

**AN EVALUATION OF THE JOHN WESLEY BIBLE COLLEGE
CURRICULUM IN TRAINING NATIONAL WORKERS FOR
THE NORTHERN PHILIPPINE CONFERENCE OF THE
FREE METHODIST CHURCH**

A Thesis

Presented to the Faculty of
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In Partial Fulfillment
of the Requirements for the Degree of
Master of Arts in Religious Education

Presented by
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AS PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE MASTER OF ARTS IN RELIGIOUS EDUCATION

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Dedication

This project is dedicated to my loving husband,

Ferry Yefta Mamahit

the love of my life and
the source of inspiration to this endeavor.

ACKNOWLEDGMENTS

A project such as this is hardly the labor of one person. Therefore, this thesis could not be made without the help of the following people:

The researcher is grateful above all to the Almighty God who has been very gracious and who has continually “disciplined” the writer throughout this endeavor.

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ABSTRACT

We have entered a new era with the advent of computers and high technological innovations. As a result, there has been increasing discussion of late regarding the rapid changes in our society - the shift from industry to technology and communications, and the need for strategic planning. These are of common concern to all aspects of life, even to the ministry. There is then the implication that we must evaluate the programs offered in our Bible college as a training institution for ministers in our conference in order to best prepare the students for their future ministry. Hence this study.

As an attempt to find out whether the curriculum offered at JWBC was of help to the ministry of its graduates, this research derives its data from the perspective of the graduates themselves. The JWBC curriculum was evaluated as generally helpful although there were weak points as there were strong. The objectives of JWBC were attained although there were areas which were found wanting, in overall evaluation. Furthermore, the objectives in student life and spiritual life were considered to have been not attained because no courses or formal instructions on the same were offered by the current curriculum of JWBC.

This study found some need for curriculum revision to strengthen both contextualization to Philippine urban setting and reorientation to Wesley's theology to be able to interpret social and theological issues from the perspective of a true Wesleyan-Arminian tradition. Furthermore, this study recommends: strengthening or reinforcement, revision or updating of some subjects; inclusion of important subjects such as Wesley's Theology, Doctrine of Holiness, and Contextualization of Theology; seminars for the

continuing development of graduates and other church leaders in the Conference; broadened and properly planned and worded objectives of JWBC; emphasis of the Wesleyan perspective in the various courses; careful selection of faculty; a study of the religions in the Philippines which the ministers face; inclusion of fieldwork; and upgrading of its physical facilities.

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Chapter I

BACKGROUND OF THE STUDY

Introduction

Any organization that fails to assess its performance periodically will suffer the consequences, with its customers looking elsewhere for their needs to be met¹ and this will, ultimately, result to huge financial losses. Therefore, evaluation is simply inescapable. This is also true to Christian organizations and institutions. Seminaries and Bible colleges will be more effective if they set aside time for serious and careful review of key aspects of their work. Of late, administrators have caught the importance of evaluation as Bible schools and seminaries have been subject to increased scrutiny. As administrators of these institutions have inquired into the substance and the shape of theological education, several organizations such as Philippine Association of Bible and Theological Schools (PABATS) and Asia Theological Association (ATA) have been founded. PABATS² has been in existence for 27 years now and has played a vital role in uniting, and upgrading

¹ Dr. Neville Carr, "Evaluating Your School's Effectiveness," *PABATS Bulletin*, 5:2 (July 1993), 7.

² PABATS Bulletin and Bylaws, rev. ed. (1989) on reference section for further information.

Bible colleges and seminaries in the Philippines in terms of teaching standards, facilities, and curriculum. ATA, on the other hand, was organized 25 years ago, and has the same purposes with that of PABATS, only that the former has a wider scope of its organization, that of Asia.

Organizations such as these two are good for the future of theological education and Bible colleges, like John Wesley Bible College, in particular. John Wesley Bible College (hereafter referred to as JWBC) is a Biblical institution of the Free Methodist Church serving the ministerial needs of the Northern Philippine Conference. It follows the doctrines of evangelical Christianity and specifically those of the Wesleyan-Arminian tradition. At present, JWBC is renting a relatively big house located in 37 Masikap Street, Central Diliman, Quezon City while its leaders are looking for a suitable place to buy. However, it is just big enough to house the offices, classrooms and library. This is the reason why it is not able to offer housing or dormitory facilities to its students.

“What is a small Bible school like JWBC doing in the heart of Quezon City?” you may ask. This is how it started.

