians the giving was a group effort, but Matthew 6:1-4 would indicate that sometimes giving should be quiet and individual. The point here is that giving should not be motivated by the praise of men, but by God’s reaction. The center of attention should not be the Christian, but God and His grace in blessing people. It is a pleasure to hear people’s testimonies of how they came to faith in Christ, and how God has led them in ministry, but it is also encouraging to hear about how a person’s giving has impacted his faith.

In Matthew 22:39, Jesus said that all of the law was simply an outworking of two purposes – to love supremely, and to love others “as yourself.” Philippians 2:3 applies this by encouraging Christians to honor others above themselves. A Christlike spirit toward others includes a meek and lowly heart (Mt 11:29). For example, this would mean having a non-competitive attitude toward the needs of others. It also would mean gladly promoting another’s cause, even if it seemed to be at the expense of the self. Christlike love rejoices at the advancement of others, and grieves when they are distressed (Rom 12:15). This translates into freedom to share resources and wisdom with others, and gladness at their successes.

God does not lack resources, but people forget that He is more concerned with developing the Christian’s faith than he is with easing their way. The example of the children of Israel in the wilderness is a classic demonstration of this. God was leading them, and promised to provide for them, but deliberately put them in the way of hunger, thirst, and danger. He did this so that they would learn to trust Him regardless of their circumstances. Jesus gave the answer that they should have given when He was similarly tested. He said, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God.” (Mt 4:4) Another example is the time when the disciples were on the Sea of Galilee at night and a storm began to swamp their boat. They awakened Jesus, and He calmed the sea, but then rebuked them for not trusting God in the life-threatening crisis. (Mt 8:26) God sends crises in the life of every believer to purify his faith – teaching him a patient trust in God, which is more valuable than money. As Jeavons and Bassinger state,

Appeals that focus exclusively on crises, whether internal or external to the organization, reinforce donors’ perceptions of scarcity and work against joyful giving in response to God’s great abundance. [[63]](#footnote-64)

**B. The Non-Governmental Organization (NGO)**

Individuals who have a passion to bring about their goals for their community, school, or church have traditionally looked for resources from interested local parties, government or benevolent organizations. In the case of a church or church-based ministry, whether it is a para-church organization or Bible School, fundraising has meant connecting with people who may want to help advance the goals of the organization. When schools are planted in various parts of the world, the missionary has typically become a key source for revenue, and/or a resource for connecting with other donors. The benefit of this arrangement for donors is that the missionary can provide accountability for the use of donations. This also gives the missionary additional leverage in the decision-making process, since he is valued as both spiritual mentor and provider.

The idea of the missionary standing as the gatekeeper of resources may not be the best interpretation of the servant commands of the Lord Jesus. There is also the question of whether that role helps or hinders the growth of the people he or she is trying to serve. (The shibboleth in people’s minds is that of the colonial white maintaining dominance over the subservient natives.)

Quite apart from the question of the appropriateness of the gatekeeper role of the missionary is the growing reality of the option to bypass the missionary and tap into another source of funding – the NGO. In this model, people may be encouraged to form their own NGO and/or seek funding from other NGOs. The alert missionary will be prepared to offer guidance, trusting that the Lord will use him to cultivate goodwill and exert influence as a ministry partner.

This section will seek to explain the NGO phenomena. Missionaries and church leaders alike will find it beneficial to become familiar with the concept, including the terminology, background and usefulness of these organizations. Indeed, it is helpful to know how to seek aid from an NGO, and also to know that it is possible for virtually anyone to set up an NGO.

**1. Definition of NGO**

The term NGO stands for “Non-Governmental Organization,” although it is commonly used as a general term for a wide variety of organizations. The label was initially adopted at the United Nations to try to clarify their involvement with groups that were not one of the world governments, nor were agents of governments. They needed a label that distinguished between governments (and governmental organizations) and private groups (those not created by or directly controlled by a government). Private groups were in operation long before the UN came into existence in 1945, but the label NGO was not used. For example, the League of Nations referred to its “liaison with private organizations.” These organizations would call themselves associations, clubs, societies, unions, or institutes. (Example would include the Temperance League, or the Society for the Abolition of Slavery.)

The first draft of the UN Charter did not make any mention of maintaining co-operation with private bodies. A variety of groups, mainly but not solely from the USA, lobbied to rectify this at the establishment of the UN in 1945.

Not only did they succeed in introducing a provision for strengthening and formalizing the relations with private organizations previously maintained by the League, they also greatly enhanced the UN's role in economic and social issues and upgraded the status of the Economic and Social Council (ECOSOC) to a "principal organ" of the UN. To clarify matters, new terminology was introduced to cover ECOSOC's relationship with two types of international organizations. Under Article 70, "specialized agencies, established by intergovernmental agreement" could "participate without a vote in its deliberations", while under Article 71 "non-governmental organizations" could have "suitable arrangements for consultation". Thus, "specialized agencies" and "NGOs" became technical UN jargon. Unlike much UN jargon, the term, NGO, passed into popular usage, particularly from the early 1970s onwards. [[64]](#footnote-65)

People in North America are not often exposed to the word NGO, because in the USA and Canada they are nonprofit organizations. The rest of the world commonly refers to them as NGOs. In North America this would include organizations such as Boy/Girl Scouts, Goodwill, Salvation Army, YMCA, UNICEF, MADD, PTA groups, and fraternities or sororities. Some would argue that it would even include local churches. Other names that are used for NGOs in North America and around the world include the following:

* Private Voluntary Organizations (PVOs)
* Not for profits (NPOs) – which does not mean the organizations cannot make money, but that the money can’t be distributed to people like a business distributes dividends.
* Voluntary organizations (VOs) or Voluntary Sector
* Third Sector organizations, Independent Sector organizations, or Social Sector organizations (First and second sectors being government and business)
* Charitable organizations (COs) or Philanthropic organizations
* Community-Based Organizations (CBOs)
* Civil Society Organizations (CSOs) or Citizen Sector Organizations
* Local, National or Transnational Actor

Other than the meaning of the letters in the term NGO, some people argue that there is no generally accepted definition, since the term carries different connotations to different people. Usually, however, people will offer at least four features or characteristics other than that an NGO is an organization that is not part of a government. The Commonwealth Foundation, a London-based NGO, presented four characteristics of a true NGO in a 1995 publication called “Non-Governmental Organizations: Guidelines for Good Policy and Practice.” These are summarized as:[[65]](#footnote-66)

1. A true NGO is voluntary. That is, NGOs are formed voluntarily by citizens with an element of voluntary participation in the organization, whether in the form of small numbers of board members or large numbers of members or time given by volunteers.
2. A true NGO is independent. That is, NGOs are independent within the laws of society, and controlled by those who have formed them or by elected or appointed boards. The legal status of NGOs is based on freedom of association—one of the most basic human rights. The International Covenant of Civil and Political Rights, developed by the United Nations in 1966 and since ratified by 135 countries, grants the right to assemble.
3. A true NGO is a not-for-profit organization. That is, NGOs are not for private personal profit or gain. NGOs may, in many countries, engage in revenue-generating activities, but must use the revenue solely in pursuit of the organization’s mission. Like other enterprises, NGOs have employees who are paid for what they do. Boards are not usually paid for the work they perform, but may be reimbursed for expenses they incur in the course of performing their board duties.
4. A true NGO is not self-serving in aims and related values. That is, the aims of NGOs are to improve the circumstances and prospects of people and to act on concerns and issues detrimental to the well-being, circumstances, or prospects of people or society as a whole.

A fifth characteristic that is consistently applied by the United Nations in determining who to recognize as an NGO is that a true NGO does not subscribe to violence in achieving its goals. This rules out military or paramilitary organizations from being included as NGOs. It particularly rules out any groups that would promote terrorism (at least openly). This idea is reinforced by the author of the following article:

There has been no compromise in any political system with the idea that the use of violence is not a normal part of the political process. In the UN, aggressive behavior by individuals is sufficient to raise the question of suspension of an NGOs consultative status. In the exceptional circumstances where groups of guerrillas wish to claim their use of violence is acceptable as part of the struggle against an oppressive regime, the group does not call itself an NGO. Their supporters call them a national liberation movement, whereas their opponents call them terrorists. Sometimes these groups gain admittance to intergovernmental organizations, as if they were the governments of recognized states. At the UN, they have never been classified as NGOs, but a few have been given a different status, as observers at the General Assembly and at UN conferences. Within individual countries, there are rare examples of the use of violence as a deliberate tactic, by groups that would normally be referred to as NGOs. A clear example is the Animal Liberation Front in the United Kingdom. They are simply regarded as criminals by the government and by the public, including many who support their goals. A commitment to non-violence is the best respected of the principles defining what is an NGO. [[66]](#footnote-67)

A Peace Corps document offers another caveat concerning the name NGO. It says, “Not all organizations that call themselves NGOs meet these criteria. Often, an NGO is in reality controlled by a parent body that is not an NGO. First, they may not have been organized voluntarily, and second, they may not be independent, because there is a controlling link between the organization and the parent body, which is not an NGO. These organizations include GONGOS *(*government-organized NGOs), QUANGOS (quasi-autonomous NGOs), BONGOS (business-organized NGOs), and FONGOS (funder-organized NGOs). Before collaborating with these types of organizations, it is necessary to assess not only the NGO but also the parent body.” [[67]](#footnote-68)

A similar caution comes from another source. This author said, “Nominally NGOs may appear to be independent, when they design their own programs, but government influence can arise indirectly if the program is designed to make it more likely that government grants or contracts will be forthcoming. On the other hand, confident experienced NGOs can appeal for funding for new approaches and in so doing cause government officials to re-assess policy.” [[68]](#footnote-69)

The World Bank, therefore, defines NGOs as “private organizations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services, or undertake community development". In wider usage, the term NGO can be applied to any non-profit organization, which is independent from government. NGOs are typically value-based organizations, which depend, in whole or in part, on charitable donations and voluntary service. Although the NGO sector has become increasingly professionalized over the last two decades, principles of altruism and voluntarism remain key defining characteristics.[[69]](#footnote-70)

**2. Classification of NGOs**

NGOs can be broadly classified according to their intended purpose – whether they are working for some public matter, or whether they exist to help a group of professionals interact. Public interest organizations are formed to help people in general with various issues and problems, and are generally comprised of non-profit and charity groups. Professional organizations are formed to help members pursue common interests, and are often called a guild or association (such as the teacher’s guild, or spelunkers association).

Another way of classifying NGOs is by whether they are overtly political or not. Some NGOs act primarily as lobbyists to influence the public, governments, and/or the United Nations. Others act primarily to plan and manage programs. This is why the World Bank classifies NGOs as either Operational or Advocacy or, as Professor Willetts calls them, Operational and campaigning NGOs. The first seeks change directly through projects, and the other seeks change indirectly through influence on the political system. [[70]](#footnote-71) According to the Wikipedia encyclopaedia, the primary purpose of an operational NGO is the design and implementation of development-related [projects](http://en.wikipedia.org/wiki/Project). The primary purpose of an Advocacy NGO is to defend or promote a specific cause. These organizations typically try to raise awareness, acceptance and knowledge by lobbying, press work and activist events. [[71]](#footnote-72) NGOs can also be classified according to whether they stress [service](http://en.wikipedia.org/wiki/Service_%28economics%29) delivery or participation; or whether they are religious or secular; and whether they are more public or private-oriented. They can also be [community](http://en.wikipedia.org/wiki/Community), national or internationally based.

A third way of classifying NGOs is in how they help others – whether they provide information or services. They are distinct from business, in that business is primarily concerned with economic issues (buying and selling) while NGOs are primarily concerned with social issues (people’s problems, activities, and interests). The business sector is described as making and delivering goods. The government sector makes and enforces laws while also defending its frontiers. The NGOs are the third sector which provide services that the business and government sectors are unwilling or unable to provide, and provide a venue for citizens to come together and be heard on issues they feel are important.

The goals of NGOs often include the following: to promote understanding between citizens and the state; to promote pluralism, diversity, and tolerance in society while protecting and strengthening cultural, ethnic, religious, linguistic, and other identities; to advance science and thought, develop culture and art, protect the environment, and support all activities and concerns that make a vibrant civil society; to motivate citizens in all aspects of society to act, rather than depend on state power and beneficence to create an alternative to centralized state agencies and provide services with greater independence and flexibility; to establish the mechanisms by which governments and the market can be held accountable by the public. [[72]](#footnote-73)

A fourth way of classifying NGOs is by geography. Some are local (city, county or state), others are national (having operations that cover the whole country), while some are international (often headquartered in developed countries and carrying out operations in more than one developing country). Local NGOs are also called grassroots organizations or citizen-based organizations (CBOs) to distinguish them from national or transnational organizations.

It should be noted that one of the ambiguities about the term NGO is whether it is referring to a local, provincial, national, regional or global body. Until the early 1990s, the matter was generally straightforward. The overwhelming majority of local and statewide NGOs never engaged in transnational activities. Thus NGO, by itself, usually meant a national NGO and regional or global bodies were called international NGOs. National NGOs did engage in transnational development and humanitarian activities, but, with very few exceptions, they were not, in their own right, participants in international diplomacy. When they wanted to exercise political influence at the global level, they did so through an International NGO. In the 1990s, there was a great upsurge in local organizations becoming active at the global level, particularly on environmental issues and on social issues. Since then, the term INGO has not been used so much and NGO, by itself, has come to cover both national and international NGOs. As an expression of the new politics, various terms then were popularized to refer to local NGOs. Grass-roots organizations, community based organizations (CBOs), and civil society organizations (CSOs), all came into currency. [[73]](#footnote-74)

The distinctions and interactions of these groups are highlighted in an article from the Standard Times Press:

CBOs are normally "membership" organizations made up of a group of individuals who have joined together to further their own interests (e.g.: women's groups, credit circles, youth clubs, cooperatives and farmer associations). In the context of Bank-financed activities, national or international NGOs are normally contracted to deliver services, design projects or conduct research. CBOs are more likely to be the recipients of project goods and services. In projects, which promote participatory development, grassroots organizations play the key function of providing an institutional framework for beneficiary participation. CB0s might, for example: be consulted during design to ensure that project goals reflect beneficiary interests; undertake the implementation of community-level project components; or receive funds to design and implement sub-projects. Many national and international NGOs work in partnership with CBOs-either channeling development resources to them or providing them with services or technical assistance. Such NGOs can play a particularly important role as intermediaries between CBOs and institutions such as the World Bank or government.[[74]](#footnote-75)

**3. Terminology Covering NGOs [[75]](#footnote-76)**

|  |  |  |
| --- | --- | --- |
| Level of  organization | From 1945 to the early 1990s | From the early 1990s onwards |
| Local | National NGO, at the UN  Not discussed elsewhere | Grass-roots, community or civil society organization, or local NGO |
| Canada -provincial  (USA - state) | National NGO, at the UN Not discussed elsewhere | Civil society organization  or local NGO |
| National | National NGO, at the UN NGO, outside the UN | NGO or national NGO or civil society organization |
| Regional | International NGO | NGO or civil society organization |
| Global | International NGO | NGO, major group, civil society organization, or global caucus |

**4. Activities of NGOs:**

An NGO can be formed to do just about anything, which is why classification is sometimes difficult. Some of the areas in which NGOs work are [advocacy,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Advocacy) [agriculture,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Agriculture) [business,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Business) [children,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Children) [communication and media,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Communication%20%26%20Media) [consumer rights,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Consumer%20Rights) credit/micro systems, [culture](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Culture) [development,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Development) [disaster management,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Disaster%20Management) [drug abuse,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Drug%20Abuse) [ecology,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Ecology) [economy,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Economy) [education,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Education) [energy,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Energy) [environment,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Environment) [food production,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Food%20Production) [governance,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Governance) [health,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Health)  [human rights,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Human%20Rights)  [industrial relations,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Industrial%20Relations) [information dissemination,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Information%20Dissemination)  [infrastructure development,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Infrastructure%20Development)  [institution building,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Institution%20Building) [law,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Law)  [poverty alleviation,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Poverty%20Alleviation) [religion,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Religion) [research,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Research) [rural development,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Rural%20Development) [technology,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Technology) [traffic management,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Traffic%20Management) [women,](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Women) [youth, etc.](http://www.net-ngo.com/donor/donor_subcategorylist.cfm?category=Youth) An inquiry to a Yahoo forum offered the following description of things NGOs do: [[76]](#footnote-77)

* Advocacy. These NGOs basically work on advocacy or campaigning on issues or causes. As a focus, they do not implement programs, but act as lobbyists. For example, PETA works on advocating the cause of Ethical Treatment of Animals, and is not an animal shelter, which many expect.
* Consultancy / Research Organizations. These NGOs work on social and developmental research and consultancy.
* Training / Capacity Building Organizations. In the NGO sector, training is usually called “Capacity Building.” Some NGOs only work on Capacity Building of the other NGOs.
* Networking Organizations. These NGOs provide vital network opportunities for NGOs in a specific field. For example, The Association of Voluntary Agencies for Rural Development (AVARD) works on networking with NGOs working in the field of rural development.
* Mother NGOs. These NGOs are recipients as well as givers. For example, large NGOs like Concern India (CRY) receive funds as well as disburse funds. They have a work focus, but instead of implementing projects, they identify projects and monitor, evaluate and build capacities of participating NGOs.
* Grassroot Organizations. These NGOs work directly with the community. Examples would be groups that work with the underprivileged in the slums.
* City Based Organizations. These NGOs restrict their focus to cities.
* National Organizations. These NGOs have national presence.
* International Organizations. These are part of an International NGO. For example, CARE India is an organization that is part of the international NGO called CARE. Like mother NGOs, these NGOs both receive and disburse grants.
* Self Help Groups. They are not typically terms as NGOs. In India these are formed by beneficiary communities, typically women who come together in a group of 10 plus.
* Religious NGOs.

At the Earth Summit, NGOs were referred to as “Major Groups.” One key document devoted nine separate chapters to the following classification of Major Groups: [[77]](#footnote-78)

* Global action for women towards sustainable and equitable development
* Children and youth in sustainable development
* Recognizing and strengthening the role of indigenous people and their communities
* Strengthening the role of non-governmental organizations: partners for sustainable development
* Local authorities' initiatives in support of *Agenda 21*
* Strengthening the role of workers and their trade unions
* Strengthening the role of business and industry
* Scientific and technological community
* Strengthening the role of farmers.

Professor Willetts explained, “The choice of these nine groups was the arbitrary and incoherent outcome of negotiations at UNCED. It was influenced by the personal concerns of Maurice Strong and by the lobbying of NGOs who were accredited to the conference. It is arbitrary to single out women but not men; the young but not the elderly; indigenous people but not other minorities; unions but not professional associations; business and industry but not commerce, finance and services; natural scientists but not social scientists; and farmers but not fishing communities. Above all it is incoherent to have NGOs as one of the Major Groups, when *all* the other eight (including associations of local authorities) are represented in the UN system via the ECOSOC "arrangements for consultation with non-governmental organizations". This incoherence arises because many in the other Major Groups did not wish to be labeled as NGOs and there had to be a category to encompass environment and development NGOs. [[78]](#footnote-79)

**5. NGOs and the United Nations**

**a) The UN itself**

When the United Nations was formed, it was envisioned as a means whereby world governments could interact. All governments have a place in the General Assembly, but only a select few were accorded a place on the Security Council. Only governments are allowed to participate in the General Assembly and Security Council, but others wanted access to this power as well.

When the UN was formed, any involvement of private individuals or groups in its work constituted deviation from the norm of diplomacy being the exclusive preserve of "states". Thus, a national organization, as mentioned in Article 71 of the UN Charter, was any NGO based in a single country. No distinction was made between an organization that covered a large constituency, over the whole country, and an organization based solely in a local community or a small section of the population. The lack of any distinction did not matter, as participation by either country-wide or more limited national NGOs was rare in the permanent UN organs.

Participation began on a small scale in the 1970s at UN conferences, on an *ad hoc* basis. When the ECOSOC rules were changed in 1996 to routinely admit "national NGOs" to consultative status, the presumption became that a national organization was a country-wide membership organization or a federation of local groups or an umbrella group, that is, a coalition of NGOs operating in different fields. [[79]](#footnote-80)

NGOs want to participate in global decision-making, so they want to interact with global institutions like the UN. NGOs need access in order to participate, be it physical access to meeting rooms or access to information such as documents and informal meetings. The issues of access have long been at the forefront of NGOs’ struggle at the UN, especially in attempts to gain consultative status in UN bodies or the right to view UN documents through the Official Document System. As a web article about NGOs explained,

Given the diverse nature and large number of NGOs, relations between NGOs and the UN have at times been stormy. NGOs face a constant battle to be heard at the UN, and often must compete with businesses and other private sector organizations toward which the UN is increasingly friendly. While some NGOs enjoy excellent access to meetings and good relations with UN officials and delegations, governments sometimes react negatively to NGO advocacy and seek to restrict NGO opportunities. [[80]](#footnote-81)

People who live in third world countries look more and more to NGOs as potential sources of income to meet pressing needs. It is helpful to realize that NGOs are often closely linked to the United Nations. According to another web article, NGOs participate in the UN system in at least four ways: [[81]](#footnote-82) They raise issues, such as the rights of women and the environment, which then get placed in the world's agendas; They shape decisions taken by the UN, though it can be said that they are much less influential in politics then in the social and humanitarian fields; They enter into partnership with the UN to help carry out its objectives in the field; and they serve as important watchdogs, observing, criticizing and reporting on the UN itself.

The Economic and Social Council (ECOSOC) is an arm of the UN that, according to the original UN Charter, Article 71, provides for the UN to consult with various non-governmental groups on social and economic matters. NGOs which are recognized as consultants with ECOSOC are allowed some direct participation, although they are not governments. (This gives them access to delegates, either directly so they can lobby, or indirectly through presentation of information and viewpoints.)

In 1996 ECOSOC standardized arrangements for accrediting NGOs for UN conferences, streamlined the process of applying for ECOSOC consultative status, and decided that national NGOs would be eligible to apply. What used to be known as “Category I” is now“General Status.” This is granted to large, international NGOs that work on almost all the issues on ECOSOC’s agenda. What used to be known as “Category II” is now “Special Consultative Status.” This is granted to NGOs that have competence in a few of ECOSOC’s issue areas. These NGOs tend to be smaller and more recently established. A third level, “Roster Status” is granted to NGOs which ECOSOC considers can make occasional useful contributions to its work. These tend to have a rather narrow and/or technical focus. [[82]](#footnote-83)

**b) The DPI**

The Department of Public Information (DPI) is another arm of the UN. This department has provisions to “associate” with NGOs, but not to participate directly in intergovernmental debates. The NGO Section of DPI is part of DPI’s Outreach Division and acts as its liaison to the UN. It provides a range of information services to civil society and other partners, including the academic community, educational institutions, and the public at large. About 1,500 NGOs are associated, giving the UN valuable links to people around the world. DPI helps these NGOs gain access to and disseminate information about the issues in which the United Nations is involved so that the public can better understand the aims and objectives of the World Organization and support its work. NGOs that have the commitment and the means to conduct effective information programs with their constituents and to a broader audience about UN activities may apply for association with DPI. NGOs may disseminate information through newsletters, bulletins and pamphlets, radio or television programs, or through public activities such as conferences, lectures, seminars, or workshops. Both UN-affiliated and non-affiliated NGOs can obtain UN public information materials from UN Information Centers around the world. They can also access UN information on the Internet at: http://www.un.org and http://www.un.org/dpi/ngosection. There is also a website for the Annual DPI/Annual Conference in September. [[83]](#footnote-84)

NGOs must have approval (accreditation) from the conference secretariat to set up a booth or hold seminars at UN venues. This does not allow a continuing relationship with the UN, but does give them ability to participate and lobby in informal sessions. At the international conferences, NGOs have actively lobbied government delegates, but NGOs have also been very involved in their own “parallel” conferences, called the “NGO Forums”, which feature booths, main events, and hundreds of workshops. [Getting accreditation](http://www.un.org/esa/coordination/ngo/howtoapply.htm) can take lots of time and can be subject to blockage by member states that dislike the work of a particular NGO. But the rules are somewhat flexible and effective NGOs can find many opportunities to be heard. [[84]](#footnote-85)

**c) Current Trends**

In the last two decades, NGO participation in the work of the United Nations has increased exponentially at UN offices and in the field. According to the UN website there are currently over 3,050 NGOs in consultative status with ECOSOC. Another statement is that 54,000 new organizations were set up in France between 1987 and 1994; in less than a decade, 27,000 began in Chile. The amount of development assistance flowing through NGOs has more than doubled since 1980. As one website put it,

It was probably in the field more than anywhere else that the presence of NGOs began to be felt strongly. Specialized agencies and bodies such as the UN Development Program and the UN High Commissioner for Refugees realized early on that NGOs offered them crucial resources and expertise. For example, without the cooperation of humanitarian organizations - ranging from CARE to *Medicins Sans Frontieres* - it would have been virtually impossible to meet the needs of the refugees fleeing war. Many of these specialized agencies have their own relationships with the NGOs; they can coordinate NGO efforts, provide funds for NGO projects, or even receive funds for their own programs.

  Beginning with the 1992 UN Conference on Environment and Development in Rio de Janeiro, the broader participation of NGOs in addressing global issues became a fact. Over 1,500 organizations were accredited to participate in the conference, such as the World Conference on Human Rights (Vienna), the International Conference on Population and Development (Cairo), the World Summit for Social Development (Copenhagen), and the Fourth World Conference in Women (Beijing). NGOs have shaped many of the points on the agendas, some of which have already become law.[[85]](#footnote-86)

**6. NGOs and the World Bank**

The World Bank (Bank) likes to work with NGOs for a variety of reasons. First of all, they have found that this cooperation can contribute to the sustainability and effectiveness of Bank-financed projects by introducing innovative approaches and promoting community participation. NGOs also help the Bank identify likely candidates, evaluate those who do receive loans or grants, help to identify and design projects, and help implement projects. [[86]](#footnote-87)

The World Bank was established in the 1960’s, but during its first two decades there was not much cooperation with NGOs. In 1987 a new policy paper was written to improve in this area. At that time, NGOs were seen mainly as sources of information on local conditions or as implementing agencies for specific components of projects. Cooperation with them was seen as a way to supplement the Banks efforts to encourage economic growth, improve living conditions for the poor, and contribute to environmental protection. The intention was to “cooperate selectively with NGOs that are well established and that have gained extensive expertise and experience in socioeconomic development activities.” [[87]](#footnote-88)

The World Bank now views cooperation with NGOs as an important feature of its operations, and sees many benefits to involving NGOs. Over the past decade, the Bank and NGOs most often have cooperated in projects that affect communities and that are designed to meet basic needs and demands of people. Sectors in which the Bank and NGOs have most often cooperated include agriculture and rural development, water supply and sanitation, health and population, education and human resources development, small-scale industry and microcredit, and environmental protection. However, with the Bank's closer focus on social and environmental concerns, the social and environmental dimensions of initiatives more often considered traditional growth projects, for example, transport and communication, infrastructure development, and power sector development, are becoming more apparent. The Bank is experiencing significantly greater cooperation with NGOs in these kinds of projects. While NGOs may not have the capacity to participate in the technical aspects of infrastructure or power projects, they often do have the capacity to address the social and environmental elements. In an increasing number of cases, NGOs are being engaged as implementing agencies for Bank loan and technical assistance projects. Such cooperation with NGOs is being realized in health and education projects, in microcredit projects, and in projects addressing environmental protection. As NGO capacity develops, it is likely that new occasions for such cooperation will emerge. [[88]](#footnote-89)

**7. Starting an NGO**

Different countries have differing rules for starting an NGO (or non-profit organization). Some have no legal requirements for registering, so that it becomes a simple matter of people deciding that they want to aim for a goal that would benefit one or more people, and then declaring themselves to be an NGO. Other countries require registration, which would include simply paying a fee to be registered. More countries also ask for documentation that would support the claim of an organization to be involved in promoting the public good. This can range from minutes of the organizational meeting, names and background information of officers, a statement of purpose or mission, past or anticipated involvement, etc. According to a Peace Corps article,

NGOs are born out of a desire to solve a problem, meet a need, or create new opportunities to help others. They often start out as small organizations with two or three friends and colleagues as members of the governing body and volunteers functioning as staff. Sometimes the NGO is started and run by only one individual. As these founders gain experience, the organization evolves from a group of friends managing all aspects of the NGO to one that depends primarily on hired staff to handle the day-to-day activities. Although it is not unusual, and perhaps normal, for difficulties to emerge as the NGO matures, it is still difficult and uncomfortable for those making the transition from a small group of dedicated individuals to an effectively governed, professionally managed organization. [[89]](#footnote-90)

It should not be forgotten, however, that an NGO is an organization of local people, run by local people, to benefit local people. For many people, it is easy to become passionate about the work of an NGO. The Peace Corps stated it this way:

You may be tempted to step out front and lead or try to do everything yourself. However, as a Volunteer, your assistance from the sidelines as a coach and sometimes cheerleader is a better approach to assisting the NGOs board and staff in developing the knowledge, skills, and attitudes that result in a strong sustainable organization. The message is not “sit back and advise.” Struggling NGOs need an extra pair of hands, new and different ideas, and someone to help them network. So, roll up your sleeves and get to work. [[90]](#footnote-91)

**8. Summary**

NGO is a label applied to any number of organizations which are neither government nor business, but which exist primarily to work toward social goals of one kind or another. These organizations are non-profit in that whatever income is generated goes to help the cause rather than to give dividends to shareholders. They are also typically dependent on volunteers rather than hired workers. These organizations range from local-issue involvement to regional, national, and global concerns. The wider the range of concern, however, the more likely it is that the organization will network with other NGOs with similar concerns or complementing specializations.

Many NGOs function on a local stage and are not particularly concerned about politics. Others are more aggressive in seeking to gain the ear of those who make decisions. NGOs that are involved in shaping politics will seek to influence local and national leaders through lobbies, pressure groups, and information dissemination. They also seek to win public support through the media, but are particularly active at the United Nations. Although the United Nations was designed as a forum for world governments, NGOs exert a lot of influence in their role as consultants. Another area where NGOs are influential as consultants is with the World Bank, including the International Monetary Fund. A Wikipedia article points out the following insight:

There's been a growing trend where certain NGOs will pay off the remaining balance of loans given to developing countries by the International Monetary Fund (IMF). This allows the NGOs to work with the government of those countries to push the agenda of the NGO rather than that of the IMF. [[91]](#footnote-92)

A handful of “hot issues” are popular with NGOs worldwide. These issues include the environment, women, children, the economy, poverty, health and education. Funding for these and other social issues that attract NGOs comes primarily from three sources. These sources are grants from governments, businesses, or foundations (other NGOs); membership dues or donations from individuals and the sale of goods and services. The biggest source of potential revenue is grants, which is why it is important for NGOs to establish good reputations (including a clear mission, track record, accountability, and evaluation), and skill in fundraising through writing proposals.

The perceived value of NGOs is that they offer a way for people to come together over whatever problems or pleasures they choose, influencing people and public policies in the process. This getting together can be for both godly and wicked ends. Globalization and post-modernism have been major contributors to the growth in the number of NGOs, although their influence and importance differs depending on the country and situation in which they operate.

