LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY


THE PERCEIVED EFFECTIVENESS OF MODULAR THEOLOGICAL

EDUCATION IN AN INTERNATIONAL, CROSS-CULTURAL

ENVIRONMENT IN RWANDA, AFRICA


A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy in Christian Leadership

by

Jonathan David McGinnis


Liberty University, Lynchburg, VA

2023

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**ABSTRACT**

Theological education in an international, cross-cultural environment carries numerous obstacles. Challenges such as language, culture, and resources become overwhelming for the ministry striving to teach and train pastors overseas. Traditionally, establishing Bible schools, universities, and seminaries seemed to be a practical approach. Online education, though growing, is almost non-existent in most impoverished regions of the world. Both models bring challenges and beg the conversation about different options. In-person, modular theological education has been around for quite some time. Yet, there has been little to no research on the effectiveness of the approach to theological education in the international, cross-cultural environment. The purpose of this qualitative multi-case study was to evaluate the perceived effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa. This research focused on evaluating its effectiveness by first studying the modular approach to theological education, then the teacher's perceptions of the model, followed by the student's assessment. The research was to evaluate several modular sites in the country of Rwanda and one from its bordering town, Goma in the Democratic Republic of the Congo. For this research, effectiveness was generally defined as the manifestation of the competencies and lessons taught in a student's life. The theory that guided this study was a competency-based learning theory, as it shows the application of the lessons taught to a student to be a measure of the effectiveness of the theological class and learning environment. The findings of this research suggest that modular theological education in this environment is possible and most effective when certain conditions are met, such as an understanding of the language barrier, a realistic assessment of the time needed, and the forming of appropriate measurable outcomes.

*Keywords*: Modular Theological Education, Competency-Based Learning, Andragogy

**Dedication**

This work is dedicated to my beautiful wife and partner in ministry, Johanna. God gave me the best partner in life and ministry when He gave me you. Thank you for continually pushing me to grow and develop both in my education and life as a husband and father. Thank you for encouraging me to persevere when life was crazy and I wanted to slow down. I could never have achieved this without you. I love you more than I could ever express.

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To my family: Thank you all for the support and encouragement over the years as I have worked on this project. Thank you to my kids for supporting me in this process. There were many late nights and long days without Dad while I researched, wrote, and read. Thank you for the sacrifice. Thank you to my parents for your support in everything I do. I have said many times that you have shown me the best example of God's unconditional love through how you have loved me. Thank you to my father-in-law and mother-in-law for your model of hard work and sacrificial service for the Lord and for inspiring me to be used by God in both pastoral ministry and international missions.

To my Supervisor and First Reader: You both have been a source of encouragement and patience. Thank you for your advice, critique, and help with the project. It was much appreciated.

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To all those who participated in this research: Thank you for being willing to participate in this essential project. May God continue to grow each of you in your lives and ministries.

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**List of Abbreviations**

Competency-Based Learning (CBL)

Institutional Review Board (IRB)

Rwandan National Ethics Committee (RNEC)

**CHAPTER ONE: RESEARCH CONCERN**

**Introduction**

Various studies have been conducted on educating pastors and leaders in an international, cross-cultural context. One can look at the obedience-oriented discipleship models of the Southern Baptist Churches (Colebank, 2017), storytelling methods used to reach those in the Middle East (Parks, 1997), theological institutions in Tianjin (Wang, 2017), or the training of Christian and Missionary Alliance pastors in Burkinabé (Knisely, 2011). Numerous methods and approaches have been taken. An international, cross-cultural environment carries innumerable obstacles. Challenges such as language, culture, and resources become overwhelming for the ministry striving to teach and train pastors overseas. Traditionally, establishing Bible schools, universities, and seminaries seemed to be a practical approach. Palvia (2018) asserts that there has been a rise in the online model. He notes, "Online education in its various modes has been growing steadily worldwide due to the confluence of new technologies" (p. 233). With the internet advancement worldwide, perhaps online education is a viable option. Sadly, with each of these options, there are challenges. Bible schools, universities, and seminaries overseas can be expensive, and they are often not sustainable by the nationals and are therefore dependent upon external funding. Though available in many areas, online education is virtually non-existent in most impoverished regions of the world. Could there be another approach? Could modular theological education be effective in an international, cross-cultural environment? What does it mean to be effective as a theological educator? What environmental factors aid and hinder the teacher and students' effectiveness in the international, cross-cultural environment?

Chapter One addressed the background of the problem, the statement of the problem, the purpose statement, the research questions driving this study, the assumptions and delimitations, the definition of terms, the significance of the study, and a summary of the design.

## Background to the Problem

The need for theologically educating pastors can be seen throughout the Bible and history. The Old and New Testaments show the importance of theological training. There have been several philosophies and approaches to theological education over the years. Given the global environment and challenges that are faced today, perhaps creative methods for theologically educating pastors need to be explored.

### Theological Framework

The emphasis on cross-cultural ministry can clearly be seen in both the Old and New Testaments. God has always had a plan for using Israel to bring salvation to the world. Both Jews and Greeks were part of God's plan of salvation. This can clearly be seen in Scripture. Passages such as Matthew 28:19-20, commonly known as The Great Commission, demonstrate God's strategy to reach the lost through the obedience of His people. Using the Apostle Paul as an example, theological education at some level is important for preparing those in ministry. Paul learned at the feet of Gamaliel (Acts 22:3). He then taught Timothy through his example and missionary journeys. Then, in 2 Timothy 2:2, Paul urges Timothy to continue that tradition by teaching faithful men the same. That might have happened in the time of Paul and Timothy, but today, there are numerous pastors around the globe without theological training. According to one study, as many as 95% of pastors around the Globe have little or no theological education (Gordon-Conwell, 2019, paragraph 11). There is a great theological vacuum in the world today. Pastors must preach the truth of God's word correctly. To do so, pastors must be trained.

**Theoretical Framework**

Over the years, there have been several different theories and approaches regarding theological education. Beginning as informal times of instruction under the Apostles (Acts 2:42), education quickly evolved into institutions of higher education by the second century (Pazmiño, 1988). A shift began from the local church training leaders to institutions taking up the responsibility. Within these institutions, philosophies of education like pragmatism, existentialism, and postmodernism have been introduced and have had drastic implications on theological learning and the definition of absolute truth. Each shows the necessity for not only the theological education of pastors but also ways to measure the effectiveness of the education. Methods such as standardized testing, grading rubrics, and self-reporting have all been used with varying degrees of success.

**Thematic Introduction**

Teaching and training pastors overseas can be a costly and challenging endeavor. Challenges such as language barriers and cultural nuances are just a few. A study in the Journal of Research in International Education looked at an international educational setting in Japan consisting of several Japanese and Australian students. This study looked at the socio-emotional struggles that the students had as a direct result of a mixing of cultures and highlighted several of the sensitive areas (Ujutani & Volet, 2008). Is theological education different? Can theological education be accomplished internationally and across cultures despite the cultural issues mentioned?

One approach to theological education that seems cost-effective, flexible enough to go to all areas of the world, and reproducible is a modular approach to theological education. Modular education, as defined by the British Educational Research Journal, "refers to the division of

conventional courses into smaller components or modules. Each module enables students to obtain a partial certificate that can be combined into a qualification" (Mazrekaj & De Witte, 2019, p. 92). For this study, modular theological education was defined as an intense set of theological classes taught in person over single or multiple weeks to complete a structured scope and sequence that prepares men and women for vocational ministry. The question is, how practical is a modular approach, especially in the overseas context? This qualitative case research topic was the perceived effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa.

## Statement of the Problem

The training of pastors and Christian leaders is essential. The Center for the Study of Global Christianity at Gordon-Conwell Seminary "estimates 5 million pastors/priests in all Christian traditions worldwide (Catholics, Orthodox, Protestants, and Independents, including bi-vocational). Of these, [they] estimate that 5% (250,000) are likely to have formal theological training (undergraduate Bible degrees or master's degrees)" (Gordon-Conwell, 2019). Thus, the need for theological education is great throughout the world.

In researching modular education in general, it has become clear that there is insufficient information on the effectiveness of modular theological education, specifically in an international, cross-cultural environment. Much of the research that is available today focuses on the use of Internet-based modular education (Moore, et al., 2011). Though this is helpful, there seems to be a lack of data in researching the model of a modular education system that involves pre-class work, intensive face-to-face class time of studying, and homework assigned to be accomplished within a limited time. Along with researching modular theological education in a cross-cultural environment, research was done on the strengths and weaknesses that make a

thriving modular environment. What factors make it a good option, as well as the factors that make it a challenging choice?

## Purpose Statement

The purpose of this qualitative multi-case study was to evaluate the perceived effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa. This research focused on assessing the effectiveness of modular theological education by first studying the modular approach to theological education, then the teacher's perceptions of the model, followed by the student's assessment. This research intended to evaluate five modular sites in Rwanda (Mukamira, Ngororero, Nombe, Nyange, and Gasiza) and one site on the border of Rwanda and the Democratic Republic of the Congo (Goma). This study began by interviewing ministry leaders within three organizations that conduct modular theological education in the international context to define modular theological education accurately. Next, the study looked at the teacher's perspective on the perceived effectiveness of the classes. Finally, the study looked at the perspective of Rwandan Students. These three data points were used to understand better the benefits and drawbacks of modular theological education in the international, cross-cultural environment and determine under what conditions learning is most effective. The theory guiding this study was a competency-based learning theory, as it shows the application of the lessons taught to a student to measure the effectiveness of the theological class and learning environment (Henson, 2022).

## Research Questions

This research dissertation looked at four questions that guided the study to determine the effectiveness of modular theological education in an international, cross-cultural environment.

**RQ1.** What are the perceived characteristics of an international, cross-cultural modular theological education in Rwanda, and what are their strengths and weaknesses?

**RQ2**. What are the perceived indicators of success and limitations for a teacher in a modular theological educational experience in an international cross-cultural environment in Rwanda?

**RQ3.** What are the perceived indicators of success and limitations for a student in a modular theological educational experience in an international cross-cultural environment in Rwanda?

**RQ4.** What are the perceived conditions that make modular theological education more effective in an international, cross-cultural environment in Rwanda?

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**Assumptions and Delimitations**

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In every research, there will be certain assumptions and delimitations to consider. The assumptions are the areas the researcher assumes to be true and applicable to the study. The delimitations show the areas where the research was limited due to numerous factors.

**Research Assumptions**

As part of this research, there were two significant assumptions.

1. There were certain cultures where this data would not apply due to their lack of desire for formal theological education.

2. The effectiveness of one's teaching and a student's learning could be determined and evaluated.

**Research Delimitations**

The delimitations of this research focused on international, cross-cultural modular theological education in the country of Rwanda. It looked at a competency-based way to measure success in teaching within the modular environment. Due to the breadth of this topic, some areas of study were not studied. The purpose of the study was not to prove the superiority of one method over another but to look at the perceived effectiveness of modular education in the training of pastors in an international, cross-cultural context.

1. This research did not look at students who lived within the borders of the United States of America and who were trained in the traditional seminary or modular models.

2. This study did not focus on students in the country of Rwanda who attended the traditional seminary model.

## Definition of Terms

1. *Module:* "a unit of work in a course of instruction that is virtually self-contained and a method of teaching that is based on the building up of skills and knowledge in discrete units" (Sejpal, 2013, p. 169).

2. *Modular Education:* "the division of conventional courses into smaller components or modules" (Mazrekaj & DeWitte, 2019, p. 92).

3. *Andragogy: "*The art and science of teaching men or adults" (Friestad-Tate, Schubert, & McCoy, 2014, p. 35).

4. *Competency-Based Learning: "A* theological education that is a formational journey as much as it is an educational one. It cares about the competencies that students develop and the way in which those competencies extend beyond the simple acquisition of skills" (Henson, 2022, p. 8).

5. *Rwanda, Africa:* Rwanda is a country situated in Central Africa, bordered to the North by Uganda, to the East by Tanzania, to the South by Burundi, and to the West by the Democratic Republic of Congo. (Government of Rwanda, n.d., paragraph 1).

6. *Pragmatism:* "the attributes of looking away from first things, principles, 'categories,' supposed necessities; and looking towards the last things, fruits, consequences, facts" (James, 1907, pp. 54-55).

7. *Existentialism:* "(1) the refusal to belong to any school of thought, (2) the repudiation of the adequacy of philosophic systems and bodies of beliefs, and (3) they mark dissatisfaction with traditional Philosophy as superficial, academic, and remote from life" (Kaufmann, 1976, p. 12).

8. *Postmodernism:* "everyone is free to use reason to determine what is true for themselves (Eshniyoz o'g'li & Fayzullayeva, p. 55).

## Significance of the Study

In 2014, a study was conducted on Understanding Modular Learning (Friestad-Tate, Schubert and McCoy, 2014). This study focused on the specific andragogy of online modular education and showed a future shift toward modular education. Seven years later, numerous

colleges and universities implemented modules into their course of study. This model has also gained popularity among Christian organizations serving to educate pastors and leaders overseas. Instead of an online platform, these organizations offered physical classes in a modular setting. Within the cross-cultural context, evaluating the effectiveness of one's teaching can be a struggle due to the numerous cultural limitations and challenges. This study was significant because it not only furthered the literature and research on the use of modular-style teaching in theological education in an international, cross-cultural environment but also showed that modular theological education within this environment could be effective. When issues such as the language barrier, the amount of time and information taught, and such things are addressed, learning could be most effective.

## Summary of the Design

The purpose of this research was to study the perceived effectiveness of modular theological education in the international, cross-cultural environment in Rwanda. It was accomplished by looking at three different perspectives. The first focused on three organizations regularly conducting modular theological education in the international, cross-cultural setting. Qualitative interviews were conducted with key ministry leaders of these three organizations. Specifically, these open-ended questions focused on the structure of the organization's modular format and the organization's methods of evaluating its effectiveness. The second perspective was that of the teachers who have conducted modular theological classes in Rwanda. The teachers were asked to evaluate teaching and learning in the international, cross-cultural context in light of its strengths and weaknesses. This evaluation was accomplished by using open-ended questions and an interview format. The final data point was the international, cross-cultural students who had participated in modular theological education in Rwanda. This researcher used

an open-ended questionnaire and personal interviews to ascertain the necessary qualitative data. Due to the technological limitations of the Rwandan students, meetings were held in several different locations where computers were intended to be made available to the participants. Each participant was to fill out the 26-question survey online.

A paper copy of the questionnaire would be available to the students who could not record it online. Any paper copies would be recorded later, and the originals would be retained for confirmation. Each student who traveled and participated in the questionnaire was to receive the Rwandan Franc equivalent of $ 5.00 USD to reimburse them for travel expenses. Lunch was also provided for the participating students. Interviews were conducted and recorded in person via the online platform Zoom. Each interview was to be recorded, and the questions and responses would be translated by a translator present. Videos would be checked for accuracy by a second translator later.

Once all the data were received from the interviews with ministry leadership, the teachers, and the students, the research was coded using the online qualitative software Quirkos. Conclusions were then made on the efficacy of modular theological education in the international, cross-cultural environment and what conditions make learning most effective was noted.

This study's participants came from various religious and denominational backgrounds. These students were men and women who came from Baptist, Presbyterian, Anglican, Pentecostal, and independent churches. The pool of qualifying students to use in this study was between 275 and 350. This researcher used a non-probability approach to receive the participants in the questionnaire section of the research. The students were contacted through email and text and given the opportunity to participate in the questionnaire portion of this research. There was a

target of fifty students and graduates of the modular theological education classes to participate in the questionnaire phase of the research.

Regarding the interview portion of this research, a simple random sampling was taken from those who participated in the initial questionnaire phase. Each questionnaire received a number selected using a random number generator found at random.org. From the research pool, ten qualifying students were to be chosen for a face-to-face interview.

# CHAPTER TWO: LITERATURE REVIEW

## Introduction

Various studies have been conducted on educating pastors and leaders in an international, cross-cultural context. Numerous methods and approaches have been taken. An international cross-cultural environment carries many obstacles. Challenges such as language, culture, and resources become overwhelming for the ministry striving to teach and train pastors overseas. Traditionally, establishing Bible schools, universities, and seminaries seemed to be a practical approach. With the advancement of the Internet throughout the world, perhaps an online education platform is a viable option. Sadly, each of these options, though successful in many areas, carries with them numerous challenges and obstacles. Could there be another approach? Could a modular theological education format be an effective way to learn in an international, cross-cultural environment?

The purpose of this research was to evaluate the effectiveness of modular theological education in an international cross-cultural environment in Rwanda, Africa. Chapter two, the Literature Review portion of this study, focuses on the theological framework, the theoretical framework, the related literature, the rationale for the study, the gap in the literature, and finally the profile of the current study.

## Theological Framework for the Study

In beginning a literature review of the effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa, it is essential to first look at the theological framework that drives this study. A theological review shows the biblical reasoning and rationale for educating pastors and leaders. International, cross-cultural ministry is essential to God's plan. This can be clearly seen in both the Old Testament and in the New Testament.

There are numerous biblical and practical reasons for the theological education of pastors and leaders. Scripture gives several examples as to why this needs to occur. Even though there are examples of theological education shown in the pages of Scripture, there still remains great flexibility in how and in what context it occurs.

**Cross-Cultural Ministry**

There is a great need to train and equip the pastors and spiritual leaders who are influencing the church today. However, before studying the need for theological education, it is important to begin with what Scripture says about the spread of the gospel throughout the globe. In both the Old Testament and the New Testament, the Bible addresses the reason for and the effects of cross-cultural ministry, beginning with the effects of the Gospel spread in the Old Testament.

*Old Testament Examples*

The book of Genesis is the book of beginnings. It is there, one reads of the creation of the world, plants, animals, and man and woman. It is also there where the need for cross-cultural ministry and worldwide evangelism is found. In Genesis 3, one reads of the fall of Adam and Eve. While in the garden, Satan comes to Eve and tempts her to disobey the Lord and eat from the forbidden tree. Eve takes the fruit and eats it. She then gives it to her husband, and he eats it. Genesis 3:6 says, "So when the woman saw the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate" (English Standard Version, 2001/2016, Genesis 3:6). When man sinned, he was spiritually separated from the God. It is due to this separation that man found himself in need of a savior. In his graciousness, the Lord promised hope through Eve, Adam's wife. It would be through her child that salvation would be made available to the world. In Genesis 3:15, God told Satan, who

was in the form of a serpent, "I will put enmity between you and the woman and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel" (English Standard Version, 2001/2016, Genesis 3:15). It would be through the woman's seed that salvation would be found.

As Adam and Eve lived longer and multiplied and filled the earth, sin spread as well. In Genesis 12, a man named Abram was introduced to the story of the world. Abram, later called Abraham, was given a promise. He was told, "I will bless those who bless you, and him who dishonors you I will curse, and in you, all the families of the earth shall be blessed" (English Standard Version, 2001/2016, Genesis 12:3). He was given a blessing from God, and through him, all the nations of the world would be blessed. This promise was repeated in Genesis 22:18, 26:24, and 28:14. The seed of Eve, later known to be Jesus Christ, and the blessing given to Abraham will someday be a blessing to the nations. How would the nations be blessed? Through Jesus Christ, salvation would come to all.

Later in Genesis, one reads of a man by the name of Joseph. Joseph was sold into slavery at a young age by his brothers. His entire life was marked by his faithfulness to God and God's faithfulness to him. God used Joseph not only to save the Egyptians from a drought, but he used him to save the Israelites as well. Joseph was faithful in obedience to God, and God used him to reach the world through his example.

A final example of God's heart for the nations in the Old Testament is found in the story of Jonah. Jonah was a faithful prophet of the Lord. One day he was told by God to go to Nineveh, a violent, cruel people who were the enemy of the Lord. God told Jonah to go and give them a message of repentance. God, in his graciousness, wanted to give them a chance to repent, turn from their ways, and follow him. Jonah did not want to do that, and he ran from God. God

pursued Jonah and brough him back. Even after Jonah's disobedience, in his running from God's call, God used Jonah to bring hope of forgiveness. The people of Nineveh heard the message of repentance and cried out to the Lord. God has a heart for the world. He want to see his Gospel spread to the ends of the earth.

God created the world and provided a way for it to be redeemed when man fell. God's plan of salvation for the world included the mobilization of cross-cultural missionaries and the desire to see the world reached with the Gospel. From the beginning, God knew the good news of salvation would be shared throughout the globe, and that one day the whole world would praise Him. Psalm 117 begins by saying, "Praise the Lord, all the nations! Extol him, all peoples" (English Standard Version, 2001/2016, Psalm 117:1). The entire world is called to praise the Lord.

### New Testament Examples

Moving into the New Testament, the need for cross-cultural ministry is shown clearly in the example of Jesus Christ himself. Jesus was known for associating with those outside of the normal circle for Jewish leaders. Not only associated with women, In John 4, one reads that he associated with a Samaritan woman. Samaritans were outcasts to the Jews. Jesus had a heart for the lost.

In Matthew 28:19-20 and Acts 1:8, one can see God's heart for the world. In the book of Matthew, Christ commissions his people by telling them to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (English Standard Version, 2001/2016, Mathew 28:19-20). Christ commands his people to go into the world. They are to be active in the spreading the Gospel to the end of the earth.

They are to preach the Gospel, the good news that Jesus came to the earth, died on the cross, and rose from the dead. Finally, they are to make disciples of all nations. Morris (1992) comments on the disciples' mission saying, "They are to make disciples of all the nations, which points to a worldwide scope for their mission" (p. 746).

Shortly after the events in Matthew 28, Jesus tells his disciples that they are to be a witness to those around them. He says, "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and all Judea and Samaria, and to the end of the earth" (English Standard Version, 2001/2016, Acts 1:8). He says that they are to share the good news of salvation in a concentric circle pattern reaching out to the ends of the earth. They were to begin by making disciples in their local region, the areas closest to them. They were then to go beyond and to expand to a wider group. Finally, they were minister cross-culturally to see the spread of the Gospel and the growth of His Church to the ends of the earth. The need for cross-cultural ministry is seen in God's plan from the beginning. It was made clear through the commissioning of his people to go and make disciples of all the nations to the ends of the earth.

**Theological Education**

As established above, the Great Commission in Matthew 28:18-20 is Christ's charge to His followers to go and make disciples and to teach the nations. This principle, also given to the early Church, can be seen throughout the life of Jesus Christ and how he communicated. Anthony and Benson (2011) say, Jesus was a skilled educator. Although he was not a formal teacher per se, such as the Greek philosophers, where the Roman orators were paid for their services" (p. 100). Christ set an example for Christians to follow. He lived his life as a model for others to replicate, and the way he instructed people was that of a master communicator. His

disciples learned how to teach and the importance of teaching by observing Him and spending time with Him. Our discipleship and devotion to Jesus are the believer's most significant source of comfort, power, and security (Wilkins, 2004). Even after Christ's death and resurrection, he is still with those who follow Him.

As the Church began to be established, after Christ ascended to heaven, the Apostle Paul wrote Timothy in 2 Timothy. He says, "And what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also" (English Standard Version, 2001/2016, 2 Timothy 2:2). It has been noted that if education is going to be Christian, there needs to be a theology that goes further than the basic content (Estep, Anthony, & Allison, 2008). Here, Paul is writing to his protégé about how he is to establish leadership within the Church. Timothy is told to teach men who are faithful and who can teach others also. These had to be men who were faithful in character and would be faithful to continue and to teach others as well. Now, Timothy was tasked with serving the Lord as a teacher to the church in Ephesus (Lea & Griffin, 1992). In 2 Timothy 4:2-3, Paul tells Timothy,

> Preach the word; be ready in season and out of season; reprove, rebuke, and exhort with complete patience and teaching. For the time is coming when people will not endure sound teaching but having itching ears, they will accumulate for themselves teachers to suit their own passions. (English Standard Version, 2001/2016, 2 Timothy 4:2-3)

There would come a time when people would not be open to hearing the truth. Timothy needed to be ready for that time. *The Pillar Commentary* notes, "Paul's concern is not just that Timothy preaches but that he 'be prepared' to do so" (Yarbrough, 2018, p. 436). Preparation and education were needed. Timothy taught them the profound theology and truths found in God's Word. He taught them what Paul had taught him through the many years of traveling with him. However, how did Timothy do that? Did he decide to form the first early church seminary? No. He began to establish leaders and teachers within the informal context. Timothy taught them the same way

Paul taught him, through life-on-life instruction and by his daily example. In the first century, it was common practice for teaching to occur in large group meetings and in the homes of believers (Gangel & Benson, 1983). Timothy instructed at the corporate level, where all the people gathered to learn together and in a smaller group setting in the homes of particular leaders and potential teachers. It was early in the life of the Church that an emphasis was placed on teaching so that men would be qualified to serve in leadership positions and be able to teach others also. Paul instructs in 1 Timothy 3:2-7 of the type of man who should be leading the church. They are to be,

> Above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity, keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders. (English Standard Version, 2001/2016, 1 Timothy 3:2-7)

As the Church grew and matured and leaders were developed, the outside culture certainly had an influence on the training and equipping of its leaders. Elias (2002) notes that "the tradition of Christian education, as we know it, finds its roots in classical Greek and Roman philosophy" (p. 142). The Apostle Paul himself went and studied to be a Pharisee. While there, he studied under the famous teacher Gamaliel. Barkley (2003) notes, "Paul was a Rabbi, trained at the feet of Gamaliel, who had been 'the glory of the law' and who had died only about five years before" (p. 188). Thus, the idea of institutional education was present, and yet, in the early stages of the Church, the apostles did not follow the cultural model but instead chose to educate and train their leaders at the local church level.

**The Need for Theological Training**

According to the Center for Study of Global Christianity at Gordon-Conwell Theological

Seminary, there are close to five million pastors and priests serving worldwide from various

Christian traditions. Of these five million, an estimated five percent have some form of formal

structured theological education (Gordon-Conwell, 2019, paragraph 11). That leaves 95% of

pastors throughout the world with little or no theological education. To say there is an urgent

need to train and equip pastors and leaders throughout the world would be a gross

understatement. There are roughly 4,750,000 untrained and biblically uneducated pastor leading

churches around the world. Of those 4,750,000 untrained pastors there are many with poor

theology due to a lack of training and understanding of basic hermeneutics. The question must be

asked, how much poor theology is acceptable? Shouldn't the church take this challenge seriously

and do whatever is necessary to train and equip these church leaders who are influencing those in

their congregations?

**A Theological Vacuum**

Considering the Gordon-Conwell study seen above, it is apparent that there is a

theological vacuum that must be addressed to have pastors and leaders in the Church who are

thoroughly equipped and prepared to lead the Church and be able to preach and teach the truth of

God's word effectively. Unfortunately, too many pastors step into the pulpit on Sunday with little

or no theological education.

It is essential to find the most appropriate medium to teach in an international, cross-

cultural context. Following the model of Paul and Timothy in 2 Timothy 2:2, pastors, teachers,

and leaders must find others to teach and train who will then pass that training along to other

faithful men. Kell (2020) says, "Pastor training isn't just another item on our to-do list; in one

sense, it's central to our task. We want to protect and proclaim the gospel not only in our generation but also in the generations to come. We must train younger pastors to take the gospel to the land we cannot go" (paragraph 3). Just as the disciples learned from Jesus, and Timothy learned from the Apostle Paul, so the pastor today is challenged to share what he knows in order to equip the next generation pastor, both locally and abroad, with the tools necessary to teach and train their churches in the truth of God's Word.

**The Need to Be Biblical**

As asked above, how much poor theology is acceptable for a pastor to teach his congregation? One must ask this question when looking into the need for theological education in the international, cross-cultural context. Does a pastor need to be trained to accurately fulfill his role as the shepherd and teacher of the church? The book of James says, "Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness" (English Standard Version, 2001/2016, James 3:1). James warns those desiring to teach the body of Christ. He tells them that it is a serious task. He reminds them that they will be held to a higher standard when they are a teacher of God's Word. Through their teaching, they have the potential to lead others astray. They do this through ability to influence. Douglas Moo (2000) notes, "Teachers, because their ministry involves speech, the hardest of all parts of the body to control, expose themselves to a greater *danger* of the judgment. Their constant use of the tongue means they can sin very easily" (pp. 149-150). Davids (1994) also points out that Jesus told people were responsible for the knowledge that they had (p. 1362). Luke says, "Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more" (English Standard Version, 2001/2016, Luke 12:48b). An untrained pastor is more likely to lead others astray, intentionally, or

unintentionally. This is not to say that every pastor must attend a Bible college or a formal seminary for three or four years until a degree has been completed. What it is saying is that an untrained pastor can certainly be a liability to a church. It is the Church that suffers when a pastor is not trained. They are to be fed by him each week. If he does not understand the Scripture correctly, they will be a malnourished congregation.

**Summary of Theological Framework**

Cross-cultural ministry can be seen in both the Old and New Testaments. God's plan of redemptions from Adam to Abraham, Joseph and even in the example of Jonah, God's desire to use his people, Israel, to impact the world and ultimately bring salvation to the lost, both the Jew and the Greek, can be seen throughout Scripture. The Great Commission, in Matthew 28:18-20, shows God's love and plan for the lost in the world. The need for preparation and theological education is clearly seen in the example of the Apostle Paul. Paul was formally taught by Gamaliel. He studied in the more formal setting of his time. Later, Paul taught Timothy in an informal structure. This is an example of broadening one's educational experience. Paul then told Timothy to do the same. Finally, due to the theological vacuum throughout the world, many are in ministry serving as pastors with very little of no formal theological training. If pastors are to preach the truth of God's Word correctly, they must be trained. The importance of teaching correct theology and the severity of incorrectly teaching theological truth and thus leading some astray is addressed in the book of James, and the warning should be taken seriously.

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**Theoretical Framework for the Study**

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Having addressed the theological framework of education as seen in the Bible, it is appropriate now to consider the theoretical framework for the research study. This will progress the study of the effectiveness of modular theological education in an international, cross-cultural

environment. The purpose of this theoretical framework section is to look at the different theories and approaches that have been taken regarding theological education. This section will look at the evolution of education in history, the various philosophies that drive education, and finally, how one evaluates effectiveness in teaching.

**Education in History**

Theological education in the New Testament began with the apostles teaching within the context of the church's corporate gatherings. Over time, this teaching and training at the corporate gathering level and in-home meetings started to be replaced by institutions of higher education. It did not take long for the church to begin to develop schools. In the second century, schools, or learning centers, opened in Alexandria and Constantinople. These schools focused on catechetical and apologetic instructions (Pazmiño, 1988). Slowly, the role of teaching and training church leaders shifted from the local church setting to the formal institutions of higher learning.

As history marched on, so did the development of Christian and theological educational institutions. The formal classrooms of learning replaced the hands on studying in the local church setting. This change was encouraged by many teachers and theologians, though the exact structure and format were not always agreed upon. For instance, during the Reformation, Martin Luther wanted a state-sponsored education. He felt the church could partner with the state in the education of pastors. This idea contrasted with John Calvin's earlier idea of a church-supported education (Maddix, 2017). Both Luther and Calvin appeared to agree with the institutional idea but disagreed on the state's level of involvement. As this concept grew, it crossed the ocean to the Americas. It did not take long for the influence of colleges and universities to take over as the primary teacher of theology and the Bible for pastors and those going into full-time ministry.

Before the 19th century, every college in the country except two were Christian-based institutions of higher learning (Dockery, 2008). The Church quickly got behind the idea of sending its students away to learn Christian education and theology. It gave up the responsibility to train their pastors. Rarely today does one see a church with a Christian education system that is deep enough to train men and women for the ministry properly. Instead, students go off to colleges and universities with little or no input from the church or its leadership. Churches have given up the responsibility and oversight of the training of their people.

However, it has not been until recent years that a modular approach to education has become a popular way to educate those seeking flexibility in their theological training and schedules. A flexible form of theological education seemed to make sense with the busyness of a pastor's life and the everyday demands of ministry. A modular format would allow the pastor to remain in his current ministry while still furthering his theological education. Many of these modules in the United States are provided online through many major Christian colleges and universities.

Some ministries are addressing this need for theological training internationally. The International Council for Evangelical Theological Education aims to unite the voices of evangelical theological education (ICETE, 2019). Ministries such as Tri-M Global work in "assisting national pastors and other spiritual leaders to be better able to reach their people by teaching, equipping, and strengthening them, especially in areas of limited access to traditional missions and wherever there is a critical need for true biblical teaching" (Tri-MGlobal.org, 2022, paragraph 5). And Training Leaders International, who "exists to establish and strengthen local churches and their leaders around the world" (TrainingLeadersInternational.org, 2023). There is a great need around the world for theological

education, and there are ministries that are stepping up to address the need and fill the large gap where theological education is scarce.

Dr. David Haag of Tri-M Global says, "It may be argued that the best way to provide biblical training is the one that suits the time and context of the students and those who will facilitate their training." He says, "The essential ingredients for effective biblical training are the teacher, students, and a place for them to interact" (Haag, 2006, p. 4). There has never been a greater need for theological education than there is today. The lack of qualified pastors is astounding, and the global Church continues to suffer because of so many well-intentioned pastors who are not properly trained are leading churches.

**Three Philosophies of Education**

There are many philosophies that have influenced and directed modern education today. Knight (2006) highlights three modern and postmodern philosophies of education. These three philosophies have shaped much of the educational system today. They are pragmatism, existentialism, and postmodernism. The following are summaries and brief explanations of each of these philosophies.

*Pragmatism*

According to James (1907), pragmatism is "the attributes of looking away from first things, principles, 'categories,' supposed necessities; and looking towards the last things, fruits, consequences, facts" (pp. 54-55). Pragmatism is the idea that reality is on a sliding scale. As a man experiences more things, his view of what is real also changes. Knight (2006) notes that "knowledge to the pragmatist is rooted in experience" (p. 1283). This view had a significant impact on education and how one learns. It made learning an active process instead of a passive one. Pragmatism treated education as a process in life and not something that was to prepare the

student for a better future. Since pragmatism was built upon life experiences, it challenged the idea of absolute truth. It would look at the evidence seen in the practical outcome to determine whether it was true or not. It is more of a commonsense approach to truth. If the outcomes are positive, then it must be right.

*Existentialism*

Kaufmann (1976) notes that existentialism is "(1) the refusal to belong to any school of thought, (2) the repudiation of the adequacy of philosophic systems and bodies of beliefs, and (3) they mark dissatisfaction with traditional philosophy as superficial, academic, and remote from life" (p. 12). The existentialist will approach education differently and uniquely. Existentialism focuses on the individual student instead of the entire group. It has an emphasis on experience and self-discovery. This plays out in different teaching methods and curricula within the classroom setting. In this system, learning is more self-paced and contains more interaction with the teacher. Existentialism, like pragmatism, does not hold the concept of absolute truth since truth changes over time through one's experiences.

*Postmodernism*

Postmodernism, simply put, is the rejection of anything that is within the modern view of thinking. The postmodernist does not hold to absolute truth. They believe that truth is relative to the individual. This, of course, has a significant impact on education. It focuses on the diversity of views within a particular topic. The idea of objective truth is not held in a postmodern position which makes teaching facts and truth virtually impossible. Eshniyoz o'g'li and Fayzullayeva (2023) share that "according to postmodernism, everyone is free to use reason to determine what is true for themselves (p. 55). This philosophy for education is incompatible with Biblical teaching that presupposes the Bible to be the final authority in truth. It also conflicts with much

of the modern approach to education that requires the student to memorize facts and figures since those facts and figures are seen to be relative.

**Impact on Education**

These three positions have a significant impact on education. Primarily, their disbelief in absolute truth challenges the idea of learning and the transference of knowledge. If truth is relative, then there is no use spending the memorizing or learning facts. These three philosophies of education emphasize the need for a correct approach to education. This need is even greater when one focuses on the study of theological education. If one holds to the Bible as the authority and holder of absolute truth, one's approach to education must differ greatly from these three philosophies. To be effective in education, one must understand what truth is. To be effective in ministry, one must know where absolute truth is found. John 17:17 says, "Sanctify them in the truth; your word is truth." Proverbs 3:5 says, "Trust in the Lord with all your heart and do not lean on your own understanding. In all your ways, acknowledge him, and he will make straight your paths." Proverbs 30:5 says, "Every word of God proves true; he is a shield to those who take refuge in him" (English Standard Version, 2001/2016, John 17:17, Proverbs 3:5 & Proverbs 30:5).

The following section looks deeper into how one can evaluate the effectiveness of education. Effectiveness is a hard concept to define. What may appear to be effective to one may not be effective to another. It is important to note that effectiveness can only be measured when there is an agreed-upon standard for evaluation. Without that standard, no measurement can accurately be made.

**How Does One Evaluate Their Effectiveness in Education?**

How does the teacher know when they have successfully taught the student? When looking specifically at pastoral training, how can one tell if they have been effective in communicating the necessary truth? Knowing this would be of great benefit to the church. Tan (2019) notes:

> Knowing how to measure pastoral training would be of immense value to the Global Church. Imagine: If we could accurately evaluate pastoral leadership, that would make training pastors much more efficient, as educational institutions and training organizations could design curricula that would be more reliably effective for pastors with different needs. (p. 33)

Several tools are currently being used to aid in evaluating and assessing teaching with varying levels of effectiveness. The four that will be looked at here are standardized testing, grading rubrics, self-reporting or self-evaluations, and the more robust competency-based learning system.

*Standardized Tests*

Standardized testing has traditionally been the primary method of evaluation for institutions of higher education not only in the United States but throughout the world. The main goal of grades and tests is first to "measure individual students' learning outcomes, or, more precisely, students' acquired knowledge and skills. Second, tests can be used as aggregates to assess the performance of a program or institution" (Caspersen, Smeby, & Aamodt, 2017, p. 23). Tests such as the ACT or the SAT are required in the United States for students desiring to enter most colleges or universities. Other standardized tests, such as the CLA, are more internationally known and used. If one wants to further their education in the medical field, a test such as the MCAT is necessary. Even the United States military uses the Armed Services Vocational Aptitude Battery or ASVAB to select service areas. All these have stood the test of time as

mostly consistent methods for assessing the student's level of knowledge in one way or another. Though many of these tests are used throughout the United States, there are challenges when looking to apply these internationally. Zlatkin-Troitschanskaia, Shavelson, & Kuhn (2015) argue the complexities of standardizing testing at an international level due to the numerous complexities of culture, language, and regional standards of education. Once one's international culture is added into the equation, the teacher's ability to assess the student accurately is diminished. Standards vary from country to country, as well as their teaching methods and approach. What may take one student four years to complete a degree in one country may only take two in another due to the specialization of fields of study depending upon the country where the degree is sought.

Standardized testing is not without its opponents. Phelps (2017) points out that some feel that since standardized tests cannot be administered perfectly, they should not be administered at all and are an ineffective way of measuring precisely what a student has learned. In addition, other opponents of standardized testing are afraid that teachers will only teach towards the standardized testing requirements and, therefore, will not teach everything within the scope and sequence of a lesson or topic. They will instead only teach what will be tested on in the future, thus hindering the students' total educational opportunity. A final area of concern is where the decision lies as to what is important for the student to know. Who determines that? Is it the schools? Is it the government? Or is it the workplace where these lessons will be ultimately applied? In spite of all of these questions, standardized testing remains a popular option in the Unites States educational system.

*Grading Rubrics*

The second method of assessment is the grading rubric. A teacher can use this tool to assess students' ability to follow directions. The rubric is a clear guide as to the areas in which the student will be graded. It can be a guide for the teacher in the grading and an aid for the student to understand the teacher's expectations better and clarify what they will be graded. Timmerman, Strickland, Johnson, and Payne (2011) note that many students reported that using a rubric helped them in their learning process, feeling that there was a standardization to assess their progress.

Many institutions of higher education have used grading rubrics and have become a tool for the student to use alongside the directions given by the teacher. This is most helpful in online education, where personal interaction is often unavailable. Having a clear grading rubric helps the students understand the expectations for the course and gives them a certain level of understanding as to what they have completed and turned in meets or does not meet the requirements for a particular assignment.

Finally, Heinzen & Ivezaj (2019) point out that "grading rubrics may be important to students because they influence perceptions of fairness and unfairness" (p.62). It is often hard for a teacher to be objective in grading. A grading rubric helps the teacher be less subjective by looking at an assignment more objectively. Assignments are graded in light of the student's ability to follow the necessary steps within a grading rubric. As certain levels have been achieved, points are assigned. After following the rubric, points are totaled, and a grade is given. Much of the subjectivity is taking out the grading process.

Those opposed to using a rubric usually oppose it because of the vast number of points given in a particular assignment. Usually, instead of one out of 10, points are given in the

hundreds or even thousands. Some would argue that this continues to make it subjective when using such a broad scale. The numbers can still be adjusted to reflect the teacher's bias. Moreover, some feel this lesson is the value of particular elements within an assignment. Similar to standardized testing, teachers can teach toward the elements found within the grading rubric. It is important for the grading rubric to be thorough enough to cover all the material from the lesson.

### Self-Reporting

A third method of assessment is self-reporting. Self-reporting or self-evaluating is when the teacher or person conducting the assessment asks the students to evaluate what they have learned in a course given. Humburg and van der Velden (2015) offer several advantages for self-reporting. Self-reporting can be a cost-effective way to gain insight into the student's course assessment. It does not require much money to solicit a student's thoughts. It is also an effective way to cover a wide variety of disciplines and skills taught. The assessor is not limited due to the subject matter.

Questions that are general in scope can be formed and applied to numerous scenarios. Self-reporting does come with drawbacks, however. First, it does require the student's time and desire to participate. Many times, this type of assessment is offered at the end of a course and is not taken seriously. Students may not take the necessary time to evaluate in such a way as to fully assess their learning process. Sometimes the end-of-the-course surveys can be brief and lack the necessary details to give an effective evaluation. An emphasis must be put on the student's need to take the evaluation seriously. Second, it becomes tough for the student to assess the negatives within their own education. They often do not wish to report on the shortcomings within their learning. Doing so would make them feel like that are cheapening the education they

obtained. These negative feelings a student has can lead to bias in their reporting. Once bias creeps into their evaluation, an accurate assessment is hard to gain. Gomez (2017) mentions that most evaluations focus their attention on the students' perceptions. Moreover, he suggests that professional experts' opinions should be considered in not only the formation of the questions asked but also in the evaluation of the student's answers. By integrating these other opinions, some of the students' biases can be removed from the evaluation, and a more accurate assessment can be made of the teacher's effectiveness in communicating the necessary material. In addition to the instructor's teaching ability, the teaching methods chosen for the class can also be evaluated.

### *Competency-Based Learning*

The fourth and final method of assessment is Competency-Based Learning (CBL). Henson notes that CBL can be categorized as many things, but above all, it is a system of assessment (Henson, 2022, p. 11). CBL is a combination of assessments to help determine whether one is competent in a particular task or subject that has been previously taught. It considers the past experiences and lessons learned by the student to determine their competency in that subject. Regarding theological education, "A theological education is a formational journey as much as it is an educational one. It cares about the competencies that students develop and the way in which those competencies extend beyond the simple acquisition of skills" (Henson, 2022, p. 8). A well-rounded theological education is not only knowing the facts about a particular subject but also knowing how that subject intersects with one's everyday life and activities.

So, what does competency mean? In CBL, "all students try to gain the desired level of mastery" (Açıkgöz & Babadoğan, 2021, p.68). They "often represent more than knowledge and

skill levels: they require the effective applications of existing knowledge and skills in certain contexts" (p. 69). It has been argued that the grading between one teacher and another can be subjective and arbitrary, even when teaching the same subject. Depending on the teacher's style and knowledge of the student, one teacher might grade a paper or project harder than the other. So, in order for a student to reach mastery of a particular subject, a standard for that subject must be established. In education, this is simply known as standard setting. Larsen McClarty and Gaertner (2015) note that "standard setting is the process of defining discrete levels of achievement on an assessment and setting cut scores to separate those levels" (p.10). These standards would need to be determined by those working in the skill-set environment. This means that the workplace is what determines what is needed to be learned for a student to be considered competent in a particular subject.  The validity and credentials given to a CBL environment rest on a valid assessment of the student and their ability to apply the lessons learned in their given work environment.

So how does CBL work? Larsen McClarty and Gaertner note four observations. The first observation is that there must be defined competencies. These competencies should be known and they should be assessed and measured (p.13). What skills are necessary for a pastor to function in a biblical way? What knowledge is important for them to understand and have? It would be essential, in the area of theological education, for not only institutions to agree upon a list of competencies necessary for pastors, but also to have church involvement in developing the list of skills. The second observation builds off the first. What assessments and ways to measure the competency level of a student are available for a CBL theological system? How will the student be assessed? Third, they note that one should "use the results of empirical research studies in the initial standard-setting process" (p.13). Instead of reinventing, the wheel, educators

should build upon the research that has already been conducted in CBL. Perhaps one's method for evaluating competency could be used in other areas as well. Finally, "continue to gather and report validity evidence for CBE (Competency-Based Education) assessment and performance standards, including comparisons of student outcomes against relevant comparison groups" (p.14). The more data that is gathered around CBL, the better chance the system has to be effective as a complete learning system.

**Theoretical Summary of the Study**

This theoretical review has focused on many areas of practice in education. It walked through the evolution of education from the New Testament practice of church-based education to today's educational structure. It looked at three different philosophies that have driven education over the years and showed the common challenge of the rejection of absolute truth that each of these views hold. Finally, this review noted ways one evaluates effectiveness in teaching through standardized testing, self-reporting, grading rubrics, and the competency-based learning system. It is important now to look at the related literature and see the gap in the study.