JWBC came into being as a part of Harvest '90, a vision that the Lord has given to the First Free Methodist Church of Manila (FFMCM). Launched in May 29, 1983, its goal is to see ten (10) organized churches and two-thousand (2,000) members in Luzon by 1990.³

³ Lyra Ruth C. Tedoro, ex. ed., “A Vision For Luzon,” *Anniversary Bulletin of First Free Methodist Church of Manila 1975-1985*, 7-8.

What sustains and accelerates church growth is leadership training. Thus, the training of believers for effective and meaningful service in pastoral and lay ministries has been made an integral part of the Harvest '90 vision. As the Lord has opened doors in Metro Manila and several points of Luzon, FFMCM has envisioned the John Wesley Extension Center. This center will be a self-sustaining extension training program that will come under the umbrella of the Light and Life Bible College (LLBC) in Butuan City. It will train pastoral and lay leaders suitable to the city and Luzon culture. It will also work in cooperation with other theological institutions in Manila. Its four-track training program will include the following: 1) A Lay Leadership Training Center that will develop curriculum and training for local preachers; 2) A Bible College Extension School, an extension of LLBC that will provide courses in doctrinal and church distinctions and will supervise the ministry and field work of its students; 3) A Foundation for graduate students attending Asian Theological Seminary; and 4) A Cross-Cultural Training Center that will provide orientation and guidance to short-term workers and teams involved in cross-cultural ministries.⁴

In October 1983, the Bible College Extension School opened with a pilot course "How to Study the Bible and Lead Bible Studies." Other courses such as "Free Methodist History, Doctrine and Polity," "Church Growth," and others were offered in the following semesters. Rev. David Yardy taught these courses with the assistance of Pastor A. Tito Clemente. Slowly but steadily, the John Wesley Extension Center is being established.⁵ In

⁴ Ibid.

⁵ Ibid, 15-16.

June 1986, John Wesley Bible College launched a full curriculum with ten full- and part-time students preparing for ministry. When Northern Philippine Conference was organized in April 1987, JWBC became its official institution for ministerial training of its workers. In 1990, the college began a Theological Education by Extension program equipping lay leadership. Today, the school continues to serve its constituency in the interest of glorifying God and expanding His kingdom through offering Bachelor of Theology and Christian Education programs, certificate program and lay/pastoral training seminars.

JWBC's statement of purpose is "the John Wesley Bible College seeks to equip Christian leaders with the dynamic of first-century Christianity as it was modeled by John Wesley and the early Methodists. They were earnest Christians who existed 'to raise up a holy people'. The Bible college follows the doctrines of evangelical Christianity and particularly those of the Wesleyan tradition. We welcome students of any evangelical persuasion."⁶

Additionally, the statement of objectives of JWBC are divided into four areas namely: academic preparation, practical experience, student life, and spiritual life.

Academic Preparation states, "The John Wesley Bible College offers a Bachelor of Theology. In four years students qualify for Christian ministry especially in the urban context. JWBC seeks to develop the student's personal Bible study skills as well as familiarize them with the Scriptures and theology. It is expected that communication skills in both Pilipino and English will be refined. Several core courses will help students to integrate their theology and ministry to the specific realities of the Philippines. We have a

⁶ John Wesley Bible College, *1993-1995 Handbook*, 1.

full-time librarian and a library of about 3,500 carefully selected volumes. A course on research methods is required of all students.”⁷

Objectives for Practical Experience state, “Our students are involved in active ministry with pastoral guidance from local churches in Metro Manila. They have ‘hands on’ evangelism and church planting experience each term. This is integrated into both the relevant courses and Field Service requirements.”⁸

Student life statement of objectives is: “We do not have dormitories, but students are expected to live and work with their families and churches. Each class meets only once a week, minimizing travel. There are weekly chapels, monthly student fellowships and prayer days. Every October there is an all-college retreat.”⁹

For Spiritual Life it is stated that “the college is committed to the spiritual growth of its students, encouraging them to establish patterns of holy living. Small classes and consistent ministry involvement make it possible to provide meaningful spiritual guidance.”¹⁰

In the course of making the questionnaire and gathering data, it was observed that the last two statement of objectives, namely Student Life and Spiritual Life, could not be treated because no subjects were offered in the JWBC curriculum to meet these objectives. The reason for this is that the school may have considered these areas as non-

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

formal aspects of the curriculum. Hence, no formal courses were offered to help students attain objectives set.¹¹

