

STEP



Strategic Theological Education Partnerships

Curriculum Design

Today the international theological education ministries of BMM span the globe. Despite the similarity of our ministries, there is no formal theological education curriculum that unites us. Each institution must decide for themselves what is the best program of study. This poses significant challenges for missionaries who, while trained theologically, lack training in education and educational administration. The question arises, how does one develop a curriculum that is faithful to our calling and applicable to the culture in which we minister?

In 2 Timothy 2:2, Paul instructed his protégé, Timothy, to entrust to faithful men “the truths” that he had heard from Paul. This command, while apparently clear to Timothy, is not entirely clear to us. We know that Paul focused primary attention upon the gospel (2:8), sound teaching (1:13; 4:3), and preaching the Word (4:2). We know that he desired “faithful” leaders who were “able to teach others” (2:2); leaders who were “complete and equipped for every good work” (3:17). But this does not answer many questions about the nature, delivery, and assessment of theological education.

Curriculum Design is the theme of this edition of the STEP newsletter. The first article will briefly discuss the history of curriculum design and provide suggestions for its development. The second documents a series of interviews on curriculum design conducted with leaders in the BMM international theological education family. It is our prayer that these articles will initiate discussion on the appropriate program of study for pastors, teachers, and Christian leaders. So, we invite you to dive right in, to think more deeply about curriculum design, and to discuss this important theme with other theological educators within and without the BMM family.

Essential Factors in Curriculum Design

by Bruce Burkholder

Every few years most seminaries propose changes to their institution's curriculum.¹ Of course, this generates significant faculty discussion which can lead to uncomfortable and sometimes heated conversations. How does your institution make curriculum decisions? What principles guide its choices?

If your seminary is like many, such decisions are based on personal experience ("this is what I studied in seminary"), on professorial preference ("this course interests me"), on availability ("this is the only professor available. What can he teach?"), or on contextual observation ("I think pastors in our context need to study...").

The term "curriculum" arises from several Latin words that mean "racecourse" or "to run." It initially referred to the happenings of life. When applied to education it came to refer to the educational happenings within a particular program of study. Since the mid-1800's the word has signified "a program of courses offered by an educational institution."² Curriculum design refers to the deliberate structure and arrangement of the components of the curriculum. We use it here to identify what courses and other educational components should be included in a program of study, and what the nature of these components should be.

History of Theological Education

Early theological education followed a discipleship/mentorship curriculum model. Jesus called twelve disciples who followed Him. During their three years of training, the

disciples listened to Jesus' private and public teaching; learning, applying, and practicing each lesson under the immediate direction of their teacher. Similarly, Paul personally mentored Timothy, Titus, and others. In turn they were to pass the same truths on to capable men who would repeat the educational process throughout the generations (2 Timothy 2:2). The emphasis here was on the preparation of godly men who could biblically shepherd the church.

A more formal education model was not developed until the opening of the University of Paris in the 13th century. While in previous generations the pastor was often the most highly educated person in any town or village, the 19th century witnessed an explosion of knowledge. Additionally, the Enlightenment, with its emphasis upon the scientific method, asked new questions of the biblical text that often put the minister at an educational disadvantage. These changes required a modification in the curriculum for ministerial formation.

Friedrich Schleiermacher, professor of theology at the University of Berlin, promoted the professionalization of theological education. He believed that the church needed "educated leadership, as do medicine and law, and a university faculty which provides the cognitive foundations of that education."³ In his 1811 work, *A Brief Outline of Theological Studies*, Schleiermacher developed what came to be known as the theological encyclopedia— a program of study under four headings: Biblical Theology, Dogmatic or Systematic Theology, Church History, and Practical Theology. His framework is still the basis for programs of study in many theological educational institutions today.⁴

¹ While the article is addressed to established institutions, these principles apply equally to new schools or academic programs.

² "Curriculum", www.merriam-webster.com/dictionary/curriculum. Accessed on December 5, 2024.

³ Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Eugene, OR: Wipf and Stock Publishers, 1994), 86.

⁴ Justo L. González, *The History of Theological Education* (Nashville, TN: Abingdon Press, 2015), 105-115.

Models of Theological Education

David Kelsey, a professor of theology at Yale Divinity School, has suggested that today's seminaries vacillate between two models of theological education.⁵ The first he calls the *classical model* or "Athens." This program of study focuses on character formation (*paideia*). The idea was to produce graduates with strong Christian character. The ultimate goal was a knowledge of God, not just a knowledge about God.

