

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY
Evangel University

2015 Program Review
for the
AGTS Global Missions Department

I. Program Mission

The Global Missions Department (GMD) program offers personal and professional preparation for intercultural ministry. The goal of the curriculum is to equip the intercultural minister to meet the challenges of missions in the modern world. Studies within the department keep the student current with contemporary developments of the science of missiology and related disciplines. Individual courses are practical in orientation and emphasize the Pentecostal contribution to Christian missions. Interdisciplinary studies in the department include courses in each of the following fields: missions history and theology, leadership development, cultural studies and religion, intercultural communication, contextualization and missions strategy.

II. Program Learning Outcomes and Goals/Objectives

1. Master of Arts in Intercultural Studies (MAIS)

Evangel University AGTS Assessment System Master of Arts in Intercultural Studies					
<i>Assessment</i>	<i>Learning Outcome (What is evaluated)</i>	<i>When administered</i>	<i>Analysis of fairness, consistency and accuracy</i>	<i>Criteria</i>	<i>Schedule for Review</i>
Summative projects	1) Obedience 2) Missions Theology 3) Intercultural Communication 4) Contextualization 5) Missiology 6) Leadership	Reviewed annually by Global Missions Department (GMD)	Use of summative project rubrics. Faculty trained in use of rubrics. GMD faculty members review hi/mid/lo samples of student work to maintain consistency.	Performance at the 84 percentile or higher	At the end of each course which uses summative projects to evaluate student learning and upon completion of the Field Education Research Project (FERP) and student portfolio,
Research papers	1) Obedience 2) Missions Theology 3) Intercultural Communication 4) Contextualization 5) Missiology 6) Leadership	Reviewed annually by GMD	Use of research paper rubrics. Faculty trained in use of rubrics. GMD faculty members review hi/mid/lo samples of student work to maintain consistency.	Performance at the 84 percentile or higher	Throughout each course which uses research papers to evaluate student learning
Course exams	1) Obedience 2) Missions Theology 3) Intercultural Communication 4) Contextualization 5) Missiology 6) Leadership	Reviewed annually by GMD	GMD faculty members review hi/mid/lo samples of student work to maintain consistency.	Performance at the 84 percentile or higher	Throughout each course which uses exams to evaluate student learning

Sermons	1) Obedience 2) Missions Theology 3) Intercultural Communication 4) Contextualization 5) Missiology 6) Leadership	Reviewed annually by GMD	Use of sermon rubrics. Faculty trained in use of rubrics. GMD faculty members review hi/mid/lo samples of student work to maintain consistency.	Performance at the 84 percentile or higher	Throughout each course which uses sermons to evaluate student learning
Course discussions	1) Obedience 2) Missions Theology 3) Intercultural Communication 4) Contextualization 5) Missiology 6) Leadership	Reviewed annually by GMD	Use of discussion rubrics. Faculty trained in use of rubrics. GMD faculty members review hi/mid/lo samples of student work to maintain consistency.	Performance at the 84 percentile or higher	Throughout each course which uses course discussions to evaluate student learning
Reflection papers	1) Obedience 2) Missions Theology 3) Intercultural Communication 4) Contextualization 5) Missiology 6) Leadership	Reviewed annually by GMD	Use of reflection paper rubrics. Faculty trained in use of rubrics. GMD faculty members review hi/mid/lo samples of student work to maintain consistency.	Performance at the 84 percentile or higher	Throughout each course which uses reflection papers to evaluate student learning
Ministry action plans	1) Obedience 2) Missions Theology 3) Intercultural Communication 4) Contextualization 5) Missiology 6) Leadership	Reviewed annually by GMD	Use of ministry action plan rubrics. Faculty trained in use of rubrics. GMD faculty members review hi/mid/lo samples of student work to maintain consistency.	Performance at the 84 percentile or higher	Throughout each course which uses ministry action plans to evaluate student learning

Upon completion of the MAIS program the student will be able to:

- 1) make decisions, live and serve according to revealed truth and the will of God. (Obedience) (MAIS-SLO # 1)
- 2) develop biblical theology of missions which addresses the contemporary missional context. (Missions Theology) (MAIS-SLO # 2)
- 3) utilize the tools of the social sciences to develop a plan to communicate the gospel in word and deed to persons of another culture. (Intercultural Communication) (MAIS-SLO # 3)
- 4) facilitate the ongoing process of contextualization as missional leaders and communities of faith in specific settings. (Contextualization) (MAIS-SLO # 4)
- 5) articulate a Spirit driven missiology and praxis. (Missiology) (MAIS-SLO # 5)
- 6) identify, exemplify and foment biblical leadership. (Leadership) (MAIS-SLO # 6)

III. Program Capacity and Description

a) Faculty

1. There were 14 regular faculty members and 5 adjunct faculty members who taught one or more courses in the GMD degree program in the 2015 calendar year.

(1) Regular Faculty

- (a) DeLonn L. Rance, Ph.D.
- (b) Paul Lewis, Ph.D.
- (c) Anita L. Koeshall, Ph.D.
- (d) Alan Johnson, Ph.D.
- (e) Elizabeth Grant, Ph.D.
- (f) John Easter, Ph.D.
- (g) Mark A. Hausfeld, D.Min.

- (h) Johan H. Mostert, D.Phil.
- (i) James D. Hernando, Ph.D.
- (j) Douglas Oss, Ph.D.
- (k) James H. Railey, D.Th.
- (l) Charles E. Self, Ph.D.
- (m) Roger D. Cotton, Th.D.
- (n) Deborah M. Gill, Ph.D.
- (2) Adjunct Faculty
 - (a) Grant McClung, D.Miss.
 - (b) Valerie Rance, Ph.D. (cand.)
 - (c) Richard Brogden, Ph.D.
 - (d) Donald McCurry, Ph.D.
 - (e) Fred Farrokh, Ph.D.
 - (f) Jim Bennett, D.Miss.
- b) Students
 1. There was a total of 7 students taking one or more courses in the GMD degree program.
 - (a) 7 students; 5 males, 2 females.
- c) Degrees conferred
 1. Three of the seven students enrolled in the GMD degree program graduated in the Spring 2015 graduating class.
 - (a) 3 students; 1 male, 2 females.
- d) Enrollment history (average class size)
 1. Twenty distinct MA courses were offered in the GMD degree programs.
 - (1) MAIS, average student enrollment per course – >8 (#of MAIS student in class).

Course #	Students	Course #	Students
BIB 532 (FA-15)	7 (0)_	MCC/MHT 642 (SP-15)	7(1)
BNT 530(SP-15)	10 (1)	MHT 635 (SP-15)	9(2)
BOT 530 (FA-15)	7 (1)	MSC 639 (FA-15) Urban	8(1)
BTH 530 (SP-15)	10 (1)	MCS 654 (SU-15) Justice	5(1)
THE 531(FA-15)	16(2)	MSS 639 (SP-15) Power	5
THE 532(SP-15)	13(1)	MCS 545(SU-15) SIIS	9(2)
BTH/MHT 501 (FA-15)	11(1)	MSS 643 (SU-15) SIIS	4(1)
BTH/MHT 501(SP-15)	11(1)	MHT 649 (SU-15)SIIS	2(1)
HIS/MHT 556 (FA-15)	16(1)		
HIS MHT 557(SP-15)	15(3)		
MCC/MHT 643 (SU-15)	4		
MCC/MHT 643 (FA-15)	10(2)		

- e) Program maps (2 and 3-year course rotations).
 1. MAIS (2-year degree program – 48 credit hours).

NOTE: Students who do not qualify for the advanced standing credits* in the Bible/Theology Foundations Core (9 credit hours) may complete any or all of these courses within the two-year window of the curriculum offerings.

Semester	Year One			Year Two		
Fall	BOT 530*	BTH/MHT 501	HIS/MHT 556	BIB 532	MCS/MHT 643	THE 531*
Spring	BNT 530*	MHT 635	HIS MHT 557	MCS/MHT 642	BTH 529	Elective
Summer	Elective	Elective		Elective	MSS 641	

f) Curriculum maps (courses where learning outcomes are met).