Over the past several decades, NGOs have become major players in the field of international development. Since the mid-1970s, the NGO sector in both developed and developing countries has experienced exponential growth. From 1970 to 1985 total development aid disbursed by international NGOs increased ten-fold. In 1992 international NGOs channeled over $7.6 billion of aid to developing countries. It is now estimated that over 15 percent of total overseas development aid is channeled through NGOs. While statistics about global numbers of NGOs are notoriously incomplete, it is currently estimated that there is somewhere between 6,000 and 30,000 national NGOs in developing countries. CBOs across the developing world number in the hundreds of thousands of such organizations. [[92]](#footnote-93)

Can a Christian be involved with NGOs? Yes – just as he can be involved with nonprofit and charitable organizations. Many causes are worth volunteering time and effort, but many are not. Godly wisdom must be applied to every decision. Danger arises in seeing NGOs as an unlimited source of income, and therefore petitioning and serving them like God. Another danger is looking so intently at potential funding through NGO sources that one underestimates the gifts and resources already on hand. It should not be forgotten that involvement with NGOs can also come with expectations on their part. One of the good things about NGO involvement is that the NGO will try to encourage people to be more confident about local resources. NGOs seek for sustainability, which means that their involvement is of limited scope and duration. But their help also means that they must be satisfied with the use of the “talents” that are entrusted to locals.

**C. Writing Proposals (seeking grants from NGOs)**

One of the challenges facing both individuals and groups is to find funding for the work that they want to do. This work can range from developing a chicken farm, to caring for the financial needs of a church or school. With the explosion of charitable organizations and NGOs, it seems reasonable to assume that someone would be willing to help. God is able to provide from unexpected sources, but God is also able to arrange encounters with prepared hearts. The challenge is to make those contacts, and enlist their understanding and support. In the case of individuals, a personal visit may be all that is necessary (although fundraisers stress the importance of a knowledgeable presentation as well). In the case of foundations or similar organizations, it is usually not possible to explain things personally. Instead, people are asked to write proposals that the foundation or NGO can consider. This section is meant to be an introduction to the concept of writing proposals.

It is said that competing for funding is much like competing in sports. Basic skill alone is not enough. You need to know how the game is played. [[93]](#footnote-94) One of the ways to gain understanding of the funding game is to understand the common terminology, and understand the strings that are usually attached to the giving of donations. An overview of the basic vocabulary is presented below.

Grants and contracts. A grant is the provision of money so that the recipient(s) will be able to accomplish something that the donor(s) agree is valuable. A contract is an agreement to pay for work that the payer wants done. The difference can be illustrated by the promise of money or supplies to fix a kitchen window (contract), or the promise of money to help with house repairs in general (grant). If the two are confused, the giver will mistrust the honesty of the receiver and be reluctant to engage him again.

RFP. “Request for a Proposal.” Most proposals are written in response to an RFP. That is, a sponsoring organization that intends to spend money on research or a project will inform the public and solicit what amounts to bids. This tells people what the organization is most concerned to accomplish, and how a decision to award funding will be reached. For example, if an organization wants to set up schools in the third world, they will not be interested in funding a project to provide housing for homeless people in the city.

SOW. Most RFPs want a response in the form of a SOW – a Scope-of-Work or Statement-of-Work. This tells people what a person or organization intends to do with the funds if they are granted.

Boilerplate or template. People who write many proposals often resort to using a boilerplate. This is anything that can be used from one proposal for other proposals. The advantage is that it saves time and money not to have to do original writing for every proposal. The danger is that the writer gets sloppy and does not make the necessary changes to reflect each new context.

Limited funds. The reality is that there are always more people wanting funds than there are sources for funds. Funds are always limited. No sponsor has enough money to pay for all potentially valuable projects, so he has to choose from among the potential recipients. This choice is not based on how badly someone wants the funding, but on the values or wishes of the sponsor.

Presenting a successful proposal requires work in both research and writing. Research involves understanding the goals of the sponsor, knowing the competition, and knowing the person or people in need. Understanding the sponsor includes understanding their interests and concerns. Knowing the competition includes an awareness of what other potential recipients are out there, and what they could do to satisfy the goals of the sponsor. Knowing the needs of the one requesting aid includes an awareness of what they have to offer that would encourage the sponsor to consider them. The RFP or similar statement of what goals the sponsor wants to accomplish is key, for it is the person or group which meets these goals that the sponsor will consider most seriously.

If a person or group (such as a school) considers soliciting donations from an NGO, they should expect to have to write a proposal. Here are three bits of advice to consider when writing proposals: First, recognize that busy sponsors do not have time and interest to read wordy documents, so state what is necessary in a concise way. Also be sure that the request for aid is the type of request that the NGO is looking for. It is a waste of time to apply for aid for a project that the NGO is not interested to consider. In addition, the writer of the proposal should be sure that everything is filled out accurately and honestly. It is very important to carefully follow instructions. It is also wise to turn in the proposal as early as possible, making sure all the documents are in order, with signatures, and anything else that is required.

When filling out a proposal, it is important to clearly state the name, background, and goals of the group. When making the request, it is also important to clearly state what people intend to do with the gift if it is forthcoming. In addition, it is wise to give the names and a little background information of those who will benefit, and then state how that will meet the goals of the donor. Some donors require that a proposed budget be included in the request. If so, the one making the request should be sure that it is a realistic budget – not overestimating (which could be seen as greed), nor underestimating what will be needed for the project (which could be seen as incompetence).

Sometimes people forget that when they write proposals they should always use good writing techniques. For example, they should write in short paragraphs, using familiar words. The beginning of the paragraph should present the general concept and the rest of the paragraph fill in the details. The proposal should also be written in the active voice as much as possible, and should use the first person plural “we.”

Dana Lichley, in a 1992 article in Fund Raising Management, offered the following advice to those who seek to write fundraising proposals. [[94]](#footnote-95) Her article was written for the American context, but the advice is good around the world.

1. Figure out a proposal strategy. Don't take any foundation's interest for granted. Tailor the writing to the foundation and the situation. Decide on a style which fits this proposal. The language and emphasis you use become one of the hooks for drawing in funders, for bringing them to the conclusion that this project overwhelmingly deserves funding.
2. Part of your strategy must be to communicate urgency. Make the foundation feel not only the general worth of the idea, but that there are compelling reasons for it to fund your request right now. Of course, this works only if you've done impeccable research about a foundation's interests and giving history.
3. Make an outline and scrutinize it closely for the flow and logic of ideas.
4. Start writing a draft. At the very beginning, state in two or three sentences the cause for which you seek support, the case and the amount of money your organization is requesting. Don't wait until the fourth page to tell the foundation what you want and why. Keep in mind at every step of the writing process an overwhelmed foundation staff member who has less than five minutes to read your proposal.
5. Force yourself to write the bare bones of the proposal. Just sit down and spit it out even if it isn't well crafted. Then leave it alone and go back to the draft after some time has passed. Now, read what you've written for clarity. Have you communicated ideas clearly and forcefully? Have you said what you meant? Read it for logic. Does one sentence follow another? Do the paragraphs follow one after the other? Are the sections organized coherently?
6. When the writing is in reasonably good shape, go through a cleanup process such as: changing the passive voice to active; removing clichés; shortening long lists; and removing all useless program detail unless otherwise directed by an application form. Be concrete and specific in what you write. Use numbers, especially to describe the scope of the work. Make short paragraphs of three or four sentences only. Be straightforward and take out professional jargon. Make your proposal easily understandable for the lay person. Use headings to break up the text. Limit devices such as dashes, underlining, different type faces or bold-faced type. Less is better. Keep anecdotal material or quotes brief and relevant.
7. Give the draft to someone you trust to read and beg them for frank feedback. Or read the draft aloud to yourself and try to listen with a dispassionate ear. A well-written proposal should sound good when read aloud - more like the spoken word than academic or formal writing.

Different sponsors look for different things depending on what they want to accomplish. A February 2004 tutorial on proposal writing suggested that there are five key things that should be included in any proposal. First, there should be a paragraph reviewing the history of how this type of need is being met locally or regionally. That is, what has been done or is already being done (by various groups) that is the same or similar to what the donor is considering. This tells the donor that the applicant is aware of what others have done, or are doing, can learn from their mistakes or successes, and can choose the best approaches from among a variety of ideas and methods.

Second, there should be a paragraph reviewing the history of the person or organization soliciting the donation. What proof or references are there to show that they have succeeded at projects in the past? Potential donors do not want their gift to be wasted. They look for people who have proven that they can succeed. Potential recipients who have had problems in the past (for example, they failed to complete projects, mishandled things, or used questionable methods) are assumed to be risks in the future too. Organizations want to work with groups that will do the job well, and with a minimum of fuss. This is why reputation is so very important. What others say about a person or organization is more important than what they say about themselves.

Third, the soliciting organization should have a clear plan. This answers the question, “How do you plan to use both actual and proposed resources?” In other words, will something be done even if the donor does not contribute? How would the contribution make a difference? What is the plan, and does it do what the donors intend?

Fourth, there should be a reasonable budget. It should consider all the costs, even those that are not obvious. It should be honest about other sources of anticipated income (such as dues, fees, or the promise of matching gifts). It should also indicate how much time it will take to complete the project, or at least reach the next phase. A good budget will also indicate who will own equipment (tools, etc) that are purchased to work on the project. The temptation is to inflate the need but that should be avoided. Donors can often tell if a proposal is designed so that people can enrich themselves.

Fifth, there should be a statement of how the financial aid would benefits society. In other words, donors want to know what segment of the population will be helped if they agree to give to the proposed project. Will it be just one individual, a group, a town, children, or other? Grant or contract recipients must often demonstrate that their work benefits a broader group to improve their chances of getting funding. A proposal writer should try to imagine himself in the shoes of the grant giver, and then ask himself how the proposed project would help achieve the goals of the giver. This helps in writing a paragraph that addresses the sponsor's needs and goals. People should be realistic in understanding that the betterment of their life or institution is not likely to be the concern of the NGO. [[95]](#footnote-96)

Once proposals are received, the first ones that sponsors throw out are those that did not follow directions. Then they look over the petitions to see if the request seems legitimate. For example, have they ever heard of the author of the proposal? Is there any indication of past successes or failures? Does this person or group have a good or bad reputation with other people or in other contract situations? When a decision is made, it is common for both parties to sign a legally binding contract. This commits the receiver to spend money exactly as described in the proposal, and provides several milestones or checkpoints that serve to show progress and define points at which payments will be made. If the contracted party fails to reach the milestones, funding can be is terminated. [[96]](#footnote-97)

A 2001 issue of Black Enterprise contained an article about fundraisers by Paula McCoy-Pinderhughes. She quoted Beverly Browning, a grant consultant for Bev. Browning Associates, who offered the following advice: “If you haven't yet established a funding success track record, meaning that you've written grant applications and some or all have been funded, your first endeavor should be to volunteer writing applications for a local non-profit organization, such as a United Way (www.unitedway.org) member agency or your local church. Hands-on experience is the best way to learn, be challenged, and succeed as a grantseeker and grant-writing consultant.[[97]](#footnote-98)

**D. Micro-enterprise**

The United States Agency for International Development (USAID) defines micro-enterprise as a firm of ten or fewer employees, including unpaid workers, which is owned and operated by someone who is poor. [[98]](#footnote-99)

There are two driving concepts behind the idea of micro-enterprise. One is the desire to help the poor by providing a way for them to break the poverty cycle. The other is the desire to encourage people to do things themselves that will bring about real and sustainable change in their way of life. Micro-enterprise is therefore seen as a way to provide vision, hope and creative ideas for people to do things on their own. This can range from sponsoring someone to buy a bag of flour so they can sell doughnuts by the road, to encouraging people to take advantage of opportunities on their own.

Micro-enterprise is called “micro” because it functions on a small scale like banks do with large customers. It is macroeconomics reduced to a single person or group. In essence it is a business loan or start-up capital to people who are willing to take a chance on the success or failure of their venture. For many lenders, the issue is not the money but the philosophy or goal motivating the loan. They know that some recipients will default on their loans, but feel it is more important to provide an example of hope – encouraging others to try. Historically, banks and lending institutions felt it was not worth their bother to advance what they saw as petty sums. Yet modern history is showing that the volume of small loans is both impressive and beneficial. An article in Economic Perspectives, an electronic journal of the US Department of State, said, “Another remarkable statistic is that an estimated 97 percent of all of the loans are repaid.” [[99]](#footnote-100)

In many countries, the micro-enterprise sector constitutes the majority of the working population. Even in the USA, over ninety percent of businesses in 2005 were said to qualify as micro-enterprises. [[100]](#footnote-101) Micro-enterprise is a common business model across the world. Yet Christians, particularly in North America, do not typically consider micro-enterprise as an option for the people they are trying to reach. Funding a missionary to take the Gospel to people is one thing, but providing funding for a school to have a small chicken farm seems farfetched. The question is, is encouraging people to do something other than depending on foreign benevolence worth the effort? The risk is that the effort could fail, but the rewards are greater.

Christians in various parts of the world can find ideas and practices in the field of micro-enterprise that could be of service to a school, its personnel, and its constituents. One of the common difficulties for schools, particularly in third-world locations, is that students often do not have the capital to pay their school bills. Instead of just living with these situations, people could consider how to encourage students to begin or sustain a small business that could meet their needs. Another difficulty is that often a school looks to area churches for support. If the church membership is struggling to sustain the basic needs of their church, then there will not be much vision for giving to the school. Instead of complaining, a school leader might ask the Lord for ideas or programs that could help the school with their needs – both immediately, and long-term.

Could one poor person serve as a provider to other poor people in a third-world context? It is possible, but it may be easier to work at finding contacts that could provide start-up capital. NGOs, embassy personnel, and sometimes missionaries can serve in this capacity. In the absence of other resources, local people should consider what they can do on their own. Individuals can always help others to develop their livelihood - such as a father helping a son. But like anyone else, individuals would do well to think carefully how they can be stewards of what God has given, as well as how they can help others. In some areas it may be possible to link with several people who would be willing to give a little towards beginning a lending program. It may also be possible for a school to carry this role, but the worse thing to do would be to advance loans from the general fund of a school. It would be better to not use school funds at all, or if absolutely necessary, to set up a separate fund that could be used for this ministry as a revolving loan fund.

One of the lessons that can be learned from micro-enterprises is to plan procedures for handling money. For example, instead of requiring that the borrower have physical assets as collateral, there are substitutes that could also serve as incentives for repayment. One such technique is called a “stepped loan.” In this model, initial loans are small and short term. Larger loans of longer maturities become available to borrowers with perfect repayment records. Another collateral substitute is a group loan program that essentially requires group members to guarantee the repayment performances of others in the group. If one borrower misses a payment, no one else will be able to borrow until the debt is made good, and this motivates group members to both pressure and support each other. [[101]](#footnote-102)

If a person or group needs to borrow money to start or sustain a business, there are several possible sources they can approach. These can include associations, banks, community banking organizations, cooperatives, credit unions, grameen (rural), groups, individuals, intermediaries, NGOs, rosca, small business, and village banking. [[102]](#footnote-103) Regardless of the source, there are commonly four parts to the micro-enterprise saga. These are access to funds, training, repayment criteria, and evaluation.

Access to funds addresses the question of where the funds will come from, who gets the funds, and the purpose for which the funds are given. Any person (or group) involved in working with people has to think through his procedure for extending loans, and the reason for the loan. Usually a bad financial reputation will prevent a person from getting further access to funds. It is said that women are the best credit risks, and are more likely to use their profits to benefit their children.[[103]](#footnote-104)

Training has to do with providing mentoring to people who could profit from it. When it comes to lending and borrowing, the lender may not feel equipped with time or ability to tutor the borrower, but he can often find someone who is willing to provide even a little practical advice. Christian should consider how to model Christ in a business, and how to manage finances in a way that honors the Lord. Most people are so needy that they will accept monetary aid or training in a skill without considering their role as servants in advancing the kingdom of God. Sources for training or ideas about training include such diverse micro-enterprise providers as USAID, ACCION International, FINCA International, and Opportunity International.

Repayment criteria need to be spelled out in a loan situation. The person or group doing the loaning must have a clear vision of why they are loaning the money. If the focus is on immediate repayment, the lender will be constantly stressed about people who default or who do not meet expectations. On the other hand, if the goal is to help as many people as possible grow in Christian character while improving their financial picture, then creative means of repayment can be considered. This could include forgiveness of debt to those who prove dependable over a certain length of time, implementing a “one excuse” policy where a borrower has the option of defaulting once with no penalties, etc. Creative repayment ideas could also be considered. For example, the loan could be repayable to a school, charity, or church association rather than to the original lender. This would provide peer pressure to have the loan repaid.

Evaluation has to do with checking to see what is helpful and what is not. Not everything works smoothly. People can be especially difficult when it comes to handling money. Whatever is tried should be evaluated. There are many ideas in the literature about micro-enterprise. Above all, local people should be consulted to see if they have suggestions for who should have access to credit, what training to offer, how to handle repayment, and how to adapt the lending program to make the goal more reachable.

The following names and internet sites are presented here as a sampling of what is being done in this area, and as a resource for further research

1. International organizations:

* African Development Bank <http://www.afdb.org/>
* Asian Development Bank <http://www.adb.org/microfinance/default.asp>
* The Consultative Group to Assist the Poor (CGAP) <http://www.cgap.org/about/microfinance.html>
* European Bank for Reconstruction and Development

<http://www.ebrd.com/country/sector/fi/index.htm>

* Inter-American Development Bank <http://www.iadb.org/exr/topics/micro.htm>
* International Finance Corporation <http://www2.ifc.org/sme/>
* International Labor Organization Business Development Services

<http://oracle02.ilo.org/dyn/bds/bdssearch.home>

* United Nations Capital Development Fund

<http://www.uncdf.org/english/microfinance/index.html>

* World Bank Rural, Micro Finance and Small Business Development

<http://wbln0018.worldbank.org/networks/fpsi/rmfsme.nsf/>

1. Information resources

* Glossary of Terms from ACCION International

<http://www.accion.org/micro_glossary.asp>

* Microcredit Summit Campaign <http://www.microcreditsummit.org/>
* Microfinance Network <http://www.bellanet.org/partners/mfn/>
* MicroRate - a Rating Agency for Microfinance <http://www.microrate.com/>
* The MixMarket - Global Information Exchange for the Microfinance Industry

<http://www.mixmarket.org/>

* Small Enterprise Education and Promotion Network <http://www.seepnetwork.org/>
* Virtual Library on Microcredit <http://www.gdrc.org/icm/>

1. Samples of micro-enterprise organizations

* ACCION International <http://www.accion.org/default.asp>
* ACDI/VOCA <http://www.acdivoca.org>
* Aid to Artisans <http://www.aidtoartisans.org/>
* Appropriate Technologies for Enterprise Creation (ApproTEC)

<http://www.approtec.org/index.shtml>

* Center for Institutional Reform and the Informal Sector

<http://www.iris.umd.edu/default.asp>

* Counterpart International, Inc. <http://counterpart.org/programs/edevpt>
* Development Alternatives, Inc.

<http://www.dai.com/practice_areas/fbe/mse-finance.htm>

* Foundation for International Community Assistance (FINCA)

<http://villagebanking.org/home.php3>

* Fund for Support of Micro-entrepreneurship <http://www.forafund.ru/?pageId=31>
* Grameen <http://www.grameen.com/>
* Katalysis <http://www.katalysis.org/index.html>
* Microfinance Centre for Central and Eastern Europe and Newly Independent States <http://www.mfc.org.pl/>
* MicroSave-Africa <http://www.microsave-africa.com/>
* Opportunity International <http://www.opportunity.org/>
* South Pacific Business Development Foundation <http://www.spbd.ws/spbdteam.asp>
* Trickle Up <http://www.trickleup.org/index.asp>

**CHAPTER 8: LIBRARY AND RESOURCE DEVELOPMENT**

In this chapter we will talk about what to do to get the things that a library needs, such as books, journals, or computers. We will also talk about the commitment needed to build up a library.

The library is a key tool for any school, and should be accorded prayer and attention. It is such a vital field that many people have earned Masters or Doctorates in this subject. Schools that are just beginning often do not have people who are trained librarians. Some parts of the world also do not have a culture where libraries are common. This chapter is designed to offer some basic ideas for those who are not trained in library knowledge (or have minimal training) and are doing the best they know. This chapter is also intended to provide some information that can guide leadership in understanding how they can develop a library of their own, even as they pray for the Lord to provide necessary personnel for this responsibility.

Generally, a library deals with books. Some countries require that a school have a certain number of books in its holdings, with the number increasing as each degree becomes more advanced. Yet books are not the only items a library deals with. There are also other printed materials such as journals and magazines in a library. But resources without the ability to access or manage them are useless. This is why libraries have card catalogues (or, more commonly today, computerized catalogues) of their holdings. Computers are increasingly used for easy access to information, so computers have become a common feature in school libraries.

**A. Procuring books and other useful tools**

**1. Determining what books are wanted**

What books should be in the school library? If the issue were merely a matter of owning a certain number of books, it would be fairly simple to acquire a quantity of books without concern for the subject matter. Then, the library would be more like a “public library” with a wide variety of subjects and no guideline as to viewpoint. A school library must have a sharper purpose. The main purpose of a school library is to provide materials that students and teachers will find useful in developing their understanding of the subjects being emphasized by the school. A Bible school or seminary has a narrow focus. The Bible school library does not need to build a collection of books on science, mathematics, astronomy, law, or similar subjects. Instead, it needs to set a priority of obtaining theological books. Other books can be added as they overlap with the subjects taught in the school, such as Christian education, pastoral concerns, missions, church history, religions and cults, and other subjects mentioned in the curriculum.

When a school is beginning to build its library, it needs to decide where to start. That is, the school must decide what books are priorities, forming the core of the library. Since books are teachers, the school should be careful to get “book teachers” that undergird rather than undermine the theological convictions of the school. This does not mean that the school should only include “safe” books in its library, but that books should be chosen on a priority of which ones will be more helpful than others. (It is also good to train students to see that any book can have wrong perspectives, and therefore everything should be read with care.) Every book has a theological perspective. Some come from Catholic traditions, and some from Evangelical or Charismatic backgrounds. Each theological tradition also has people who are closer or farther away from Biblical foundations. While some libraries choose to buy a wide variety of books, the wise procedure is to exercise discernment in the selection of books. To paraphrase Paul, “All things may be lawful, but not all things are edifying.” (I Cor 10:23)

To find a list of books that could form the basis of a good, theologically conservative school library, one recommendation is to consult with sister schools and see what their staff recommends. [[104]](#footnote-105) Another suggestion is to consult with pastors and teachers who have a reputation for reading widely. They are often glad to suggest a basic library booklist – both for a school library, and for individuals who are going into the ministry. Some of these leaders have already committed their recommendations to print. Examples of these kinds of resources are as follows:

* Charles U. Wagner, in his book The Pastor, His Life and Work (Regular Baptist Press) has a chapter devoted to recommended books for personal or school collections. This is becoming a bit dated, but offers very good recommendations for each subject.
* Dr Ernie Schmidt wrote a November 2007 article for the Faith Pulpit (Ankeny Iowa) entitled “The Preacher and His Library” where he noted the following: “There are volumes that are written specifically to help you choose the best books. The Minister’s Library (Volumes 1-3) by Cyril J. Barber provides a goldmine of information dealing with each field in the study of theology. Since these volumes are out of print, you will have to find these on used book lists. Another excellent book is Commentaries for Biblical Expositors by Dr. Jim Rosscup. John Glynn’s Commentary and Reference Survey is also helpful. Consistent revisions keep the information current in Glynn. These books will cost a bit, but they are a valuable resource concerning the books that you should purchase for your personal library, providing information about both the authors and the books themselves.” [[105]](#footnote-106)

For those who have access to the internet, it is recommended that they consult the Commission for International Library Assistance website.[[106]](#footnote-107) This is an initiative of the Evangelical Association of Christian Librarians (ACL). One of the helpful tools on their site is “The Librarian’s Manual” - essentially a guide for building a theological library in the developing world. It includes lists of key books and periodicals, how to do library tasks and procedures, how to set up libraries, etc. In short, it is a composite of many Christian professional librarians’ best ideas for setting up a theological library.

When looking for books, it is helpful to look according to category. The following is offered as a suggestion of starter ideas of categories of books for a theological library. Reference books, of course, are those designed to be used only in the library because they are needed more frequently. Other books may be checked out or restricted, depending on the rules the school sets up for its library.

1. Encyclopedias, and Bible encyclopedias
   1. The Encyclopedia Britannica is a general work dealing with a wide range of subjects. Consider getting something like this, or, alternatively, purchasing an encyclopedia on CD. The disadvantage of the CD is that it can only be used where there is electricity. The advantage is that it can be quickly searched for specific information.
   2. International Standard Bible Encyclopedia (Grand Rapids: Eerdmans)
   3. Zondervan Pictorial Encyclopedia (Grand Rapids: Zondervan)
   4. Wycliffe Bible Encyclopedia (Chicago: Moody Press)
2. Dictionaries, and Bible dictionaries
   1. The library should have a couple of good general dictionaries.
   2. Holman Bible Dictionary, Holman Bible handbook, and Holman Book of Biblical Charts, Maps and Reconstructions
   3. Unger’s Bible Dictionary (Chicago: Moody Press)
   4. Evangelical Dictionary of Theology (Grand Rapids: Baker)
3. Bibles and Bible translations
   1. Several different English translations as reference material
   2. Scofield Bible and Thompson Bible. If the school uses French, Spanish, or other languages, there should be equivalent Bibles made available.
   3. Hebrew/English and Greek/English interlinear (also available in French, or other languages)
4. Other Bible helps
   1. Unger’s Bible Handbook (Chicago: Moody Press)
   2. Exploring the Old Testament/Exploring the New Testament (IVP)
5. Geography
   1. Baker’s Bible Atlas
   2. Moody Atlas of Bible Lands
   3. Wycliffe Historical Geography of Bible Lands
   4. Books such as In the Steps of our Lord and In the Steps of the Apostle Paul by FF Bruce
6. Concordances
   1. Strongs Exhaustive Concordance of the Bible
   2. Young’s Analytical Concordance to the Bible
   3. Eerdman’s Handbook to the Bible
   4. Nave’s Topical Bible
7. Bible origins and trustworthiness
   1. Geisler and Nix. General Introduction to the Bible (Chicago: Moody Press)
   2. Criswell. Why I Preach that the Bible is Literally True (Nashville: Broadman press)
8. Hermeneutics
   1. Zuck. Basic Bible Interpretation
   2. Fee and Stuart. How to Read the Bible for All its Worth (Grand Rapids: Zondervan)
   3. R.A. Torry. How to Study the Bible
9. Commentary series
   1. Adam Clarke’s Commentary. Grand Rapids: Baker
   2. Barnes’ Notes on the New Testament (Grand Rapids: Kregel)
   3. Gaebelein, ed. Expositors Bible Commentary, 12 volumes. (Grand Rapids: Zondervan)
10. Hebrew language tools
11. Old Testament overview
    1. Gleason Archer. A survey of Old Testament Introduction (Chicago: Moody Press)
    2. F.F. Bruce. The Books and the Parchments (NJ: Fleming Revell)
    3. G. Campbell Morgan. Living Messages of the Books of the Bible (NJ: Fleming Revell)
    4. Jensen’s Survey of the Old Testament
    5. Individual Old Testament books (also those on groupings such as Pentateuch, Prophetic, etc.)
12. Greek language tools
    1. Vine. Expository Dictionary of New Testament Words
    2. Wuest’s Word Studies from the Greek New Testament
13. New Testament overview
    1. Robert Gromacki. New Testament Survey (Regular Baptist Press)
    2. Thiessen, Introduction to the New Testament (Grand Rapids: Eerdamans)
    3. FF Bruce. The Message of the New Testament
    4. Jensen’s Survey of the New Testament
    5. Merrill Tenny. New Testament Survey
    6. Roy Zuck. A Biblical Theology of the New Testament
14. Gospels
    1. Edersheim, The Life and Times of Jesus the Messiah
    2. Harmony of the Gospels
    3. Miracles (various books on the subject)
    4. Parables (various books on the subject)
    5. Individual New Testament books (and related groupings)
15. Systematic and Biblical Theology
    1. Bancroft. Christian Theology (GR: Zondervan)
    2. Buswell. A Systematic Theology of the Christian Religion (Grand Rapids: Zondervan)
    3. Charles Ryrie Basic Theology
    4. Charles Hodge. Systematic Theology
16. Dispensationalism
17. Apologetics
18. Doctrine
    1. Bibliology (inspiration, inerrancy, authority, preservation, etc.)
    2. Theology Proper (God the Father, Trinity, Sovereignty, etc.)
    3. Christology (His person, life, atonement, miracles, parables, etc.)
    4. Pneumatology (person and work of the Spirit, etc.)
    5. Anthropology (creation, fall, imputation, etc.)
    6. Soteriology (salvation)
    7. Ecclesiology
    8. Israelology
       1. Arnold Fruchtenbaum. Israelology: The Missing Link in Systematic Theology
    9. Eschatology
    10. Angelology and Demonology (the spirit world)
19. Baptists (distinctives, history, etc.)
20. Historical theology
21. Church history
    1. History of fundamentalism
    2. History of Christian doctrine
22. Pastoral care
23. World religions, cults (especially locally strong groups)
24. Church administration
25. Counseling
26. Evangelism
27. Money
28. Homiletics
29. Contemporary trends
30. Devotional helps
31. The Christian life
32. Prayer
33. Biographies
34. Missions
35. (other helpful subjects)

**2. Deciding where to go to get books in English or French.**

In deciding where to find books, the first consideration is to find out what books are available for purchase either locally or through the mail. It is a good idea for school leaders to keep and regularly update a list of sources for books. The name, website, and/or phone numbers for ordering are essential information.

American publishers sometimes have procedures for donating books, or at least offering them at a discount if they know the books will be used in developing parts of the world. In this case, it may be useful to phone or email the company to ask what needs to be done to have gifts considered for the school library (or to pass on to students, or to use as textbooks). People must be aware that publishers receive many requests, so they may not be able to answer everyone. Sometimes they also require that a catalogue of the school accompany any letter of request as proof that it is a genuine academic program. A list of publishers and their websites are offered below. [[107]](#footnote-108)

If the school has access to the internet, and the ability to receive things by mail, another option for ordering books would be to go to Amazon.com, type in the name of the book in the book search window, and then copy the ISBN number. The next step would be to enter the ISBN number into a web browser like Google to find places that sell the book (this allows comparison of prices). Another option is to go to the website of the publisher or of book distributors (like Christian Book Distributors (CBD) in the USA) to see if they have the book and will sell it at a discount for school or ministry use.

Some organizations offer an incredible array of books in CD collections. An example would be Logos Software, which offers Scholars’ Library: Gold for about $1,400 retail (but offers large discounts if people meet certain qualifications). This CD contains language tools, commentaries, dictionaries and encyclopedias, theology books, history books, and other resources. For a review by Andrew Nasalli, see http://www.logos.com/press/reviews/dbsj12-2006.

Pastors are another potential source for finding books. Pastors who retire are often willing to give or sell their collection at substantial discounts. This, however, depends on word of mouth contact that can be sporadic and undependable.