In contrast, the "Berlin" or *vocational model* established by Schleiermacher focuses attention on the professional preparation for vocational ministry. Here the goal is to train students in "rigorous inquiry to move the student from theory to practical application" thus preparing them for vocational service.⁶ The focus in this vocational model is on the professional preparation of the graduate in all aspects necessary to the ministerial profession.

Robert Banks, professor at Fuller Theological Seminary, proposed a third *missional model* of theological education which he identified with "Jerusalem." Following the adage that "missions is the mother of theology,"⁷ this model proposes a program of study that is "field based." It trains students *in* ministry, not just *for* ministry. The goal is that graduates will use what they have learned to serve God's mission in the world.

Finally, Brian Edgar, professor at Asbury Theological Seminary, adds a fourth *confessional model* that he identified with "Geneva." He suggests that theological education should inculcate the beliefs and traditions of each particular faith community.⁸

This is done through "the teaching about the founders, the heroes, the struggles, the strengths and the traditions that are both distinctive and formative for that community."⁹

CLASSICAL Transforming the individual ATHENS Academy THEOLOGIA	Knowing God GENEVA Seminary DOXOLOGY
MISSIOLOGY JERUSALEM Community Converting the world MISSIONAL	SCIENTIA BERLIN University Strengthening the church VOCATIONAL

Four Models of Theological Education, Edgar 2005

Questions for Curriculum Design

As you read about the models described above, you may have agreed in principle with each one. Of course, as missionary theological educators we are interested in character transformation. Yes, we want to adequately prepare our students for anticipated ministry roles. Certainly, we want our students to catch a worldwide missionary vision, and we absolutely want to pass along Baptist distinctives and traditions.

The question becomes, with limited space in the curriculum, how do we balance each of these important emphases? In other words, how should today's theological training institutions build their curriculum? What principles should we employ to ensure a faithful, high-quality, and effective program of study in the international theological education institutions with which BMM missionaries are associated? Let me suggest several key factors along with related questions for your consideration.

⁵ David H. Kelsey, *Between Athens and Berlin: The Theological Education Debate* (Eugene, OR: Wipf & Stock, 2011).

⁶ Ibid., 41.

⁷ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2003), 15-16.

⁸ Brian Edgar, "The Theology of Theological Education," *Evangelical Review of Theology* 29, no. 3 (2005): 210.

⁹ Rupen Das, *Connecting Curriculum and Context: A Handbook for Context Relevant Development in Theological Education* (UK: Langham Global Library, 2018), 14.

History

The above historical summary reveals a consistent pattern of theological education. Most modern-day theological institutions, no matter their emphasis, employ some arrangement of the theological encyclopedia. Their curriculum includes courses on biblical languages, hermeneutics, Bible book studies, biblical and systematic theology, Church history, biblical counseling, expository preaching, and other related themes. This curriculum has been honed over the centuries to include courses considered universally necessary to ministerial preparation. The historical confidence in the arrangement of these courses is the reason why many missionaries export the unabridged curriculum in which they are trained to their international ministries.

- Will you structure your curriculum in accordance with the traditional headings of the theological curriculum? If not, how will your curriculum be structured?
- What courses should be developed under each heading?

Context

The unique needs of the community and the specific churches the institution represents must also be considered. Rupen Das, research professor at Tyndale University College in Toronto, reminds us that “the effectiveness of a theological institution is then assessed not by how many graduates it has produced and the quality of the graduates, but whether the graduates have been able to meet the needs of churches.”¹⁰

- What are the ministerial needs of the specific churches the institution represents? Do they need pastors, evangelists, missionaries, biblical counselors, or professors?
- What is the educational level of the community?

- What academic level does the community desire in their ministers?
- Are there any unique beliefs or cultural practices in your context that graduates need to understand?

Learning Outcomes

Recent contributions in curriculum design have focused increased attention on a learning outcomes approach, sometimes called Competency-based Education. A learning outcomes approach to curriculum design begins with the end in mind.¹¹ Learning outcomes refer to specific competencies that are deemed necessary for ministry.

Affective outcomes— spiritual affections and biblical values that a graduate must possess.

Cognitive outcomes— biblical and theological content that a graduate must know and understand.