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**Related Literature**

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Having looked at the theology surrounding theological education and several different theories that have influenced today's education, it is now time to review additional related literature in regard to theological development of pastors. The purpose of this section in the literature review is to look at several subtopics associated with the subject of the effectiveness of modular education in an international cross-cultural environment. This section will look at four approaches to nontraditional theological education: different styles of modular education, theological education, and teaching in an international context. After these subtopics, this section will then address the gap in the literature and the purpose of this study.

**Four Approaches to Nontraditional Theological Education**

Whether the student is trying to balance out work and family, lacks the necessary funds, or lacks a traditional seminary close by, there has been a steady rise in the nontraditional approaches to theological education over the past few decades. Students have been forced to be creative in how they take classes to be better trained in biblical truth. Correspondence courses, online learning, flipped classrooms, and modular classes are popular methods and have consistently been used. Each method has its strengths and weaknesses, yet, continues to be used today in one form or another.

*Correspondence Courses*

The correspondence course model started in England during the middle of the nineteenth century. It involved sending hard copies of documents to and from the student. This took a long time and was many times delayed in transit (Palvia et al., 2018, p. 233). This idea evolved into courses where the lectures were taped onto audio cassette tapes. The students purchased these audiotapes in a package to be listened to in the privacy of their own homes. Once the lecture was heard, a test, paper, or project would be assigned to the student to complete. Each student would be responsible for finding a coach or a mentor who would hold the assignment until the student completed the necessary recordings and/or reading assignments. Once completed the mentor would give the student the test or project to complete. Once it was completed, the course assignments would be mailed back to the institution for final grading. This was a popular and effective way to do distance education in the years before the creation of the Internet. After the Internet's creation, this distance education method became almost obsolete in the majority world context. Currently, there are only a few Bible colleges that still offer true correspondence course option. Queens College in Newfoundland and Toronto Baptist Seminary are two of these Bible

Colleges (Marroquin, 2022). This method or some variation or hybrid of this method is still

relevant in areas where there is no access to the Internet, but there may be audio recording that

could be heard on one's cell phone.

### *Online Learning*

Online learning is a complex term to define. There are many variations of online learning

that make it almost impossible to get a single definition (Moore et al., 2011). In general, online

education is a broad term used today for education primarily based on information dispensed

through various platforms found on the Internet. Today's online learning "facilitates

asynchronous as well as synchronous education delivery methods along with access to online

discussion boards, chat rooms, and video conferencing" (Popovich & Neel, 2005, 233).

Platforms such as Moodle, Canvas, and Blackboard are popular sites hosting online classes,

allowing discussion boards and embedded videos to disseminate information better. Online

learning includes both a blended form and a pure online method. A blended online learning

format is when the student is given assignments online to complete, and yet there is still a face-

to-face time with a teacher where interaction may occur. A pure online class is totally on the

online platform interaction between the student and the teacher are seldom (Nguyen, 2015).

There are several major universities today that use the online model for education. Many of these

universities provide several classes that can be taken online to supplement the students course

work, or in some cases, entire degrees may be available solely on the online platform.

There are many benefits to having an online education department within a traditional

university model. An online department has helped the universities in their annual enrollment,

cost, and profits, in the number of faculty needed and classroom sizes. Online education has been

found to be cost-effective and allows students to work at their own pace (Palvia et al., 2018, p.

235). In many cases, this is seen as a positive in that it will reduce the bias given by the faculty and could help in the retention and graduation of students.

### Flipped Classrooms

Another way to approach education in a non-traditional was us to look at a flipped classroom model. Wang & Zhu (2018) mention that a flipped classroom model is where:

> The traditional teaching structure of acquiring knowledge in the classroom and internalizing it at home has been changed to a new teaching structure based on learning outside the classroom and deep discussion of the topic, peer collaboration, and personalized teacher guidance in the classroom" (p. 3).

This model has gained a lot of traction due to the work of Honeycutt's book, *Flipping the College Classroom: Practical Advice for Faculty* (2016). In a flipped model of education, the student will watch videos, read books, and do the bulk of the learning at home. They will then use the classroom time for questions and practical exercises. This is beneficial in that the teacher can spend quality time with the students, helping them work through individual problems. Salman Khan is quoted by Beard (2014) as saying,

> The one meta-level thing is to take agency over your own learning. In the traditional academic model, you're passive. You sit in a chair, and the teacher tries to project knowledge at you; some of it sticks, and some of it doesn't. That's not an effective way to learn. Worse, it creates a mindset of you need to teach me, so when you are on your own, you think, I can't learn. (p. 124)

The flipped classroom model changes the traditional classroom idea and empowers students to work independently. It helps the student focus on the areas where they may need help in understanding. This model is becoming popular in a blended online and classroom education model. Palvia (2018) notes, "It appears that blended or flipped education can help to strike an optimal balance between e-education (online education) and traditional education" (p. 239). Here, the student can watch a video lecture or read an online article and acquire the necessary information. The student can then re-watch lectures if needed in order to better understand the

lesson. The classroom is then used for more of a one-on-one interaction time with the teacher reviewing and applying the information learned at home.

One negative of this model is that it is so individualized that it takes away from the student-to-student interaction. The lessons learned collectively would possibly not be learned using this model.

### *Modular Classes*

Modular education, as defined by the British Educational Research Journal, "refers to the division of conventional courses into smaller components or modules. Each module enables students to obtain a partial certificate that can be combined into a qualification" (Mazrekaj & De Witte, 2019, p. 92). This definition is a generalization of the term as seen in society. Modular education may vary depending on the context. The form of modular education, as studied in this research, is where the students are given pre-class assignments that require reading and possibly research. These pre-class assignments complement the physical in-class time where a particular topic is studied and discussed. This in-class time is usually over the course of a one-week time span. After the in-class time, homework is given that needs to be completed for a specific timeframe, usually one month. Each module is an independent class yet part of a larger scope-and-sequence curriculum. This model is flexible and can be used in an online format or in a physical format.

### What is Modular Education?

For just as many different styles of teaching, as there are within a traditional classroom setting, modular education can be found in its various shapes and forms. Three prevalent forms of modular education are an online format, a face-to-face format, and a hybrid of the two. It is said that modular education is "one of the most widespread and recognized teaching-learning

techniques in United States, Australia and many other Western countries including Asian region"
(Sejpal, 2013, p. 169). The modular education model can be seen in many fields of study, from
law enforcement to the medical field. In each of the fields, individual classes are taken to
complete a set scope of classes that have been outlined for the student in order to earn a degree
or a certification in their particular field of study.

### What is a Module?

As seen above, modules are when a larger subject or course of study is divided into
smaller, more manageable classes. Sejpal (2013) defines a module as "a Module is a unit of work
in the course of instruction that is virtually self-contained and a method of teaching that is based
on the building up skills and knowledge in discrete units" (p. 169). Modules may vary in length
of time. Some modules must be completed within a specific timeframe, such as a week or a
month, while others have no due date. The ideas is that modules build upon each other, so, one
simply cannot progress to a new module until the previous module has been completed and the
material has been learned. Ambayon (2020) says, "modular instruction is more operative in the
teaching-learning method as equated to usual teaching approaches because, in this modular
approach, the students learn at their own stride" (p. 36). More work is usually required of the
student in this approach. The student will learn the necessary information through an intensive
lesson from a teacher, a book, an audio/video method such as online video, or any combination
of these methods. They then need to interact with the material in such a manner as to show their
understanding of the lesson or course.

### Advantages and Disadvantages

There are many advantages of a modular system of learning. The world today is ever-
changing. New technology is being created every day. Cultural disruptors such as smartphones,

Smart TVs, and internet-based educational platforms have redesigned the classroom setting. One

of modular education's biggest strengths is its flexible learning format. It can be flexible in the

resources needed to effectively take a class, in the time structure for the class, or in the mode in

which the class can be taken. Today, many people do not have the time, energy, or desire to

return to school to be taught how to use and implement new technology in the workforce.

Education needs to be flexible. It needs to be accommodating at some level to the student, their

needs, and busy schedules. Alimova and Ushkova (2020) highlights the importance of a flexible

system that complies with the students and their needs. Sejpal (2013) notes many advantages to a

modular education format.

> Learning became more effective. It establishes a system of assessment other than marks
> or grades. Users study the modules in their own working environment. Users can study
> without disturbing their normal duties and responsibilities. Modules can be administered
> to single-use, small groups, or large groups. Modules are flexible so that implementation
> can be made by a variety of patterns. It is more appropriate to mature students. It enables
> the learner to have control over his learning. Accept greater responsibility for learning. It
> already got wider accessibility in the present educational scenario. (p. 170)

Each of these advantages highlights the flexibility of a modular approach. Sejpal also notes a few

disadvantages to a modular system. He says, "Modules are economical in their use, they are

appropriate only for matured students, [and] this method demands smart classrooms" (Sejpal,

2013, p. 170). These last two points cannot be stressed enough.

First, Sejpal says affirmatively that models are more appropriate for mature students. In

the negative sense, he says they are suitable only for mature students. Whether positive or

negative, it is important to note that a modular style is best applied to mature students in their

educational experience. Much of the modular approach to education requires the student to work

at a consistent pace. They are also required to work and submit assignments without much

supervision. It would be hard for a student who is lazy or a procrastinator to complete the

necessary assignments in an appropriate length of time. Sub-par students would find this method to be frustrating and would struggle to complete the necessary assignments on time in order to appropriately grasp the material.

Another negative that Sejpal mentions is that each classroom would need a smart classroom. A smart classroom is another way to say that the classroom needs to have accessibility to technology. It would need technology such as computers, notebooks, and WIFI. Typically, this is true in many modular education styles, but that is not the case in every instance. Classrooms may be adapted depending on the availability and accessibility of technology to the school and the students. Some modular classes use no technology because of the culture or lack of available internet and technology. They have book assignments to be read before the module. Then, while in the module, the student takes notes of the lectures. Upon return from the module, they will have some form of project or assignment. Whether the course requires internet availability or simply notes for the class, regardless, the classroom needs to have resources readily available for the student's use.

### *Implementing Modular Education*

How and why an organization implements modular education is important. According to Friestad-Tate (2014), "the key is to explore how modular learning can serve as an educational approach to build a strategic plan to empower learners to achieve academic and professional success" (p. 34). It is important to know the objectives of the educational system first. Once the plan is established and the objectives are clearly stated, then the method of delivery can be established. In some cases, perhaps a module-style is not needed or best suited. But in some situations, it functions well. The modular education platform is used in many different schools and companies. Companies such as Starbucks, Jiffy-Lube, and Walmart offer training to their

employees in the form of modules they can take at their own pace to be better trained for their particular jobs (Friestad-Tate et al., 2014). In addition to that, many schools, both public and private, have begun to offer classes in the modular online format as well, providing a way for students to fit education into their everyday lives.

**Theological Education**

Theological education over the years has been taught through primarily two prominent institutions. The first institution would be the Bible college or the seminary, while the second institution would be the local Church setting. The traditional seminary model required students to travel to a university and attend a class given in a classroom. This model would follow a specific scope and sequence in order to accomplish a certain number of hours each week, culminating in several months of class. In this model, the student would usually take three to four years to complete the necessary material depending on the number of classes needed and the student's ability to take multiple classes.

The other institution where theological education has traditionally been provided is the local Church. In past years, the local church assumed the role and took on the responsibility for the education of their pastors and those going into other vocational ministry settings such as missionary work. The church would accomplish this by combining class-like material for the student with practical ministry opportunities providing a more hands-on style of learning where the student would be able to apply the lessons learned directly into the ministry context of the local church.

*Seminaries*

Seminaries are the traditional brick-and-mortar form of theological education. Historically speaking, a seminary is an educational institution where pastors and those going into full-time

vocational ministry, such as missionary work, can attend and be trained in theology and practical

ministry skills. In some areas, Bible colleges are available to provide this option, but a seminary

is generally used at the graduate level of study. As mentioned earlier, just before the 19th century,

most educational institutions in the United States were institutions where students could learn

about the Bible and theology (Dockery, 2008).

In the traditional seminary model, an individual desiring to be formally trained would

attend classes for three or four years, eventually earning the equivalent of a master's degree in

Bible and theology. The seminaries take on the responsibility to thoroughly train their students

and prepare them to fulfill the biblical role of Pastor in a local church or missionary in a foreign

field. Hayes (2020) mentions, "Many theological schools suffered from a curricular divide

between traditional Bible coursework and experimental learning which included placement in

congregations" (p. 56). There is undoubtedly a place for theological coursework and practical

ministry skills development. Pastors need to know the Word of God and must have the ability to

apply that knowledge in everyday life in the church setting. Seminaries contain the knowledge

base necessary to thoroughly train a student in all the necessary skills for ministry. When asked

if seminary was important, Dr. Kevin DeYoung (2013) said:

> Even a decent seminary will be better equipped to teach the original languages,
> systematic theology, church history, and biblical exegesis than the best Church. This does
> not mean the Church is negligible in the process, for our seminary professors should all
> be dedicated churchmen, and our sending churches and denominations have a vital role in
> preparing pastors in other aspects of ministry that are just as important.

DeYoung understands the critical role a church should play in the life of the seminary student.

Greenway (2020) notes that a seminary is best for the preparation of pastors and leaders. It gives

them a broad theological education that would be hard to get anywhere else and is an essential

place for the community. The student who attends a seminary not only receives an education but

also becomes a part of a larger ministry community filled with teachers, pastors, and missionaries who can encourage one another in their daily ministry activity.

A well-rounded theological education would also require some form of immersion in ministry. One scholar noted that there should be time spent in an international context. He says, "A residential program that does not involve an immersion experience elsewhere in the world is a failure of formation." (Markham, 2010, p164). Whether overseas or in the student's normal context, it is necessary to have a place for the seminary student to practice the lessons taught in the classroom.

There are dangers in the seminary model, though. One of the dangers in education is when there is a teacher who teaches only to teach. What is meant by that is that when formal instruction has become institutionalized, the reality that the instruction has a life-changing ability seems to diminish. It is easy for a seminary or a teacher to lose focus on the goal of preparing men and women for vocational ministry and instead be focused on the job of teaching through the necessary information as if they were teaching classes in math or literature. A.W. Tozer (2013) noted there is no lack of Bible teachers. Men who will teach the doctrine of Christ and yet are unaware that in their ministry, there is the possibility of something supernatural and incredible. When a teacher forgets that the content of their lessons is Biblical truth that has the ability to change a life, the student's learning process suffers. When a seminary education is taken out of the context of the local Church, there is the danger of having watered-down, impractical instruction. One author noted that there is a lack of power and reality in Christian teaching today because the church has been content to borrow systems from the secular world instead of discovering God's design (Lebar, 1989). Is there a better model? Are all colleges and seminaries bad?

*The Church and Theological Education*

The church has had an active role in the spiritual development of its attendees. This development goes far beyond a robust Sunday school program. The church that is active in the spiritual development of its members will have a strong pulpit ministry, a robust Christian education system, direct pastoral oversight in the expanded education of the members, and a system of mentoring that will provide numerous opportunities to developed and practice the skills and lessons that have been learned.

Churches that take responsibility for teaching their people theology begin that teaching in the pulpit. Pastors preach the truth of God's Word passionately and with conviction. No matter the culture, God's Word should be taught. Stetzer and Dodson (2007) point out that the style and length of a sermon might change in different cultures because God's Word needs to be transcultural. Even though styles may change. The need for scriptural truth does not. With each sermon should come the application of that truth in the life of the churchgoer. It is the pastor's responsibility to feed the flock through their teaching. Hebrews says, "Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life and imitate their faith" (English Standard Version, 2001/2016, Hebrews 13:7).

Beyond the weekly sermons, some churches have a well-structured and robust Christian education department. Classes are made available to its members, challenging them in their doctoral and theological understanding of who God is and what he wants of his followers. These classes go beyond trendy, popular books of the day and instead focus on the areas of theology that will build and prepare leaders of the Church. When qualified teachers are available, they use them carefully, choosing the right teachers for the right subject. Truema (2008) points out that "the calling of a Christian academic is a high one, for anyone charged with the teaching of God's

truth will, as the Bible tells us, be held to a higher level of accountability than others" (p. 7). Churches such as Capitol Hill Baptist Church in Washington, DC, and Sovereign Grace Church in Louisville, Kentucky, have an elaborate education program for the Church as well as an extensive internship program that builds leaders and prepares men and women for vocational ministry.

Pastoral oversight of its members in further theological education is also important. The Pastors need to be available to counsel the members looking to enter ministry and help them select a college or university for further training. The Christian University and the Church must be able to work together for a pastor or church leadership to have this role. Christian Universities are facing challenges in higher education due to secular Universities' practices, which are troubling to Christian Universities and the churches that send their students there, leaving the Christian universities forced to reevaluate their approach to education. Glanzer, Alleman, & Ream (2017) note that if Christian Universities are going to survive and grow, they need to think differently than contemporary Universities. Pastors and church leaders need to encourage students and help them as they learn and grow in their understanding of God's Word. It is their responsibility. They need to work alongside the colleges and universities. Churches must see their goal to be to use the university as a tool in the theological development of leaders in the church and yet not give up their God-given responsibility of shepherding people. There must be both the university and the church working together to accomplish the goal of training the student for vocational ministry.

Finally, churches are responsible for mentoring and providing opportunities for those desiring to enter the ministry to gain as much experience as possible before, during, and after their college or university time. Maxwell (1995) emphasizes the need for leaders to develop

leaders. There should be no safer environment for a student to learn and grow in his theological development and that of the local church. Scripture teaches that every believer was given a gift for the building up of the church, the body of Christ (1 Corinthians 14:12). It is the responsibility of the church to provide outlets where the church members can exercise those gifts and abilities. In order to build up or edify the body. If 2 Timothy 2:2 is to be played out in the life of the Church, then education doesn't only happen in the school but also through life-on-life interaction. Pastors must focus on those in the Church who desire to enter the ministry. They need to pour into their lives and better prepare them for the ministry that God has before them. It is all about the church coming alongside the students, helping them grow, and not giving up the role God has assigned them.

This model is not without its challenges though. Churches who desire to reclaim the responsibility to train and to equip face an uphill battle. The Church's challenges today concerning Christian education are numerous, even though the burden is placed upon them to educate their people.

The first challenge is that the church lives in a culture and context where higher education institutions are the norm. It is what has always been done. The idea that a pastor or a church is heavily involved in that process is not normal. The pattern is set for students to leave the church, go to college, learn what is necessary to be in ministry, and then begin ministry in a different location. To have a church who sees its role to be active in the lives of its students would be different.

A second challenge that churches face today is that it is hard for a local church to compete with the quality education that the institution offers. In the mid-90s "findings consistently held that seminaries do a good job of giving students a solid biblical/theological

foundation for ministry" (Poe, 1996, p. 23). Colleges and universities have professors who devote their lives to studying and teaching God's word. Over three to four years, students in an institution will have a variety of teachers. A man trained through the Church does not have that option. When it comes to teaching its members at a more profound theological level, the Church faces a deficit of resources in qualified and theologically sound teachers. This is why it is essential for churches today to carefully select those pastors and leaders who will be impacting the Church and those desiring to enter the ministry.

Regardless of all the challenges, churches are fulfilling their role when they step up and take responsibility for building their own leaders in their churches. Hancock (2017) says, "Local churches demonstrate seriousness about equipping their pastors when they faithfully shepherd; they are intentionally investing in the next generation of ministers" (p. 3). Unfortunately, this is not happening in many churches.

**Teaching in an International Context**

A final area in the theological development of believers is that of teaching and training in an international context. This context is primarily that of Christian education in the mission field or international school setting. One can imagine that teaching in an international context can be a challenge. With the difficulties of language and culture, it can be hard not to offend or even know if what is being taught is getting through to the students. For many years, in the business world, English has been the common language. "Both management scholars and practitioners have long neglected the complex influence of language; many believed that the use of English as a worldwide common business language would effectively erase language barriers" (Tenzer & Pudelko, 2014, p. 608). Having different cultures within a classroom is not always negative. In the realm of world missions. "Cultural diversity enables exploration and hinders exploitation"

(Stahl & Tung, 2015, p.404). It provides a new look into and a well-rounded global view of the Christian community.

The teacher in an international classroom setting will face internal and external challenges. Internally, the international teacher will deal with the frustrations of language acquisition, adjustment to the host culture, and personal adjustments when dealing with a family. Externally, the teacher will face challenges in understanding the ins and outs of their new environment, building relationships with the nationals, and thoroughly understanding what is going on during any given day. Any teacher desiring to work in an international, cross-cultural environment must develop cultural intelligence. Cultural intelligence is "an individual's capability to function and manage effectively in culturally diverse settings" (Ang & Van Dune, 2015, p. 3). It requires the individual to not only understand the culture but also be able to work within the context of that culture. Thomas (2006) addresses this. He says cultural intelligence comprises knowledge, mindfulness, and behavior. He says, "knowledge of cultural differences and knowledge of processes through which culture influences behaviour" (p. 82). By mindfulness, he means "a state of awareness, sensitivity, and heightened attention to the present reality" (Kainzbauer & Hunt, 2016, p. 58). Behavior is "the application of knowledge and mindfulness" (p. 59). Therefore, a teacher needs to strive to understand the culture and be able to function within that culture to teach students effectively.

Imagine sitting in a class with someone from the United States, Russia, Japan, and Costa Rica. Each of these countries approaches learning and communicating very differently. For multicultural learning, it is essential for the teacher to understand the different cultures that make up their environment in order to accomplish the task at hand. Hibbert and Hibbert (2014) note that "Churches and mission agencies are increasingly characterized by cultural diversity. As a

result, many Christians find themselves working as part of a multicultural team (p. 1). The multicultural classroom is no different. The more diverse a group is, the more complex it will be to understand cultural differences. A classroom, much like the workplace, can be a diverse environment. "Diversity could be related to some factors including age, gender, culture, education, employee status, physical appearance, family status, regional origin, national origin, thinking style, religion, race, and more" (Agrawal, 2012, p. 385). The more culturally diverse a group is, the more complicated the classroom dynamics can be.

One challenge within the dynamic is building a community of trust where everyone can communicate effectively. Kim (2009) notes that "to build a community of trust, every leader must understand and learn the perspective on leadership of other cultures" (p. 438). They must study the cultures present to ensure an open line of communication. Intercultural research "focuses on the interaction between or among organizational members from two or more countries" (Bird & Mendenhall, 2016, p. 117). It must be a priority of the teacher in charge of an international and multicultural group to appropriately research the culture where they will serve.

Teaching in an international context can be a window into eternity. The teacher in this setting gets the opportunity to have a glimpse of the scene described in the Book of Revelation, which talks about the great multitude of cultures and languages that will be joined in worship. It says,

> After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen. (English Standard Version, 2001/2016, Revelation 7:9-12)

## The Rationale for the Study and Gap in the Literature

As the literature review concludes, the following two sections will focus on the rationale for a study on modular theological education in an international, cross-cultural environment. It will then look at the apparent gap in the scholarly literature that drove the necessity for this study.

### The Rationale for the Study

Having walked through the theological framework as seen in the Old and New Testaments, the theoretical framework that focused primarily on the area of education, and the related literature that looked at nontraditional approaches to theological education, modular education, and teaching in an international context, it was clear that there was a need for evaluating the effectiveness of modular theological education in an international, cross-cultural environment and to study what aspects of the modular approach makes a module more effective and what aspects hinder the approach.

### The Gap in the Literature

Much has been researched and written about education, methods of teaching and how one learns. While researching the topic of modular education, it became clear that there was insufficient scholarly information as to not only the effectiveness of modular education, but even less information as to the effectiveness of modular theological education. In addition to that, when one narrows the focus to an international, cross-cultural environment, the material was virtually non-existent. Most of the research available today on modular education focuses on the internet-based style of modular education. Graham (2002) also looked at internet-based theological education and how it helped spiritual formation. This study researched theological education but focused on a web-based platform and did not consider the international, cross-

cultural environment. There have been numerous opportunities for education on the continent of Africa. It appears the vast majority of the research has been done at the institutional level. Using traditional schools and traditional approaches to education. For example, Wahl (2013) studied several teaching and training models, specifically in Africa; he did not look at the modular format. At the same time, Gatwa (2010) focused on the history of theological education in Africa and emphasized the need for theologically trained pastors but did not look at the modular format or its effectiveness.

Though each of these studies is helpful, there seems to be a lack of data in researching the model of international cross-cultural modular theological education that involves some form of pre-class work, intensive face-to-face class time studying, and homework assigned to be accomplished within a limited time. Along with researching modular education in a cross-cultural environment, there needed to be research as to the strengths and weaknesses that make a successful modular environment. It needs to be determined as to what are some of the factors that make it a good option, as well as look at what are the factors that make it a challenging option to pursue in the international cross-cultural environment? This research would be beneficial to theological institutions throughout the country of Rwanda, the continent of Africa, as well as to those who are involved in teaching theology in the multi-cultural setting worldwide.

## Profile of the Current Study

The purpose of this qualitative case study was to evaluate the effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa, by collecting qualitative data through an open-ended questionnaire and interviews. The qualitative methods used in the study are outlined in the following chapter. This research focused on evaluating the effectiveness of modular theological education by first studying the modular

approach to theological education, then the teacher's perceptions of the model in Rwanda,

followed by the Rwandan students' assessment. The research evaluated several modular sites in

the country of Rwanda. This study began by interviewing the leadership within three

organizations that conduct modular theological education to define modular theological

education better. Next, the study looked at the teacher's perspective on the perceived

effectiveness of the classes conducted in Rwanda. Finally, the study looked at the Rwandan

students' perspective.

# CHAPTER THREE: RESEARCH METHODOLOGY

Chapter three focuses on the research design and the methodology used within this study. The research design section focuses on the problem, purpose statement, research questions, design, and methodology. The methodology section of this chapter looks at the setting, participants, the role of the researcher, ethical considerations, data collection methods and instruments, and data analysis.

## Research Design Synopsis

The first part of the research methodology looks at the research design. This section will look at the problem, the purpose statement, the research questions, the research design, and the methodology.

### The Problem

Teaching and training pastors overseas can be a costly and challenging endeavor. Challenges such as language barriers and cultural nuances are just a few. A study in the Journal of Research in International Education looked at an international educational setting in Japan consisting of several Japanese and Australian students. This study looked at the socio-emotional struggles that the students had as a direct result of a mixing of cultures and highlighted several of the sensitive areas (Ujutani & Volet, 2008). Despite the cultural issues mentioned, can theological education be accomplished internationally?

One approach to theological education that seems cost-effective, mobile enough to go to all areas of the world, and reproducible is a modular approach to theological education. Modular education, as defined by the British Educational Research Journal, "refers to the division of conventional courses into smaller components or modules. Each module enables students to obtain a partial certificate that can be combined into a qualification" (Mazrekaj & De Witte,

2019, p. 92). This study defines modular theological education as an intense set of theological classes taught in person over single or multiple weeks to complete a structured scope and sequence that prepares men and women for vocational ministry. The question is, how practical is a modular approach, especially in the overseas context? The topic for this qualitative case study was the perceived effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa.

The training of pastors and Christian leaders is essential. The Center for the Study of Global Christianity at Gordon-Conwell Seminary "estimates a total of 5 million pastors/priests in all Christian traditions worldwide (Catholics, Orthodox, Protestants, and Independents, including bi-vocational). Of these, [they] estimate that 5% (250,000) are likely to have formal theological training (undergraduate Bible degrees or master's degrees)" (Gordon-Conwell, 2019). Thus, the need for theological education is great throughout the world.

In researching modular education in general, it was clear that there was insufficient information on the effectiveness of modular theological education, specifically in an international, cross-cultural environment. Most of the available research focused on the use of internet-based modular education. Though this was helpful, there seemed to be a lack of data in researching the model of a modular education system that involves pre-class work, intensive face-to-face class time studying, and homework assigned to be accomplished within a limited time. Along with researching modular education in a cross-cultural environment, there needed to be research done on the strengths and weaknesses that make a successful modular environment. What factors make it a good option, as well as the factors that make it a challenging choice?

**Purpose Statement**

The purpose of this qualitative multi-case study was to evaluate the perceived

effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa. This research focused on evaluating the effectiveness of modular theological education by first studying the modular approach to theological education, then the teacher's perceptions of the model, followed by the Rwandan student's assessment. This research intended to evaluate five modular sites in Rwanda (Mukamira, Ngororero, Nombe, Nyange, and Gasiza) and one site on the border of Rwanda and the Democratic Republic of the Congo (Goma). This study began by interviewing the ministry leader within three organizations that conduct modular theological education in the international context to better define modular theological education. Next, the study looked at the teacher's perspective on the perceived effectiveness of the classes conducted in Rwanda. Finally, the study looked at the Rwandan students' perspective. These three data points were used to better understand the benefits and drawbacks of modular theological education in Rwanda's international, cross-cultural environment and determine under what conditions learning would be most effective. The theory guiding this study was a competency-based learning theory, as it showed the application of the lessons taught to a student to measure the effectiveness of the theological class and learning environment (Henson, 2022).

**Research Questions**

This research dissertation looked at four questions that guided the study to determine the effectiveness of modular theological education in an international, cross-cultural environment.

**RQ1.** What are the perceived characteristics of an international, cross-cultural modular theological education in Rwanda, and what are their strengths and weaknesses?

**RQ2**. What are the perceived indicators of success and limitations for a teacher in a modular theological educational experience in an international, cross-cultural environment in Rwanda?

**RQ3.** What are the perceived indicators of success and limitations for a student in a modular theological educational experience in an international, cross-cultural environment in Rwanda?

**RQ4.** What are the perceived conditions that make modular theological education more effective in an international, cross-cultural environment in Rwanda

**Research Design and Methodolog*y***

This research used a qualitative case-study approach. A qualitative study was used to study in-depth the perceived factors of teachers and students (Leedy & Ormrod, 2019). The researcher used personal interviews and open-ended questionnaires. It was accomplished by looking at three different perspectives. The first focused on three organizations regularly conducting modular theological education in the international, cross-cultural setting. Qualitative interviews were conducted with key ministry leaders of these three organizations. Specifically, these open-ended questions focused on the structure of the organization's modular format and the organization's methods of evaluating its effectiveness. The second perspective was that of the teachers who have conducted modular theological classes in Rwanda. The teachers were asked to evaluate teaching and learning in the international, cross-cultural context using open-ended questions and an interview format, considering its strengths and weaknesses. The final data point was the international, cross-cultural students participating in the modular theological education. This researcher used an open-ended questionnaire and personal interviews to ascertain the necessary qualitative data. Due to the technological limitations of the Rwandan students, meetings were held in several different locations where computers were to be made available to the participants. The intention was to have each participant fill out the 26-question survey online.

Paper copies of the questionnaire were made available to the students if they could not record it online. That paper copy would be recorded later, and the original would be retained for confirmation. Each student who traveled and participated in the questionnaire portion of the

research was to receive the Rwandan Franc equivalent of $ 5.00 USD to reimburse them for their travel expenses. Lunch was also to be provided for the participating students. Interviews would be conducted in person and recorded via the online platform Zoom. Each interview was to be recorded, and the questions and responses were translated by a translator present. Videos were also to be viewed by a second translator and checked for accuracy.

This research was qualitative because it allowed the researcher to go deeper into the practical application of lessons taught in the lives of the students as well as to evaluate the strengths and weaknesses of the modular approach. This was a case study to have more credibility by looking at multiple locations where the modular classes were conducted (Yin, 2014).

Due to this researcher's contacts with teachers internationally and connections with international students, those participating in this research were men and women who have been theologically educated through the modular platform provided by an organization currently overseeing modular theological teaching throughout Rwanda. It was crucial to remain focused on students from an international background so that a clear picture of the challenges in teaching modules internationally could be seen.

**Setting**

The setting of this study was primarily in the country of Rwanda. The intention was to use past students taken from the database of an organization overseeing modular teaching at six different cohort locations. Five cohorts were in Mukamira, Ngororero, Nombe, Nyange, and Gasiza. In addition to these five, there was a sixth just across the country's border in Goma, Democratic Republic of the Congo. However, the organization considered this a Rwandan cohort

as well. Rwandan teachers and a teacher from the United States of America had previously taught all these locations. At this time, all classes are taught by Rwandan teachers only.

This location was ideal for this study for three reasons. First, there have been roughly 350 students who have graduated from the program. Of the approximately 350 students, over half of the students were pastors and key leaders in their church. This location provided a large enough sample size to study the modular format effectively. Second, these modules were once taught by American teachers and have now been turned over to Rwandan teachers. Issues such as culture and language could be evaluated regarding their ability to enhance or hinder teaching, as all the students who participated in the study took classes from an American teacher. Third, these modular classes have been conducted in this country since 2011. There is a long history of modular teaching, as defined within the parameters of this study in this country.

## Participants

This study's participants came from various religious and denominational backgrounds. These students were men and women who came from Baptist, Presbyterian, Anglican, Pentecostal, and independent churches. The pool of qualifying students to use in this study was between 275 and 350. This researcher used a non-probability approach to receive the participants in the questionnaire section of the research. The students were contacted through either email or text and given the opportunity to participate in the questionnaire portion of this research. This researcher's target was to have fifty students of the modular theological education classes participate in that phase of the research.

Regarding the interview portion of this research, a simple random sampling was taken from those who participated in the initial questionnaire portion. Each questionnaire received a

number, and then numbers were selected using a random number generator found at random.org. From the research pool, ten qualified students were to be selected for a face-to-face interview.

Each cohort coordinator was contacted and tasked with giving the questionnaire to fifty students. Questionnaires were made available to the students through Survey Monkey (online), email, or paper format. The questionnaire would be available to students willing to fill it out and potentially be followed up with an interview.

## Role of the Researcher

In a qualitative study, the researcher is used as the human instrument. Other instruments might be used to record certain data and information, but the researchers are ultimately responsible for interpreting that data (Creswell & Creswell, 2018). It is essential for the researcher to be able to look at the data and not allow their own bias to influence the interpretation of that information.

In 2011, an organization began modular theological teaching throughout Rwanda. Six cohorts opened over three to four years, and students would graduate every three to four years. In 2019, the teachers responsible for starting the cohorts retired. Now, all the cohorts are taught by national teachers. This researcher is the director of the original modular theological educational organization. This researcher went to Rwanda in May 2019 and taught one class to observe the students and one of the module sites. One of the main observations of the trip was a question about how much of the material was being applied to the student's lives. This desire to know the perceived effectiveness of the modular model was the motivation for this research study. This researcher had no direct part in the modules' formation, development, or sustainment. At the point of this writing, the modular theological educational institution has no formal ties to the modules being taught in Rwanda.

**Ethical Considerations**

One of the purposes of the Institutional Review Board (IRB) is to assess the risk to those who are participating in the study (Creswell, 2018). It was necessary for this researcher to apply for IRB approval for this study. The IRB provided an application with numerous questions as to the nature of the research and information about those participating in the study. A unique aspect of researching in Rwanda was the need for approval from the Rwandan National Ethics Committee (RNEC). The RNEC serves as the IRB for the entire country of Rwanda. This process consisted of a similar application as the IRB but also required a face-to-face interview via the online platform Zoom. Each of these approvals were to protect the rights of those participating in this research.

In addition to the IRB and the RNEC, for the interviews conducted in this qualitative multi-case research, a simple random sampling was drawn from those who turned in a survey using a random number generator to select the subjects to be personally interviewed. The anonymity of the students will be maintained on all public documents.

**Data Collection Methods and Instruments**

There are several ways one can conduct qualitative case study research. A researcher using a case study method can use a variety of instruments to gather the necessary data for their research. The purpose of conducting a case study is to understand a particular subject or topic in its natural setting. This study was used to understand whether modular theological education is effective in the international, cross-cultural environment. A case study is "an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, program or system in a 'real life" (Simons, 2009, p. 21). In some instances, a "chosen case is asked to perform a rogue rule: to stand for (represent) a population of cases that

is often much larger than the case itself" (Seawright & Gerring, 2008, p. 294). In this way, the researcher can look at the larger group by studying a cross-section of that larger group. These people should be from similar backgrounds to better provide the necessary cross-section. The "interviewees should be fairly homogeneous and share critical similarities related to the research question" (DiCicco-Bloom & Crabtree, 2006, p. 317). Case studies can be conducted as a single case or as a multi-case. A single-case study looks at one particular subject or location to understand the subject deeper. A multi-case study will look at several locations or subjects by comparing, contrasting, and drawing observations from each location to understand the subject better. A case study will help give a deeper understanding of a particular subject by observing multiple subjects in given locations. This study intended to examine six different cohort locations and surveyed a portion of each to determine the necessary information.

This case study research used two different instruments. The first instrument was interviewing, and the second was an open-ended questionnaire. Interviews were used with the theological education organization leadership and the teachers who taught in the modular format. The questionnaire was used to determine the research pool for selected students who were also interviewed later.

The first instrument that was used was the one-on-one interview. During this one-on-one interview, the research questions were addressed from multiple angles. Three leaders from theological education organizations that use a modular format were interviewed to define the modular approach to theological education, the structure of those modules, and methods, if any, to measure its effectiveness. A second way the interviews were used during the study was by interviewing teachers who had taught in a modular format within Rwanda's international, cross-cultural context. This interview was used to note how teachers perceive the effectiveness of

teaching in this format, its strengths, and weaknesses. Finally, the interviews were used with qualified students from the pool of questionnaires that were filled out. This part of the data collection aimed to understand whether or not the students had applied the basic lessons taught from the classes in their ministry.

The open-ended questionnaire was the second instrument used in this research. The questionnaire served the purpose of providing background information on Rwandan students. It provided a way to understand the broader attitudes of the students toward the modular format of theological education. From the open-ended survey, those who were pastors or in key leadership positions were noted. It was from these individuals that the interviewees were selected for the one-on-one interviews.

## Instruments and Protocols

As stated above, the two instruments used were the open-ended questionnaire and one-on-one interviews. The open-ended questionnaire was made available to the students online, through email, and in paper format, whichever was most convenient for the students. The one-on-one interviews were conducted in person and were recorded via the online platform Zoom. All interviews had an interpreter present, and the interviews were recorded and transcribed.

### *Open-Ended Questionnaire*

This research started with a multiple-choice, open-ended question survey. Questionnaires took the student approximately 30 minutes to complete. The purpose of the survey was to understand the cultural environment within Rwanda. It also helped to gather information on the students, their current occupations, family structure, church structure, overall educational experiences, and level of personal involvement in ministry. Though this survey had a few quantifiable questions, the survey's emphasis was the open-ended questions. The quantifiable

data served the purpose of grouping the students into potential candidates for the one-on-one interviews.

The survey questionnaire was given to fifty past students of the modular theological education classes provided in six different cohorts. This number was selected for two reasons. First, this number gave sufficient responses from the 275-350 qualifying students available to be researched. The second reason for this number is that each of these surveys will need to be translated from Kinyarwanda, the national language of Rwanda, to English. Though fifty may seem a lot, this was the target with the idea of finding saturation of answers.

The questionnaire consisted of twenty-six questions. The first five questions were the quantifiable information mentioned above, such as name, contact information, and leadership status in the church. This aided in understanding the student, their ministry position, and basic information. It was only used to group the individuals together and not to compare one group with the other. The remaining questions were open-ended and structured in such a way as to approach the topics within the research questions from multiple angles. This questionnaire was given to the RNEC to determine the understandability and appropriateness of the questions asked (more on the RNEC below).

Of the remaining twenty-one questions in the questionnaire, five questions were given to each of the four RQs. These twenty questions were used alongside the information gathered from the one-on-one interviews to understand how the student has applied the classes in their everyday life and ministry. The RQs drove the formation of these twenty questions. The final question asked if they would be willing to be contacted if there were additional questions.

*Interviews*

One of the standard instruments to use in qualitative research is the interview. DiCicco-Bloom & Crabtree (2006) say that "qualitative interviews have been categorized in various ways, with many contemporary texts loosely differentiating qualitative interviews as unstructured, semi-structured, and structured" (p. 314). A semi-structured approach was taken in this interview process. This method is very fluid as it asks various open-ended questions and leaves room for adjusting questions depending on the person's response. Since the purpose of the interview model is to have the interviewee share thorough descriptions of how they have been able to apply the classes taken in their life and ministry, the researcher needed to have the flexibility to ask additional questions where needed. It was the goal of the researcher to thoroughly understand the interviewee's experience and then be able to reflect that in the research. This happens through the researcher's open-ended questions, personal observations of the subjects within their original context, and studying a select cross-section or specific group known as a focus group. These methods to gather data can be used individually or as a combination of ways to better understand the subject.

For the interview phase of the research, the intention was to have ten qualified students selected and interviewed. Since the theological classes that were given served the purpose of training pastors, the students selected for this phase came from those who identified as a pastor or a main leaders and were serving in their church. These interviews were conducted in person and on-site to better observe the students in their given environments. Interviews with the students were video recorded with a translator present during the interview. The translator was responsible for translating the student's response from Kinyarwanda to English. The interviews

were recorded to be transcribed at a later date. A second translator was to review portions of the recordings to affirm the translator's accuracy.

In each of the interviews, a period, in the beginning, was given to get to know the student better and for the student to get to know the researcher better. During this time, the researcher emphasized that the answers and information given in that time would not reflect any dissatisfaction with the current or previous courses but would simply be used to help make future classes better. It was important to have time for the researcher to build rapport with the student.

The open-ended interview questions allowed the students to expand and illustrate how they applied the lessons learned in class to their current ministry environment. They addressed the students' perceived strengths and weaknesses of the modular format, allowing them to expand on their answers to make future modules more productive and applicable to their environment. This was a point that needed to be emphasized. Students needed to know that their answers were not a reflection of whether they enjoyed the classes or not; instead, it was to be used as a tool for those in leadership to help improve future modules. Like the questionnaire, the interview questions were developed around the four RQs.

Interviews were also given to key ministry leaders in three organizations. Each of these ministry leaders was interviewed and recorded over the Zoom platform. The interviews were used to better understand how they conduct modular theological education in an international, cross-cultural environment. This interview aimed to define the modular approach to theological education, look at the structure of those modules, and see how they measured its effectiveness.

Interviews were also to be given to ten teachers with modular theological education in an international, cross-cultural environment. The purpose of interviewing teachers was to better understand their perspective as to the effectiveness of the approach. This would also draw out

some of the strengths and weaknesses of teaching in this manner. The interviews with the ministry leaders and teachers were loosely directed with several questions that allowed the leader and teacher to expand their answers.

Like the questionnaire mentioned above, the RNEC was given the interview questions for approval before the larger group of interviews could occur. These interviews aimed to keep the interview to 15-20 minutes.

**Procedures**

Before final approval from the IRB for the research in its entirety, it is important to note that there were extra steps necessary to conduct research in Rwanda. When the original application was completed and sent to the IRB, it was noted that approval from the RNEC might be necessary before receiving final approval from the IRB. A preliminary email was sent to the RNEC asking if permission was necessary to conduct this research in the country. After several days, a phone call was made to the RNEC, and it was confirmed that approval would be needed before any research could be conducted in the country. This approval would take over four months to accomplish. At this time, this researcher asked the IRB for approval of the first two-thirds of the research. This was the interviewing of ministry leaders and US teachers. These interviews would be in the United States and would not need RNEC approval. The IRB approved this portion and allowed research to begin the first two-thirds of the study.

The following steps are a detailed account of what was necessary to receive approval from the RNEC for this research. It should be noted that this was this researcher's experience and may not necessarily be the same for anyone replicating this study.

*Rwandan National Ethics Committee*

The purpose of the RNEC is to review any research project that studies human beings within Rwanda. This committee is a division of the Ministry of Health. Information on the necessary steps to submit a proposal to the RNEC can be found at https://www.rnecrwanda.org/index.php.

As part of the requirements for approval, a research packet was submitted to the RNEC on February 22nd, 2023. This packet contained a request letter, the summary and protocol, copies of consent forms in both English and Kinyarwanda, the researcher's Curriculum Vitae, a copy of the researcher's University Identification Card, a recommendation letter from the researcher's supervisor on behalf of the University, and proof that 200,000 Rwandan francs (approximately $184.00 USD) were paid to the RNEC from the account given on the protocol page. Once they received the research packet, a confirmation email was sent, and there was no further communication for two weeks. A follow-up email was sent to the RNEC, and a meeting was scheduled via Zoom for March 18th, 2023. Unfortunately, the email contained the incorrect time, and when the researcher attempted to correct the time, no further slots were available. A second meeting was scheduled for April 1st, 2023.

On April 1st, a Zoom meeting was conducted with three members of the RNEC. The researcher was given 5 minutes to walk the committee through the proposed research and then was asked follow-up questions for 25 minutes. The committee initially gave verbal recommendations for adjusting the research proposal but then later sent a formal document listing the following nine changes to be made.

1. Please define in the protocol (background) what is the meaning of "cross-culture environment" in this study.

2. As a PhD student registered at an overseas University and conducting study in Rwanda, you are expected to have a co-supervisor from Rwanda to guide regarding the local context, please indicate if you have one and provide the names and address.

3. Please justify the study site selection.

4. Please put a brief description of competence-based theory, and how it will be analyzed.

5. Please indicate the likely limitations of the study, which may include the biases.

6. Put the contact numbers in the consent form of the person who is available and able to speak the language participants understand.

7. Also, put the contact numbers of the RNEC chairperson and secretary in the consent form for the participants who may have questions regarding their rights in participants. The RNEC number should replace the IRB in the USA.

8. Please check the translations in Kinyarwanda of the consent form, it has typos and translation errors, it should be corrected. Some of the words are incorrectly translated, eg "Society" to "Rubanda Nvamwinshi" is wrong.

9. Please submit the data collections (questionnaires and interview questions) and translate them into Kinyarwanda as well.