1. MAIS (see Section II.a.i above for the learning objectives of the MAIS program).

Course	SLO	Course	SLO
HIS/MHT 556	3, 5, 6	BTH/MHT 501	1, 2, 3, 4, 5, 6
HIS/MHT 557	3, 5, 6	MHT 635 PTLD	1, 2, 3, 4, 5, 6
BIB 532	1, 2, 6	MCS/MHT 642 CT	1, 2, 3, 4, 5, 6
BOT 530	1, 2, 6	MCS/MHT 643 AC	1, 2, 3, 4, 5, 6
BNT 530	1, 2, 6	MSS 641/ MCC 556	1, 2, 3, 4, 5, 6
THE 531/532	1, 2	Elective Course	N/A
BTH 529/530/532	1, 2, 6	Elective Course	N/A
Elective Course	N/A	Elective Course	N/A

g) Advising

1. All MA AGTS students are assigned an academic advisor from the regular faculty corps as per the AGTS Faculty Handbook, Section 5.3. While students are responsible to monitor their own degree programs in order to ensure that they select the appropriate courses for degree completion, all course registration requests must be approved by their faculty advisors. The course registration process is done within an online registration portal that automates the communication between each student and her/his faculty advisor. Additionally, the Registrar's office provides an additional advising back-up resource in the academic registration process to ensure that students are meeting their degree program course requirements. Additional administrative support staff in the Intercultural Doctoral Studies Department, the Student Life Department, and the Dean's Office may also assist students with informal academic advising.

h) Facilities, labs, computers, library, other resources (inventory).

1. Classrooms

(1) Traditional lecture-hall classrooms

(a) There are two lecture-hall rooms with a seating capacity of 65 students.

(2) Adult-learner conference classrooms

(a) There five classrooms with an adult-learner seating arrangement around a conference table each of which seats up to 18 students.

(3) Room 229 [in seminar style] with a seating capacity of 18 plus the professor.

- (4) Room 228 [in seminar style] with a seating capacity of 15 plus the professor.
 - (5) Room 226 [in seminar style] with a seating capacity of 18 plus the professor.
 - 1) All classrooms are equipped with a classroom desktop computer, projection capabilities, white or chalk boards, and access to the university's IT department to assist with any information technology needs.
 - 2) Cohorts enjoy brief refreshment breaks daily in an area adjacent to the classrooms and take part in community lunches in the balcony area of the seminary.
 - 3) A full description of the AGTS campus is available here with interactive options: <http://www.agts.edu/building/index.html>.
2. Computers
- 1. The library facility includes a computer center that provides access to productivity software, library resources and the Internet. The computer center is equipped with 16 personal computers and a printer. AGTS students may use the library's copy machine to scan and save copies of documents, either using USB drives or their personal email accounts, and for color printing. A wireless network is accessible throughout the facilities and students can send their laptop or home computer print jobs to the library's printer or copy machine.
3. Library
- (1) The library has a 135,000-volume capacity and its holdings currently consist of 126,051 bound volumes, 80,201 microforms, 5,557 audiovisuals, approximately 250 current periodical subscriptions, and a significant number of online databases that are collectively licensed by the Evangel University libraries. These collections include extensive biblical, theological and missiological materials, augmented by the Flower Pentecostal Heritage Center located at The Assemblies of God General Council headquarters in Springfield, as well as a collection of counseling resources.
4. Student Lounge (approximately 30 x 48 feet).
- (1) Furnishings:
 - (a) Two leather couches.
 - (b) Two leather love seats.
 - (c) Four leather chairs.
 - (d) Four dining/study tables w/ four chairs per table.
 - (e) High top counter w/ four bar stools.
 - (2) Kitchen:
 - (a) Two refrigerators.
 - (b) Two coffeemakers.
 - (c) One dishwasher.
 - (d) One micro-wave oven.
 - (e) One stove w/ oven.
 - (f) One double basin sink.
 - (g) Ten storage cabinets.

- (3) Vending Machines:
 - (a) One for soft drinks.
 - (b) One for snack foods.
- i) Curriculum comparisons (benchmark institutions).
 - 1. AGTS MAIS – 48 credit-hours; 21 credits in Bible/Theology/Church History, 15 credits in missiology, 12 credits of missions electives.
 - (1) Asbury Theological Seminary – 60 credit-hours.
 - (a) 18 credits in Bible/Theology/Church History.
 - (b) 6 credits in Practical Theology.
 - (c) 24 credits Intercultural Studies.
 - (d) 12 credits Electives.
 - (2) Biola University’s Cook School of Intercultural Studies MAIS – 39 credit-hours.
 - (a) 6 credits in Bible/Theology.
 - (b) 15 credits in Intercultural Studies.
 - (c) 18 credits of Electives.
 - (3) Fuller Theological Seminary – 53 credit-hours.
 - (a) 16 credits in Theology.
 - (b) 29 credits in Intercultural Studies.
 - (c) 8 credits of Electives.
 - (4) Trinity Evangelical Divinity School (TEDS) MA/ICS – 32 credit-hours.
 - (a) 7-9 credits in Bible/Theology.
 - (b) 17-19 credits in Intercultural Studies.
 - (c) 6-11 credits of Electives.
 - (d) 2 credits MA/ICS Capstone.
- j) Locations, sites, and modes of program delivery.
 - 1. MAIS
 - (1) The Springfield resident campus is the only location at which the MAIS degree can be completed. Courses may also be taken at two on-going sites: CINCEL (Centro de Investigation Cultural E Linguistica) in San Jose, Costa Rica and Continental Theological Seminary in Brussels, Belgium. Residential students may request a limited number of directed studies or online courses to assist them with degree completion when course offerings and/or schedules limit or prohibit their ability to enroll.

IV. Strengths, Weaknesses, Opportunities, Threats analysis

- a) Strengths
 - 1. MAIS
 - (1) 48 credit hour curriculum that enables full-time students (at least 9 credits per semester) to complete the program in two years; reducing the time and the cost required for degree completion.
 - (2) Balanced curriculum of Biblical/Theological, Intercultural, and Elective courses provides opportunities for students to have a well-rounded learning experience.
 - (3) Advanced level graduate studies course options for those students who may have completed an undergraduate degree in religious studies and would have duplicated learning in an introduction level course in the MAIS curriculum.

- (4) Advanced standing status of up to 9 credit hours based on the completion of an undergraduate program in religion.
- (5) A cutting edge, globally-based faculty of Pentecostal scholar-practitioners (GMD/IDS faculty serve or have served in Africa, Asia Pacific, Central Asia, Eurasia, Europe, Latin America, Northern Asia, Southern Asia, Southeast Asia, and the United States.)
- (6) Access to members and decision-makers in Assemblies of God World Missions (the denominational missions sending agency), and in the missions commissions of the World Assemblies of God Fellowship and the Pentecostal World Fellowship and the global networks they represent.
- (7) Provides the graduate level learning experiences needed for students applying for doctoral studies programs.

b) Weaknesses

1. MAIS

- (1) Face to face access to GMD/ICS faculty is limited as they are active in field ministry away from the AGTS campus.
- (2) Incoming students often require remedial training in academic research and writing.
- (3) MAIS course offerings are viable because they are populated by students in other degree programs. However, this can negatively impact the level of study as they are not familiar with the disciplines of intercultural studies.

c) Opportunities

1. MAIS

- (1) The MAIS degree is the masters level degree at AGTS that most effectively prepares students for entrance into IDS doctoral studies programs without the need for additional coursework to meet admission standards.
- (2) The thoroughness of the MAIS curriculum still makes it the most suitable degree at the masters level for those pursuing vocational in missions and intercultural ministry.
- (3) The flexibility of combining traditional seated, modular, and online learning options facilitates study for missionaries, chaplains, and intercultural workers currently serving in intercultural settings.
- (4) Consolidation with the undergraduate programs at Evangel University increases the potential pool of students and the number of potential concentrations related to intercultural studies.

d) Threats

1. MAIS

- (1) Overall declining seminary enrollments and specifically at AGTS, endangers the economic sustainability of the program.
- (2) The high cost of seminary education and the burden of educational debt is prohibitive to missionaries and international students who operate on limited budgets.

V. Peer Institutions/Benchmarking

a. Peer Institutions (Benchmark Institutional Examples)

As noted above in the curriculum comparison Section III.i.i., the following institutions were selected by the GMD IDS Department as good peer institution/benchmark education examples for the AGTS MAIS degree programs. The primary reason for choosing these four schools has to do with their reputation in the fields of missiology and intercultural studies:

- Asbury Theological Seminary (Christ United Methodist Church); Memphis, TN.
- Biola University's Cook School of Intercultural Studies (Interdenominational); La Mirada, CA
- Fuller Theological Seminary (Interdenominational); Pasadena, CA
- Trinity Evangelical Divinity School (TEDS) (Evangelical Free Church of America); Deerfield, IL

b. Comparative Evaluation

The following narrative will provide a more detailed perspective on the MAIS and MA professional degrees of these peer institutions in order to compare and contrast the content and quality of the AGTS GMD degree program.