A source of potentially free books is a sister school with library duplicates to contribute. It is likely, however, that they will direct the inquirer to an organization called, “Gift and Exchanges”, which operates as a clearing house for school libraries. Another resource is an organization called, “Theological Book Network.” It is based in Grandville, MI, and is a nondenominational organization that acts as distributor of excess library books to schools around the world. Their stated mission is to “provide quality academic books and journals to the libraries of seminaries, colleges and universities in Africa, Asia, Eastern Europe, Latin America and the Middle East that provide theological training toward the development of leaders, teachers and clergy in the Christian Church.” Some costs are borne by the receiving school, but this is one way to get new books for free or for very little compared with buying directly. [[108]](#footnote-109)

Some organizations, such as Langham Press, offer library grants. Interested schools must fill out an application but, if approved, the organization will donate a certain number of books to the library. Langham Press offers selections in both English and French, but particularly target third world schools. [[109]](#footnote-110) If a school is looking for free or inexpensive Bibles, these are often available through Gideons’ International, American Bible Society, or United Bible Society.

Publishers of Books in English

* Back to the Bible Broadcast, Lincoln, NE <http://www.backtothebible.org>
* Baker Academic <http://www.bakeracademic.com>
* Baker Book House, Grand Rapids, MI <http://www.bakerbooks.com>
* Baker Used Books <http://www.bakerbooksretail.com/usedbook.asp>
* Bethany Press <http://www.bethanyhouse.com>
* Bob Jones University Press, Greenville, SC <http://www.bjupress.com>
* Brazos Press <http://www.brazospress.com>
* Brethren Missionary Herald Co., Winona Lake, IN <http://www.bmhbooks.com>
* Broadman and Holman Publishing <http://www.broadmanholman.com>
* CBD (Christian Book Distributor) <http://www.christianbook.com>
* Chosen Books <http://www.chosenbooks.com>
* Christian Literature Crusade International, Fort Washington, PA <http://www.clcusa.org>
* Concordia Publishing House <http://www.cph.org/cphstore>
* Fleming H. Revell Co., Old Tappan, NJ <http://www.revellbooks.com>
* InterVarsity Press, Downers Grove, IL <http://www.ivpress.com>
* Kregel Publications, Grand Rapids, MI <http://kregel.gospelcom.net>
* Langham Press (formerly Evangelical Literature Trust. See footnote 108.)
* Moody Press, Chicago, IL <http://www.moodypublishers.com>
* Paulist Press <http://www.paulistpress.com>
* Presbyterian and Reformed Publishing Co., Phillipsburg, NJ <http://www.prpbooks.com>
* Thomas Nelson Publishers, Nashville, TN <http://www.thomasnelson.com>
* Tyndale House Publishers, Wheaton, IL <http://www.tyndale.com>
* Victor Books, Wheaton, IL (no website address)
* Westminster Press, Philadelphia, PA (no website address)
* Word Books, Waco, TX (no website address)
* Wm B Eerdmans, Grand Rapids, MI <http://www.eerdmans.com>
* Zondervan Publishing House, Grand Rapids, MI <http://www.zondervan.com>

Publishers of Books in French

* **Centre de Publications Baptistes -** Box 4255, El Paso, TX 79914 USA; 1-800-755-5958 (Currently [2008]they are in the process of closing out their French division)
* **Christian Book Depot (French and English selections)** [www.depot.ca](http://www.depot.ca)
* **Croisade du Livre Chrétien (online book store)** <http://www.clccanada.com>
* **Edition Emmaus -**  Case pstae 68. CH-1806 St-Legier (Suisse) T:021/943 1891
* Editions Clé <http://www.editionscle.com>
* Editions Parfam (French counterpart of Regular Baptist Press, specializing in Sunday School materials) <http://www.editionsparfam.com>
* **La Joie de l’Eternel;** Jean Paul Burgat, B.P. 1; F-25660 Saone, France. Phone 01133-3-81557940 fax – 01133-3-81558274; email : [burgatjp@wanadoo.fr](mailto:burgatjp@wanadoo.fr)
* **Langham Literature** (replacing Evangelical Literature Trust)  <http://www.langhampartnership.org>
* Livr’Afrique <http://www.livrafrique.com> (Providing Evangelical literature at subsidized prices for Africa and Francophone developing nations)
* **Para Resources Foundation,** PO Box 969, Burlington, VT 05402-0969phone/fax (802) 865-9842. Provides discounted/subsidized theological materials in French
* **Source of Light (Bible correspondence courses)** [www.sourcelight.org](http://www.sourcelight.org)
* **VIDA in France** 33-4-66.29.73.72; [VIDA-editoions@wanadoo.fr](mailto:VIDA-editoions@wanadoo.fr)**,** <https://vida-editions.com>
* **Editions de l'Institut Biblique de Nogent** <http://www.ibnogent.org>

**3. Recommended magazines and other print materials**

One of the most cost-effective sources for theological journals is to purchase the CD “Theological Journal Library.” This CD contains an impressive selection of evangelical, theologically conservative magazines. In 2008 the price was around 300 USD. Further information is available at the Logos website.[[110]](#footnote-111)

Another option to consider is the Christian Periodical Index (often known by its abbreviation CPI) This CD collection is updated quarterly (on-line) or annually (by CD-ROM), and indexes over 130 publications covering major doctrinal positions within Evangelical Christianity. [[111]](#footnote-112)

A third consideration is the most expensive (running several thousand dollars per year), but is the most comprehensive. Subscribe to the American Theological Library Association (ATLA). ATLA is the main theological database. The ATLA Religion database and the ATLA Serials (the various catalogues of subjects covered) are available on the ATLA website. [[112]](#footnote-113)

An introductory list of recommended theological journals (from a more conservative and evangelical perspective) would include the following suggestions:

* Bibliotheca Sacra
* Bulletin for Biblical Research
* Criswell Theological Journal
* Expository Times
* Journal for the Study of the New Testament
* Journal for the Study of the Old Testament
* Journal of Biblical Literature
* Journal of the Evangelical Theological Society (JETS)
* Novum Testamentum
* Southwestern Journal of Theology
* Themelios
* Tyndale Bulletin
* Vetus Testamentum
* Westminster Theological Journal

Recommendations for conservative and evangelical journals that cover more general subject matters would include the following:

* Biblical Archaeology Review
* Christian History
* Christianity Today
* Evangelical Missions Quarterly
* Frontier
* Leadership
* Preaching
* World magazine (conservative political viewpoint from an American perspective)

**4. Non-print resources**

Non-print resources would be things like shelves, tables, computers, and lights. These are not as important as the printed materials, but make the difference as to whether or not the library will be attractive, useable, and secure. For shelves, the school has a of couple options. One would be to have students or local craftsmen build shelves. Careful thought must be put into the height and size of shelves, because there should be no risk of them falling or sagging. If the shelves are to be made of wood, they should be smooth and with a varnish or lacquer that will not stick or bleed onto books. Another option would be to visit the local library – or the library of another school – to see what they use for shelves, and where they obtained their shelves.

In the beginning years of a library, it is probably cost-effective to ask people to donate tables, chairs, desks, and other furniture for the library. As the collection of books grows, it will fill more space than one room can accommodate. Both books and furniture will need to be organized so that people have plenty of space to move around when looking for books. As the school grows, it should consider investing in a library that has attractive and functional furniture.

Computers are a very valuable resource in a library. A school must decide how many computers its library will have, and where to obtain them. It is good to consider having at least one computer that would serve to catalogue the collection of books, and track what is out on loan and what has been returned. Depending on the size of the student body (and projected growth) it may be useful to have computers in the library that they can use for writing papers or researching on the internet. Sometime local companies upgrade their computers and are willing to donate the older computers to the school. Other times it may be possible to get a grant of computers or computer material from a non-profit organization or NGO. Sometimes it is even possible to ask computer manufactures or distributors to donate computers to the school.

**5. Cost considerations**

There is no denying the fact that books are expensive. Individual books may not cost much, but when a school is trying to build a library, the cost can be overwhelming. Specialized books such as English theological books can cost an average of $30-50, and the cost is even higher for theological books in French, Spanish, or other language groups. The biggest market for theological books is in English, so therefore English has the widest variety of books at the lowest price. Purchasing as few as one hundred books (in any language) can cost several hundred dollars – and a good college library should have several thousand volumes. It is vital, therefore, that the school budget includes a good amount of money for the library each year.

Schools should research carefully to find books at the best price and quality. In some areas book distributors will offer books at substantial discounts, or even provide a limited number of free books for schools. If used books are donated or purchased, one must be sure that they are in good condition before putting them on the shelf. It is also helpful to investigate NGO (non-profit organizations) that help to provide books to school libraries. Sometimes people who run Christian bookstores also prove to be eager to provide contacts for obtaining book grants or discount opportunities.

One should never forget the power of a sincere thank-you for donations, discounts, or contacts. A letter of thanks is always appropriate, but sometimes it helps to find other creative ways to make the donor feel special about what was done. This could include sending pictures of students enjoying the books, having a student or teacher prepare a testimonial card or letter, or making a phone call. The temptation is to say, “Thanks – please send more”, which may leave the giver feeling used rather than appreciated.

**B. Promoting – Making the library easy to use**

It is important to think how books are marked and displayed. Until about a century ago, books were simply placed on shelves according to subject – often at the discretion of the head librarian. Public and private libraries, however, found that it was necessary to have a system for finding and returning books to shelves. One of the most popular ways of classifying and arranging books became the Dewey Decimal system. However, colleges and universities are increasingly moving to the Library of Congress system. Both systems share a weakness in that sometimes a Christian book does not fit into their classification framework. Nevertheless, there are advantages to having the books numbered and classified – whatever system is chosen. If the collection is under three thousand volumes, it may be sufficient to put the books on the shelf by general subject matter. Sooner or later, however, there will be a need to be more organized. This is especially true if the school library joins with other libraries to share books and information. Labels on the books, and an index kept on paper or, better yet, on computer, will also help make sure books are not lost or stolen. This will help students and teachers find a particular book more quickly, and will help the school administration know what is already there, so that the same book is not ordered several times.

Another part of the library collection might be audio-visual materials. This would include videos relating to various subjects, CD’s of music or other audio material, and computer software. The computer is becoming a necessary tool in libraries, but the cost of buying and updating both hardware and software must be considered.

Other than books and magazines, a library has several other components that must be considered. One is the layout of the building or room. Books should be arranged neatly on shelves, there should be plenty of light, and there should be desks or tables available for people to use. Most libraries have a section of reference materials that would include dictionaries, maps, and other materials. There are also computers and book displays to arrange.

One of the big questions in cataloguing books is how to catalogue them. Until about twenty-five years ago, it was common to have a card file on each book that would list title, author, and subject matter(s). It is rare to find that sort of system today. The standard today is to catalogue everything on the computer. Some schools hire people to design a system for indexing library materials. This may not be possible or practical for everyone. One simple option would be to enter the book information in a database, dedicating one or more fields to tracking books that are checked out of the library. A more sophisticated option would be to purchase a library software package. Current possibilities include the following

* *Book Collector v5* is a program that organizes books according to ISBN numbers, but offers ability to track stock so people know what is loaned out. For an additional price, a bar-code scanner can be added. [[113]](#footnote-114)
* B*ookCat* is similar in function and price. [[114]](#footnote-115)
* *Readerware* also offers a good cataloguing software program for about the same price as the above options.[[115]](#footnote-116)
* *Book Librarian Plus* is a very flexible program available for about $35 from such places as Turbosystems. [[116]](#footnote-117)

The library should, therefore, have one or more computers for looking up the location of books. Cataloguing books on a computer is work. It requires someone to classify and label the book, then type into the computer the name of the book with its identifying numbers. Some schools have people who write programs specifically for the information retrieval needs of the library. Smaller schools can opt to purchase software packages that provide a structure for recording and retrieving book information.

A school should also consider how it is going to promote library use to its patrons. Since these patrons are primarily the students and teachers of the school, school leadership should be sure to orient all new students and teachers to the library. This would include providing information on what kinds of books (and other materials) are available, and what procedures the library has established for checking out and returning books. Promoting a library to people also includes something as simple as maintaining convenient hours of operation. This includes having someone available when people need help, and who can reshelve books properly.

Another way to promote library use to students is to regularly check with students and teachers to discover what aspects of the library they used, what parts were difficult, and what parts did not get used or should be improved. Teachers should consider assignments that would require students to use the library. This could range from having a reserve shelf of assigned reading, to research papers that would require students to list a certain number of books and journal articles in their bibliography.

Ideally, the library should also have one or more computers with access to the internet. The computer(s) in a library not only provides a way to catalogue library holdings and therefore to help people to quickly find titles, but it also provides access to the internet, through which people can research materials from all over the world. It is relatively easy for a school library to link with other libraries so that those resources are made widely available. Interlibrary loans and cooperative agreements are something that should be investigated. Through the internet, a student with a computer can read books in public or university libraries in any country that is part of the library network.

School libraries should be careful, however, in the way they make internet use available to patrons. Some schools charge students a library fee to cover the costs of the internet. Most libraries, in schools or elsewhere, limit the uses to which the computer can be put. Since it is very easy to find pornography or other destructive material on the Web, some schools require students to sign an internet usage agreement. Other libraries have software that limits or monitors the sites that people visit. If a librarian or supervisor is present, computers can be “signed out” – indicating that a certain person has reserved specific time to work on the library computer. This allows for better monitoring and accountability for computer usage.

It is often a help to library patrons if the library has a printer and a photocopier. Schools can decide whether all students should pay a fee for access to such tools, or whether students should pay on a per-use basis. Either way, it is usually best to have a supervising adult to give permission or limit use as he sees fit.

**C. Protecting**

All libraries wrestle with the conflicting desires to make the library accessible to people, while protecting the collection from misuse and theft. Books that are borrowed may be forgotten somewhere by the borrower. It may be enough to be sure that the borrower’s name and the lending date are written down, and that the return date is entered when the book is brought back. In more sophisticated systems, the borrower’s name is entered in the computer database so that it is possible to see a list of people and missing books at any time. Of course, each library has the option of setting the length of the borrowing period. One possibility for a school library would be to give people two weeks to borrow a book, with the option of renewing the book for another two-week period.

Another concern of a library is that people may give in to the temptation to steal books from the library. This concern can be addressed in part by having school leaders discuss the moral implications of stealing with the students. More safeguards should be considered, however.

Another danger is that books or other materials can be damaged while in the possession of a borrower, either through misuse, abuse, or by a simple accident. Many libraries consider it normal that a patron of the library (a borrower) will make restitution if damage to the book occurs while he is responsible for the book. Most libraries establish fines for overdue books (which can be waived or decreased at the discretion of the librarian if desired), and charge borrowers a replacement fee if the book is damaged or lost. If books or other materials are damaged while in the library (for example, someone drops a book), it is ethical to report the damage, but many libraries will not charge for the loss if they deem it was a normal accident.

School leaders should also discuss plagiarism with students. Plagiarism is intellectual theft (that is, using something from a source without giving credit). Paraphrase of material is not plagiarism, but any use of direct wording is. A good tutorial on the subject is from Acadia University at http://library.acadiau.ca/guides/plagiarism. Another good source is The Plagiarism handbook by Robert Harris. A summary of relevant material is worth copying and distributing to teachers. This is found at http://www.isu.edu/research/docs/Anti-Plagiarism%20Strategies.pdf.

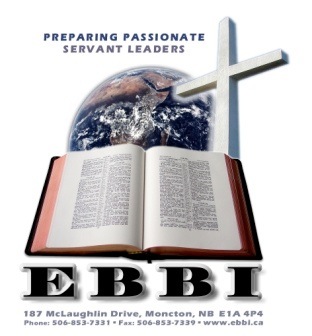
**Appendix A: Eleven Sample School Documents**

Illustration 1: Sample school names and logos (Reproduced with permission)

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Baptist Bible College and Seminary

Clarks Summit, PA



Emmanuel Baptist Bible Institute

Moncton, New Brunswick, Canada



Faith Baptist Bible College and Seminary

Ankeny, IA



Northland Baptist Bible College

Dunbar, WI



Piedmont Baptist College and Graduate School, Piedmont, NC

Illustration 2: Sample websitemap

Home – contains logo, plus…

**3 Admissions**

* + Financial Information
  + Applications
    - Application forms
    - Entrance requirements
    - Application checklist
    - Students from other countries
  + Financial Information
    - Fees
    - Payment requirements
    - Refunds
    - Financial aid
  + Housing and Work
    - Housing application
    - Work options
  + Transfer students

1. **Student life**
   * Daily class schedule
   * Chapel
   * Student Council
   * Student handbook
   * Married students
   * Ministry
   * Photo gallery
2. **Supporting EBBI**
   * Prayer support
   * Financial support
3. **Site Map**
   * *Mission statement (one sentence)*
   * *Address, phone, and email*
   * *Areas to click* 
     1. *General information*
     2. *Academic Information*
     3. *Admissions*
     4. *Student life*
     5. *Alumni Testimonials*
     6. *Providing Help*
     7. *Site Map*

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

1. **General information**
   * Welcome from the President
   * Is our school right for you?
   * Mission statement and philosophies
   * Statement of faith
   * History
   * Directions
   * Contact us
2. **Academic Information**
   * School Catalogue
   * Grading system
   * The four-year curriculum
   * Course descriptions
   * Daily class schedule
   * Academic Calendar
   * Library and Internet use

Illustration 3: Sample application

Semester you want to enter

Fall of \_\_\_\_\_\_

Spring of \_\_\_\_\_\_

**Please attach a recent picture of yourself**

APPLICATION FOR ADMISSION, PART 1

I. GENERAL INFORMATION

1. Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Phone number: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Last First Middle

*Name I go by is* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Address \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. Date of Birth \_\_\_\_\_\_\_\_\_\_\_\_ Age \_\_\_\_\_ Gender \_\_\_\_ Citizenship \_\_\_\_\_\_\_\_\_

4. Marital Status: Single Married Engaged Divorced Remarried

Name of Spouse \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Name(s) and birthdate(s) of children

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. Family: Parents are married divorced living together separated deceased other

6. Church information

Membership\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Name of church where you are a member Pastor's Name

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (\_\_\_\_\_) \_\_\_\_\_ - \_\_\_\_

Address Church Phone

Attending \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

(If different from above) Pastor's Name

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (\_\_\_\_\_) \_\_\_\_\_ - \_\_\_\_ Address Church Phone

II. SPIRITUAL PROFILE

1. Have you received Jesus Christ as your personal Saviour? \_\_\_\_\_\_ When? \_\_\_\_\_\_\_\_\_\_

2. Were you baptized by immersion? \_\_\_\_\_ When? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. Describe your salvation experience, using a separate page if desired.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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4. How does your life demonstrate that you are truly born again? Describe your spiritual growth.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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5. Describe your involvement in your local church. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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6. List your hobbies, special interests, or talents. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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III. GENERAL

1. Why do you want to attend this school?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. What other schools have you applied to, or do you intend to apply to? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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3. Are your parents supportive of your desire to attend? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

If no, please explain \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. I am seeking enrollment as a First-time college student Transfer student

*(Check all that apply)* Full-time student Part-time student

One or two years only Four year diploma candidate

IV. ACADEMICS

1. Name the last school you attended \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Address \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Most recently completed level of schooling \_\_\_\_\_\_ Any honors or offices? \_\_\_\_\_\_\_\_

3. Have you ever been dismissed or placed on probation from a school? Yes No

If yes, please explain \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. Transfer students, please indicate your reasons for wanting to transfer. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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V. MEDICAL

1. Describe your general level of health. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Do you have any disabilities that may need special consideration?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

INSTRUCTIONS:

Before the school can process your application, the following is needed from you:

1. Your application filled out neatly and completely.
2. Two reference forms filled out by people who know you (Part 2 of the application)
3. A recent picture or snapshot of yourself.
4. An official transcript from the last school you attended. It is your responsibility to have these sent to us.
5. The *$$$* non-refundable application fee.

APPLICATION FOR ADMISSION, PART 2

PASTOR’S REFERENCE

Applicant’s Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Instructions: This form should be filled out by a pastor, deacon, teacher or other person who knows the applicant.

I. GENERAL INFORMATION

1. Name of the person filling out this reference form: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Position \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Phone \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Address \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Name of church \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. How long have you known the applicant? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. Do you believe he/she is born again? What evidence have you observed? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. Is the applicant living a consistent Christian life? Please comment

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. Describe the applicant's church attendance. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

6. What types of ministry has the applicant tried? Comment on his/her success. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

7. If the applicant is married, comment on their relationship. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

8. What do you see as his/her greatest strengths and weaknesses? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

9. In what area(s) of ministry do you think the applicant has potential? (Pastor, youth leader, teacher, soul winner, missionary, Women's ministries, etc.) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

10. Will the applicant need special assistance in social or spiritual areas of college life? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

11. Is there anything else we should consider? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

II. CHARACTER QUALITIES. How do you feel the following qualities apply to the student?

Good reputation at work Not at all Somewhat Average Above Average Excellent

Biblical moral standards Not at all Somewhat Average Above Average Excellent

Uses alcoholic beverages Not at all Somewhat Average Above Average Excellent

Truly wants to obey God Not at all Somewhat Average Above Average Excellent

Generally good conduct Not at all Somewhat Average Above Average Excellent Cares about people Not at all Somewhat Average Above Average Excellent Able to teach Not at all Somewhat Average Above Average Excellent Has a temper Not at all Somewhat Average Above Average Excellent Focused on money in life Not at all Somewhat Average Above Average Excellent Easily forgives a wrong Not at all Somewhat Average Above Average Excellent Can be quarrelsome Not at all Somewhat Average Above Average Excellent Covetous Not at all Somewhat Average Above Average Excellent Respectful to parents Not at all Somewhat Average Above Average Excellent Truthful Not at all Somewhat Average Above Average Excellent Quick to criticize Not at all Somewhat Average Above Average Excellent A know-it-all attitude Not at all Somewhat Average Above Average Excellent Errors toward legalism Not at all Somewhat Average Above Average Excellent Errors toward licence Not at all Somewhat Average Above Average Excellent Balanced Not at all Somewhat Average Above Average Excellent Faithful Not at all Somewhat Average Above Average Excellent Promotes what is good Not at all Somewhat Average Above Average Excellent Self-controlled Not at all Somewhat Average Above Average Excellent Fair toward others Not at all Somewhat Average Above Average Excellent Fundamental in doctrine Not at all Somewhat Average Above Average Excellent Servant heart Not at all Somewhat Average Above Average Excellent Teachable spirit Not at all Somewhat Average Above Average Excellent

Would you recommend the applicant for admission? No Reluctantly Yes Definitely

Your signature \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***STUDENT CONTRACT***

Illustration 4: Sample student contract

**Personal Information**

**Academic Information**

Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Last First Middle

Address \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Street/P.O.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Phone \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

City Prov/State Postal/Zip Code

Enrolment: Fall semester (Sept-Dec) \_\_\_\_\_\_\_\_ Spring semester (Jan – May) \_\_\_\_\_\_\_\_ .

Anticipated graduation: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Program name: Emmanuel Baptist Bible Institute Diploma Program

Program purpose: To develop pastors and Christian workers for Maritime churches

Program description: Designed to develop competency for ministry in Independent Baptist Churches,

with focuses on training in Bible, Theology, Ministry, and Practical matters.

Program duration: This is a 4-year college-level program.

- Transcripts are required if transferring from another institution.

- A diploma is granted after earning 132 credits (4 years at17 credits/sem)

- Students have the right to drop out or transfer to other schools at any time.

Teacher qualifications: All have at least a BA from recognized Canadian or American schools. Most have Masters degrees. Two have Doctorates.

Teacher/student ratio: One teacher per student as of the 2006/2007 year (12 teachers, 12 students).

Equipment: There is a library available. Many books are on permanent reserve.

Program results: The student may expect to learn the following:

1. *General content of each book of the Bible.*

2. *Conservative Baptist understanding of key doctrines*.

3. *Theory and skills for church ministries in Pastoral roles, Sunday Schools, missions, etc.*

4. *Theory and skills in personal holiness, church music, understanding of history, counselling, etc.*

5. *Hands-on experience through internship or missions requirements*.

**Financial Information**

Tuition: $110/credit hour up to a maximum of $1225 per semester (12-18 credits, no extra charge)

Other fees: $40 registration & student activity fee per semester.

Payment: All fees must be paid in full no later than the end of each semester.

Refunds: Refund information is provided in the EBBI school catalogue.

**Disclaimers & other information**

1. Taking the program offered by EBBI does not guarantee employment.

2. Financial assistance may be available to qualifying students. If the student obtains a loan, it is the sole responsibility of the student, not the Government of Canada or the Province, to repay the loan.

3. Issuance of financial assistance does not attest to the quality of the program, or to the instructional staff of EBBI. The value of the program is determined by Emmanuel Baptist Church and pastors of the Advisory Board, not by the Government of Canada or the Province.

4. Upon request, applicants may be given information on the number of former students trained by EBBI. If so desired, students may ask potential employers if EBBI provides worthwhile job training, and consider such information before signing this contract.

5. The student shall be provided with a copy of this contract within (10) days after it is signed.

Student Signature \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

EBBI Administrator \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Illustration 5: Sample job descriptions

**Title**: **President**

**Reports directly to:** the board

**Primary function**: This position exists for the purpose of ...

**General time constraints**:

**Salary**:

**Description of primary duties and tasks:**

1. Act as chairman of the Governing Board and Advisory council.
   1. Have an agenda prepared for each meeting.
   2. Discuss initiatives or expenditures as necessary.
   3. Make provision for regular reports or updates.
2. Provide guidance to the Administrator(s).
3. Provide spiritual oversight in doctrinal, ethical and practical matters.
4. Initiate or research ideas that will benefit the school.
5. Represent the school in legal or public matters as necessary.

**Qualifications:**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Title**: **Administrator/Director**

**Reports directly to**: President

**Primary function**: This position exists for the primary purpose of administrative responsibility for the operation and advancement of the Institute in coordination with the Board objectives.

**General time constraints**:

**Salary**:

**Description of primary duties and tasks:**

**Qualifications:**

**Resignation or dismissal:**

**Title**: **Faculty (Teacher)**

**Reports directly to**: General Administrator

**Primary function**: Providing instruction to students.

**General time constraints**:

**Salary**:

**Description of primary duties and tasks:**

1. Prepare the selected course.
   1. Prepare a syllabus, including course description, requirements, and class schedule.
   2. Choose a textbook or textbooks, as well as collateral reading.
2. Submit the syllabus to the Administrator one or two months before the semester begins.
3. Consult with the Administrator on scheduling class dates, and absences.
4. Teach
5. Return homework and report grades in a timely manner.
6. Attend Teacher meetings.

**Qualifications**

1. A pastor or member in good standing in an Independent Fundamental church.
2. A person with an adequate academic background – preferably with postgraduate training.

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Title**: **Librarian**

**Reports directly to**: Administrator

**Primary function**: This position exists to facilitate the growth and usage of the library.

**General time constraints**:

**Salary**:

**Description of primary duties and tasks:**

1. Shelving of books and other materials
2. Acquisition of new materials
3. Overseeing student use
4. Keep the room neat and organized

**Qualifications**

**Chapter 1: Name, mission, and guiding philosophies [[117]](#footnote-118)**

Illustration 6: Sample policy manual from Emmanuel Baptist Bible Institute

1. Our name is: “Emmanuel Baptist Bible Institute” (EBBI).
2. Our vision statement is: “Preparing Passionate Servant Leaders”.
3. Our mission statement is: “Emmanuel Baptist Bible Institute exists to glorify God by providing an educational environment for developing men and women into balanced, discerning, and maturing Christian servants”.
4. Our defining values and priorities are as follows:
   1. Accreditation**:** *Emmanuel Baptist Bible Institute* is a 4-year, college-level school, not currently accredited by any external body. EBBI is committed to seeking accreditation only if it does not mean compromising our core curriculum.
   2. Administrative Philosophy**:** *Emmanuel Baptist Bible Institute* is administrated through the shared initiatives, responsibility and partnership efforts of the Governing Board, the Advisory Board and the Administration.
   3. Educational Philosophy**:** Four key areas of study - Biblical, Theological, Ministry, and Practical - highlight the aim of Emmanuel Baptist Bible Institute to instill a comprehensive, balanced, biblical, and theological Christian world view, provide skills for effective witness, and develop a mainstream fundamental Baptistic philosophy of ministry. We hold firmly to the fundamental view regarding the Bible in contrast to liberal, neo-orthodox, and neo-evangelical views.
   4. Financial Philosophy: *Emmanuel Baptist Bible Institute* intends to be as cost effective as possible while also being viable, accountable, and charitable. EBBI practices and requires financial procedures based on the biblical model of the responsible stewardship. We manage the finances as a sacred trust and desire that all students learn to practice financial responsibility that limits or avoids indebtedness.
   5. Gender Distinctions: *Emmanuel Baptist Bible Institute* seeks to encourage and equip both men and women for ministry. Most courses are open to both sexes since the information is useful to all, but only men are considered as pastoral candidates.
   6. Indigenisation: *Emmanuel Baptist Bible Institute* is a Canadian school, owned and controlled by Canadians. As such it will welcome only those changes that would continue to promote this principle.
   7. Ministry Principles: *Emmanuel Baptist Bible Institute* is a local church based ministry existing both to serve local churches as well as receive involvement, assistance, and support from local churches. It cannot operate outside of the mandate of local churches, nor will it subvert their independence.
   8. Confession of Faith: The Confession of Faith of Emmanuel Baptist Bible Institute is under the safeguard of Emmanuel Baptist Church. The church alone has the authority to modify or change it. This Confession provides the doctrinal framework within which the school operates, as it affirms the position the school seeks to serve and preserve.

**Chapter 2: Governance and meetings**

1. The Governing Board
   1. Final decision-making authority resides in the Governing Board.
   2. The Governing Board is comprised of the Pastor and Deacons/Trustees of Emmanuel Baptist Church.
   3. In general their main responsibility is to establish broad institutional policies.
   4. They are also responsible to offer suggestions designed to promote the mission of the school.
2. The Advisory Board *(Per Sept 14, 2004 minutes)*
   1. Individuals may be placed on the Advisory Board by appointment of Emmanuel Baptist Church or the Board of Trustees.
   2. Individuals may be placed on the Advisory board by majority vote of the current members of the board.
   3. Guest observers may be invited to attend at the discretion of the President.
3. The President provides overall leadership to the two boards as well as to the Director.

Phone: (506) 853-7331

* 1. He is to keep each one informed of relevant trends, anticipated problems, significant changes, actual or anticipated non-compliance with policy, etc.
  2. He is to seek points of view and build consensus, encouraging and practicing the servant model of Jesus.
  3. The position was assumed in 2003 by Pastor Friesen, upon the recommendation of the Advisory Board and the approval of the Deacons. This position is to be held until such time as another president is appointed. *(per March 13, 2003 minutes)*

1. The Administrator/Director is charged with archiving, interpreting, implementing and evaluating the policies of EBBI.
   1. A permanent Policy Manual will be maintained and updated as needed.
   2. A file of all minutes and handouts will be maintained by both President and Director.
2. In areas where policy has not been set, or where questions arise, the President and Administrator will consult together and decide on a course of action.
3. Minutes will be taken at all Board meetings in order to maintain an adequate, legal, and uniform record.