After receiving these nine corrections, this researcher completed the tasks listed and asked for clarification on the necessary qualifications for the Rwandan co-supervisor listed in number two. No clarification was given. After several weeks of emails and phone calls, this researcher found a co-supervisor, a bishop in the Anglican Church, willing to help review the necessary documents and research. The revised packet was submitted with the co-supervisor's Curriculum Vitae (an additional step needed), and permission was granted on June 19th, 2023.

Three points would be important to note that would have made this a smoother process. First, learn how they communicate. This researcher was able to communicate more effectively through WhatsApp than through email. Emails were never responded to without a prompt on WhatsApp. The WhatsApp number was the contact number on the contact page of the RNEC website. Second, it was important to keep in contact with them. Follow-up emails and messages were necessary to know the next step. Finally, one must realize that they are working in a culture

where time is not valued the same way as the US culture values time. This process will more than likely take longer than expected.

### Expert Panel Review

Before beginning the questionnaire and interview process, an expert panel was to be formed containing three to five individuals. Of these experts, there were to be individuals currently serving in theological education, individuals teaching in modular theological education, and Rwandan pastors who understood the culture and would aid in the phrasing of questions. Considering the extra step with the RNEC approval, the RNEC served as the expert panel since they reviewed all questionnaires and interview questions before approval. Once the questionnaire was approved, it was not allowed to be changed in any way.

### Questionnaire Procedure

The location of this research was possible because of the cooperation between this researcher and the two country coordinators overseeing the country of Rwanda. Both country coordinators were Rwandan bilingual pastors with master's degrees from the United States. Upon approval, the surveys were sent to one of the Rwandan coordinators. He then contacted the cohort coordinator in the six locations and explained the need to survey fifty former students. The cohort coordinator was responsible for identifying students who would receive the questionnaire. The questionnaire was made available to the students online, through email, and in paper format, whichever was most convenient for the students. The original plan was to have the students meet in central locations where they could fill out the questionnaire online. If that was not possible, they could receive the questionnaire through the means mentioned above and would be given two weeks to fill out the questionnaire and return it to the cohort coordinator. At the end of the two weeks, the cohort coordinator would send all the questionnaires back to the country

coordinators, who would then translate each survey into English. Translators will be compensated for their work. The goal will be to receive fifty surveys back.

From these fifty questionnaires, roughly two students from each cohort, ten currently serving as a pastor or key leaders in the church, would be selected to move on to the interview phase. These students would be randomly selected once they have been identified as pastor or key church leaders. Once selected, the student would be informed that an interview would be scheduled at a future date. (See Chapter Four: Compilation Protocol and Measure for changes made to the original plan)

### *Interview Procedure*

Each organizational leader, teacher, and student selected for the interview process was notified, and an interview was scheduled. Once all the students had been selected and the interviews had been scheduled, the researcher was to conduct the interview via Skype or Zoom. In each interview, a translator was to be present, and the students were to be translated and recorded. Students were made aware of the translator's identity and advance and were given the option not to participate if they were uncomfortable with the particular translator. The English oral translation was transcribed and stored on this researcher's computer and backed up on an external hard drive for the duration of the research. Both the computer and the hard drive were password-protected for the security of those participating. Students who participated in the interview were assigned a numeric value and identified as such throughout the research. Physical copies of the research were destroyed after the research was conducted and conclusions were made. Electronic copies of the research will be stored in a safe in the researcher's office for future research projects.

**Data Analysis**

Once the data was gathered, it was then essential for the researcher to work through the data and look for trends, groups, and commonalities. DiCicco-Bloom & Crabtree (2006) note, "Qualitative research interviews aim to elicit participants' views of their lives, as portrayed in their stories, and so to gain access to their experiences, feelings and social worlds" (p. 327). How does the researcher do this? Ideally, this happens simultaneously while in the interview process, allowing the researcher to adjust the line of questioning to get a deeper understanding of the interviewee's thoughts and feelings (DiCicco-Bloom & Crabtree, 2006).

**Analysis Methods**

Once the researcher's notes were made and the interviews were gathered, it was the researcher's job to make sense of everything. One approach of analysis is coding. Coding is the idea of "tagging segments of text and then sorting text segments with similar context into separate categories for a final distillation into major themes" (DiCicco-Bloom & Crabtree, 2006, p. 318). Coding can be conducted in a variety of ways. Online software is available to auto-code one's documents, and the researcher may choose to code the material manually. Auto-coding uses software to note common words and themes. Four examples of this type of software are Taguette, Quirkos, ATLAS.ti, and MonkeyLearn.

If one codes manually, the researcher must gather all the research notes, interviews, and observations. They then review the notes and interviews to determine common words, trends, or ideas from those in the case study. The researcher will then review the research questions and mark each with a color. As the researcher reviews their notes and the interview transcripts, interesting quotes and notes are coded by color and then sorted into the research question being addressed. Once these groups have been made, common themes can be observed. When multiple

data collection methods are used, the researcher can be better protected from research bias. With that data, the researcher can note their observations from the case study and draw conclusions.

Creswell's five-step approach was used to analyze the data. Step one was to "organize and prepare the data for analysis (Creswell & Creswell, 2018, p. 192). At this step, the questionnaires were translated, and the interviews were translated and transcribed. Step two was to "read or look at all the data" (p. 193). This was a general overview step where the researcher did an overview reading of the available material to be analyzed further. Steps three and four were where the researcher coded all the data and grouped them into themes (p. 193-194). This researcher will use Quirkos, an online software, to accomplish these two tasks. Quirkos was used to analyze the open-ended questions in the questionnaire and the one-on-one interviews. In this program, data was imported from Word and Excel documents. The researcher reviewed the questionnaires and interview transcripts, coding them with highlighters. As themes in one's work began to form around the different highlighted colors, Quirkos showed each group's growth visually through the growth of bubbles in the program. It was easy to use and provided numerous ways to share data through reports and visual overviews. Initially, the questionnaires were analyzed as one group, and the interviews were examined as one group. Once this was completed, common trends, wording, and themes between the two were noted.

Quirkos allowed the researcher to import written information into the program and then tag or code the document line by line. Keywords or themes became a code to be seen throughout both the questionnaire answers and the interviews. Once all the data was received, the data and information were studied, and common themes were clustered together to show similarities and differences between the different locations and students. The qualitative data was reviewed on the stories and testimonies of the students, and conclusions were made on the efficacy of

modular education, its strengths and weaknesses, and what conditions would make learning more effective.

The fifth and final step in Creswell and Creswell was to describe the different themes found within the study in a narrative form, giving examples and illustrations from "multiple perspectives from individuals and quotations" (Creswell & Creswell, 2018, p. 194). Certain patterns and repeated phrases were highlighted in trying to understand the perceived effectiveness of modular theological education in Rwanda.

## Trustworthiness

The trustworthiness of qualitative research is established through the study's credibility, dependability, confirmability, and transferability. For there to be validity in the qualitative method used in the study, each of these areas must be demonstrated. These areas are addressed below.

### *Credibility*

Leedy and Ormrod define credibility as "a characteristic of a research study, the study's overall quality as judged by other scholars; [which] includes the use of appropriate designs and methods, believable findings, and plausible interpretations" (2019, p. 413). The research method used in the study was a qualitative case study. It sought to show the effectiveness of modular theological education in an international, cross-cultural context and determine effectiveness through applying the lessons learned in the student's life. These applicational examples were drawn from an open-ended survey and one-on-one interviews. This research used triangulation to form conclusions. Triangulation is using several sources of data to find the point of convergence, proving a theory or hypothesis (Leedy & Ormrod, 2019). This research was to use fifty questionnaires and ten one-on-one interviews to note the similarities and common themes among

the students qualitatively as they evaluated the effectiveness of the modular theological education they received. It also was to look at ten one-on-one interviews with teachers who had taught in the country of Rwanda, as well as three interviews with ministry leaders of ministries who conduct modular theological education. These three data points, students, teachers, and ministry leaders helped fortify the credibility of this study.

### Dependability

The study's dependability was shown through the step-by-step process explained above and in chapter four. The open-ended survey is an effective method for drawing the students' thoughts and observations on a given topic. This survey provided a low-stress atmosphere where the students were encouraged to give thorough answers to help direct the future of the education provided, giving them a sense of ownership in the program.

### Confirmability

Confirmability is "a researcher's concerted effort to base conclusions on actual data as much as possible and to describe data-collection and data-analysis processes in enough detail that other researchers might reasonably replicate their study and draw similar conclusions" (Leedy & Ormrod, 2019, p 413). Throughout this study, each step that was taken has been laid out and can be replicated. Pertinent data were included in the research, and all data will be made available for further research or review upon request.

### Transferability

Transferability is the "extent to which a research study's findings might be similar or applicable to other individuals, settings, and contexts" (Leedy & Ormrod, 2019, 421). Creswell and Creswell note that research with transferability "will have a solid framework for comparison" (Creswell & Creswell, 2018, p. 208). This research focused on an international,

cross-cultural context but can be applied beyond this scope. The ability to measure effectiveness in learning and the strengths and weaknesses of modular theological education is transferrable and opens avenues for future research. Methods and tools for evaluating effective learning and an acknowledgment of the strengths and weaknesses of this model will be transferrable to anyone teaching in an international context.

Another area where this was transferable was understanding the potential gaps between the ministry leader's expectations, the teachers teaching the courses, and the students participating in the course. The study might help identify disconnect between these three participants in groups.

### Chapter Summary

The purpose of this qualitative case study was to evaluate the effectiveness of modular theological education in an international, cross-cultural environment. It did this by collecting qualitative data from one-on-one interviews and an open-ended survey with students in six different cohort locations throughout Rwanda. This chapter has reintroduced the research design, the problem, the purpose statement, the research questions, the design, and the methodology that was used. It has shown who participated in the study, as it has addressed the role of the researcher and any ethical issues that might have arisen. The data collection, instruments, and analysis of the data have been covered, showing the trustworthiness of the research.

## CHAPTER FOUR: ANALYSIS OF FINDINGS

The purpose of this qualitative case study was to evaluate the effectiveness of modular theological education in the international, cross-cultural environment of Rwanda, Africa. The previous chapter focused on the research design and methodology. Chapter four will look at the compilation protocol and measures, the demographic and sample data, an analysis of the data and findings, and an evaluation of the research design.

### Compilation Protocol and Measures

This research looked at three different groups to evaluate the effectiveness of modular theological education in Rwanda. First, using a qualitative interview, it looked at three ministry leaders in leadership positions in organizations that conduct modular theological education in the international, cross-cultural setting. Second, by way of qualitative interviews, several teachers who had taught modular classes in the country of Rwanda were interviewed. Third and finally, it looked at the opinions of Rwandan students who had taken modular theological classes. Fifty students were asked to fill out an open-ended questionnaire, and from that group, twelve students were selected to participate in a one-on-one interview using a translator.

As mentioned in the previous chapter, the Institutional Review Board (IRB) approved interviewing the U.S.-based ministry leaders and teachers but required approval from the Rwandan National Ethics Committee (RNEC) before approving the questionnaire and interviews with the Rwandan students. Once the IRB approved the first two groups, research began.

**Ministry Leader Interviews**

Upon approval from the IRB (see Appendix A), the qualitative interviews with the ministry leaders began. These interviews were conducted via the online video-conferencing software Zoom. This platform allowed for recording all interviews, which were later transcribed

into a Microsoft Word document. Each interview followed a series of five questions that were expanded upon as the conversation progressed (see Appendix C).

Each of these organizations conducts modular theological classes in multiple countries worldwide. The first organization interviewed conducts modular theological classes in North, South, Central America, Europe, Eastern Europe, Asia, and Africa. This organization conducts both non-formal and formal classes. Degrees and educational credits are given in formal classes. The second organization interviewed conducts modular theological classes in Asia and Africa, including Rwanda. All the classes this organization gives are non-formal in format, meaning no degrees are given. The third and final organization interviewed conducts modular theological classes in Central America and Europe. The modular approach for this organization is one of several approaches they use to educate pastors and church leaders. The focus of the interview was on modular-style classes.

Each of these leaders was initially contacted via an informal email. They were given a basic overview of the research and were asked to consider participating in the doctoral research on international modular theological education. Upon receiving replies from each ministry leader and agreeing to participate in the study, a formal email was sent to them containing the Ministry Leader Recruitment Letter (see Appendix E) and the Ministry Leader Consent Form (see Appendix D). All consent forms were signed, scanned, and returned as a PDF file. Meetings were scheduled, and a link was emailed to the ministry leader. All the interviews were conducted via Zoom and ranged from fifteen to fifty-two minutes. The leader's name and ministry were kept confidential by changing their names to "Ministry Leader 1, 2, and 3" and noted in the interview transcripts with the ministry leaders (see Appendix O).

**Teacher Interviews**

As per the requirements for the study, teachers who were to be interviewed must have taught modular theological classes in Rwanda. This was a limiting factor and made acquiring eligible teachers to be interviewed difficult. Three of the teachers who were interviewed were personal contacts of this researcher. A fourth teacher was a reference given by one of the teachers in the first group that was interviewed. The remaining teachers interviewed were from another ministry that conducts modular theological classes in Rwanda. This researcher was given the name of an organization that taught modular classes in Rwanda, and he called that ministry explaining the nature of the research. From that conversation, the remaining contacts were acquired.

In total, twelve teachers were contacted via email, and eight of them responded positively to participating in the research. Upon receiving their positive response, a formal email containing the Teacher Recruitment Letter (See Appendix H) and the Teacher Consent Form (see Appendix G) was sent. All consent forms were printed, signed, scanned, and returned as a PDF file. Each teacher was scheduled for a Zoom interview, and interviews were conducted and recorded. The interviews ranged from fourteen to thirty-one minutes long. Interviews followed the six questions in the Modular Teacher Interview Outline (see Appendix F). Additional questions were asked as the conversation developed.

One thing to note is that the teachers selected for the interviews were a mix of full-time teachers who regularly conduct modular classes in the international, cross-cultural environment and auxiliary teachers who were pastors or lay leaders who could travel and participate in teaching a class or two. This made for a mix of teachers, allowing both veteran teachers to evaluate the strengths and weaknesses of the modular model as well as give a fresh perspective

to the modular approach from the auxiliary teachers. Like the ministry leaders, the teachers'

names were changed to "Teacher 1-8" and were noted on the interview transcripts with the

teachers (see Appendix P).

**Rwandan Student Questionnaire and Interview**

On June 19th, 2023, approval was granted by the RNEC (see Appendix B). Once this

approval was received, a modification was sent to the IRB, adding the Rwandan students to the

research study. Once the IRB approved the modification (see Appendix A), flights to Rwanda

were purchased. At that time, communication was sent to the Rwandan translator and the RNEC-

approved Rwandan supervisor, informing them of the approved study and trip plans. Originally,

questionnaires would be filled out online via a computer provided in strategic locations

throughout the country where the participants could meet and complete the questionnaire. Upon

discussion with the country coordinator, who was also the translator, it became apparent that it

would be too difficult to have fifty students fill out the online questionnaire due to the limited

availability of the internet. Given the time the researcher would be in Rwanda, this would also be

too time-consuming to accomplish. It was decided that a better option would be to have paper

copies of the questionnaire available for the students to fill out, which could be recorded online

later. The translator used for this trip was the country coordinator and was connected to the

original ministry where the theological classes took place and from where the students were

selected to participate in the survey and interviews. The translator contacted the cohort

coordinator, who could contact former students who met the qualifications. After consulting the

students, key pastors, and leaders, it was decided to break the fifty students into two groups, the

Eastern group and the Western group. The Western group was going to meet in the city of

Musanze, which was a central location for the students. The Eastern group would meet in the city

of Moucecore, also a central location for the students in the East. It was also determined that

eight students would be interviewed in the Western group and four in the Eastern group, for a

total of twelve students interviewed instead of ten. Instead of traveling to Moucecore for the

interviews of the Eastern students, it was decided to meet the four Eastern students in the capital

city, Kigali.

Thirty-one students met in Musanze to fill out the questionnaire, and from that group,

eight qualifying students were randomly selected for the interview portion. This researcher and

the Country coordinator oversaw the questionnaire. The remaining twenty-nine students met in

Moucecore to fill out the questionnaire, which key pastors oversaw. The researcher and

translator were available via WhatsApp to answer questions about the questionnaire. Each

student who participated in the questionnaire portion of the research was given lunch at the

location purchased by the researcher. In addition, each student was given the equivalent of $15

USD to help with travel to and from the location. Originally, the budget was $5 USD, but due to

inflation in the cost of bus fare, taxis, and the price of gas, it was determined that $15 per student

was a more realistic number.

The groups totaled fifty students who participated in the questionnaire portion of the

research, and twelve students were selected to participate in the interviews. When the students

arrived at their designated location, each filled out the Student Consent Form (see Appendices J

and K), and those participating in the interview portion signed the Translator Acknowledgement

Consent Form (see Appendices L and M). Interviews were recorded via Zoom, and a translator

was present to translate both the questions asked and the answers that were given. All

questionnaires and the interviews were translated through a translator submitted to and approved

by the RNEC. Portions of the interviews were viewed by a second translator and checked for

accuracy. The English translation of the interviews was recorded online the day after the interviews were conducted, and all answers were compiled into an Excel file using Survey Monkey. Once the data was compiled, students' names were changed to numbers to maintain anonymity.

## Demographic and Sample Data

In 1994, Rwanda faced a civil war culminating in a "state-orchestrated genocide in which Rwandans killed approximately 800,000 of their fellow citizens, including approximately three-quarters of the Tutsi population" (Central Intelligence Agency, 2023). Almost thirty years later, an entire generation of pastors and leaders who missed out on the opportunity to receive theological education now desire to be trained in theology and practical ministry skills. Young men and women in their late teens and early twenties in the mid-90s fled to neighboring countries for safety. Now, in their forties, fifties, and sixties, they serve as pastors and leaders in their churches. With families and busy schedules, they are looking for a way to receive much-needed theological education. Modular education seems to be a good option for those unable to afford to travel long distances to attend formal schools.

In addition to the history of genocide in Rwanda, laws are being passed by the current administration regulating churches and pastors. According to KT Press, in 2018, more than 8,000 churches were closed due to government regulations (Ngabonziza, 2020). Slowly, several of these churches have been able to comply and re-open. In August 2023, a new law goes into effect that "requires pastors to have a theology degree before they can start their own churches. It also requires faith-based organizations to declare grants to the regulator, Rwandan Governance Board" (Huaxia, 2023). This need for a theological degree may have impacted some of the students' responses during the interviews and answers to questions on the questionnaire.

Specifically, questions were asked about weaknesses of the current modular format and model, and several of the responses addressed their desire to receive a bachelor's degree instead of a certificate. It is possible that this response was due to this new governmental regulation

The men and women who participated in the study were pastors who had taken modular theological classes from an organization that conducted modular theological education in several locations throughout Rwanda. The original intention was to focus on students from Mukamira, Ngororero, Nombe, Nyange, and Gasiza and a sixth location across the border in Goma, DR Congo. Each of these locations was in the Western part of the country. After talking with the country coordinator, it was discussed that it might also be good to have students participate from the Eastern part of the country. Ultimately, the students surveyed were from each of the original locations, with the addition of two more, Gakuto and Gabiro. Gakuto and Gabiro were both located in the Eastern region of Rwanda. It was thought that they would bring a well-rounded perspective to the group's answers.

As originally intended, the students came from Baptist, Presbyterian, Anglican, Pentecostal, and independent churches. The students who participated in the questionnaire and interviews comprised pastors, teachers, and church members. Both men and women participated in this research. Table 1 lists the students' numbers, corresponding to the students' positions.

**Table 1.**

*Participating Student's Position in Church*

| Position | Students Numbers | Total Number |
|---|---|---|
| Pastor | 1-7, 11, 15, 25, 27, 29, 32-34, 38, 39, 41-43, 45, 47-49 | 24 |
| Teacher | 8-10, 12, 17, 20, 24, 26, 36, 44, 50 | 11 |
| Church Members | 13, 14, 16, 18, 19, 21-23, 28, 30, 31, 35, 37, 40, 46 | 15 |

**Data Analysis and Findings**

This qualitative case study looked at the perceived effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa. This study has been developed around four research questions. Each question addresses a different aspect of the research problem. The four research questions are:

RQ1- What are the perceived characteristics of an international, cross-cultural modular, theological education in Rwanda, and what are the strengths and weaknesses?

RQ2- What are the perceived indicators of success and limitations for a teacher in a modular theological educational experience in an international, cross-cultural environment in Rwanda?

RQ3- What are the perceived indicators of success in imitations for a student in a modular theological educational experience in an international, cross-cultural environment in Rwanda?

RQ4- What are the perceived conditions that make modular, theological education more effective in an international, cross-cultural environment in Rwanda?

Each qualitative interview with the three ministry leaders, eight modular teachers, and twelve Rwandan students was recorded in audio and video format. These recordings were transcribed later and edited into a readable document (see Appendices O, P, and Q). Once the transcriptions were complete, they were loaded into the qualitative software Quirkos. Quirkos is a software that aids the researcher in coding their material. In Quirkos, individual projects were set up for each of the groups. The ministry leaders, the teachers, and the Rwandan students were treated as separate data sources. It should be noted that the twenty-six-question questionnaire was also translated and then placed into an Excel file showing each of the questions and the student's responses (see Appendix R). This questionnaire was not imported and coded in Quirkos but by hand.

**RQs and Corresponding Data Source**

Each research question had a corresponding data source connected to it. RQ1 focused on the characteristics of modular, theological education and Rwanda. It also addressed the strengths and weaknesses of the modular format. This information was found in all three sources. Each group had questions that addressed what a module consisted of and its strengths and weaknesses. RQ2 focused primarily on the information given from the teacher interviews. This question looked at the indicators of success and the limitations that a teacher would face while teaching in this environment. RQ3 looked at the same information, but it was from the perspective of the Rwandan student. This information was gathered in both the student interviews and the open-ended questionnaire. Finally, RQ4 was considered in all of the groups. This question sought to determine possible ways to make modular education in Rwanda more effective (see Table 2).

**Table 2.**

*RQs and Corresponding Data Source*

| RQ1 | • Characteristics of an international, cross-cultural module<br>• Strengths and weaknesses of the model | Ministry Leaders Interviews<br>Teachers Interviews<br>Students Interviews |
|---|---|---|
| RQ2 | • Indicators of success for a teachers<br>• Limitations for a teacher in a module | Teacher Interviews |
| RQ3 | • Indicators of success for a student<br>• Limitations for a student in a module | Student Interviews and<br>Student Questionnaire |
| RQ4 | • Conditions that make modular, theological education more effective | Ministry Leaders Interviews<br>Teachers Interviews<br>Students Interviews |

***RQ1- Characteristics***

RQ1 looked at the characteristics of a module by asking the question, what are the perceived characteristics of an international, cross-cultural modular, theological education in Rwanda, and what are the strengths and weaknesses? The following are basic characteristics given in the interviews by the ministry leaders, the teachers, and the Rwandan students regarding

their experience in the international, cross-cultural modular setting. The ministry leaders and the teacher supplied greater detail as to the format of a module, while the Rwandan students gave basic demographic information on their experience with the classes.

**Table 3.**

*Ministry Leaders Characteristics of an International Module*

| Ministry Leader 1 | Ministry Leader 2 | Ministry Leader 3 |
|---|---|---|
| • Smaller, condensed clusters of learning<br>• One location every four months<br>• One week in length<br>• 12-80 Students<br>• Set curriculum<br>• Certificate and degree given | • Focuses on a particular subject or topic<br>• Several days (2-4) covering one topic<br>• Set Curriculum<br>• Certificate given | • Short<br>• Consolidated training, where we implement the head, hands, and heart<br>• 7 days<br>• Set Curriculum<br>• Certificate given |

It is important to note from the ministry leaders that the characteristics of an international module are shorter classes, generally over one week, and following a set curriculum where certificates or degrees are given. The number of students in each class may vary.

**Table 4.**

*Teacher's Characteristics of an International Module*

| Teacher 1 | Teacher 2 |
|---|---|
| • Week-long intensive<br>• Morning and afternoon sessions<br>• 2 Classes taught<br>• Lunch break with the students<br>• Used a translator | • 13 Lessons for 45min-1.25 hrs.<br>• Taught 1 class<br>• Used a translator |
| Teacher 3 | Teacher 4 |
| • Week-long classes<br>• 2-3 Subjects taught<br>• Morning and afternoon sessions<br>• Lunch break<br>• Used a translator | • 20-24 students<br>• Week-long class<br>• Meals provided<br>• One topic per module<br>• Used a translator |

Table 4- Continued. *Teacher's Characteristics*

| Teacher 5 | Teacher 6 |
|---|---|
| • 13 lessons long<br>• 6 hours of teaching a day<br>• 1-1.75 hrs lessons<br>• One topic per module<br>• Used a translator | • 21 courses<br>• One week, five days<br>• Met in churches<br>• Two classes per module<br>• Used a Translator |
| Teacher 7 | Teacher 8 |
| • 200-250 Students<br>• Taught one class<br>• One week-long<br>• Used a translator | • 1 week long<br>• In-situ (on site) training<br>• Met in a church<br>• Did not use a translator |

**Table 5.**

*Student's Characteristics of an International Module*

| Student 1 | Student 2 | Student 3 |
|---|---|---|
| • Six modules, 12 classes taken<br>• 60 students (35 women, 25 men)<br>• 2 subjects taught per module | • Nine modules, 18 classes taken<br>• 45 students (30 women, 15 men)<br>• 2 subjects taught per module | • Six modules, 12 classes taken<br>• 100 students (40 women, 60 men)<br>• 2 subjects taught per module |
| Student 4 | Student 6 | Student 7 |
| • Nine modules, 18 classes taken<br>• 55 students (20 women, 35 men)<br>• 2 subjects taught per module | • Eight modules, 16 classes taken<br>• 53 students (21 women, 32 men)<br>• 2 subjects taught per module | • Nine modules, 18 classes taken<br>• 30 students (12 women, 18 men)<br>• 2 subjects taught per module taught per module |
| Student 11 | Student 25 | Student 32 |
| • Eight modules, 16 classes taken<br>• 40 students (18 women, 22 men)<br>• 2 subjects taught per module | • Eight modules, 16 classes taken<br>• 55 students (25 women, 30 men)<br>• 2 subjects taught per module | • Nine modules, 18 classes taken<br>• 41 students (16 women, 25 men)<br>• 2 subjects taught per module<br>• Taught by foreigners |

Table 5- Continued. *Student's Characteristics*

| Student 38 | Student 42 | Student 48 |
|---|---|---|
| • Eight modules, 16 classes taken<br>• 48 students (18 women, 30 men)<br>• 2 subjects taught per module | • Nine modules, 18 classes taken<br>• 41 students (16 women, 25 men)<br>• 2 subjects taught per module<br>• Taught by foreigners | • Eight modules, 16 classes taken<br>• 55 students (13 women, 42 men)<br>• 2 subjects taught per module<br>• Taught by foreigners and translated |

Significant characteristics of an international module for the teachers included: A week-long class of five to seven days in length, one to three classes were taught in each module, the class size varied in the number of students, and a translator was used by the majority of the teachers. The students who were interviewed all took two classes per module. Their classes varied in size from thirty to one hundred students.

### RQ1-Strengths and Weaknesses

The strengths of modular theological education were not addressed in the interviews with the ministry leaders but were specifically addressed in the interviews with the teachers and students, as well as in the student questionnaire. Following is a summary of the strengths and weaknesses given by the teachers and students. In addition to weaknesses, students were asked about obstacles that they felt needed to be overcome in order to have an effective modular class. These obstacles could be considered a weakness in the model. There is some overlap and similarities between the two.

**Table 6.**

*Teacher's Strengths*

| Teacher 1 | Teacher 2 |
|---|---|
| • Equipping and establishing local leadership<br>• Financially and relationally effective<br>• It offers specialized education in a context, where it would otherwise be prohibited<br>• Provides educational benefits, but also invests in the community | • Students are staying with you and taking notes all day long<br>• You know that they're going to be able to go back when they leave<br>• You give them notes and presentations that are translated into their language<br>• Students are able to be together |
| Teacher 3 | Teacher 4 |
| • They don't have to leave their ministries<br>• It's not theory, it is fact. What they are learning can be directly applied in their ministries | • You have an American go over and do it |
| Teacher 5 | Teacher 6 |
| • You were there. You were looking at them in the eyes and relaying information<br>• There is a great amount and time spent preparing the information.<br>• Material is left with them in their language | • By leaving for only a week at a time, pastors can maintain their family structure and church ministry<br>• Teachers are translated into their language, and the students don't have to learn another language, nor do the teachers<br>• Everyone's giving a Bible in printed notes in their language<br>• The application is immediate in their ministries |
| Teacher 7 | Teacher 8 |
| • When you have an interpreter, you are able to think and then pause<br>• Having someone from a different cultural context can be intriguing<br>• Teachers with theological degrees can be beneficial to the students<br>• The students get to hear what is going on in the world | • It follows the model of 2 Timothy 2:2, Teaching faithful men, who will be able to teach others |

**Table 7.**

*Student's Strengths*

| Student 1 | Student 2 | Student 3 |
|---|---|---|
| • You were equipped for ministry during the week and you learned a lot<br>• You were able to go back and resume your normal job and be with your family | • You were able to take two classes | • It equips pastors and church leaders |
| **Student 4** | **Student 6** | **Student 7** |
| • It increased the pastors theological understanding<br>• It helped the pastor fight against the prosperity gospel<br>• It taught the pastor how to prepare and preach a sermon<br>• Because pastors are bi-vocational, they were able to stay for a week and still have time for work and family | • It was easy and flexible for the pastors | • The school open my eyes and gave me the invitation to love the Bible and theology |
| **Student 11** | **Student 25** | **Student 32** |
| • One of the greatest strength is it the class will give homework to study<br>• Working on their studies when they were home, gave them a time to engage in the class. | • Homework assignments were the strength | • The class expanded our understanding of the Bible<br>• The module time was short and allowed us to resume our daily activities when we returned home |

Table 7- Continued. *Student's Strengths*

| Student 38 | Student 42 | Student 48 |
|---|---|---|
| • It gave them a lot of information in a short time.<br>• They are able to take care of their ministries. | • All the time was short, there was more than enough information given.<br>• We care for our family and ministry. | • The homework allowed them to study the class deeper.<br>• They were able to apply what they learned in their ministries |

**Table 8.**

*Student Questionnaire- Questions 17 Strengths*

| | What are two strengths of taking classes in modular format in Rwanda? |
|---|---|
| 1 | The strength is that you are a student but only a student for a week. Even during this week, you would get a proper understanding of the Bible. |
| 3 | The modular teaching helps to equip servants of God in a very short time. It provides opportunities to train pastors with no theological training. |
| 4 | Every class was clear and understandable. The syllabus helped us to have a small library at home. It helps you to study harder. |
| 5 | It has helped us gain an understanding. It keeps you busy because you have to study hard. |
| 9 | It has enriched my understanding of the Bible. It has given me the confidence to teach. It has helped me to know the word of God and teach it. |
| 13 | Understood the Bible in a very short time. I also have been equipped to do expository preaching. |
| 14 | Getting a better understanding of the Bible. Equipping the saints to fight against false teaching. |
| 15 | It has helped me understand the word of God better. It has also helped me to remain in my calling as a pastor. |
| 23 | I wanted to have a better understanding of the Word of God. Learning how to respond as a Christian in certain situations. |
| 24 | It has equipped me to share the word of God with the heathen and enrich my understanding of the Bible. |
| 32 | People understood the Bible in a short time. We were taught how to preach better. |
| 33 | The first strength is, I was able to understand the Bible better in a short time. Then, we don't feel too much pressure. |
| 34 | Was very helpful for me to take care of my family's needs and the church needs. |
| 35 | School time was only for one week. After school, we would go home and do our home duties. Also, I was able to take care of my church without distractions. |
| 38 | Understanding the Bible very well. It trains people to become better teachers of the word of God. |
| 41 | Gives you freedom to take care of responsibilities after school. You have plenty of time to do a self-study during the holidays. |

Table 8- Continued. *Student Questionnaire*

| 42 | Understand the Bible better. Learning how to do evangelism. |
|----|---|
| 43 | It has helped me to understand the Bible very well. |
| 44 | We were able to go to school then come back home. We also gained a theological knowledge. |
| 45 | It gives you freedom to take care of the needs of your family. 2. Gives you freedom to take care of your church. |
| 47 | Gives you freedom to attend to your family needs. Gives you time to take care of the church as well. |
| 48 | Understanding the Bible better. Communicate sound doctrine to the church. Having biblically trained leaders. |
| 49 | Understanding the word of God better. Be a better communicator of the word of God. Equipping leaders. |

The teachers and students mentioned many strengths. From the teacher's perspective, a reoccurring strength was that the students could apply the lessons taught directly to their ministries. What was being taught was not a theory but applied to their lives. Also mentioned was that these modules were only one week long. The teachers felt that this allowed the students to be focused on their studies and not be divided between their studies, family, and work.

From the students' perspective, the short timeframe of the classes was important, along with the ability to care for the needs of their families, and these are their churches, while still being a student, was significant.

**Table 9.**

*Teacher's Weaknesses*

| Teacher 1 | Teacher 2 |
|---|---|
| • Cultural paternalism, Saying, "I'm in American. I've got this all figured out" <br> • You don't have nearly the same level of cultural immersion <br> • You remain an outsider to the community <br> • It's hard to have consistent metrics for measuring learning | • Translation <br> • Sometimes things in our culture don't mean anything to them |

Table 9- Continued. *Teacher's Weaknesses*

| Teacher 3 | Teacher 4 |
|---|---|
| • The time factor. You only have one week and a lot of information to give them<br>• They feel the strain of getting back to their families in to their work<br>• The translator can be a hindrance | • By not having tests or exams, you're missing the opportunity to reflect and see if they're really getting it<br>• It's hard to know whether or not they are understanding<br>• You need to have a good translator |
| Teacher 5 | Teacher 6 |
| • Translation piece is always awkward<br>• Within intensive week, there needs to be instant leave-behinds<br>• Communication and cultural issues | • There are very few resources available in their language<br>• Students are very poor and many require food and housing<br>• Administrative details, such as buying food and equipment can be a hassle<br>• They lack education<br>• Physically, it could be difficult for the teachers in that culture |
| Teacher 7 | Teacher 8 |
| • There is an obvious language barrier<br>• It requires a lot of trust in your translator<br>• Takes longer with a translator and people lose interest overtime | • There is never enough time. One week is not that much time<br>• It is difficult to mentor in this model<br>• Language can be a huge obstacle |

**Table 10.**

*Student's Weaknesses*

| Student 1 | Student 2 | Student 3 |
|---|---|---|
| • Teaching time is short<br>• Using a translator takes time | • The teaching time is very short | • Some students have to travel a long distance |
| Student 4 | Student 6 | Student 7 |
| • Teaching time was short because the teacher had to use a translator | • Using a translator Took too much time | • Teachers were not able to speak the language |
| Student 11 | Student 25 | Student 32 |
| • The travel that the students would make was quite a long distance<br>• Teachers had to use a translator | • The time was short.<br>• The teachers had to use a translator | • There was a lot of content to cover in a limited short time |

Table 10- Continued. *Student's Weaknesses*

| Student 38 | Student 42 | Student 48 |
|---|---|---|
| • The teaching sites were too far away | • The classes were taught by foreign teachers who could not speak our mother language<br>• The translation took too much time away from studying | • Teachers are not able to speak. The language in the translation took too much time |

**Table 11.**

*Student Questionnaire- Question 18 Weaknesses*

| | What are two weaknesses of taking classes in a modular format in Rwanda? |
|---|---|
| 1 | Time is short. Things to cover are quite a lot comparing to the amount of time allocated to study. |
| 3 | Teachers were not able to teach in Kinyarwanda. The translation took too much time. |
| 4 | Time was short, and the classes were not taught in our local language. |
| 6 | We took our classes in a very short time. Too much time was consumed by the translator. |
| 8 | Studying in a short time, and class time was short. |
| 9 | Time is short Some of the students didn't value it. |
| 10 | Time was limited, and the translation consumed all of the time. |
| 11 | Time was short. Some students traveled a long distance. |
| 14 | Time is short. Holidays were too long. |
| 16 | The teachers spoke in English, and time was short. |
| 17 | The learning time was short. |
| 19 | We had a white teacher who could not speak Kinyarwanda. |
| 20 | Time is short. |
| 23 | Time is short, Not giving it value, not much reading of the Bible. |
| 25 | Teachings are very good, but the time is short, translation ate much of the time. |
| 27 | Too much content to cover in a short time. |
| 28 | Too much content to cover. Some of the things were not well explained because of trying to beat time. |
| 31 | Traveling from far, Limited time of learning. |
| 32 | Shortage of time. Because I'm going home in the evenings would be hard to focus on the classes because of home issues. |
| 37 | Because people don't understand the word of God. |
| 38 | Long Travels. Short time of learning. |
| 43 | The teaching time was short. |

**Table 12.**

*Student Questionnaire- Question 20 Obstacles*

| | What do you feel was the biggest obstacle to overcome in the modular class you took? |
|---|---|
| 1 | Because of translation the teaching time doubled. There was a lot of content to cover, but because of translation, time was short. |
| 2 | Translation took too much time. Time doubled because of translation. |
| 3 | Having teachers who don't know the language. |
| 6 | Finding a teacher who teaches in the language that the students understood. Increasing the length of the study. Accreditation. |
| 8 | The time for learning was short. |
| 10 | Finding a teacher who would teach in Kinyarwanda. |
| 11 | Time was short. |
| 12 | Some of the difficulties is the long travels for the students and the teachers were not able to speak Kinyarwanda. |
| 13 | Too much content to cover yet the time was short. |
| 14 | We wish the teaching would be done by a Kinyarwanda speaker. In order to avoid long travels, bring the school to the students. |
| 15 | The teacher doesn't speak the language that we all understand. Learning time was short. And long travel for the students. |
| 16 | The teaching time was short. |
| 17 | The teaching time was short. |
| 19 | Getting teachers that are not white. |
| 20 | I think the teaching length. A teacher without the translator. |
| 23 | There is a barrier of teaching through a translator. Long journey for the students. |
| 24 | The teacher was not able to speak language. We would appreciate a teacher who can speak our language. The journey to school was too long. And the teacher was not acquainted with the Rwandan culture. |
| 25 | Finding a teacher who will teach us without a translator. |
| 27 | Adding length to the teaching time. |
| 29 | Being taught by a teacher who speaks Kinyarwanda. |
| 36 | The teacher doesn't speak the language that we all understand. Learning time was short. Translation took too much time. |
| 37 | Teachers are not able to speak the Kinyarwanda language. |
| 40 | Accommodation for students to travel long travels. Teaching classes in Kinyarwanda. |
| 41 | We had two teachers on speaking in English, the other speaking in Kinyarwanda. Having a teacher in Kinyarwanda would save plenty of time. |
| 42 | Being taught by teachers who speak Kinyarwanda language. |
| 44 | Accommodation for students. Just having one teacher, teaching, and Kinyarwanda would be better. Students to be taught how to preach and teach in foreign languages. |
| 47 | Teaching fully in Kinyarwanda. Accommodation for students to avoid long travels. |

When looking at the weaknesses and obstacles of modular theological education, definite weaknesses rose to the top. The top two weaknesses mentioned were the time the teachers and students had to conduct a course and the teachers needed to use a translator. In many of the instances, time and translation were connected. The students noted that if the translator did not have to translate the teacher, more time would be available for teaching and interaction in the class. Time was mentioned almost fifty times between the weaknesses and obstacles, and translation or translators were mentioned well over thirty times. These are two significant weaknesses noted by the teachers and students. In addition to these, the long-distance traveling that the students had to do and the lack of accommodations was also reoccurring themes and a weakness that the students specifically noted.

### *RQ2- Indicators of Success and Limitations for the Teacher*

RQ2 looked at the teachers thoughts on success in teaching the modules by asking, what are the perceived indicators of success and limitations for a teacher in a modular theological educational experience in an international, cross-cultural environment in Rwanda? An effective way of measuring learning seems to be observing the application of lessons taught in the students' lives. This can be difficult in the case of modular theological education in the international, cross-cultural setting. None of the teachers who were interviewed lived in Rwanda with the students. They were not able to observe them in their everyday lives or see them minister in their churches. The only thing a teacher had to go off of was their interaction with the students in the class.

**Table 13.**

*Measuring Success as a Teacher*

| Teacher 1 | "I was fully reliant on my translators and host to provide me with feedback…I tried to make the material somewhat discourse-based…That provided me with some feedback." |
|---|---|

Table 13- Continued. *Measuring Success*

| Teacher 2 | "Largely, it's what they presented back to us. You can tell. When you see their eyes light up and their facial expressions. You can read it a mile off. It's kind of hard to explain, but you can tell." |
|---|---|
| Teacher 3 | "One of my main tools is encouraging them to ask questions. If the questions are way off base, it's one of two things. Either they're not learning it, or it's a cultural situation, but I just don't understand how it applies, and I need to explore it more…Now, that's my immediate way to evaluate, but I depend, mostly, again, as I said, on those who are local. Their feedback… so, I'm depending on them to be on-site evaluating." |
| Teacher 4 | "The strategy of using small groups is where you're listening in through an interpreter to what they are saying. That begins to give us some degree of certainty. Even in a classroom, that, OK, they got it. They are listing off the points, and not just bullet points here. They're explaining it. That gives us some assurance they are getting it." |
| Teacher 5 | "When I would talk and then, when (the translator) would talk, I could see their faces. I could tell instantly, yes or no, if they had questions or if they didn't get it… I could tell by the looks on their faces if they were getting it." |
| Teacher 6 | "Anytime you're teaching, you're evaluating your students nonverbal interaction. You know when they're tracking with you. You know when they're puzzled. You know when they're excited about something…We also made it a point to give space for the students to talk about what they learned and would change in their ministries." |
| Teacher 7 | "I think the thing that resonated with me the most was just reading their body language and seeing the reactions." |
| Teacher 8 | "If you're talking about the evaluation criteria for the materials itself, we have test results, we have the daily assignments. Sometimes, memorization is required. We have verbal interaction. Personally, I do a lot of oral type exams because I think it's more important." |

Of the eight teachers interviewed, only Teacher 8 mentioned the importance of having the student take an exam at the end of the class. The remaining seven teachers mentioned reading the students' body language, facial expressions, and other physical cues to know whether or not they were connecting with the students. All the teachers except for Teacher 8 used a translator to teach their students. Teacher 8 was fluent in French and could communicate with the students. This could have been why they were more open to taking an exam after the course. There was a level of communication that Teacher 8 had with his students that the other teachers did not have.

The remaining teachers depended on physical cues and input from their translators. One interesting comment by teacher seven was, "As a pastor, I am trained to, you know, really understand the crowd." Each of these teachers was either a full-time teacher or a pastor. This might have given them confidence in their ability to read the students' body language and understand them better even when they did not speak their native language.

As mentioned above in Table 9, the language barrier and the amount of time given for the class seemed to be the biggest limitations for the teacher. Understanding language is helpful and was noted by Teacher 8. When a translator is used, the learning process takes longer, and the teacher seems less confident in their ability to reach the student.

### RQ3- Indicators of success and limitations for the student

RQ3 asked the question, what are the perceived indicators of success in imitations for a student in a modular theological educational experience in an international, cross-cultural environment in Rwanda? Competency-based learning shows the application of the lessons taught to a student to measure the effectiveness of the theological class and learning environment. Henson (2022) notes that it "cares about the competencies that students develop and the way in which those competencies extend beyond the simple acquisition of skills" (p. 8). The challenge with modular, theological education, especially in the international, cross-cultural environment, is that it is difficult to observe the application of lessons taught in the student's lives. The following are ways the students can apply the lessons they have been taught in their everyday lives. Though this is not total proof of success and learning, it does show, on a small scale, how the courses that were taught have been applied.

**Table 14.**

*Student Application*

| | How have you been able to apply what you have learned in your modular classes in your current ministry context? Please give an example. |
|---|---|
| 2 | I am now thoroughly equipped to preach and prepare a sermon. The school has equipped me how to care and nurture young Christians. The I am also one of the teachers that are currently in the school now. |
| 4 | It has enriched my understanding. My preaching and leadership have improved. The church members have been transformed. We are now able to fight false teaching. |
| 5 | I was able to train the elders, deacons, and church members of my church. I've been invited to speak at big meetings. I've been equipped on how to do door-to-door evangelism. |
| 6 | Training my church members. Creating small groups in my church. Fighting false teaching. Encouraging my church members to attend modular classes. Application of 2 Timothy, 2:2 |
| 7 | Upon graduation I was able to go back in to train and equip other pastors and church leaders in my sphere of influence. |
| 9 | I'm a better teacher of the word of God and also a train other church leaders. |
| 11 | One of the benefits is to be an example for my juniors. The opportunity to train others to apply 2 Timothy 2:2, I am now a trainer, who trains others . |
| 12 | I have understood the Bible better and I am able to teach classes. |
| 22 | I am now able to stand in front of people and teach, and I am a good example to others. |
| 23 | Teaching my fellow women what I have been taught. |
| 25 | Teaching my church members. Having a Christian marriage. Fighting false teaching. Encouraging my church members to go to school as well. |
| 26 | Understand the Bible better and teaching others. |
| 27 | I know how to prepare the sermon better with confidence, because we were taught how to prepare an expository preaching. |
| 29 | Being able to teach the word of God and train others. |
| 32 | I am able to train other young pastors. |
| 34 | I was able to train my church members. Using the syllabus in the Bible I got from my school. I turned my church on how to preach expository preaching, and homiletics. |
| 35 | Yes, because I was given a Bible and a small library that I used to train people in the word of God. |
| 38 | I was transformed by the school. My family and my community was transformed by the impact the school has had on me because I am now able to teach sound doctrine and able to teach my church members. |
| 41 | I have been able to pass on what has been entrusted to me at school. I have a small library at home that I used to teach people. |
| 42 | I am able to teach the word of God clearly, training my church members and I have an overview of the Bible. |
| 43 | I was able to put into practice what I was taught. I have been helping people to understand the word of God. |
| 50 | I train my juniors (younger pastors) under me. It has transformed my family. |

There are many ways the Rwandan students have applied the lessons taught in their lives. During the interviews, students were quick to give answers. Many of them centered around their abilities to interpret scripture and better lead their churches. Student 1 said,

> First, it has helped me after being equipped to be able also to equip the church that I'm leading and also be able to develop and build leaders. Second, it has taught me how to interpret, you know, how to do observation in the Bible. How to properly interpret the Word of God. Prior to coming to school, my understanding of the Bible was very poor.