1. Peer Comparison: Accreditation

- All of the schools listed have full accreditation:
 - AGTS – The Higher Learning Commission and the Association of Theological Schools.
 - Asbury Theological Seminary – Southern Association of Colleges and Schools and the Association of Theological Schools.
 - Biola Cook School of Intercultural Studies – Western Association of Schools and Colleges.
 - Fuller Theological Seminary – Western Association of Schools and Colleges and the Association of Theological Schools.
 - Trinity Evangelical Divinity School – The Higher Learning Commission and the Association of Theological Schools.

2. Peer Comparison: Program Length

- Historically the industry standard has been:
 - 48-60 credit hours for the MAIS program
- There has been a current trend towards reducing the number of credit-hours in the degree program.
- AGTS's MAIS program's required credits fall in the middle of the four schools surveyed.

3. Peer Comparison: Program Tracks

- AGTS's MAIS program curriculum is comparable in terms of course content with the peer programs. However, the core missions required courses intentionally and uniquely unpacks the subject matter from a theological perspective. While concentrations or tracks are not required to complete the degree if a student completes the courses in a concentration, this will be recording in the transcript. Two unique AGTS offerings include concentrations in Islamic Studies and Member Care.

4. Peer Comparison: Program Delivery Modes

- AGTS MAIS: A resident program which offers traditional, modular, and some online classes.
 - Asbury: 30 credit hours must be taken at the Kentucky and/or Florida campuses. 30 credit hours can be taken online. The courses must be taken within seven calendar years.
 - Biola: 39 credits hours can be taken in traditionally or modularly on campus, or online.
 - Fuller: A resident program or an online degree which offers 14 online courses and 6 hybrid courses (9 weeks on line, 1 week on campus).
 - TEDS: 24 credit hours concentration must be taken at Deerfield site. Some general coursework can be taken at TEDS extension sites or online. Generally, students take two to three semesters of full-time course work followed by one to two semesters of capstone work including comprehensive exams, and at least two weeks of mission activities, and thesis.

5. Peer Comparison: Graduates

- AGTS MAIS: Graduates 3
 - Asbury: Graduates 7
 - Biola: Graduates 14
 - Fuller: Graduates 96
 - TEDS: Graduates 10
 - The number of MAIS graduate at AGTS is lower than the benchmark peer institutions.

6. Peer Comparison: Historical Record

- AGTS/MAIS: AGTS was founded in 1972 and its first class of missionaries began Masters work in 1973.
 - Asbury: Founded in 1923.
 - Biola: Established in 1908 and the Cook School of Intercultural studies started in 1983.
 - Fuller: Fuller began in 1947 and its Master’s degree in Missiology started in 1997. The Doctor of Missiology degree was launched in 1976 and the PhD program in Missiology began in 1975.
 - TEDS: Formally started in 1969 though its roots go back to 1897.

VI. Assessment Procedures

The following section highlights the various means used to assess program effectiveness in meeting student learning outcomes. Means include: (1) student course evaluations, (2) alumni surveys, (3) exit interviews, (4) graduate follow-up statistics, (5) Practicum Review, (6) syllabi review, (7) Qualifying and Comprehensive Exams, and (8) Capstone Assignments.

a) Student Course Evaluations

1. Students enrolled in the MAIS program were provided an evaluation form at the end of each course to assess their perspectives on the value of their learning experiences. Evaluations were tabulated from the following courses offered in these three degree programs in the 2015 calendar year:

MAIS Core Course Evaluations 2015								
	Part I	BTHM/ MHTM 501 FA	BTHM/ MHTM 501 SP	MHT 635	MCS/ MHT 642	MCSM/ MHTM/ PTHM 643 FA	MCSM/ MHTM 643 SU	Ave.
1	Course requirements were adequately explained.	4.6	4.8	5	5	4.8	4.5	4.8
2	Completion of course requirements enabled students to achieve course objectives.	4.7	4.8	5	5	4.6	4.8	4.8
3	Course requirements provided adequate assessment of student learning.	4.6	4.8	5	5	4.8	4.5	4.8
4	Required readings contributed to student understanding of the subject.	4.7	4.9	5	5	4.8	5	4.9
5	The instructor demonstrated adequate expertise in this subject.	5	4.9	5	5	5	5	5
6	Class lectures were clearly and effectively communicated.	4.7	4.8	5	5	4.8	4.8	4.8
7	Teaching methods engaged the students in critical reflection and dialogue.	4.7	4.9	5	5	5	4.8	4.9
8	The course provided learning opportunities relevant to the student's current/future field of ministry.	4.7	4.9	5	5	4.6	4.8	4.8
9	The instructor was accessible when needed; e.g. responsive to questions, available for appointments.	4.7	5	5	5	4.8	5	5
10	The instructor provided timely/useful feedback to the student.	4.7	4.9	5	4.8	4.8	4.5	4.8
11	The instructor was well prepared for class sessions.	4.9	5	5	5	5	4.8	5
12	The time and energy spent in the course were worth the effort.	4.4	4.8	5	5	4.8	4.8	4.8
	Average	4.7	4.9	5	4.98	4.8	4.8	

Part II: BTH/MTHM 501 – Mission of God - Fall
1. The greatest strengths of the instructor are:
<p>Passion to get the gospel to unreached people! Anointed by God. Doesn't rely solely on what he knows, but relies on the Spirit every time to communicate the message.</p> <p>Passion for missions to the world, a theology of missions that God is a missional God.</p> <p>Knowledge, passion for subject, teaching style, engagement.</p> <p>His passion for missions is his greatest strength.</p> <p>Passion, commitment, knowledge, teaching.</p> <p>Passionate, ability to effectively communicate the material.</p>

Part II: BTH/MTHM 501 – Mission of God - Fall

Communication and passion for subject.

Knowledge/Experience on mission.

His knowledge, expertise and passion for this subject of mission and the ultimate mission of God.

Passion and dedication to missions.

2. The instructor's teaching could be improved by:

I don't think there could be improvement here! Only one suggestion: I so appreciate that you allowed questions and was willing to address anything anyone brings up. I regret that sometimes one or two might monopolize the conversation which caused you to have to skip slides and rush through info.

Nothing

Splitting up the content, having sections with more discussion or questions.

I believe his teaching was very much my style.

Better textbooks. One or two of selected readings were extremely repetitive.

Possibly different time slot for module.

Updating PowerPoint slides to be more contemporary, keep tying everything back to topic at hand, provide more "contemporary contexts" in class lectures since he covered a biblical theology of mission in our reading.

I had no issues.

Switching class time to 8-5.

3. The main value of this course to me is:

To reawaken me to the need to reach the lost.

A passion for all people to know Jesus. An urgency to spread the Gospel of Jesus Christ to all people.

Made me think more about missions putting it into more immediate focus.

To keep mission in the fore front of my ministry.

Invaluable.

Ignite passion and perspective for missions and my family's role in it.

Getting a greater perspective of the true value of the purpose of the mission of God.

Learning different understandings of the mission of God.

The call to respond to the urgency of missions.

Missions are now more significant in my life.

4. How did the Holy Spirit impact your life through the course?

The Spirit has really moved in me and given me greater passion to act in whatever way he leads me .

Made me thirsty. Still don't know what to do but pray and read and give what I can.

The Holy Spirit imparted me by giving me a softer heart towards missions.

The Holy Spirit spoke to my hear concerning unreached people groups in need of hearing the good news.

I'm excited about praying and supporting my missionary friends.

Care more for missions.

To compel and convict my life to be more missions minded.

Part II: BTH/MTHM 501 – Mission of God - Fall
By revealing the true importance of missions to me.
5. Other: Please feel free to comment on any other issue(s) of importance to you.
This was an awesome class! I hope to have more with Dr. Rance. I appreciate all he has taught me and he has inspirited me so much! Emboldened me towards my missional calling. Dr. Rance was a very good instructor. He held my attention 90-95% of the time. He was not only passionate, but could communicate the material effectively as well.

BTHM/MHTM 501 – Mission of God - Spring
1. The greatest strengths of the instructor are:
He is both passionate and personally knowledgeable about the subject of the mission of God. Passion and vision, preparedness, knowledge of the subject. His passion for missions. His preaching and teaching. Personable, easy to understand, impactful, and fun. Knowledge of the subject.
2. The instructor's teaching could be improved by:
I greatly enjoyed his teaching method. Teaching in the morning. No suggestions.
3. The main value of this course to me is:
It opened my eyes to the central nature and mission in Scripture and that God is calling us all to help unreached people. Concept of mission as basis for Bible, renewed vision of worldwide need (unreached). Helped me remember my love of missions. Missio Dei I think I'm called to missions because of this course! Very informative. Knowledge to pass on to others.
4. How did the Holy Spirit impact your life through the course?
He has opened my eyes to the fact that missionary service can be difficult but not service is unacceptable. Continued understanding of opportunities to serve – desire to make missions the DNA of my church. GO! Seriously, I need to GO! I think I might be called to missions which is crazy for me. Greater vision.
5. Other: Please feel free to comment on any other issue(s) of importance to you.
Loved it! Fantastic course. Intensive in one week format, but absolutely one of my favorite courses so far.