**Chapter 3: Relationships**

1. Other organizations: Emmanuel Baptist Bible Institute may affiliate with other organizations, or become a member of other structures providing the following two criteria are met:
   1. Affiliation or membership is within the parameters of the doctrinal position and mission of EBBI.
   2. The Pastor and/or Governing Board have given approval.
2. Alumni: EBBI will do all it can to nurture a relationship with alumni that will provide mutual benefit to both the alumni and the institution.
3. Churches: Recognizing that our relationship with churches is vital to our ongoing ministry, we will endeavour to offer services that encourage spiritual growth of their pastor and people.
4. Student families: We will endeavour to include families wherever possible, seeking to communicate that they are important.

**Chapter 4: Education**

1. Recruitment of teachers is the shared responsibility of the President and the Director.
   1. New teachers may be chosen by consultation of President and Director.
   2. The President will inform the Advisory Board of proposed new teachers, and solicit their input if desired.
2. Until such time as the school desires full-time faculty members, teachers will be recruited primarily from pastors and missionaries who are in fellowship with the school and are currently in ministry.
3. Course load for reading and for writing assignments should generally fall within these suggested guidelines: (*Per March 13, 2003 minutes)*

* 1 credit course

100-200 pages of reading; Papers in the range of 1000 - 2000 words

* 2 credit course

200-300 pages of reading; Papers in the range of 2000 - 3000 words

* 3 credit course

300-400 pages of reading; Papers in the range of 3000 - 4000 words

1. Teachers are requested to provide the following to the Director
   1. Course syllabus and textbook choices no later than 2 months before the beginning of the course.
   2. A copy of course notes and handouts no later than one month after the conclusion of the course. These will be kept in the school files as a future resource.
2. Scholarship recipients*(per May 7, 2005 minutes)*
   1. If possible the faculty will be polled as to recommendations for scholarships.
   2. Tabulation of recommendations and final choices will be made in consultation between the Director and the President.

**Chapter 5: Finances**

1. Foundational Policies *(Per March 18, 2004 minutes)*
   1. EBBI must be financially viable. It is the congregational decision of Emmanuel Baptist Church not to allow EBBI to operate in a deficit.
   2. EBBI must meet all necessary financial requirements imposed by Revenue Canada within the Registered Charities Act. Under no circumstances shall EBBI jeopardize the present and future non-profit, charitable organization status held by Emmanuel Baptist Church.
   3. EBBI must be fiscally accountable. EBBI must maintain adequate and proper accounting for all funds received and disbursed. Auditing of the accounting will be done through Emmanuel Baptist Church as directed by the congregation.
2. Fiscal Policies *(Per March 18, 2004 minutes)*
   1. Along with authorized signatory persons within Emmanuel Baptist Church, the EBBI Director shall have authority to sign cheques drawn on the EBBI bank account.
   2. The Director shall maintain the complete bookkeeping of EBBI. Requests for information from the Deacons/Trustees shall be cared for with promptness.
   3. The Director shall maintain punctual payment of all normal bills for EBBI. Approval must be gained from the deacons/trustees for additional expenditures exceeding the amount of $500.
   4. The Director shall present an annual EBBI budget to the Deacons/Trustees for approval, as well as to the Advisory Committee for their examination and recommendation.
   5. A student’s EBBI bill must be under $1,000 before the student is allowed to begin the next semester of study.
3. Additional fiscal policies
   1. We believe that financial indebtedness greatly hinders, restricts, or prohibits effective Christian service. It is, therefore, our policy to limit the amount of debt a student may incur while enrolled.
   2. Students that are unable to make their payments will be asked to withdraw until their accounts are current.
   3. Before diplomas, grades or transcripts are released, all EBBI bills must be paid in full.
4. Faculty Policies *(Per March 18, 2004 minutes)*
   1. The remuneration of faculty will be carefully examined on an annual basis to determine the capabilities of EBBI to cover teaching salaries and travel costs.
5. Other budget items
   1. The Annual Budget will be developed by the Director to represent the expected activities for the coming year.
   2. The budget will include, but not be limited to, the following activities
      1. Estimated income from all sources
      2. Estimated expenditures by category, including salaries, new commitments, etc.
      3. A comparison with the year just completed.
6. Business Office Functions: The office of the Director will function as Business Office. As such it will serve to document financial activities. These include cash receipts, cash disbursements, expense reimbursements, student accounts, payroll, etc. These records will be maintained in a strict level of confidentiality.

**Chapter 6: Personnel**

1. The institution will maintain a personnel handbook which provides job descriptions for every person who has a role in the institution. All personnel will be encouraged toward a feeling of ownership of the mission and core values of the school, promoting an atmosphere of positive morale based on mutual respect and interaction.
2. Position or job descriptions will include the following, but others may be added as necessary:
   1. President
   2. Administrator/Director
   3. Governing Board
   4. Advisory Board
   5. Department Head
   6. Faculty
   7. Staff
   8. Librarian
   9. Bookstore Manager
3. The President should conduct annual performance reviews of director and department heads to build morale by encouraging and affirming its leaders.

**Chapter 7: Students**

1. Christian service
   1. All sophomore, junior and senior students are required to have weekly involvement in Christian Service within acceptable local churches. (*Per March 13, 2003 minutes)*
   2. Students should be exposed to various areas of ministry in the course of 4 years at EBBI.
2. Attendance/absentee policy *(Per Oct 25, 2003 minutes)*
   1. Students should seek permission from the Director to be absent.
   2. Students are responsible to communicate directly with the professors about their absence.
3. Senior doctrinal orals *(Per March 18, 2004 minutes)*
   1. Seniors should develop a paper stating their doctrinal position and philosophy of ministry.
   2. Department heads are given the responsibility of oral exams of seniors.
   3. The pastor of the graduate will be invited to take part in the examination *(Per Feb 3, 2005 minutes)*
4. Honours and diplomas *(per Feb 3, 2005 minutes)*
5. Students with high academic standing will be honoured by public recognition during graduation.
6. Students who graduate with honours will have this fact noted on their diploma.

Illustration 7: Sample budget categories for a school

**INCOME (revenue)**

* + Students
    - Tuition
    - Fees
  + Book sales
  + Gifts
    - General donations
    - Offering at graduation (and other special offerings)
    - Income from youth retreat
    - Designated gifts
    - Honorariums due to meetings
  + Rent
    - Rent dormitory 1
    - Rent dormitory 2
  + Total income

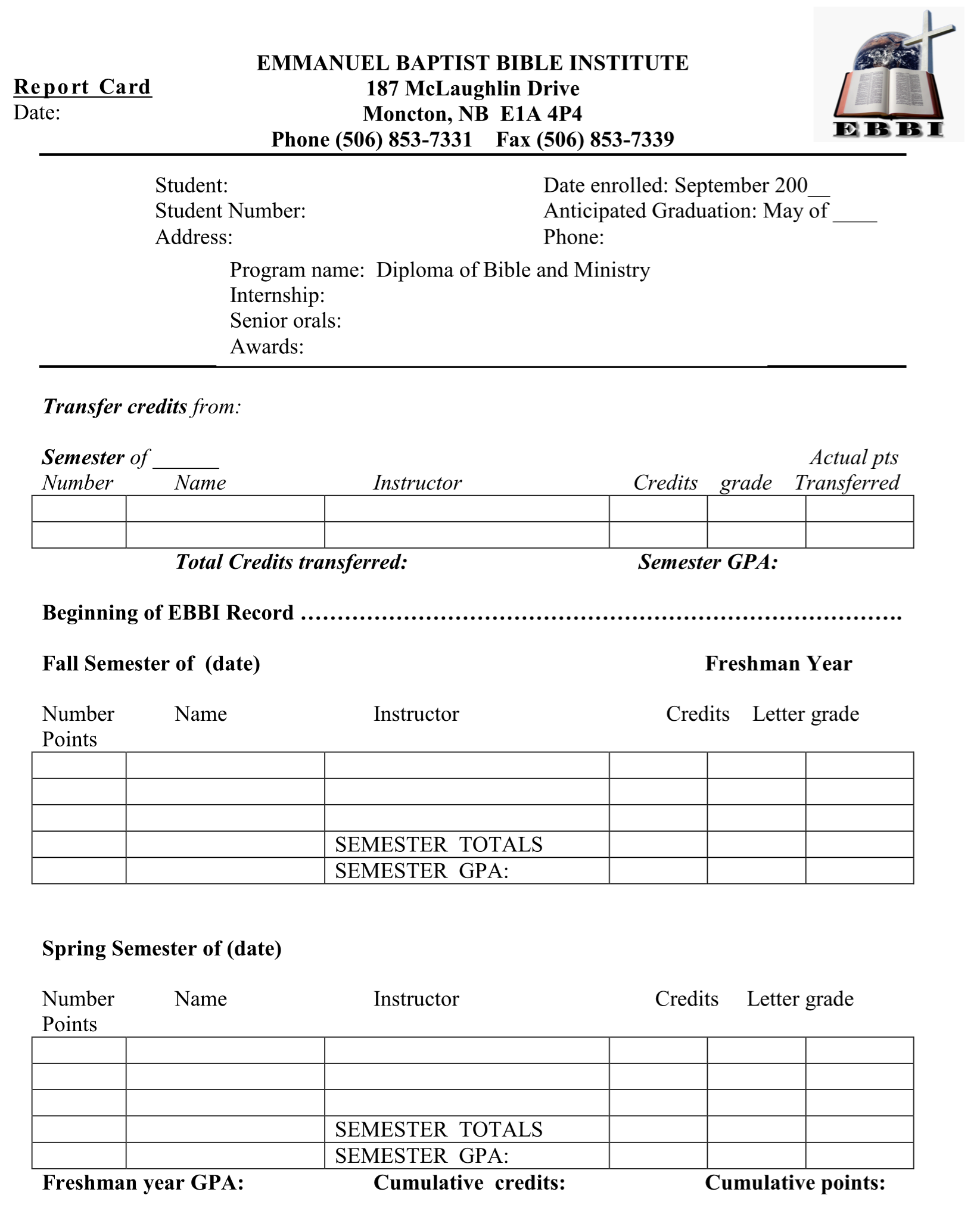
**EXPENSE**

* + Book purchases
    - Semester 1 textbooks
    - Semester 2 textbooks
    - Teacher resources
  + Payroll
    - Salaries
    - Honorariums
    - Travel reimbursement
    - Taxes
  + Building and grounds
    - Equipment
    - Equipment supply and repair
    - Cleaning and upkeep
    - Utilities
    - Furniture and decoration
    - Cafeteria
  + Special event costs
    - Youth retreat
    - Student activities
    - Graduation

Illustration 8: Sample internet policy

**Internet usage agreement**

1. I covenant to be above reproach in my use of the internet, applying the standard of Ephesians 4:29-30 to materials sent or received. (Let no corrupt communication proceed… but that which is good … edifying, that it may minister grace … and grieve not the Holy Spirit of God.)
2. I understand that my computer activity is not considered private and confidential. The school or church administration has the right at any time to monitor logs detailing my internet or email use, as well as to review computer files.
3. I understand that internet access is a privilege, not a right, and may be restricted or revoked at any time, or for any reason, at the discretion of the administration.
4. I will not send or display material that may tarnish the image and reputation of any person, church, or corporation, including, but not limited to the following:
   1. Myself
   2. My church and its people
   3. The school, its faculty, or its students
   4. Individual local churches
   5. The Lord Jesus Christ
5. I will not access or download pornography, or other obscene or offensive material of any type.
6. I will endeavor not to violate copyrights, trademarks, patents, or any other legal rights.
7. I will report violations of these regulations to the appropriate authority (such as the Pastor or Administrator) if I become aware of infringement by a student, teacher, or any other person.
8. I understand that if my internet or e-mail use violates this policy or similar scriptural principles, I may be subject to fines, removal of internet privileges, or other corrective action.



* + Promotional costs
    - Literature
    - Website
    - Display
    - Related travel
  + Library costs
    - Books, journals, periodicals, etc.
    - Shelving and room upkeep
    - Computers, printers, etc.
    - Wages
  + Office costs
    - Postage
    - Paper and envelopes
    - Computer and printer
    - Subscriptions
    - Phone
    - Other (pens, etc)
  + Banking and credit card fees
  + Entertainment and hospitality
  + Insurance
  + Total expense

Illustration 11: Sample orientation program

Name: Student Orientation and Study Methods

Purpose:

1. To orient students to the school, the handbook, and the area
2. To encourage students to develop solid study habits and skills (reading, writing, studying, test-taking)
3. To instil the need to develop right habits for life-long service

Goals

1. To acquaint students with the history, vision, people and facilities of the school
2. To review the information in the student handbook
3. To orient students to life inside and outside of school
4. To present tools for developing better study habits (including time management)
5. To review class skills: active participation in class, reading and writing assignments, test-taking.
6. To introduce Turabian requirements for term papers

Outline

1. Getting to know each other
   1. Your salvation story, background and interests
   2. What brought you here?
   3. Your future hopes and dreams
2. Getting to know the school
   1. History, purpose and philosophy of the school
   2. Curriculum, schedule, faculty and goals
   3. Walking overview of the campus (offices, classrooms, etc)
   4. The library
   5. The school catalogue
3. Getting to know the student handbook
   1. Services the school provides for students: finances, taxes, grades, transcripts, etc.
   2. Things the school expects from students
   3. Spiritual, physical, social and work concerns
   4. The dorm and relationships with others
   5. Getting answers to questions
4. Getting to know the area
   1. How to get around (street maps, bus, etc.)
   2. Churches
   3. Stores, recreation, and attractions
5. Students as representatives of the school
   1. Ways to be involved
   2. Ways to build a testimony for yourself and the school
6. Classroom skills
   1. How to get the most out of your class: attitude, interaction, note-taking, etc.
   2. How to treat the teachers and other authority
   3. How to deal with differences in teachers, styles, and opinions
7. Study skills
   1. Time management: current use of time, scheduling, and setting goals
   2. Study skills: self discipline, the study spot, and tips
8. Reading and remembering skills
   1. Oral reading skills
   2. Reading for learning and pleasure: steps to improving your skills
   3. Speed reading concepts
   4. The essential ingredient: practice

Illustration 9: Sample report card/ transcript

1. Writing skills: taking and making notes
   1. The purpose of writing
      1. To express yourself, organize, communicate (inform, persuade), etc.
   2. The intent of writing
      1. To reach the reader
      2. Consideration for clarity, attractiveness, appropriateness
   3. Planning the writing: Topic, purpose, audience, and requirements (due date, etc.)
   4. Stages in the writing process
      1. Pre-write. Deciding what to write about
      2. Research. Gathering information and clarifying your position
      3. Creating a rough draft. Decide the thesis statement, main points, and supporting points; decide the outline, conclusion, and introduction; decide the format (title page, table of contents, text, appendix, bibliography)
      4. Revise. Decide if things are stated the way you want
      5. Proofread. Correct general appearance, sentence and spelling errors, etc.
      6. Submit the paper
   5. Turabian guidelines for papers
2. Test skills
   1. Preparing for a test
   2. Taking the test
   3. Evaluating the test
3. Habits for life-long service
   1. Keeping your heart: personal devotions and loving obedience

Illustration 10: Sample key

* 1. Keeping your mind: Reading and learning for continuing growth
  2. Keeping your body: work, rest, exercise, and food
  3. Keeping your priorities: God, wife and family, church, society
  4. Keeping the adventure alive: setting challenging goals

**Appendix B: ABHE and TRACS Accreditation Requirements**

**A. ABHE conditions[[118]](#footnote-119)**

ABHE conditions for eligibility to applicant status include filling out an application, a board decision to pursue accreditation, and an affirmation of the ABHE tenets of Faith. Other documents and requirements are listed at www.abhe.org/eligibility.htm and include the following:

* Proof of authorization from the government to exist and to offer degrees, diplomas, etc.
* A clear statement of mission, and goals that would fit the Association’s definition of Bible college.
* An external governing board of at least five members, who have authority to carry out plans.
* A chief executive officer whose major job is the school, and who has appropriate authority.
* One or more educational programs that are a minimum of two-years long, consistent with the school mission and appropriate for higher education.
* A school catalogue.
* Adequate facilities.
* Adequate faculty (at least one qualified person for each major).
* An admissions policy compatible with school goals.
* Students.
* Programs that meet the minimum requirements for biblical/theological studies, and general studies.
* A program for students to participate in Christian service.
* At least one graduated class.
* Stability in enrollment, administration, faculty, and finances.
* Potential for growth and development.
* A financial base that would allow the school to achieve its mission within a balanced budget.
* Spending all or most of its income on educational matters.
* An external audit.
* Agreement that the Association can disclose information about the school to others.

**B. TRACS Conditions**

TRACS conditions begin with proof that the institution is legally constituted as a non-profit institution (if operating as such.) Other basic prerequisites include the following:[[119]](#footnote-120)

* A charter.
* A governing board that has the authority to carry out the mission... and whose members do not have contracts, employment, or personal financial interests with the institution.
* A chief executive officer whose full-time responsibility is the institution. At a minimum, the leadership team must consist of a president (who might be the pastor of the church that founded the institution) and executive vice-president for operations (also called chief executive officer or chief academic officer). He must have a written full-time contract from the board, based on a written job description outlining duties and responsibilities.
* A comprehensive, clearly-written, published Biblical foundations statement that does not conflict with the TRACS Biblical foundations statement.
* A clearly defined, published statement of mission (formally adopted by the governing board) and objectives that demonstrate that the fundamental purposes of the institution are educational, appropriate to a degree-granting institution, and relevant to the needs of its constituents.
* Offering a minimum of one postsecondary educational degree program (Associate, Bachelor, Master, and Doctorate) consistent with its mission. The institution must have a program that leads to a diploma/certificate or a degree. The initial quality will be based on the course objectives and requirements for graduation as compared to national norms. Syllabi must be on file for all courses offered.
* A minimum of one contracted full-time faculty, with appropriate credentials from accredited institutions, to head up each educational program offered. There must also be sufficient full and part-time faculty to teach the courses offered. Full-time means teaching a minimum of 24-30 semester hours at the undergraduate level, or 18-24 at the graduate level. Duties must be spelled out in a job description, and a contract must be on file showing teaching assignments and other employment expectations.
* A library. This includes a contracted full-time qualified librarian, plus appropriate learning equipment and materials.
* A strategic planning document (at least a five-year plan) that provides direction for institutional development in all critical areas. This includes not only the plan, but an ongoing assessment mechanism that documents that the institution is accomplishing its mission effectively.
* An adequate financial base of documented funding commitments, as well as proof that the institution operates within the revenues received, and is stable. A full-time chief financial officer must oversee all financial and business operations, including bookkeeping and regular reporting to the president.
* At least one graduating class.
* Admissions policies printed in the school catalogue.
* Published policies and procedures for refunding fees and student withdrawals.
* A catalogue that includes listing of full and part-time faculty, degrees held, with the name of the institution granting the degree.

**C. TRACS procedures**

1. Beginning procedures

* The school must request application materials from the TRACS office, fill them out, and mail them.
* The school completes the Institutional Profile form
* The Institutional Eligibility Requirements checklist is completed.
* The forms are mailed, along with an application fee of $4,000 USD.
* The school receives a written evaluation from TRACS, along with its decision to approve, defer, or reject the application.

1. Candidacy procedures

* Once approved to proceed, the school begins the self-study process for candidacy. A timeline is set, including a date for the on-site evaluation team visit. Three months before the scheduled visit, the school sends the following to the TRACS office, and to each member of the team scheduled to visit:
  + Copies of the self-study report, plus copies of charter, catalogue, auditor’s report from an independent CPA, bylaws of the governing board, and planning documents including assessment plan.
  + An official request is made that the school be considered for candidacy.
  + Payment of fees for change of status.
* The TRACS evaluation teams visits. This is normally done January-March, or September-November, in order to provide sufficient time to process material prior to the April or November Accreditation Commission meetings.
* After the team visit, they will prepare an evaluation team report, with a copy going to the schools CEO.
* The school files a written response to the recommendations and suggestions of the evaluation team.
* TRACS schedules the institution for review at the next Commission meeting, notifies the institution that it is on the agenda, and requests that school representatives be in attendance.
* The school receives accreditation approval, or is deferred.

1. Procedures after receiving accreditation

* If approved, the whole process is repeated again within five to ten years.
* If deferred, the school is given a timetable for making changes and repeating the process from the point of another assessment team visit.

**D. TRACS standards** [[120]](#footnote-121)

1. A statement of Faith (Biblical Foundations Statement) which students are required to read and respect. Board members, administrators, and faculty must be in agreement with it as well. The Board must approve it, and have a policy regarding its assessment and measures by which it can be revised.
2. A clear statement of mission and purpose. This purpose statement must be used as a basic guide in planning, development, evaluation, policymaking, etc. It sets forth the specific educational role of the institution with regard to its intended target groups. It also includes the objectives of worship, Christian character, service, and Biblical worldview. A program of outcomes assessment must also be developed to allow the institution to measure and demonstrate how effectively purposes are being accomplished. TRACS evaluates institutions in terms of the achievement of stated purpose and objectives. The integrity of the institution is measured by its demonstrated process toward fulfilling its purpose.
3. The school must be operating within a specifically Christian philosophy of education. (Practices and methods are based on that underlying philosophy). These are basic principles regarding God, persons, truth, values, and their relationships, expressed in a way that defines an institution’s understanding of the teaching-learning process. A Christian philosophy holds that God is the source of all truth, and therefore is consistent and can be known by persons who are in God’s image as they properly relate to Him. Both administrators and faculty must be involved in the development, implementation, and continuing assessment of a philosophy of education. Both faculty and students must indicate understanding of the philosophy.
4. The school must define itself by a set of values which are central to its purpose, educational philosophy and mission. Board, administration, faculty, staff, and students must indicate intent to adhere to the standards. There must also be periodic assessment of the statement(s) of values and standards.
5. The organizational structure of the school should include board, administrative staff, and support staff. All components must be set forth in a detailed, written organization chart which is readily available.
6. The board must be a well defined, legally constituted body responsible for establishing broad policy, appointing and evaluating the chief executive officer, establishing and maintaining financial stability and oversight of the effective pursuit of the stated purpose and objectives of the school. The duties, responsibilities, powers, authority, number of members, membership qualifications, method of selection, length of service, organization, frequency of meetings, and procedures of the board must be clearly described in a written constitution and/or bylaws which have been legally approved. In addition, the chair of the board cannot be the president of the school, nor can he serve as chair of executive or nominating committees. It is the responsibility of the board (with input from all relevant sources) to formulate and maintain a written long-range plan for the institution.
7. The administration or leadership team must be adequate in number, appropriate by title and function, appropriately degreed, and competent to administer effectively and efficiently. There must be a detailed job description for each position which is appropriate, compatible with the objectives of the school, provided to the employee, and used as the basis for setting performance goals as well as regular evaluation.
8. Support staff provides service functions to students, faculty and administrators. Policies and procedures must be developed, codified, and disseminated that will provide guidelines to staff, including job descriptions for each position.
9. Publications are to include a faculty handbook, student handbook, and catalogue. Other items include policy manual, library guide, governing board manual, and recruiting or promotional material. There must be a written procedure for evaluating, revising, and approving all publications.
10. A student handbook must include the expectations for students with regard to their academic, social and spiritual life, as well as their conduct. It must include the institutions purpose statement (and explanation), objectives, values and philosophy. General goals and objectives for student development, within the framework of the institution’s purpose, must be clearly identified. The handbook must overview academic regulations including course changes, withdrawing from the school, advising, library, etc. It should also include information about student life including policies and regulations regarding student conduct (including issues like sexual harassment, AIDS, campus safety, hazing, immorality, due process, etc.), opportunities for Christian service, purpose and function of student government, description of student clubs or organizations, dorm life, use of automobiles, health services and insurance, campus emergency and crisis procedures, a list of key administrative and staff members with their location and office phone, a list of cultural, educational and religious opportunities in the area, etc.
11. A faculty handbook must list and clearly describe the rights and responsibilities of the faculty. It will include a description of policies regarding (1) the faculty organization, (2) job descriptions, (3) academic advising, (4) office hours, (5) course syllabi, (6) textbook adoption and management, (7) attendance, (8) grading, (9) contractual issues, (10) due process, (11) outside work, (12) copyrights, (13) faculty rank, (14) academic freedom, (15) promotion and tenure, (16) procurement of equipment and supplies, (17) departmental and institutional protocol, (18) provisions for faculty development, (19 remuneration and fringe benefits, (20) an administration job summary which lists each member of the institution’s administration with a brief description of the scope and area of the responsibility of each, (21) etc.
12. A catalogue must be readily available and accurately reflect the program, faculty and facilities. A two-year publishing revision is the normal cycle.
13. Policies and procedures must be developed that are appropriately approved, codified, and disseminated for administrative options, financial practices, academic procedures, and student development. These must be in the appropriate handbook. Further, the date of approval by the appropriate body, normally the governing board, must be recorded for each policy and procedure in the minutes of the approving body(ies).
14. The educational environment must be conducive and supportive of academic study. This includes, for example, a minimum of one full-time faculty for each program/major offered. An academic school year is normally thirty weeks of classes.
15. Curriculum
    1. A course syllabus must be prepared for each course and distributed to students at the beginning of the course. The syllabus includes course requirements, the nature of the course contents, its objectives, and the methods of student evaluation.
    2. Course objectives are written in reference to measurable learning outcomes, and assessed through student achievement.
    3. There is a clearly defined process of curriculum development, including how the curriculum is established, reviewed, evaluated and modified.
    4. There is a written, ongoing system for evaluating the total academic program including curriculum, teaching, research, instructional materials, facilities, etc.
16. Undergrad programs are normally defined as a total of 120 to 128 semester credit hours, over four years. Associate degrees are 60 to 64 credit hours, over two years. A minimum of 44 semester hours are required for the bachelor’s degree in a liberal arts college, or 36 hours in a Bible college. Bachelor programs must include a general education core of a minimum of three semester hours in each of the humanities/fine arts, behavioral/social sciences, communications, and natural sciences/math.
17. Graduate program considerations
    1. The school must have an appropriate library, faculty, and other resources that are significantly beyond those provided for an undergraduate program.
    2. The school must have the financial and physical resources to conduct graduate programs without impairing the quality of undergraduate programs.
    3. The school should develop a long-range projection of the schools future to determine future financial obligations resulting from the offering of graduate programs. These include extra costs for faculty, lighter teaching loads, recruitment of research-oriented faculty, membership in fellowships, and added facilities where necessary (such as an expanded library).
    4. The school must have answers to the following questions:
       1. Who will approve the graduate program(s) and recommend the degree(s) offered?
       2. What changes in the academic organization are essential if graduate programs are to be offered?
       3. Is there competition with other schools nearby?
       4. Is there a genuine need for the program?
       5. Has a long-range budget been developed?
       6. Is there a clear and specific difference in course work for the master and doctoral degrees?
18. Seminary degrees must meet general standards
    1. The Master of Divinity (MDiv) is the standard seminary degree. It presumes a Bachelor of Arts (BA), and consists of a minimum of three years of study (80 hours).
    2. The Doctor of Ministry (DMin) is an advanced degree for ministry. A minimum of 36 credit hours of coursework is required, culminating in a dissertation project applicable to the ministry involvement of the student.
    3. The Doctor of Philosophy (PhD) is a research-based degree. Qualifying exams must be taken to ensure that the applicant has the capacity to do doctorate level research and writing. There are also requirements such as foreign language, computer, or other skill needed by the student to do research in the field. The candidate is given a comprehensive exam to determine competency in knowledge and skills in his area of concentration, etc. This degree is normally based on the equivalent of three years of full-time study. Off-campus work must clearly be shown to be the equivalent of on-campus work in such areas as time-on-task, reading, research, writing, and interaction with faculty and students.
19. Faculty
    1. The school must employ, develop and support a faculty that is:
       1. Sufficient in number.
       2. In agreement with the purpose, objectives, and philosophy of the institution
       3. Cognizant of its role and responsibility in total institutional success
       4. Academically qualified for the institution’s educational level and goals. This includes having appropriate academic credentials in their field
    2. The school must have a rationale for the number of faculty and staff it retains with reference to the size and level of its educational program. Sixty percent all instruction should ideally be done by full-time qualified faculty. Degrees from non-accredited schools can be justified on the basis of extended experience, serious publishing, and professional service.
    3. There must be at least one full-time, contracted, academically and spiritually qualified faculty for each major/program offered.
    4. Minimal academic qualifications are as follows:
       1. Non-degree diploma or certificate courses must be taught by faculty with at least a bachelor’s degree and competence gained through experience. Both must be part of the faculty file.
       2. Associate degree program must be taught by faculty who hold at least a master degree, including or plus 18 graduate hours in his/her field.
       3. Bachelor programs must be taught by faculty holding a Master degree, including at least 18 graduate hours in his/her teaching field. At least 30% of teaching faculty must possess earned doctorates in their teaching field.
       4. Graduate programs must have faculty with high levels of competence as shown by them having doctoral degrees in their disciplines. They must also have teaching and research experience, publishing, and/or other academic endeavors including participation in relevant professional societies.
    5. Complete faculty files must be maintained by the school, containing official transcripts for all academic work and degrees earned, contracts or agreements on employment, records of contract renewal, records of regular evaluation, etc.
    6. There must be a faculty handbook which sets forth policies and procedures. These include provisions for remuneration; benefits such as medical, hospitalization and retirement; policies regarding hiring, retention, advancement, and dismissal; policies concerning teaching loads, advising, and committee assignments; faculty evaluation; duties and supervision of part-time faculty; the ratio of full to part-time faculty to be employed (the goal being at least 60% full-time); grievance policy, etc.
    7. The school should consider opportunities for overall enhancement through faculty development. For example, in-service sessions could be arranged featuring relevant topics such as evaluation, test construction, college teaching, etc.
    8. The school should have standard forms for faculty evaluation.
    9. Faculty must be organized into a functioning body, guided by a set of regulations, led by elected officers, and meeting regularly. Their primary function is to participate with the administration and board in the formulation of educational and academic policies involving such things as curriculum, admissions, academic standards, advising, graduation, student life, and faculty growth and welfare.
20. Student development
    1. The school should have a student development plan. This is a working plan for the development of the whole person – educational, social, spiritual, moral, and physical. This plan is based on a profile of entering and current students – academic, moral, physical and social development, as well as demographics, religious affiliation, age, race, sex, handicap status, national origin, and personal preferences regarding various facets of development activities.
    2. The administrator functions as director and coordinator of student development. These services may include security and health, housing, food, bookstore, mail, computing, sports, student government oversight, orientation, financial aid services, record keeping, code of conduct, counseling, church and community service.
    3. There must be a written code of conduct, signed by students at the time of their enrollment.
    4. There must be a thorough orientation program for all incoming students that covers major student issues.
    5. Student records must be in a fireproof, secure area – with a duplicate set at another location.
21. Finances
    1. The chief financial officer should be recommended by the president and approved by the board. He must establish and supervise an adequate system of accounting, making regular financial reports to the president, governing board, and any others who need them.
    2. Accredited and candidate schools must have an annual external audit.
    3. Schools should explain and interpret the financial information so that all audiences will have a clear understanding. For example, budgets for past, present and future should be displayed to present a valid picture of financial stability.
    4. Schools must have an accounting system that conforms to generally accepted accounting principles. Restricted or designated funds must be kept separate and used only according to the giver’s purpose. A record of each restricted or designated fund must be maintained to assure that none are used except for their intended purposes.
    5. All persons handling school funds should be bonded to provide adequate safeguards against loss.
    6. The school should have insurance policies and procedures to protect against any loss that would seriously impair the institutional program. This would include replacement cost of buildings and equipment, liabilities, and anything else to ensure that the school continues operations at a viable level.
    7. Investment policies and procedures must be prepared in writing and approved by the governing board. Policies must indicate who is responsible for making and managing investments, securing investments, etc.
    8. There must be a system for purchasing and inventory control.
    9. The school should have a credit line or savings equal to at least 10% of the operational budget.
    10. There must be long-range and contingency plans to show that finances will continue to support the programs and enable students to graduate as anticipated.
22. Budget
    1. A budget process must be in place that has been approved by the board, and includes timetables, personnel, and procedures. It spells out how donations will be solicited, and includes reports from people who were so contacted.
    2. There must be provisions for the board to review, revise, and/or reject the budget.
    3. The budget must be reflected in the long-range plan of the school.
    4. Financial aid – The person who receives and handles funds should not be the same as the person who awards aid.
    5. There must be a self-evaluation policy in effect which is approved by the board, recorded and reported regularly.
23. Admission and recruiting policies and practices
    1. Exit interviews with students who leave before graduation
    2. Follow-up to graduates, including questionnaires, etc.
    3. Knowledge of retention policies and processes
    4. Knowledge of graduation rates
    5. Opportunities for career counseling, testing processes and services
24. Public Relations
    1. There must be policies and procedures to govern fund-raising activities in order to ensure ethical practices in solicitation and use of funds.
    2. Marketing public relations materials (including student recruitment materials) must be accurate and truthful. Accreditation status must be clearly explained.
    3. The quality of an institution is measured by its alumni. Their assistance in gifts, recruitment, and evaluation affects ongoing growth and development. The school should maintain a positive relationship with alumni through communications and programs that support and encourage ongoing relationships. There should be an effort to keep up-to-date records of all alumni, listing addresses, phone numbers, employment, family information, etc.
    4. Investment policies and procedures should be written and approved, indicating who is responsible for making and managing investments.
    5. Student recruitment policies and procedures should be in writing and approved by the board. This would include information about the programs and requirements of the school, admission standards and exceptions, credit transfer that is fair and reasonable, etc.
25. Research and planning
    1. It is normally expected that an institution will research the current practices of other institutions (by internet or visit) to ensure comparable educational outcomes. Schools should develop by design, not simply in response to stimuli.
    2. There should be short-range (1-2 years) and long range (3-5 years or more) projections and goals. The process for this, and persons responsible, should be identified.
    3. It is generally felt that a minimum of a five-year plan is needed to provide adequate direction for a school. This strategic plan should include administrative, academic, facilities, financial, student, and staff development. It should identify priorities, set time limits with target dates for action, and identify phases for ongoing evaluation and assessment.
    4. Planning/assessment should include everything – programs, enrollment, staffing projections (administration, faculty, staff), finances (budget summaries, estimated income and expenditures for each year in the strategic plan, sources of revenue) facilities (development, maintenance, and care), equipment, policies and procedures for evaluation, enrollment projections, etc.
    5. The strategic plan must list goals in priority order for each are of the institution, such as academic, financial, administrative, etc., and these must then be used in decision-making.
26. Evaluation and outcomes assessment
    1. Administration must have job descriptions and performance criteria that can be used in evaluation.
    2. The physical campus and financial resources must be regularly evaluated.
    3. Student development personnel should have a set of published goals and objectives for social moral and physical development of students. These are to be written in terms so that the outcome can actually be evaluated.
    4. The school should regularly ask itself how well it is fulfilling its purposes and objectives by assessing impact on students and graduates. This covers such things as curriculum, faculty, students, learning experiences, educational equipment, materials, etc. Student learning can be evaluated by test scores, GPA, projects and essays, peer evaluation, etc. What happens to graduates should also be monitored and recorded for analysis.
27. Library
    1. The library must have a manual that details its purpose and policies, including staff responsibilities, services to the academic community it serves, design of its facilities, and financial and budgetary obligations.
    2. A library committee should consist of various representatives from the campus community, and serve to develop policies to help meet educational and service needs.
    3. The school should aim for an annual growth of at least 2% of library or learning resources.
    4. Materials must be systematically organized so that they can be readily accessed. A catalogue of all materials should be developed, showing author, title and subject. Ongoing work is necessary to keep the catalogue up-to-date.
    5. One librarian for every 500 FTE students is the norm. Librarians must have a master’s degree from a library school. They are responsible to assess the library staff, the holdings, and services provided. Support personnel must have written job descriptions.
    6. Library facilities must be secure and with an atmosphere conducive to study. There must be consideration for future expansion, and handicap accessibility.
    7. The librarian is responsible for developing a budget that will provide sufficient funds for services and holdings. The budget should be 6% or more of the general budget of the school. Of this, about 40% is normally allocated to materials and 60% to personnel.
    8. Materials include books, professional journals, audio and CD materials. They also include access to computers and computer-related equipment. Students should be notified prior to enrollment if they will be required to own or can use (or rent) school equipment.
28. Physical campus and security
    1. Facilities must be adequate to serve the institutional purpose and programs, meet government regulations, and provide an atmosphere for safe and effective learning.
    2. The institution’s master plan should include projections related to the development, maintenance and care of the campus. A comprehensive record should be logged of all maintenance work.
    3. The facilities plan should be part of the master plan of the institution (along with the academic plan, etc.). This should include a written policy/plan for handicap access and use.
    4. There must be an emergency plan in writing, and persons should be interviewed to be sure they understand it. There should also be appropriate lights, controlled entrances and monitoring to ensure safety to all.
    5. Provisions must be made for the care or referral of medical needs.