While Student 32 said, "I was taught how to divide the Word of God accordingly. It has helped me to feed the flock that is under me and also nurture them in a Godly way. It has helped me grow them spiritually." This was a recurring theme throughout the interviews and was often mentioned on the questionnaire.

### RQ4- Conditions That Make Modular Theological Education More Effective

RQ4 was a summary question of the other research questions. It looked at all the data to note the conditions that would make modular theological education more effective by asking, what are the perceived conditions that make modular, theological education more effective in an international, cross-cultural environment in Rwanda? In reviewing the material, four areas stood out above the rest. These four areas appear significant enough that the ministry leaders, the teachers, and the students addressed them in their interviews and the questionnaire. They are overcoming the language barrier, addressing the amount of time and information given, the importance of establishing national partners, and having measurable outcomes that can be observed.

**Overcoming the Language Barrier**

The most prominent weakness the teachers and students mentioned was the language barrier. The language barrier was an obstacle that every teacher commented on when referring to a challenge in working in an international, cross-cultural environment. Not knowing the national

language requires a teacher to use a translator. Working well with a translator is essential.

Teacher 3 says, "Usually, they do not translate word for word. They are translating concepts. So, in some ways, they have to understand what I say to put it in the vernacular of what they are translating it into." The research shows that language is a concern for teachers. A good relationship between the teacher and the translator is important to understand each other to communicate effectively.

A second way language hinders the teacher and the student is in the amount of time it requires. Using a translator may not always be an equal trade-off, but it certainly takes time for the translator to hear what is being said and then repeat it in the student's language. This was a point that many of the students mentioned. When asked about overcoming obstacles, Student 1 said, "Because of translation, the teaching time doubled. There was a lot of content to cover, but because of translation, time was short." Student 2 said, "Translation took too much time. Time doubled because of translation." These were not isolated comments. Several mentioned the translation time as a concern (see Table 12).

**Time and information**

The second area highlighted in the data was the amount of time spent in the teaching portion of the module. The module time was impacted by the amount of information that needed to be given and the time it took to translate the material into the student's mother tongue, as mentioned above. Students and teachers alike talked about the incredible amount of information that needed to be given in a short amount of time. Some interviewed teachers said they conducted two or three classes in a given module, while others said they only taught one. It should be noted that both teachers and students mentioned that there was not sufficient time to relay all the information. This need to cover a large amount of information likely comes from the

university model that requires a certain amount of hours to be covered for accreditation. When

describing what a module is, Ministry Leaders 1 explains it this way,

> My understanding of modules is that they're smaller, in terms of time, condensed clusters of learning. So, if you take a semester course, you might have 30 hours, but it's 2-3 hours a week for ten weeks a semester. You're taking about three of those at the same time. If you shift to a modular, the way we understand modular, shift to a modular method, you take one 30-hour course, or whatever hours it is, and you condense that into one week. Where that's the only thing that the students are doing, so it's a bite-sized, self-contained thing.

When describing a module, this ministry leader explains it within the context of hours taught.

This makes sense but also puts added pressure on a teacher trying to complete a course in one to

two weeks. Dada shows everyone feels it is too much information for a short amount of time.

**Measurable outcomes**

A third area that should be noted is the need to have measurable outcomes that can be

observed. When asked how they have applied the material in their lives, the students mentioned

this point many times. They noted several ways they have applied the lessons they had been

taught directly into their ministry context. Teachers also noted that they knew the material they

were teaching would be applied as soon as the students returned to their homes. The ability to

leave materials with students that could be used later is significant and was mentioned by the

ministry leaders, teachers, and students. One ministry leader said,

> We'll give them a translated teaching manual because, in the next four months between modules, they need to choose a person or some people and specify who it is, and actually guide them through the material using the teaching manual in their own language, as a way to further embed and pass on what they're learning (Ministry Leader 1).

It is important to not only give them materials but also allow them to report back on how they

have used what they have learned in their ministries. Many teachers mentioned homework

assignments given to the students to help them engage with the material when they returned to

their ministry context. These assignments will be followed up in the following modules.

**National Partners**

A fourth area evident to this researcher was the need for a capable national partner. For an organization established in a different country and ministering in an international, cross-cultural context, developing national partners seems to be essential. Ministry Leader 1 mentions they "are highly reliant on" their ministry partners. According to him, this is an "indigenous leader, who is the person on the ground who runs the thing." In many cases, this person functions as the translator as well. Teachers need to understand the culture of the country well. This can be accomplished when there is a capable ministry partner. Teacher 3 noted that he "spent two or three years going back and forth with emails and chatting a little bit online about what they wanted. I wanted to make sure that they weren't looking to simply raise project money. They really want training." This relationship was necessary to establish modules in Rwanda.

## Evaluation of the Research Design

The following section will look at the research design. Every research design will have strengths and weaknesses. This section will note several of the strengths of this design as well as a few of the weaknesses.

### Research Design Strengths

This research design looked at multiple aspects of modular theological education in the international, cross-cultural environment of Rwanda, Africa. The desired depth of research was achieved by triangulating between the ministry leaders, the teachers, and the Rwandan students. This research design fit the culture of Rwanda well because they valued this form of theological education. Students were eager to participate in both the interviews and the questionnaire.

Using a qualitative research approach allowed those who participated to express their individual experiences in modular theological education. The qualitative nature of the research

gave the ministry leaders, teachers, and students the platform to express the strengths and weaknesses of the model.

**Research Design Weaknesses**

Upon reflection of this research, two weaknesses were evident. The first weakness was attempting to do qualitative research in a foreign country. When originally planning out the research, it was thought that all of it could be conducted online using platforms such as Survey Monkey and Zoom. The Zoom platform worked well for the interviews with the ministry leaders and the teachers, but it became apparent that it would not work with Rwandan students due to the lack of consistent internet available. This researcher had to travel to the country to interview students in Rwanda. This was a costly endeavor.

The second weakness of this research was the additional step of the RNEC. It can be difficult to work with governmental organizations overseas. The time it took to secure RNEC approval was long and costly. Communication was not effective until a WhatsApp telephone number was secured. After that, the process moved smoothly.

<div align="center">Chapter Summary</div>

Chapter 4 looked at the procedures taken to collect the necessary data. Then, looked at the data in light of the four Research Questions that drove the study. Research Question 1 addressed the perceived characteristics of an international, cross-cultural modular, theological education, and Rwanda, and what are the strengths and weaknesses? It did this by looking at responses from the ministry leaders, the teachers who were interviewed, and the Rwandan students. Research Question 2 addresses the perceived indicators of success in limitations for the teacher in the modular theological education experience. This was addressed by looking at the responses from the eight teacher interviews. Research Question 3 looked at the perceived

indicators of success and limitations for a student in the theological education experience and accomplished this by looking at the twelve students who were interviewed and the fifty students who completed the questionnaire. The final Research Question addressed the perceived conditions that make modular theological education more effective in the international, cross-cultural environment of Rwanda. This question was addressed by looking at the most significant areas mentioned by the ministry leaders, teachers, and students.

Chapter 5 will provide some conclusions and possible applications from the data given in Chapter 4. It will address some of the research limitations and suggest further areas of research that could be conducted.

# CHAPTER FIVE: CONCLUSIONS

The purpose of Chapter 5 is to address the conclusions found in the research data and analysis in Chapter 4. It will look at the research's implications, applications, and limitations. After that, it will address possible areas for further research regarding modular theological education in the international, cross-cultural environment and how to make it more effective.

## Research Purpose

The purpose of this qualitative case study was to evaluate the perceived effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa.

## Research Questions

This research dissertation looked at four questions that guided the study to determine the effectiveness of modular theological education in an international, cross-cultural environment.

**RQ1.** What are the perceived characteristics of an international, cross-cultural modular theological education in Rwanda, and what are their strengths and weaknesses?

**RQ2**. What are the perceived indicators of success and limitations for a teacher in a modular theological educational experience in an international cross-cultural environment in Rwanda?

**RQ3.** What are the perceived indicators of success and limitations for a student in a modular theological educational experience in an international cross-cultural environment in Rwanda?

**RQ4.** What are the perceived conditions that make modular theological education more effective in an international, cross-cultural environment in Rwanda?

## Research Conclusions, Implications, and Applications

The following section will look at the research conclusions, implications, and applications of the study. The research conclusions will be broken down by each individual research question.

**Conclusion**

This research was built around four research questions. Each of the research questions

builds upon each other. The following section will look at the conclusions made from each of the

research questions.

*Research Question 1*

Research question one aimed to determine the characteristics of an international, cross-

cultural modular theological education in Rwanda. It also sought to determine the strengths and

weaknesses of the modular format.

The characteristics that were given of the modular theological classes were that they or

shorter classes, usually one week in length, followed a set curriculum. It was noted that

classroom size would vary from smaller groups to several hundred. In the international, cross-

cultural setting, translators were used most of the time to translate the teacher's lessons into the

students' language.

There were numerous strengths and weaknesses that the teachers and the students of

these modules mentioned. One of the strengths mentioned was the students' ability to apply the

lessons they were taught immediately when they returned from classes. Another strength was

that it allowed the students to concentrate on their time there because it was short, and they

would soon return to their families and work. This was an important point that many students

addressed.

There were two significant weaknesses of the modular format. One was the language and

the translation, and the other was the time given to the modules. Almost all of the teachers

interviewed for this research used a translator when they taught in Rwanda. Not knowing the

language was a hindrance for the teacher to effectively communicate, as well as a hindrance to

the student who was trying to understand what was being taught. A second weakness was the amount of time spent in the module. This was, in one way, connected to the language barrier. Students and teachers both mentioned that there was too much information to try to get out in such a short time. In addition to that, using a translator cut the teacher's time almost in half.

### *Research Question 2*

Research question number two focused on the indicators of success and the limitations for a teacher of modular theological education in Rwanda. Determining success in teaching is difficult. It is hard to understand or determine whether a student has grasped and genuinely knows the material. Competency-based education looks for the application of the lessons taught to be evident in the student's life, showing that they are competent or have learned the material. When the teacher cannot view the student's life, or in this context, the student's life and ministry, it is difficult to determine if the student has actually learned.

This research highlighted that the teacher primarily used body language, facial expressions, and general observations to determine whether the students understood the material and were learning what was being taught. In addition to that, the teacher used the translator to understand what the students were saying, what questions they were asking, and whether or not the students understood the material. Though giving exams was one way to determine whether a student had grasped the content of a lesson, only one of the teachers mentioned that they used exams as part of their class in the modular setting.

As a limitation to success in the modular format, the teachers' understanding of the language came up often. Translating the teacher into the student's language, at times, was confusing and consumed a large portion of the allotted time.

*Research Question 3*

The purpose of research question three was to look at the indicators of success and limitations for the students of modular theological education. Looking at the competency-based model, students' observations were noted regarding how they applied the lessons taught in their modular classes. It is important to note that the information given was the students' observations and not the observations of others. One of the main areas of application in the student's life has been their understanding and ability to study God's Word and prepare and preach sermons. Of the fifty students who participated in this study, twenty-four were pastors, and eleven were teachers. This is important because it gives them several opportunities for the students to study for and prepare sermons. Those who are members of the church and not pastors or teachers had to be creative in how they applied the lessons.

*Research Question 4*

The final research question addressed the conditions that make modular theological education more effective in the international, cross-cultural environment in Rwanda. This data was gathered from the ministry leaders, the teachers, and the students. It was through a combination of these three that suggested four conditions to be addressed to have a more effective modular class. The four areas are overcoming the language barrier, addressing the amount of time and information given, having measurable outcomes that can be observed, and establishing national partners.

The first area is overcoming the language barrier. The way to overcome the language barrier is often to develop national partners. Having someone fluent in both English and the country's vernacular is important. The comment mentioned most in the research was the struggle

for the students and teachers to understand when there was a translator translating the material versus a teacher who could teach in the student's language.

The second condition to be noted was the amount of time and information given. One significant complaint given by both the students participating in the classes and the teachers was that they attempted to teach too much information when they did not have sufficient time to get through the material. It was noted that the amount of time for the class could be lengthened by removing the need for a translator. The teaching time was almost cut in half when a translator was present.

Some teachers taught two or three classes per module, while others taught one class per module. It is important to note that both groups of teachers mentioned the need for more time to sufficiently cover the amount of information for the class. So, whether there is one class being taught or three classes being taught, time is always mentioned as a consideration.

The third condition to be addressed was the need for measurable outcomes that can be observed. If competency is based upon the application of the lessons being taught in the student's life, it is important for the teacher or someone to observe those competencies performed by the students. These measurable outcomes can take the form of homework, assignments, projects, or sermons and lessons to be taught in their churches. What is most important is reporting those projects or assignments by the student or some kind of observer.

The final condition is establishing national partners to help them form modular theological classes. If the teaching ministry is not based in the country where the classes will be taught, there should be solid national leadership to help with the details as well as understanding better the culture where the modular classes are to be taught. It was suggested that significant

time be spent working with potential national partners to understand what they desire of the organization.

**Implications**

This study aimed to look at the perceived effectiveness of modular theological education in an international, cross-cultural environment in Rwanda, Africa. As a result of this study, several implications should be noted. First, this study highlights the difficulties in teaching in an international, cross-cultural environment. Second, the study shows the need to measure competency in learning. Third, the study adds to the literature on the study of modular theological education.

*Difficulties in Teaching in an International, Cross-Cultural Environment*

As seen in both the Old and the New Testaments, there has always been a need to reach the entire world with the truth of the Gospel. In attempting to do that, pastors must be trained. Yet training in the international, cross-cultural context can be difficult if the organization or teacher is not properly prepared. The implications of this study are most valuable for those attempting to teach and train in this context. As Kell (2020) noted, pastoral training is more than simply something to do. It should be a central priority to see the gospel spread abroad. By highlighting the strengths and weaknesses, combined with the necessary cultural intelligence noted by Ang and Van Dune (2015), one will not only be better equipped to teach in an international, cross-cultural environment but will also be able to form a competent strategy that will effectively communicate to the student and provide a road for long-term ministry.

*The Need to Measure Competency in Learning*

Given the context of an international, cross-cultural environment, the implications of this study highlight the need for a teacher to understand whether the student has learned the material

taught. Tenzer & Pudelko (2014) pointed out the challenges of working in a cross-cultural environment. In this environment, the teacher must be able to communicate effectively with the students and know when they have grasped the material. That is why there must be an effective way to measure the competency level of the student. As Henson (2022) mentions, a theological education is concerned about more than acquiring skills, it cares about the competency of the student. This research further highlights the need for measuring competency.

### *The Study of Modular Theological Education*

The implications of this study are valuable to the field of education in that they add to the available literature on modular theological education. In chapter two, it was noted that scholarly research is not readily available in the field of modular theological education. This research adds to that base and expands it to include the context of the international, cross-cultural environment. Friestad-Tate (2014) points out that it is important to explore "how modular learning can serve as an educational approach to build a strategic plan" (p. 34). This research emphasizes that it is just as critical or more so when looking at theological in the international, cross-cultural environment.

### **Application**

There are several ways one might apply the research suggested in this study. This researcher will suggest three areas of application to have an effective modular class in an international, cross-cultural environment. These three areas are the language barrier, the time allotted for class, and the need for measurable outcomes.

### *The Language Barrier Must be Addressed*

One item that the data suggested was that all three groups acknowledged that language was a barrier or an obstacle in teaching theology in the international, cross-cultural environment.

The teachers found it an obstacle that took time to adjust to and, in some cases, was a struggle. A significant number of students mentioned that it was hard to understand the teaching through the translator or that the teacher did not speak their language, and that was a weakness. How does the teacher or administrator overcome that obstacle? This researcher sees four options. The first option would be to have the students learn the teacher's language. In the case of the classes in Rwanda, that would be English. This option would be difficult for many reasons. The student's lack of resources, time, and natural abilities would be a few. Another option would be to have the teacher learn the students' language. In the case of the Rwandan modules, this would require the teacher to either relocate to Rwanda or find classes in the United States. This option would also be very expensive and, in many cases, impractical. A third option would be to use a translator. This is the option that most choose. With a translator comes many challenges, as demonstrated in the data. This option works but is certainly seen as a weakness. A fourth and final option is that a select number of students are taught the courses in such a way as they can teach those courses to the pastors at a later date. This option invests heavily in a select few teachers, investing a lot of time and resources in them. Once these teachers can teach the class, they can be used as teachers for the larger group. The danger of this option is that a lot of time and energy can be spent in training a future teacher only to have that individual no longer participate in the classes or the ministry. It would be critical to carefully select these individuals.

Many times, the national ministry partner is also used as the translator. This is a good option because the teacher and the translator will establish a natural relationship. The ministry partner understands the culture and can help the teacher connect with the students.

*The Time Factor Must be Addressed*

A second item the data suggests is the time factor. This time factor refers to two specific areas. First, it deals with the amount of information that is given in a short time. Second, it deals with the time that translators and teachers take up.

According to the research, most conducted modules range between 1 to 2 weeks in length. A consistent weakness the teachers and students mentioned was too much information given in such a short time. Teachers need to have realistic expectations of what can be accomplished when the students are in the class. The students felt that the teachers were trying to give too much information in the time given, and in many cases, the class suffered. This was likely because teachers were trying to accomplish a course many schools would cover over several months. This can be seen in the traditional university model, where students meet for class over a semester or quarter. These classes usually require daily homework and assigned reading. In a module with limited time, teachers try to accomplish the same amount of information. Teachers need to be realistic about what students can cover, understand, and retain.

A second way teachers can address the time is by not requiring a translator. As mentioned above, using a translator takes away the time given to the teacher. Using a translator is not always an equal trade-off but is certainly a factor. If the teacher or organization addresses the language barrier, then the time factor will also be addressed at a basic level.

*Measurable Outcomes Must be Addressed*

The theory guiding this study was competency-based. Simply put, competency-based learning is the idea that learning takes place when the application of the lesson can be seen in the student's life. One can imagine this would be difficult to observe as a teacher living in one country but teaching in another. How can the teacher, living in a foreign country, know whether

learning has occurred? This researcher would like to suggest a three-tier approach to determining competency in the student's life.

**The Teachers Evaluation**

The first tier of evaluation would be the teacher's evaluation. This research suggests that the teacher can, at some level, evaluate whether the student understands and grasps the information being taught using the student's body language, interaction in class, facial expressions, and other physical cues. In addition to that, several of the teachers interviewed mentioned that the translator was useful in understanding whether the students were tracking with the class. With the translator's help, the teacher can ask questions and get answers to see if they are learning the material. They may decide to use discussion questions, divide them into small groups within the class, in-class projects, or exams to aid in evaluating the student. The teacher must give an assignment that requires the student to apply what has been taught in their everyday life and ministry.

**The Site Leaders Evaluation**

The second tier of evaluation is the cohort coordinator. This is usually a leader or leaders who can see the students between modules. They interact with the students and can be a resource if they have questions or concerns outside class. Through discussions with the students, this cohort coordinator can be used to evaluate whether the students are grasping the information and applying what has been taught. Many times, this coordinator is also the one who either grades the homework assignments that have been given out by the teacher or keeps track of the administrative details of the class.

**The Church's Evaluation**

The third and final tier of evaluation is the evaluation given by the church. In most cases, the students attending these modules are sent to the classes by the church, a pastor. For every student who participated in the research, that was the case. Churches should be able to take an active role in developing their leaders. They can be involved in evaluating whether or not the student has been able to apply what was being taught. This can be done in a variety of ways. If the student is not the Lead or Senior Pastor of the church, the Senior Pastor of the church or another qualified pastor could serve as a supervisor. This person could meet regularly with the student and discuss the assignments given by the teacher. If the student is the church's Lead Pastor, then perhaps someone else in a leadership position could serve as accountability for the student. This would give the student someone in the church to talk about the lessons that have been taught. It would also allow someone in the church to participate in evaluating the student.

When an assignment is given to the student to take home for homework, the student would need to get some form of acknowledgment from their church supervisor that the student has completed the task and has followed all the instructions for the assignment. The homework would then be given back to the cohort coordinator, who would then grade the assignment, taking into consideration the church supervisor's input. Between the acknowledgment of the church supervisor, the acknowledgment of the cohort coordinator, and the observations from the teacher, basic competency in a subject could be determined.

Determining basic competency is not an easy task. The teacher has a responsibility to create meaningful homework assignments. It would allow the students to demonstrate what they have learned. The cohort coordinators would be responsible for overseeing the homework grading. Churches would need to have an active role in the student's life. Each of these steps

takes time and coordination, but measuring the theological development of the student is worth it.

## Research Limitations

There are many ways research is limited. For this study, the availability of technology in the country Rwanda was a limiting factor. Much of the original design used technology not readily available in Rwanda. Perhaps in other countries, online, internet-based platforms would be available. Decisions, such as filling out paper questionnaires versus filling out the questionnaire online, were made based on the lack of resources available to the students.

Another way research could be limited is in transferability. Transferability is the "extent to which a research study's findings might be similar or applicable to other individuals, settings, and contexts" (Leedy & Ormrod, 2019, 421). This researcher found the students and the country of Rwanda, in general, very interested in education and further developing their knowledge and understanding. In some parts of the world, that desire is not as strong. This research may not be transferable in locations such as those.

## Further Research

This research was a qualitative case study based in the country of Rwanda. One way this research could be furthered would be to look at it from a mixed methods approach, using quantitative data on the students, teachers, and ministry leaders, as well as the qualitative data found in this research. This research focused on the perceived effectiveness of modular theological education in the international cross-cultural environment of Rwanda. Further research could be conducted in other parts of the world to verify the transferability of these findings.

The theory behind this research was a competency-based learning theory. Further research could also be developed in competency-based education in the international, cross-cultural setting. What forms of testing are there that will aid the teacher in evaluating whether the student is learning or not? During the interview with Ministry Leader 1 (see Appendix O), Psychologists Steven Sandage and David Wang were mentioned as researching the evaluation of spiritual growth. This could be a further area of research looking at the measuring of learning in theological education.

## Chapter Summary

Chapter 5 contained the conclusion of the research. This chapter looked at the research purpose, research questions, research conclusions, implications, application, research limitations, and possible areas for further research.

After interviewing three different ministry leaders of organizations who conduct modular theological education, several teachers who have taught modular classes in Rwanda, and Rwandan students who have taken modular classes, this research suggests that modular theological education in the international cross-cultural environment of Rwanda is not only possible but can also be effective when certain conditions are met. Through the combination of these three data points: the ministry leaders, modular teachers, and Rwandan students, the research suggests three specific areas that must be addressed for modular theological education in an international, cross-cultural environment to be most effective. The three areas are the language barrier, the time factor, and the need for measurable outcomes.

Anytime a foreign teacher enters another culture where the spoken language is different than their own, communication will be hindered. This struggle must be factored into the strategy of the teacher or organization. In addition to the language, the amount of time and information

must also be considered. Using a translator only lengthens the time needed, and unrealistic

expectations of the amount of information that can be covered must be considered. Finally,

teachers and organizations must have measurable outcomes. These outcomes should be

measurable, and the teacher should receive feedback as to the application of the lesson in the

student's life. When these three areas are addressed, a modular theological class in an

international, cross-cultural environment can be most effective.

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**Appendix A: IRB Approval Letter**

# LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

April 6, 2023

Jonathan McGinnis John Cartwright

Re: IRB Exemption - IRB-FY22-23-465 THE PERCEIVED EFFECTIVENESS OF MODULAR THEOLOGICAL EDUCATION IN AN INTERNATIONAL, CROSS-CULTURAL ENVIRONMENT IN RWANDA, AFRICA

Dear Jonathan McGinnis, John Cartwright,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:
The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at

Sincerely,

████████████████

Administrative Chair

Research Ethics Office

**LIBERTY UNIVERSITY.**
INSTITUTIONAL REVIEW BOARD

July 5, 2023

Jonathan McGinnis John Cartwright

Re: Modification - IRB-FY22-23-465 THE PERCEIVED EFFECTIVENESS OF MODULAR THEOLOGICAL EDUCATION IN AN INTERNATIONAL, CROSS-CULTURAL ENVIRONMENT IN RWANDA, AFRICA

Dear Jonathan McGinnis, John Cartwright,

The Liberty University Institutional Review Board (IRB) has rendered the decision below for IRB-FY22-23-465 THE PERCEIVED EFFECTIVENESS OF MODULAR THEOLOGICAL EDUCATION IN AN INTERNATIONAL, CROSS-CULTURAL ENVIRONMENT IN RWANDA, AFRICA.

Decision: Approved

Your request to make the following changes has been approved:

1. Include "several students who have taken modular theological classes in Rwanda" as participants to obtain "their perceived effectiveness of the model." The students must be 18 or older.
2. Have all student participants complete an online survey, and have a segment of the students participate in an interview.
3. Compensate students who must travel to participate with $5 USD and lunch.
4. Utilize a translator during the student interviews.

Thank you for submitting documentation of approval from the Rwandan National Research Ethics Committee and your revised study documents for our review and documentation. Your revised, stamped consent forms and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study in Cayuse IRB. Your stamped consent forms should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent documents should be made available without alteration.

Thank you for complying with the IRB's requirements for making changes to your approved study. Please do not hesitate to contact us with any questions.

We wish you well as you continue with your research.

Sincerely,

Administrative Chair

Research Ethics Office

**Appendix B: Rwandan National Ethics Committee Approval Letter**

## REPUBLIC OF RWANDA/REPUBLIQUE DU RWANDA

### RWANDA NATIONAL RESEARCH ETHICS COMMITTEE / COMITE NATIONAL D'ETHIQUE DE LA RECHERCHE

E-mail: info@rnecrwanda.org
Web site: www.rnecrwanda.org

Ministry of Health
P.O. Box. 84
Kigali, Rwanda.

FWA Assurance No. 00001973
IRB 00001497 of IORG0001100

19 June 2023

**Principal Investigator: Jonathan David McGinnis**
Doctoral Candidate, Liberty university, USA

## APPROVAL NOTICE: No.325/RNEC/2023.

After review of the protocol entitled: "**THE PERCEIVED EFFECTIVENESS OF MODULAR THEOLOGICAL EDUCATION IN AN INTERNATIONAL, CROSS-CULTURAL ENVIRONMENT IN RWANDA, AFRICA**" by expedited review procedure of 01 April 2023, and revisions made on the advice of the RNEC submitted on 16 May 2023 **we hereby provide approval for the above-mentioned protocol.**

Please note that approval of the protocol and consent form both English and Kinyarwanda version is valid for 12 months.

**You are responsible for fulfilling the following requirements:**

1. Changes, amendments, and addenda to the protocol or consent form must be submitted to the committee for review and approval, prior to activation of the changes.

2. Only approved consent forms are to be used in the enrollment of participants

*The Rwanda National Research Ethics Committee, (RNEC), was established by Law N° 015/2022 of 29/06/2022 Relating to Research on a Human Being in its Article*

3. All consent forms signed by subjects should be retained on file. The RNEC may conduct audits of all study records, and consent documentation may be part of such audits.

4. A continuing review application must be submitted to the RNEC in a timely fashion and before expiry of this approval.

5. Failure to submit a continuing review application will result in termination of the study.

6. Notify the Rwanda National Ethics committee once the study is completed.

Sincerely,

**Date of Approval: 19 June 2023**
**Expiration Date: 18 June 2024**

**Chairperson, Rwanda National Research Ethics Committee.**

**C.C.**
- Hon. Minister of Health.
- The Permanent Secretary, Ministry of Health.

*The Rwanda National Research Ethics Committee, (RNEC), was established by Law N°. 015/2022 of 29/06/2022 Relating to Research on a Human Being in its Article 4.*

**Appendix C: Ministry Leaders Interview Outline**

Interviews will be conducted via video-based conferencing software and will be recorded for transcription. Each interview will be 30-45 minutes in length. Additional follow-up questions will be recorded as the interview evolves.

I.   A brief explanation of the proposed dissertation and verbal acknowledgment of the recording of the Interview.

II.  Interview Questions

1. Explain how your organization defines modular theological education.

2. How does your organization conduct modular theological education? Give me the nuts and bolts.

3. What does your modular structure look like in the country of Rwanda? Is this different than in other countries?

4. How do you measure success in learning in your modules?

5. What instruments do you use to evaluate your teaching and learning in the modules you conduct?

III. Thank you, and the conclusion of the interview

**Appendix D: Ministry Leader Consent Form**

# Consent

**Title of the Project:** The Perceived Effectiveness of Modular Theological Education in and International, Cross-Cultural Environment in Rwanda, Africa
**Principal Investigator:** Jonathan McGinnis, Doctoral Candidate, Rawlings School of Divinity, Liberty University

### Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be 18 years of age or older, hold a position at the executive/administrative level within their theological education organization such as president, vice president, or director, and have a thorough understand of the organizations structure and approach to modular theological education internationally. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

### What is the study about and why is it being done?

The purpose of the study is to look at the perceived strengths and weaknesses of modular theological education in an international, cross-cultural environment, what does success look like in these modular classes, what are the limiting factors of these classes, and what conditions make learning best. I am focusing my study within the country of Rwanda.

### What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:
1. Participate in an interview via online platform such as Zoom or Microsoft Teams that will last for 30-45 minutes. This interview will be recorded.

### How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study include a copy of the study and its conclusions regarding the perceived effectiveness of modular theological education in and international, cross-cultural environment in Rwanda, Africa which could be useful in their current ministry setting.

Benefits to society include a better understand of the effectiveness of modular theological education in and international, cross-cultural environment.

**What risks might you experience from being in this study?**

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

**How will personal information be protected?**

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential by replacing names with pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data collected from you may be used in future research studies and/or [shared with other researchers. If data collected from you is reused or shared, any information that could identify you, if applicable, will be removed beforehand.
- Data will be stored on a password-locked hard drive. After three years, all electronic records will be deleted, and all hardcopy records will be shredded.
- Recordings will be stored on a password locked hard drive for three years and then erased.

**Is study participation voluntary?**

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

**What should you do if you decide to withdraw from the study?**

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

**Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is Jonathan McGinnis. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at ██████████████████. You may also contact the researcher's faculty sponsor, Dr. John Cartwright, at █████████████.

**Whom do you contact if you have questions about your rights as a research participant?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is ███████████████████████████████ ; our phone number is ██████████ , and our email address is ███████████ .

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

| **Your Consent** |
|---|

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

☐ The researcher has my permission to video-record me as part of my participation in this study.

_____
Printed Subject Name


_____
Signature & Date

**Appendix E: Ministry Leader Recruitment Letter**

Dear Sir or Madam:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Philosophy (PhD) degree. The purpose of my research is to look at the perceived strengths and weaknesses of modular theological education in an international, cross-cultural environment. What does success look like in these modular classes? What are the limiting factors of these classes? And what conditions make learning best? I am focusing my study within the country of Rwanda, and I am writing to invite eligible participants to join my study.

A portion of that research is to interview ministry leaders of modular educational organizations. Participants must be 18 years of age or older, must hold a position at the executive/administrative level within their theological education organization such as president, vice president, or director and must have a thorough understand of the organizations structure and approach to modular theological education internationally. Participants, if willing, will be asked to participate in a 30–45-minute interview via an online platform such as Zoom or Microsoft Teams. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

To participate, please contact me by replying to this e-mail at ▮▮▮▮▮▮▮▮▮▮▮▮▮ to schedule an interview. A consent form will be sent to you once an interview has been scheduled. The consent document contains additional information about my research After you have read the consent form, please sign it, and return it to me either through mail or a scanned copy through e-mail.

Sincerely,

Jonathan McGinnis
Doctoral Candidate, Liberty University
▮▮▮▮▮▮▮▮▮▮▮▮▮

**Appendix F: Modular Teacher Interview Outline**

Interviews will be conducted via video-based conferencing software and will be recorded for transcription. Each interview will be 30-45 minutes in length. Additional follow-up questions will be recorded as the interview evolves.

I.   A brief explanation of the proposed dissertation and verbal acknowledgment of the recording of the Interview.

II.  Interview Questions

1.   How many times have you taught in the country of Rwanda?

2.   How does your organization conduct modular theological education? Give me the nuts and bolts.

3.   What does your modular structure look like in the country of Rwanda? Is this different than in other countries?

4.   As a teacher, how do you measure success in learning in your modules?

5.   What instruments do you use to evaluate your teaching and learning in the modules you conduct?

6.   What are the strengths and weaknesses of modular theological education in Rwanda?

III. Thank you, and the conclusion of the interview

**Appendix G: Teacher Consent Form**

# Consent

**Title of the Project:** The Perceived Effectiveness of Modular Theological Education in and International, Cross-Cultural Environment in Rwanda, Africa
**Principal Investigator:** Jonathan McGinnis, Doctoral Candidate, Rawlings School of Divinity, Liberty University

| **Invitation to be Part of a Research Study** |
| --- |

You are invited to participate in a research study. Participants must be 18 years of age or older, be a teacher who has taught modular theological classes in Rwanda and have a nationality other than Rwandan. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

| **What is the study about and why is it being done?** |
| --- |

The purpose of the study is to look at the perceived strengths and weaknesses of modular theological education in an international, cross-cultural environment, what does success look like in these modular classes, what are the limiting factors of these classes, and what conditions make learning best. I am focusing my study within the country of Rwanda.

| **What will happen if you take part in this study?** |
| --- |

If you agree to be in this study, I will ask you to do the following:
   2. Participate in an interview via online platform such as Zoom or Microsoft Teams that will last for 30-45 minutes. This interview will be recorded.

| **How could you or others benefit from this study?** |
| --- |

The direct benefits participants should expect to receive from taking part in this study include a copy of the study and its conclusions regarding the perceived effectiveness of modular theological education in and international, cross-cultural environment in Rwanda, Africa which could be useful in their current ministry setting.

Benefits to society include a better understand of the effectiveness of modular theological education in and international, cross-cultural environment.

| **What risks might you experience from being in this study?** |
| --- |

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

**How will personal information be protected?**

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential by replacing names with pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data collected from you may be used in future research studies and/or [shared with other researchers. If data collected from you is reused or shared, any information that could identify you, if applicable, will be removed beforehand.
- Data will be stored on a password-locked hard drive. After three years, all electronic records will be deleted, and all hardcopy records will be shredded.
- Recordings will be stored on a password locked hard drive for three years and then erased.

**Is study participation voluntary?**

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

**What should you do if you decide to withdraw from the study?**

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

**Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is Jonathan McGinnis. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at ████████████. You may also contact the researcher's faculty sponsor, Dr. John Cartwright, at ████████████.

**Whom do you contact if you have questions about your rights as a research participant?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is ████████████; our phone number is ████████, and our email address is ████████.

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

**Your Consent**

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

☐ The researcher has my permission to video-record me as part of my participation in this study.


_____
Printed Subject Name


_____
Signature & Date

**Appendix H: Teacher Recruitment Letter**

Dear Sir or Madam:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Philosophy (PhD) degree. The purpose of my research is to look at the perceived strengths and weaknesses of modular theological education in an international, cross-cultural environment. What does success look like in these modular classes? What are the limiting factors of these classes? And what conditions make learning best? I am focusing my study within the country of Rwanda, and I am writing to invite eligible participants to join my study.

A portion of that research is to interview teachers who have taught modular theological classes in the country of Rwanda. Participants must be 18 years of age or older, be a teacher who has taught modular theological classes in Rwanda and have a nationality other than Rwandan. Participants, if willing, will be asked to participate in a 30–45-minute interview via an online platform such as Zoom or Microsoft Teams. Names and other identifying information will be requested as part of this study, but the information will remain confidential.
To participate, please contact me by replying to this e-mail ███████████████████ to schedule an interview. A consent form will be sent to you once an interview has been scheduled. The consent document contains additional information about my research After you have read the consent form, please sign it, and return it to me either through mail or a scanned copy through e-mail.

Sincerely,

Jonathan McGinnis
Doctoral Candidate, Liberty University
███████████████████

**Appendix I: Student Interview Outline**

Interviews will be conducted via video-based conferencing software and will be recorded for transcription. Each interview will be 30-45 minutes in length. Additional follow-up questions will be recorded as the interview evolves.

I.   A brief explanation of the proposed dissertation and verbal acknowledgment of the recording of the Interview.

II.  Interview Questions

1. Roughly, how many theological classes have you taken in a modular format?

2. What organization did you take modular theological classes from?

3. How many students were in your class, and what was the breakdown, men to women?

4. How many subjects were taught during a typical module?

5. What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?

6. How do you think these weaknesses can be overcome to provide a more effective learning environment?

7. Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?

8. May we contact you for further questions if needed?

III. Thank you, and the conclusion of the interview

**Appendix J: Student Consent Form**

# Consent

**Title of the Project:** The Perceived Effectiveness of Modular Theological Education in an International, Cross-Cultural Environment in Rwanda, Africa
**Principal Investigator:** Jonathan McGinnis, Doctoral Candidate, Rawlings School of Divinity, Liberty University

| **Invitation to be Part of a Research Study** |
| --- |

You are invited to participate in a research study. Participants must be 18 years of age or older, must have taken modular classes within the country of Rwanda from a teacher who was not Rwandan, and must be actively serving within their local church as a pastor, elder, deacon, or church attender. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

| **What is the study about and why is it being done?** |
| --- |

The purpose of the study is to look at the perceived strengths and weaknesses of modular theological education in an international, cross-cultural environment, what does success look like in these modular classes, what are the limiting factors of these classes, and what conditions make learning best. I am focusing my study within the country of Rwanda.

| **What will happen if you take part in this study?** |
| --- |

If you agree to be in this study, I will ask you to do the following:
3. Fill out an online survey of 26 questions. This survey should take 15-20 minutes.
4. If you do not have access to a computer to fill out the online survey, a computer will be available at the module site for your use.
5. 16-18 participants will be selected to participate in an interview at a later date. The interview should take approximately 30 minutes.

| **How could you or others benefit from this study?** |
| --- |

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include a better understanding of the effectiveness of modular theological education in an international, cross-cultural environment.

| **What risks might you experience from being in this study?** |
| --- |

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

### How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential by replacing names with pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data collected from you may be used in future research studies and/or [shared with other researchers. If data collected from you is reused or shared, any information that could identify you, if applicable, will be removed beforehand.
- Data will be stored on a password-locked hard drive. After three years, all electronic records will be deleted, and all hardcopy records will be shredded.
- Recordings will be stored on a password locked hard drive for three years and then erased.

### How will you be compensated for being part of the study?

Participants will be compensated for participating in this study. At the conclusion of the survey, at module sites only, participants will receive the equivalent of $5 UDS for transportation costs. In addition, lunch will be provided at the module sites as well.

### Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

### What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

### Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Jonathan McGinnis and ████████████ is the Rwandan survey coordinator. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at ████████████. You may also contact the researcher's faculty sponsor, Dr. John Cartwright, at ████████████.

**Whom do you contact if you have questions about your rights as a research participant?**

If you have any problem related to your rights as a participant in this study you can contact the chairperson of the Rwanda National Ethics Committee ████████████████████████ at ██████████ or the secretary ████████████████████████ at ████████████

You may also contact the IRB at Liberty University. The physical address is Institutional Review Board, ████████████████████████████████████████████; the phone number is ████████████, and the email address is ████████████████.

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

**Your Consent**

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

☐ I give my consent to in this study.

☐ The researcher has my permission to video-record me as part of my participation in this study.


_____
Printed Subject Name


_____
Signature & Date

**Appendix K: Student Consent Form (Kinyarwanda)**

**Ndemera iyi nyandiko**

**Umutwe w'uyu Musinga:** Kubera Uburyo bwo Kwigisha tewologiya mu byiciro mu rwego Mpuzamahanga, buhuza abantu baturutse mu mico itandukanye mu Rwanda, Afrika
**Umushakashatsi Mukuru:** Jonathan McGinnis, Doctoral Candidate, Rawlings School of Divinity, Liberty University

### Ubutumire bugutumira kugira uruhare muri ubu bushakashatsi

Uratumiwe kwitabira ubushakashatsi. Abitabiriye bagomba kuba bafite imyaka 18 cyangwa irenga, bagomba kuba barize amasomo ya tewologiya mu byiciro mu gihugu cy'u Rwanda barigishwijwe n'Umwarimu utari Umunyarwanda, kandi bagomba kuba bakorera mu itorero nk'umushumba, umukuru w'Itorero, umudiyakoni, cyangwa umunyamurwango w'itorero. Kugira uruhare muri ubu bushakashatsi ni ubushake.

Nyamuneka fata umwanya wo gusoma iyi fomu yose hanyuma ubaze ibibazo mbere yo guhitamo niba uzagira uruhare muri ubu bushakashatsi.

### Niki ubushashakashatsi bugamije kandi kubera iki burimo gukorwa?

Intego y'ubushakashatsi ni ukureba imbaraga n'intege nke zigaragazwa n'inyigisho za tewolojiya zigishijwe mu byiciro (module) zigishijwe mu buryo mpuzamahanga mu mico itandukanye, nizihe mbaraga zigaragazwa nuburyo bw'iyi myigishirize, mbese nizihe mbogamizi zigaragazwa nubu bwoko bw'imyigishize, kandi ibihe bintu bituma ubu buryo buba bwiza. Mu bushakashatsi bwanjye, nibanze ku gihugu cy'u Rwanda.

### Nibiki bizaba nugira uruhare muri ubu bushakahsatsi?

Niba wemera kugira uruhare muri ubu bushakahsatsi, ngadusaba gukora ibi bikurikira:

1. Uzuza fomu y'ubushashakashatsi ukoresheje iyakure ifite ibibazo 26. Kuzuza ibi bibazo bitwara hagati y'iminota 15-20.
2. Niba udafite mudasobwa yo kwifashisha usubiza ibi bibazo, hari mudasobwa yarateganyijwe ushobora kwifashisha.
3. Abantu 16-18 bazatoranywa kugira ngo bakoreshwe ikiganiro cy'amajwi n'amashusho, amataliki bazayamenyeshwa nyuma. Ikiganiro cy'amajwi n'amashusho kimara iminota 30.

### Nigute wowe cyangwa mugenzi wawe mwakungukira muri ubu bushakashatsi?

Abanyeshuri batoranyijwe ntanyungu bazakura muri ubu bushakashatsi.

Inyungu ni rusange kuko bizatuma rubanda nyamwinshi barushaho gusobanukirwa neza, ubwiza bwo kwigisha amasomo ya tewologiya mu rwego mpuzamahanga ku bantu baturutse mu mico itandukanye hifashishijwe uburyo bwa module.

## Nizihe ngaruka ushobora guhura nazo nugira uruhare muri ubu bushakashatsi?

Ingaruka ziteganijwe zo kwitabira ubu bushakashatsi ni nto, bivuze ko zingana ningaruka ushobora guhura nazo mubuzima bwa buri munsi.

## Nigute amakuru yanjye azarindwa?

Inyandiko zubu bushakashatsi zizabikwa mu buryo bwizewe. Raporo izatangazwa ntago izagaragaramo amakuru natanze ntago izagaragaramo amazina yanjye. Inyandiko z'ubu bushakashatsi zizabikwa neza, kandi umushakashatsi niwe uzazigiraho uburenganzira wenyine.

· Ibisubizo by'abagize uruhare muri ubu bushakashatsi bizagirwa ibanga, abagize uruhare muri ubu bushakashatsi amazina yabo azasimbuzwa amazina mahimbano.
· Ibiganiro by'amajwi n'amashusho bizakorerwa ahantu undi muntu atabasha kumva ibirimo kuvugwa.
·Amakuru watanze ashobora kwifashishwa n'abandi bashakashatsi mugihe kizaza [Gusangizwa abanda bashakashatsi. Amakuru watanze aramutse yongeye gukoreshwa, amakuru agaraza umwirondoro wawe, ashobora kubanza gukurwamo.
·Amakuru azabikwa kuri disiki hakoreshejwe ijambo ry'ibanga. Nyuma y'imyaka itatu, ibikoresho bya elegitoroniki byose bizashwanyaguzwa
·Amakuru yabistwe kuri disiki mugihe cy'imyaka itatu azasibwa.

## Nigute uzishyurwa kubera kugira uruhare muri ubu bushakashatsi ?

Buri muntu wese uzagira uruhare muri ubu bushakashatsi azishyurwa. Mugusoza ubu bushakashatsi, buri wese azahabwa ishimwe ringana n'ibihumbi bitanu (5,000) y'urugrndo. Ibyo kurya bya sasita bizatangirwa ubuntu.

## Kwitabira ubu bushakashatsi n'ubushake?

Kugira uruhare muri ubu bushakashatsi ni ubushake. Icyemezo cyawe cyo kwitabira ntikizahindura umubano wawe wubu cyangwa  wejo hazaza hamwe na kaminuza ya Liberty. Niba uhisemo kwitabira, ufite uburenganzira bwo kudasubiza ikibazo icyo ari cyo cyose cyangwa kwikuramo igihe icyo ari cyo cyose utagize ingaruka kuri iyo mibanire.