MHT 635 – Pentecostal Theology of Leadership Development
1. The greatest strengths of the instructor are:
<p>Experience.</p> <p>His great passion for the mission of God and attentiveness to the Holy Spirit. Dr. Rance demonstrates a biblically informed, Spirit-empowered, missional passion for everything he teaches.</p> <p>His great knowledge of the subject matter and his passion for training the next generation.</p>
2. The instructor’s teaching could be improved by:
None. Dr. Rance’s lectures were packed with knowledge, and will serve as a great resource for students for years to come.
3. The main value of this course to me is:
<p>Learning how to train indigenous leadership.</p> <p>It gave me solid principles of leadership development in a missional, indigenous church context.</p> <p>The ways that I learned to think “outside the box” of my preconceived understanding of leadership.</p>
4. How did the Holy Spirit impact your life through the course?
<p>He reminded me that with everything that I do I must rely on Him.</p> <p>I believe this course has been part of a process whereby I desire to see the North American church truly adopting indigenous principles. Our practices on the overseas mission fields need to come back into our ecclesial practices here in America.</p>
5. Other: Please feel free to comment on any other issue(s) of importance to you.
One of my favorite professors has once again expanded my understanding and mode of thinking.

MCS/MHT 642 – Contextualized Theology
1. The greatest strengths of the instructor are:
<p>His missiological knowledge and passion.</p> <p>Experience, networking, relationships, insight.</p> <p>Experience.</p>
2. The instructor’s teaching could be improved by
3. The main value of this course to me is:
<p>Trip to St. Lewis, relevant to future ministry.</p> <p>Challenging to contextualize in every area of life (every scenario). Make sure everything is biblically based – Missional Helix – take the time to do it.</p>
4. How did the Holy Spirit impact your life through the course?
<p>Teaching me to rely on Him.</p> <p>Yes...where do I go from here? (this stage in life)?</p>
5. Other: Please feel free to comment on any other issue(s) of importance to you.
During the trip, would have liked to be able to ask more questions and have time of discussion with people David Godbout interviewed. It was a lot of listening.

MCSM MHTM PTHM 643 – Anthropology and Communication Theory – Fall and Summer
1. The greatest strengths of the instructor are:
<p>Experience and knowledge in the mission field.</p> <p>Knowledge, communication – clear, effective, variety in teaching techniques.</p> <p>Passion and knowledge, experience.</p> <p>Incredibly humble, extremely knowledgeable.</p> <p>Great teacher, personable, deep understanding of the topic.</p>
2. The instructor's teaching could be improved by
<p>More activities.</p> <p>Nothing! Top rate. One of the best at AGTS</p>
3. The main value of this course to me is:
<p>Gaining knowledge from someone who knew what they taught and communicated it well to us the students.</p> <p>Breaking me out of my own bubble and to intentionally view all of life through a new lens.</p> <p>The assignments that give us experience Research done and being able to present it.</p> <p>Gaining better awareness of cultural context and missions.</p> <p>Learning a process to understand and relate to culture.</p>
4. How did the Holy Spirit impact your life through the course?
<p>Help me see my weaknesses and the weaknesses of the world as a whole.</p> <p>Made me see how entrenched I am in my own cultural perspectives.</p> <p>Solidified further my passion for my chosen culture.</p> <p>Helped me respect other cultures more.</p> <p>Value of learning other people. Must have a reliance on Holy Spirit to see change in people and culture. We can't do it on our own.</p>
5. Other: Please feel free to comment on any other issue(s) of importance to you.
<p>I really enjoyed Doctor Koeshall's teaching style, her presence and wealth of knowledge. I really appreciated how extremely prepared she was for each session.</p> <p>I loved this class!!! Fantastic study week.</p> <p>Enjoyed the class. Anita was engaging and a joy to learn from.</p>
<p>In summary, As the data above shows, students rated their experiences in these MAIS courses as exceptional. When the scores from all 12 categories are combined, the overall average rating given by the students is 4.87. The course evaluations suggest that, on average, students were satisfied with the quality of their learning experiences in these courses.</p>

In summary, As the data above shows, students rated their experiences in these courses as exceptional. The course evaluations suggest that, on average, students were satisfied with the quality of their learning experiences in these courses.

b) Alumni surveys

1. Survey on accomplishment of degree program objectives sent to 22 MAIS graduates between 2010 & 2014.
 - (1) Forty percent response rate. (8 responses out of 22 contacts)
 - (a) SLO #1 with 88% of the responses in the somewhat agree to strongly agree categories.
 - (b) SLO #2 with 100% of the responses in the somewhat agree to strongly agree categories.
 - (c) SLO #3 with 88% of the responses in the somewhat agree to strongly agree categories.
 - (d) SLO #4 with 100% of the responses in the somewhat agree to strongly agree categories.
 - (e) SLO #5 with 100% of the responses in the somewhat agree to strongly agree categories.
 - (f) SLO #6 with 100% of the responses in the somewhat agree to strongly agree categories.
 2. No alumni surveys have been conducted among DAIS or PHD/ICS but will be forthcoming.

c) Graduate statistics.

1. MAIS

- (1) 100% of all graduates responding to surveys were actively involved in vocational ministry.

d) Practicum reviews

1. MAIS students that have not already served in an intercultural setting in vocational ministry are require to take the course MSS 641 Practicum in Intercultural Ministry. This field service is overseen by a regular faculty member. The results of the practicum review indicate that all the student learning outcomes are being address in the program and exemplified in the practicum experience.

e) Syllabi Review

The GMD/IDS committee reviewed the syllabi from the core required course offerings which provide student learning data for each degree program's learning objectives. The following narrative provides the details of this analysis for each degree:

1. MAIS

While each core and elective course contributes to and integrates the achievement of the student learning outcomes note the relationship between MAIS curriculum and the learning outcomes. The **first course (bold)** listed is the primary response to the learning outcome followed by supporting course work:

MAIS-SLO # 1 - make decisions, live and serve according to revealed truth and the will of God.

- a. MHT 635 Pentecostal Theology of Leadership Development

- b. MCS/MHT 642 Contextualized Theology
- c. BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts
- d. MCS/MHT 643 Anthropology and Communication Theological Perspective
- e. Bible and Theology Core
- f. Missiological Electives (Particularly PTH/MHT Spiritual Formation of the Leader)

MAIS-SLO # 2 - develop biblical theology of missions which addresses the contemporary missional context.

- a. BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts
- b. MHT 635 Pentecostal Theology of Leadership Development
- c. MCS/MHT 642 Contextualized Theology
- d. MCS/MHT 643 Anthropology and Communication Theological Perspective
- e. Bible and Theology Core
- f. Missiological Electives

MAIS-SLO # 3 - utilize the tools of the social sciences to develop a plan to communicate the gospel in word and deed to persons of another culture.

- a. MCS/MHT 643 Anthropology and Communication Theological Perspective
- b. MCS/MHT 642 Contextualized Theology
- c. BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts
- d. MHT 635 Pentecostal Theology of Leadership Development
- e. MSS 641 Practicum in Intercultural Ministry
- f. Missiological Electives

MAIS-SLO # 4 - facilitate the ongoing process of contextualization as missional leaders and communities of faith in specific settings.

- a. MCS/MHT 642 Contextualized Theology
- b. MCS/MHT 643 Anthropology and Communication Theological Perspective
- c. MHT 635 Pentecostal Theology of Leadership Development
- d. BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts
- e. Missiological Electives

MAIS-SLO # 5 - articulate a Spirit driven missiology and praxis.

- a. MHT 635 Pentecostal Theology of Leadership Development
- b. BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts
- c. MCS/MHT 642 Contextualized Theology
- d. MCS/MHT 643 Anthropology and Communication Theological Perspective
- e. MSS 641 Practicum in Intercultural Ministry
- f. Missiological Electives

MAIS-SLO # 6 - identify, exemplify and foment biblical leadership

- a. MHT 635 Pentecostal Theology of Leadership Development
- b. BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts
- c. MCS/MHT 642 Contextualized Theology
- d. MCS/MHT 643 Anthropology and Communication Theological Perspective
- e. HIS/MHT 556 World Christianity I
- f. HIS/MHT 557 World Christianity II
- g. MSS 641 Practicum in Intercultural Ministry

- h. Bible and Theology Core
- i. Missiological Electives (Particularly PTH/MHT Spiritual Formation of the Leader)

BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts

Course Description:

This introductory course consists of an in-depth study of the mission of God, as it is revealed in both Old and New Testaments. The course will not only examine the text of Scripture, but also consider the mission of God in terms of history, culture, and philosophy of the people to whom the mission was delivered, the interpretation of Scripture within the Bible, the progressive development of biblical theology as new cultures and peoples were engaged by Israel and the Church, the modes of mission and ministry which are evidenced in the Bible, and the application of biblical missiology to the contemporary world context.