**Appendix C: A Sample Bible Institute Curriculum**

**A. Curriculum outline by semester**

Note: In this model, freshmen courses repeat every year, upperclass courses every three years.

**Freshmen**

| **First Semester** | **Second Semester** |
| --- | --- |
| CODE NAME #CREDITS | CODE NAME #CREDITS |
| BI-159 James 1 | BI-202 NT Survey 3 |
| BI-201 OT Survey 3 | BI-701 History & Geography of Israel 1 |
| BI-601 Hermeneutics 2 | MI-401 Homiletics I (speach) 3 |
| TH-101 Theology Proper & Bibliology 2 | PR-111 English II (composition) 2 |
| PR-101 Orientation 1 | PR-202 Biblical Separation 2 |
| PR-110 English I (Grammar) 2 | PR-361 Personal Evangelism 2 |
| PR-201 Christian Life 3 | PR-371 Discipleship Methods 2 |
| PR-404 Church History 3 | PR-402 Baptist Distinctives 2 |
| Total credits 17 | Total credits 17 |

**Upperclassmen: Cycle year #1**

| **First Semester** | **Second Semester** |
| --- | --- |
| CODE NAME #CREDITS | CODE NAME #CREDITS |
| BI-186 Historical Books 2 | BI-143 John 2 |
| BI-188 Major Prophets 3 | BI-189 Minor Prophets 2 |
| BI-301 Intro to the Bible 2 | BI-194 Epistles of Peter 2 |
| BI-501 Life and Times of Christ 3 | TH-102 Christology 2 |
| TH-107 Eschatology 2 | TH-351 Dispensationalism 2 |
| MI-102 Church Doctrine/Administration 2 | MI-105 Music in the church 1 |
| MI-202 Missiology II 2 | MI-353 Youth Ministries 2 |
| PR-601 Counseling I 2 | MI-353 Youth Ministries 2 |
|  | PR-601 Counseling II 2 |
| Total credits 17 | Total credits 17 |
|  | *PR-800 Internship 2* |
|  | *PR-990 Senior Orals* |

**Upperclassmen: Cycle year #2**

| **First Semester** | **Second Semester** |
| --- | --- |
| CODE NAME #CREDITS | CODE NAME #CREDITS |
| BI-101 Genesis 3 | BI-192 Pastoral Epistles 3 |
| BI-158 Hebrews 3 | BI-187 Poetical Books 3 |
| BI-301 Daniel and Revelation 3 | TH-201 Apologetics 2 |
| TH-104 Anthropology  & Hamartiology 2 | MI-203 Church Planting 2 |
| TH-105 Soteriology 2 | MI-450 Cross-Cultural Communication 2 |
| MI-101 Pastoral Theology & Ethics  (men only) 2 | MI-351 Sunday Schools 1 |
| MI-301 Women’s Ministries I  (women only) 3 | PR-105 Conducting Music 1 |
| MI-352 VBS and Camps 1 | PR-411 World Religions 3 |
| PR-603 Pre-Marriage Counsel 1 |  |
|  |  |
| Total credits 17 | Total credits 17 |
|  | *PR-800 Internship 2* |
|  | *PR-990 Senior Orals* |

**Upperclassmen: Cycle year #3**

| **First Semester** | **Second Semester** |
| --- | --- |
| CODE NAME #CREDITS | CODE NAME #CREDITS |
| BI-185 Pentateuch 2 | BI-144 Acts 2 |
| BI-190 Synoptic Gospels 2 | BI-145 Romans 2 |
| BI-193 Pauline Epistles 3 | TH-106 Ecclesiology & Israelology 2 |
| BI-251 Hebrew History 3 | TH-211 Current Theological Trends 2 |
| TH-103 Pneumatology  & Angelology 2 | MI-103 Principles of Church Growth 2 |
| MI-201 Missiology I 2 | MI-302 Women’s Ministries II 3  (women only) |
| PR-401 Baptist History 2 | MI-402 Homiletics II 3  (men only) |
| PR-410 Creation/Evolution 1 | PR-403 Canadian Church Scene 1 |
|  | PR-412 Cults and Isms 2 |
| Total credits 17 | Total credits 16 |
|  | *PR-800 Internship 2* |
|  | *PR-990 Senior Orals* |

**B. Itemization of courses**

*(Note: In this model, individual books of the Bible are numbered consecutively from 101-166, and grouped books are numbered from 185.)*

**BIBLE**

BI-101 Genesis 3 credits

BI-143 John 3 credits

BI-144 Acts 2 credits

BI-145 Romans 2 credits

BI-146 I Corinthians 1 credit

BI-158 Hebrews 3 credits

BI-159 James 1 credit

BI-185 Pentateuch 2 credits

BI-186 Historical Books 2 credits

BI-187 Poetical Books 3 credits

BI-188 Major Prophets 3 credits

BI-189 Minor Prophets 2 credits

BI-190 Synoptic Gospels 2 credits

BI-192 Pastoral Epistles 3 credits

BI-193 Pauline Epistles 3 credits

BI-194 Epistles of Peter 2 credits

BI-195 Daniel and Revelation 3 credits

BI-201 Old Testament Survey 3 credits

BI-202 New Testament Survey 3 credits

BI-251 Hebrew History 3 credits

BI-301 Introduction to the Bible 2 credits

BI-501 Life and Times of Christ 3 credits

BI-601 Hermeneutics 2 credits

BI-701 History and Geography of Israel 1 credit

BI-900 Elective \_\_\_\_\_\_\_

**THEOLOGY**

TH-101 Theology Proper, Bibliology 2 credits

TH-102 Christology 2 credits

TH-103 Pneumatology, Angelology 2 credits

TH-104 Anthropology, Hamartiology 2 credits

TH-105 Soteriology 2 credits

TH-106 Ecclesiology & Israelology 2 credits

TH-107 Eschatology 2 credits

TH-201 Apologetics 2 credits

TH-211 Current Theological Trends 2 credits

TH-351 Dispensationalism 2 credits

TH-900 Elective \_\_\_\_\_\_\_

**MINISTRY**

MI-101 Pastoral Theology & Ministry Ethics 2 credits

MI-102 Church Doctrine & Administration 2 credits

MI-103 Principles of Church Growth 2 credits

MI-105 Music in the Church 1 credit

MI-201 Missiology I 2 credits

MI-202 Missiology II 2 credits

MI-203 Church Planting 2 credits

MI-301 Women's Ministries I 3 credits

MI-302 Women’s Ministries II 3 credits

MI-351 Sunday School 1 credit

MI-352 VBS and Camps 1 credit

MI-353 Youth Ministries 2 credit

MI-401 Homiletics I 3 credits

MI-402 Homiletics II 3 credits

MI-450 Cross-Cultural Communication 2 credit

MI-900 Elective \_\_\_\_\_\_\_

**PRACTICAL**

PR-101 Orientation and Study Methods 1 credit

PR-105 Conducting Music 1 credit

PR-106 Music 1 credit

PR-110 English I (Grammar) 2 credits

PR-111 English II (Composition) 2 credits

PR-201 Christian Life 3 credits

PR-202 Biblical Separation 2 credits

PR-361 Personal Evangelism 2 credits

PR-371 Discipleship Methods 2 credits

PR-401 Baptist History 2 credits

PR-402 Baptist Distinctives 2 credits

PR-403 Canadian Church Scene 1 credit

PR-404 Church History 3 credits

PR-410 Creation/Evolution 1 credit

PR-411 World Religions 3 credit

PR-412 Cults and Isms 2 credit

PR-601 Counseling I 2 credits

PR-602 Counseling II 2 credits

PR-603 Pre-Marriage Counseling 1 credit

PR-604 Interpersonal Relationships 1 credit

PR-700 Christian Service

PR-800 Internship 2 credits

PR-900 Elective \_\_\_\_\_\_\_

PR-990 Senior Orals

**140 total credits offered (plus electives)**

Credits required for graduation = 132

**Appendix D: A Sample Seminary Curriculum (Master of Divinity)**

The Master of Divinity (MDiv) curriculums of various Baptist schools can be found on the internet. Sometimes these take a bit of time to search, so a list of schools and websites from North America are indicated below. Next, a sample curriculum is provided with the idea that this can be modified to fit local needs.

In general, the Master of Divinity is offered in a two to four year program, and requires anywhere from 90 to 115 semester hours, depending on the school. The range in requirements is explained by noting that some schools require up to twenty hours of practical field work or internship as part of the program.

Most schools offer basic, or core courses, plus additional courses in the concentration or specialization tailored to the student’s choice. These can include Christian Education, Church Music, Pastoral, Missions, Youth, Chaplaincy, Church Planting, etc.

Some schools have graduation requirements that include a minimum GPA, evidence of ministry skills, exemplary character and doctrinal convictions, the writing and defense of their beliefs, etc.

**Ten sample schools that offer MDiv programs - websites as of November, 2007**

Baptist Bible Seminary, Clarks Summit PA http://www.bbc.edu/seminary

Calvary Baptist Seminary, Lansdale, PA <http://seminary.cbs.edu>

Canadian Southern Baptist Seminary, Cochrane, Alberta <http://www.csbs.ca>

Central Baptist Theological Seminary, Minneapolis, MN http://www.centralseminary.edu

Detroit Baptist Theological Seminary, Detroit, MI <http://www.dbts.edu>

Faith Baptist Theological Seminary, Ankeny IA <http://www.faith.edu/seminary/index.htm>

Grand Rapids Theological Seminary, Grand Rapids, MI <http://grts.cornerstone.edu>

Multnomah Biblical Seminary, Portland, OR http://www.multnomah.edu/seminary

Temple Baptist Seminary, Chattanooga TN

<http://www.templebaptistseminary.edu/programs/index.html>

Toronto Baptist Seminary, Toronto, Ontario, Canada <http://tbs.edu>/

Broad areas of study in an MDiv program include the following:

* Bible (Pentateuch, historical, poetical, prophetic, gospels, epistles)
* History (History of Christianity, Baptist history, church history, fundamentalism, etc.)
* Theology (historical theology, systematic theology)
* Hermeneutics/exegesis
* Homiletics (models, principles, how to do expository preaching, etc.)
* Biblical languages (Hebrew, Greek)
* Pastoral and personal (ethics, personal spiritual formation, pastoral theology, counseling, organizational leadership, music and worship, etc.)
* Missions (theology and philosophy, church planting, evangelism, cross-cultural/global, apologetics, etc)
* Christian education (educational administration, teaching children/youth/adult/aged, etc.)
* Specialized concerns: \_\_\_\_\_\_\_\_\_\_\_\_\_\_

Following is a suggested general curriculum for an Africa-based seminary.

**CORE COURSES:**

Biblical Introduction, OT and NT

Hermeneutics & Inductive Bible Study

Contemporary Theological Issues in Africa

The African Christian Family

Church Establishment and Expansion

Social Issues in Biblical Perspective

Systematic Theology

Biblical Exegesis & Exposition of \_\_\_\_\_\_\_\_

(Bible books taught in rotation)

Research and Writing Methods

**PASTORAL CONCENTRATION:**

Biblical Counseling

Preaching & Communications Strategies

Local Church Administration

Developing New Church Ministry Leaders

Greek I – 2 years

Missiology & Church Planting in Africa.

The Mission Agency

The NGO & Microfinance

Fellowships of Churches.

**CHRISTIAN ED CONCENTRATION:**

Adult Education for the Church

Biblical Counseling

Child Development and Discipleship

Youth Ministry for Africa

Storytelling and Local Arts

**THEOLOGICAL EDUCATION:**

Ministry Formation Principles

Teaching in a Bible School or Seminary

Administrating a School

Curriculum Design

Writing for Publication

(Practicum in Teaching)

**BIBLICAL LANGUAGES CONCENTRATION:**

Hebrew I & II

Greek II & Intro to NT Exegesis

**MISSIONS CONCENTRATION**

Biblical Theology of Missions

Cross Cultural Communications

Church History

Strategies for World Missions

**Appendix E: A Sample Training Program for Administrators**

The process of training demands supervision. This includes:

1. Responsibility: Telling the person what you expect.
2. Reviewing: Periodic checking that things are being done by established standards.
3. Identifying: Proposing ways to improve, and sources that could provide help.
4. Training: Setting a time in advance for discussion and collaboration.
5. Growing: Keeping the spiritual aspect central as the basic motivation for service.

Things that could be addressed in training:

1. Their assumptions about things that color perceptions and choices
   1. Their philosophy of life
      1. Do you accept what cannot be changed (looks, past sins or pain, etc.), trusting and thanking the Lord for bringing those things into your life because of the good that He brings out of them? (Rom 8:28)
      2. Do you anticipate or dread the future? Even Paul did not rest on past success, but pressed forward to the future prize. (Phil 3:13-14)
      3. Do you plan, or simply allow things to happen?
   2. Their philosophy of ministry
   3. Their philosophy of Christian education
   4. Their philosophy of finances
2. Long and short range planning

The purpose of planning is to decide what needs to be done now in order to achieve future goals. Planning is working backwards from stated objectives to decide what must be done, and by what date, in order to step toward the goal. There will always be some element of risk or uncertainty. God scolds people for making plans without considering His authority to bring about the unexpected (James 4:15).

Long range planning asks, “Where do I think God would have me be five years from now? What would have to get done each year in order to reach that goal?” Short range planning asks, “What needs to be done right away (or soon) that fits in the long-range plan?” This kind of thinking asks four questions:

* What do I want? (the ideal situation in the future)
* What do I have? (the situation in the present)
* What do I need? (The thing or things that are different between the ideal and actual)
* What should I do? (Concrete things that can be done to make the present more like the ideal – one thing at a time)

1. The administrative calendar: A key part of training is communicating what to expect, and showing the person how to deal with one item at a time. One of the helpful tools for any administrator, particularly a school administrator, is to develop an administrative calendar. This simply means marking each month on a paper, and writing down the main events and administrative responsibilities in each month. Consider the following example from Emmanuel Baptist Bible Institute:
   * Every month
     + Pay all bills promptly and keep records of receipts.
     + Receipt all gifts and send the donor a personal note of thanks.
     + Balance checkbooks with bank statements!
   * September
     + Board meeting. Prepare financial and other reports. Plan meeting agenda.
     + Be sure everything is clean and ready for students to start school.
     + Post class schedules.
     + If there is a special welcome chapel or day, plan the schedule. Give opportunity to students to introduce themselves and/or tell of their summer.
     + All textbooks should be in hand and ready to sell or hand out to students.
     + Teachers should know that if they want syllabi duplicated, that should be done before the start of their class.
     + Have student handbooks ready to explain and give to students.
     + Have student contracts ready for new students to sign.
     + Call for student officer elections.
     + Be ready to accept money, and give receipts.
     + Have a list of students available to give to teachers.
     + Have a worksheet available for teachers to take attendance and record grades if desired.
     + Prepare forms for student report cards.
   * October
     + Plan a spiritual emphasis week or a break for students about mid-semester.
     + Remind teachers to turn in course outlines and textbook selections for next semester by mid-November.
   * November
     + Order textbooks for the January semester.
   * December
     + Verify that teachers submit grades no later than one day after the last class period if at all possible.
     + Prepare report cards and give them to students no later than three days after the last class.
     + Have students fill out evaluation forms at the end of each course. Read them, make copies if desired, and give them to teachers.
     + When courses are done, collect syllabus and course notes from teachers. Organize and label each file clearly before putting it away.
     + If possible, plan a teachers’ meeting to discuss the semester.
     + Pay all teachers and other persons appropriately.
     + If there is a website, make sure that the past semester is deleted, and the new semester is up to date.
   * January
     + Fill out and mail any required taxes for the previous semester.
     + Have all books on hand for the new semester.
     + Post the semester schedule in the classroom (s).
     + Have buildings cleaned and ready for the new semester.
     + Have a list of students available to give to teachers.
     + Have a worksheet available for teachers to take attendance and record grades.
     + Begin planning the Spring promotional youth rally. This includes schedule, speakers, and prior advertising.
   * February
     + In Canada, T4 tax forms should be filled out and mailed to all employees, as well as to the government. These are proof of salaries paid in the last year. Fill out income tax forms for the school, and pay it promptly.
     + Begin planning the academic calendar for the next school year, including contacting teachers.
   * March
     + Prepare for graduation - plan program and speaker, publicity, gifts for graduates, committee for the banquet, order gowns and tassels if necessary, etc.
     + Plan a spring break for students that coincides with the spring breaks of other schools so that parents and children are on break together.
   * April
     + Finish planning the academic calendar for the next school year. Post it to the website.
     + Plan changes or improvements to buildings or classrooms that should be done over the summer.
     + Notify members of a board meeting scheduled at graduation. Begin planning the agenda for that meeting (finances/budget, etc.).
   * May
     + Print diplomas, and finalize details for graduation.
     + Have a graduation rehearsal the day before the ceremony.
     + Be sure teachers have turned in grades, and that report cards are printed before graduation.
     + If possible, plan a teacher’s meeting to evaluate the semester.
     + Graduation.
     + Finalize the agenda for the board meeting, including a financial report, the budget proposal, a “year-in-review” report, etc.
     + When courses are done, collect syllabus and course notes from teachers. Organize and label each file clearly before putting it away.
     + Be sure that everything is clean and organized for the summer break.
     + If there is a website, make sure the past semester is deleted, and information posted about the coming school year.
   * June
   * July
     + For every student application, make a file folder to hold all his paperwork.
     + Send receipt and acceptance or rejection letter within one or two weeks.
     + Enter new student information in computer accounting program as each student is accepted.
   * August
     + Verify that all technical equipment is working properly (digital projectors, TV, etc.).
     + If August is the end of the fiscal year, there should be an audit or careful check to be sure that finances are in order.
     + Review the website for accuracy and update information as necessary.

**Appendix F: French and English Titles and Ranks**

Colleges and universities worldwide can have varying titles and ranks for both administrative and academic personnel. The American system of nomenclature is well known, and has been adopted in a majority of schools and countries worldwide. The chart below indicates some of the more common names and variations worldwide, particularly in the English and French speaking countries.

One word that often occurs in discussion of academic ranks is “tenure.” This word refers to a teacher’s job security. It is a guarantee of lifetime employment. A person who has enough seniority, and has contributed to the academic and administrative advancement of the school, will be given tenure – a contract that guarantees that he or she will not be fired without a cause or without due process. This is intended to safeguard academic freedom by protecting teachers and researchers when they disagree with majority opinions or with authorities. The theory is that without tenure, scholars stick to “safe” subjects for fear of losing their job, and with tenure they can say what they really think. Schools also have financial reasons for granting tenure, because it provides a benefit without necessarily demanding raise in pay. But because people can abuse the position and cause problems, schools are cautious about granting tenure. They do so only if faculty and administration feel confident that the person will remain a credit to the school as a productive scholar and teacher. For these and other reasons, some parts of the world have moved away from the tenure idea. Schools can have an unofficial tenure program when they assume that a teacher will continue to serve indefinitely, and protect that teacher from attack. It is becoming more common to simply offer contracts that range from temporary assignments (visiting or adjunct faculty) to a year or more, and can also include the offer of lifetime tenure. It is common to clarify to potential teaching candidates that a job may or may not lead to tenure consideration. It is also standard for a person to serve for up to seven years before being considered for tenure.

**A. Academic ranks:**

|  |  |
| --- | --- |
| ENGLISH | FRENCH |
| Full Professor  (also called university/school professor, or tenured professor) | Professeur Ordinaire |
| Professor or distinguished professor (after years of contribution), or sometimes professor of... (where the person is linked with the chair or discipline, such as professor of theology, math, etc.). This is also a tenured position. | Professeur Extraordinaire |
| Associate professor (In some cases this implies a newly tenured teacher) | Professeur associé or  Maitre de conférences MCF |
| Assistant professor  (In some cases this implies a person who is newly hired as faculty) | Professeur Assistant in the Grande Ecole system, or Attaché temporaire d’enseignement et de recherche in the state system (meaning they are finishing or just finished their PhD, and have a one or two year contract to research and/or do up to 192 hours/year of teaching) |
| Allocataire de recherché-moniteur is  a classification in the state system that  translates as “Person receiving a  grant/salary to work on dissertation  research, as well as teach up to 64  hours/year on the undergraduate level) |
| Instructor (also called lecturer) | Maitre d’enseignement |
| Adjunct or visiting instructor | Maitre assistant, or Professeur invité,  or Professeur vacataire |
| Research Professor, Clinical Professor, and Emeritus Professors (referring to those who have little or no classroom teaching duties – emeritus meaning that they have retired but may or may not have an office on campus) |  |
| Chief librarian | Bibliothécaire |

**B. Administrative ranks:**

|  |  |
| --- | --- |
| ENGLISH | FRENCH |
| Governing board | le conseil des gouverneurs |
| Advisory board | La comité consultative |
| Chancellor (often a figurehead representative of the school who does public speaking and fundraising) | Le chancelier |
| President (can be called chancellor, vice-chancellor, provost, rector, and sometimes warden) | Le Président, le recteur or le vice-chancelier |
| Vice–President (also can be vice-chancellor, or vice-rector or sometime pro-rector) | Le vice-président |
| Associate vice-president  or Deputy vice-chancellor  or Assistant vice-president |
|  | Secrétaire Générale |
| Dean  Sometimes called President of a department | Doyen.  There can be a Doyen (Dean of the  college), Doyen des études (academic  Dean), and Doyen des homes/femmes (Dean of men/women) |
| Associate Dean  Assistant Dean |  |
| Academic Dean | Secrétaire Académique |
| Registrar | La Registraire |
| Department Head (Director of...); or Department/section Chair (Chair of...)  (In the university system, “director” implies that the person was elected by peers in his department; “chair” implies  that the person was appointed to the post by the Dean or higher) | President/Directeur de... |

**C. A sketch of Board and Administration positions (English and French):**

English Board Positions *French Board Positions*

Administrative Council Conseil des Gouverneurs

Advisory Council Comité Consultative

Staff Positions *Administration*

President Président (Recteur, ou Chancelier)

Dean Doyen

(Vice-Director) Secrétaire Académique

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Dean of Academics | Dean of Students | Treasurer | Director. of Public Relations | Other |
| Faculty | Dean of Men | Bookkeeper | Director of Extension Ministries |  |
|  | Dean of women | Secretary | Newsletter Editor |  |
|  | Nurse | Purchasing agent | Music Team Head |  |
|  | Food Service Manager | Bookstore Manager | Etc |  |
|  | Kitchen Workers | Sales Assistant |  |  |
|  |  | Maintenance |  |  |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Doyen Académique | Doyen des Étudiants | Trésorier | Directeur des Relations Publique | Etc. |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

**Appendix G: A French Language Course on Principles of**

**Administration and Teaching**

The following is a restatement of chapters three and four, but in French. It serves to do three things:

1. It provides information to Francophone speakers who may not read English fluently.
2. It can serve as the outline for teaching the material in French.[[121]](#footnote-122)
3. It models a method of teaching that is described in the course, and can be done without any tools except a blackboard.

For the sake of the English reader, an outline of the contents of this section is provided here:

Syllabus: Modeling a Course Introduction for a 3-day Seminar in Africa

Day 1: Principles for Teaching

Day 2: Principles for Administrating (part 1)

Day 3: Principles for Administrating (part 2)

A Sample Course Calendar

A Sample Course Evaluation Form

**Administration et Enseignement**

**Un cours pour les administrateurs et professeurs des écoles bibliques en RCA**

**Description du cours :**

Ce cours est destiné aux administrateurs, professeurs et intéressés des écoles bibliques pour améliorer leur compréhension et leur pratique dans ces deux domaines. Le cours sert aussi à renforcer le sentiment de travailler ensemble comme une équipe.

L’amélioration de la compréhension sera accomplie à travers 12 à 16 heures d’instruction – la valeur d’un crédit (coefficient). L’amélioration de la pratique sera accomplie par certains devoirs, par la participation des auditeurs, et par l’étude de ce cours comme échantillon de la manière de préparer un cours.

**Les frais de scolarité**. (Ecolage)

Il y a deux principes bibliques en jeu.

1. La Bible nous enseigne qu’un travailleur mérite sa récompense. Ceux qui sont les bénéficiaires de l’enseignement doivent récompenser celui qui les enseigne. Les dépenses totales pour quelqu’un venant des Etats-Unis reviennent à au moins un million de francs CFA. Pour récupérer cela, il faudrait 100 étudiants à 10.000 francs CFA chacun. Certaines églises aux EUA ont payé les frais du voyage de ce missionnaire professeur. Donc, le cours n’exige pas d’écolage.
2. En 2 Samuel 24 :24, David insistait acheter un terrain pour offrir un sacrifice à Dieu. Le principe est ceci : Ce n’est pas bon de recevoir quelque chose sans rien contribuer. Donc, la participation des auditeurs de ce cours est qu’ils prévoient ce qui est nécessaire pour leurs propres déplacements et leur nourriture. Ils sont aussi chargés d’acheter ou de venir avec les fournitures d’étude comme stylo, cahier, Bible, etc.

**Les buts du cours**

Ce cours a deux buts spécifiques :

1. Améliorer le niveau des professeurs et des administrateurs.
2. Aider les personnes à comprendre comment évaluer un cours et aussi comment évaluer le professeur.