## Niki Nakora igihe nshaka kuva muri bushakashatsi?
 Niba uhisemo kuva muri ububushakashatsi, andikira umushakashatsi kuri imeri / nimero ya terefone yashyizwe mu gika gikurikira. Niba uhisemo gukuramo, amakuru watanze azahita asenywa kandi ntabwo azashyirwa muri ubu bushakashatsi.

## Ninde ushobora kuvugisha igihe ufite ikibazo cyangwa impugenge muri ubu bushakahsatsi?

Umushakashatsi ukora ubu bushakashatsi ni Jonathan McGinnis na ███████████,
umuhuzabikorwa w'ubu bushakashatsi mu Rwanda. Nibo ushobora kubaza ibibazo byose ufite.
Uramutse ugize ikibazo nyuma y'ubushakashatsi, urashishikarizwa kwandika ██████████.
Urashobora kandi no kuvugana n'uhagarariye ubu bushakashatsi witwa, Dr. John Cartwright,
kuri ████████████████.

## Ninde wakwandikira igihe ufite ikibazo cyerekeranye n'uburenganzira bwawe bwo kugira uruhare muri ubu bushakashatsi?

Niba ufite ikibazo kijyanye buburenganzira bwawe butubahirijwe muri buno bushakashatsi
wahamagara umuyobozi mu kuru wakomite y'igihugu ishinzwe kurengera abakorerwaho
ubushakashatsi mu Rwanda ██████████████████ kuri telephone ████████ cyangwa
umunyamabanga wiyo komite ██████████████████ kuri telephone ██████████

## Indahiro

Mugushyira umukono kuri iyi nyandiko, wemeye kuba muri ubu bushakashatsi. Menya neza
kandi usobanukiwe n'ubushakashatsi mbere yuko ushyiraho umukono. Uzahabwa kopi yiyi
nyandiko. Umushakashatsi azabika kopi yiyi nyandiko. Niba ufite ikibazo kijyanye nubu
bushakashatsi umaze gusinya iyi nyandiko, ushobora guhamagara itsinda ry'ubushakashatsi
ukoresheje amakuru yatanzwe haruguru.

*Nasomye kandi numvise amakuru yavuzwe haruguru. Nabajije ibibazo kandi nabonye ibisubizo.*
*Nemeye kwitabira ubushakashatsi*

 Umushakashatsi muhaye uruhushya rwo gufata amashusho yanjye mu rwego rwo kugira uruhare
muri ubu bushakashatsi.


_____

Amazina Yawe


_____

Umukono & Italiki

**Appendix L: Translator Acknowledgment Consent Form**

**Translator Acknowledgement Consent Form**

I _____ understand that by participating in this study, there will be
      *(Participants Name)*
a translator present to aid the facilitator in understanding what is being said. I further

acknowledge that the interview will be video recorded and checked by a second translator to

ensure the accuracy of what is being stated. I acknowledge that the translators being used may be

people that I know personally, and I understand that any information given during this interview

will be known by both translators. By signing this consent form, I am acknowledging my

understanding and consent to the use of translators in order to convey my thoughts and

understanding of the questions being asked. I further acknowledge that anonymity may not be

possible when using a translator.


                         _____

                                   (Signature)

                         _____

                               (Printed Name)

                         _____

                                     (Date)

**Appendix M: Translator Acknowledgment Consent Form (Kinyarwanda)**

**Inyandiko Isinywaho n'Umusemuzi**

Njyewe _____ Ndemerako mukugira uruhare muri iki cyigwa, hazamo
  *(Izina ru'Uzagira uruhare)*
Umusemuzi azafasha umwarimu gusobanukirwa ibirimo kuvugwa. Nsobanukiwe ko ikiganiro

kizakorwa mu buryo bw'amashusho hafatwa amajwi ko bizasuzumwa n'umusemuzi wa kabiri

hagambiriwe kwemeza ko ibyavuzwe byasemuwe nkuko bikwiriye. Nsobanukiwe ko abasemuzi

bazakoreshwa ari abantu nzi neza, kandi nzineza ko amakuru azatangwa muri iki kiganiro

abasemuzi bombi bazayamenya. Gusinya iyi nyandiko, nsobanukiwe ko amakuru natanze

azakoreshwa n'abasemuzi kugira ngo batange ibitekerezo byanjye kandi ko nsobanukiwe neza

ibibazo birimo kubazwa. Ikigerenzeho, ndemera ko gushaka ko izina ryanjye rigirwa ubwiru

bitazashoboka igihe harimo gukoreshwa undi umusemuzi.

_____

(Umukono)

_____

(Izina Ryawe)

_____

(Italiki)

**Appendix N: Student Questionnaire**

*The Student Questionnaire will be available in English and Kinyarwanda.*

[Personal Information]

1. Name: _____

2. Address: _____

     _____

3. Phone: _____

4. Name of the Church you attend:

5. Position in the church (Circle Ones):     Pastor/Elder     Teacher     Member

**Description of module**

**The following five questions will be about the modular structure of the theological classes you have taken. Please, briefly answer the questions and provide as much detail as possible.**

6. Describe the modular classes you took.

7. Did you receive a diploma, a certificate, or some form of acknowledgment of completion?

8. On a scale of 1 to 10 (1 being low and 10 being high), how would you rate the quality of education you received? 1  2  3  4  5  6  7  8  9  10

9. Did you have course materials, course books, or notes? Please explain.

10. Was homework or after-class work a part of your module?

**The next five questions will look at how the teacher evaluated your class**

11. Did you receive a grade for your class? Was it a Pass/Fail class?

12. To your knowledge, did anyone fail the class?

13. How much interaction did you personally have with the teacher of the modular class?

    Please Explain.

14. How well did the teacher understand the culture in Rwanda when teaching the class?

15. Did the teacher interact with the students in your class? Please explain.

**The remaining fifteen questions will look at the strengths and weaknesses of modular**

**theological education in Rwanda.**

16. Why did you choose to take modular classes?

17. What are two strengths of taking classes in modular format in Rwanda?

18. What are two weaknesses of taking classes in a modular format in Rwanda?

19. Did you feel the teacher understood you and your situation as a pastor, teacher, or

    member of a local Rwanda church? Please Explain.

20. What do you feel was the biggest obstacle to overcome in the modular class you took?

21. How easy was it to understand what was being taught by the translator that was used?

    Please explain.

22. How much was classroom interaction there in your class?

23. Did the teacher break your class into learning groups during your class? If so, please

    describe. Was it helpful?

24. What percentage of your class was:

    a. Lecture

    b. Small Groups

    c. Reading/Homework

25. How have you been able to apply what you have learned in your modular classes in your
    current ministry context? Please give an example.

26. If selected, would you be available for a 30–45-minute personal interview?   YES  or  NO

**Appendix O: Interview Transcripts with Ministry Leaders**

*The answers below are not full verbatim transcripts but are a paraphrase of the interviewees' answers.*

**Interview with Ministry Leader 1** (June 7<sup>th</sup>, 2023)

**Explain your organization, who you are, what you do as an organization, and what you do. And then, how do you define modular theological education?**

So, ████████████, we've existed for about 14 years now, launched in 2009, and we still do what we did at the beginning. But we've also expanded into other things, all within our vision. We started with non-formal training. So, training pastors and other leaders around the world who have little to no access to biblical training. And do that training, that's what we call modular training, not in an institution, and there is no award granted, no certificate diploma or degree. So, that's why we call it non-formal. It's still highly structured and deliberate but non-formal. We then grew, we continue to do that, and we do that today. It is the biggest thing that we do. But we also started, about seven years ago, helping indigenous leaders to start seminaries, if it's their desire and if they're able to with the infrastructure, government, funding, all that stuff. We help them think through issues of actually designing and launching seminaries. So, we've been doing that for a number of years, as well as sending professors if they need a professor in a certain subject area, ████ for short. This can also be considered modular. You know, a short trip to teach a course. Let's say a week. So, we still feed seminars around the world who are there but struggling. So that would be formal education because it's degree-granting and it's in a formal institution. We then started training diaspora pastors in the States. So, pastors in the States mainly preach pastors for this group. Pastors in the States from other cultures don't really have access to our seminaries, even though they might be right down the road from them. They might be working three jobs, funds are limited, but they are pastoring their own indigenous or their own culture, usually in their own languages. So, if there is something we can do, we modified our non-formal training to create it into a workshop format, and we get clusters of these diaspora pastors together to walk through. Again, this is similar to modular training, in a way, though it has a workshop feel than a class. So, that's three things that we do. We also send people long-term into theological education around the globe to be academic deans or professors at some Bible colleges like in ██████, ████, or ██████ where they can serve long-term in some sort of theological education. So, that's the four types of theological education that we do around the world. We also have a curriculum department and a research department that push tools and ideas forward. That's what ████████████ does.

The heart of what we do, or as I said, the starting point and our main thing is the non-formal training in other countries and other cultures. That's what we call modular training. So, before that, shifting to how we define modules, my own role within ████████████, for four years, 2017 through 2020 (17, 18, 19, 20, four years), I was Director of curriculum development. So, I was in charge of a team that designed and wrote the nine non-formal courses and the whole curriculum, as well as designing and starting to write the 8 diaspora workshops. Then in 2020, I was promoted to be the vice president of theological education. So, I promoted one of my curriculum guys to be that

director, and I then oversaw at five different directors of the different departments that I explained just a moment ago. And then I did that for about two years and recently, in October, I promoted one of the directors, the Director of Formal Training, into my role, the VP Theological Education, because he's a better fit long-term, his giftings and experience and I shifted to be a Director of Research where I am building a research department from scratch because we know we need it as that's my gift and experience. So that's what I'm doing now. I'm the Director of Research.

**How would you define modular theological education?**

My understanding of modules is that they're smaller, in terms of time, condensed clusters of learning. So, if you take a semester course, you might have 30 hours, but it's 2-3 hours a week for 10 weeks a semester. You're taking about three of those at the same time. If you shift to a modular, the way we understand modular, shift to a modular method you take one 30-hour course, or whatever hours it is, and you condense that into one week. Where that's the only thing that the students are doing. So, it's a bite-sized, self-contained thing. That's my understanding.

**Have you guys ever been in the country of Rwanda?**

We have not, no. We're in a few places around that, but we haven't been in Rwanda itself. We do train pastors in ████, and so we do it Chichewa, I believe it's one of the languages in Rwanda. Or Chewa, I think, is what they call it there, but it's the same basic family.

**Walk me through the nuts and bolts of a week-long class. Walk me through the typical one-week module.**

One of the things that I've read about modular training, people often say modular training is not sequential. Which is the case with a lot of modular training, we don't do it that way. We have nine modules that takes three years to do. We send a team of teachers and gather leaders to one spot every four months to do another module, and so that's three and a year for 3 years, that's nine courses or nine modules. But ours are sequential, and they do build, and it's an important part of what we do. So, that could distinguish what we're doing from other versions of modular education. And so, the reason for giving that background is the nuts and bolts of a course for us like a skill or something, a competency that's highlighted in one module is very much built on what became before and is leading toward what comes after for us. So, we can't really isolate it into one module because of that design. As a case and point: That non-formal curriculum is focused on how to understand and communicate scripture. We don't do a lot of theological things, practical theology. In fact, we don't do anything called practical theology. We learn how to understand Scripture in all these different genres and how do we communicate that whether preaching or teaching. So, if you take that communication skill and you're a preaching pastor, how do you preach scripture? How do you understand it and preach it in a way that is relevant and understandable to your people? Or if you're a teacher, how do you teach it, how do you design a lesson and communicate it in an effective way? So, a lot of people, what we used to do, in a previous version of this, every module would kind of climax in each person preaching a sample 10-minute sermon on a passage that they would've dealt with in whatever book, letter it was, or

poem. Every time they would preach a whole sermonette. We took a different route with our new curriculum, which has been running for about five years. We broke up what some people call the micro-skills in communication. There are lots of different things you do when you communicate, and so we broke apart these micro-skills, and we targeted one in each module that built in complexity so that, by the end, by course number seven and eight, they would've practiced isolated communication skills with feedback, and then built the next on the next and the next on the next so that by course seven is when they actually preach a sample sermon to put all these micro-skills together into a sermon of a lesson and of course seven is on a Isaiah prophecy, and then course eight is on apocalyptic literature, revelation. So, preach a whole sermonette at Isaiah and four months last on some passage in revelation. So that's one type of thing that we do. Again, that's maybe not a normal modular approach because we are intentionally building micro-skills into a macro-skill. Which means that people can't hop in and out. You know, that can't show up to start in module four. It's an all-or-nothing thing. The group starts with number one, and they go on for three years. We have multiple cohorts in places like Gahan. So, they are at different stages, but their group is going sequentially, building each of these interpretive and communicative skills until the end, when it's all put together.

**How many students do you have in class? Roughly?**

It's all over the map. So, for example, in Romania, we were in the north of ███████, and we had 12 people who had full-time jobs, education, beekeeping, whatever, but were planting churches, so that was only 12. Also, another nuts and bolts. Because of the constraints of their lives, we could only meet four hours each evening for the week, so we got 20 hours, but with translation into ███████, so basically was 10-12 hours with the English equivalence with 12 guys. Go to a place like ███████ in ███████, I think our first cohort was 80 pastors and other leaders that gathered. So, we would send more teachers so we can break up into sub-groups, and we could have about 12 to 15 people per teacher to really get some good engagement. But the whole cohort would have been 80 people. And then there's everywhere between. ███████, I think we have 40 etc. Also, the timing could be different. In the ███████, we had eight hours a day, five days, and this was all they we're doing. They came, and that was 40 packed hours, and we were doing it in English. They asked us to do it in English. We would translate material into ███████, for some of them are most wanted English spoken and written. So that means we actually had 40 hours of English as opposed to 12 hours of English using the same curriculum. And then there's everything in between.

**So, thinking about more mechanics…**

So, that's kind of time, hours, it's all over the board and the number of people who come. We are highly reliant on, we used to call them national partner, we call them local partners now, an indigenous leader, who is the person on the ground who runs the thing. We're dependent upon them for gathering the people. They are the ones who asked us. We don't go places from our own from our own volition, we don't offer ourselves, we get asked, and we explore whether it's viable. So, when we go, they already have certain people in mind it's their job to gather them. However, for many, it's up to them. They find a venue as well. Some of the costs that we add in to sending teachers help cover

costs of venues, but it's up to them to find a venue that will work. So, venues are very different. One place we might be sitting outside tacking a piece of paper and a branch of a mango tree to write things on another place that has lovely whiteboards and kind of, in Mongolia really fancy stuff and across-the-board. Lots of different types of numbers of people, hours that you teach, technology. We try not to use technology that the people don't have. In ███████, we could use a laptop because they all brought their laptops, and it was totally fine. In ███████, a few of them have phones, but most do not, so we have our teachers only use technology if it's reduplicative by the people we are teaching. In terms of sending teams: We have a full-time ███████████ staff member, we call him a site director, so one guy might be the site director for two sites in ███████ that we have. Either he himself or he's in charge of finding a ███████████ staff member to lead each of the nine trips, so we always have a staff member lead the trip. One of our goals, only half our mission, is actually to equip and empower the saints around the world, the leaders around the world. The other half of our mission is to mobilize and mentor people who already have training, to go with us and learn better how to do cross-cultural theological education and serve alongside us. So, we do both of those things simultaneously. So, each of our full-time staff members who is going to lead the trip is in charge of finding volunteer teachers to mentor and bring to help teach the cluster of pastors or leaders. Depending on how many people are in a given site dictates how many teachers and how many volunteers they need to raise up and bring. So, it could be 2, you know, if, like in ███████, we have 15 and 2 of us went, the site coordinator and another guy. In ███████, where we had 80 people, we'd bring 6 people and we'd try to break up the groups. These volunteers are from all over the place in terms of what they do. So, a lot of pastors, some seminary professors, some more mature seminary students. We are actually getting partnerships in some seminaries to send finally your students who are interested to give them experience. Some may be lay leaders they have Seminary training, and they teach Sunday School, and they have some confidence. So, we gather those volunteers. We, in terms of the tools and the mentoring, when we gather the volunteers as we also sent some documents, some tools to our to our local partner overseas translated in their language. So, when we go in for a module, the teachers will have a teaching manual. The trainees, which is what we call them in the non-formal, will have a workbook in their language it's related to that is organized according to the teaching manual, its relatively bare-bones. But then we will also take the teaching manual with a few things stripped down that are unhelpful and will have that translated into their language. On the final day of the module, we'll give them a translated teaching manual because in the next four months between modules, they need to choose a person or some people and specify who it is, and actually guide them through the material using the teaching manual in their own language. As a way to further embed and pass on what they're learning.

So, that's the translation work and the tools that we use. The volunteers that we bring, we're wrestling with a better way to do this, but our practice right now is they have three meetings, starting three months out, three meetings online to get the whole team together for one meeting about three months beforehand. Just get to know the team a little bit. What is it going to be like? The second meeting, they would've already read the teaching manual and the curriculum for that module. So, it's a discussion time for everybody really has a sense of what this course is trying to do, what this module is trying to do

within the whole curriculum, how to approach certain issues, and then the third meeting, which is just a month out is the practicalities, what to wear. How to be respectful, things like that. Everyone would have raised their own support and sent it to the operations guy. So, once there, all arrangements are made, so the moment that the team steps foot on the plane, they don't have to do a thing we will arrange and are guiding everything until we get back home.

**Do you have a set curriculum? How do you go from culture to culture? How do you wrestle with your curriculum in different cultures?**

Yes, that's the necessary question. At this stage, we have 1 curriculum, but we have built into it significant flexibility with prompts and then training of our teachers to try to morph it on the ground according to the specific cultural needs while still fulfilling the core objectives of each module and, therefore, the whole curriculum. So, we have yet to actually evaluate. It's been running for a time now. We've had some graduating cohorts, and they want a second cohort, and a few of the first cohort want to teach with through the thing. And then some have even done a third cohort where they are teaching, and we are not teaching at all. So, we are at the stage where right now we're wrestling with how do we even evaluate whether any of this has been successful or not, and one of the things that we have not yet tested is, have we build flexibility into this and given training in a way that actually makes it meaningfully adaptable without changing the curriculum, the core of it. So, the way we've done that, we have a few levels or a few layers, each teaching manual has two elements to it. So, this is for the volunteers, but it's also what we give the trainees to use. There are two elements. There are 10 lessons which is we use the same structure, nine modules, each one has 10 lessons, and they follow the same basic structures so everybody knows what to expect. Every lesson has a one-page lesson essentials. If you're teaching in a seminary or a Bible College and you have been learning objectives that you can't tinker with, you've got to do those. How you do those, is a different matter, but you have to do those. But it's the same idea. Lesson objective or lesson essentials, it has a one or two-sentence summary of this is the heart of this lesson, and we actually use that has something to memorize as a hook throughout the whole lesson. We give the one, two, or three learning objectives for that one lesson which we know we've already aligned those objectives will match with the others that give the whole course three or four objectives Which links with all nine modules, which gives the whole curriculum certain learning objectives. So, we've mapped it all out of the line. That's why it is essential. If you don't do these steps, it breaks down the whole thing. We give a basic summary of that lesson, this is in general what the lesson needs to do, and then we give what we call the tone and approach. Based on the content, based on what this lesson is about, what tone would be really good to do it in? What approach might be helpful? So, that's just a page document. Every teacher needs to make sure they do that. Then alongside the essentials, we give a lesson plan. Which is taking the lesson essentials, and it's an entire lesson plan that's worked out, it would work and thought by people who have done this overseas, but plenty of elements are not going be applicable everywhere. Sometimes you won't have time to everything, so you'll have to judge what are the essentials versus how it work out in the lesson. OK, I have to do these parts of the lesson plan, but I don't have time for everything, so I need to cut out the other parts as long as I don't essentials. So, we've got this kind of dynamic between essentials and a

concrete plan. That is one level that enables people to morph it depending on where they are but be accurate to the essentials that tie it all together in deliberate learning. Another level is throughout the lesson plan, we have wide margins, but within these margins, we give these little callouts. Little prompts that might give a cultural insight or an educational principal saying something like this exercise, in the lesson plan here, will work really well in some cultures, but it's not going to work in some cultures talk to your trip, leader, and local partner about how this part of the lesson might function or not, and that setting. So, we're trying to give prompts in specific places that help it be malleable but still drive on. Then we give training to our own trip leaders, research and reading, and discussion. It will help them make it more moldable and help guide the volunteers in more meaningful ways. So that's what we're trying to do, have a curriculum but build in flexibility.

**How do you measure success in learning in your modules?**

One guardrail for measuring success is very clearly defined goals. We know specifically what we need, what the course is supposed to do. So, it's not fuzzy. We know what we're looking for. Another layer of testing success, sort of depends on the local partner and how engaged they are because they help us read the trainees. It might look like success to us because everybody smiles and nods their heads, but it's not a success, and we have no way of knowing that it is not on the ground right there without a cultural interpreter. Some of our local partners are more engaged and more helpful. Then we can know more, some of them do not know and that's hard. Another is evidence that we see later. So, this is where we are developing tools right now to evaluate better, which we don't have in place yet. Developing tools for the local partner to use between courses when he actually is in churches with these brothers or sisters and he's actually seeing them preach or teach. So, we have a little bit, and every course where we're people will teach something or preach something that we can see something of, are they doing basically some of what they were supposed to have learned. If it's not transformative and they don't take it into their context, it's pointless. So, what we can see is very limited. We have to rely heavily on the local partner who's there and provide him tools for him to evaluate what the changes should look like, but we haven't Right now on our agenda, we're doing it.

**What instruments do you use?**

So, we have some vague tools, and this is part of what our weakness is that they were currently trying to remedy. So, one of the things we try to do, since they're supposed to teach the course that they just learned, over the next four months. Then they come back for the next module, where we have some built-in questions for the teachers about: How did it go? What did you find easy and enjoyable? What did you find difficult? What did you struggle to do? So, that's the tools built into the following course for the teacher to ask to get feedback and reflection. That can be better, but that's the seed of evaluation and that is something of a tool.

Most missiologists and theological educators that I have read or talked to haven't really worked out how to evaluate, just like you're saying. Even those that know more pretty much say, well, these are the difficulties with it. I got those. But there is a group of scholars who have thought and practiced for decades really good evaluation techniques,

which is psychologists. They know how to form questionnaires as they know how to ask inverse questions if somebody seems like they're just answering something randomly, and truthfully, there are certain questions that are key in a different way that will flag. They're actually faking it. they know all these things. Some of these psychologists are beginning to do more cross-cultural work. Most haven't before. So, they have a lot of tools that they're currently beginning to wrestle with adapting, modifying, and using in cross-cultural scenarios. And so, we have, I'm kind of prompting and leading the direct team, they're in charge of this, it's their curriculum now, and they need to figure out how to evaluate it. I'm setting up the conversations with some of these 3-4 high levels psychologists who have been using tests and measures for decades, a very responsible, but are also now, over the past decade, getting into cross-cultural situations, and we're starting to get some conversations about how might missiologists use some of this wealth of tools that we don't have access to.

There's a psychologist at Fuller Seminary, he has been at Biola for year, but now he's at Fuller, David Wang is his name. He has been doing a lot with spiritual formation and asking questions in theological education. How do you test spiritual formation? How do you evaluate whether that's actually happening? And he's doing it cross-cultural. He himself is Chinese American. So, he's been wrestling with cross-cultural issues for a long time. But he's now doing that in different countries. He's building on a lot of good research by another psychologist named Steve Sandage. Who has done much with spiritual formation, and how do you evaluate? So that's getting even closer to what you're looking at, and I can connect you with David Wang, and Steven Sandage, if you want to talk to them about some very specific kinds of tests and measures of spiritual formation. So, let me know if you want.

**Anything else? Anything you think I need to know to better understand *(ministry name)*and what you do?**

One of our motivations for even going the modular route, at least the way envision modules, is that taking, well, first of all, bringing people from different countries to the States three or four years of an area in the States and gives them a lot of good training and it also usually makes it so that 8 out of 10 never go back. They stay in the States, you know, we all know the statistics. Whether you call it brain drain or whatever it is, but even that 20% or whatever 15% to 25% that do go back, they have been significantly shifted in their culture and their culture of learning by just the pattern daily over a whole semester every year at a year and when they go back, there's a lot of evidence that they're not fitting well with their own people, even though they've gone back. I think that trying to help them learn some of the key Biblical and theological competencies but minimize how much of an outsider we make them through how we do the education is a crucial question. And we are using a modular technique to try to minimize the change. Because if they are remaining rooted in their families in their contacts in their churches for almost the entire year, but only three weeks out of the year, they're actually embedded in a learning situation. Even if we're doing a very Western method of teaching, which we try to modify that, but even if we're using a very Western method for each of the weeks, and that's only three weeks. And that's significantly different than full semesters, full few years, and I think, we don't know yet, but I'm pretty sure that will help them stay rooted and fitting in their culture more than the alternative.

**Interview with Ministry Leader 2** (June 10th, 2023)

**Explain how your organization defines modular theological education.**

I've been with ▮▮▮▮▮▮▮ since its inception back in 2009. In those days, we were just about six of us, and we have now grown to an organization of over 50 on staff. Most of whom are US-based. Some of whom are resident, in parts of Africa and ▮▮▮. I started off just as an instructor, as all of our people do. We were doing, "everyone was doing what was right in his own eyes." In a sense, we just went wherever we had connections, taught what you wanted to teach, etc. We were very individualistic. But, as we've grown, we see the need for scalability. With new faculty coming on board, we needed to figure out the lay of the land. So, five years ago, we decided that we really needed to standardize our curriculum so that we would have some things we could give to our new people. That way, they don't have to reinvent the wheel every time. So now we've standardized things to a large extent. Three years ago, because we were growing so fast, we needed to think about structure and scalability at large. So, we had a committee put together a structure, an organization chart if you will, and out of that came several of the directors and various silo activities within the ministry. My own role, I was appointed as the Director of Training. So, I'm in charge of the curriculum and shepherding the faculty. Though I share that responsibility with several others. We have divided our faculty into what we call Barnabas teams that are regional. So, we have a Barnabas team in East Africa, West Africa, ▮▮▮, Latin America, and Asia/Other. Five teams right now. Those sort of serve as our small group, if you will. The faculty are getting care and shepherding and beginning to collaborate in their planning activities.

**So, as an organization, how would you define modular theological education?**

We are investing in the lives of these pastors, and not just pastors but other people who are in leadership positions as well, but primarily pastors. Our theme verse is 2 Timothy 2:2, so we're investing in faithful people who can multiply the effort. Our curriculum is modular in its shape, where we will come in and do a particular module or sometimes two, depending on the length of them, over the course of 3or 4 days. And intentionally now, we are defining who are the key leaders, so we are investing in the same people over a period of time. The end result of which is a certificate in pastoral ministry after they have been through the sequence of modules. Does that answer the question?

**What do you mean by a module?**

A module focuses on a particular subject or topic, and we spend several days just on that topic.

**So, when you do modules, it's one class per module? One topic?**

Yes

**How does your organization conduct modular theological education? What are the nuts and bolts?**

In our modules, we have written a curriculum. We have we have notes for our faculty to teach from, and we have we have them translated into the local language if it's not English so that pastors when they finish the module, they walk away with a full set of notes from which we were teaching in their local language. Which will enable them to teach others. They are written there, not in outline form but are written in full sentences that way, they can actually sit down and teach from them without having to do a whole lot of study and research on their own.

So, we have a national partnership where the key leader has identified his key leaders. They are the ones that we invest in. So, whether we do it in person or with Covid, we had to go to Zoom, do it online, and will spend Anywhere from 2 to 4 days full days depending on the content. We will pay for the pastors to come to the venue. If they need transportation reimbursement, we pay for meals while they're there, and if they need lodging, we will pay for that as well.

**So, what does the structure look like within a module?**

The modules are anywhere from 2 to 4 days in length. We start, depending on the location, the customs, the climate, etc., typically around 9 o'clock in the morning. We typically start with worship together, and then we always try, even on Zoom, to have at least two teachers. We don't typically do it solo, that's brutal. So, we will start the first lesson in the morning after their worship time. And we typically Tag-Team the lessons, alternating the teachers. The modules are structured to where they have individual lessons within them, so it's easy for us to divide up who will teach each portion of the module. We'll take tea breaks every once in a while and a lunch break and finish up around 4 or 5 o'clock. Sometimes we give them homework to do in the evening.

**When you have a set curriculum, how does your curriculum function in each culture?**

That's an excellent question. When we developed the curriculum, I was involved, and our ████ director was involved; we were the two primary authors of the curriculum, though we borrowed some from other agencies as well. But if you would read through it, it's somewhat ████centric because we were working in ████. So, the illustrations and things that we developed, we have in mind or in our ████ audience, so that's a shortcoming in our curriculum now. The other guys have always ribbed us about it. We need to change the examples for Africa or Latin America. We're evolving in that direction; we see the need for it.

**How do you measure success in learning in your modules?**

We are always wrestling with it. When language is a barrier, it makes it much harder to determine how they are actually learning. We rely on our partners who speak English or are the interpreters that we use. So, that's one barrier. What we've done in trying to get some means of evaluating. We have created two written exams. That are translated into the local language. We've only just been doing this the last year, the exams, with limited success, I'd say. In the one place we went, some of the pastors were not literate. They just did not read very well. So, our national partner conducted the exams orally, which is good. It takes a lot more time. So, we're struggling in that area to determine. With 2 Timothy 2:2 in mind, we want to release guys; we called them Timothy's to go out and

work with 6-8 other guys in their network and train them as we train them. We're seeing mixed results there in different countries, to be honest with you.

**Do your modules look similar from country to country, or are there varying differences or stark differences?**

The material that we use is the same in every country, with one exception, which is church history. We have modules that are region-specific on church history. ████ church history, Latin American, etc., African. So, it's the same. Because of what I said, we developed a curriculum. We're not where we want to be with it yet, but it's better than what we had before.

**What instruments do you use to evaluate your teaching and learning in the modules you conduct?**

Another thing I should raise regarding evaluation and assessment. I don't know if you're familiar with the organization called Re-Forma. With this global certificate, they are offering. I've just come into contact with them in the past 3 or 4 months. We are looking seriously at affiliating with them so that we can provide a certificate with more weight to it, for one thing, and the content of it is excellent. The 35 outcomes they look for.

**Is there anything else you want to add?**

Translation has been a bit of a challenge, especially in ████, with so many languages. But, the Lord actually led us to a guy in ████ who has a company that does translation for Christian ministries. I can just tell him what language we need, and he'll go find somebody who's a qualified translator, so that was a struggle initially, but we're making real progress in that area.

**Interview with Ministry Leader 3** (June 21st, 2023)

**How do you define modular theological education? How do you define what you're doing?**

It's changed over the last ten years quite a bit. So, we currently would put in the scope of training using kind of three different methods. One would be more traditional on the ground, maybe four actually, more traditional on the ground equipping that would look like a traditional over the long haul, where they meet once a week or twice a week at their local church-based training. The second would be a paradigm where that would be all traditional level teaching, where it would be teacher-student. The other paradigm would be your model, where you have a mix where there is on-the-ground training over weeks. So, it might be ten weeks, or it might be 15 weeks. Then they also, in parallel to that, are involved in an online platform. So, we use an online learning management system where they do their homework, and they do their supplement work on that. So, they're doing both parallel, normally with students that want to do more formal learning moving towards a certificate. The other one is strictly online. So, we run 10-week blocks of module training in a week. So, from start to finish, they would have video training. They would have homework and books and articles and all the stuff, and they would have a professor/facilitator that will track through with them, and we try to keep the group

small to 3 to 5 students in those groups, as best we can. So, there's more interaction. Our philosophy has always been more mentor-based. We want to make sure we hit the head, hands, and heart. So, we're not just pumping out knowledge, we are trying to engage character in the process, moving them towards the application of skills. And so, every time we are involved, we push through some sort of a project that, at the end of the course, applies directly to their local church and is geared towards enriching or practicing putting into the application some direct learning. And so, those are the three main ones. We have some of the shorter ones, like we have coming up here in two weeks in Costa Rica, we have our Missions Academy that we run every two years. Previously, we had it in Ecuador, previous to that, we had it in Germany. That is a more consolidated traditional format, and so it's a weeklong training where we implement the head, hand, and heart. As best we can. We have leaders there from churches to help with the character. We have small group interaction, but then there's more traditional classroom work where they are receiving up to about 15 hours of training and then going out and practicing or observing what they've learned being put into practice on the front lines. So, we have those four different paradigms.

**Who is your target audience when you do this?**

Our local churches. We want to work strictly with local church-based training. We want our first target is churches that are within our network that we work closely with so that we can make sure that the three levels of training are taking place. We're giving knowledge, focusing on character and skills. But we also have, outside of that, we've also expanded out to bring in students that are outside of our network in churches. And so, we have had a fair number of students that have had contact with us for a website through personal references. Still trying to vet, still trying to communicate with a local church to ensure philosophy. We are still trying to emphasize and influence, but that's kind of the outline.

**With your shorter modules, what does the modular format look like?**

So, we'll start on Saturday night and end on Friday, the following Friday. What that will look like is that we'll have hour-long sessions. With Costa Rica right now, for example, because we want to take the learning in and give it time for observation and practice, and since it's the rainy season, the morning will be in the practice and observation, and the afternoons and evenings will be the training. We'll start the training after lunch, and that training will go to approximately 6:30-7 o'clock in the evening. It will be 2 to 3, depending on the day, sessions of an hour, a little over an hour apiece running every, so Saturday, Sunday (obviously, we will have Church), will have training on Sunday night for two hours and then Monday, Tuesday, Wednesday, Thursday, and then a partial day on Friday.

**Currently, you guys are in what countries? What countries have you served in?**

We have people on the ground in Nicaragua, Costa Rica, Ecuador, Brazil, and Germany. Those are people we have actual, our team that are on the ground. And then, of course, the people that we're, churches that we're influencing and reaching with students goes beyond that. It's somewhere at 12 countries right now.

**Does the structure change from country to country depending on the country, or do you try to get a basic format that goes across the board?**

We found that the more nimble we can be with the training, the better off we're going to be. So that within the context of the countries, it really has been beneficial to take the format and move, keep principles in order, you know, keep with the head, hand, and heart in the mentor-based training model. We want to keep it local church oriented, in focus. But we have worked with a group of indigenous churches in Ecuador where they are at 12,000 feet and don't have Internet and all these things, so we've created models of audio. We recorded the teaching of the audio we had somebody go in and out. We've also created a book with all the assignments and all the articles and stuff. So, we try to be very nimble, depending on the context.

**How do measure success in what you're doing, and then what instrumentation, if any, helps you determine that?**

With the bare-bones training, the measure of success, as in online training, is the rubric for all our assignments. We have an end-of-course project. Every course has a project. That project is geared specifically toward the idea of skill and application in the context of their local church. So, that helps as a measure. That project helps us measure really what level of understanding they have. That doesn't just move from concepts but moves them into how well they can apply it to their life. So, those are critical. The third is obviously the interaction with the local church. We're not trying to provide a glorified Sunday School class. We're not trying to provide an opportunity for people just to strictly gain knowledge. We want people to be demonstrating the idea that they are moving for, their taking what they are learning and they are applying it in reaching their local church because, at the end of the day, our desires at their local church become healthier become, more capable, competent, and is able to reproduce. So, we're trying to gauge the direct application of truth in their local church.

**Everywhere you guys are, do your teammates know the culture? The language?**

For example, in Latin America, Latin Americans who are directly on our team right now, who are actually missionaries with our team, outnumber the English speakers. So, within Latin America, that's been critical. In the team members that we've brought on board, our couples or singles that have gone to our training and reflect our DNA, we have pushed hard for the whole idea of reproducibility. They are able to give and reproduce. That's been huge culturally. The United States team members all speak the language and have experience in the country. We're not taking anybody, for example, putting them without language and culture. We placed a couple in Costa Rica a year and a half ago there. They're at Roca Viva (a church), and their job is this: they're helping to move Roca Viva forward with the idea of training. We've implemented, with a lot of success, ministry internships. The majority of our Latin American team members have come out of that. They've gone through the training, but they have gone to the training in conjunction with an internship, and so they have done frontlines learning along with their ministry, and then we've moved them on to our team.

**You've evolved over the years; why? How did you see the need to go from a modular take format to a more in-person mentor format?**

We started with the traditional concept of going and providing a module. A week module or a very concentrated weekend module. What we began to measure over time was that we were seeing retention levels at about 30%. And so are our ability to measure and recognize what people were taking in and applying to were very low. So, just the idea of shifting from strictly a lecture-based system (a knowledge-based system) and moving it more towards a mentor in the system has helped us tremendously. I mean, we're nowhere near where we want to be with that, but just moving in and dividing up between head, heart, and hands has been helpful. Then trying and understand that we want the local church to understand the philosophy as best they can to help students. So, we began to move and shift and say, OK, we don't want to just accomplish, and we don't want to teach. We want to see true impact, and we are moving towards multiplication. That's our final goal. If we're moving towards the multiplication of leaders and the multiplication of churches, we have got to do something different. So, we began to play around. Because we are very informal, we don't have a lot of rigidity. It's easy for us to start moving pieces around and experimenting. We created a partnership with Anchor Christian University. That's been super helpful because they spun a bunch of stuff off for us. We have had free reign on their LMS (learning management system), so we've made their LMS our LMS. And they gave us space and freedom without cost. And so, it's giving us the ability to play on that level as well. So, it's just been a matter of, OK, we'll give ourselves space to make a lot of trial and error here and see what works. And what we found was that it's all different. Depending on the contacts and the place, some things work well while others do not.

**Appendix P: Interview Transcripts with Teachers**

*The answers below are not full verbatim transcripts but are a paraphrase of the interviewees' answers.*

**Interview with Teacher 1** (June 21ˢᵗ, 2023)

**How many times have you taught in the country of Rwanda and could you give me a background?**

 I taught once in Rwanda with ▮▮▮▮. I flew over with him in either 2017 or 18, or was it 2019? It was around there. As you are probably aware, he taught two-week modules, and sometimes they would do several back-to-back. I participate in one of those. I believe I was there for 11 days, so I taught one week with him. My experience was as a teacher, I taught a course on pneumatology, and it was translated as I taught by Emmanuel N. and Pascal. Two of the key workers who are still over there right now.

**How does your organization do modular theological education, and then how was it in Rwanda?**

 I believe it was, I believe it was roughly Monday through Friday. Often, what would happen was the students would commute in, often from several hours away, walking, biking, and very few vehicles. Often the longest distance commuters would crash at the church and sleep on cots. So, it was a week-long intensive. We would get up in the morning, we stayed with Emmanuel at his house, and we would drive to the site. I'm wondering now if it was two weeks, I don't remember exactly. It might have been two weeks. We would drive to the site, which was twenty-five minutes away. Winding down dirt roads. It was a fairly difficult time. Very different from commuting here for sure. We would have a morning session and a break for lunch. We would have rice and beans, which were provided by the ministry, and then an afternoon session. I think we taught one course in the morning and another course in the afternoon. They were sort of stacked in that way. Then we would head back sometime in the afternoon for dinner, rest, and a reset. Then do it all over again.

**So, as a teacher, how did you measure learning? How did you measure success? How did you know you're getting through?**

 It was certainly difficult to quantify. I was fully reliant on my translators and host to provide me with feedback. One of the things that I did. I tried to make the material somewhat discourse-based. So, I would lecture, and then I tried to have open-ended questions. Sometimes, close-ended questions with open-ended questions sprinkled throughout to break up the rhythm of translation and pure lecture. That provided some feedback. One of the challenges that I faced was not having enough experience in the culture to be able to really probe. I tried to render my questions as best I could in light of what I knew of the culture ahead of time, but you still end up with scenarios where you're asking a question that isn't understood or elicits a very different kind of answer than you expect. Sometimes what would happen was, that my translator would hop in and explain what I was trying to say or maybe build on that and like you know, engage the group to secure understanding. So, it was difficult to measure.

I think one of my kind of open questions was related to that was the effectiveness of my role as a teacher there. Because I was working with these two extremely qualified individuals. I think Pascal did the bulk of my translation. Working with these two extremely qualified individuals who were Rwandan, who knew the culture, and who were pastoring in that culture.  I was coming in, effectively creating barriers I had to overcome, so at times, I am sure there was a benefit to it. I mean, the materials are good regardless, but it felt a little bit like, this is novel. Why are we doing this? When my contribution felt like it was just making it more complicated than offering something, a resource that was otherwise inaccessible.

As a sidebar, I mean, I think what they (████████████████) did was groundbreaking and important. Now it's just running. It's running really well. As a pastor who's concerned about missions, in my mind, that's exactly how it should go. So, I'm thrilled with the progress. Which is why, for any future trips, my goal will be an on-the-ground check-in and encouragement.

**So, while you were there and teaching, did you have any sort of instrumentation to evaluate your teaching?**

Just the translator. Just the items. I mentioned. It was primarily the translator and host. I would ask questions and the kinds of responses that I would get to try to gauge in both locations that I taught at, to gauge the effectiveness. The first week was very much just getting my bearings. So, the second week I was able to do more and build on what I had learned. But, if I was getting blank stares back, that was obvious. I'll put it this way: if there was an enthusiastic response, then I would say I was connecting, and we were on the same page. I believe the students had to do some sort of assignment. I was not involved with the grading of it. I think it had to be either a doctoral paper or some kind of assessment at the end, but I was not in the administration of that.

**What do you think are two or three negative aspects of this model, and then two or three of the strengths you think of modular theological education?**

Think the cons are so much stock and clear. Cultural paternalism is a huge liability. Coming in and saying, I'm an American, and I've got this all figured out. Another con of the modular model is you don't have nearly the same level of cultural immersion. Unless you are doing this routinely and you're very intentional about developing the cultural intelligence and knowledge of that particular culture. There's a sense where you remain an outsider to the community.  I think an additional potential con is consistent metrics for measurement. How do you do so, both at a point in time but also over the course of the program?

In terms of the pros, I think they outweigh the cons. When done well, as an equipping to establish local leadership and training as it's been done in Rwanda, for example, I think it's probably effective and much more financially and relationally effective than some of the incarnational models in ministry and missions where the missionary goes and spends their life in a particular community, especially in communities that are reached, have an established local church. I think it somewhat doubles the effort where we persist in the incarnational model that maybe doesn't require it as much as a front-line unreached people group. I think the development of leadership like Mark, or Pascal, or Emmanuel is something to see as well. That also depends upon the quality of people that you have, but

assuming you can find individuals like them. The ministry is, I think, ██ and ██████ would testify to this, growing exponentially through their local leadership there. I think it also is a pro that it offers targeted specialized education in a context where it would otherwise be prohibited. Many pastors will never come to the States to attend college or Bible School. Many may never get to Uganda for Bible School or what have you. It makes it affordable if it's done in a way like what I saw. It's extremely affordable and accessible, and within the economic and cultural constraints and community, it's an excellent way to provide an education that what otherwise be inaccessible. The model that I have seen, too, is coupled with a robust compassion component. So, it's meant to be holistic, not just providing educational benefits but also investing in the community where these pastors are ministering. Providing some financial resources for them. In a pretty structured way. I think doing something like that is also really beneficial, rather than just cognitive development but also taking a holistic approach. So, I can speak to that model because that's what we've directly participated in.

**Interview with Teacher 2** (June 22$^{nd}$, 2023)

**How many times have you been to the country have you taught in the country of Rwanda?**
    Eight times

**What brought you there?**
    There's a guy in our church that I really admired, and he had been going to Africa for several years. I kind of observed him, and I wanted to do something. I loved to teach, and I felt like this was something I needed to do. My mom passed away in 2014, and she was a lot of care. When she passed away, it was the best time to do something different. So, I approached him about going to Africa. He was very excited about it, and in 2015, I took my first trip. I've been there ever since.

**How does the organization you were with do modules?**
    What we try to do is focus on what the needs are of a particular pastor group, and we talk a lot about that beforehand. In the first module, for instance, we taught about suffering because they had been through the genocide. It was fresh, very fresh, very raw. It was only twenty years later. We started with that module, and then we felt like we needed to build on theology, so then we went to Romans. We did Romans for two years and split it in half. And then we went to Ephesians and split it in half as well. After that, we taught about stewardship, which was something that they didn't know. It was so foreign to them, and fortunately, inside ███████████, there were modules for everything. So, we borrowed a stewardship module from another gentleman and used it. It was great. The next year we talked about relationships. They have struggled with relationships, so we felt like we needed to start. We did thirteen lessons and focused on relationships. During Covid, we did two modules on Hebrews. Their development was incredible. It was like a different group. Now, they ask questions that are theological questions. The first year it was like 101 stuff. Every year has grown, and it's amazing to watch. I felt like I was with seminary pastors on the last trip. We did a module on the

Doctrine of God, and it was unbelievable. So, you get to watch God transform people, and that's the most fun thing there is. Who are we? We are just vehicles. He transforms.

**So, 13 lessons, how long was the lesson?**

It depends, forty-five minutes to an hour and a half. Sometimes they were two or three hours. It just depends on what the topic is. If it's a deep lesson, we give it the necessary time, and we build off of that. As we go forward some, most of the time, it's around an hour and fifteen minutes. Most of the time, after a couple of modules, we asked them to come back and present to us. So, they take what we thought, and they present it back to us, and it's like it's the greatest thing ever. You hear your words coming back right at you, and you realize they're getting it. That's the best part. They're getting it. You can tell. In their discussion group, they're just talking, and their hands are flying. It's really fun watching.