Course Objectives:

- Articulate God's plan for the universe from a biblical perspective.
- Recognize the vital link between the kingdom of God, the church, and missions as expressed in both the Old and New Testaments.
- Analyze the Christological paradigm for missions revealed in Scripture.
- Understand the need for doing theology in light of the unreached in specific contexts.
- Evaluate contemporary and alternative missiological strategies, philosophies, and issues (theologies) in light of a biblical theology of mission.
- Identify Pentecostal distinctives and contributions to missiology and the fulfillment of the Great Commission.
- Understand and respond in a personal way to the needs of the world and the challenge of missions.
- Perceive the role of prayer in mission.
- Recognize both the hardships and the rewards of missionary service and be open to God's call and direction in missions.
- Integrate course materials into life and ministry.

Course Assignments:

- Faithful attendance to class (as per the Student Handbook) and participation in discussions/groups.
- Reading of the required textbooks. A report form provided by the professor must be completed and submitted for each text and for a missionary biography (see addendum two for observations and recommendations)
- The submission of a missions sermon that you have preached or will preach. Include title, text, introduction, major points in outline form and conclusion/application. The paper should be 3-4 pages in length.
- Research paper: In 15-20 pages, demonstrate your mastery of the content of this course by writing a paper on a particular topic in the area of biblical missiology. The paper should:
 - Apply the principles of biblical theology taught in the class.
 - Demonstrate a comprehensive knowledge of *missio Dei* as found in the biblical witness,

- including appropriate biblical references. Be sure to demonstrate a clear contextual (exegetical) understanding of all texts that are discussed.
- Integrate and cite class lectures, assigned readings, and other scholarly sources.
- After presenting your understanding of a particular topic in biblical missiology, apply your current sense of God’s unique calling on your life to your understanding of the topic and indicate what the Holy Spirit is leading you to do in response to your learning (i.e. present a personal plan for missional praxis).

GMD/IDS Core Course Syllabus Review:

- The course objectives and competencies generated from the course activities and assignments address all the SLOs but specifically targets MAIS-SLO # 2 - Missions Theology and MAIS-SLO # 5 - Missiology.
- In addition to the above, MAIS-SLO # 1 - Obedience and MAIS-SLO # 6 – Leadership are evidenced in the sermon and the research paper.
- Students’ application of biblical contextualization MAIS-SLO #4 is demonstrated by the research paper.

MHT 635 Pentecostal Theology of Leadership Development

Course Description:

An examination of theological issues related to indigenous church leadership development from a Pentecostal perspective with special attention to spiritual formation, moral issues and social/organizational structures in a missional context.

Course Objectives:

- Recognize the relationship between spiritual and corporate disciplines, spiritual formation and the core competencies of the missional leader.
- Identify the unique role of the local church in leadership formation.
- Articulate a missions philosophy and praxis founded on the principles of the Indigenous Church.
- Explain the unique contribution of Pentecostal missiology to leadership development theory and practice and its understanding of the role of the Holy Spirit in the missionary task.
- Discern the activity of the Holy Spirit in calling and empowering missional leadership.
- Recognize the impact of social/organizational structures on the leader’s ability to fulfill divine direction both personally and corporately.
- Develop a personal theology of leadership development.

Course Assignments:

- Faithful attendance to class (as per the Student Handbook) and participation in discussions/groups.
- Reading of the required textbooks. A Canvas online open book “Quiz” must be completed for each text and for a missionary biography

<ul style="list-style-type: none"> ○ Utilizing the “Model for Ministry Reflection” examine a ministry leadership event in our own life and articulate a contextual theology which address the event (i.e. articulate the “mind of Christ” foe the ministry event (7-10 pp.). ○ Successful completion of the comprehensive final examination. Based on class notes and the assigned reading, articulate a Pentecostal theology of leadership development which includes an examination of the spiritual and corporate disciplines, organizational structures, the indigenous church, call and empowerment, the role of the local church and Pentecostal distinctives, include a personal reflection on your own call, empowerment and leadership experience- past, present and future. (7-10 pp.).
GMD/IDS Core Course Syllabus Review:
<ul style="list-style-type: none"> ○ The course objectives and competencies generated from the course activities and assignments address all the SLOs but specifically targets MAIS-SLO # 6 - Leadership and MAIS-SLO # 1 - Obedience. ○ In addition to the above, MAIS-SLO # 2 Missions Theology MAIS-SLO # 4 - Contextualization are key components tothe Model for Ministry Reflection and the final summative paper.
MCC/MHT 642 Contextualized Theology
Course Description:
<p><i>Contextualized Theology</i> is communicating the mission of the God in the Old and New Testaments to a globalized yet diversified world. <i>Contextualized Theology</i> is less about specific places, but rather peoples with their respective faiths and unique languages and cultures regardless of where they reside. However, people do not live in a vacuum. People have backgrounds of theology, culture and history. To effectively strategize to reach them the missional Church must consider these areas of influence to effectively communicate the gospel. Therefore, this course will follow reflection/action praxis to discuss and implement <i>Contextualized Theology</i>.</p>
Course Objectives:
<ul style="list-style-type: none"> ○ Theologically reflecting on Scriptures concerning the mission of God to all peoples. ○ Analyzing peoples in their respective cultural/social contexts. ○ Understanding how historical perspective shapes how a people. ○ Strategically formulating a contextualized theology and mission from above objectives.
Course Assignments:
<ul style="list-style-type: none"> ○ Read all textbooks and for each book write a 750-900 word book review. ○ Faithful attendance to all classes required by the <i>Student Handbook</i> of the seminary. ○ Successful completion of a research paper that is the implementation of the "Missional Helix." The student will construct a reflective contextualized theology and strategic plan of action for mission in real time and place. The research project is to be 20 pages with footnotes. ○ A trip with class to St. Louis.

GMD/IDS Core Course Syllabus Review:
<ul style="list-style-type: none"> ○ The course objectives and competencies generated from the course activities and assignments address all the SLOs but specifically targets MAIS-SLO # 4 – Contextualization, MAIS-SLO # 2 – Missions Theology, and MAIS-SLO # 3 – Intercultural Communications. ○ In addition to the above, MAIS-SLO # 5 - Missiology emerges usage of the Missional Helix of the final research paper. ○ The field trip to St. Louis solidifies missions praxis MAIS-SLO #3 and 4 with hands on training.
MSCM/MHTM/PTHM 643 Anthropology and Communication in Theological Perspective
Course Description:
<p>This course will seek to integrate anthropological theory with the missionary call to communicate the gospel in new cultural contexts. Using anthropological theory the students will begin the process of evaluating their own home culture as well as cross-cultural experience in order to gain self-awareness and competencies in living, leading, and communicating outside of their own cultural habitat. Course principles are applied to the communication of the Gospel in missional and ecclesial contexts in order to encourage the transformation of communities in any culture.</p>
Course Objectives:
<ul style="list-style-type: none"> ○ Define elements of culture using anthropological terms, such as worldview, social organization, power distance, and collectivism. ○ Describe his/her own cultural identity and biases. Critique the role cultural identity plays in the development of church, community, mission strategies, and communication methods. ○ Conceptualize the interrelationship between communication of the biblical narrative and worldview. ○ Develop an integrated communication strategy, in light of anthropological understanding, for reaching a defined people group with the message of the gospel. ○ Evaluate one’s own cross cultural relationships and communication efforts in light of the Gospel and seek to grow in empathy towards people groups of other faiths, cultures, and economic status and grow in the desire to fulfill God’s mission by communicating the Gospel effectively.
Course Assignments:
<ul style="list-style-type: none"> ○ Exploring scriptures through another culture’s eyes: Find a friend who does not know Jesus whose mother culture is different than your own. Ask him or her if she is willing to read a ‘story’ and answer this question: What do you understand this story to be saying? If this story were true what would it mean for someone from your culture? <ul style="list-style-type: none"> ○ Choose one of the following pericope and print it out as a story, leaving out the Bible references, etc.: <ul style="list-style-type: none"> ▪ Luke 15:11-31