Skills— ministerial aptitudes that a graduate must be able to perform during the entire course of ministry.

Key constituencies (internal and external to the institution) should work together to identify the desired competencies. A program of study can then be developed with appropriate courses that will effectively produce these outcomes.

- Have you identified what competencies are desirable for graduates of your institution?
- What courses would be necessary to develop these competencies?
- Can multiple competencies be incorporated into each course of study?

Purpose

Not every institution is the same. The context and the learning outcomes for each school are different. Perry Shaw, professor

¹¹ Leroy Ford, *A Curriculum Design Manual for Theological Education: A Learning Outcomes Approach* (Eugene, OR: Wipf and Stock Publishers, 2002), xv-xix.

¹⁰ Ibid., 45.

of Christian Education at the Arab Baptist Theological Seminary in Beirut, Lebanon, writes, “before beginning curriculum planning, we need to ask ourselves: why exactly do we exist, and what we are trying to accomplish anyway?”¹²

Sometimes, these questions will lead institutions to pursue creative solutions. In *Breaking Tradition to Accomplish Vision*, Paul Gupta explains how the Hindustan Bible Institute modified their curriculum to better accomplish their purpose of initiating a church planting movement.¹³ Likewise, the Arab Baptist Theological Seminary in Beirut, Lebanon, incorporated a more integrative curriculum model based on their purpose of preparing “men and women who are capable of guiding the church to be effective in fulfilling the mission of having Christ acknowledged as Lord throughout the earth”.¹⁴

These examples highlight how the identification of institutional purpose can affect the design and direction of the curriculum.

- Does your institution have an official purpose statement?
- How does the purpose of your institution affect its curriculum choices?

Future

Finally, consideration must be given to the needs of the Church of tomorrow. Increased globalization, the internet, the ease of travel, and digital learning opportunities are changing the way the Church learns, ministers, and interacts with others. The Bologna Process in Europe¹⁵

and the Tuning Project in Latin America¹⁶ are international education agreements that are promoting comparability in the standards and the quality of higher education programs and institutions. The International Council for Evangelical Theological Education (ICETE)¹⁷ serves theological educational institutions around the world to promote quality, advanced theological education. Continuing education toward advanced degrees is now available from anywhere in the world. These developments are changing the educational expectations of parents, students, and churches, and it will require theological education institutions to adapt to meet these expectations.

- What will the educational expectations in your context be tomorrow?
- Is your institution keeping pace with the educational changes in society at large?
- What curriculum decisions can your institution make today that will better prepare it for the future?

Conclusion

Curriculum design is one of the most important decisions made by a theological institution. For this reason, it must not be approached cavalierly. To the contrary, we as BMM missionaries and each institution in which we serve should construct our curriculum with consideration and care.

The above-mentioned questions should stimulate our thinking and encourage us to make wise decisions. With God’s help we will develop a curriculum that will equip servants of God “who are complete, equipped for every good work” (2 Timothy 3:17).

¹² Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning* (UK: Langham Global Library, 2014), 19.

¹³ Paul R. Gupta and Sherwood G. Lingenfelter, *Breaking Tradition to Accomplish Vision: Training Leaders for a Church-Planting Movement* (Winona Lake, IN: BMH Books, 2006).

¹⁴ Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning*, 20.

¹⁵ Cf. <https://www.unibo.it/en/university/international-outreach/bologna-process#>.

¹⁶ Pablo Beneitone, César Esquetini, Julia González, Maida Marty Maletá, Gabriela Siufi, and Robert Wagenaar, *Reflections on and Outlook for Higher Education in Latin America— Final Report— Tuning Latin America Project 2004-2007* (San Sebastian, Spain: University of Deusto, 2007).

¹⁷ Cf. <https://icete.info>.

Selected Thoughts on Curriculum Design

Curriculum design is one of the most crucial elements in providing theological education. When trying to design a curriculum in a cross-cultural situation, the issues are more complex and the challenges more daunting. With multiple BMM related theological education institutions considering a modification of their current curriculum or the establishment of a new master's level program, we thought this would be the perfect time for a discussion on this topic.

We, the STEP administration team, formulated six questions that address important areas in curriculum design. We then interviewed a panel of three BMM theological educators who have experience designing curricula in cultures other than our own. Our panel reflects an interesting cross-section of cultures, experiences, and educational contexts. One is an American missionary in a foreign country. Two are nationals, both of which have had training in the United States and speak English. Before we begin the interviews, let us introduce our panel.