**Les objectifs du cours** (A travers ce cours, je veux que chaque étudiant reçoive ces choses)

1. En ce qui concerne l’enseignant et l’enseignement, il y a quatre buts spécifiques :
   1. Que chacun et chacune comprenne les aspects de sa tâche, tel que: la planification d’un cours, les méthodes de présentation, la diversité des questions qu’on peut poser sur un examen, comment calculer le note d’un étudiant, l’importance de la communication, l’importance de l’équipe et de chaque responsabilité, etc.
   2. Que chaque maître ou maîtresse soit capable de planifier un cours, chaque leçon du cours, les devoirs et les examens. Qu’il soit capable de montrer à quelqu’un d’autre comment le faire aussi.
   3. Que chacun voit l’importance de travailler en équipe, et qu’il le montre à travers des exemples bibliques et pratiques.
   4. Que chacun soit capable d’évaluer (critiquer positivement) selon les buts du cours et les buts de l’institution.
2. En ce qui concerne l’administrateur et l’administration, il y a quatre buts spécifiques :
   1. Que chaque étudiant comprenne les aspects essentiels de l’administration suivante: la mission de l’institution, le programme de l’institution (particulièrement le curriculum et la structure financière), les biens de l’institution (les bâtiments, la bibliothèque, etc.), l’équipe de l’institution, l’importance de la communication et de chaque responsabilité, etc.
   2. Que chacun comprenne que l’administrateur est à la fois un serviteur et un leader.
   3. Que chacun comprenne la vision de l’institut, et se donne pour le bien et le succès des autres.
   4. Que chacun sache comment évaluer, et qu’il a le désir de le faire selon les principes de la Bible.

**Qualifications** – Qui peuvent assister au cours ?

1. Les officiers de l’institut biblique, les membres du conseil d’administration, ou les travailleurs bénévoles. En un mot, toute personne impliquée dans l’administration de l’institut – officiellement ou pas.
2. Les étudiants ou étudiantes de l’institut.
3. Chaque personne qui a donné, ou qui donnera des cours à l’institut
4. Les pasteurs, les maîtres et maîtresses, et les membres des églises qui sont intéressés.

**Les notes** (la note finale pourrait être basée sur les choses suivantes)

1. Ponctualité. Vous êtes présent à l’heure indiquée.
2. Engagement. Vous êtes engagez dans le cours en posant des questions à propos du cours. (si un étudiant ne montre pas sa présence par son engagement, le professeur a le droit de modifier sa moyenne finale)
3. Accomplissement. Vous faites les devoirs comme il le faut. Pour ce cours il y aura des devoirs chaque soir. Certains devoirs peuvent être accomplis en équipe, d’autres non. Suivez les instructions, et poser des questions si quelque chose n’est pas claire.
4. Examens. L’examen final est l’exercice pratique pour l’évaluation de ce cours.

**La réussite**

A. Pour le professeur de ce cours, la réussite consiste en 4 choses

1. En ce qui concerne la connaissance des auditeurs : Ont-ils compris la mission et les composantes de l’institut? Ont-ils compris les informations sur les compétences de l’administration et d’enseignement ?
2. En ce qui concerne l’attitude des auditeurs : Semblent-ils plus engagés à travailler pour le bien de l’équipe et non seulement pour leur propre bien ? Sont-ils plus prêts à faire avancer les autres?
3. En ce qui concerne les compétences des auditeurs : Savent-ils mieux travailler dans leur métier ?
4. En ce qui concerne l’avenir (le fruit de ce cours) : On souhaite que l’esprit de corps sur le campus s’améliore positivement parce que l’administrateur et son équipe sont mieux capables de travailler ensemble pour les buts de l’institut et pour la gloire de Dieu.

B. Pour l’auditeur, la réussite consiste à passer un bon cours avec les autres, à pouvoir contribuer pour le bien des autres (Proverbes 27 :17) , et à retenir quelque chose qui l’aide à mieux marcher avec Dieu et mieux travailler comme Dieu le veut.

**Le Programme du cours**

|  |  |
| --- | --- |
| **Le jour et l’horaire** | **L’enseignement prévu** |
| 1er jour – 4 à 6 heures | Le professeur et ses responsabilités   1. L’introduction générale du cours (page 1-3). 2. Comment préparer un cours et des leçons    * le but et les objectifs    * les éléments d’une note finale    * l’emploi du temps 3. Comment diriger un cours    * L’ambiance    * Motivation    * L’examen et les variétés de questions    * Calcul des notes    * Faire l’évaluation 4. Penser sur l’équipe   Devoir :   1. Préparer le plan d’un cours selon le modèle du jour 2. Préparer un examen sur l’enseignement du jour 3. Calculer les notes finales de six étudiants |
| 2e jour – 4 à 6 heures | L’administrateur et ses responsabilités (1er partie)   1. Corriger les devoirs ensemble et renforcer les principes 2. Qu’est ce que l’administration? – illustrations pratiques et bibliques, le don de l’administration, des synonymes 3. L’administrateur – son identité, ses dangers, ses façons d’agir, les indices d’un bon leader   Devoir : (individuellement d’abord, puis discuter ensemble)   1. Pourquoi ne pas fermer l’institut biblique ? 2. Selon vous, quelles sont 6 responsabilités d’un directeur d’institut ? Quelles sont 4 choses qu’il n’est pas responsable faire ? |
| 3e jour – 4 à 6 heures | L’administrateur et ses responsabilités (2e partie)   1. 15 à 30 minutes pour voir certains devoirs ensemble 2. Les responsabilités d’un administrateur :    * La mission    * Les personnes à l’intérieur et à l’extérieur    * La structure et les programmes    * Les finances    * L’environnement    * Communication    * Affaires gouvernementales    * Les problèmes    * Évaluation 3. Recommandations et conclusion du cours   Devoir comme examen final – évaluation du prof et du cours |

**Première journée - Enseignement** (les premières 4 à 6 heures du cours)

**A. Préparation d’un cours**

1. **Le but** général du cours. (Dans une ou deux phrases, présentez l’idée essentielle.)
   1. Quel est votre cours? Sur quel sujet?
   2. On commence avec les mots, « Ce cours est sur le sujet de… » et on continue.
   3. Des exemples
      1. Si le cours est sur l’évangile de Jean on peut dire, « Ce cours est sur le livre de Jean. On cherche à comprendre ce que le livre nous indique sur Jésus et son travail, mais aussi à apprécier le but de Jean de convaincre et évangéliser ceux qui entendent ses paroles. »
      2. Si le cours est sur l’un des aspects de la théologie pastorale, on peut dire, « Ce cours est sur la théologie pastorale. Il touche les sujets de l’appel du Pasteur au travail, ses qualifications, sa vie en générale, et ses responsabilités devant Dieu pour sa conduite publique et privée. »
      3. Si le cours est sur le sujet de la prédication, on peut dire, « Ce cours sur la prédication est un cours qui enseigne comment préparer et présenter un bon sermon. Il y aura un survol des prédicateurs dans l’histoire de l’église, mais la plupart du temps sera dévoué à la théorie et pratique de la prédication. »
      4. Si le cours est sur la doctrine de l’église, on peut dire, « Ce cours est sur le sujet de l’Ecclésiologie. Nous étudierons le commencement de l’église, l’organisation des églises, les différences entre l’Eglise et Israël, et les évènements entre le commencement et la fin de l’histoire de l’église. »
      5. Si vous enseignez à votre fils comment monter un vélo, vous pourriez décrire ce que vous faites comme ceci : « Je vous offre un cours pratique de vélo. Ce cours touchera le sujet de la réparation du vélo, mais la plupart de temps sera sur la technique de monter et pédaler un vélo tout seul. »
2. **Les objectifs**
   1. Un objectif est quelque chose que vous proposez donner à l’étudiant. C’est quelque chose qu’il ou elle recevra. Donc, il faut présenter les objectifs de la perspective des étudiants.
      1. Par exemple, ne dites pas, « Je vous enseignerai l’évangile de Jean. » Dites, « À travers ce cours, l’étudiant comprendra comment utiliser l’évangile de Jean dans l’évangélisation. »
      2. Comme l’un des objectifs du cours, il ne suffit pas de dire, « Je suis ici pour vous enseigner le doctrine de l’église. » C’est mieux de dire, « Dans ce cours vous apprendrez 3 choses principales : l’histoire de l’origine de l’église, les doctrines de l’église dans la Bible, et comment organiser une église biblique. » (Ce sont trois objectifs possibles dans ce genre de cours)
   2. L’objectif droit être aussi spécifique que possible.
      1. Quand l’objectif est spécifique, tout le monde peut constater sa réalité. Quand l’objectif est présenté de façon imprécise, personne ne sait ce que vous voulez transmettre.
      2. Par exemple, si vous dites, « Il faut que vous sachiez vous déplacer » on se demandera de quoi vous parlez – se déplacer en pirogue, par avion, ou quoi ? C’est plus spécifique de dire, « Il faut que tu saches utiliser un vélo, et tes leçons commencent aujourd’hui.. »

Cinq idées très importantes concernant les objectifs des cours :

1. N’oubliez pas que la présentation des buts et objectifs sont comme une carte routière ou un guide pour montrer là où vous voulez aller à travers l’enseignement, et pour cette raison sert dans l’évaluation aussi.
2. Présentez le but et les objectifs du cours sous le perspectif des étudiants. Cela veut dire ce que le cours propose de leur donner, comment ils en bénéficieront, ou ce qu’ils apprendront (en général) à travers ce cours.
3. Présentez le but et les objectifs d’une forme aussi concrète que possible. Cela veut dire, quelque chose que vous pouvez vérifier si l’étudiant l’a fait ou non.
4. Certains mots indiquant un but ou un objectif concret sont les suivantes : Après ce cours l’étudiant doit être capable de … identifier, choisir, prédire, séparer, montrer, faire un liste de, ajouter, trouver, former une conclusion concernant, expliquer, confectionner, etc.
5. Essayez de ne pas utiliser les mots suivants, parce qu’ils rendent la phrase moins précise : connaître, comprendre, apprécier, croire, aimer, etc.
6. **Les notes** – les travaux qui joueraient sur la note finale

NB : en confectionnant un cours, c’est rare d’utiliser toutes ces choses. Normalement on choisit ceux qui sont les mieux pour chaque cours.

* 1. Ponctualité et attitude : Normalement une institution d’éducation a des standards, et les professeurs ont le droit d’appliquer ces standards. Soit le professeur peut informer le directeur ou d’autres responsables sur le mauvais comportement d’un étudiant, soit il peut diminuer la note finale à cause de mauvaise conduite ou d’attitude. Dès le commencement du cours, c’est bien de présenter clairement toutes choses qui peuvent jouer sur la note finale des étudiants. Si vous ne le dites pas, et vous essayez de changer la note à cause des absences, des retards, des incidents de provocation des autres, etc., l’étudiant pourrait se fâcher.
  2. Participation des étudiants
     1. Posez des questions pertinentes
     2. Ne dormez pas pendant les heures de cours (soyez attentif)
     3. Rendez les devoirs au jour et à l’heure indiqués par le professeur
     4. Prenez les notes nécessaires de ce que le professeur dit
  3. Les examens.
     1. Les examens pourraient être écrit ou orale (ou en combinaison) – mais c’est bien de le dire en avance.
     2. Les examens pourraient être petits (de un à dix questions, par exemple) ou grands (comme un examen finale)
     3. Les examens pourraient être quotidiens (un petit examen chaque matin, par exemple), ou occasionnelles (un grand examen à mi-semestre ou à la fin, par exemple).
     4. Les examens pourraient être compréhensifs (concernant toutes les informations du cours) ou limité (concernant seulement l’information de la session précédente, par exemple).
  4. Les travaux de recherche (Les exposés).
     1. C’est au professeur de fixer le nombre des exposés (pas d’exposé, un, ou plusieurs), et le nombre des pages de chacun (une, deux ou plusieurs). Normalement, un cours de 15 heures d’enseignement peut exiger 4 à 8 pages d’exposé (soit un grand, ou deux exposés de 3 ou 4 pages, etc.)
     2. Les exposés doivent être possibles pour les étudiants. Si vous demandez, par exemple, un exposé sur le premier président des États-Unis, mais il n’y a ni livre ni accès à l’internet disponible aux étudiants, votre sujet n’est pas vraiment possible d’être accompli.
     3. Expliquez aux étudiants certaines règles de composition que vous exigez. Ces règles doivent être appliquées dans tous les cours de l’institut, mais c’est bien pour chaque professeur de clarifier cela. Par exemple :
        1. Clarifiez s’il est permit d’écrire à la main, ou seulement par imprimante?
        2. Des points seront enlevés si l’étudiant n’écrivait pas en bon paragraphes, s’il faisait des erreurs d’orthographe, ou si son texte n’était pas organisé d’une belle façon sur la page.
        3. Il faut clarifier s’ils peuvent écrire en silhouette (esquisse) ou seulement en paragraphe.
        4. Chacun doit noter les ressources consultées ou utilisées pour le travail. Il faut suivre les règles pour indiquer les livres, les sites internet, les journaux, ou les personnes consultées.
        5. L’exposé doit montrer une bonne compréhension, et montrer comment l’étudiant est capable d’exprimer ses idées.
        6. Bien entendu, si l’étudiant présenterait un bon exposé, mais l’un qui n’était pas sur le sujet demandé par le professeur, sa note ne serait pas bonne.
  5. Les projets (La pratique)
     1. Les projets peuvent être présentées oralement ou par écrites.
     2. Ils peuvent être présenté individuellement, ou par équipe
     3. Exemples des expériences
        1. Fabriquez une maquette du tabernacle. Faites le dessin sur un papier (travail individuel), ou fabriquez un modèle avec des morceaux de bois – soit en miniature ou avec des dimensions exactes (travail d’équipe).
        2. Préparez un exposé sur les finances de l’institut depuis 4 ans.
        3. En dix minutes, expliquez devant la classe comment vous êtes devenu enfant de Dieu.
        4. En application de ce que Jésus a dit en Mathieu 25 :36, la classe fera une sortie ensemble pour prêcher et pour apporter de l’aide aux prisonniers à la prison.
  6. La lecture
     1. La lecture peut être d’un livre (ou certaines pages) dans la bibliothèque
     2. La lecture peut être dans la Bible, d’un journal, ou autre chose. Par exemple, pour le cours de l’évangile de Jean le professeur peut exiger que les étudiants le lisent deux fois (ou plus).
     3. Le professeur ou l’institut peut obliger les étudiants d’acheter un livre pour le cours, et faire la lecture de ce livre. Peut-être le professeur pourra demander certains pages de lecture, ou peut-être le tout.
     4. Si c’est possible, le professeur pourra photocopier deux ou trois pages (ou plus) d’un document et les donner aux étudiants pour la lecture.
     5. Si l’institut a déjà décidé sur la lecture maximum pour chaque classe, le professeur doit être informé. Sinon, il peut considérer 400 pages de lecture comme un maximum pour chaque crédit du cours.
     6. Peut-être le professeur demandera simplement un OUI ou NON sur l’examen final concernant l’accomplissement de toute la lecture. Certains professeurs demandent un ou deux pages de résumé de chaque livre lu par l’étudiant.

Comment faire un bon résumé d’un livre : (quelque chose à expliquer aux étudiants)

1. N’oubliez pas d’indiquer votre nom, le nom du cours et le nom du prof
2. Premier paragraphe ou section – Tout au début, mentionnez le nom du livre, l’auteur, et le nombre des pages que vous avez lu. Après, essayez de présenter le noyau de ce que vous avez lu : quelle est l’idée principale, et comment l’auteur a essayé de développer ou de soutenir cette idée.
3. Deuxième paragraphe ou section – votre réaction positive. Avez-vous bénéficié de votre lecture ? Si oui, qu'est-ce que vous avez apprécié? Peut-être il y a quelque chose en générale. Peut-être vous avez apprécié des phrases spécifiques, et dans ce cas vous pouvez en noter une ou deux brièvement en citation – mais n’oubliez pas les guillemets, et le numéro de page où vous avez trouvé la phrase.
4. Troisième paragraphe ou section – votre réaction négative. Quelles sont les choses dont vous n’êtes pas d’accord, que vous n’avez pas compris, ou les choses qui ne s’accordent pas avec votre compréhension de la Bible ?
   1. Autres devoirs
      1. Un devoir peut être n’importe quelle chose demandée par le professeur. Les devoirs sont normalement faits en dehors des heures de classe.
      2. Exemples des devoirs qui ne sont ni exposé ni lecture :
         1. Mémorisation
         2. Réponse aux questions pour la prochaine heure de classe
         3. Consultation ou interview
         4. Compte-rendu du culte personnel
         5. Rédaction d’une lettre
         6. Etc.
   2. Travail supplémentaire
      1. Le travail supplémentaire est facultatif – si le professeur veut le proposer, et si l’étudiant veut l’essayer.
      2. C’est un devoir supplémentaire aux devoirs prévus pour le cours, mais l’étudiant recevra une note finale plus élevé s’il le fait.
      3. Il faut que le Professeur explique clairement le travail supplémentaire pour son cours – et les récompenses pour ceux qui veulent le faire.
      4. Le travail supplémentaire pourrait être encore des pages à lire, un autre exposé, etc.
      5. Exemple : Pour le cours du Doctrine de Salut, le professeur expliquera tous les devoirs qu’il attend (comme par exemple : quelques pages à lire, un exposé, des comptes rendus d’évangélisation personnel, et des examens). Si l’étudiant réussit à toutes ces choses il recevra une note de 20/20. Mais s’il doute de ses capacités, ou s’il a le temps disponible, il pourrait faire les travaux supplémentaires en plus des autres devoirs du cours. Par exemple :
         1. On peut offrir la possibilité de gagner un point d’augmentation de note pour chaque 50 pages de lecture supplémentaire (accompagné par un bon résumé des pages lu).
         2. On peut offrir la possibilité de gagner jusqu'à deux points d’augmentation de note pour la préparation des leçons de l’école de dimanche sur le sujet de ce cours. L’augmentation totale dépendra sur la quantité et la qualité de la rédaction finale.
         3. Etc.
      6. C’est au professeur de décider s’il veut offrir la possibilité de faire des travaux supplémentaires, et quels genres de travaux.
5. **Le calendrier** du cours (l’emploi du temps).
   1. Indiquez chaque jour et horaire de votre cours
   2. Indiquez ce que vous proposez faire chaque heure de chaque jour d’enseignement.
      1. Les sujets que vous présenterez
      2. Les examens
      3. Les jours où vous donnerez ou vous recueillerez les devoirs
      4. Les journées blanches prévus à cause des fêtes ou autres activités
      5. Les autres choses prévues pour les heures de cours
         1. S’il y aura des présentations orales par les étudiants
         2. S’il y aura des invitées qui partageront quelque chose à propos du cours
         3. Etc.
   3. Une bonne façon de suivre est de tracer des lignes sur un papier pour préparer deux ou trois colonnes comme ceci :

|  |  |  |
| --- | --- | --- |
| **Date et horaire** | **Enseignement prévu** | **Autres choses** |
| La première colonne est pour indiquer les jours et les heures de votre cours | * + 1. La deuxième colonne est pour indiquer les sujets de votre enseignement pendant chaque heure de chaque jour de l’enseignement | La troisième colonne est pour indiquer les choses comme les dates ou vous voulez récupérer les devoirs, etc. |

**B. Présentation d’un cours**

1. Des astuces à comprendre
   1. L’une des compétences fondamentales pour un professeur est d’organiser et de diriger un cours.
   2. Voici des astuces pour le professeur
      1. Venez avec une bonne idée de ce que vous voulez faire pour vos heures d’enseignement.
      2. Louez vos étudiants plus que de les critiquer.
      3. Soyez juste et égal avec les étudiants. Ne faites pas des favoris que vous traitez différemment des autres.
      4. Ayez de l’enthousiasme pour votre sujet. Si vous n’êtes pas vraiment intéressé, comment pensez-vous que vos étudiants le seront ?
      5. Appelez les étudiants par leurs noms, et essayez de les inclure le plus souvent que possible dans la discussion.
      6. Gardez le plafond d’éducation très élevé, mais bien expliquez aux étudiants ce que vous attendez, et comment ils peuvent arriver à ce niveau.
      7. Comprenez comment motiver vos étudiants.
2. L’environnement et l’ambiance de la salle
   1. L’environnement veut dire les choses dans ou autour de la salle qui pourrait empêcher ou renforcer vos efforts d’enseignement.
      1. Exemple négatif : S’il y a une radio près de la salle qui joue fortement, les étudiants l’écouteront au lieu de vous.
      2. Exemple négatif : Si la salle n’est pas nettoyée, les étudiants auraient l’impression que votre leçon n’est pas digne d’attention non plus.
      3. Exemple positif : Si les étudiants ont des tables ou des bancs disponibles, ils seront prêts à les utiliser pour prendre des notes.
      4. Exemple positif : S’il y a assez de lumière pour vous voir, et assez de lumière pour voir les feuilles, l’étudiant sera encouragé d’étudier.
   2. L’ambiance veut dire l’attitude et la participation des autres.
      1. Si un (ou plusieurs) de vos étudiants a peur, il n’apprendra pas comme il se doit. Par exemple, si les étudiants de la 4ème année menacent les étudiants de la 1ère année en les interdisant de poser des questions, ils sortiront de votre cours avec certaines mauvaises compréhensions et incompréhensions de ce que vous avez essayé de communiquer.
      2. Si les étudiants se divisent en ethnies, vous ne pouvez pas être si efficace qu’autrement.
      3. Des douleurs, des manques de sommeil, des rancunes, et autres choses peuvent dégrader l’ambiance de votre cours. C’est la responsabilité du professeur de parler aux étudiants ou à l’administration quand il sent qu’il y a quelque chose qui ne va pas.
      4. Essayez toujours d’encourager la participation des étudiants, et de promouvoir une bonne attitude parmi les étudiants.
3. Comment motiver un étudiant ?
   1. Les notes sur les devoirs et les examens sont les récompenses de leurs travaux, et sont l’indice de leur compréhension. Donc, c’est normale pour un étudiant de se forcer d’améliorer sa note.
   2. Les encouragements verbaux
      1. Les mots de louange (bravo, très bien, c’est vrai, excellent, tu as bien compris, merci, etc.)
      2. L’encouragement ressenti quand le professeur montre du respect pour l’étudiant en prêtant attention à ce qu’il dit. Ça veut dire, il écoute attentivement, il essaye de comprendre, et il ne se moque pas de lui.
      3. L’encouragement ressenti quand le professeur montre son appréciation pour la contribution des étudiants en utilisant les propres mots de l’étudiant ou en citant l’étudiant.
      4. Le contraire de la motivation c’est le découragement. Le professeur peut décourager l’étudiant en le condamnant ou l’humiliant publiquement, en se moquant de lui, et en le traitant comme un rien.
   3. L’encouragement non-verbal
      1. Lequel vous encourage de continuer à parler – quand l’auditeur vous écoute en vous regardant, ou quand il fait autre chose?
      2. Lequel vous encourage de parler – quand l’auditeur vous présente son sourire, ou quand il a l’expression sombre ou menaçante?
      3. Les encouragements non-verbaux sont ceux-ci :
         1. Les sourires.
         2. Les expressions de plaisir
         3. Regardant l’autre personne dans les yeux
         4. Etc.
      4. Les découragements non-verbaux sont ceux-ci :
         1. Un visage de mauvaise humeur
         2. Un visage montrant son désapprobation
         3. La position du corps inattentive, ennuyée, ou non-intéressée
         4. Une distance assez grande entre l’auditeur et celui qu’il écoute.
         5. Sortant de la salle, ou plaçant quelque chose entre lui et l’orateur.

* 1. L’encouragement des questions pertinentes.
     1. Quand le professeur pose des questions pour clarifier et comprendre les idées de l’étudiant, c’est une motivation pour l’étudiant de participer de plus
     2. Quand les étudiants pose des questions, c’est une motivation pour le professeur parce que ça indique leur désir d’apprendre.
  2. L’encouragement d’un auditeur attentif
     1. Quelles sont deux façons de montrer aux autres que vous êtes en train d’écouter ?
     2. Quelles sont deux choses non-verbales qu’on peut faire pour communiquer sa compréhension de ce qui est dit ?
     3. Un bon auditeur est un auditeur actif. De temps en temps il résume ce qu’il a compris pour vérifier s’il n’y a pas de mauvaises compréhensions.
  3. L’encouragement des gestes inattendu
     1. Peut-être le professeur décide d’apporter quelques petites choses à manger
     2. Peut-être il décide d’inviter la classe chez lui pour un café
     3. Peut-être il décide de participer avec les étudiants dans un sport
     4. Etc.

1. Six genres de questions à poser (Un bon enseignant pose de bonnes questions)
   1. Les questions de connaissance (indiquant si l’étudiant a mémorisé quelque chose)
      1. Il s’agit de demander si l’étudiant se souvient de l’information du cours
      2. Exemples
         1. Quelle est la capitale de l’RCA ?
         2. Comment appelle-t-on les cinq livres de Moise ?
         3. Où se trouve un verset sur l’omnipotence de Dieu ?
   2. Les questions de compréhension (indiquant si l’étudiant a compris quelque chose)
      1. Ces questions sont plus profonds que les questions de mémorisation, parce qu’elles cherchent à savoir si l’étudiant a bien compris ce qu’il a appris
      2. Ce genre de question utilise souvent les mots comme ceux-ci :
         1. Décrire
         2. Faire la comparaison (ou mettre en contraste)
         3. Redire (le dire avec d’autres mots)
         4. Expliquer
         5. Traduire
      3. Exemples
         1. Quelle est l’idée principale de Jean 1 :1-12 ?
         2. Expliquez, dans une phrase ou deux, l’essentiel de ce que le Président a dit.
         3. Comment est la vie d’aujourd’hui par comparaison avec ce que David a vécu?
         4. Expliquez Jean 3 :16, mais n’utilisez pas les mots « amour » ou « croire ».
   3. Les questions d’application (indiquant si l’étudiant peut appliquer l’idée en d’autres contextes et s’il peut choisir la réponse correcte parmi d’autres options)
      1. Ce genre de question emploi souvent des mots comme ceux-ci :
         1. Choisir
         2. Donner un exemple de
         3. Comment résoudre le problème de
         4. Faire l’application de
         5. Combien
         6. Quelles
      2. Exemples :
         1. Comment résoudre ce problème ? Jean a travaille deux heures dans le jardin. Son fils fait le même travail en trois heures. Le travail serait accompli en combien de temps s’ils travaillaient ensemble ?
         2. Qu’est-ce qui montre que Jésus est un bon servant ? Quelles sont les personnes de votre connaissance qui sont aussi de bons serviteurs?
         3. Quelles sont les moyens qu’on peut utiliser pour apporter l’évangile aux autres ?
   4. Les questions de raisonnement (indiquant si l’étudiant peut présenter les raisons pour ou contre quelque chose)
      1. Ce genre de question emploi souvent des mots comme ceux-ci :
         1. Montrer les raisons (ou les motivations)
         2. Pourquoi
         3. Quelles sont les preuves pour ou contre
         4. Soutenir l’idée de
      2. Exemples
         1. (Montrant des raisons ou des motivations de quelque chose)
            1. Pourquoi la BMM a fondé les instituts bibliques en RCA ?
            2. À votre avis, pourquoi M. Bozizé a déclenché une guerre civile en RCA?
         2. (Montrant des conclusions selon l’information disponible)
            1. Soutenir ou combattre l’idée que la Bible ne supporte jamais le divorce.
            2. Je vous montre quelque chose que vous n’avez jamais vu. Proposer une idée de quoi ça sert, et présentez vos raisonnements.
         3. (Montrant la capacité de débattre quelque chose)
            1. Si une femme ne porte rien sur sa tète dans une Eglise, Dieu entend-il ses prières ? Comment appliquer Jean 4 :24 ?
            2. Quelles sont les preuves ou l’évidence que le salut est uniquement par la foi en Jésus ?
   5. Les questions de prédiction (indiquant si l’étudiant peut prédire ou appliquer quelque chose)
      1. Ce genre de question utilise souvent les mots comme ceux-ci :
         1. Supposer. Si…
         2. Montrer comment
         3. Qu’en pensez-vous de
         4. Comment résoudre le problème de
      2. Exemples
         1. Si l’armée n’avait pas révolté en 1996, décrivez ce que serait la vie quotidienne d’aujourd’hui.
         2. Supposer qu’on donne permission aux étudiants de loger en ville au lieu de loger sur le campus. Qu’est-ce que vous envisagez comme conséquences positives ou négatives ?
         3. À ton avis, quelle nom devait-on donner à notre bébé ?
         4. Quelles sont les changements souhaitables à l’ avenir pour notre association des églises ?
   6. Les questions d’évaluation (indiquant si l’étudiant a des opinions ou des jugements sur quelque chose)
      1. Ce genre de question utilise souvent des mots comme ceux-ci :
         1. Soutenir l’idée de
         2. À ton avis
         3. Etes-vous d’accord avec
         4. Lequel est mieux
      2. Exemples
         1. Pensez-vous que les cours à l’Institut sont trop exigeant ou non ?
         2. Quel cours avez-vous appréciez le mieux ? Pourquoi ?
         3. Quelle est votre chanson préférée ? Pourquoi ?
         4. À ton avis, qui est le meilleur Député de votre région ?
2. Les examens (Chaque examen est composé d’un ou de plusieurs de ces possibilités)
   1. Les réponses courtes
      1. Présentez une phrase avec un mot à remplir, ou une question avec un mot ou une phrase comme réponse nécessaire.
      2. C’est bien de préparer une question avec sa réponse comme exemple.
      3. Exemples :
         1. Complétez cette phrase : Car \_\_\_\_\_ a tant aimé le monde…
         2. Bangui est une ville de quel pays ? \_\_\_\_\_\_\_\_
         3. Selon Jean 3 :16, qu’est-ce que Dieu a fait à cause de son amour ? [Il a donné son fils unique, afin que quiconque croit en lui ne périsse point, mais qu’il ait la vie éternelle]
   2. Les réponses longues (les rédactions)
      1. Il faut prévoir assez de place sur la feuille d’examen, ou prévoir les feuilles supplémentaires pour les réponses.
      2. Exemples :
         1. Il y a trois choses à faire : (1) Ecrivez le nom de chaque prophète mineur. (2) À côté, écrivez le nom des personnages principaux de chaque livre, et (3) résumez les idées principales de chaque livre.
         2. C’est quoi une église ? Expliquez l’idée à travers 4 (ou plus) des symboles de l’Eglise dans la Bible.
         3. On vous demande d’enseigner à l’Institut Biblique de Sibut. Votre sujet est « l’eschatologie. » En utilisant le modèle de l’enseignement de ce cours, montrez comment vous procéderez.
   3. Les questions de vrai ou faux ; oui ou non ; d’accord ou pas d’accord.
      1. La réponse à chaque question doit être clairement oui ou non.
      2. L’interprétation des questions déterminera la réponse.
      3. Pour éviter l’incompréhension des réponses, c’est peut-être mieux de demander : « Soulignez votre réponse, et expliquez pourquoi vous l’avez choisi. » Comme ça, vous pouvez comprendre ce qui est dans la tête de l’étudiant, et accorder le point ou non.
      4. Exemples :
         1. Vrai ou Faux, « Les prophètes mineurs méritent leur nom parce qu’ils étaient tous des jeunes et non des personnes âgées. »
         2. Vrai ou Faux, « La couleur du ciel est bleu. »
            1. Certains vont dire VRAI parce que normalement ça se voit.
            2. D’autres vont dire FAUX, parce qu’ils imaginent un ciel nuageux, ou parce que c’est nuageux ce jour-la.
            3. Si vous n’avez pas demandez « oui/non – expliquez » vous enlèverez le point de ceux qui ont répondu « non »
   4. Associer deux idées
      1. Sur la feuille d’examen, ou sur le tableau, il s’agit de deux listes. La première liste est complétée ou expliquée par la deuxième.
      2. Il y a plusieurs possibilités des listes
         1. Associer un mot avec sa définition
         2. Associer une date avec son événement
         3. Associer le titre d’un livre avec le nom de l’auteur
         4. Associer le problème avec sa solution
         5. Etc.
      3. Exemples
         1. Dessinez une flèche pour lier le nom avec ce qu’il a fait :

Moise Il a fondé beaucoup d’églises

Josué Il a écrit beaucoup de cantiques

David Il a fait sortir les enfants d’Israël

Paul Il a réussit contre Jéricho

* + - 1. Écrivez la lettre de la 2ème colonne à côté de la définition de la 1ère colonne :

\_\_\_\_\_ Sotériologie **A.** La doctrine du Saint Esprit

\_\_\_\_\_ Pneumatologie **B.** La doctrine du Salut

\_\_\_\_\_ Christologie **C.** La doctrine de l’Eglise

\_\_\_\_\_ Ecclésiologie **D.** La doctrine de Jésus

* 1. Choix multiples (Le choix entre des possibilités)
     1. Il y a trois aspects de ce genre de question :
        1. La question
        2. La vraie réponse
        3. Les distractions – les trois autres réponses qui semblent bonnes, mais qui ne le sont pas.
     2. Soit vous pouvez demander qu’ils indiquent la seule bonne réponse (ou meilleure réponse) parmi les fausse réponses ; soit vous pouvez demander qu’ils indiquent la seule fausse réponse parmi les vraies.
     3. Exemple :
        1. Qui n’était pas un prophète de Dieu ?
           1. Jean Baptiste
           2. Moise
           3. Jésus
           4. Judas
        2. Indiquez le mensonge parmi ces 4 phrases.
           1. On trouve les mangues parmi les arbres.
           2. On trouve les bananes parmi les buissons.
           3. On trouve les patates douces sous terre.
           4. On trouve la courge parmi les vignes.
        3. On peut demander quel genre de question sur un examen ?
           1. N’importe quel genre de question.
           2. Seulement celles qui concernent la Bible.
           3. Seulement celles qui concernent le sujet de la classe.
           4. Seulement celles qui sont écrites.

|  |
| --- |
| Voici des astuces quand vous préparez les examens   1. Remplissez vous-même l’un des examens avant de le donner aux étudiants. Vos réponses vous serviront comme guide quand vous corrigez leurs examens, et aussi comme vérification que l’examen est clair et sans erreur. (C’est votre feuille de contrôle maintenant) 2. Sachez que certains étudiants interpréteront des questions d’une façon différente. Dans ce cas, soyez prêt à les écouter. Si vous acceptez leurs explications, vous pouvez changer le totale des réponses correctes. 3. Avant de donner l’examen aux étudiants, il faut décider comment marquer les points.    * Le plus simple c’est de considérer chaque question comme équivalente. Ça veut dire, chaque question vaut le même numéro de points. Par exemple, s’il y a 10 questions, chaque question vaut 2 points pour un maximum sur 20. S’il y a 40 questions, chaque question vaut ½ point pour un maximum sur 20.    * Si vous constatez que certaines questions pèsent plus qu’autres, il suffit d’indiquer sur votre feuille de contrôle la valeur de chaque question. Par exemple, vous avez 10 questions de courte réponse, 5 de Vrai ou Faux, et deux questions d’une réponse assez longue. Si vous calculez sur 20, les premières 15 questions valent 1 point chacune, et les deux autres questions valent 2,5 points chacun. |

NB : Certaines questions sollicitent des réponses plus objectives et d’autres des réponses plus subjectives. Les questions objectives sont faciles à corriger car les réponses sont justes ou non. Les questions subjectives demandent l’opinion ou les sentiments, et ne sont pas facile à juger. Soit toute réponse est acceptée comme bonne, soit le professeur le juge selon la façon dont l’étudiant a traité la question (avec clarté, complètement, etc.).