- Matt 5:27-43
 - Matt 20:1-16
 - Luke 12: 16-34, 14:25-27
- Outline the differences between your understanding of the story and their understanding.
- Reflect on the reasons why the difference exists. Due on the first day of class.
- Explore the culture of the people group (it would be best to explore the same culture of the person from Assignment 1) to discover a myth, a hero figure, an ancient ritual, or religious belief that still has an effect on the culture today. You may do this by doing library/internet research, but I would prefer if you would include in your research personal conversation with local citizens. Write up a summary, or create a power point, video, etc. Reflect on a theological response to this element of the culture. Due on the first day of class.
- Read the required texts and prepare reading reports. You may follow the template given in Appendix A, or make a case to the professor for your own design. Due on the first day of class.
- Work through the analysis of social order on pgs. 40-50 in Lingenfelter's *Transforming Culture* both for your native culture and for the culture of the people group with whom you are interviewing. Compare and contrast the home, work, church social organizations of your culture and your interviewee's culture. Suggest hindrances to communication presented by cultural differences. Due the first day of class
- Final paper: The purpose of this project is to come to understand some aspect of a people group that is different than your own home culture. You will do this by conducting interviews with someone from that group. I would suggest that you interview the same person from assignment one. If you have focused all the assignments on this same cultural group, it will give you broader perspectives for writing this final paper. From the analysis of the cultural understanding, you will then seek to exegete a biblical passage that contains a truth especially pertinent to this people group, and explore a method to adequately communicate the truth. The final paper then will involve three parts:
 - Interviews: Conduct one or more interview with someone from another people group or culture than your own. Using the lenses that are provided by Hiebert, Hofstede, Lingenfelter, Elmer, or Mary Douglas analyze the important cultural traits of this people group, using the tools such as a cultural interviews and readings to fully explore your people. Focus on the aspect of the culture that you think will be the center of your biblical study and communication project. Write a six page analysis and summary.
 - On the basis of your discoveries from the interviews, choose a biblical pericope that you would like to see communicated to this people group. Be sure to explain why you chose the pericope that you chose! You may use the same Bible narrative that was focused on in Assignment 1. Using good/correct biblical exegesis and pertinent hermeneutics, write a biblical

foundation for the periscope. Attempt to critique your own cultural bias that may distort your understanding, and ask, what is the message in scripture to the people group of my interviewee (5-8 pages).

- Develop a creative method of communicating that message (considering the literature and class discussions on communication) to the people group you have chosen. This can be a skit, a dialogue, a video, etc.

GMD/IDS Core Course Syllabus Review:

- The course objectives and competencies generated from the course activities and assignments address all the SLOs but specifically targets MAIS-SLO # 3 – Intercultural Communication and MAIS-SLO # 2 – Missions Theology.
- In addition to the above, MAIS-SLO # 4 - Contextualization and MAIS-SLO # 5 – Missiology are evidenced in the papers on investigating a specific culture through research and interviews.

f) Qualifying and Comprehensive Exams

1. MAIS (Comprehensive Exam)

- (1) In order to graduate the MAIS student must successfully pass a four-hour Comprehensive Exam over the MAIS student learning outcomes and competencies.
- (2) The three graduates received the following scores from the two faculty graders X and Y utilizing the comprehensive grading rubric:
 - Student A: X-marginal/Y-satisfactory
 - Student B: X-satisfactory/Y-satisfactory
 - Student C: X-superior/Y-superior
- (3) While the results of the exam varied in quality, the successful completion of the exam indicates that the Student Learning Outcomes were achieved.

g) Capstone Assignments: Portfolios

1. MAIS (Portfolios)

- (1) The capstone assignment for MAIS students is the Student Portfolio. The portfolio, submitted electronically to the Faculty Secretary prior to graduation includes: An introduction (5-7 pages) - a brief personalization of the learning outcomes, an outline of the contents of the body of the portfolio, and the rationale for the materials that were selected for inclusion in the portfolio. The body of the portfolio includes selected graded papers, tests, and other assignments from the student's coursework and educational experience organized in response to each of the six learning outcomes (i.e. the body should have six sections, one for each learning outcome). Since the learning outcomes are interrelated and integrated into the entire learning process, course assignments and course content will often facilitate the development of more than one learning outcome. However, the student should seek to include work that provides the clearest evidence to each specific outcome. A conclusion (5-7 pages) - that includes a summary statement of the portfolio contents, a personal narrative which reports an assessment overview of their attainment of

the specific learning outcomes, and recommendations for both the MAIM program and their own future development as intercultural ministers.

- (2) Each portfolio is reviewed by three members of the faculty and discussed in the GMD/IDS departmental meeting at the beginning of the Fall semester. The consensus was improved quality in the portfolios following the creation and distribution of the document "Student Portfolio Guidelines." The portfolios demonstrate that the student learning outcomes of the MAIS are being achieved.

VII. Findings (organize by learning outcomes)

i. **MAIS-SLO # 1: Obedience - make decisions, live and serve according to revealed truth and the will of God.**

1. **MAIS-SLO #1 is successfully addressed as demonstrated by the students' overall average rating of 4.87 (out of 5) from all core course evaluations.**
 - The course evaluation data and narrative responses suggest that, on average, students were very satisfied that this learning outcome was met.
2. **MAIS-SLO #1 is successfully addressed as demonstrated by Alumni Survey data.**
 - Upon completion of their academic courses, and with time to step back and reflect, 88% of the responses affirmed that they achieved this outcome in the course of their program.
3. **MAIS-SLO #1 is successfully addressed as demonstrated by Graduation Statistics.**
 - 100% of all graduates responding to surveys were actively involved in vocational ministry.
4. **MAIS-SLO #1 is successfully addressed as demonstrated by the Practicum Review.**
 - Students demonstrated the acquisition of this SLO in real time and space as indicated in the reviews of their Practicum experiences.
5. **MAIS-SLO #1 is successfully addressed as demonstrated by a review of core syllabi.**
 - The review of core course syllabi conducted for this self-study reflected that student learning outcome #1 is addressed in all core courses.
 - Special emphasis is intentionally designed in MHT 635 Pentecostal Theology of Leadership Development
6. **MAIS-SLO #1 is successfully addressed as demonstrated by MHT 635 Pentecostal Theology of Leadership Development Reflection Cycle Paper**
 - MHT 635 Pentecostal Theology of Leadership Development is designed to target the student's obedience and personal spiritual growth with specific course assignments toward this end.

- An annual review of sample MHT 635 Pentecostal Theology of Leadership Development Reflection Cycle Papers is able to confirm that this outcome is being met.
- 7. MAIS-SLO #1 is successfully addressed as demonstrated by Comprehensive Exams.**
 - The comprehensive exam provides an in-depth overview of the student's execution of the learning outcomes.
 - A satisfactory or higher grade on the comprehensive exam by both faculty graders indicates the attainment of the learning outcome.
- 8. MAIS-SLO #1 is successfully addressed as demonstrated by the reviews of the Student Portfolios.**
 - The student portfolio is designed to provide direct evidence that this specific SLO is experienced by the student.
 - An independent review of the portfolios by three separate faculty members confirms that this student outcome was met.
- ii. **MAIS-SLO # 2: Missions Theology – develop biblical theology of missions which addresses the contemporary missional context.**
 - 1. MAIS-SLO #2 is successfully addressed as demonstrated by the students' overall average rating of 4.87 (out of 5) from all core course evaluations.**
 - The course evaluation data and narrative responses suggest that, on average, students were very satisfied that this learning outcome was met.
 - 2. MAIS-SLO #2 is successfully addressed as demonstrated by Alumni Survey data.**
 - Upon completion of their academic courses, and with time to step back and reflect, 100% of the responses affirmed that they achieved this outcome in the course of their program.
 - 3. MAIS-SLO #2 is successfully addressed as demonstrated by Graduation Statistics.**
 - 100% of all graduates responding to surveys were actively involved in vocational ministry biblically engaging a contemporary context.
 - 4. MAIS-SLO #2 is successfully addressed as demonstrated by the Practicum Review.**
 - Students demonstrated the acquisition of this SLO in real time and space as indicated in the reviews of their Practicum experiences.
 - 5. MAIS-SLO #2 is successfully addressed as demonstrated by a review of core syllabi.**
 - The review of core course syllabi conducted for this self-study reflected that student learning outcome #2 is addressed in all core courses.
 - Special emphasis is intentionally designed in BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts.