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Dr. Kent Albright is on the board of the Spanish Bible Baptist Seminary, which he directed for over 20 years. Since 2021 the school has been directed by Alfredo Caravaca, who has brought exponential growth to the school. Kent has four degrees from American Bible schools and seminaries. He holds a PhD in cultural anthropology from the University of Salamanca. He and his wife, Belén, have been serving with Baptist Mid-Missions since 1989. They arrived in Salamanca, Belén's hometown, in 1992 to begin their missionary service.

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Dr. Premkumar ("Prem") D. Williams is the academic dean of the Baptist Seminary of South India in Bangalore, India, which was started by a team of BMM missionaries and Indian professors. Prem has several advanced degrees, including a PhD from Trinity Evangelical Divinity School in Deerfield, IL. He is the pastor of the Aradhana Christian Fellowship and is part of the Theology Department Faculty. He has been at BSSI since 2005 and has been the academic dean for over a decade.



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Dr. Maxime Pierre-Pierre ministers in two different schools in the country of Haiti. He is a professor at the Port-au-Prince Evangelical Seminary, which coincidentally goes by the acronym STEP. He was the academic dean there from 2000-2016. He is also the president of the Haitian Baptist School of Theology in Jacmel, which is a newer Bible school in a city several hours from the capitol. Additionally, he pastors the Assemblée Shalom Baptiste Fondamentale. He and his wife, Marie France, are missionaries with Baptist Mid-Missions. Maxime has two degrees from Bob Jones University and a DMin in missions from Gordon Cornwell Seminary.

This article includes an abridged and edited version of the interviews and, in the case of Kent Albright, written answers to the questions. If you would like to watch the full interviews, click on these links.

Dr. Kent Albright – <https://youtu.be/eUocy56iHu4?si=W8ULa00rAFRDStkP>

Dr. Maxine Pierre-Pierre – <https://youtu.be/8mAZkeNX5Qs?si=zIxB8Nur8P9wk1TO>

Dr. Prem Williams – <https://www.youtube.com/watch?v=Pf59r1AbLME>



What are the emphases of your curriculum? What makes it unique to your context? How does it differ from the standard American curricula?

Kent: I would say that there is not an enormous amount of divergence from what you might find in a Bible school kind of institution in the States. We deal more with theoretics at the beginning, but not disavowing practical aspects. We do expect very much involvement on the part of the students in their own church. We control that; we expect reports. The more practical courses we have pushed off into what is the equivalent of our third and fourth year.

What makes us different from the United States would be on issues like church history. We have our basic church history class, but then we want students to know the history of the gospel in our country. Another course would be the history of the Bible in Spanish. The history of the Bible is going to converge a lot up until five hundred years ago. It's going to be the same basically, but our students need to be aware of the differences, the different trends, but also the specifics. There are about eighty-five different Spanish translations. What's the difference? That's a big issue. Also, ministry context. Our country has become very pluralistic, similar to the United States. So, now we're dealing with transcultural kinds of issues. We want students to be aware of those things and the opportunities that we have today that we didn't have a few years ago, such as prison ministry, marginalized people, drug addiction, and so forth.

Prem: Our emphases here are basically three: Bible, theology, and ministry. Our curriculum is composed of those three main components, and each would be thirty plus percent of the whole. We have an emphasis in our mission statement on the Asian context. We have included a number of courses, like Asian religions and religious perspectives. We've also included Asian theology as a course and Asian church history.

Maxime: The emphases would be pretty much what you would find at most seminaries or Bible schools. One section is Bible. We try to study all the books of the Bible. Then there's a section on theology where we study different branches of systematic theology as well as biblical theology. There's pastoral ministry where you would find courses like preaching and church administration. And then there's a general course emphasis, because many of our students come straight from high school.

Haiti has been in an almost perpetual state of agitation for the past 40 years, and this has caused a lot of disruption to a normal way of life. In most developed countries, modern conveniences like electricity 24 hours a day, paved roads, education, health insurance, jobs, all those would be available, but it's not so in our country. Haiti has been devastated by conflicts of interest and self-destruction. While there hasn't been warfare as such, we as a nation haven't been able yet to come together and be what we are supposed to be. The level of literacy is very minimal. The life expectancy is about 55 years. There is a lot of joblessness. Most of the population doesn't work, and most people live with less than \$2 a day. It's a very, very difficult situation.