**How did you measure success? How did you know that they were getting it or not getting it when you were teaching?**

Largely, it's what they present back to us. You can tell. When you see their eyes light up and your facial expressions. You can read it a mile off. It's kind of hard to explain, but you can tell. And then like they talk amongst each other and then they come back with questions. A lot of their questions will tell us if they're getting it. It is really striking. The last time, I listened to their questions. They were way above a Sunday school question. It was a pastor's question. The translator was also very good about helping. I would say to him often, Are they getting? And he would say, yes, they're getting it. So, we had three ways to measure. When they presented back to us, you could always tell. One of them would get up, they'd fight over who's going to present. That's the funniest thing. Then, when the guy gets up to present the other guys behind him as saying, "But what about this and what about that?" It's a lot of fun.

**Did you or your group use any sort of instrumentation to determine learning?**

No. We just watched them. We watched them take notes. Our translator helped us see them taking notes all day long. It's really striking. In America, you teach a class for an hour, people are looking at their watches and checking their cell phones. Over there, it's like, they want to learn. By 4:30, you're spent because, you know what it's like to teach, it wears you out. And they're raising their hands, saying, I've got a question about this, and so, we don't give a formal test our translator comes back to us a lot of times and says we need to clarify this point or that point. The presentation back to us really helped a lot. We did a PowerPoint presentation a couple of years ago, especially on the Zoom calls, and that was OK. We had illustrations of the temple, for instance, and stuff like that. We sent the PowerPoints back over there, and they like that a lot. Then we met with him on a weekly basis on Tuesdays, and we went over a lesson, and then we sent it over to them at that point. We gave them a lot of notes.

**So then with that, what is what's the role of the translator in all of this? How important is that?**

It is paramount. We have the best ever. We always tell him, "You are the star of the show. It's off without you." Because he tells them, he reads to them, and he reads to us.

Sometimes our culture doesn't translate to them. For instance, I would talk about a football game. That was right over their heads. So, we talked about it, and the translator said, Soccer, use soccer, talk about soccer. So, I started doing some research on soccer. There are a lot of great examples of soccer. Fishing doesn't mean anything to them. I'm a big fisherman, but that doesn't mean anything to them. So, we talked about using this and not using that. When I use illustrations, sometimes I have to change them from week to week because it doesn't resonate, it's just cultural things. He's great about saying, Hey, let's talk about this, use this one, don't use this one. I don't know what we do without him. One time, he got an eye infection, and it was nerve-racking. We've had our teachers get sick, and we just work around that, but if he gets sick, he's the man. We take care of him.

**In modular education, can you give me two or three pros and cons?**
The best parts are that they are staying with you and taking notes all day long. You know that they're going to take it back and study and resonate on God's word. You know that it's permanent. It's not going to be temporary whatsoever. In addition to that, we've sent them notes to all of our presentations, translated. So, they have their handwritten notes, and they have the presented notes, and therefore we feel like God's word is going to be clearly, clearly understood. I think another pro is getting them together. They love getting together and working out ideas on their own. Sometimes the translator will say, "Let's stop", and they'll start talking amongst each other. The translator gets involved. So, he can read them and say, you need to go over this point, and then at the end of the day, we need to have more questions about this, or we need to answer this question. So, the pros are flexibility. You have to be incredibly flexible. You cannot have this defined approach. We learn and flex all the time.

The cons, once again, it's just translation. Sometimes things in our culture don't mean anything to them. We had a module where we talked about sexuality and immorality, and we talked about transgenderism. They had no idea what we were talking about. So, we stopped, and we described to them what the process was. So, our cultures are so different, that's a con. We have a bridge we have to cross sometimes, and it's not easy, and we have to be able to think on our feet. Another thing is we cannot stay with a fixed schedule. There's no way. We attempt to. We do the best we can, but sometimes we have to totally change things. Sometimes one of us will get sick. That happened to me this year. It happened to our leader last year, but that's the only cons. There are twenty-five pros and maybe a couple of cons. I mean, it's so invigorating. You know you're tired, and it's a Third World country. We didn't have water for three days, but man, it is exciting. I can't wait to go back.

**Interview with Teacher 3** (June 9th, 2023)

**How many times did you teach in the country of Rwanda?**
It was a matter of nine years, and really, I have twenty-five weeks of teaching. Twenty-five modules over nine years.

**How did you do the modules in Rwanda?**

OK, I don't know if you want the history of how we even got into Rwanda and setting up the modules. It really was two individuals contacting us, Emmanuel and John. I spent Two or three years going back and forth with emails and chatting a little bit online about what they wanted. I wanted to make sure that they weren't looking to simply raise project money. They really want training. How can they do training? That was their focus. So, we were invited to come to help them. They wanted to be involved. Usually, my focus is to develop a relationship with someone locally on the ground so that we're not the only ones doing evaluations, teaching, etc. We had them give their input in the process. Then, we did a test module. Actually, ███████████ and I went and conducted a test module and said, "This is what we can do with you." This enabled us to see what they were expecting, see what students they invited. Were they serious about learning, or did they have other agendas or goals in mind? With that test module, it really did seem to solidify that. Yes, they were on track with us they wanted to provide training for those who had no access to training. They were also focused not only on how they could learn but also on using this material to disciple others. So, it really solidified it for us.

There were English, French, and Kinyarwanda languages involved in that. We needed to sort with the local leadership there. What would be most practical? It was decided that the teaching would be translated into Kinyarwanda. So, that allowed us to use these leaders also as translators. And again, in our module setting, we are there for such a short time. My goal is always to have those local leaders that we have a relationship with do the communicating cross-culturally. That relationship allows us to really just say what is going on. Really, how can they really help do the majority of the evaluation? Are these people learning? Are they using it in the ministry? I often, and even in other countries, I have often seen patterns with our translators and interpreters of actually becoming the best prep for the next teachers that are local teachers. That way, when it's time for us to fade out, the program is running well by local leaders. It's been established now, usually after the first graduate class. It shows that it can produce good learners and that the people are ministering the Word of God. As I said, it is often our translators who become the next teachers and replace us.

Moving into the next question. How do I evaluate learning going on? I have found I can do lots of things. I can get lots of impressions, but I'm really more dependent on the local guys who are really the pastors of pastors. They have a burden to see these guys trained. They're the ones that go on site to see what they doing in the ministry. How are they using this material? What's happening with the men that they are disciplining? Are they actually benefiting from this training, benefiting from the notes, and able to use this in their everyday ministry? Are they producing guys who are learners ministering with the Word of God? Emmanuel shared this with me and Rwanda "These guys are using the Word of God for ministering, they're preaching from the Bible. They' not giving a verse and telling a story. They're actually learning how to illustrate from the Bible. They learning how to really teach their people to study the Bible for themselves and not be threatened by it." So, it really depends on them, after we leave, to go and evaluate. Are they using this house in their own ministry, and also, are they using it in discipling others in an effective way? Are they producing disciples that are ministering, using the word of God, and using the Bible as opposed to just telling nice stories?

**Walk me through the nuts and bolts now. In general, how many days, how many classes? Your time?**

OK, I like to come in to start somewhere between seven and eight. We usually have a break for tea after one session, especially for those who come in from a distance, maybe a little substance there with the tea. We usually go from seven or eight to five or six, depending on the transportation available to them. Are they staying locally, or are they traveling? We often can have three to four training sessions before lunch and then three to four training sessions, course teaching times after lunch. We usually have a couple of breaks in between there, where you just let them stretch, but I like to say teach for an hour to an hour and a half, have a little break a little stretch, then have the next session of a different course for an hour, an hour and a half. Actually, in Rwanda, we ended up saying that they were oral learners. They were not taking notes. It was easier for us to train them to be students with really just us teaching for an hour and a half, sometimes two hours, but for every other course, every other teacher would change each session. So, if we had three or four in the morning, we just followed one another there with short breaks.

**How many classes or subjects would you cover in a module?**

Two to three courses maximum for the week for one group. We have anywhere from five to six days we did try to ten days a couple of modules that was hard for those coming because they also can't leave their families that long and it hard to work the farms or whatever their tentmaking is.

**Did you give them material or notes?**

I like to, especially East Africa. Well, it's the same in West Central Africa. They are oral learners, for the most part. So, I usually like to give them transcript notes to take home. My thoughts are if they miss one class, they could look at the notes to catch up on where we're going for the next class. It's that kind of transcript notes, the same as the teacher's notes. The only thing I do not put in is my illustrations because I want them to teach with their illustrations. So, the notes really just the Scriptures. This is how we handle it. This is what we're dealing with. As I teach, I give my illustrations and my applications, but I also give them time to say, "OK, now what are you dealing with that is also dealing with these biblical principles we're talking about?" To tell you the truth, that takes training. So, in Rwanda, I know the first week of the first class is sometimes I have to sit there quietly for five minutes, but I take some teachers with me who are not very comfortable with that. I had to Emmanuel, my translator, turn to me and say, you really want them to answer, don't you? It's like, yeah, I don't know what's going on in their life and Rwanda. What are they having to deal with that we can see they're studying applies to their Situation.

**Is it the same model that you would use in another country, or is there anything unique to Rwanda as opposed to ▮▮▮▮▮▮ or some other country in a different region?**

One uniqueness I need to keep remembering, especially when moving from Africa, many African countries to ▮▮▮▮▮▮ is that ▮▮▮▮▮▮ is more of a written society. They are used to taking notes. They like to take notes, and they are writing things down, as opposed to the oral learning society, especially in Rwanda and Uganda. They want to sit

and listen. I also have to be aware it's not usual to get the exact same question over and over again because it's also done, and this is how I apply this truth here, so I just want to check it, and it's like they learn by, OK now I see how this can be applied. I'm not just learning for learning I'm applying it so I can remember it better. So, they can ask the exact same question, it can be a little frustrating, I thought I just answered that. It's like, yeah, that is the principle we're dealing with here in that situation. That way helps me learn a little more cultural application too.

**As a teacher, how do you measure or did you how do you measure success how do you measure learning in your modules?**

One of my main tools is encouraging them to ask questions. If the questions are way off base, it's one of two things. Either they're not learning it, or is this a cultural situation that I just don't understand how it applies, and I need to explore it more. But I try to get them to interact, to get them to ask questions. Get them to, again, when I ask what you are dealing with, as they give me life situations, they give me scenarios, and I get a good feel whether they are with me or I am off base here. Now, that's my immediate way to evaluate, but I depend mostly, again, as I said, on those there who are local. Their feedback. I'm there to help them establish the training program, not to introduce a training program that they can take over. I want it to be their program. We will help them work through these things if we leave work with them. In other places, I give him the kind of feedback, but I'm dependent on saying you've got to evaluate, you've got to see on-site what's going on. And there have been times a leader just told some students don't bother coming here. You're not benefiting from this. You are not showing any benefit at the least. Now, I couldn't say that, but a Rwandan leader could. So, I'm depending on them to be on-site evaluating. You look at if they are using it. Are they ministering? Are their people responding? Again, that is kind of what I wait to hear from our students and their congregations. They're saying, our pastor, he's preaching right from the Bible. I go, and I can look at the passage and remember what he said. That's kind of a new thing for the churches. Then they're producing other leaders to send out. They're doing the same thing. Again, the other ones are doing the most evaluation, trying to help them. Have you been to these places? How are we doing? Is there something I need to do differently to make this happen? If we include all that in this, it helps all the leaders I'm working with. We've got to do this on a less traditional, not just exams, not just written papers, but actually see them ministering with it. Doing that changed a lot of the teaching style of the men that I work with.

**So apart from translators, do you have any other instrumentation to measure learning?**

No, not officially. Not as an instrument. As I said, the questions I get. Developing them as students as I teach, and I keep on coming back, I have had them for at least two and a half to three years. I can see the class as a whole taking on better applications, being freer to share, and actually interacting with each other. So, probably in some way, in my "buzz groups," small group discussions, I have them report and their counseling each other on what principle applies here with what they should have to deal with. And how they can deal with the cultural norms to do this as that should be developing, and I look for that as kind of my instrument. It's a way they can say, "Ya, this training is making a difference." And it keeps it, as the official word, "non-formal theological

educational." This is where we are interested in ministry, not just in performing educationally.

**Pros and cons of modular theological education.**

The con's are the time factor. You have a week, and you don't have a lot of assignments you can give them. It's a lot to process within a week's time. It's what we use in America, the phrase, drinking from a fire hose, right? That kind of thing. And I recognize that, and there's a lot of practical things. I think as I learn more about cultural norms and thinking, maybe we could incorporate them into the teaching times. I just don't have time to do it. Breaking up in the group, giving them assignments, doing some scenarios that they give, and developing that in the class. So, I've got to give them the information. I want them to see it's applicable. And I want them to be able to interact with that, but the negative really is a time pressure factor. They've got to get back to their families and get back to work to support their families. They feel it, and they have so much information. You really can't expect them to do much at night in between classes. So, that is a strain for me with the module setting. What did you do with the last course? How was it profitable? They could give me some feedback, but even that, I can only take so much time. The strengths are, they don't have to leave their ministries, as you know, they can continue on. Be active and involved in ministry so we're not just talking theory we're talking fact, What are you going to go home to here, and what are you dealing with? Even though they might give it in a theoretical sense. I never assume it's just theoretical. I think that's the major weakness and the best strength of it.

**What about the role of the translator in all of this? How important is that? Strengths, weaknesses?**

I really see that I have to have a relationship with the translator. If they bring in someone to just translate, that often is a hindrance. Sometimes, this happens because the translator becomes a teacher, and they don't have time to translate my classes. Maybe it takes too much brain power and they bring another translator in. When they do, I ask them if they can at least sit in on the first part of the week to see how it's going. Usually, they do not translate word for word, they are translating concepts. So, in some ways, they have to understand what I say in order to put it in the vernacular of what they are translating it into. It's what they think I said, and if they're not involved in ministry, it's also a different vocabulary. So, I have had some hard situations. I've had someone translate in West Africa "brotheren" to "Comrade" because they're a former communist country. It didn't quite make it, you know. I didn't realize it until halfway through the first class when the students said, "No, we're not getting this. Something is wrong here." I have been blessed with most of my translators. I've had a relationship with. And if they brought in a new translator. They allowed me time to develop that relationship with them. The three of us, the translator, the teacher, and the former translator, have been the key. I especially want them to feel free to say, "Wait a minute. I'm just getting it now, I didn't translate in a good way. I have to go back and talk about this. The student might not have gotten it." So yeah, weaknesses, boy, I really wish I could interact with every student, after class, in class. Listen to their buzz group as they're going. I have to rely on summaries and that kind of thing. Again, in one kind of sense, that becomes a strength

because the translators have to do a lot of that leg work. To see budding teachers come alive. Saying this could be fun. I could do this.

**Anything else you want to add?**

It might be, I think Rwanda would definitely fit, but a relational society needs that relational aspect in the modular training. It can't be people just coming in and out teaching facts. There has to be that relational factor. Every time I bring in a new teacher, I'm in the class with that new teacher so they have somebody that they know knows them. It shows my confidence in the teacher, but it also gives them a point that they could always interact with me if they are not comfortable directly with the teacher. If it's the question that they don't want to insult somebody. They can ask indirectly with me. This has been a problem with online modules. There is no relational factor. You can't relate to a screen. But in the same way, even with our modular going in and out, I think the relational fact is extremely significant to ensure that it's more than just sharing facts. This is sharing ministry. This is your heart for God and his word.

**Interview with Teacher 4** (July 19, 2023)

**How many times do you think you've taught in the country of Rwanda?**

I've been going there for eleven or twelve years. I quit counting, but based on the lower figure, realistically, thirty-two times I've taught, and that's not in other countries. I've been working in Uganda, ▓▓▓▓, and ▓▓▓▓, but I focused on Uganda and Rwanda, and thirty-two times in Rwanda. Now, that's the border of DR Congo and then Kigali. So, it's two different kinds of environments.

**How did your organization conduct modular theological education? So, walk me through a little bit of the bolts.**

OK, we have several different kinds of approaches. Do you have a copy of that thing that I sent you? There are several, and if you've already been talking to other ▓▓▓▓▓▓ ▓▓▓▓ guys, then they may have already given you this stuff.

Here are three categories, historically, I've worked on, and ▓▓▓▓▓▓▓▓ still pretty much following this approach. I would go in when I first started going into Rwanda and do large group conferences. You know, one hundred and fifty people, maybe one hundred and seventy-five. I didn't want to go over that. This was entry-level, with no commitment. What you're doing is casting a big net. In doing that, you expose them to theological understanding, biblical and practical stuff that they never heard before. At first, the kind of questions you get will be off-the-wall stuff like, "What do I do with a bishop who is abusive on his staff?" Stuff that had nothing to do with the conference. So, I would do that, and that kind of salted them. That whet their appetite, and so I would typically do that for three years or so. At that point, you're beginning to see. I work through a leader, ▓▓▓▓▓▓▓▓▓ is the guy who we worked through. If you haven't met ▓▓▓▓, you must meet him. He is a keeper. I knew this the first time I encountered him. So, I would do that to be sure these guys are really wanting what you're offering. Then I would, out of that, work through this main leader, who is a responsible person, and who's got experience and respect, and I would then have him identify the top twenty to twenty-four leaders in that group, in each region. Then, out of that, I would

come back six months later with the team and re-teach the same course they heard in the large group meeting. So, in other words, they heard it once, we've interacted on it, then I come back, and we do CCI (Certified Course Instructor) training. And what we're after. Rather than a three-day time of teaching, they're staying on-site, so you can get started at an early hour, and you can go later in the afternoon. The top twenty to twenty-four guys. These are, they're movers and shakers. When we go back for the second time, our strategy of instruction changes. We would re-teach the lessons. Now they're hearing it the second time, and they've had six months to chew on it. Then, we have them break up into small groups according to their region. We tell them, "Hey guys, you know who's in your region, you get together, groups, small groups, like maybe four or five." They would discuss it. And we'd tell them to appoint somebody to take notes and somebody to stand up and summarize what they just heard. So, that's how that would go there. We have found over the years that that hour is far more important than what we just taught because now they're sitting face-to-face with each other, guys taking notes. It's dynamic. Actually, is kind of hilarious. The various groups will start to compete with each other as the week goes on. What they've done is, as Rwandans or Congolese, they've interacted with each other on the material, summarized it, and then we have one of their guys stand up, and they teach it back to the group. Of course, we're sitting there with the translator the whole time, who is telling us what they're saying. So, that kind of gives us a degree of assurance that, OK, they're getting it. Well, if they enunciate the fourth person of the trinity, we may have to stand up and make a polite correction. But seriously, I have been pleasantly surprised with how they get it. So, that's been how we have done that. As far as our time together and CCI.

**What does the modular structure look like in the country of Rwanda? Walk me through the nuts and bolts.**

OK, the larger group was not housed, realistically One hundred and fifty to one hundred and seventy-five people. They will commute back and forth across the border. Which is a downer because there will be delays. Sometimes they will find local places to stay for real cheap. What we do in the CCI, and that's really where I put my weight. In fact, I'm not even doing the large group stuff anymore. Budgets, what have you. But I found that it was far more effective to go ahead and pick the top guys. Once you know who they are.

We start the first day they're coming across the border, that's a Monday. We'll go Monday through Friday. They'll show up Monday morning. Because there are delays at the Congolese border, they may not get there till 9:30 or so. We're already an hour late now, so we will make that time up. We'll get together going forward from 8:30 and go till about 4:30. As you know, it gets dark earlier than it does here. So, you have that as a factor. But they stay right there on location, and that eliminates that traveled lag that you so often get.

**Do you provide meals? Breakfast, Lunch, and Dinner?**

Yes, we do. It is simple stuff. African stuff. We eat the same thing they're eating. And of course, you know, teatime. You have got to have those tea breaks, or there might be an uprising. But we stay focused. ▇▇▇▇▇▇▇▇▇▇, is an unusual African. He not only knows how to delegate, he's always working himself out of a job, he does a good

job of holding them responsible. He delegates, and they do all the details. They will work they have a crew that does the meals they have a crew that gathers them together. They have a bit of a time of worship even before we get there. It's all done that way. So, it's still very African in that sense but in the other sense since they are time-conscious. They know that there's a starting point and an endpoint. So, we discipline ourselves, all of us, to keep pressing because time is so limited.

**Do you teach one topic per module, or do you do multiple?**

Yes, we do. Yeah, and we tried to consider it right from the get-go. We tried to deal with issues. DCR is the rape capital of the world. So, we did address some of the moral struggle issues they have with everybody in the village getting raped. They brought this to me, by the way. So, we try to be sensitive in the continent to where they are. We tried to help them understand the biblical doctrine in a healthy way. Because the majority of them are not well taught. You know, they've sometimes had only four weeks of training before they became a pastor. Out of the Congo, we even had guys who weren't literate who would come. I'm not seeing that much anymore, but that was the case when I first started. So, we approach the subject matter that deals with theological issues because the prosperity gospel has destroyed a lot of the churches across Africa, including Rwanda. Although Rwanda's been better off, historically, than Uganda was. ████ was where it all came from. So, we had theological training. I mean even Systematic Theology. We just did one on Systematic Theology. I could've not done that in the beginning, but they've really gotten a grasp when they've gone deeper as time has gone on. We taught courses on hermeneutics, how to interpret the Bible, History of Redemption. That kind of thing. You know, and again, application all the way through. Book studies, we did the book of Romans and broke it down, took two years to do that, believe it or not. And that is going back twice. So, the first year, Romans 1-11, and then the other half of the book. We came back, summarized it, and continued. And they got it. I mean, I've had guys say it back better or as well as any guy I saw at RTS or wherever. That has been a major encouragement for me to see that. So, book studies I found extremely valuable because if you pick the right books like Romans, Ephesians, and 1 Timothy. We do a course on leadership there. It's laying down the biblical model of leadership, and when you go through that. This guy, ████, is now teaching that all over Rwanda. He told me the last two that he did. He said they wept at the end. Wept. He said they wept over the fact that they realized how destructive their approaches were to the church in light of scripture. How do you measure that, you know?

**How do you measure success? And then what instruments would you use?**

If I could take just a little background explanation on that, because I struggled with that for years. Again, our Western approach to academia and education is more classroom-oriented. I felt like every time I went to Africa and, especially Rwanda, and Uganda, I was walking back into the world of the New Testament. Just jot this down. There's a guy named Bill Hull. If you've never read his book, get a hold of this book, Jesus Christ Disciple Maker. He stood on the shoulders of a A.B. Bruce from the late 1800s, which is a classic, The Training of the Twelve. I studied under Navigators early on, and I always felt like there was something missing, and it was the I first time I heard Bill Hull. I got it. I said, "He nailed it." So, that book for me is a good way of

approaching it in a non-classroom setting. Which is how Jesus did it. I took that and began to develop that in ████, ████, and Rwanda. I give that background because I first started out doing about half my time, if not more than half my time, working and teaching ████. Are you familiar with ████? ██████████████████████████████. It's a group of guys down in South Florida years ago who said, "We want to provide modules of formal, theological education, biblical education to two people in the fields." They cut their teeth in South America very successfully. They approached our ministry and said they wanted to do the stuff in Africa. We partnered with them. I was doing that, a lot of that, in West Africa. I became disillusioned. I am, but I'm only trying to give this background because this was where the field, to me, demanded some. Please, I am not saying anything bad about ████. It is working, they are making it work in Africa, but at that time, I began to realize that if your modular approach of teaching education involves course work in doing kind of a Western-style educational experience of writing papers, and all that is good, but it was not working among a lot of the Africans for one simple reason, they didn't know how to write papers or do research. ████, since then, has corrected that. They actually teach a course on how to do a course. But at that time, I finally stood back, and I talked with ████ and our ministry and said, You know, Africans typically, especially a guy who is in a rural setting, do not need a degree. They like titles and degrees, but they don't need that. What they need is knowledge. We found, like with the ██████, when the end of the day came, they still had not gotten it. Even though they had safeguards built in, they still were not writing the papers well. They still didn't know how to take an exam. But they got the content. How did we know they had the content? Because of their verbal skills. There were some disconnects there in terms of the method and the strategy, and I finally stepped back and said I was going to go to this CCI model. Because what we want is for them to know the stuff and not require them to jump through hoops in order to get that degree. Yes, in a sense, that is weak because it doesn't take away an objective standard of measurement, but on the other hand, in the kind of places we were working at that time, that was what they needed. That goes back to what Bill Hull was getting. How did Jesus take fishermen and then turn them into world revolutionaries for a good cause, to the point where most of them ended up giving up their lives? That is a real-world education that Jesus was giving. It obviously had a lot of academic content. That's kind of the background of how I came about. So, in a sense, I feel like I have one arm tied behind me. I'm not giving exams at the end of the course. So, how do I know they get it? That's why the strategy of using small groups is where you're listening in through an interpreter to what they're saying. That begins to give us some degree of certainty. Even in a classroom, that, OK, they got it. They are listing off the points, and not just bullet points here, they're explaining it. That gives us some assurance they're getting it.

**In the modular format, what do you think are the strengths and weaknesses?**

    If I could ask you, Jon, just, I want to be real sure. When you use the word modular, what do you conceive of that?

**I'm referring to the weeklong intensive teaching time where a topic is covered, in our case, by a foreigner.**

On the negative side, if you don't do the exams and the papers, you're missing an opportunity to reflect and see if they are really getting it. The positive side is, at least African culture is historically a storytelling culture. And Wycliff will tell you that. The way they arrive at solutions to the answers, all logic is still Universal. I don't care what people tell you.

I failed to mention that we always do question/answer always, because that becomes a window into what they heard and how they asked the question. And that also becomes the opportunity here, is there a question adversarial? "I don't know about this thing I just read or what you guys were just saying." That becomes the question itself, and then the answer then hopefully you give that hopefully is correct when they will come back, there will be some back-and-forth, and that's how we figure they're getting it. If that makes sense. It's real life. It's real interaction, and when they can annunciate in their own terms, what you want them to know biblically, theologically, and practically.

We will ask them, with Romans 14, when you get to that point where Paul is dealing with the nonessentials. It was hilarious. We would ask them, because wine is mentioned there, and you know what a bear that is in Africa. We got to that point, then we asked them, What are those areas you if guys disagree with, tribe to tribe, culture to culture. Maybe you're married to a woman who's from another tribe. And so all that pours out. They end up bringing out that "my wife, she's from the tribe they don't eat meat or excuse me, they don't need pork. But she'll eat cow. Well, I love pork. And so, in our Church, we've got half the guys who won't eat pork" and, you know, Muslim background, converted to Christ. And so, you got that stuff shows up. So, in the process, you begin to find out, OK, as we interact and do that exchange, they are clearly able to articulate. At the end of one of our modular units. This was not in Rwanda, but this is a realistic example. We said, "OK, tell us what you heard this week." We went around and one of them said, "You know, Romans 14, I'm finding that I'm going to deal differently with my brothers that I disagree with on these issues." We're not talking about adultery or that sort of thing. We're talking about those things God has not forbidden or commanded. So, that's an example of in the content of the module through the week, their conceptually not just shooting back a grocery list of something they memorize. They really are assimilating it and then shooting it back and applying it in the culture.

**What are some of the drawbacks, the disadvantages of a modular format?**
Already mentioned a course that the drawbacks of you give up a little bit of control on assessment if you don't do a test. I guess that would be the big one. How do you know you know? On the plus side, if I could throw it over there, what I look for is whether they, not only have internalized this, and this is our ministries concern across the board, you'll see that in our material, we're concerned that what we teach, and how we teach is given in such a way in the notes that somebody two or three generations down the line so to speak can pick that up and actually learn it and teach it. We are looking at that as an assessment. The downside of that is we're not going to be present when that happens, but that's where if we got them to understand 2 Timothy 2:2, which we always talk about. They are the ones who become the doorkeepers.

**What is the positive and negative of using translators versus teaching in English and having them understand it?**

I know Wycliff says that a person has not really heard the gospel until they've heard it in their language, and I agree with them. We are seeing more and more Africans learning English, so that's good. But I find in my writing that they are good on the verbal side, orally, they are very poor on writing it. Now they can read it, so that should be one of those areas.

Ask the question one more time.

**What are some of the strengths and weaknesses when it comes to working with a translator?**

The strength is you can get at it. You can have an American go over and do it. So, you're able to draw in teachers. That's a strength. On us coming in cross-culturally. The downside in that is that if you don't have a good translator who can understand your Southern English or your Northern English or your British English or whatever, you are at their mercy. We don't always know for sure that what's being said is what they're hearing. That's the risk. I started out just talking about anybody who'd stand up. I learned very quickly, nope, that's not going to work because, you know, even the Africans or Rwandans would say, that's not what he said. When I find one, and I've had one I've used for years, he's reliable. What you look for is someone who already has some theological and biblical training. Because that vocabulary will give him the ability, and when he translates you, you're pretty sure he conceptually can put it into those words. There's no word-for-word correspondence to a lot of the theological jargon that we use.

**Interview with Teacher 5** (June 21st, 2023)

**How many times have you taught in the country of Rwanda?**

I've only been to Rwanda one time. I was there a week in Kigali and then another week in Kamembe, down on the coast, or actually on the edge of the river, crossing over to the DR Congo. Most of the pastors we taught in Kamembe were DR Congo guys walking across. Not that I have not wanted to go back, I had a spectacular time. It was very fulfilling. In my life, I have never experienced anything quite like having two hundred and fifty people in a room where teaching them is like teaching a kindergartener, or a first grader, where they are like sponges. I mean, they're asking questions. It was a little challenging through an interpreter because I've never taught with one before. I mean, I have taught adults and the like. Never taught before through an interpreter. So, little bit of a challenge there, but the interpreter spoke nine languages. He interpreted some things into French, Swahili, and Kinyarwanda. Three different languages and they were all just absorbing it. He also spoke a little differently in Kamembe than he did in Kigali, the capital. It was a different crowd. But very exciting, again, only one time, but I go back tomorrow.

**What year did you do this?**

2019

**Walk me through the nuts and bolts of a module.**

A module for us was thirteen lessons. There were three of us, and we chopped it up equally into these lessons. So, a day I guess, was about six hours of teaching. Each of us

would have two modules, two segments of that module. If you want to call the whole thing a module. But we kind of divided it up into two lessons. I'm always nervous when traveling that the technology won't work when you get there, so we had hard copies. We had all kinds of things. I am 67 years old. I have everything written. So, I wouldn't read it all, but I read enough of it to stay on track. Particularly this being the first time I did it, I was nervous that the pause would get me. You know, lose focus. And so, a module was broken down into a lesson that would take anywhere from an hour to an hour and forty-five minutes. But for most of them, we will try to get through within an hour because it's brutal to just sit there. Not for us, but we were just nervous for them to be attentive. Boy, were we wrong about that. They would have stayed and listened to us until we couldn't speak or breathe anymore. It was just remarkable. But the modules themselves, we broke down that way. Joel is the third guy who was with us. Joel is currently, even today, in Uganda, teaching in exactly the same fashion. He has been going to Rwanda for over 10 years, and he's done this successfully. So, the people we were speaking to were chosen. Well, they were all chosen. Some of them are chosen by a local person, ██████ ██████, and then he, of course, has over 70 Churches that he superintends over. He had all of them and many others that were looking to plant churches come, and so that's how we broke up the module.

**As a teacher, how did you measure success? How did you know that they were getting what you were saying? How did you evaluate that yourself?**

Well, you, having been to Rwanda for a length of time, know that the people there are incredibly welcoming.  Particularly with what happened in that country 29 years ago. When we were there, it was the 25th anniversary of that. It is just stunning to see how God has worked there. Stephen was our interpreter. When I would talk and then when Steven would talk, I could see their faces. I could instantly tell, yes or no, if they had questions or if they didn't get it. Sometimes, Steven would come back and say, "Did you mean this?" One of them would say something, they were very back and forth conversational. But they were also very respectful. I could tell by the looks on their faces if they were getting it. This particular module was about stewardship. And so, for them, they had never heard that a workman is worth his weight. There were people in the crowd, and as we got into the depth of the modules, some of them were weeping. When we were telling them, they had no idea their parishioners should be tithing to the church to pay for him. But they clearly got it, and you could tell by the look on their faces that it was resonating loudly and clearly, and it's amazing what those men are doing there with such minimal education.

**What instrumentation did you have, if any, to determine learning took place?**

No, there was no homework, no assignments. We were in each of the locations for a week, and we taught Monday through Thursday and in one location part of a Friday, but there, we didn't have homework, the homework, and the follow-up, was a two-step process. This was step one of the module. The second phase of this is a leadership group that they choose from this group to go deeper, and then they go back and teach it to the same group again, and then on down the line.

**What do you think are the strengths and the weaknesses of modular education?**

I would say that the strengths are that you are there, looking them in the eye and relaying information. I think that will always be the most powerful piece of teaching. Of looking, seeing, in the inverse as well, them seeing how passionate we are about this and wanting them to grasp the same level. I left there, and I thought, wow, I aspire to be them. It was amazing. So, I think the strength would be the amount of time that we spent preparing the information to deliver to them. The fact that we left that information exactly what we gave to them, we left it with them in ████████ possession to disseminate, and we brought a bunch of copies of it as well.

I would say the weaknesses would be, there's always a little awkwardness in the translating piece of it that I think was easily overcome by the enthusiasm and the clear knowledge. I'm not sure Steven didn't do a better job of saying what I wanted to say than I did saying it. He's really good. The weakness would be one thing you pointed out a second ago in a week intensive like this, we should have, they've never done it this way, but I was kind of thought we needed that we needed some instant leave-behinds. Because when they go home, if they're there for a week, it's not like they will go home and watch TV. So, go, give them stuff they can absorb more. Here's what we went over today. Read it and go back over and read the scripture again. Read all those passages we reference and all those sorts of things. I don't see any other weaknesses there, other than the natural weaknesses of communications, because there's always going to be cultural pieces there that don't mesh up when you're in a different place. But overcoming that, I don't see how we could have impacted that any better than we did having a translator.

**Did you give them some kind of course notes or a notebook?**

Yes, absolutely.

**Were those outlined from notes, or was it like a book?**

Very detailed. Essentially, the same thing we had. Here's what we taught; take it. We wanted them to have everything and more. The "more" part was the delivery so that they would see the impact of how we understood clearly Christ teaching through Paul on stewardship. They never heard that. They didn't know anything about it.

**Anything to add?**

Only that, I think until you experience that, you don't really understand what is out there, and in the misnomer of just because they don't have any formal education. Those people are so much smarter than me. It's shocking. It literally shocked me how out of those two hundred and fifty people, easily two hundred of them were just way over my head. In terms of the intenseness of their desire and basically their smarts without having been educated. It was unbelievable for me. The downside is that you're there and you want to spend more time, but some of them have walked, traveled long distances, and have to go back and earn a living. When they're there with us, that means whoever's at home has to do twice as much to put food on the table today. So, it's fun, it's great, it's exhilarating, and kind of happy-sad all at the same time. Oddly. But wow, it was an experience of a lifetime, and I desperately want to go back.

**Interview with Teacher 6** (June 9<sup>th</sup>, 2023)

**How many times have you taught in the country Rwanda?**

The first time I went to Rwanda was in 2006, and at that time, ███ and I were teaching alongside ████████████. We traveled to Rwanda once or twice a year until 2009, at which time ███ felt that God was really prompting him to do this full-time. So, he stepped away from the pastorate, and we began traveling two to three times a year. Then in 2011, we lived in Rwanda for a year doing our immersion year, and that was when ████ and █████ stepped back and went to other places, and we pretty much assumed responsibility for the teaching that was taking place in Rwanda for our organization. At that point, things began to coalesce into a more organized school structure, so I would say that I've taught north of two hundred classes. You figure 3 times a year, six classes a shot, things add up.

**How does your organization conduct modular theological education (give me the nuts and bolts), especially in Rwanda?**

We began to, as I said earlier, to coalesce into a formal school structure in 2011. At that time, we were going to four different locations, and we were beginning to put together the scope and sequence of our curriculum and write the courses that we were going to be using. As it stands right now, there are no teachers that are going over that are US-based. All of the teaching is being done by Rwandans. Part of our goal while we were there was to develop the men to give them the background that they needed to be able to take over in our absence. Thankfully, that's what happened. So, I think Emmanuel either has his doctorate right now or within the last month or so or if he's going to get it within the next month, and then Pascal is working on his as well. So, as it stands right now, we have three teams of indigenous teachers, and each team has one man who has a master's degree or higher and one man who has a bachelor's degree. We also have a school administrator who handles purchasing of supplies and keeping records for us, handling finances so he records everything that's done, and he is developing somebody to work alongside him. So, as it stands right now, we have six teaching staff, one full-time administrator, and one part-time administrator.

We currently are teaching in nine locations, working through the curriculum. We have a curriculum of 21 courses. It covers Biblical Theology, different books in the Bible, and practical ministry classes. Those are the three main areas that we cover. I would say that we are probably hitting on about a Bible Institute level, primarily. We're working with people who are village, pastors and people who are involved in Christian work in village settings. Many of them have not completed their high school education. Now, when we began, the education level was lower than it is now because they were just coming out of the genocide, so they were about ten years out from the genocide. At that time, all of the infrastructure, everything was destroyed. There were a lot of people's education was interrupted at that time. I think that the general education level of the student has risen somewhat, and now we even occasionally have a college graduate taking the courses.

**Walk me through what a basic module looks like.**

Your basic modules are one week, five days, intensive instruction, and the students gather at a central location. Initially, we used some areas that were more like public buildings, but now we pretty much exclusively use churches. The students get one class in the morning and one class in the afternoon and then, at the end of the course, they get a test that they have to take home and it's going to be, oh, let's say they've done a course out of the book of Luke, for example, and so then they would be asked to write about five of the parables or they would have something that would require them to do some in-depth study. It's not like an objective test; it's going to be pretty much essay. And then, on the next class period they bring that test back, and it's graded, and then that's recorded. Their attendance is recorded, and their grades on the tests are recorded.

**Who is the one who graded the tests?**

The translators. Because everything is done in Kinyarwanda, and I don't speak Kinyarwanda.

**So, when you taught, it was the translator who did all the grading?**

Yes, Emmanuel and Pascal, I have been our translators. There have been a couple of exceptions, but they have primarily been our translators. Which means that by the time we were ready to leave, they had taught through all of those courses, many, many, many times with us.

**As a teacher, how do you measure your success?**

Anytime you're teaching, you're evaluating your student's nonverbal interaction. You know when people are tracking with you. You know when they're puzzled. You know when they're excited about something. So, you see their nonverbals, and we also made it a point to give space for the students to talk about what they learned and would change in their ministries. What would they do differently as a result of the material that they had just worked through? And so, we always tried to leave space for that, and even now, when we are not directly teaching, I ask the guys, because we have regular meetings with them, to give me specific examples from their students of how things are being impacted by the teaching. So, I guess verbal evaluation.

**What instruments do you rely on to evaluate your teaching? Are you saying you are relying mostly on your translators, your interpreters?**

Well, yes. But you have people who stand up and give testimony about how what they've learned changes their lives personally and how what they have learned changes the ministry in the way they will conduct it going forward. There's a tremendous amount of heresy in Rwanda. People are often surprised to find what the Bible actually says.

**What do you think are the strengths and weaknesses of modular theological education?**

Can we go back for just a second? OK, there's another thing that we have started doing. To my mind, it is a kind of evaluation. What we're doing is that we are starting a church planting continuation of the school. So, as God provides the resources, we have teams that come together to plant new churches. Right now, we have five churches that

are underway, pretty strongly so averaging about 100 people each, and so that's kind of a practical application of what's going on.

**What are the strengths of modular education?**

In Rwanda, a primary strength, the majority of these pastors don't receive any kind of compensation for their work as pastors. They have to provide for their families in other ways. So, they're pretty much all tentmakers. When you only have to leave for a week at a time, that means that they can maintain their family structure. They can maintain their church ministry. They can maintain their side job. We try to organize things so it's not really during the heavy-duty time of planting or harvest time. We try to work around their agrarian rhythms. It's good because we can do things in Kinyarwanda with our translators and then with our national teachers now and so they don't have to leave home and learn another language,

That's another piece because Kinyarwanda is a minor language, and that's one of the difficulties as well because there are no resource materials that we can use. These guys get the notes printed up in Kinyarwanda. And that's pretty much what they've got. We give every one of our students a Bible, and we give them their printed notes in Kinyarwanda as we've constructed the curriculum. We've tried to be very scrupulous about annotating every scripture reference so that they can easily find the scripture to substantiate or to strengthen whatever that it is that they're teaching, So, for most of these guys, their notes and their Bible are their only resources printed. You know you can get stuff in French. You can get stuff in English. Even in Swahili to some extent, but in Kinyarwanda, it's just not there. So, that would file under weaknesses.

To go back to strength, the application is immediate in their ministries. All of our students are supposed to be recommended by their church they're supposed to be people who are active in ministry, so they receive a recommendation from their church or their pastor, and from their deacons or elders if they are a pastor or however their church is constructed. But they received a recommendation to come to the school. Those are the things that rise to the top for me.

**What are some of the weaknesses of it?**

Weakness would be, like I said, there's a lack of materials in Kinyarwanda or at least there has been historically. Hopefully, that will lessen. Lack of resources is a weakness. I don't know how to classify this, but they are very poor. Very, very poor. We mostly deal with village people, and so we feed them. We provide cots so that they can stay in the church building that we're meeting in if they have to come from too far. Usually, we have eight or ten students who have to come too far to actually walk back and forth each day. Generally, if it takes them longer than an hour and a half, they stay. We've had people who walked four hours to get to the teaching. And so, because they're so poor, they don't pay anything to go to these classes. We provide beans and rice and corn mush and cabbage and carrots, and we give them a meal. At least in lunch and then if there are any leftovers that they can use if they're staying over the night. So, getting all of the equipment to and from, purchasing the food, and all that, that's a problem. Well, it's not a problem; it's just a fact, a complicating fact. I will say the poverty of the students makes life difficult. The lack of education can make life difficult for some of them, but a lot of

them are just so hungry. They're like sponges, and they just want to learn, and this is an opportunity for something they have never had. And are really excited about it. We try to limit our classes to no more than fifty to sixty. So, there have been a couple of places that we've had to teach through the curriculum twice, so that takes like six years to do that because there's been a greater desire and more people wanted to come. But mostly, we run through the curriculum, and then we find new places to teach. Yeah, the lack of resources for the students is a challenge.

**What about you as a teacher, what drawbacks do you see within a modular format in a foreign culture?**

It's not about the format, it's more about the outhouses. Lack of facilities. You know it's emotionally difficult on a number of levels. Partly because, you know, yes, you're uncomfortable, and then you're ashamed to whine. This is what these people live with, you know. They struggle with so much, and there's a sense of being ashamed of my lack of thankfulness. Especially when you see what they do and their excitement to receive the word.

**Anything else you want to add about Rwanda modules or anything?**

I'm really excited at how things have proceeded in our absence. We are now in our second generation that they're going through. So, with them through one entire module cycle we were able to expand. Now, we're going through the second module without our presence. I'm excited to see that. It's exciting to see that it's expanded with the church planting program. We've had the government of Rwanda shut down all the churches that couldn't meet particular standards that they set. A lot of the standards, in our minds, sound reasonable, but they were just beyond the reach of these subsistence farmers. Some of them were a little goofy. Some of the requirements were to have a designated area to park cars. OK, there's no road to the village. You've got a walk into the village. A car parking lot for the church makes no sense. But those were the government rules. There are a lot of other ones that seem very reasonable, but they cost money, and these folks have none. We have primarily worked with the EBCR (Evangelical Baptist Churches of Rwanda). Emmanuel's father, Pascal's father-in-law, same guy, he's the one that got that started. We worked with John for a long time to get that up and running, but we've been able to see all of those churches reopen, and we've been able to see, to my knowledge, all the pastors have been through the training. We call it GLEST (Great Lakes Evangelical School of Theology). They've all been through the GLEST program, and it's something that has really flourished. We've seen churches grow. We've seen them be established. We've seen their physical needs supplied. And we've seen good leadership installed. Now, we've seen a church planted, and that's what's exciting to me because that's why we do this to see the body of Christ grow. You know, before 2011, when you talk to Doug or Steve, at that point, things were kind of a teaching a seminar. You know, what do you want us to teach on. There is an organizational structure to it now. It's just kind of fun to see how it's been able to continue.

One of the big challenges is sustainability. Right now, the funding for it all comes from over here, but that can't go on indefinitely. We're not going around and presenting at churches anymore. So, we can't do that indefinitely. A lot of churches have dropped us because we're officially retired. Even though we're still overseeing the administration of

the school and providing accountability for the school. So, to find a way for the school to be sustained. That's a huge challenge.

**Interview with Teacher 7** (July 25th, 2023)

**How many times have you been to Rwanda and taught there?**
I've been there one time, and it was two weeks. We went to Kigali, and I just had in my head, forgot the other place. It'll come to me in the second. The border of the Congo.

**From your observation, how did your organization conduct the modular classes? How did you conduct the class nuts and bolts?**
So, we went with the group called ███████████ and what we did to prepare was I went with a pastor who had been a dozen times and he's on staff with ███████████, and we met several hours before comparing notes. And long story short, after we came up with the comprehensive curriculum, we went there, and we had a translator. His name was Steven, and we would just go back and forth, and it would be a group of total between the two groups there were roughly two hundred and fifty pastors between both audiences. Then after a lecture, what happened then we would have some Q&A and we would address those questions through the interpreter.

**What time would you start in the morning? what time would you end in the day? I'm assuming this was 5 days.**
That's correct we would go from nine to four roughly, and we would have an hour break for lunch, but it was nonstop, and we had very few breaks.

**Does your organization conduct modular classes in other countries?**
Yes they do.

**Do you know if it looks any different, or is it the same basic structure?**
It's pretty similar, I think, when they go to ████, for example, I know we've had pastors go there, and very similar where they go through an interpreter. And what they typically do is find an indigenous pastor whom they've built relationships with, and they continue to work with that host pastor, who then connects us with an interpreter. Sometimes that host pastor is the interpreter.