6. **MAIS-SLO #2 is successfully addressed as demonstrated by BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts Final papers.**
 - BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts is designed to target the student's competency in missions theology with specific course assignments toward this end.
 - An annual review of sample of BTH/MHT 501 The Mission of God in Biblical and Contemporary Contexts final papers is able to confirm that this outcome is being met.
 7. **MAIS-SLO #2 is successfully addressed as demonstrated by Comprehensive Exams.**
 - The comprehensive exam provides an in-depth overview of the student's execution of the learning outcomes.
 - A satisfactory or higher grade on the comprehensive exam by both faculty graders indicates the attainment of the learning outcome.
 8. **MAIS-SLO #2 is successfully addressed as demonstrated by the reviews of the Student Portfolios.**
 - The student portfolio is designed to provide direct evidence that this specific SLO is experienced by the student.
 - An independent review of the portfolios by three separate faculty members confirms that this student outcome was met.
- iii. **MAIS-SLO # 3: Intercultural Communication – Utilize the tools of the social sciences to develop a plan to communicate the gospel in word and deed to persons of another culture.**
1. **MAIS-SLO #3 is successfully addressed as demonstrated by the students' overall average rating of 4.87 (out of 5) from all core course evaluations.**
 - The course evaluation data and narrative responses suggest that, on average, students were very satisfied that this learning outcome was met.
 2. **MAIS-SLO #3 is successfully addressed as demonstrated by Alumni Survey data.**
 - Upon completion of their academic courses, and with time to step back and reflect, 88% of the responses affirmed that they achieved this outcome in the course of their program.
 3. **MAIS-SLO #3 is successfully addressed as demonstrated by the Practicum Review.**
 - Students demonstrated the acquisition of this SLO in real time and space as indicated in the reviews of their Practicum experiences.
 4. **MAIS-SLO #3 is successfully addressed as demonstrated by a review of core syllabi.**
 - The review of core course syllabi conducted for this self-study reflected that student learning outcome #3 is addressed in all core courses.

- Special emphasis is intentionally designed in MCS/MHT 643 Anthropology and Communication Theological Perspective.
- 5. **MAIS-SLO #3 is successfully addressed as demonstrated by the Final paper of MCS/MHT 643 Anthropology and Communication Theological Perspective.**
 - MCS/MHT 643 Anthropology and Communication Theological Perspective designed to target the student's competency in intercultural communication with specific course assignments toward this end.
 - An annual review of sample of MCS/MHT 643 Anthropology and Communication Theological Perspective final papers is able to confirm that this outcome is being met.
- 6. **MAIS-SLO #3 is successfully addressed as demonstrated by Comprehensive Exams.**
 - The comprehensive exam provides an in-depth overview of the student's execution of the learning outcomes.
 - A satisfactory or higher grade on the comprehensive exam by both faculty graders indicates the attainment of the learning outcome.
- 7. **MAIS-SLO #3 is successfully addressed as demonstrated by the reviews of the Student Portfolios.**
 - The student portfolio is designed to provide direct evidence that this specific SLO is experienced by the student.
 - An independent review of the portfolios by three separate faculty members confirms that this student outcome was met.
- iv. **MAIS-SLO # 4: Contextualization – facilitate the ongoing process of contextualization as missional leaders and communities of faith in specific settings.**
 1. **MAIS-SLO #4 is successfully addressed as demonstrated by the students' overall average rating of 4.87 (out of 5) from all core course evaluations.**
 - The course evaluation data and narrative responses suggest that, on average, students were very satisfied that this learning outcome was met.
 2. **MAIS-SLO #4 is successfully addressed as demonstrated by Alumni Survey data.**
 - Upon completion of their academic courses, and with time to step back and reflect, 100% of the responses affirmed that they achieved this outcome in the course of their program.
 3. **MAIS-SLO #4 is successfully addressed as demonstrated by Graduation Statistics.**
 - 100% of all graduates responding to surveys were actively involved in vocational ministry facilitating the ongoing process of contextualization as missional leaders and communities of faith in specific settings.
 4. **MAIS-SLO #4 is successfully addressed as demonstrated by the Practicum Review.**

- Students demonstrated the acquisition of this SLO in real time and space as indicated in the reviews of their Practicum experiences.
- 5. **MAIS-SLO #4 is successfully addressed as demonstrated by a review of core syllabi.**
 - The review of core course syllabi conducted for this self-study reflected that student learning outcome #4 is addressed in all core courses.
 - Special emphasis is intentionally designed in MCS/MHT 642 Contextualized Theology.
- 6. **MAIS-SLO #4 is successfully addressed as demonstrated by MCS/MHT 642 Contextualized Theology Final Paper.**
 - MCS/MHT 642 Contextualized Theology designed to target the student's competency in contextualization with specific course assignments toward this end.
 - An annual review of sample of MCS/MHT 642 Contextualized Theology final papers is able to confirm that this outcome is being met.
- 7. **MAIS-SLO #4 is successfully addressed as demonstrated by Comprehensive Exams.**
 - The comprehensive exam provides an in-depth overview of the student's execution of the learning outcomes.
 - A satisfactory or higher grade on the comprehensive exam by both faculty graders indicates the attainment of the learning outcome.
- 8. **MAIS-SLO #4 is successfully addressed as demonstrated by the reviews of the Student Portfolios.**
 - The student portfolio is designed to provide direct evidence that this specific SLO is experienced by the student.
 - An independent review of the portfolios by three separate faculty members confirms that this student outcome was met.
- v. **MAIS-SLO # 5: Missiology – articulate a Spirit driven missiology and praxis.**
 1. **MAIS-SLO #5 is successfully addressed as demonstrated by the students' overall average rating of 4.87 (out of 5) from all core course evaluations.**
 - The course evaluation data and narrative responses suggest that, on average, students were very satisfied that this learning outcome was met.
 2. **MAIS-SLO #5 is successfully addressed as demonstrated by Alumni Survey data.**
 - Upon completion of their academic courses, and with time to step back and reflect, 100% of the responses affirmed that they achieved this outcome in the course of their program.
 3. **MAIS-SLO #5 is successfully addressed as demonstrated by the Practicum Review.**
 - Students demonstrated the acquisition of this SLO in real time and space as indicated in the reviews of their Practicum experiences.

4. **MAIS-SLO #5 is successfully addressed as demonstrated by a review of core syllabi.**
 - The review of core course syllabi conducted for this self-study reflected that student learning outcome #5 is addressed in all core courses.
 - Special emphasis is intentionally designed in MHT 635 Pentecostal Theology of Leadership Development.
 5. **MAIS-SLO #5 is successfully addressed as demonstrated by MHT 635 Pentecostal Theology of Leadership Development Reflection Cycle and final papers.**
 - MHT 635 Pentecostal Theology of Leadership Development is designed to target the student's missiology with specific course assignments toward this end.
 - An annual review of sample MHT 635 Pentecostal Theology of Leadership Development Reflection Cycle and final paper is able to confirm that this outcome is being met.
 6. **MAIS-SLO #5 is successfully addressed as demonstrated by Comprehensive Exams.**
 - The comprehensive exam provides an in-depth overview of the student's execution of the learning outcomes.
 - A satisfactory or higher grade on the comprehensive exam by both faculty graders indicates the attainment of the learning outcome.
 7. **MAIS-SLO #5 is successfully addressed as demonstrated by the reviews of the Student Portfolios.**
 - The student portfolio is designed to provide direct evidence that this specific SLO is experienced by the student.
 - An independent review of the portfolios by three separate faculty members confirms that this student outcome was met.
- vi. **MAIS-SLO # 6: Leadership – identify, exemplify and foment biblical leadership.**
1. **MAIS-SLO #6 is successfully addressed as demonstrated by the students' overall average rating of 4.87 (out of 5) from all core course evaluations.**
 - The course evaluation data and narrative responses suggest that, on average, students were very satisfied that this learning outcome was met.
 2. **MAIS-SLO #6 is successfully addressed as demonstrated by Alumni Survey data.**
 - Upon completion of their academic courses, and with time to step back and reflect, 100% of the responses affirmed that they achieved this outcome in the course of their program.
 3. **MAIS-SLO #6 is successfully addressed as demonstrated by Graduation Statistics.**
 - 100% of all graduates responding to surveys were actively involved in vocational ministry exemplifying and fomenting biblical leadership.