And as we thought about this reality [at the school in Port-au-Prince], we realized that our mission as a school should be to prepare our students to make disciples of Christ who will transform the country. We believe that the solution to the dire straits we're in right now is the proper preparation of disciple-making leaders who will build healthy churches and transform communities one after another. That is easier said than done.

We have to take into account some cultural realities that we live with every day. For example, something that's very particular to our context is the existence of voodoo. Voodoo is a religion; it's animistic. There's a general belief in God. However, people do not submit to that God. Rather, they follow spirits, saying that God is too far removed. Voodoo is pretty much present in every aspect of Haitian culture. So, in our curriculum, we should include courses in apologetics, where we deal with the beliefs, the origins, and how we must behave in order to circumvent that lifestyle.

There are other significant characteristics of our culture. For example, people tend to be very paternalistic. So, they look up to the pastors. When a pastor goes into a community that is fairly poor, the pastor garners immediate respect. Therefore, we believe that in addition to teaching on the Bible and theology, we should also teach them about community development. I hope you understand. We're not doing the social gospel or anything like that. A man going into the ministry in Haiti should be prepared and know how to deal with the community and have an idea on how to gather people around a common purpose, not becoming ecumenical, but trying to organize the community and help people do things that they probably don't realize that they can do for themselves. This practice prepares the way for the gospel while training people to help themselves. These are some of the things that would be typical in our curriculum and that you wouldn't find in a Western curriculum.

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What strengths and weaknesses do you see in your present curriculum?

Kent: As far as what we offer, I feel like we are really preparing our students well. As far as what I would improve, that would be more hermeneutics— not just hermeneutics as guides and principles, but hermeneutic practicums where we actually sit down with students and work through a passage, putting the interpretive nuts and bolts into practice with them. I would like to include more cross-cultural teaching and training from my anthropology background. The very nature of the ongoing demographic transition in Spain requires us leaders to become more sensitive to our student body's plurality, as well as the enormously diverse congregations they will serve. But, still, I think what we offer is adequate.

Prem: One of the strengths of the curriculum is that it has this Asian emphasis, and it is integrative in blending these three components— the biblical, theological, and the ministry components. And we have faculty who are experienced in the field, especially with church ministry. Weaknesses: We teach at a master's level. So, students struggle with the transition from a bachelor's to a master's level in terms of certain skills. Maybe they're not picked up at a foundational level. So, we have to build them up, including a revision of the core skills needed for their study over here.

Maxime: The main strength in our current curriculum is that it's pretty well-rounded. A student who comes to one of our schools will get the proper knowledge, and they will be exposed to the whole counsel of God. They will learn how to preach. They will be taught the administrative duties of pastors and leaders. When you compare the curriculum of our Bible schools with others, you will see much similarity. In fact, many of our students after graduation are admitted to schools in the US, Canada, and Latin America.

One problem that I have been flagging to my colleagues is the growing academic weaknesses of incoming students. As I explained, for the past 40 years, Haiti has been in almost constant turmoil. And it has taken a toll on almost everything, including education. So, when students graduate from high school, they're lacking in basic knowledge and know-how, because they have missed so many days of class, because they don't have as many opportunities, because maybe the teachers they have are not as proficient, and because a lot of people have left the country and so forth.

I have thought that we should revise our curriculum and consider making the first year a year of preparation in which you would offer just a few Bible and theology classes to emphasize good writing, proper study skills, and critical thinking. If the student cannot pass that level, he would be ineligible to continue.



How do you choose which courses to include?

Kent: Our first set of courses were almost entirely based on the curriculum of the Bible schools in which each missionary had studied. There was little contextual consideration and more imitation of what we had been given. Since our curriculum was 95% set when our new director came [in 2021], we have not made many modifications. When he came in, he asked an ABWE missionary and me, both of us, who were experienced educators, to review third- and fourth-year courses and to throw out the fluff. What was our reasoning? Well, we felt like our new pastors, our new workers, needed to be better equipped to serve the church and do better work in Spain.

Prem: Well, one of the main ways we do that is we've come from a tradition, a Baptist tradition, that has emphasized Bible, theology, and ministry. So, that remains our core. On top of that, with a desire to emphasize or focus on the context in Asia, we've looked to our accrediting agency, which is Asia Theological Association, for guidelines on what subjects and courses to include in the curriculum.