**How did you measure success in your teaching?**
Well, first is you rely on the Holy Spirit for any kind of measurement success, obviously. So, you just trust that he leads it and guides it. But I would say that to quantify, I think the thing that resonated with me the most was just reading their body language, right? And seeing their reactions. You know, as a pastor, I'm trained to, you know, really understand the crowd, and with this particular group, I mean, they were hungry, and you could just see their eyes were opened, you know. I'm making a point that's coming home and or setting into them. Or there were even times where they were clapping and cheering, you know, after one of the points I made, and there was a time

where they busted out in song. And so, when those things happened, it's like, OK, I think God's doing something here, you know.

**What instruments did you use, if any, to evaluate your teaching and the learning in the modules?**

When we were there, we did not use a final exam. I do know that they take smaller groups, and they go back. The ministry will send pastors back, and they will get a more intensive group, like twelve pastors, for example. That's where all the teaching is more like an academic setting. Kind of like you're going to get an MDiv, for example, or Master of Arts where they do some kind of exams there. But in my time there, we did not do that. One way that we were able to use an instrument was we were able to hear their questions, right? When we asked them, do you have questions, they would often ask a question, and then I would give an answer, and then they would ask a follow-up question that's when you know if what you're doing is resonating and a lot of heads you know nodding and that kind of thing. And the interpreter would help. If he didn't quite understand some of my English, he might take it in another direction that would speak better to that culture, and there were some examples that he gave. I can't think of off top my head, but I remember specifically him telling me, "Hey I had to go off cuff a little bit because I had to emphasize this point even more to make sure it."

**He would tell you that?**

He would, yeah. He would even help me because I would give a statement, and then he would go three minutes, and I may have said like two sentences, and I'm like, wait a second, and he would say, by the way, what I just did was I had to, you know, elaborate on your point because our culture does things differently and it was helpful for me to hear that because I'm wondering how did that take you three minutes when it took me like thirty seconds.

**What do you think are the strengths and weaknesses of a modular format?**

I think strengths would be when you have an interpreter, you're able to think. You know, you're able to pause and think about what you're going to say next. Where, as a pastor, when I preach, I don't get to pause like I did every sentence or two, and so I think that's a plus that's an advantage because it gave me time to really evaluate my thoughts and how it's going to communicate more clearly. So, that would be the first thing.

The second advantage would be having somebody from a different cultural context that could be intriguing, you know, that could be intriguing to the audience because they'll say, oh, this is a guy from the Western world or, you know, from America and he has his degree when we're wanting to learn more. I think the fact that not only did we train for it, but the fact that we do have theological degrees, I think, really helped them learn more about this particular topic. In our case, it was stewardship. And so, they learned a lot about that, I think.

A third benefit, speaking of that cultural context, is they can hear what's going on around the world. Because a lot of them didn't have access to media. They didn't have cell phones, for example, they didn't know what was going on in America or other parts of the world for them. I gave an example, I think I talked about Santa Claus. And I said something like, "In America, we have this silly tradition of Santa Claus," and I got a lot

of blank stares. And so, I was able to say, "Hey, this is what we do when we celebrate Christmas now, we should celebrate the birth of Christ, but our America is a lot is very consumeristic," and I think that helped them to understand our context. So, that would be a benefit. The negatives, I would say, would be that I don't speak the language, so you have that language barrier, obviously. And with that comes a lot of trust in your translator. You know, the fact that I told you a second ago that Stephen was his name, he went on three minutes when I gave a thirty second statement. You really have to trust that he's giving theologically sound teaching that he's doing that. So, that would be a danger, right? If you really don't know what he's saying. It makes it longer when you have an interpreter. And so, you could begin to lose interest over time. In this case, I felt like we kept their attention they were just hungry for the word of God, so I felt like we kept their attention the whole way through. But just like any audience, when lunchtime comes around or right for lunch, they start to lose. So those would be the two main ones off the top of my head of negative is the language barrier, and sometimes that will delay and make things go longer, and then also really relying on that interpreter that's all top

**How did you find that translator?**

He was outstanding I mean, we had used them before, or the group had used him before he came well recommended by our by our partnering pastor, our indigenous pastor ▮▮▮▮▮▮.

**So, your pastor was the one who found the translators originally?**

Correct, yes, and they had a really good rapport, and as I said, we've used them before. I know that our group had interviewed him before to make sure that that he was theologically sound, and so I think that background helped me have confidence in him. But he would also explain, this is what I loved about him, he was animated, you know, where there might have been times where I wasn't as animated, he would make it come more alive, and I think that's a pro with having a good translator. But the other thing that I liked was that he would explain things to me as far as the culture that I didn't understand. He would say, the reason why they're asking this question or the reason why they're reacting this way is because of this.

I also got to preach. I got to preach at one of the services, which was fascinating. I had a different interpreter at that one, but even there, they would do things in the service that we don't do here in the States that I'm used to, and the interpreter helped explain that to me. This is why we do this. That was a huge benefit.

**Interview with Teacher 8** (June 16th, 2023)

**How many times have you taught in the country Rwanda?**

Well, I had only taught there once, and it was in 2003. At that time, ▮▮▮▮▮▮ was my African colleague. We were working together at the time. A lot of the venues we taught in, we taught together. We went to Sudan together in 2002. I'm not sure where he got the Rwanda contact, but I got it from ▮▮▮▮. I accompanied him to Rwanda. At that point, there was nothing regular for teaching in Rwanda. I think that we were the first ones to do that for our organization. So, that's how I got involved with it. It was a full-week module

and in-situ. It was a traditional in-situ module, where the men came into that location to a conference room. Some of them had traveled a distance.

**How does your organization conduct a module?**

My understanding of, and again, I will use the technical term, in-situ training, a module is an intensive program, usually one week, sometimes ten days. On a rare occasion, we do a module over a two-week period of time. We've done that in Cameroon, for example. Just because it's so hard to get there, so, it makes sense if you're there to do two modules if you can. It's a period of time in which prospective pastoral students, they don't all end up being pastors, Christian ministry leaders, let's call them. They come into a central location, and it's usually in a local church, and they basically dedicate the entire week to study the Word of God. Our modules usually are biblical studies, books of the Bible, theological studies, and then practical studies. There's preaching skills like homiletics, marriage in the family issues, which in Africa are huge big issues. I teach a course on pastoral ethics, and a lot of practical areas. All of those things that are very pertinent to ministry. So, classes in Bible, theology, and practical theology. That's what we focus on. The delivery method is basically in-situ, in-class, teaching, and interacting with the students.  They ask questions and we try to answer questions. We ask them questions, give them assignments, both in and out of the classroom, and they have deadlines for those assignments. Then, at the end of the module, they take an exam covering the essential material in the number of courses they have taken. Now, normally, in our situation, in French-speaking Africa, because some of our adjuncts, they teach in English, and it has to be translated into French. So, because of the translation, I do all my teaching in French, and Julie does too, but because of the translation issues and the volume of material and the differing levels of comprehension of the students, because we don't have a threshold like you have to have graduated from high school, up to now we don't do that. So, you have varying degrees of education. We've had medical doctors in classes, and we've had lawyers in classes. We've also had a guy who barely finished sixth grade. So, because of that, we do not try to do three courses in a week-long module. We do two courses because we would rather effectively cover the material than to try to cram in way too much material and then they don't retain it. It's been working fairly well.

**Explain to me how you can teach it in French.**

We lived in a French-speaking country. We lived in ███████████ for twenty-five years. We raised our kids there. Prior to arriving in ████, as you know, we were full-time we were missionaries, and we went out on the way to the field. We did ten months of intensive language study in France before arriving on the field in 1975. Basically, because we knew we were going to be working in a French-speaking country, and learning French was not an option, it was a requirement. The threshold was we had to be able to pass the fourth level exam in France or conversational French before we were cleared to go to the field. Julie took that exam and passed that. I went on and finished the fifth level, which was the only other level I could have taken, except the professorship level. You know, to be recognized in France as being able to teach French.

**One thing that you and I have in common is that you can teach in French, and I can teach in Spanish. That is a huge advantage.**

Yeah, this is my dissertation at Baptist Bible Seminary, and there's a section where I talk about the specific challenges. Because the title of the dissertation is An Essential Philosophy and Curriculum Template for Modular, Theological Education for Francophone Africa. One of the sessions deals with our philosophy of teaching, the modular philosophy, there is a section here about specific challenges. And I talk about contextual learning. It's not just language. When we take adjuncts, as you probably noticed this, as we have progressed in our ministry in Africa, we're very selective about the adjuncts we take. Because it's not just the language barrier, there's major, cultural, contextual understanding. It all sounds good on paper, but when you actually get there, and you are interacting with the guys you realize, I sit there and listen to my adjuncts. I'm not talking about someone like you, there are the American idiomatic expressions that they use which makes no sense. Even when you try to translate it, our translators scratch their heads. I had a guy who talked about being a "couch potato." And try translating couch potato, literally. And it makes no sense to the students. He talked about getting behind the "eight ball." And I'm thinking, it's not just vocabulary. It's not just language. It's understanding their mindset and how they think. So, there are huge challenges.

**How do you, as a teacher, measure learning or success in learning in a module, and then what, if any, instrumentations do you use?**

The answer is on a couple of different levels. If you're talking about evaluation criteria for the material itself, we have the test results, we have the daily assignments. Sometimes memorization is required. We have verbal interaction. Personally, I do a lot of oral-type exams because I think it's more important. They know it rather than their ability to write it down by looking at the notes or by reading a textbook. I do a lot of that kind of thing. And what I do is I split them up into groups, small groups, and I give them an assignment that they can work on, and they consult with one another. In a group of four, maybe five and then they can consult each other and come up with the answers to the challenge. That's one way we do it, the evaluation criteria, the assignments, and the tests. But it's not just there, I am amazed, Jon, at, even this past week, I keep in touch with our students and our graduates through WhatsApp. They are constantly sending me questions, like practical ministry questions. They just had in one of the churches a woman who led in administrating the Lord's table in a local church. Some of the guys who have studied with us didn't feel that was right, and so I got the question: Should I woman, could a deaconess lead the service in communion? And you know what the situation here in the States is right now. So, these are the kinds of questions that I get, increasingly. I get these really strategic, needlesome questions. But for the men, they're dealing with it. And so, that's a different level of evaluation. When they are able to biblically think through issues and say, "This doesn't sound right", "this doesn't sound like it goes along with what we've been taught." Between me, and you, I think that is probably the greatest testimony of them having grasped the material. I'd far rather have that than say, they could remove the date for the Council of Nicaea. Do you know what I'm saying? It's in the practical ministry areas.

When I taught in ▊▊▊, of course, it was for another agency. It wasn't our program. They asked me to come in and teach certain courses. But in between class during the breaks, there was no rest. They were all around you. It's almost like an ambush and asking very strategic questions. Questions they've been wrestling with. Thinking through,

so I think there are different ways of evaluating what they're learning. And Jon, I don't know about the other teachers, but I don't have people sleeping in my modules, generally. You have an occasional guy, there's a guy in ████████, maybe you saw, he comes to class and just sleeps, but that's an exception. Most of our guys are there because they want to be there. I don't know if this is one of your questions, but one of the sections in my dissertation deals with the area of dependency. I think that's huge, and I do think that they are interrelated. When you're trying to evaluate students, and there's a financial motivation or a potential financial motivation for the students to be in class, I think it skews everything. Even when we went to Rwanda, and eventually ████ and I strategically parted ways, he took the English-speaking countries, and I took the French-speaking countries, and that was fine; it was an amicable parting. But I know even in Rwanda, there were per diem involved in addition to renting the place where we are meeting and all of that, the students come in there, they were given stipends. I understand the rationale for that. But, we do not do that in our French venues. We decided a long time ago that I needed to know that the students who were present in class were there for the right reasons. Africa is extremely poor economically. And when you have a financial motivation. Now, for some of the educated and those that are in ministry, it's not a problem. They can be there for the right reasons and still get a stipend. Stipend or no stipend, they would still be there. But you have others in Africa that would come for the meal. If you're giving them a meal, they'll be there for the meal. For us, it hasn't been a problem. They look at it as, OK, we pay for our airline tickets, and come to teach. That's our contribution. The students contribution is to get to class at their expense. And so, no, I've corresponded with some men who have written some really good things about the issue of dependency and the huge problem that can be in Africa. So, we try to eliminate that.

**What are the strengths and weaknesses of modular theological education?**

The negative is there is never enough time. That's number one. A week is not that much time. If you're teaching Romans, how do you teach Romans in a week? That's the biggest thing. One of the downsides is, and we get asked this question, even in our churches when we're presenting our ministry, is teaching one thing, how do you mentor? How do you mentor men in ministry when you only see them twice a year? I would say to answer that, it's one of those things where the cup is half full, or the cup is half empty. We have a lot more technology today than we used to, and they have; everyone over there has a cell phone. So, you can keep in touch either through email or WhatsApp. There are ways, and all our guys know, they can write to me anytime. I ask them not to call me because sometimes, they are not cognizant of the time difference. So, I don't really want to answer at 3 o'clock in the morning if possible. But they know they can send me their questions. There is some amount of mentorship that goes on there.

The other way to handle this is to know who your potential leaders are. They can be your point men. When we go back to ████████ in August, we are going to start something new. And it wasn't even our idea. It had nothing to do with the regular modules. But the men that have graduated, especially, those that are in ministry, they're coming back and saying, we need seminars that are going to take us beyond where we are now. We are in ministry we are dealing with problems, and we really need you to think about a furthering education. I wrote about it in our last prayer letter, furthering education seminars. So, we

are going to do two days before the module starts. This isn't open to the regular students, those that have graduated, that are in ministry or are going to become pastors, and we'll go in a little bit deeper. This is a big issue.

The positives are, Jon, why am I still in this at 73? The positives far outweigh the negatives. It's simply because, and that could come across wrong. It could come across with the impression that we're in it for what we are getting out of it. That is not the case. We do get a lot out of it, but it comes back to 2 Timothy 2:2. That's where it comes back to. The faithful men who will be able to teach others. And think about it, what ministry compares to this?  Where you are teaching these faithful men and they are expanding this like you could never in three lifetimes, you couldn't do that. So, I think the advantages far outweigh the negatives. I do think that we need to be realistic about the challenges and the obstacles. You and I are blessed because language is huge. When you learn a foreign language, you are also learning a foreign culture. They're integrated. You can't separate them. Probably the greatest compliment I have ever heard in Africa is, "You are one of us." We consider you like a village elder. Jon, how do you, you know, that doesn't happen. So, we praise God for it. I have more WhatsApp messages coming in and questions coming to me than I even have time to deal with, to be honest. But as we look forward to the day coming when we might not be able to make these international trips, that is still a ministry that can continue.

**Appendix Q: Interview Transcripts with Students**

*The answers below are not full verbatim transcripts but are a paraphrase of the interviewees' answers*

**Student Interview #01** (July 10th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**
Twelve Classes

**What organization did you take modular theological classes from?**
G.L.E.S.T. (Great Lakes Evangelical School of Theology)

**How many students were in your class, and what was the breakdown, men to women?**
I would say around 60, 35 women and 25 men.

**How many subjects were taught during a typical module?**
Two

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**
I would say it served two purposes. First, you would be learning or equipped for ministry during that particular week. Then after that week, you would go back and resume your normal bi-vocational job that you are just being for your family. The other thing was that although the time was short, we were able to learn more in that short time and gain knowledge and theological understanding.

**What were some of the weaknesses?**
Number one, this modular way of teaching is short. Number two, given that the time is short and used by two people, the translator, and the teacher, it was quite a challenge or weakness.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**
Avoid using a translator. The teacher needs to communicate in the language the people understand. That will save time and be more effective.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**
First, it has helped me after being equipped to be able also to equip the church that I'm leading and also be able to develop and build leaders. Second, it has taught me how to interpret, you know, how to do observation in the Bible. How to properly interpret the Word of God. Prior to coming to school, my understanding of the Bible was very poor.

**May we contact you for further questions if needed?**
Yes, I'd be more than happy.

**Student Interview #02** (July 10th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**
Eighteen Classes

**What organization did you take modular theological classes from?**
GLEST *(Great Lakes Evangelical School of Theology)*

**How many students were in your class, and what was the breakdown, men to women?**
We had 45 Students. The number of women outnumbered the men, but I would say the women were roughly 30 and maybe 15 or 20 men.

**How many subjects were taught during a typical module?**
Two classes

**Can you give me an example of a module you took with two classes?**
For instance, Old Testament Survey, and New Testament survey.

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**
One of the strengths is that you take two classes, but a weakness if that it's in a very short time.

**Any more?**
The other thing is that you are supposed to come on time and then just pay attention and concentrate when the teachers are teaching because the time is very limited and short.

**What are some of the weaknesses?**
One of the weaknesses is that time is very short, so perhaps increasing teaching time would be better.

**Like the amount of time during the day? Or like the amount of time in the whole?**
Because the module is five days, maybe if they would just add more days would be good. The reason I am saying that time is a factor since the teacher has to be translated as well. So, you see the amount of time. It kind of doubles. So, having a teacher speaking in one language and without being translated would save more time.

**If you did expand it to seven or eight days, would that be practical for the pastors?**
I would say it would be like a bit of a stretch for pastors in ministry, but they also assume the pastors are to be thoroughly equipped for ministry. I would say sometimes that would be worth doing.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**

The other way to overcome it is to teach directly in the language that students speak. So, if time is not added, they could train nationals or learn the language and then communicate in the Kinyarwanda language.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**

Overall, I have benefited a lot from this teaching. Prior to the school, to coming to this school, my preaching was very poor. Then since my participation, I've improved quite a lot. Also, the school gave me an overview of the Old Testament and New Testament. This has widened my understanding of the Bible. Before, I didn't know what all the books of the Bible were about. This has given me a proper understanding of each book of the Bible and what it's all about.

**May we contact you for further questions if needed?**

Yes, I'd be more than willing.

**Student Interview #03** (July 10th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**

Twelve Classes

**What organization did you take modular theological classes from?**

GLEST (Great Lakes Evangelical School of Theology)

**How many students were in your class, and what was the breakdown, men to women?**

Our class was big. We had roughly 100 students. 60 women and 40 men.

**How many subjects were taught during a typical module?**

It was two classes in a module.

**Can you give me examples?**

There was a time we had a class where we did Old Testament Survey and New Testament Survey.

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**

One of the strengths is to equip thoroughly the pastors and church leaders, increasing their theological knowledge. One of the weaknesses is that I wish the teachers would speak Kinyarwanda directly without teaching through a translator because that saves time because translation takes double time. Another weakness is that students travel quite a distance to come to the location. So, the distance is also a big challenge to the students.

**When the students traveled, where did they stay?**

Some of the students would walk a couple of hours back and forth going to school. Some of them would come from rural places in remote areas. Some of them would be

accommodated at school, while others would just walk back. Then, coming back to school, those who walked home would be late.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**
For the part of the teachers, I wish they would train more national pastors to take over for them. That would be more effective and time-saving. Then, concerning cutting down on travel, I wish this school would have accommodation. Where the student would come and be able to stay. Because when they arrive it's late sometimes and they are very tired then they do not concentrate on what the teacher is saying. Perhaps there could be an extra budget that provides transportation with a motorcycle. The pastors could come on a moto, bicycle, or something. That would be ideal.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**
Prior to my coming to school, I had very little training in evangelism. My theology was not wide enough. So, after coming to the school, it has widened my theology to understand the Bible. Even my preaching has improved. And I now preach with confidence because of the theological understanding that I have gained from this teaching.

**May we contact you for further questions if needed?**
Yes, I would be more than happy.

**Student Interview #04** (July 10th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**
Eighteen Classes

**What organization did you take modular theological classes from?**
GLEST (Great Lakes Evangelical School of Theology)

**How many students were in your class, and what was the breakdown, men to women?**
So, let's say, maybe 55. 35 men and 20 women.

**How many subjects were taught during a typical module?**
It was two classes.

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**
First, it has increased our theological understanding. Second, it has helped us fight against the prosperity gospel. Third, it has also helped me to know how to prepare and how to preach a sermon.

**Specifically, strengths about the format of how you did it.**

Because we are bi-vocational, coming to study for a week, will also give us time to work and to work for our families. So that was very good.

**Anything else?**
That's all.

**What about some of the weaknesses of the format?**
The teachers. It was a double teaching time with Kinyarwanda and English. Having a teacher who speaks Kinyarwanda would have been time-saving and also have been more beneficial for students.

**If it was all Rwandan teachers, do you think it would receive the same amount of attendance?**
It would be more enjoyable, and also more information would be given because saving time.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**
A way to save time is to have the teacher learn the language or just have the nationals do the job.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**
My Church has quite benefited spiritually. There has been great spiritual growth in my church. Also, the school equipped me enough to fight the prosperity gospel and the false teaching that surrounds my area in my village.

**May we contact you for further questions if needed?**
Yes, am available.

**Student Interview #06** (July 10th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**
Sixteen Classes

**What organization did you take modular theological classes from?**
Great Lakes Evangelical of Theology School

**How many students were in your class, and what was the breakdown, men to women?**
32 men and 21 women (53)

**How many subjects were taught during a typical module?**
Two classes

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**

I would say it was easy and flexible for us as pastors. However, having two teachers communicate the teaching was a bit of a stretch and a challenge. At the end of the day, we felt like we wanted to get more, but then, because of the translation, it wasn't possible. We wish to have been taught just by one teacher in the language we understand rather than taught by a teacher and then translated.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**

It's training national pastors to do the work. That would be money-saving. Having a teacher from the States involves money, accommodations, and things like that, so that would be cheaper and more effective.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**

I'm able to see myself applying 2 Timothy 2:2, where Paul says, "the things you learn for me, go and teach other faithful men." I received teaching from the school, I am now transferring it to my church members and to the church.

**May we contact you for further questions if needed?**

Yes, thank you, I would be more than happy.

**Student Interview #07**

**Roughly, how many theological classes have you taken in a modular format?**

Eighteen Classes

**What organization did you take modular theological classes from?**

*Did not know the name: GLEST* (Great Lakes Evangelical School of Theology)

**How many students were in your class, and what was the breakdown, men to women?**

30 Students, the men were 12 and the women were 18.

**How many subjects were taught during a typical module?**

Two classes, assignments were given, and then we came back to classes.

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**

Although I already came as a pastor, I didn't know much about the Bible and theology. It was the school that opened my eyes. So, to me, the school served as an eye-opener. It gave me the invitation to love the Bible and also love theology.

**What about the format?**

For me, the format worked well because I would take a class and then be given an assignment, for example, go to the verse and study more about the class he was studying, then I come back when I was full of information. Also, the practical side of it is when I came back with the assignment.

**Weaknesses?**

Although the teachers were trained, they had what was necessary for a teacher to teach, but they were not able to speak the language, the Kinyarwanda language. So, that was one of the limitations.

**Others?**

Then also, time was short because of translation and things like that. So, that made our time very short.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**

One would be adding additional time. Also, if they don't add time, they can train nationals to teach because they know the local language.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**

I would say I was privileged to come to school. Because I'm a leader of other pastors. So, after finishing, I would call my juniors to come and sit under me. Then I would teach them whatever I had been taught.

**May we contact you for further questions if needed?**

Yes. It would be my pleasure.

**Student Interview #11** (July 10th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**

Sixteen Classes

**What organization did you take modular theological classes from?**

GLEST (Great Lakes Evangelical School of Theology)

**How many students were in your class, and what was the breakdown, men to women?**

About 40, 22 Men and 18 Women

**How many subjects were taught during a typical module?**

Two

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**

I would say one of the greatest strengths of the module was that we would take a class and then be given an assignment to go and study. After, we would then come back with answers from that assignment. So, we would gain a deep understanding, even during the holidays. We were engaging in the class that we had taken.

There are two weaknesses. Number one was the journey. The travel that the student would make was quite a long distance with no transportation or anything. Another with

that was that we were forced to lodge somewhere. Then the second weakness was the teachers. We were teaching English, then translated into Kinyarwanda. That took too much time.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**
Teaching without an interpreter in the Kinyarwanda language. With that, the nationals being trained or the Mzungu (white man) could speak Kinyarwanda.

**What about the travel?**
Instead of traveling that long, they could open another location just to make it easy for them to make it.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**
Three things: One was sermon preparation, like how to preach well. Two was the ability to fight against false teaching. Then, number three, the ability to equip other capable men to do the ministry.

**May we contact you for further questions if needed?**
We are available.

**Student Interview #25** (July 10ᵗʰ, 2023)

**Roughly, how many theological classes have you taken in a modular format?**
Sixteen Classes

**What organization did you take modular theological classes from?**
Great Lakes Evangelical School of Theology

**How many students were in your class, and what was the breakdown, men to women?**
55, 30 Men and 25 Women

**How many subjects were taught during a typical module?**
Two

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**
I would say one of the strengths was the assignment part of it. We were given an assignment just to go and study the class that we'd been taught. And also gain more understanding in that particular class.
A weakness was that time was short, We came for five days. Then, on top of that. Having a (Mzungu) English speaker and a Kinyarwanda speaker, was a bit of a stretch for us too.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**

If you get a Kinyarwanda speaker to teach, that would be effective and the time will be used accordingly.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**

I loved two classes in particular. The first class that was beneficial for my ministry was the preaching class. My preaching has improved quite a lot. The second class was understanding the difference between law and grace. Where I live, I am surrounded by so many SDAs (Seventh Day Adventists). They are so legalistic. The class on law and grace helped me to show them from the Scriptures, it's the grace of God not because of the law that we have been saved.

**May we contact you for further questions if needed?**

Yes.

**Student Interview #32** (July 14th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**

Eighteen Classes in nine modules, by foreigners ██████████ and ██████████, with the help of a translator.

**What organization did you take modular theological classes from?**

GLEST (Great Lakes Evangelical School of Theology)

**How many students were in your class, and what was the breakdown, men to women?**

41, 25 Men and 16 Women

**How many subjects were taught during a typical module?**

Two Classes

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**

A strength is that it has expanded our understanding of the Bible. It has also stirred up an appetite for reading the Bible and falling in love with it. Another one, we learned not to preach our own ideas, but to base our preaching on the Bible only.

Another strength is that the module is scheduled in a very short time, like a week. After that week, you go home and resume your daily activities. Because you're bi-vocational, you go back and resume your activities. Another one is when we go back home with homework, you are not only engaged in daily activities like helping your family, but also you are taking time to read and review the class you took during that particular time.

A weakness is that the content to cover is a lot within a limited short time. So, we wish our learning time or studying time would be extended.

**How practical would that be?**
> One of the solutions for adding to the teaching time is to remove translation. Maybe the nationals put in teaching or have people who speak the same language. Then that gives you more time.
> Another would be to upgrade from a certificate level to a diploma level. That would be worth the time and worth doing.

**If you move from the certificate to a bachelor's or diploma, would the extra time be worth it?**
> It is worth the commitment.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**
> -Answered Above-

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**
> I was taught how to divide the Word of God accordingly. It has helped me to feed the flock that is under me and also nurture them in a Godly way. It has helped me grow them spiritually.

**May we contact you for further questions if needed?**
> Yes.

**Student Interview #38** (July 14th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**
> Sixteen classes, eight modules, taught by ██████████.

**What organization did you take modular theological classes from?**
> GLEST (Great Lakes Evangelical School of Theology)

**How many students were in your class, and what was the breakdown, men to women?**
> 48, 30 Men and 18 Women

**How many subjects were taught during a typical module?**
> Two

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**
> Because we were here for a week, we get time to be pumped up with a lot of information, then we go home and resume our daily activities. Sometimes we are able to take care of our ministries. Another is that we are given homework to take home. We get more time to review the class we took to better understand it.

A weakness is the teaching sites. Sometimes, they are very far away. We are spending hours and hours walking back and forth. It would be good to extend the teaching sites. Move them closer to the students. That would be a solution.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**
We wish the teaching length would be extended because the student want to learn more. And then translation takes a bit of the learning and teaching time.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**
I didn't know how to preach prior to coming to school. But then, after the school, I was better equipped and empowered to preach. Also, one of my favorite classes was expository preaching, taught by ▮▮▮▮. I learned how to understand the Bible from the time of the Bible, to cross the bridge and remove the necessary cultural things, and how to apply it.

**May we contact you for further questions if needed?**
Yes.

**Student Interview #42** (July 14th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**
Eighteen classes, nine Modules, by foreign teachers

**What organization did you take modular theological classes from?**
GLEST (Great Lakes Evangelical School of Theology)

**How many students were in your class, and what was the breakdown, men to women?**
68 Students, 43 Men, 25 Ladies

**How many subjects were taught during a typical module?**
Two classes

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**
Although the learning time was short, we were given more than enough information. By the time we went home we had things to review and teach ourselves even during the holiday. Although it's a very short time, we were sharpened in this time. After classes, because we would go for a week and then go home, we were able to take care of our family's needs and daily activities. At the same time, you did have someone to fill in for your ministry. We would also get home and work on our homework and assignments without a rush. We had like plenty of time.
The first weakness was that we were taught by foreign teachers who could not speak our mother language. The transition between the foreign and the translator also took too much time. So, that was time-consuming and was another weakness. I wish there was no

translation in between. There would be more time for study and also for instruction. It would be much, much better. And would be better to learn. Those two things are the most obvious ones.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**
Having nationals trained, who then teach us. That would be more effective.

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example?**
As a pastor, prior to coming to school, we didn't know how to prepare a sermon. And how to preach well. But, going to school has equipped us to be better servants of God and also better preachers. For instance, we are now using expository preaching in our sermons, and that has been very helpful.

**May we contact you for further questions if needed?**
Absolutely, I'd be more than happy.

**Student Interview #48** (July 14th, 2023)

**Roughly, how many theological classes have you taken in a modular format?**
Sixteen classes, eight modules, taught by Rich Howard, his wife, and Emmanuel and Pascal translated.

**What organization did you take modular theological classes from?**
GLEST (Great Lakes Evangelical School of Theology)

**How many students were in your class, and what was the breakdown, men to women?**
55, I went to school with my wife. 13 ladies and 42 men.

**How many subjects were taught during a typical module?**
Two classes

**What do you think are the biggest strengths and weaknesses of modular theological education in Rwanda? Why?**
I will say that we had a double learning, what I mean is that in these five days in a week, we were sent home with homework to study until we came back. So, say the double learning was very helpful for us as students.
An example is the Expository Preaching class. Taking a class on expository preaching for a week or five days was hit-and-run, but after five days, I was able to read deeper and also know how to prepare a sermon better. I was able to preach at my church during the holidays, and it came alive.
Whenever people from other languages and backgrounds taught, that was a big weakness. These guys are not able to speak the language and the translation took much time. Although, if you wanted to learn more about the class, because the syllabus was

translated into Kinyarwanda. You could go and read it and get more information from that.

**How do you think these weaknesses can be overcome to provide a more effective learning environment?**
-Mentioned Above-

**Have you been able to apply what you have learned in your classes in your current ministry? Can you give an example? Besides Expository Preaching.**
1. My heart has been transformed.
2. It has also brought changes in my family.
3. Where I live, it has also brought a big transformation because even my community now acknowledges me as one of the pastors who can train others.
4. I would also say that prior to coming to school, I was naïve and ignorant. But the school has equipped me and taught me how to be a better leader and also a better preacher in the church.
5. Going to school has helped me to strike a balance between ministry and taking care of my family.

**May we contact you for further questions if needed?**
Yes.

## Appendix R: Student Questionnaire Results

*The answers below are not full verbatim translations from the questionnaire but are short paraphrases of the students' answers translated by a Rwandan translator.*

| | Q-6 How many modules have you taken? |
|---|---|
| 1 | 12 classes in 6 modules. My teachers were Richelle and Rich H. They taught through a translator. |
| 2 | 18 classes. My teacher was ▮▮▮▮. |
| 3 | I took 12 classes taught by ▮▮▮▮. |
| 4 | 18 classes taught by ▮▮▮▮. |
| 5 | I took 18 classes in three years. My teachers were ▮▮▮▮▮▮▮▮. |
| 6 | 16. Two classes per module. I graduated in three years. |
| 7 | I took 18 classes and it has enriched my understanding of the Bible. |
| 8 | I took Christology, the Doctrine of God, and others. |
| 9 | 12 classes. |
| 10 | 16 classes. A module would have two classes, and I finished in three years. |
| 11 | 12 classes. Taught by foreign teachers, ▮▮▮▮▮▮ in three years. |
| 12 | 12 classes. Six modules taught by ▮▮▮▮▮▮ through a translator. |
| 13 | 12 classes in 6 modules. |
| 14 | 12 classes, 6 modules taught by ▮▮▮ through a translator. |
| 15 | 12 classes and 6 modules taught by white people through the help of a translator. |
| 16 | class on forgiveness and a class on Christian marriage and others. |
| 17 | I took a class on forgiveness and others. |
| 18 | Sin & salvation class, forgiveness, and others. |
| 19 | 14 classes in 7 modules taught by white teachers with translators. |
| 20 | 16 classes, 8 modules. |
| 21 | 12 classes, 6 modules by white teachers with a translator. |
| 22 | 12 classes 6 modules taught by white teachers. |
| 23 | 12 classes 6 modules taught by teachers through the help of a translator |
| 24 | 12 classes, 6 modules taught by teachers and a translator |
| 25 | 16 classes, 8 modules taught by a white teacher through a translator. |
| 26 | 12 classes |
| 27 | 16 |
| 28 | 16 classes in 4 years a time was equal to 1 week. I was given time to ask questions |
| 29 | 12 classes in six modules |
| 30 | A class on the Holy Spirit, forgiveness, theology, and others. |
| 31 | class on forgiveness, and others |
| 32 | 9 modules, I took a class on sin and salvation, expository preaching, a class on the doctrine of God, Christology and Pneumatology, and others. |
| 33 | 9 models, 18 classes |
| 34 | 18 classes, nine models. |
| 35 | 18 classes |
| 36 | 9 models, 18 classes |

| 37 | The class on Revelation and others |
| 38 | 16 classes in 8 modules. |
| 39 | 18 classes |
| 40 | 18 classes in 9 modules |
| 41 | 18 classes |
| 42 | 18 classes in 9 modules |
| 43 | 9 modules |
| 44 | 18 classes, two teachers and translators |
| 45 | 12 classes 6 modules taught by teachers through the help of a translator |
| 46 | Sin and salvation and others |
| 47 | 18 classes in 9 modules |
| 48 | 16 classes, 8 modules in 4 years |
| 49 | 16 classes, 8 modules in 4 years |
| 50 | 16 classes in 8 modules. |

| Q-8 On a scale of 1 to 10 (1 being low and 10 being high), how would you rate the quality of education you received? | |
|---|---|
| 1 | 10 |
| 2 | 10 |
| 3 | 8 |
| 4 | 10 |
| 5 | 10 |
| 6 | 9 |
| 7 | 10 |
| 8 | 7 |
| 9 | 8 |
| 10 | 7 |
| 11 | 9 |
| 12 | 8 |
| 13 | 7 |
| 14 | 8 |
| 15 | 7 |
| 16 | 9 |
| 17 | 10 |
| 18 | 9 |
| 19 | 7 |
| 20 | 8 |
| 21 | 7 |
| 22 | 6 |
| 23 | 9 |
| 24 | 6 |
| 25 | 8 |
| 26 | 5 |
| 27 | 8 |

| | |
|----|----------|
| 28 | 9 |
| 29 | 6 |
| 30 | 8 |
| 31 | 7 |
| 32 | 9 |
| 33 | 10 |
| 34 | 10 |
| 35 | 10 |
| 36 | 10 |
| 37 | 10 |
| 38 | 8 |
| 39 | No Answer |
| 40 | 9 |
| 41 | 10 |
| 42 | 9 |
| 43 | 8 |
| 44 | 9 |
| 45 | 10 |
| 46 | 8 |
| 47 | 10 |
| 48 | 9 |
| 49 | 8 |
| 50 | 7 |

| | Q- 9 Did you have course materials, course books, or notes? Please explain. |
|----|------------------------------------------------------------------------------|
| 1  | Yes, I had a Bible, a syllabus, notebook, pen, and were also given lunch every day. |
| 2  | Yes, we had a syllabus, Bible, notebook, and pen |
| 3  | Yes, I had a notebook, pen, Bible and a syllabus. The syllabus was written in Kinyarwanda. |
| 4  | Yes, I was given materials. |
| 5  | I received the syllabus, notebook and a pen, and a Bible |
| 6  | We had a syllabus, a Bible, pen, and notebook |
| 7  | I had a syllabus |
| 8  | I had a syllabus |
| 9  | We were given a Bible, syllabus, notebook, and a pen |
| 10 | I had a syllabus, Bible, pen, and a notebook |
| 11 | I got a Bible, syllabus, notes, and pen |
| 12 | We were given a syllabus and a Bible |
| 13 | Yes, the Bible, notebook, and pen |
| 14 | Syllabus, books, and pens |
| 15 | I had a syllabus, notes, and Bible |
| 16 | Notebook, materials, and books |
| 17 | Notes, syllabus, books |
| 18 | Syllabus and books |
| 19 | We were given a notebook, a pen and a Bible |

| 20 | I had a Bible, syllabus, note, and pen |
|----|----|
| 21 | Bible, syllabus, notes, and pen |
| 22 | I had books and a syllabus |
| 23 | We were given a syllabus |
| 24 | I had a syllabus |
| 25 | Syllabus, notebook, pen, and Bible |
| 26 | I had a Bible and a syllabus |
| 27 | Yes |
| 28 | Syllabus, Bible, notebook, pen |
| 29 | I had a syllabus and a Bible |
| 30 | Syllabus, notebook, and pen |
| 31 | Syllabus |
| 32 | I had notebooks, pen, Bible, and syllabus |
| 33 | Yes, I had books, syllabus, notebook, pen, and a Bible |
| 34 | Bible, notebook, syllabus, pen |
| 35 | Yes |
| 36 | Yes, I had a syllabus. |
| 37 | Yes, syllabus, and a Bible |
| 38 | Bible, notebook, syllabus, pen |
| 39 | Yes, syllabus, and a Bible |
| 40 | Yes |
| 41 | I had a Bible, syllabus, pen |
| 42 | Bible, notebook, syllabus, pen |
| 43 | Bible, notebook, syllabus, pen |
| 44 | I was given a syllabus for each class |
| 45 | I had notebooks, pen, Bible, and Syllabus |
| 46 | Bible, notebook, syllabus, pen |
| 47 | Bible, notebook, syllabus, pen |
| 48 | Bible, notebook, syllabus, and a pen |
| 49 | Bible, notebook, syllabus, pen |
| 50 | Bible, notebook, syllabus, and a pen |

| Q-10 Was homework or after-class work a part of your module? | |
|----|----|
| 1 | After each class we were given homework to take home and bring it back when you came back to school. |
| 2 | Yes, we were given homework to bring back when we came back to school. |
| 3 | We were given homework to take back home after class and had to come back with it. |
| 4 | Yes |
| 5 | Yes. After each class, we were given an assignment to take home. |
| 6 | Yes, we were given assignments to take home |
| 7 | Yes, we were given an assignment. |
| 8 | We were given the assignment to take home. |
| 9 | We were given an assignment to take home with us. |
| 10 | Yes, we were given an assignment at the end of each class to take home to be brought back when we come to be graded |

| 11 | Yes, we were given an assignment at the end of each class. |
|---|---|
| 12 | Yes, we were given an assignment to bring back when we report back to school. |
| 13 | Yes |
| 14 | Yes, we were given an assignment to do when we were at home, then bring it back when we went to school. |
| 15 | Yes, I was given an assignment. |
| 16 | Yes, we were given an assignment to take home. |
| 17 | Yes, Assignments |
| 18 | Yes |
| 19 | Yes |
| 20 | I got it at the end of the class and brought it back when I went to school. |
| 21 | Yes, we were given homework to take home with us. |
| 22 | We were given assignment to take home. |
| 23 | Yes, we were given work to take home. |
| 24 | We were given assignment due at home, then return to school with it |
| 25 | Yes |
| 26 | Yes, we were given an assignment to take home. |
| 27 | Yes |
| 28 | Yes, I was given homework to take home. |
| 29 | We were given homework to take home. |
| 30 | Yes |
| 31 | Yes |
| 32 | Yes, were given homework after school |
| 33 | Yes, we were given homework to take home. |
| 34 | Yes, we were given homework to take home with us. |
| 35 | Yes |
| 36 | Yes, we were given homework to take home with us |
| 37 | Yes |
| 38 | Yes |
| 39 | Yes, I was given homework. |
| 40 | Yes |
| 41 | We were given homework to take him and bring it back when we return to school. |
| 42 | Yes |
| 43 | Yes, we were given homework to do at home. |
| 44 | At the end of each module, the students were given homework to take home. |
| 45 | Yes, we were given homework to take home with us. |
| 46 | Yes, I was given homework to take home with me. |
| 47 | Yes, we were given homework to take home with us. |
| 48 | Yes |
| 49 | Yes |
| 50 | Yes |

| Q-11 Did you receive a grade for your class? Was it a Pass/Fail class? | |
|---|---|
| 1 | Yes, I got graded for each class I took. |
| 2 | Yes, and I passed all the classes. |

| 3 | Yes, I passed |
|---|---|
| 4 | Yes, and I passed |
| 5 | Yes. |
| 6 | Yes, I passed |
| 7 | Yes, I was graded for each class |
| 8 | Yes, I was graduated for each class |
| 9 | Yes, I was graded for each class I took. |
| 10 | Yes. I received a grade for my class |
| 11 | Yes, we did. |
| 12 | I was graded for each class |
| 13 | Yes |
| 14 | Yes, we were graded for each class |
| 15 | Yes, I was graded for my class |
| 16 | Yes |
| 17 | Yes, I passed |
| 18 | I passed |
| 19 | Yes, I got my grades |
| 20 | Yes, I passed |
| 21 | Yes, I was graded in each class |
| 22 | Yes, I got my grades |
| 23 | I was graded for my classes |
| 24 | Yes, I was graded for my classes |
| 25 | Yes, I passed |
| 26 | Yes, I was graded. |
| 27 | Yes |
| 28 | Yes, I got my grades |
| 29 | I was graded for my classes |
| 30 | Yes, I passed |
| 31 | Yes, I received grades for my classes |
| 32 | Yes, we were graded after each class, |
| 33 | Yes, I was graded for my classes. |
| 34 | Yes, I was graded for my classes |
| 35 | Yes |
| 36 | Yes, I was graded for my classes |
| 37 | Yes |
| 38 | Yes, I passed all the classes |
| 39 | Yes, I passed |
| 40 | Yes |
| 41 | Yes, I passed |
| 42 | Yes |
| 43 | Yes |
| 44 | Yes, I received grades for my classes |
| 45 | Yes, I was graded for my classes |
| 46 | Yes, I was graded for my classes |
| 47 | Yes |

| 48 | Yes |
|---|---|
| 49 | Yes |
| 50 | Yes |

| Q-12 To your knowledge, did anyone fail the class? | |
|---|---|
| 1 | No, I don't remember any students failing a class |
| 2 | No |
| 3 | Some failed, others passed |
| 4 | Yes |
| 5 | (No Answer) |
| 6 | Yes, I remember ███████ |
| 7 | No, I don't remember anyone |
| 8 | None |
| 9 | I don't remember anybody |
| 10 | Yes, there were those whom we started with the class, but they never graduated |
| 11 | None |
| 12 | Yes, there was |
| 13 | No |
| 14 | I don't remember if any, and those who failed were given a second chance |
| 15 | Yes, I know him |
| 16 | No one failed |
| 17 | I don't remember anyone |
| 18 | None |
| 19 | Yes, ███████ |
| 20 | Yes, ███████ |
| 21 | I don't remember anybody |
| 22 | None |
| 23 | None |
| 24 | Yes, there is someone who repeated the class |
| 25 | Yes, his name is ███████ |
| 26 | Yes, he is there |
| 27 | No |
| 28 | Yes, some students failed |
| 29 | Yes, he is there |
| 30 | No |
| 31 | I don't remember if any |
| 32 | I don't remember anybody failing the class |
| 33 | None |
| 34 | None |
| 35 | No |
| 36 | None |
| 37 | No |
| 38 | No |
| 39 | No |
| 40 | No |

| 41 | I don't remember anybody |
|---|---|
| 42 | No |
| 43 | No |
| 44 | No |
| 45 | No |
| 46 | I remember someone failing a homiletics class. |
| 47 | No |
| 48 | No |
| 49 | No |
| 50 | No |

| Q- 13 How much interaction did you personally have with the teacher of the modular class? Please Explain. | |
|---|---|
| 1 | The student had good interaction with the teacher because the teacher was eager to make sure the student understood whatever he or she was teaching. |
| 2 | The collaboration between teachers and students was great. Whenever I had a question, the teacher would respond and give an answer. |
| 3 | The interaction between the student and teacher was alive. We also shared meals together. Whenever I asked questions, I would get answers from the teacher. |
| 4 | I interacted with the teacher we shared lunch together. |
| 5 | We interacted with the teachers by sharing our meals together and asking questions. |
| 6 | The teacher gave a good explanation, and the translator did a good job putting it into Kinyarwanda. We asked questions and received answers from the teachers. |
| 7 | Interaction between the teacher and student was very good because we asked questions and got answers from the teachers. |
| 8 | We interacted with the teachers through the translator. |
| 9 | The teacher interacted with the students through questions and answers. |
| 10 | Every time I asked my teacher a question, he would give me an answer. Because there was a translator, the translator was very helpful. |
| 11 | The interaction between me and my teacher was great because I got opportunities to ask questions when I didn't understand. |
| 12 | The interaction was good, because whenever I didn't understand, I was given opportunities to ask questions and get the answers. |
| 13 | I would ask my teacher questions, and they would answer me. We shared meals together. |
| 14 | We would ask the teacher a question, and he would get back with me. We shared meals with the teachers. |
| 15 | Yes, the interaction was there because there was a time when I pulled them aside, and we interacted with something for I did not understand. |
| 16 | The interaction was good. We asked questions and got answers. |
| 17 | If I missed something, the teacher would explain it to me. |
| 18 | Every time I asked the teacher a question, I would get an answer from him. |
| 19 | I asked questions and get answers. We shared meals together. |
| 20 | Yes, we asked questions and got answers. We shared meals together. |