4. **MAIS-SLO #6 is successfully addressed as demonstrated by the Practicum Review.**
 - Students demonstrated the acquisition of this SLO in real time and space as indicated in the reviews of their Practicum experiences.
5. **MAIS-SLO #6 is successfully addressed as demonstrated by a review of core syllabi.**
 - The review of core course syllabi conducted for this self-study reflected that student learning outcome #6 is addressed in all core courses.
 - Special emphasis is intentionally designed in MHT 635 Pentecostal Theology of Leadership Development.
6. **MAIS-SLO #6 is successfully addressed as demonstrated by MHT 635 Pentecostal Theology of Leadership Development Reflection Cycle and final papers.**
 - MHT 635 Pentecostal Theology of Leadership Development is designed to target the student's leadership with specific course assignments toward this end.
 - An annual review of sample MHT 635 Pentecostal Theology of Leadership Development Reflection Cycle paper and final papers is able to confirm that this outcome is being met.
7. **MAIS-SLO #6 is successfully addressed as demonstrated by Comprehensive Exams.**
 - The comprehensive exam provides an in-depth overview of the student's execution of the learning outcomes.
 - A satisfactory or higher grade on the comprehensive exam by both faculty graders indicates the attainment of the learning outcome.
8. **MAIS-SLO #6 is successfully addressed as demonstrated by the reviews of the Student Portfolios.**
 - The student portfolio is designed to provide direct evidence that this specific SLO is experienced by the student.
 - An independent review of the portfolios by three separate faculty members confirms that this student outcome was met.

a) General Overall Findings

Overall findings indicate that the GMD/IDS programs are experiencing success at fulfilling mission.

i. MAIS

- **Vocational Ministry** - As indicated by the graduate survey, a high percentage if not all graduates are going into vocational ministry in the fields of intercultural studies.
- **Strong Community** - The low numbers of students in the MAIS program enhances the relationship between students and professors, students and other students in the program, and allows for positive interaction with students in diverse disciplines. However, since required courses are also populated by students in other degree programs who take the courses as

electives, their lack of background in the discipline can slow and limit the learning process for students in the MAIS.

- **Spiritual Encounters** - The portfolios indicate that the students are not only mastering the SLOs, but are tangibly experiencing the empowering presence of the Holy Spirit personally and corporately.

VIII. Recommendations based on findings

i. Curricular Recommendations

○ MAIS

1. Evaluate program length. As noted above, several peer institutions have adjusted the length of their programs ranging from 32 credit-hours to 60 placing AGTS' MAIS at the center of the extremes. However, it gives the department reason to evaluate the composition of the program in order to retain a competitive edge, while taken seriously by the industry— as an elite program.
2. Capitalize on our areas of curricular distinctiveness and strength.
 - Proven history as a Pentecostal program. AGTS is one of a handful of ATS accredited Pentecostal institutions offering a MAIS degree, and the only one with decades-long track record. AGTS has over 40 years of experience from which to draw, providing a distinct advantage when it comes to resourcing and serving our students well.
 - Integration of Scholar-Practitioner. AGTS among peer institutions has championed the scholar-practitioner advocating and modeling the integration of theory and practice, knowledge and passion, action and reflection, and the Word, Church, and World.
3. Study and propose future niche tracks of study. Using market analysis, educational trends, and research put forth by ATS, the department must determine new areas of study to develop. For example, market research conducted by the Association of Theological Schools (ATS) in the past year reveals two growing edges in theological education: Hispanics, Blacks, and those 50 and older. In light of the fact that this is a growing edge for ATS enrollment as well as the Assemblies of God, this is likely a good area to cultivate. Other specialized track ideas include: Community Transformation (Business as Mission), Islamic Studies, Urban Studies, and Church Planting
4. Study and propose new curriculum based on partnership potential with Evangel University. Moving into the future, new opportunities for cross-pollination in programs (degrees that integrate liberal arts with ministry preparation) will continue to present themselves. For example, AGTS can partner with the Business Department to offer advanced degrees in Business as Mission and with the Education Department to offer an MA in Intercultural Education These require exploration.

5. Reexamine the Student Learning Outcomes. The current SLOs are valid and being achieved. However, additional concordance between the GMD/IDS degree programs would facilitate assessment. Course evaluations, and alumni surveys, should align with these outcomes.
 6. Study future trends in intercultural studies and adjust curriculum accordingly. Capitalize on the current interest in intercultural studies programs to leverage the MAIS curriculum.
 7. Strengthen Research and Academic Writing Skills. While the capstone portfolios demonstrate the acquisition of both research and writings skills according to degree, the journey is often labor intensive for faculty who must do remedial individualized work with students to help them meet the standard of the academy.
- ii. Programmatic Recommendations
- **Update old physical resources.** There is a great need to upgrade the HVAC and classroom equipment in the two of the primary GMD classrooms (tables with outlets, chairs, etc.).
 - **Maximize strategic marketing windows:**
 1. **AGTS the only AG or Pentecostal institution of higher learning with an ATS accredited DAIS or PHD/ICS.** This is a distinct advantage as Pentecostal churches in multicultural environments and among ethnic and immigrant communities both in the United States and around the world are among those that are the fastest growing segment of Christianity.
 2. **Ministers Working in Urban Multicultural Environments.** The GMD programs are uniquely positioned to serve ministers who work in diverse, multicultural and urban environments, particularly immigrant leaders and communities.
 3. **International Students.** The phenomenal growth of the Pentecostal church in the Global South has created huge demand for advanced ministerial and intercultural leadership education. AGTS has a reputation among the leaders of the 67 million global adherents of the Assemblies of God
 4. **Assemblies of God World Missions (AGWM).** Maximize the close cooperation and mutual respect between the AGWM and AGTS as indicated by the cosigned Memorandum of Understanding, the assigned AGWM personnel to AGTS, and the number of AGWM personnel who have studied or are currently enrolled at AGTS. Approximately 40% of all career AGWM missionaries have receive a degree or some form of education through AGTS.
 - **Study ways to promote the professional development of the GMD regular and adjunct faculty members.**
Current fiscal realities and logistical challenges related to having a field-based faculty necessitate creativity when it comes to accomplishing this.

- **Continue to address technological challenges.** A recurring theme from this study was the challenges faced by students and staff when dealing with the consolidation realities of merging two different systems. We have worked through many of these issues but must continue to create a user-friendly and streamlined process for our students. Course registration and regular and adjunct faculty use of Course Commons/CAMS continue to be two areas of immediate concern.

IX. Action items with timelines (MAIS)

i. Curricular Action Items

- **Finalize the creation of the GMD/IDS Curricular Advisory Committee.**
 1. Contact potential committee members and distribute survey by January 2017
 2. Complete survey tabulations by February 2017.
 3. Present report to the GMD/IDS Committee in their April 2017 meeting.
- **Conduct an investigation regarding potential new specialty tracks.**
 1. Prime possibilities include: Latino cohort, Urban studies, Islamic studies, partnership with Evangel in the areas of business and education.
 2. Discuss with the GMD/IDS Committee in January 2017.
 3. Make a proposal to the GMD/IDS Committee by their July 2017 meeting.
 4. Target 2018/19 start date
- **Conduct a review of program length.**
 1. Discuss with GMD/IDS Committee meeting in February 2017.
 2. Make a proposal to the GMD/IDS Committee in the July 2017 meeting.
- **Reexamine and align SLOs across the GMD/IDS programs.**
 1. Discuss with GMD/IDS Committee meeting in February 2017.
 2. Make a proposal to the GMD/IDS Committee in the July 2017 meeting.
 3. Redesign Course Evaluation forms, exit interview forms and alumni surveys to more directly assess SLOs by the July 2017 meeting.
- **Enhance research and academic writing skills**
 1. Require all MAIS students to course RES 531 Theological Research & Writing beginning Fall 2016.
 2. Eliminate the MAIS comprehensive exam and require as the capstone assignment a Field Education Research Project by Spring 2017.

ii. Programmatic Action Items

- **Update Physical Resources: HVAC**

Communicate with the Physical Plant to have the HVAC system reviewed prior to each set of modules. Solicit funds to get a new HVAC system by the fall 2017/18 academic year.
- **Update Physical Resources: Tables/Outlets**

Solicit funds to get new tables with outlets by the fall 2016/17.
- **Seek Student Diversity and International and Immigrant Students**
 1. Recruit women and men from diverse ethnic, multicultural, and urban environments throughout the 2016/17 academic year.
 2. Utilize ecclesial networks to recruit immigrants throughout the 2016/17 academic year.
 3. Seek guidance regarding immigration law and facilitate the recruitment of international students throughout the 2016/17 academic year.
- **Continue to Recruit in Global Pentecostals**

Recruit global Pentecostals at international gatherings including the Pentecostal World Congress, September 2016; the Pentecostal European Missions Congress, November 2016; the World Missions Summit 4,

January 2017; and the World Assemblies of God Fellowship Congress in March 2017.

- **Study ways to promote the professional development of the regular IDS faculty.**
 1. Develop in-house professional development activities that could occur in conjunction with the modules by July 2017.
 2. Encourage regular faculty to participate in seminars and professional development offered at global and regional meetings of the Pentecostal World Fellowship, the World Assemblies of God Fellowship, and the Lausanne Movement during GMD/IDS meeting in November 2016.
- **Continue to address technological challenges.**
 1. Determine a solution to the problems arising from GMD/IDS regular and adjunct professors not being within the Course Commons system by December 2016.
 2. Have GMD/IDS Administrative Assistant address this with IT (and the Registrar's Office) during Fall 2016 and provide customized training for regular faculty during the IDS modules beginning December 2016.