Maxime: I used to be the academic dean at STEP (the Port-au-Prince school) from 2000 to 2016. One of the factors that drove curriculum modifications was our decision to identify the skills that a student should have, what he should know, and what should be his character. So, we gathered to identify these core competencies. This led us to modify our curriculum.

This is how it was done in the past. And I believe that, if it's to be done in the future, then there will be some coming together of the stakeholders, and in particular, the professors, so they can voice their concerns and give their ideas and suggestions before a substantial modification is made to our curriculum.



What is your ideal curriculum and what factors hinder you from implementing it?

Kent: I believe we are very close to what I would consider ideal for Spain, for the make-up of our current churches, and the needs that different ministries represent. Our principal difficulties to improving or expanding our current curriculum include: (1) the limited studies and experience of our director, (2) a limited body of qualified national professors, and (3) the presence of other "placeholder" courses that need to be revitalized or removed to allow for more relevant courses.

Prem: An ideal curriculum would foundationally be what we already have, that of moving from God’s authoritative Word to God’s authoritative mission. The way that we do that is through the bridge of theology. So, you have text, you have theology, and then you have what some might call teleology, or God’s mission. The ideal curriculum should help the student to see God’s movement from text to mission. Now, much of the curriculum includes what we consider foundational to the understanding of God’s Word, both in terms of the knowledge of Scripture, the reflection of that knowledge into something that is systematic as in doctrine, that gives stability to our current situation, because it is something that comes from the text and is directed towards mission. The courses that we include should have that direction and that focus of the ministry. Some are common to seminaries all over. But in those courses, the issues that come up might be more specific to what people are dealing with. Some of them are very germane to urban contexts. Some of them to more rural contexts. In an Asian context, for example, we have issues of poverty and pluralism, and now one big issue is the health and wealth gospel. There should be a core stability to the curriculum, as well as a certain flexibility. Hopefully, the faculty will be wise enough and skilled to bring that to the students’ experience here at the seminary.

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5 Have you had feedback from local pastors/graduates about your curriculum?

Kent: We’ve had quite a good amount of positive feedback. The criticisms of our current curriculum are varied, but include: (1) the role of a Bible school itself—many new missionaries are convinced of local-church training exclusively; (2) the length of time it takes to offer our full program—8 years now, but this is basically due to the lack of a physical/residential campus; (3) too many courses presented only through video-recordings; and, finally (4) the lower quality of instruction by some professors. Many of our newer students have come from professional fields or have advanced college and graduate school degrees. They expect more from our teaching, but often we cannot provide that level.

Prem: Our graduates are spread across India, and a lot of them are from the Northeast. The feedback we’ve received is in terms of their desire for pastoral ministry. It is something that has deepened when they’ve come here. This is one of the emphases of our training program. About 68% of our graduates, if I recall, are in pastoral ministry, which is a really good percentage. That’s the feedback we have.

Maxime: What we have found is that people are usually fairly satisfied with what we offer, and graduates are very thankful. But we cannot judge ourselves by ourselves. Maybe they’re satisfied, because they don’t know any better and because they don’t know that there are other systems and other possibilities. So, I know that there are some areas that can certainly use some improvement, and I’m sure that the school will be open to that.

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6 What advice would you give to others who are wrestling with curriculum decisions?

Kent: Well, we need to be, number one, willing to change. We get stuck in “the sacred cow” syndrome. We don’t have to teach the same courses we’ve always taught. The second thing I would say is, seek out those successful programs that are in your niche. In Spain we’re caught in between two worlds. We belong to both the Latin American world and the European world. Thirdly, we need to be sharing information. The ministry of STEP, I think, is excellent in this way. Finally, be willing to recognize that you need national, cultural, and younger people who can help you develop the kind of curriculum that is

biblically, theologically sound, but also creative, dynamic, and practical.

Prem: The first thing to do probably would be to understand the context in which God has called you to serve. That might include having a stakeholder survey or just asking people—church people, working people, your students, if you’ve been a seminary, your alumni who are now in ministry. Ask them questions as to what they feel has helped them, what’s relevant for them, what are the challenges they face, and then bring that back into a review of your curriculum. Another suggestion would be teacher training, faculty training in teaching methodology and in wise and multifaceted evaluative processes. We don’t want everything to be evaluated just by marks and grades. There might be other ways to evaluate the learning processes of the student.