| 21 | The interaction was good between us and the teacher and this was easier because of the help of the translator. |
|----|----|
| 22 | The interaction was good by the help of the translator. |
| 23 | I would ask questions and get answers from the teacher. Also, we had lunch. |
| 24 | We interacted quite a lot with the teacher by sharing a meal, fellowship, singing together, and providing explanations. |
| 25 | Yes, my teacher was great because every time I would ask him a question he will get back with a good answer. |
| 26 | Yes, we were interacting with the teacher we were asking questions and he was giving answers. |
| 27 | 90% |
| 28 | With the teachers were concerned whether the students properly understood what was being taught. I was given a chance to ask questions. I was fed lunch for free. And the teachers were humble. |
| 29 | The interaction was there, because I would ask him a question, he would answer through a translator. |
| 30 | 90%. |
| 31 | The interaction was good because I would ask the teacher questions and he would answer them. |
| 32 | Personally, I had a good interaction with my teachers because he did a personal check on how I was doing. |
| 33 | Yes, because we interacted during the module. |
| 34 | The interaction was there at 99.5%. |
| 35 | The interaction was quite well because you asked questions and you got answers. |
| 36 | The interaction between me, and my teachers was really good because my teachers were very attentive, and always eager to communicate the Word of God to us. |
| 37 | No Answer |
| 38 | The interaction was very good. The collaboration was at a high level. |
| 39 | No Answer |
| 40 | The teacher taught well. He was knowledgeable, and he interacted with the students. |
| 41 | The interaction between me and my teacher was very good because he gave me a syllabus. |
| 42 | The interaction between me and my teacher was very good. |
| 43 | There was enough collaboration between the teacher and the student because I was given homework to take home with me. |
| 44 | We had a good collaboration with our teachers and that was very edifying. |
| 45 | The interaction was very good because we asked questions and we got answers. |
| 46 | 90% |
| 47 | Interaction was very good because we collaborated with the teachers, and we shared lunch. |
| 48 | The interaction was harmonious. |
| 49 | 80% |
| 50 | The teacher interacted with the students by providing answers to the students questions. |

| Q-14 How well did the teacher understand the culture in Rwanda when teaching the class? | |
|----|----|
| 1 | The teacher learned much of the Rwandan culture through the translator. He would ask the translator if things were culturally appropriate or not. |

| | |
|---|---|
| 2 | The teacher understood the Rwandan culture through the translator. |
| 3 | The teacher understood the hardship of the Rwandan pastor. |
| 4 | The translator helped the teacher to understand cultural dynamics. |
| 5 | He understood the Rwandan culture through the translator. |
| 6 | The teacher understood the Rwandan culture through the translator |
| 7 | The teacher understood the Rwandan culture through the help of the translator. |
| 8 | He understood the Rwandan culture through the help of the translator |
| 9 | He understood the Rwandan culture because of the translator. |
| 10 | He understood the culture through the help of the translator. The teacher was very humble, understanding, he dressed culturally appropriate, and share meals with the students. |
| 11 | He understood the Rwandan culture through the help of the translator |
| 12 | We shared meals with the teachers and interacted with the teachers during break time. |
| 13 | The teacher had a translator. |
| 14 | The teacher (woman) had the right to wear earrings, and pants, but chose to dress in the Rwandan culture. |
| 15 | He would try to imitate the way we speak. |
| 16 | We will speak to the teachers in Kinyarwanda and the translator would put our words into English. |
| 17 | Through the interpreter. |
| 18 | He understood the Rwandan culture through translators. |
| 19 | He understood the Rwandan culture through the help of the translators. |
| 20 | The teacher was humble. Whatever I couldn't understand, I would ask the translator. |
| 21 | The teacher dressed modestly, like Rwandans. |
| 22 | The teacher knew the Rwandan culture because they were dressing like the Rwandans. |
| 23 | The teacher had a translator to help us understand the teaching in Kinyarwanda. |
| 24 | The teachers didn't quite understand the Rwandan culture because they were wearing hats in the church. |
| 25 | The teacher understood the culture with the help of the translator. |
| 26 | At first, the teachers didn't understand the Rwandan culture, but slowly, they gained an understanding about it. |
| 27 | The teacher had a translator that helped him teach. |
| 28 | Because they were foreigners, their culture was different than ours. The teacher depended on the translator. |
| 29 | At first, I didn't understand the Rwandan culture, but later on, they slowly gained understanding. |
| 30 | We had time to fellowship together, introducing each other, and sharing food. |
| 31 | The teacher was curious to know more about the culture that was the source of his strength. |
| 32 | Although it was not perfect, because the foreign cultures are different from ours, but overall, because of the help of the translator the teacher was able to understand the Rwandan culture. |
| 33 | Yes, the teacher was very sensitive about the culture. |
| 34 | The translator was very helpful for the teacher to understand the culture. |
| 35 | The teacher had a translator who I understood the Rwandan culture very well. |
| 36 | The teacher had a translator who I understood the Rwandan culture through the help of the translator. |
| 37 | The Translator. |

| 38 | The teachers depended on the translators to understand the Rwandan culture. |
|----|---|
| 39 | The teacher understood the Rwandan culture, and he was loving. |
| 40 | The teacher was acquainted with the Rwanda culture, because even the dress code would show it. |
| 41 | Yes, the teacher was acquainted with the Rwanda culture because he was given a Rwanda name. ████ was called Habineza (A male who is marked by kindness), ████ was called Nyiraneza (A female who is marked by kindness). |
| 42 | The teacher depended on the translator to understand that you were one in culture. |
| 43 | They understood the Rwandan culture by the help of a translator. |
| 44 | Concerning the Rwanda culture, the teachers did really well because they were very sensitive about the culture. |
| 45 | You understood the Rwandan culture by the help of a translator. |
| 46 | The teacher depended on the translator to understand the Rwandan culture. |
| 47 | He understood the Rwanda and culture through the help of a translator. |
| 48 | Translator helped the teacher to understand the Rwandan culture |
| 49 | The translator helped the teacher to understand the Rwandan in culture. |
| 50 | The translator helped the teacher understand the Rwandan culture. |

| Q-15 Did the teacher interact with the students in your class? Please explain. | |
|----|---|
| 1 | Yes, because if a student would ask a question, he would be more than willing to answer and help. |
| 2 | Yes, the teacher interacted with the students very well. For instance, the teachers were sharing meals with the students. During the break, the teacher would still have conversations regarding the class being taught with the students. The teacher would always answer questions asked by the students. |
| 3 | Yes. |
| 4 | Yes, he did it, and he was friendly. |
| 5 | Yes, because we asked him questions and got answers from him. |
| 6 | There was a good interaction between students and teachers. |
| 7 | Interaction between the teachers and the student was very good because it was very friendly. |
| 8 | Yes, because he had a translator. |
| 9 | Overall, the teacher interacted with the students by sharing meals together and having other private conversations. |
| 10 | Yes, because he loved always answering questions raised by the students. He would answer gently. He had candies to give to the students. |
| 11 | Yes, because the teacher always provided an opportunity for the students to ask questions. |
| 12 | Yes, we interacted with the teachers by sharing lunch with them. |
| 13 | Yes. |
| 14 | Yes, by paying attention to your questions and providing appropriate answers. |
| 15 | Yes, there was interaction. For instance, through the sharing of meals. |
| 16 | Yes, the teachers gave us thorough explanations. |
| 17 | Yes. |
| 18 | There was a mutual understanding between the teacher and student. |
| 19 | The interaction came alive through teaching and sharing food. |

| 20 | The teacher was friendly and able to answer questions through the translator. |
|----|---|
| 21 | The teacher explained well the materials and was happy. |
| 22 | Yes, the teacher explained the topics very well. |
| 23 | The teacher interacted with the students by answering questions and sharing food together. |
| 24 | We interacted a lot with the teacher through fellowship, dancing, and eating candies together. |
| 25 | Yes, because we shared meals together. |
| 26 | We interacted by fellowship in eating meals, together, and chatting. |
| 27 | Yes. |
| 28 | Yes, because of times, we would have one on one conversations. |
| 29 | They interacted by sharing meals together and chatting. |
| 30 | Yes, he gave opportunities to ask questions and give answers. |
| 31 | The interaction was good because he would tell us what was happening in his culture, and we would tell him what was happening in our culture. He also gave candy and shared meals with the students. |
| 32 | Yes, because the teacher tried hard for each student to do well in the class. |
| 33 | Yes, the teacher took the time to interact with students by giving them good explanations. |
| 34 | Yes, we asked questions and got answers from the teacher. We shared lunch together. We interacted a lot. |
| 35 | Yes, he interacted with the student while it was teaching. |
| 36 | The teacher interacted with the students by answering questions and sharing food together. |
| 37 | Yes. |
| 38 | Yes, he interacted with the students through sharing lunches together and in small groups. |
| 39 | Yes. |
| 40 | No, the teacher did not interact with the students because he only concentrated on the materials that he had prepared in advance. |
| 41 | The teacher interacted with the student during his lesson. |
| 42 | Yes, because we shared meals together. |
| 43 | The teacher interacted well with the student because we asked him questions and he got back to us. |
| 44 | The teacher was very friendly and ready to give explanation to any question. |
| 45 | The interaction was there but the teacher didn't explain very well. |
| 46 | Teacher interacted with the students by answering questions. |
| 47 | Interaction between the teacher and the student was really good because we asked questions and we got answers. |
| 48 | Yes, teacher interacting with the students by sharing lunch, and making jokes, singing, dancing. |
| 49 | The teacher interacting with the student by sharing meals together and jokes. |
| 50 | The teacher interacting with the students through sharing meals and having fun. |

| Q-16 Why did you choose to take modular classes? ||
|----|---|
| 1 | The modular teaching was easier for me because I had to go back to work to do my bi-vocational duties and be with my family and take care of the church. |
| 2 | They gave me the freedom to attend class, and then, after class, I could be with my family. It gave me the freedom to resume my daily work after the module. Because the time was short, it gave me accessibility to my church members in case they wanted to see me. |

| 3 | Because I wanted to increase my understanding of the Bible so that I would help others. |
|---|---|
| 4 | I wanted to understand the Bible very well, and I want it to be equipped to equip others. |
| 5 | I chose the module classes because they were only studying for a week and then go back and put into practice whatever we have learned. |
| 6 | I want to gain better understanding of the Bible. I want to understand the word of God. |
| 7 | The reason why I choose the modular classes was that it was because I gained my understanding of the Bible in a very short time. |
| 8 | We were loaded by too much information in a short time. |
| 9 | I chose the modular classes because it helped me understand the Bible better. |
| 10 | The time was efficient as such that I would go back and take care of other needs at home. Also, I gained understanding of the Word of God. |
| 11 | The reason why I chose the module was because after the module I would be able to go home and resume my duties and be with my family |
| 12 | To give them opportunities to take care of their families at the same time learning the word of God. |
| 13 | For better understanding of the Bible. |
| 14 | Because it provided an opportunity to do theological studies in a short time and have opportunities to attend to daily duties after school. |
| 15 | This type of teaching is very good because it gives opportunity to take care of other duties after school. |
| 16 | I chose it because I wanted to know the Bible more to avoid falling into the trap of false teachers. |
| 17 | I chose these modules in order to grow in my salvation journey. |
| 18 | I wanted to understand the Word of God. |
| 19 | Because I wanted to get a better understanding of the Word of God. |
| 20 | I wanted to learn more from the Word of God. |
| 21 | The teaching time was short which would give you time to take care of other business. |
| 22 | The teaching time was short such that after a week you would go back home and resume your daily activities. |
| 23 | I wanted to have a better understanding of the Word of God. Going to school did not prevent me from working. |
| 24 | The teaching helped me to understand the Word of God and allowed me to do home visitations. |
| 25 | Because I wanted to gain better understanding of the Word of God. |
| 26 | Because the teaching time is short. |
| 27 | I wanted to gain a better understanding of the Word of God In order to teach it to others. |
| 28 | I wanted to have a profound understanding of the gospel. Because I wanted to teach what I knew in order to not be misled. |
| 29 | Teaching length was short and we were able to go back and do our daily activities. |
| 30 | I want to gain a better understanding of the gospel. |
| 31 | Because I wanted to better understand the gospel. |
| 32 | It seemed to be the easier way for me to take classes and help my family. I was given an opportunity to review the class when I was doing my homework. |
| 33 | I chose to take this module because after school I was able to resume my daily activities as well as taking care of my church. |

| | |
|---|---|
| 34 | Because the module takes a short time of studying.  For other structures of studying when you leave, as a husband, you come back and find the house is not in order. |
| 35 | Because I had a very busy schedule. Going to school for one week it really worked well for me. |
| 36 | Because I wanted to increase my understanding of the Bible so that I would help others. |
| 37 | I want it to be equipped to do ministry. |
| 38 | It was easier for me to serve my family. It was easier for me to take care of my church and to collaborate with my neighbors. |
| 39 | Because I wanted to be better equipped to do ministry. |
| 40 | I wanted to be equipped on how to do ministry. |
| 41 | The reason why I took it was because after school, I was able to take care of responsibilities. |
| 42 | To give me freedom to go to school, as well as attend to family needs. It also gave me the opportunity to do my assignments without rushing. |
| 43 | It gave me flexibility to attend to my other needs after school. |
| 44 | It was interdenominational. To give us freedom to go to school and to attend to other needs. We were given homework to take home with us to you help us understand the topic better. |
| 45 | The learning time was very short. Thus, we were able to achieve our purpose for going to school. |
| 46 | I chose the modular classes because they suited my calling to minister. |
| 47 | Going to school for a short time and attention to other needs and long holidays helped us do the homework. |
| 48 | To give me freedom to take care of my family needs after school. To help me take care of the needs of my church after school. I got the opportunity to do evangelism after classes. |
| 49 | I got the freedom to do ministry at my church, freedom to attend to the needs of my family, and freedom to stay in contact with my community. |
| 50 | It has helped me and has deepened my understanding of the Word of God. |

| Q-17 What are two strengths of taking classes in modular format in Rwanda? | |
|---|---|
| 1 | 1-The strength is that you are a student but only a student for a week. 2- Even during this week, you would get a proper understanding of the Bible. |
| 2 | It helps the students to attend to other duties after the module. Also, it helps me to focus. |
| 3 | The modular teaching helps to equip servants of God in a very short time.  It provides opportunities to train pastors with no theological training. |
| 4 | 1. Every class was clear and understandable.  2. The syllabus helped us to have a small library at home. 3. It helps you to study harder. |
| 5 | 1. It has helped us gain an understanding. 2. It keeps you busy because you have to study hard. |
| 6 | It helped in our spiritual growth and allowed us to be promoted in ministry. |
| 7 | 1- Gave us a better understanding of the Bible.  2- It helped us gain knowledge from the Bible. |
| 8 | It took away our ignorance and it has helped us understand the plan of God for our lives. |
| 9 | 1. It has enriched my understanding of the Bible. 2. It has given me confidence to teach. 3. It has helped me to know the word of God and teach it. |
| 10 | You have to depend on the translator. He's communicating the teaching in the language, you understand. |
| 11 | One of the strengths was that we were given an assignment to do while on the holidays and bring it back for grading. |

| | |
|---|---|
| 12 | It equipped me to understand the word of God better and to communicate it. |
| 13 | Understood the Bible in a very short time. I also have been equipped to do expository preaching |
| 14 | Getting a better understanding of the Bible. Equipping the saints to fight against false teaching. |
| 15 | It has helped me understand the word of God better. It has also helped me to remain in my calling as a pastor. |
| 16 | I gained endurance and patience. |
| 17 | It helped me to stand firm in my time with God. |
| 18 | It gave me boldness, patience and the ability to speak the word of God. |
| 19 | A better understanding of the Word of God and spiritual growth. |
| 20 | I learned how to forgive someone without then asking me for forgiveness. Also, fighting false teaching. |
| 21 | You would read hard in order to pass the exam. |
| 22 | Reading the Bible a lot. Doing the assignment at home |
| 23 | I wanted to have a better understanding of the Word of God. Learning how to respond as a Christian in certain situations. |
| 24 | It has equipped me to share the word of God with the heathen and enrich my understanding of the Bible. |
| 25 | Spiritual growth, fighting false teaching, and I got promoted in my work. |
| 26 | It was valuable. |
| 27 | People understood the word of God better. People learn how to better prepare a sermon. |
| 28 | The proper arrangement of the classes. Time to do your work when you're home. |
| 29 | Knowing and understanding, better the word of God. Learning a lot in a short time. |
| 30 | Understanding the word of God better. Getting boldness to teach others. |
| 31 | Providing bicycles for those coming very far and sheep for the women. |
| 32 | People understood the Bible in a short time. We were taught how to preach better. |
| 33 | The first strength is, I was able to understand the Bible better in a short time. Then, we don't feel too much pressure. |
| 34 | Was very helpful for me to take care of my family's needs and the church needs. |
| 35 | School time was only for one week. After school, we would go home and do our home duties. Also, I was able to take care of my church without distractions. |
| 36 | It equipped me to understand the word of God better, and to communicate it. |
| 37 | Equips the Rwanda and Pastor to do ministry. |
| 38 | Understanding the Bible very well. It trains people to become better teachers of the word of God. |
| 39 | To grow in my faith and learn how to pray. |
| 40 | Understanding Scriptures. To be better teachers. |
| 41 | Gives you freedom to take care of responsibilities after school. You have plenty of time to do a self-study during the holidays. |
| 42 | Understand the Bible better. Learning how to do evangelism. |
| 43 | It has helped me to understand the Bible very well. |
| 44 | We were able to go to school then come back home. We also gained a theological knowledge. |
| 45 | 1. It gives you freedom to take care of the needs of your family. 2. Gives you freedom to take care of your church. |

| 46 | Recharged my battery and kept me from quitting for ministry. |
|----|----|
| 47 | Gives you freedom to attend to your family needs. Gives you time to take care of the church as well. |
| 48 | Understanding the Bible better. Communicate sound doctrine to the church. Having biblically trained leaders. |
| 49 | Understanding the word of God better. Be a better communicator of the word of God. Equipping leaders |
| 50 | Understanding the Bible better, having equipped leaders. |

| | Q-18 What are two weaknesses of taking classes in a modular format in Rwanda? |
|----|----|
| 1 | Time is short. Things to cover are quite a lot comparing to the amount of time allocated to study. |
| 2 | The student learns in a very short time while the content to cover is too much. |
| 3 | Teachers were not able to teach in Kinyarwanda. The translation took too much time. |
| 4 | Time was short, and the classes were not taught in our local language. |
| 5 | Time is short, yet the content to cover is a lot. |
| 6 | We took our classes in a very short time. Too much time was consumed by the translator. |
| 7 | For me, I don't see any weaknesses |
| 8 | Studying in a short time, and class time was short |
| 9 | 1. Time is short 2. Some of the students didn't value it. |
| 10 | Time was limited, and the translation consumed all of the time. |
| 11 | Time was short. Some students traveled a long distance |
| 12 | One of the weaknesses was laziness, demonstrated by the students, Not valuing it |
| 13 | Some of the students didn't get to participate because of the challenges of life. |
| 14 | Time is short. Holidays were too long |
| 15 | Not valuing it. Not reading the Bible enough |
| 16 | The teachers spoke in English, and time was short |
| 17 | The learning time was short. |
| 18 | Some of the students came late |
| 19 | We had a white teacher who could not speak Kinyarwanda. |
| 20 | Time is short |
| 21 | I was coming from very far. We ended in the evening, and I arrived home very late. |
| 22 | Long journey |
| 23 | Time is short, Not giving it value, not much reading of the Bible |
| 24 | Holidays are too long |
| 25 | Teachings are very good, but the time is short, translation ate much of the time |
| 26 | Not giving it value. |
| 27 | Too much content to cover in a short time. |
| 28 | Too much content to cover. Some of the things were not well explained because of trying to beat time. |
| 29 | Devaluing it |
| 30 | Coming from very far.  Long holidays. |
| 31 | Traveling from far, Limited time of learning |
| 32 | Shortage of time. Because I'm going home in the evenings would be hard to focus on the classes because of home issues. |

| 33 | I don't recognize any weaknesses |
| 34 | Long travels. We wish there were accommodations at the module. |
| 35 | Long travel to school. No accommodations for students. |
| 36 | Long travels without accommodations at the module. |
| 37 | Because people don't understand the word of God. |
| 38 | Long Travels. Short time of learning. |
| 39 | There was no devotion (morning devotions). |
| 40 | Accommodations for the students. I was not happy with the selection of the giveaways. |
| 41 | One of the weaknesses is that the welfare of the pastors is very low. |
| 42 | There is no reunion after graduation, yet we want to be sharpened. |
| 43 | The teaching time was short. |
| 44 | (Student did not give any weaknesses, but instead highlighted some of the achievements) |
| 45 | No weaknesses. |
| 46 | No Answer |
| 47 | Long travels and a lack of accommodations for the students. |
| 48 | Long travels. Small interaction between the students. |
| 49 | Long travels. |
| 50 | Long travels. Less interaction between students. |

| Q-19 Did you feel the teacher understood you and your situation as a pastor, teacher, or member of a local Rwanda church? Please Explain. ||
|---|---|
| 1 | Yes, because for those pastors traveling a long distance, the school provided bicycles a goat or sheep for women. Then the teacher would encourage the student to always be attentive. |
| 2 | Yes, because bicycles are provided to Pastor's going a long distance, women were given a goat, or sheep, and lunch was freely provided by the school. |
| 3 | Yes, because the school provided transportation fee to transport students back and forth. |
| 4 | Yes, the teachers understood. Pastors were given bicycles, and women were given sheep. |
| 5 | Yes, the teacher understood the situation of the pastor because bicycles were provided to pastors. A goat or sheep was provided to women. |
| 6 | The teachers understood the Rwandan culture because pastors were given bicycles, women were given sheep and a goat, and lunch was provided by the school. |
| 7 | The teacher had a very poor understanding of the pastor in Rwanda, given that life and ministry are very difficult. |
| 8 | Ladies were given a sheep. Men were given a bicycle. And other different types of gifts. |
| 9 | Yes, he understood the situation of the Rwandan pastor. |
| 10 | Yes, because you were given a free lunch, sheep, bicycles bibles, and seeds to plant crops. |
| 11 | Yes, he understood the situation of the pastors because he provided bicycles, and the Ladies were given cooking items |
| 12 | He understood the situation of the pastor because he gave out bicycles, domestic animals, and reading glasses. |
| 13 | Yes, we were given bicycles and sheep |
| 14 | Yes. Giving out bicycles and sheep |
| 15 | Yes, the teacher understood it. |
| 16 | Ladies we're given goats and men were given bicycles |
| 17 | He gave goats to women and bicycles to men |

| 18 | He gave bicycles and goats to students |
|---|---|
| 19 | I am thankful to the teacher because I received a goat. |
| 20 | They gave out a goat and sheep, bicycle, and food. |
| 21 | The teachers understood the pastor's situation because they gave them bicycles and goats. |
| 22 | Yes, because we were given domestic animals to boost our well-being. |
| 23 | The teacher understood the culture because he gave out bicycles, and goats |
| 24 | Teacher understood the situation of the Rwandan pastor because they gave bicycles and domestic animals. |
| 25 | Yes, we got bicycles, sheep, Bible, and seeds |
| 26 | The teacher taught us, and we probably understood through the help of a translator |
| 27 | Teacher understood the light situation of the pastor by giving bicycles and sheep |
| 28 | Yes, because of giving bicycles and domesticate animals and seeds. |
| 29 | He understood the situation of the pastor by asking his needs through the translator |
| 30 | Yes, because he gave bicycles, goats, and sheep |
| 31 | Yes, because they have seeds to grow crops and domestic animals. |
| 32 | Yes, because he was getting bicycles to those pastors who were coming from very far and women were given goats and sheep. People were also given ibuprofen tablets for those who had headaches. |
| 33 | Pastors were given bicycles, Bibles and ladies were given goats. |
| 34 | Pastors were given bicycles women are given goats, reading glasses, bibles as well as lunch. |
| 35 | Yes, he did understood the life of a pastor because pastors were given bicycles. Women were also given goats and Bibles. |
| 36 | Yes, he did understand the life of a pastor because pastors were given bicycles, women were given goats and Bibles. |
| 37 | Yes, my teacher understood the challenges because he gave bicycles and goats. |
| 38 | You were given your lunch, bicycles, and domestic animals. As well as notebooks and pens. |
| 39 | Teacher understood the situation of a pastor in Rwanda, and this was very helpful. |
| 40 | Yes, because he was giving bicycles and domestic animals to the students and lunch. |
| 41 | Yes, the teacher understood the situation of everyone in the pastorate because he shared with us his struggles as a pastor. |
| 42 | Yes, he understood the life of Rwandan pastors because he gave bicycles, domestic, animals, and food. |
| 43 | Teacher understood the situation of a pastor in Rwandan pastors because he gave bicycles and goats to help students. |
| 44 | The teacher set a good example for us to follow as students. |
| 45 | The teacher understood the situation of the pastors in Rwanda, because he gave bicycles, lunch, domestic, animals, and books, and medicine, ibuprofen. |
| 46 | Because he understood the Rwanda culture, he understood the situation of the Rwandan and pastor. |
| 47 | The teacher didn't fully understand. At times he would insult his translator or the student. |
| 48 | Yes, because the students were given food, syllabus, books, books, notebooks, pens, Bibles, bicycles, and domestic animals. |
| 49 | Yes, we were given food, books, Bibles, bicycles, and domestic animals. |
| 50 | Yes, we were given food, syllabus, books, notebooks, Bibles, bicycles, and domestic animals. |

| | Q- 20 What do you feel was the biggest obstacle to overcome in the modular class you took? |
|---|---|
| 1 | Because of translation the teaching time doubled. There was a lot of content to cover, but because of translation, time was short. |
| 2 | Translation took too much time. Time doubled because of translation. |
| 3 | Having teachers who don't know the language. |
| 4 | I wish time would be lengthened. Giving diplomas instead of certificates. |
| 5 | We were given a certificate instead of diplomas or bachelors. (The level of teaching was at the certificate level and needed to be at the bachelor's level.) |
| 6 | Finding a teacher who teaches in the language that the students understood. Increasing the length of the study. Accreditation. |
| 7 | Rather than getting a certificate, we would prefer getting a diploma. |
| 8 | The time for learning was short. |
| 9 | I wish there could be a reunion or a further teaching for the student. |
| 10 | Finding a teacher who would teach in Kinyarwanda. |
| 11 | Time was short. |
| 12 | Some of the difficulties is the long travels for the students and the teachers were not able to speak Kinyarwanda. |
| 13 | Too much content to cover yet the time was short. |
| 14 | We wish the teaching would be done by a Kinyarwanda speaker. In order to avoid long travels, bring the school to the students. |
| 15 | The teacher doesn't speak the language that we all understand. Learning time was short. And long travel for the students.  . |
| 16 | The teaching time was short |
| 17 | The teaching time was short. |
| 18 | Bringing the school to the student would be helpful. |
| 19 | Getting teachers that are not white. |
| 20 | I think the teaching length. A teacher without the translator. |
| 21 | I would appreciate it having the school near to us. |
| 22 | Bringing the school closer to students. |
| 23 | There is a barrier of teaching through a translator. Long journey for the students. |
| 24 | The teacher was not able to speak language. We would appreciate a teacher who can speak our language. The journey to school was too long. And the teacher was not acquainted with the Rwandan culture. |
| 25 | Finding a teacher who will teach us without a translator. |
| 26 | Not able to speak the language. |
| 27 | Adding length to the teaching time. |
| 28 | Adding to the length of the teaching time. |
| 29 | Being taught by a teacher who speaks Kinyarwanda. |
| 30 | The teaching time was very short. |
| 31 | The challenge was the teaching time was short. |
| 32 | Long traveling for the students. Translation takes too much time. |
| 33 | The study time is very short. There is no pastors reunion. Translation took too much time. We would appreciate classes in Kinyarwanda. |
| 34 | Teaching without a translator. Accommodation for student. And transportation for those who go back home daily. |

| 35 | Long travels for students. |
|----|---------------------------|
| 36 | The teacher doesn't speak the language that we all understand. Learning time was short. Translation took too much time. |
| 37 | Teachers are not able to speak the Kinyarwanda language. |
| 38 | Extending more sites near the students. |
| 39 | Long travels. |
| 40 | Accommodation for students to travel long travels. Teaching classes in Kinyarwanda. |
| 41 | We had two teachers on speaking in English, the other speaking in Kinyarwanda. Having a teacher in Kinyarwanda would save plenty of time. |
| 42 | Being taught by teachers who speak Kinyarwanda language. |
| 43 | Accommodation for students. |
| 44 | Accommodation for students. Just having one teacher, teaching, and Kinyarwanda would be better. Students to be taught how to preach and teach in foreign languages. |
| 45 | I don't see any obstacles because the student is equipped to do ministry. |
| 46 | Learning time is very short. |
| 47 | Teaching fully in Kinyarwanda. Accommodation for students to avoid long travels. |
| 48 | Extending more sites and increase the number of teachers. |
| 49 | Extend teaching sites, giving bicycles. |
| 50 | Extending the teaching sites and adding more teachers |

| Q-21 How easy was it to understand what was being taught by the translator that was used? Please explain. | |
|------|-----------------------------------------------------------|
| 1 | It was easier because the translator used the language that we understood. |
| 2 | It was easy because the translator was able to communicate everything in Kinyarwanda. |
| 3 | 70% |
| 4 | It was easier because of the translator was speaking in Kinyarwanda. |
| 5 | 100%. It was easy to understand. |
| 6 | It was easy because of the translation. |
| 7 | It was easy to understand whatever is being thought because of the help of the translator. |
| 8 | On the high level. |
| 9 | It was easier. 80%. |
| 10 | It was easier because of the help of the translator. |
| 11 | It was easy at an 80% level. Because the translator was very good. |
| 12 | It was easy at an 80% level |
| 13 | 90% |
| 14 | 80% |
| 15 | 70% |
| 16 | The translator was speaking the language you understood. |
| 17 | We were getting the teaching through the translator. |
| 18 | It was easier because we were receiving information through the translator |
| 19 | It was easy because the teacher understood the Rwandan culture |
| 20 | It was easy because the translator did a good job. |
| 21 | 70% |
| 22 | It was easier because the translator spoke Kinyarwanda. |
| 23 | It was easy at a high-level because the translator was very helpful. |

| | |
|---|---|
| 70% | 70% |
| 25 | It was easy because the translator understood the Rwandan culture |
| 26 | 80% |
| 27 | 95% |
| 28 | 70% |
| 29 | 80% |
| 30 | 80% because of the help of the translator |
| 31 | 70% |
| 32 | The translators understood what was being taught. |
| 33 | Personally, I would say at an 80% level. |
| 34 | 50%. |
| 35 | Yeah, it was easy because the teacher taught, and the translator translated in Kinyarwanda. Besides, the syllabus was translated in the language, that a student understands. |
| 36 | 65% Because the translator translated very well. |
| 37 | 100% |
| 38 | 90% because the translator translated into the language, the student understood. |
| 39 | 50% |
| 40 | The translators were very helpful at 90% because sometimes they were going too fast, that's the 10%. |
| 41 | 50% |
| 42 | Yes, because there were translators. |
| 43 | It was easier because the translator understood the language. |
| 44 | There was a mutual benefit, because even though the translator taught in Kinyarwanda, I was also able to learn a little bit of English. |
| 45 | 90% |
| 46 | 90% |
| 47 | 60% |
| 48 | 90% |
| 49 | 90% |
| 50 | 90% |

| Q-22 How much was classroom interaction there in your class? ||
|---|---|
| 1 | Every student was welcome to ask questions, and the teacher graciously provided and answer. I would say the collaboration between the student and the teacher was really good. |
| 2 | The interaction was on high level because they student freely interacted with the teacher and asking questions and hanging around break time with the teacher. |
| 3 | 80% |
| 4 | The interaction between the teacher and the student was great, because the student got A's |
| 5 | It was 100%. |
| 6 | It was on a high level. The student understood set time was kept. |
| 7 | The interaction between the teachers, and the student was a high-level because we were receiving and understanding the teaching very well |
| 8 | The interaction was at a high level because of the translator. |
| 9 | 60% because it was done through the help of a translator |
| 10 | It was on a high level. Because we were put into small groups. |

| 11 | Interaction was pretty good because the student would ask questions in areas that we didn't understand |
|----|-----------------------------------------------------------------------------------------------------------|
| 12 | We got enough interaction |
| 13 | 90% |
| 14 | 90% Sharing meals together and interacting during break. |
| 15 | 80% because of the translation |
| 16 | We had a translator. |
| 17 | Because we were getting whatever the teacher was teaching |
| 18 | Interaction was good because we were getting whatever was being taught by the teacher |
| 19 | On a high level |
| 20 | Was at a high level. We were grouped into two groups and the teaching was understandable. |
| 21 | The interaction was very good because the students was able to ask questions and get answers. |
| 22 | The interaction was really good because we were getting the teaching and exclamations where they didn't understand |
| 23 | The interaction with the teachers and the students was at 85% |
| 24 | 65% |
| 25 | The interaction was at a higher level because the teacher was able to get explanations for the questions asked by the students. |
| 26 | The teacher explained thoroughly the subject |
| 27 | 90% the teacher helped us to understand the subject by engaging with the students by asking questions |
| 28 | 80% |
| 29 | The interaction was good, I asked questions and got answers |
| 30 | 80%, |
| 31 | 50% because some of the students were absent |
| 32 | 85% |
| 33 | 90% |
| 34 | 50.5% because there was a mediator between the teacher, and the student, which was a translator. |
| 35 | Interaction was really good because whenever you had questions, the teacher was more than happy to answer it. It was at 70% Interaction |
| 36 | 70% |
| 37 | 98%-100% |
| 38 | 90% |
| 39 | The interaction between the teachers and students was very good. 100% |
| 40 | 100% |
| 41 | 50% |
| 42 | 95% through the help of a translator. |
| 43 | Interaction was really good because we were able to understand what was being taught. |
| 44 | 95% because we shared lunch with her teachers. |
| 45 | 95% |
| 46 | 100% |
| 47 | 60% |
| 48 | 90% |
| 49 | 90% |

| 50 | 90% |
|----|-----|

| Q-23 Did the teacher break your class into learning groups during your class? If so, please describe. Was it helpful? | |
|----|-----|
| 1 | No, we were one group |
| 2 | No groups |
| 3 | Yes. Because group interaction helped the student understand the class better |
| 4 | Yes, because the group helped the student to better understand the class. |
| 5 | No |
| 6 | Yes, we were put into groups. Whatever I didn't understand in class I would understand in small groups. |
| 7 | Yes, it was very helpful to me. |
| 8 | Yes, it helped me understand the plan of God better |
| 9 | Yes, it was very helpful to me because it helped me to understand whatever was being taught by the teacher. |
| 10 | Yes, because small groups help you grasp what you didn't understand in the teaching. |
| 11 | Yes. Small groups help the student understand whatever they didn't grasp during the teaching. |
| 12 | Yes, because it's really helped us understand the Bible better |
| 13 | Yes, and this was very helpful. It has helped me to better understand clear of God. |
| 14 | Putting us into groups helped us understand the subject matter better. |
| 15 | Yes, because we got a better understanding of the subject . |
| 16 | Yes |
| 17 | Yes |
| 18 | Yes, we were grouped into two groups. |
| 19 | Yes, I benefited from the teaching in the groups. |
| 20 | Yes, I actually gain an understanding of the class with the groups. |
| 21 | Yes, to give us boldness. |
| 22 | Yes, I've benefited quite a lot in groups. I gained confidence because I can speak in front of people. |
| 23 | Yes, it was beneficial for me because I understood the plan of God better for humanity. |
| 24 | The teacher put us into groups which helps us understand the class better. |
| 25 | Yes, because groups helped us to gain mutual understanding of the Bible |
| 26 | Yes, because it helped me to understand the Bible. |
| 27 | Yes, because it helps the student absorb the subject better. |
| 28 | Yes, because I got a better understanding of the subject. |
| 29 | Yes, learning in groups helped me understand the Bible. |
| 30 | We were put into groups because the teacher was testing whether we got the subject. |
| 31 | Yes, groups were helpful for me. |
| 32 | Yes, it was easier for me to put it into practice what was taught. |
| 33 | Yes, it was very helpful to me. |
| 34 | Yes, I was able to understand the class better, because of going to small groups. |
| 35 | Yes, you are put into groups and that was very helpful. |
| 36 | Yes, it was very helpful to me. because I was able to learn a lot about the topic that was discussed in class. |
| 37 | Yes, we were put into small groups. |

| 38 | Yes, It was very helpful for me to absorb what had been taught in the classroom. |
|---|---|
| 39 | Yes. This was very helpful. |
| 40 | Yes |
| 41 | Yes, it was very helpful for me because I got to understand the class better. |
| 42 | Yes, because it helped me absorb what I learned in the class. |
| 43 | Yes, small groups helped us to understand well the topic. |
| 44 | Yes, we are put into small groups to better understand the topic. |
| 45 | Yes, it was very helpful to me. |
| 46 | Yes, because it helped me to better understand the class. |
| 47 | Yes, we are put into small groups to share different perspectives. |
| 48 | Yes, because this small groups help me to understand the subject much better. |
| 49 | Yes |
| 50 | Yes, because I better understood the topic. |

| | Q-24 What percentage of your class was: Lecture, Small Groups, Reading/Homework |
|---|---|
| 1 | Lecture, Reading and Homework |
| 2 | Lecture, Reading and Homework |
| 3 | Lecture, Reading and Homework |
| 4 | Lecture, Reading |
| 5 | Lecture |
| 6 | Lecture |
| 7 | Lecture |
| 8 | All |
| 9 | Lecture 60% Small Groups 15% Reading/Homework 25% |
| 10 | Lecture |
| 11 | Lecture, Reading |
| 12 | Lecture 70% Small Groups 10% Reading 20% |
| 13 | Lecture 60% Small Groups 30% Reading 10% |
| 14 | Lecture |
| 15 | Lecture 60%, Small Groups 15% Reading 25 |
| 16 | Lecture, Reading |
| 17 | Lecture, Reading |
| 18 | Lecture, Reading & Homework |
| 19 | Lecture |
| 20 | Lecture |
| 21 | Lecture & Homework |
| 22 | Lecture, Reading/Homework |
| 23 | Lecture 60%, Small Groups 10% Reading/Homework 30% |
| 24 | Lecture 60%, Small Groups 30, Reading/Homework 10% |
| 25 | Lecture |
| 26 | Lecture 70% Small Groups 10% Reading 20% |
| 27 | Lecture & Small Groups |
| 28 | Lecture 90%, Reading 10%, Small Groups 0% |
| 29 | Lecture 70%, Small Groups 10%, Reading 20% |
| 30 | Lecture, Reading/Homework |

| 31 | Lecture & Reading/Homework |
| 32 | Lecture 95%, 3% Small Groups, 2% Reading/Homework |
| 33 | No Answer |
| 34 | Lecture 50% Small Groups 10%, Reading/Homework 30% |
| 35 | 60% Lecture, Small Groups 10%  and 30% Reading/Homework |
| 36 | Lecture 70%, Small Groups 10% and 20% Reading/Homework |
| 37 | Lecture- 60%, Small Groups- 10%, Reading/Homework- 30% |
| 38 | Lecture- 40%, Small Groups 20%, Reading/Homework- 30% |
| 39 | No Answer |
| 40 | Lecture- Yes, Small Groups- No, Reading/Homework-Yes |
| 41 | Lecture- 30%, Small Groups 10%, Reading 20% Homework 40% |
| 42 | Lecture- 40%, Small Groups 30%, Reading/Homework 25% |
| 43 | Lecture- 90%, Small Group 70%, Reading/homework 60% |
| 44 | Lecture- 90%, Small Groups- 80%,  Reading/Homework- 90% |
| 45 | Lecture- 85%, Small Groups- 63%, Reading/Homework- 70% |
| 46 | Lecture 100%, Small Groups 0%, Reading/Homework -100% |
| 47 | Lecture- 60%, Small Groups- 10%, Reading/Homework- 30% |
| 48 | Lecture 40% Small Groups 20% Reading/Homework 30% |
| 49 | Lecture 40%, Small Groups 20%, Reading/Homework25% |
| 50 | Lecture 40%, Small Groups 20%, Reading/Homework 30% |

| Q-25 How have you been able to apply what you have learned in your modular classes in your current ministry context? Please give an example. | |
|---|---|
| 1 | The school has helped me to learn how to prepare a sermon because the school helped me to understand the following five questions. Why? When? Who? What? Where? During the sermon preparation.  The school has taught me how to take care of my family. The school has equipped me with how to train other church leaders. The school has equipped me with how to fight false teaching. Finally, how to understand the Bible properly. |
| 2 | I am now thoroughly equipped to preach and prepare a sermon. The school has equipped me how to care and nurture young Christians. The I am also one of the teachers that are currently in the school now. |
| 3 | Prior to coming to this school my understanding of the Bible was very poor. I didn't have confidence, but the school has helped me and equipped me to be a better Pastor. |
| 4 | 1. It has enriched my understanding. 2. My preaching and leadership has improved. 3. The Church members have been transformed. 4. We are now able to fight for teaching |
| 5 | 1. I was able to train the elders, deacons and church members of my church. 2. I've been invited to speak at big meetings. 3. I've been equipped on how to do door to door evangelism. |
| 6 | 1. Training my church members. 2. Creating small groups in my church. 3. Fighting false teaching. 4. Encouraging my church members to attend modular classes. 5. Application of 2 Timothy, 2:2 |
| 7 | Upon graduation I was able to go back in to train and equip other pastors and church leaders in my sphere of influence |
| 8 | 1. Turning my church 2. Being a man of integrity 3.  Reading my Bible daily |
| 9 | I'm a better teacher of the word of God and also a train other church leaders |
| 10 | I teach the congregation, the word of God. I am able to fight against the false teaching. |

| | |
|---|---|
| 11 | One of the benefits is to be an example for my juniors. The opportunity to train others to apply 2 Timothy 2:2, I am now a trainer, who trains others |
| 12 | I have understood the Bible better and I am able to teach classes. |
| 13 | It has given me boldness to communicate the word of God openly. I am able to preach. |
| 14 | Preaching the word of God in a better way with understanding |
| 15 | It has made me a better communicator of the word of God. |
| 16 | Teaching others. |
| 17 | Teaching others |
| 18 | Bearing fruit, self-control and patience. |
| 19 | By encouraging others to love the word of God |
| 20 | I am a small group leader. I learned to be patient to people. And encourage others to go to school. |
| 21 | Being an example to other Christians and neighbors |
| 22 | I am now able to stand in front of people and teach, and I am a good example to others. |
| 23 | Teaching my fellow women what I have been taught |
| 24 | For instance, I am able to share the gospel with others, because I have confidence |
| 25 | 1. Teaching my church members 2. Having a Christian marriage 3. Fighting false teaching 4. Encouraging my church members to go to school as well |
| 26 | Understand the Bible better and teaching others |
| 27 | I know how to prepare the sermon better with confidence, because we were taught how to prepare an expository preaching |
| 28 | No Answer |
| 29 | Being able to teach the word of God and train others |
| 30 | I use the teachings that I got from the school and my understanding of the Bible has been enriched. |
| 31 | Because I have my syllabus, I was able to teach others. In the past I was not able to forgive someone but because of the teachings I was able to forgive. |
| 32 | I am able to train other young pastors. |
| 33 | I have been helping my church members to understand the Bible properly. In different categories such as men, women, youth. |
| 34 | I was able to train my church members. Using the syllabus in the Bible I got from my school. I turned my church on how to preach expository preaching, and homiletics |
| 35 | Yes, because I was given a Bible and a small library that I used to train people in the word of God. |
| 36 | I've become a better preacher of the Word of God. I've been able to put together a schedule using the syllabus I got from school. |
| 37 | I do hospital visitations. I am able to teach the word of God at my church as well as to preach. |
| 38 | I was transformed by the school. My family and my community was transformed by the impact the school has had on me because I am now able to teach sound doctrine and able to teach my church members. |
| 39 | I learn to be humble and to be always prayerful |
| 40 | I'm able to preach an expository sermon. |
| 41 | I have been able to pass on what has been entrusted to me at school. I have a small library at home that I used to teach people. |

| | |
|---|---|
| 42 | I am able to teach the word of God clearly, training my church members and I have an overview of the Bible. |
| 43 | I was able to put into practice what I was taught. I have been helping people to understand the word of God. |
| 44 | Actually, the modular way of teaching has stirred up my appetite to learn and love the word of God. I didn't stop. I upgraded my learning to a different level. |
| 45 | Because of the bicycle that I was given, it facilitates me to minister at my church. Teaching others the word of God, the Bible. |
| 46 | I preach sometimes on Sunday at my church. I am at a small group leader. |
| 47 | I am a blessed man because I have received the following: a Bible, syllabus, pens, a bicycle. I use the above to train others. |
| 48 | The school has transformed me and my family. I am now a better communicator of the word of God. I've learned how to serve God and family. I've also learned how to live in harmony with my neighbors. |
| 49 | I brought transformation to my family. I'm a better man and a better husband. I'm a better preacher of the word of God, and I lead small groups. |
| 50 | I train my juniors under me. It has transformed my family. |