1. Comment calculer les notes.
   1. Les notes sur un examen
      1. Préparez l’examen pour que chaque question vaille un certain nombre de points, et que le total des points égal 10, 20 ou 100 points (selon votre goût)
      2. Les questions individuelles peuvent varier de valeur.
         1. Par exemple, vous pouvez avoir certaines qui valent un point chacun, et d’autres qui valent plus.
         2. Par exemple, vous pouvez faire un examen de seulement deux questions de rédaction qui valent 10 points chacune.
         3. Souvent vous aurez un examen avec certaines questions qui valent un point (ou un demi point), d’autres questions qui valent deux ou trois points chacune, et d’autres qui valent 5 points ou plus. (combinaison des questions de réponse courte, d’association, et de choix multiples)
      3. Faites l’addition des points gagnés, et marquez le totale sur 10, 20 ou 100.

* 1. Les notes sur une rédaction
     1. Corriger les rédactions est plus subjectif pour le professeur, mais pas complètement. Cherchez, par exemple, à savoir si le devoir suit les règles de composition, s’il répond à la question, et si les idées sont clairement présentées.
     2. Vous pouvez noter les points accordés (ou retenus) pour les aspects divers et les additionner pour présenter un total.
     3. Les aspects d’une rédaction qu’on peut critiquer sont comme ceux-ci :
        1. Les premières impressions : Les titres, les paragraphes, les citations, les marges, etc., sont comme il faut sur la page.
        2. L’observation des règles de composition, de grammaire, et d’orthographe.
        3. L’évidence d’un travail méticuleux, qui couvre bien le sujet. Les mots sont bien choisis, et ne sont pas le travail de quelqu'un d’autre.
        4. Le nombre de pages est dans les limites demandés pour le devoir.
        5. Une bonne cohérence avec la Bible et ses enseignements.
        6. La rédaction était achevée et déposée à l’heure indiquée.
        7. Les citations suivent les règles.
        8. La bibliographie est comme il faut.
  2. Les notes sur autres devoirs
     1. Soit vous pouvez noter les autres devoirs comme fait (ou non)
     2. Aussi vous pouvez donner une note indiquant le niveau d’effort en comparaison des autres.
  3. La note finale du cours
     1. C’est à vous le professeur de tabuler (collectionner) toutes ces notes pour calculer la note du cours.
     2. Pour trouver la moyenne finale, il suffit d’additionner toutes les notes que l’étudiant à gagnée, et de les diviser par le nombre de tous les devoirs (notes) que vous avez donné. C’est la note finale du cours.
     3. Si vous jugez que l’examen final vaut plus qu’une simple rédaction (par exemple), vous pouvez additionner la note de l’examen deux fois, et les autres notes une fois.
     4. Un exemple de calcul de note (sur 20)
        1. Note de l’examen de mi-semestre 8,5
        2. Rédaction #1 15,5
        3. Rédaction #2 13
        4. Lecture et son résumé 18,5
        5. Examen finale 16
        6. Comportement et participation 20
* Note finale du cours si toutes les notes sont additionnés également = 8,5+15,5+13+18,5+16+20 = 91.5 **÷ 6** = 15.25
* Note finale du cours si les deux examens valent double = 8,5**+8.5**+15,5+13+18,5+16**+16**+20 = 116 **÷ 8** (le totale des notes additionnés) = 14.50

**C. Evaluation**

1. Evaluation des étudiants
   1. La note finale méritée par l’étudiant est l’une des meilleures évaluations de l’étudiant.
   2. Les attitudes des étudiants montrent aussi leur cœur.
      1. Négativement, si quelqu’un est plus capable qu’il montre dans son travail, s’il rouspète, fait des réclamations, néglige ou refuse des travaux, etc.
      2. Positivement, quand quelqu’un se donne pour des devoirs supplémentaires, remercie le professeur volontairement, fait de son mieux, etc.
2. Evaluation d’un cours par les étudiants
   1. C’est important de donner l’occasion aux étudiants de montrer ce qu’ils pensent, mais ça peut être effrayant pour le professeur.
   2. Au moins c’est bien de poser des questions comme celles-ci :
      1. Quel sont les éléments que vous avez appréciés ?
      2. Avez-vous des idées ou des suggestions pour améliorer ce cours bientôt ?
      3. Qu’est-que vous pensez du travail exigé pour ce cours ? C’était plus léger, juste, ou plus lourd que d’autres cours ?
   3. Regardez l’appendice B pour l’exemplaire d’une feuille d’évaluation plus détaillée.
   4. Souvent, c’est l’institut qui prend 10 minutes de la dernière heure du cours pour procéder à l’évaluation. Les étudiants écrivent leurs opinions anonymement, et le responsable les ramassent pour les donner au Directeur. Le directeur les lit et les remet au professeur.
      1. La valeur de ces mots d’évaluation c’est de voir les suggestions des étudiants pour améliorer le cours, et les éléments qu’ils n’appréciaient pas.
      2. Il ne faut pas prendre tous les mots des étudiants au sérieux, mais de les utiliser pour réfléchir sur les bonnes choses et les choses possibles à améliorer. Le danger c’est de réagir avec colère à cause de l’orgueil de notre chair.
3. Evaluation d’un cours par le professeur
   1. Tout professeur doit réfléchir sur son propre cours
      1. Considérer les bonnes choses à retenir pour le prochain cours.
      2. Considérer les choses qui peuvent être changées pour améliorer le prochain cours.
   2. Autres personnes (surtout la Direction et les autres professeurs) sont de bonnes ressources pour vous aider à y réfléchir aussi. Leurs expériences et leur sagesse peuvent vous aider.
4. Questions d’évaluation d’un professeur (actuel ou potentiel) par l’administration
   1. Il comprend le but général de l’institut, et est-il d’accord pour y travailler?
   2. Il comprend ses responsabilités vis à vis des personnes sur le campus ?
      1. Ses droits et ses responsabilités en ce qui concerne l’administration (et surtout le Président ?)
      2. Ses relations avec d’autres professeurs ?
      3. Ses relations avec les étudiants dans la salle de classe, et en dehors de la salle?
   3. Il comprend ses responsabilités vis-à-vis des personnes à l’extérieur du campus ?

**DEVOIR**

**Devoir 1 : Planification d’un cours**

Supposons que l’Institut Biblique a besoin de vous pour enseigner un cours. C’est un cours de 15-16 heures d’enseignement (1 crédit).

* Décidez vous-même le sujet de votre cours. Vous pouvez choisir d’étudier un livre de la Bible, ou un livre chrétien.
* Préparer le plan de votre cours

1. Quel est le but principal de votre cours ?
2. Ecrivez 4 objectifs en commençant chacun avec la phrase « Après ce cours l’étudiant doit être capable de \_\_\_\_\_\_\_\_\_\_\_\_\_\_ « (terminez la phrase avec quelque chose qu’il connaitrait, qu’il serait capable de faire, ou qu’il sentirait.)
3. Présentez les exigences de votre cours – l’ensemble des choses qui composera la note finale.
   * Combien d’examens ?
   * Il y aura des rédactions ou autres choses à écrire ?
4. Dessinez le calendrier de votre cours en deux ou trois colonnes
   * Indiquez les jours et les heures de l’enseignement
   * Indiquez l’emploi du temps de chaque heure (le sujet de l’enseignement, examen, etc.)
   * Indiquez les jours ou les heures exigées pour les devoirs, les rédactions, etc.

**Devoir 2 : Préparation des examens**

Préparez un examen comme si vous étiez le professeur de ce cours. En se servant de l’information d’aujourd’hui sur les principes de l’enseignement, préparez les questions ainsi :

1. Première question de l’examen : rédaction (réponse longue)
2. Question de courte réponse
3. Deuxième question de courte réponse
4. Question de choix entre quatre possibilités
5. Deuxième question de choix entre quatre possibilités
6. Question de vrai/faux (ou oui/non)
7. Deuxième question de vrai/faux (ou oui/non)
8. Question d’associer des choses (Présentez trois choses en deux colonnes.)

**Devoir 3 : Calculer la note finale des étudiants suivants :**

1. 8/20 12/20 10/20 10/20 13/20 =
2. 11/20 16/20 15/20 11/20 15/20 =
3. 18/20 5/20 16/20 17/20 17/20 =
4. 14,4 13,7 0 13,6 16,1 =
5. À la fin du cours on a deux examens avec les notes de 13,4 et 11,8, plus trois devoirs avec les notes de 18, 16,9 et 11. Les examens valent double des devoirs. Quelle est la note finale ?

13,4 + 13,4 + 11,8 + 11,8 + 18 +16,9 +11 = ?

Divise par 7 = ? (La note finale du cours)

1. Un professeur veut calculer les notes finales de son cours. L’un de ses étudiants a eu 18/20 pour sa participation, 12 sur la lecture, 11 et 13 sur les deux exposés, et 18, 17, 9, et 15 sur les quatre examens. Quelle est sa note finale ?

Des questions d’évaluation à se poser, ou à poser en causerie avec d’autres professeurs :

* Comment va votre cours ?
* Qu’est qu’ils apprennent dans votre cours ?
* C’est difficile pour les étudiants ? (Il doit l’être un peu, mais pas au point de les décourager)
* Vous leur avez donné quel genre de devoir ? Qu’est-ce qu’ils en pensent?
* Ça vous plait d’enseigner ce cours ? Pourquoi oui ou non?

Deuxième et Troisième Journée – l’Administration et l’Administrateur

(4 à 6 heures d’enseignement chaque jour)

**Deuxième Journée – l’Administration**

1. **Les illustrations** **générales**
   1. Les illustrations quotidiennes d’administration
      1. Nous tous nous sommes déjà des administrateurs.
      2. Surveiller un foyer, faire un jardin, élever des animaux – ce sont toutes des choses qui demandent de l’administration.
      3. Tout effort d’administration, depuis le jardin d’Éden jusqu’aujourd’hui, concerne trois choses :
         1. Le but pour lequel on s’efforce.
         2. Les travaux à faire pour accomplir le but (ce sont aussi les objectifs).
         3. L’évaluation régulière pour abandonner, maintenir, ou améliorer l’effort.
   2. L’exemple de l’élevage des poulets
      1. Le but
         1. Avant de faire quelque chose, il faut identifier cette chose.
         2. On fait l’élevage des poulets pour quelle raison ? (Pourquoi ?)
         3. Donc, le but de l’entreprise c’est la réponse à la question de pourquoi.
      2. Les travaux
         1. Veiller sur leur sécurité.
            1. Il y a des dangers des autres animaux (domestique ou sauvage)
            2. Il y a des dangers des êtres humains (des voleurs, des camions, etc.)
            3. Il y a le problème de tranquillité (quand ils ne sont pas tranquilles, ils cachent leurs œufs partout, ou ils refusent de faire des œufs, ou ils mangent leurs propres œufs, ou ils se tuent les uns les autres, etc.)
         2. Veiller sur leur sante
            1. L’approvisionnement de l’eau et de la nourriture
            2. L’approvisionnement des nids
            3. Etc.
         3. Veiller sur leurs activités
            1. L’interaction sociale entre eux
            2. La production des œufs
            3. La présence des poussins
         4. Veiller sur l’achat et la vente des produits
      3. L’évaluation des résultats
         1. On se demande régulièrement si ce qu’on attendait avoir (le but) est en train de se produire.
            1. Le but de l’élevage des poulets est la production des œufs, de la naissance et de la croissance d’autres poulets.
            2. Mais ces choses sont les moyens (les objectifs) pour accomplir le but d’avoir quelque chose à vendre ou à manger.
            3. S’il n’y a pas assez de clients, on perd. Si la famille mange le tout, on perd aussi.
         2. On se demande régulièrement s’il y a d’autres choses à faire pour obtenir encore plus d’œufs, ou de poulets, ou de clients.
         3. On se demande si on gagne vraiment - si le total de ce qu’on gagne est plus grand que les dépenses.
            1. C’est normal d’investir plus qu’on gagne au début.
            2. Si les choses ne vont pas, on se demande si l’entreprise mourra.
         4. Les soucis ou les joies viennent de l’évaluation, et concernent le but ou les buts de l’activité.
   3. L’exemple d’un match de foot
      1. Le but = gagner plus de points que l’autre équipe
      2. Les travaux
         1. L’entrainement
         2. Jouer comme il faut (selon les règlements)
         3. Éviter les buts contre son équipe.
         4. Faire les buts contre l’autre équipe.
      3. L’évaluation
         1. Qu'est-ce qu’on a fait de bien?
         2. Comment améliorer - éviter les erreurs, jouer plus ensemble, etc.
         3. Qu'est-ce qu’il faut faire pour gagner d’autres matches?
   4. L’exemple de commerce
      1. Le but
         1. Quel est le but des activités commerciales ?
            1. Fournir un service ou un produit dont les gens ont besoin.
            2. Servir Dieu en travaillant honnêtement pour Lui.
         2. On peut dire que souvent le but ultime c’est de gagner de l’argent.
         3. D’autres buts sont aussi les objectifs – les buts concernant comment accomplir le grand but.
      2. Les travaux
         1. Quoi qu’on vende quelque chose (comme les œufs), ou fasse quelque chose (comme le transport), il faut savoir ce qu’on offre aux autres.
         2. Il faut savoir qui est les clients actuels ou potentiels.
         3. Il faut savoir qui est la compétition (autres personnes qui offrent la même chose).
         4. Il faut savoir comment faire de la publicité (comment gagner les clients).
         5. Il faut savoir comment plaire aux clients pour qu’ils continuent à acheter.
      3. L’évaluation des résultats
         1. Est-ce qu’on est en train de réaliser le but ? (Le but de gagner assez pour vivre et d’assister la famille. Le but de servir Dieu en travaillant honnêtement pour Lui.)
         2. Qu’est-ce qu’il faut faire pour améliorer (avancer/faire progresser) l’entreprise ?
2. **Les illustrations bibliques**
   1. Joseph faisait l’administration des choses de Potiphar
      1. Son but
         1. Son premier but était de suivre Dieu droitement en toutes choses.
         2. Pour accomplir le premier but, son but en ce qui concerne son travail en général était de servir honnêtement et avec diligence.
            1. Il était esclave, mais il travaillait si bien que Potiphar a mis toutes ses affaires entre ses mains.
            2. Son but pour l’administration des choses de Potiphar est écrit en Genèse 39:6 - Il voulait que Potiphar n’ait aucun souci.
      2. Ses travaux
         1. Il veille sur les autres esclaves.
         2. Il veille sur toutes les finances de son patron.
         3. Il veille sur l’approvisionnement de nourriture.
         4. etc.
      3. Son évaluation
         1. A-t-il servi Dieu avec intégrité ? (son premier but)
         2. A-t-il bien travaillé ? (Son deuxième but)
         3. Quelle était sa réputation ?
            1. Sa réputation est le résultat des évaluations par des autres.
            2. Son évaluation par Dieu, c’était quoi ? Par les autres, c’était quoi ?
   2. Moise était l’administrateur sur le foyer de Dieu (Heb 3 :2)
      1. Son but?
      2. Ses travaux?
      3. Son évaluation?
   3. David était roi, mais il préparait (faisait l’administration) aussi pour la construction du temple.
      1. Son but ?
         1. Il voulait construire un temple pour Dieu
         2. Dieu a dit « non, c’est pour ton fils de le faire »
         3. Son nouveau but : Faire de son mieux afin d’aider quelqu’un d’autre à réussir.
      2. Ses travaux?
         1. Transmettre son rêve pour le temple à son fils.
         2. Préparer les matériaux et les ouvriers nécessaires pour le travail éventuel.
      3. L’évaluation?
         1. On parle du « temple de Salomon » mais Salomon a réussit grâce à la vision et aux préparations de David.
         2. David était content de ne pas recevoir la gloire, mais de travailler pour assurer la réussite de quelqu’un d’autre. Il savait que l’accomplissement de la tâche était plus important que son propre égoïsme.
         3. L’évaluation de David par Dieu est qu’il avait un cœur semblable à celui de Dieu ! Comme Jésus, il était humble et il travaillait pour avancer la volonté de Dieu au lieu de sa propre volonté.
3. **Le don de l’administration** (voir I Corinthiens 12-14)
   1. C’est quoi un don spirituel ?
      1. Des personnes peuvent être des dons spirituels (Votre pasteur est donné par Dieu à votre église. Puisqu’il est donné par Dieu, et pour faire avancer Son programme, c’est lui le don spirituel).
      2. Plus souvent on parle des dons spirituels comme des capacités de faire quelque chose selon la volonté de Dieu et pour ses buts. (Le pasteur peut être un don de Dieu, mais il a aussi le don de l’administration, ou de l’enseignement, etc.)
         1. C’est d’avoir l’aptitude pour un aspect du fonctionnement du corps de Christ.
         2. C’est le pouvoir de servir les autres pour que Dieu les bénisse.
         3. On peut faire un peu de tout, mais un don nous fortifie à faire une chose mieux que d’autres.
      3. Certains dons ne sont pas pour aujourd’hui, parce qu’ils fonctionnaient seulement au début de l’Église, et particulièrement comme indicateur pour la nation d’Israël.
         1. Par exemple, le don des apôtres s’agit uniquement des premiers apôtres de Jésus.
         2. Par exemple, le don de guérison (comme Paul l’a fait) était éliminé (après un certain temps, Paul ne faisait plus de guérisons. Il a dit à Timothée de boire une bouchée de vin de temps en temps comme médicament pour sa maladie).
   2. Comment savoir si on a un don – et le don de l’administration en particulier?
      1. Tout chrétien a un ou des dons pour aider à faire avancer l’église de Dieu.
      2. Au début, il faut travailler fidèlement dans l’église en essayant des responsabilités diverses.
      3. Puis, on peut interroger les personnes mûres en Christ pour voir de ce qu’elles pensent au sujet de votre don.
      4. Aussi, on s’interroge concernant les travaux où on a bien fait, où on a grandi spirituellement, où d’autres personnes ont profité.
   3. Ces dons sont là pour quel but ?
      1. Les dons sont les caniveaux ou les tuyaux que Dieu utilise afin de bénir les autres, de les amener à lui, de les faire croître en lui, et de les encourager à Le suivre.
      2. La capacité de l’administration est quelque chose qu’on peut voir même dans les non-croyants, mais Dieu donne les choses à l’église pour faire avancer la sainteté, l’amour, et la vérité de Christ dans la vie de ses enfants.
      3. Effectivement, les dons spirituels sont là pour produire du fruit spirituel. (Gal 5 :22)
   4. Le fruit des dons spirituels
      1. Si Dieu donne quelqu’un à l’église comme évangéliste, on verra dans la vie des autres des conversions et une meilleure compréhension des réalités de salut.
      2. Si Dieu donne quelqu’un à l’église comme éducateur, on doit voir dans la vie des autres une meilleure compréhension de la Bible et l’amélioration de leur conduite selon les directives de la Bible.
      3. Si Dieu donne quelqu’un à l’église avec le don d’exhortation, il encouragera les autres de suivre Dieu avec enthousiasme.
      4. Si Dieu donne quelqu’un à l’église avec le don d’administration, il surveillera sur l’environnement et sur l’ambiance pour éviter les empêchements et pour faciliter la croissance des autres en Christ.
4. **Deux définitions**
   1. Administration
      1. C’est le processus d’aider tout le monde à travailler ensemble pour accomplir un but ou des buts souhaités par tous.
      2. C’est la façon dont un organisme (ou une organisation) procède à l’évaluation et à l’accomplissement de ce qu’il veut faire.
   2. Administrateur
      1. C’est la personne qui tient la responsabilité générale d’aider l’organisation à avancer vers ses buts.
      2. Il fait son travail à travers la supervision des ressources matérielles et humaines.

**II. L’administrateur** (d’un institut biblique par exemple)

1. **Des synonymes** qui aident à comprendre son rôle :
   1. Directeur – Il dirige des choses.
   2. Gérant – Il est le responsable, parce qu’on lui a confié des choses.
   3. Superviseur – Il sait ce qui se passe, et il travaille à travers les autres pour accomplir ce qui a été décidé.
   4. Surveillant (berger) – Il veille sur les programmes et les personnes.
   5. Facilitateur – Il est chargé d’encourager et de rendre la tâche plus facile.
   6. Leader – Il est représentant et responsable.
   7. Coordinateur – Il organise des choses pour que le tout aille ensemble.
2. **Il est serviteur**
   1. Il est serviteur de l’objectif (but) de l’organisation.
      1. L’administrateur de l’institut biblique doit savoir pourquoi l’institut existe.
         1. Il sait pourquoi l’institut existe (la raison d’être de l’institut).
         2. Il sait pourquoi l’institut a été fonde, et pourquoi ça doit continuer.
         3. Il sait ce que l’institut doit faire (produire) pour la gloire de Dieu.
      2. L’administrateur de l’institut doit soutenir les intérêts de l’institut plus que ces propres intérêts.
      3. L’administrateur doit travailler pour l’avancement de l’institut.
   2. Il est serviteur de la réputation de l’organisation.
      1. Que disent les étudiants, les diplômés, et les professeurs de votre institut ?
      2. Dans le village (ou les églises, ou ailleurs), qu'est-ce que les gens disent concernant les étudiants ? Concernant l’administration? Concernant les diplômés?
      3. L’administrateur est toujours ambassadeur et représentant de l’institut, donc il doit veiller sur son comportement et le comportement des autres.
      4. Une bonne réputation attire les étudiants. C’est assez difficile à établir, mais trop facile à perdre **(Proverbes 22 :1).**
   3. Il est serviteur des clients de l’organisation.
      1. Un institut biblique est comparable à une usine industrielle.
         1. Le but de son travail c’est de produire des étudiants et des diplômés qui sont bien préparés spirituellement et mentalement pour travailler dans le champ de Dieu.
         2. Les clients sont ceux qui donnent à l’institut. C’est eux qui investissent matériellement ou avec des travaux, eux qui prient, eux qui encouragent, etc.
         3. Les clients sont aussi ceux qui reçoivent quelque chose de l’institut. Ils bénéficient surtout des étudiants et des diplômés de l’institut, mais aussi de l’administration, des professeurs, et de l’influence morale de l’institut.
         4. Les clients sont les églises de l’association, les autres pasteurs, les familles des étudiants, les villageois, etc.
      2. Qu’attend la CEBI de l’institut ? Si l’institut ne produise pas ce dont les églises ont besoin (ou des diplômés dans lesquels les églises n’ont pas confiance), l’institut mourra.
      3. Qu’attendent les pasteurs et les membres des églises de l’institut ?
      4. Qu’attendent les étudiants et les familles des étudiants ?
      5. Qu’attendent les missionnaires de la BMM ?
      6. Qu’attendent les professeurs et ceux qui travail sur le campus ?
      7. Qu’attendent les chefs de village et les habitants de votre quartier ?
3. **Il est leader** 
   1. Son travail principal est de comprendre et d’emmener le groupe vers un but biblique et pratique.
   2. Ce travail engage les gens, les souhaits (buts), et les programmes de l’institut.
      1. Concernant les gens, l’administration est là pour les aider à participer et à se développer.
      2. Concernant les buts, l’administration est là pour les comprendre, faire avancer, et évaluer.
      3. Concernant les programmes, l’administration est là pour rendre efficace leur fonctionnement.
   3. Ce travail comprend une compréhension des façons de travailler (expliquées plus tard).
   4. Ce travail comprend le réchauffement de la vision de l’institut dans le cœur des autres (l’explication aux autres de la valeur de ce travail).
   5. Ce travail comprend une connaissance des autres de son équipe. Quels sont leurs opinions, leurs points faibles ou forts, etc. ?
   6. Ce travail comprend une connaissance de ses responsabilités (recrutement, enseignement, provision, protection, comment traiter les problèmes, etc.).
   7. Ce travail comprend une connaissance de l’importance de communication, et une compréhension de comment le faire.
   8. Ce travail comprend une connaissance des protocoles.
   9. Ce travail comprend une connaissance de ses propres limitations, et la nécessite de chercher quotidiennement pour trouver pardon et sagesse.
4. **Il est éducateur**
   1. Un administrateur est aussi quelqu’un qui enseigne, quoi qu’il soit dans la salle de classe ou non. Il montre des choses à travers ses paroles et son comportement.
   2. Un professeur est aussi un administrateur, car il doit organiser son cours, et gérer la salle de cours.
5. **Des dangers** qui le guettent
   1. L’orgueil
   2. La jalousie
   3. Le désir d’être populaire
   4. Le désir d’être, ou d’avoir l’apparence d’être, infaillible (la tentation de cacher toute faute)
   5. Le sentiment qu’on est indispensable, que personne ne peut le remplacer
   6. Les vagues d’émotions d’excitation ou de dépression selon les circonstances
   7. La possibilité de se disqualifier par le péché
   8. Le piège des exigences des autres
6. **Des façons de travailler**
   1. Concernant les décisions à faire :
      1. Vous verrez-vous comme chef suprême ou comme serviteur des autres ?
      2. Préférez-vous prendre toutes les décisions, une minorité des décisions, ou rarement des décisions ?
      3. Pensez-vous que les hauts personnages sont là pour diriger les affaires des autres ?
      4. Consultez-vous avec des autres, et faites-vous attention de ne pas vous fâcher quand ils ont une opinion contraire de la vôtre ?
      5. Aimez-vous agir subtilement ou directement ?
   2. Concernant les priorités de la vie :
      1. Déterminez ce qui est plus important – le travail de l’institut, ou avoir du temps libre pour causer avec vos amis.
      2. Essayer de développer de bonnes habitudes concernant le travail, et aussi de bonnes habitudes concernant vos relations avec les autres
         1. Les habitudes de travail sont l’honnêteté, la ponctualité, l’attention aux détails, etc.
         2. Les habitudes de relations sont l’amitié, le respect, l’honnêteté, la fidélité, etc.
      3. Les priorités de votre vie aide ou empêche le développement de votre institut.
   3. Concernant l’initiative :
      1. Certaines personnes sont douées en initiative pour changer. Elles sont comme le « démarreur » d’un camion parce qu’elles sont pleins d’idées et d’encouragement pour démarrer des choses.
      2. D’autres personnes sont douées en concorde. Elles sont comme l’huile ou comme le moteur. Dès que quelque chose est démarrées, elles sont prêtes à travailler et cherchent à minimiser la friction pour avancer vers le but.
      3. D’autres personnes sont douées en protection. Elles sont comme le châssis. Elles voient ce qu’elles ont comme un trésor à garder, et elles ne changent pas facilement.
   4. Concernant les autres :
      1. Qui a la première responsabilité pour que les étudiants apprennent des choses – les étudiants eux-mêmes, les professeurs, ou le directeur ?
      2. Pensez-vous que les êtres humains sont essentiellement bons, ou mauvais ?
      3. Les personnes autour de vous sont-elles essentiellement paresseuses, ou avides ?
         1. Si paresseuses, vous supposez qu’elles feront des choses seulement si on les réprimande ou si elles reçoivent quelque chose de tangible (concrète) en récompense.
         2. Si avides, vous supposez qu’elles travailleront parce qu’elles ont un fardeau pour le travail, ou qu’elles sont consciencieuses des récompenses immatérielles dans leur vie et la vie des autres.

Deux principes bibliques de l’administration :

* (Mt 26 :39) Quand Dieu dirige des personnes à faire quelque chose, l’accomplissement de Sa volonté est plus important que les avancements individuels. Un bon administrateur est quelqu’un qui comprend que l’œuvre est plus important que lui. Dieu lui a donné sa position et ses responsabilités, et Dieu peut lui remplacer.
* (Phil 2 :3) C’est plus important d’aider les autres à avancer, au lieu de chercher son propre avancement. Dans un match, c’est seulement un joueur qui marque le but, mais tous les membres de l’équipe réjouissent car tous on contribue. La réussite des enfants est une fierté pour les parents. Ce n’est pas question de qui est plus important, mais de ce qu’on a accompli ensemble.