Maxime: The first thing I would say is this: the curriculum is your servant and not your master. I think sometimes school officials are afraid to adjust and change the curriculum. The tail must not be wagging the dog. You have to decide what you deem is best for you. Do not be afraid to make some decisions that may not be considered normal in your circle, but that will allow you to accomplish your purposes.

The second thing, which is very, very important, is called the null curriculum or the hidden curriculum. These are things that are not taught but are caught. They are not written in the teacher’s syllabi. They are communicated by the way the school is operated, the emotions and attitudes of the teachers and the educational emphases communicated in the classroom. But make no mistake about it, the students will learn from this hidden curriculum. It will influence them more than the written curriculum, and it may not be lessons that you intended to communicate. So, be careful about the hidden curriculum.

The third piece of advice I would give relates to learning outcomes. There are three aspects that one should consider. The first is the *cognitive aspect*—what you want the students to learn. Of these three aspects, the content is the easiest outcome to control. The second is the *psychomotor aspect*—what skills you want them to be able to perform. The third is the *being aspect*—what character traits you want the students to possess. This is the most important aspect. Even if the student doesn’t master the content, but he graduates with a servant’s heart, that will have a greater impact. Let’s try to make disciples of our students.



Spanish Bible Baptist Seminary,
SPAIN



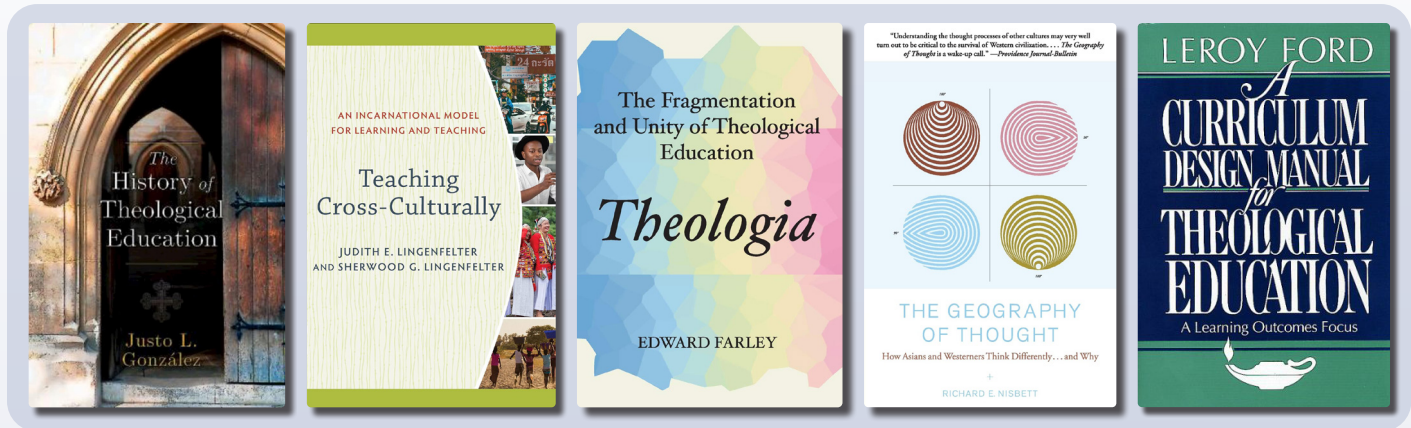
Baptist Bible Seminary of South India,
INDIA



Port-au-Prince Evangelical Seminary,
HAITI

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• Curriculum Design:



• International Council for Evangelical Theological Education (ICETE):

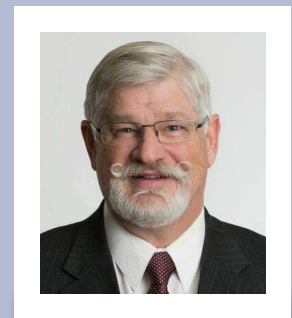


STEP Seminar '25

We are delighted to invite you to our next STEP seminar at the **Baptist Mid-Missions Family Conference** on **July 14-17**. The STEP seminar will be on **Wednesday** and **Thursday** during the workshop sessions of the conference.

Wednesday 11:00 am – 12:00 pm

Thursday 11:00 am – 12:00 pm



Dr. Kevin Bauder

For more information



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