**DEVOIR**

Attention aux instructions

* Première étape : Lisez ces deux questions de devoir attentivement. Réfléchissez et écrivez votre propre réponse.
* Deuxième étape : Consulter avec d’autres personnes sur ces questions, et écrivez ce que vous pensez après avoir discuté ensemble.

**Devoir 1 : Que pensez-vous ?**

Devrait-on fermer l’Institut Biblique définitivement ? Défendre votre réponse avec au moins deux considérations. La première considération doit être basée sur votre compréhension du but principal de l’Institut.

**Devoir 2 : Que pensez-vous?**

A) À votre avis, quelles sont les responsabilités du directeur de l’institut ?

B) À votre avis, quelles activités ne sont pas ses responsabilités, ou qu’il ne doit pas faire ?

**Troisième Journée – Les Responsabilités de l’Administrateur**

(4 à 6 heures d’enseignement)

1. **La mission de l’institut**
2. L’institut n’est pas là pour acheter et vendre des choses. La raison d’être d’un institut est de former des personnes. Ce qu’un institut « produit » c’est des personnes formées en certaines compétences, etc.
3. Quel genre de personne voulez-vous produire?
   1. En ce qui concerne sa connaissance.
   2. En ce qui concerne ses compétences.
   3. En ce qui concerne son caractère spirituel.
   4. En ce qui concerne son développement social (en son mariage, en sa relation avec ses camarades, etc.).
4. La mission de l’institut c’est de former des personnes qui aiment Dieu, qui savent le servir, et qui sont mûr comme les églises et les intéressées (vos clients) attendent.
5. **La vision de l’institut**
6. Quels sont vos souhaits pour l’Institut dans l’avenir – dans 5 ans, ou dans10 ans ?
   1. C’est ça votre « vision » pour l’institut.
   2. On peut l’exprimer sous forme de buts, plans, et programmes.
7. C’est très important de savoir comment exprimer ces idées, de planifier pour qu’elles soient réalisées, et de les modifier si c’est nécessaire.
8. **Les gens à l’intérieur de l’institut**
9. C’est quoi l’esprit de corps sur le campus?
10. Ont-ils un sentiment que l’institut appartient à eux aussi? Qu’ils participent ensemble à ou dans quelque chose de valeur?
11. Concernant ceux qui travaillent sur le campus – l’administration (particulièrement le Directeur) à une responsabilité de considérer comment les encourager à bien travailler.
12. Concernant les étudiants - l’administration (particulièrement le directeur) à la responsabilité de considérer comment accomplir la mission de l’institut dans leur vie. (i.e., les aider à arriver aux niveaux (compétences) promis.)
13. **Les gens à** **l’extérieur de l’Institut**
14. On s’interroge sur les relations entre l’institut et la CEBI (particulièrement les pasteurs de la région qui envoient les étudiants, qui prient, qui donnent des choses, et qui acceptent les diplômés comme collègues.)
15. On s’interroge sur les relations de l’institut avec les habitants du quartier autour de l’institut.
16. On s’interroge sur les relations de l’institut avec les officiers gouvernementaux (la police, l’inspecteur de travail, etc.)
17. On s’interroge sur ce qui est dit de l’école, positivement et négativement. Les gens sont contents que l’institut continue à fonctionner?
18. **La structure (les programmes) de l’Institut**
19. Recrutement de nouveaux étudiants (L’entonnoir de recrutement)
    1. Le recrutement est comme un entonnoir – On fait de la publicité à un grand nombre de personnes, mais il y a peu qui s’inscrit à l’institut chaque année.
    2. Réfléchissez à la population en général, puis les personnes qualifiées, puis les intéressées, puis ceux qui viennent actuellement.
       1. Songez à comment influencer les jeunes.
          1. Ils sont vos étudiants futurs.
          2. Comment implanter l’idée dés leur jeunesse de considérer à venir à l’institut biblique ?
       2. Songez aux diacres et les maîtres des églises.
          1. Ils sont aussi des candidats potentiels pour l’institut.
          2. Comment les encourager et les soutenir dans le désir de se former à l’institut ?
       3. Songez aux pasteurs.
          1. C’est eux qui feront de la publicité (positivement ou négativement).
          2. Comment encourager les pasteurs à avoir une bonne attitude concernant l’institut ?
       4. Songez aux familles.
          1. Comment faire la publicité pour informer la population au sujet de l’institut ?
          2. Comment les encourager à avoir des foyers chrétiens ?
          3. Comment les encourager à envoyer leurs enfants à l’institut et les soutenir?
    3. Il faut établir et maintenir une méthode d’amener les intéressées depuis les premières questions jusqu’à l’entrée à l’école.
       1. Savent-ils où trouver et comment trouver les demandes d’entrée?
       2. Savent-ils les étapes à traverser pour être accepté à l’institut?
       3. Y a-t-il des conditions ou des qualifications d’entrée?
20. Le programme des cours (le curriculum)
    1. La direction doit s’y connaitre en programme.
       1. Quel sont les cours offert par l’institut, et pourquoi pas d’autres?
       2. Les cours sont offerts en quelle langue?
       3. Les cours sont-ils enseignés chaque année, ou une fois à tous les quatre ans?
       4. Les cours sont-ils classifiés par crédit (coefficient)?
          1. Un cours comprend un minimum de combien d’heures d’instruction?
          2. Normalement, dans d’autres institutions, un crédit veut dire que le cours ait un minimum de 15 heures.
             1. Si le cours comprend 30 heures (ou un peu plus) d’instruction, il vaut 2 crédits.
             2. Le cours d’à peu près 45 heures est un cours de 3 crédits.
    2. La direction doit encourager les professeurs (c’est eux qui fait travailler le programme).
       1. On les encourage par l’effort d’expliquer des choses, et de les garder au courant.
       2. On les encourage par les expressions d’intérêt dans leur propre vie.
       3. On les encourage par le fait de rester au courant de ce qu’ils font dans la salle de classe.
       4. On les encourage par les mots et les gestes d’appréciation.
       5. On les encourage en insistant sur le respect des professeurs par les étudiants.
       6. On les encourage en provoquant un esprit d’équipe (de parler et s’entraider les uns les autres).
       7. On les encourage surtout par la prière.
    3. La direction doit planifier le calendrier bien avant (un an de préférence)
21. Le calendrier
    1. Première étape : Notez l’information générale de l’année scolaire
       1. Cherchez un calendrier, en faire un sur l’ordinateur, ou en faire le brouillon à la main.
       2. Marquez la date de l’entrée et la fin de chaque semestre.
       3. Marquez le numero1 à cote de la première semaine, et continuer jusqu’à la dernière semaine de chaque semestre (probablement le no.16).
       4. Marquez les jours fériés que l’institut veut observer. (Ce sont les journées blanches pour les étudiants).
       5. Marquez les activités importantes – s’il y aura une semaine de vacances pendant le semestre, s’il y a une ou des journées de prière ou de conférence spéciale, etc.
    2. Deuxième étape : notez les dates de chaque cours.
       1. Calculez par crédit.
          1. Si le total des crédits (le semestre) est 15, cela veut dire que les étudiants vont subir 225 heures d’instruction (15 crédits multiplié par 15 heures d’instruction pour chaque crédit).
          2. Si les étudiants auront 4 heures d’instruction par jour, il les faut au moins 56,25 jours (225 heures divisée par 4) ou un minimum de 12 semaines dans le semestre.
          3. Il y a 20 heures, chaque semaine, dans la salle de classe si l’institut enseigne 4 heures par jour du lundi à vendredi.
       2. Calculez par cours.
          1. Chaque crédit prendra 4 jours minimum (16 heures), ou 5 jours maximum (20 heures) d’enseignement.
          2. un cours de 2 crédits vaut 2 semaines; ou 3 semaines pour 3 crédits.
       3. Indiquer le nom de chaque cours sur le calendrier, et les journées nécessaires pour chacun.
          1. Vérifiez avec les professeurs qu’ils sont disponibles la semaine prévue pour leur cours.
          2. Faites les changements nécessaires sur le brouillon pour tout accommoder.
    3. Troisième étape – Publier l’information sur le calendrier académique
       1. Donnez un exemplaire à chaque professeur.
       2. Affichez un exemplaire dans la salle pour informer les étudiants.
22. Le recrutement des professeurs
    1. Avoir une liste des qualifications nécessaires.
       1. Vous ne voulez pas engager n’importe qui.
       2. Il faut qu’il ou elle possède les qualifications académiques (un diplôme), les qualifications spirituelles (selon la liste pour les pasteurs en I Timothée 3 et Tite 2) et les qualifications morales (le désir de soutenir les buts de l’institut).
    2. Avoir une liste des attentes de la direction pour les professeurs
       1. Ponctualité
       2. Préparation de la matière nécessaire pour enseigner
       3. Correction des devoirs et examens
       4. Calcul des notes
       5. Etc.
    3. Avoir une liste des choses qu’ils peuvent attendre de la direction.
       1. De l’aide à trouver des ressources si c’est demandé.
       2. De l’aide pour des problèmes dans la salle, ou sur le campus.
       3. De l’aide financière.
          1. S’il s’agit de salaire, il faut tout payer tel que promis.
          2. S’il s’agit d’autres choses (le don de cahiers, de bics, l’approvisionnement des craies, etc.) il faut clarifier ce que la direction s’engage à faire.
       4. Contrat (description de travail)
          1. C’est bien d’avoir un contrat avec chaque professeur, même s’il donne son temps volontairement pour enseigner.
          2. Le contrat peut être officiel, ou officieuse.
          3. L’essentielle du contrat c’est de décrire et clarifier les responsabilités du professeur.
23. L’encadrement des professeurs
    1. La direction doit réfléchir à l'encadrement des travailleurs (professeurs).
    2. Considérez comment les aider à améliorer leur travail.
    3. Considérez comment les aider à avoir de l’enthousiasme pour enseigner une prochaine fois.
24. Le bureau de l’institut
    1. Une grande majorité de travail concerne la production de différents documents, et ça demande du temps.
    2. C’est important de maintenir certaines heures dans le bureau.
       1. Des heures pour travailler sur les documents
          1. Les lettres.
          2. La documentation des réunions (le procès-verbal).
          3. Le calendrier.
          4. La coordination des activités des étudiants (service chrétien, travail manuel, etc.).
          5. La considération des efforts publicitaires.
          6. Les bulletins de paye et d’autres considérations financières.
          7. etc.
       2. Pour accueillir les étudiants, professeurs, ou autres personnes qui viennent avec des questions qui concernent l’institut.
25. Les réunions et autres moyens de communication
    1. Avant la réunion, il faut que le dirigeant (normalement le directeur) ait fait l’ordre du jour.
    2. L’un des responsabilités du directeur c’est d’encourager l’esprit d’équipe et de la guider.
    3. C’est quoi la valeur des réunions?
       1. Elles peuvent avancer l’unité et la compréhension de l’équipe
       2. Elles peuvent avancer le sentiment de camaraderie, de participation, et de l’importance de la place de chacun.
       3. Elles peuvent aider chacun à mieux comprendre le fait que les buts de l’institut sont plus grands qu’une seule personne.
    4. Souvent les réunions sont tenues pour une où plusieurs de ces raisons :
       1. Pour informer ou pour chercher de l’information.
       2. Pour informer l’équipe d’une décision, ou pour les inviter à contribuer aux décisions nécessaires.
       3. Pour clarifier, discuter ou résoudre un problème.
       4. Pour résoudre une dispute.
       5. Pour exprimer les sentiments.
    5. Avant tout, c’est nécessaire de promouvoir l’amour et les principes de la Bible.
       1. Qu’il y ait plus de remerciements et louanges que des réclamations.
       2. Que la direction prenne de l’avance en demandant pardon et en s’humiliant devant Dieu.
26. L’évaluation
    1. Les buts et les objectifs de l’institut sont-ils sur la bonne voie?
    2. Y-a-t’il des choses à modifier pour mieux faire?
    3. Ça marche-t-il bien le programme? Y-a-t’il des aspects à répéter la prochaine fois, ou à supprimer?
    4. Qu'est-ce les autres disent de mes idées? Comment sont traitées les idées des autres?
    5. Etc.
27. **Les finances**
28. Le directeur, comme le pasteur dans son église, doit être très prudent avec l’argent de l’institut.
    1. Si le directeur commence à jouer avec l’argent de l’institut, il peut tuer l’institut.
    2. La mauvaise conduite de n’importe quel membre de l’administration touche la réputation de l’institut, mais surtout la mauvaise conduite en ce qui concerne l’argent.
29. Qui doit être payé?
30. On le payera combien?
31. Si on ne peut pas le payer, ou on ne le fait pas, quelles sont les conséquences?
32. Qui est responsable pour surveiller sur l’état financier de l’institut? Le directeur? Le comité? La CEBI?
33. Quel sont les contrôles sur la caisse de l’institut?
34. Y-a-t’il régulièrement des comptes rendus? Sont-ils accessibles aux autres ou publiés dans les églises?
35. Quelles sont ses obligations en ce qui concerne les comptes rendus ? On en fait une fois chaque année? Deux fois chaque année (chaque semestre)? Chaque trimestre?
36. Y-a-t’il des dates prévues pour l’audit financier annuel (le contrôle ou la vérification de la caisse et des documents)?
37. **Les biens**
38. Les biens de l’institut sont le terrain, les bâtiments, et les choses sur le campus.
39. Si l’institut ne se concerne pas du nettoyage ou des réparations, on perd un sentiment de fierté, et on risque de perdre l’approbation des autres.
40. Les outils et les autres biens de l’institut.
    1. La direction doit vérifier si les livres, les stylos, les craies, etc., sont disponibles comme il le faut.
    2. Quand il s’agit du nettoyage, par exemple, la direction doit déterminer les moyens de travailler.
41. **Les choses à transmettre (communication)**
42. Communiquez une loyauté à Dieu avant tout.
43. Communiquez la vision
    1. Il faut la redire souvent, et en différents mots.
    2. Il faut veiller pour que toute l’équipe comprenne et soit d’accord.
44. Communiquez une attitude – l’attitude de l’importance de l’équipe pour accomplir la vision.
    1. Le directeur est responsable de trouver les personnes qui ont le désir de travailler.
    2. Il doit approvisionner les autres avec l’information nécessaire et chercher les moyens d’enlever les barrières qui empêchent le travail.
    3. Il a la responsabilité d’aider les autres à développer de bonnes relations entre eux pour qu’ils soient prêts à s’entraider.
    4. C’est au directeur d’encourager les personnes à travailler parce qu’ils le veulent, et non parce qu’ils pensent que c’est une obligation ou un lourd fardeau. On veut que tout participant soit là parce qu’il est content d’être là.
45. **Les affaires gouvernementales**
46. Les relations avec les chefs :
    1. C’est important d’avoir une bonne relation avec le chef de village, aussi qu’avec le Maire, le Sous-préfet, et le Préfet.
    2. On ne le fait pas simplement parce que c’est eux qui peuvent aider ou compliquer la vie, mais pour présenter un bon témoignage pour Christ.
    3. Certains officiers ne sont pas compréhensibles. Ils sont les ivrognes, ou ils demandent des choses impossibles. Mais l’ordonnance de Dieu est de prier pour eux, de les respecter, de leur obéir si ce n’est pas contraire à l’Ecriture, et de chercher à les convertir.
    4. On doit les traiter avec respect, mais on n’est pas obligé à faire tout ce qu’ils demandent.
       1. Par exemple, s’ils demandent de stationner des soldats sur le campus. Il faut refuser, si c’est possible, pour quelles raisons? Premièrement, parce que ça empêchera l’accomplissement du but de l’institut – l’enseignement et la formation des étudiants.
       2. Par exemple, s’ils demandent que l’institut n’enseigne pas que Jésus est Dieu.
47. Les relations avec les inspecteurs, et autres officiels :
    1. L’institut a certaines obligations à l’État, et doit les faire sous peine de pénalité.
    2. C’est aussi important de consulter avec d’autres personnes pour vérifier les recommandations ou les réclamations.
48. **Les problèmes**
49. C’est inévitable que les problèmes arrivent.
    1. Essayez de prévoir les problèmes potentiels et les éviter.
    2. Essayez de traiter les problèmes quand ils sont petits.
    3. Essayez de résoudre les problèmes d’une manière biblique.
    4. Essayez d’être impartial – de ne pas avoir des préférés.
    5. Essayez d’être approchable – de bien écouter avec le désir de les comprendre.
    6. Pensez à la perspective de Dieu, et sur la perspective à long-terme au lieu de courte.
    7. Pensez au but et à la réputation de l’institut en prenant toute décision.
50. Il faut comprendre que certaines de vos décisions seront mauvaises.
    1. Ne pensez pas que vous êtes infaillible.
    2. Les mauvaises décisions doivent être avouées et changées si possible.
    3. Certaines décisions ne sont pas mauvaises, mais peuvent être améliorées.
    4. Ne cherchez pas à blâmer quelqu’un, mais considérez ce qui avancera la mission de l’institut.
51. Trois genres de problèmes :
    1. Les problèmes assez petits qui concernent les personnes et les situations normales.
    2. Les problèmes plus grands qui concernent les programmes, les finances, et l’administration.
    3. Les plus grands problèmes qui concernent la nécessité d’un changement profond (licenciement, expulsion, etc.).
52. La racine de certaines difficultés :
    1. Problèmes de communication – Quelqu’un n’était pas informé qui devait être au courant.
    2. Problèmes de structure – certaines personnes n’étaient pas inclues quand la décision a été faite.
    3. Problèmes de personnalités – des différences entre des personnages, des divergences de points de vue ou de priorité, la tendance chez certaines personnes de ne jamais admettre son erreur, ou bien des craintes imaginées.
    4. Problèmes de manque de ressources.
53. Les problèmes peuvent provenir …
    1. Des professeurs.
    2. Des étudiants.
    3. Du comité.
    4. Des pasteurs ou des membres des églises régionales.
    5. De la famille des étudiants.
    6. Des personnes inconnues (les voleurs, l’inspecteur de travail, la police, etc.).
    7. De l’administrateur lui-même,
       1. S’il dirige comme un dictateur.
       2. S’il cherche à se venger au lieu d’utiliser la discipline pour la formation des autres.
       3. S’il traite certaines personnes différentes des autres.
       4. S’il ne veut rien déléguer, ou trop déléguer.
       5. S’il n’est pas systématique dans son travail.
       6. S’il n’est pas compétent de maintenir les archives de l’institut.
       7. S’il n’est pas compétent, ou s’il refuse, de faire des comptes rendus.
       8. S’il ne se soucis pas des problèmes des autres, surtout les professeurs.
       9. Si le travail d’enseigner ne l’intéresse pas.
       10. S’il n’est pas compétent de guider les affaires financières, ou s’il ne s’y intéresse pas.
       11. S’il n’a pas de soucis pour l’embellissement du campus.
54. Quatre méthodes pour s’occuper des problèmes
    1. Les éviter – ne les admettre pas, retarder, se retirer, ou refuser d’en parler.
    2. Faire les lois – se prononcer et demander que tout le monde se plie.
    3. Chercher un compromis – proposer des modifications acceptables à tous les intéressés.
    4. Diriger selon le but – aider les autres à adopter une perspective plus large, et à s’adapter pour l’accomplir.
55. **L’évaluation globale**
56. C’est bien de considérer « l’évaluation » comme une occasion de se rendre compte des talents que Dieu nous a donné – selon l’exemple des « administrateurs » en Matthieu 25.
57. L’évaluation veut poser la question de ce que c’est la réussite ou le succès.
    1. Si l’institut biblique réussissait, qu’est ce que vous verriez, et comment sauriez-vous que c’est un succès ?
       1. Les commerçants jugent leur succès à travers l’argent gagné et les clients qui sont satisfaits.
       2. Les écoles jugent la réussite des étudiants à travers les examens et les notes.
       3. Comment juger les administrateurs, les professeurs, et le programme d’un institut biblique?
    2. Si l’institut accomplit ce qu’il a promis (sa mission), il réussit.
       1. Si les diplômés démontrent qu’ils sont capables dans les églises, tout le monde dirait que l’institut a bien fait. C’est ça l’évaluation essentielle.
       2. Si l’institut a une réputation pour l’intégrité (faisant le tout honnêtement et sérieusement comme les sous-bergers de Dieu), il réussit.
       3. Si ceux qui font la demande d’entrée sont de bonne qualité, ça indique aussi que l’institut est en train de réussir (les personnes de bonne qualité ont souvent l’option de faire autres choses, mais quand ils décident de s’inscrire dans votre institution, cela dit quelque chose concernant la réputation de l’institut).
       4. Si les participants (les professeurs, les membres du comité d’administration, etc.) ont une bonne attitude, et sont contents d’être là, cela aussi est une sorte d’évaluation.
58. L’évaluation de l’administrateur
    1. Comment travaillez-vous pour communiquer la vision le l’institut aux autres?
    2. Avez-vous une bonne compréhension des programmes, des cours, etc.?
    3. Qu’est-ce que vous faites pour aider les professeurs, et pour évaluer le progrès des étudiants?
    4. Planifiez-vous des choses dans le but d’avancer les buts de l’institut?
    5. Planifiez-vous bien en avant pour permettre la commande des livres, etc.?
    6. Qu’est-ce que vous faites pour informer les autres (les professeurs, les églises, etc.)?
    7. Pensez-vous que le niveau de votre travail est très bon, assez bon, ou faible? Les autres travaillent-ils plus que vous ou moins que vous?
    8. Cherchez-vous à rendre le travail plus facile pour les autres? (Jean 1 :23)
    9. Êtes-vous aussi en train d’améliorer votre connaissance, vos compétences, et votre conduite ?
59. L’évaluation des professeurs
    1. Faites-le dans le but de les aider, et non pour les humilier.
    2. On peut évaluer selon ces choses :
       1. Ses compétences à planifier un cours
       2. La conduite de ses cours
       3. Ses compétences à faire les examens
       4. Son savoir pour utiliser de bonnes méthodes d’enseignement.
       5. Son comportement envers les étudiants – politesse, respect, louanges, impartialité, etc.
       6. Son comportement envers ses collègues, son église, la communauté, etc.
       7. Ce qu’il fait pour améliorer ses compétences et sa vie spirituelle.
60. L’évaluation du programme des cours :
    1. Par quel(s) critère(s) peut-on supprimer un cours, ou le remplacer par un autre?
    2. Serait-il mieux d’enseigner un cours à la première année au lieu d’une des autres années? (ou le contraire) ?
    3. L’évaluation du programme des cours est premièrement selon les buts et la vision de l’institut. On cherche à établir ce qui est meilleur pour former les étudiants dans les compétences et le caractère spirituel prévus.
61. L’évaluation des étudiants
    1. Comment vont-ils académiquement? Socialement? Spirituellement?
    2. Les femmes ont-elles besoin de plus d’encadrement ou d’aide?
    3. Les enfants ont-ils besoin de plus d’encadrement?
    4. Comment va toute personne sur le campus en ce qui concerne le travail manuel, les besoins financiers, sa participation avec l’église, etc. ?
62. L’évaluation de l’institut
    1. Concernant ses clients
       1. Les clients de l’institut sont-ils satisfaits de l’institut? Comment le montrent-ils?
       2. Qui soutiennent l’institut, et par quelle manière? (prière, de quoi manger, de l’argent, etc.)
    2. Concernant les voisins
       1. L’institut a-t-il un bon témoignage pour Dieu devant eux?
       2. Les étudiants ont-ils un bon témoignage devant eux?
    3. Concernant les choses en générale :
       1. La direction de l’institut.
       2. Les professeurs.
       3. Les membres du conseil.
       4. Les étudiants.
       5. Les Églises proches et éloignées.
       6. Etc.
63. **Conclusion : Un bon administrateur**
64. Il est satisfait de développer les autres, parce qu’il sait qu’un jour il ne sera pas là. Il travaille pour la mise en place des pasteurs, professeurs, missionnaires, administrateurs, et ouvriers chrétiens de demain.
65. Il est toujours conscient du but et de la vision de l’institut.
66. Il apprécie les personnes que Dieu a placées autour de lui, et il cherche à les encourager.
67. Il garde toujours le cœur d’un serviteur. Il travaille sérieusement, mais il ne pense pas qu’on ne doit jamais rigoler de lui.
68. Il cherche toujours à renforcer l’équipe par la façon qu’il donne du travail aux autres et la façon qu’il continue à surveiller.
69. Il n’est jamais content de faire les choses médiocrement, mais il essaye toujours de maintenir les standards d’excellence.
70. Il pense régulièrement sur l’évaluation avec le désir d’améliorer.
71. Il n’est pas jaloux de sa position, car c’est un don de Dieu pour qu’il y serve pendant un certain temps.
72. Il n’attend pas les dons de rêve, mais cherche à utiliser consciencieusement les ressources disponibles.
73. Il aime toujours encourager et aider les autres.
74. Il se voit comme le responsable. Les membres de son équipe échoueront de temps en temps, mais il comprend qu’on ne peut pas courir sans apprendre à marcher. Donc il donne occasion à apprendre, mais il se présente comme responsable quand les choses ne vont pas très bien.
75. Il cherche à bien former les hommes de l’institut biblique, car il sait que l’un de ses hommes deviendra le pasteur de ses propres enfants ou petits enfants. Il veut alors qu’ils deviennent de bons exemplaires de ce que c’est un serviteur de Christ.
76. Il pense à l’avenir, et il planifie les choses bien en avant.
77. Il est un homme de prière et de la Parole de Dieu. Il manifeste de la confiance en Dieu parce qu’il marche près de Lui.
78. Il a confiance que Dieu répondra a ses prières, pas toujours selon ses souhaits, mais comme il semble bon à Dieu
79. Il sait que Dieu est le Patron, et il rendra compte à Lui pour toutes choses.

**L’examen Finale :**

* + - 1. **Faites l’évaluation de ce cours.**
      2. **Faites le calendrier d’un cours de un, deux ou trois crédits.**

*L’exemple d’un cours de deux crédits (30 heures à travers 10 jours):*

Les Prophètes Mineurs

|  |  |  |
| --- | --- | --- |
| **Date et horaire** | **Enseignement prévu** | **Autres choses** |
| Lundi  7H00 à 7H50  (repos de 10min)  8H à 8H50  (repos de 10min)  9H à 9H50  (repos de 10min)  10H à 10H50 | 1. L’introduction du programme  2. Le contexte géographique  3. Le contexte historique  4. (continuation) | Expliquez les devoirs  Présentez le livre à lire  Venez avec une bonne carte du proche orient (ou utilisez les cartes dans les Bibles) |
| Mardi  7H00 à 7H50  (repos de 10min)  8H à 8H50  (repos de 10min)  9H à 9H50  (repos de 10min)  10H à 10H50 | 1. Examen no.1 sur les sujets de lundi  Puis, susciter des questions  2. Culte (pas de cours)  3. Le contexte culturel  4. Le contexte littéraire |  |
| Mercredi  (pareil) | 1. Examen no.2 sur les sujets de mardi  2. Le livre d’Osée  3. Suite  4. Le livre de Joël |  |
| Jeudi | 1. Examen no.3 sur les sujets de mercredi  2. Le livre d’Amos  3. Le livre de d’Abdias  4. Suite |  |
| Vendredi | 1. Examen no.4 sur les sujets de jeudi  2. Le livre de Jonas  3. Le livre de Michée  4. Suite |  |
| Lundi | 1. Examen no.5 sur les sujets de vendredi  2. Le livre de Nahum  3. Le livre de Habakuk  4. Suite |  |
| Mardi | 1. Examen no.6 sur les sujets de lundi  2. Culte (pas de cours)  3. Le livre de Sophonie : Présentations des étudiants  4. Le livre d’Aggée |  |
| Mercredi | 1. Examen no.7 sur les sujets de mardi  2. Suite du livre d’Aggée  3. Le livre de Zacharie  4. Suite |  |
| Jeudi | 1. Examen no. 8 sur les sujets de mercredi  2. Le temple de Salomon et de Zacharie  3. Le livre de Malachie  3. Suite |  |
| Vendredi | 1. Examen no.9 sur les sujets de jeudi  2. Quand on prêche les prophètes mineurs  3. Suite  4. Suite |  |

*L’exemplaire d’une feuille d’évaluation*

**Évaluation des cours par les étudiants (anonyme)**

Le nom du cours \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Le nom du professeur \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**1er partie: Répondez aux questions suivantes:**

1. Qu’est-que vous avez aimé ou apprécié?

2. Avez-vous une ou deux suggestions pour améliorer la prochaine fois?

3. En comparaison avec les autres cours, le travail exigé pour ce cours était-il plus léger, moyen, ou plus lourd?

**2eme partie: Encerclez le numéro indiquant votre opinion 1= le pire 5= le meilleur**

Concernant le professeur:

1. Il s’y connaît très bien en ce sujet. ………………….. 1 2 3 4 5
2. Il montre l’enthousiasme et l’intérêt pour le sujet....... 1 2 3 4 5
3. Il m’invite à exprimer mes idées. ……………………. 1 2 3 4 5
4. Il est juste et impartial avec les étudiants.……………. 1 2 3 4 5
5. Il est poli et patient envers les étudiants. ……………. 1 2 3 4 5
6. Il n’est pas confondu par les problèmes. ……………. 1 2 3 4 5
7. Il utilise différentes méthodes d’enseignement. …..… 1 2 3 4 5
8. Il présente les idées d’un niveau compréhensible........ 1 2 3 4 5
9. La note que je donne au professeur est ……………… 1 2 3 4 5

Concernant le cours:

1. J’ai bien compris les devoirs de ce cours. .………...... 1 2 3 4 5
2. J’ai apprécié les livres (ou les feuilles) de ce cours ..... 1 2 3 4 5
3. Les heures dans la salle était bien organisées………... 1 2 3 4 5
4. Je n’étais pas déçu par ce que j’ai reçu dans ce cours... 1 2 3 4 5
5. Les examens étaient justes et bons…………………… 1 2 3 4 5
6. Les devoirs étaient raisonnables pour le niveau de ce cours. 2 3 4 5
7. J’ai utilisé la bibliothèque. …………………………... 1 2 3 4 5
8. À cause de ce cours je veux d’en savoir plus ……...... 1 2 3 4 5
9. La note que je donne au cours est …………………... 1 2 3 4 5

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5. J. Oswald Sanders, “The Prayers of a Leader” *Discipleship Journal* *41*, *1987.* [↑](#footnote-ref-6)
6. In a business, success may be measured by profit and loss. In a school it can be measured in attendance, impact, graduate accomplishments, and faithfulness to the Lord. [↑](#footnote-ref-7)
7. This can range from a sense of stewardship to God, moral responsibility to constituents, organized accountability through accreditation, etc. [↑](#footnote-ref-8)
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10. <http://www.gbim.org> [↑](#footnote-ref-11)
11. Don Hocking has the extraordinary distinction of having started three seminaries through the course of his missionary career with the Grace Brethren – BEST in Bangui, the school at Bata in CAR, and CAMBISEM. [↑](#footnote-ref-12)
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