It has been known for quite some time to the researcher that the JWBC administration is trying to update or revise its curriculum to meet the changing needs of the Conference and, at the same time, as a step toward PABATS accreditation. Steps like these require evaluation first. It then occurred to the writer to make the evaluation of JWBC curriculum as a research topic. Talking to the Director, Rev. David Yardy and the Registrar, Rev. Reolita Dequito at the start of the 1995-96 school year, the researcher got the "go" signal. Initials questions that came to the mind of the writer were: "Has John Wesley Bible College has attained its purpose and objectives?" "Was the training the graduates got from John Wesley Bible College helpful, sufficient, and relevant to their present ministry?" It should be noted that, todate, only once has the curriculum of JWBC been revised, that was in 1994. The revision was done by a committee composed of Rev. David Yardy, M. Div. (Director), Mr. Francis Serrano, M. Div. (Academic Dean), and Miss Reolita Dequito, M. S. W. cand. (Registrar). It was then approved by the Executive Committee of the Northern Philippine Conference of the Free Methodist Church.¹²

What is JWBC doing in the heart of Quezon City? It is going about its Master's business. And it should be known that most of its graduates are faithfully serving the Lord in His vineyard as full-time pastors, Christian education workers, with some of them

¹¹ The result is shown in chapter 4 of this study and in other parts of the study where needed. Recommendations for the inclusion formal instruction in these areas are found in chapter 5 of this study.

¹² Data were given by Rev. Marcelo Furio, M. Div., who is the current Director of John Wesley Bible College.

pursuing masteral degrees in nearby seminaries. It should also be stressed that John Wesley Bible College has played a vital role in training and preparing pastors and Christian workers in the ministry of the Free Methodist in the Northern Philippine Conference. Its curriculum has served this purpose since the time of its conception in 1986. However, since then, there has been no analysis made of its accomplishment. It is in this light that this research is being done.

Eisner paraphrases Plato as saying: "an unexamined curriculum might not be worth learning."¹³ It implies that any curriculum should be assessed periodically to determine its quality and meet the needs of its intended learners. Additionally, a theological curriculum needs to be reviewed regularly because it is closely related to the changing context. "The theological curriculum needs to be changed when one factor among the needs of the Church, the situation of the society, the objectives of the institution or the trends of theological education changes."¹⁴

As we are about to enter the twenty-first century, there are challenges and demands that need to be met. These challenges and demands in this part of the country require the very best academic and professional training a curriculum can offer. Well qualified Christian workers are needed to meet the needs of the new era. This is the whole idea of this thesis - that a well-reviewed curriculum, having a great regard for the context

¹³ Elliot Eisner, *The Educational Imagination: On the Design and Evaluation of School Programs* (New York: MacMillan Publishing Company, 1985), 201.

¹⁴ Andrew K. H. Hsiao, "Basic Consideration in Curriculum Development for Theological Education: An Asian Perspective," *The East Asia Journal of Theology* 1 (1983): 22-24

where its graduates will find themselves after graduation, is needed for God's ministry. It is the hope of the writer that through this study, we can find out whether the curriculum offered by JWBC is relevant to the life-situation of its graduates. As a pilot study, only the graduates were included in this study. Hopefully, there will be other studies to follow, studies that will include the perspectives of teachers, "dropouts" and/or transferees, if there are. It is also the hope of the writer that this study will be helpful to the school if there will be future curriculum changes in fostering effective education that is theologically, biblically, and contextually sound.

Theoretical and Conceptual Framework

Curriculum evaluation needs a criterion for it to be carried out. This is especially true in evaluating curriculum in theological education. This is supported by Rushdoony when he says that "because a theological curriculum is based on an unchanging faith in God and the Bible, considered as the infallible Word, there is a misunderstanding that the theological curriculum is never changed."¹⁵ However, though God and His Word do not change, human beings and their environs change and grow. This is aptly put by the saying, "There is nothing constant in this world except change." This means that a theological curriculum, though founded upon the unchanging God, must be reviewed and modified

¹⁵ Rousas John Rushdoony, *The Philosophy of the Christian Curriculum* (n.p., n.d.), p.13.

according to human development and changes in their circumstances. Since the church exists in a given context, the situation of the society needs to be considered relevant to the theological curriculum.¹⁶ Since the graduates of theological institutions serve through the church, and the ultimate purpose of the church is to be relevant to its context, theological education must always try to relate with the constantly changing needs of the church. Therefore, a criterion for evaluating the theological curriculum is its relevancy to the context of its graduates.

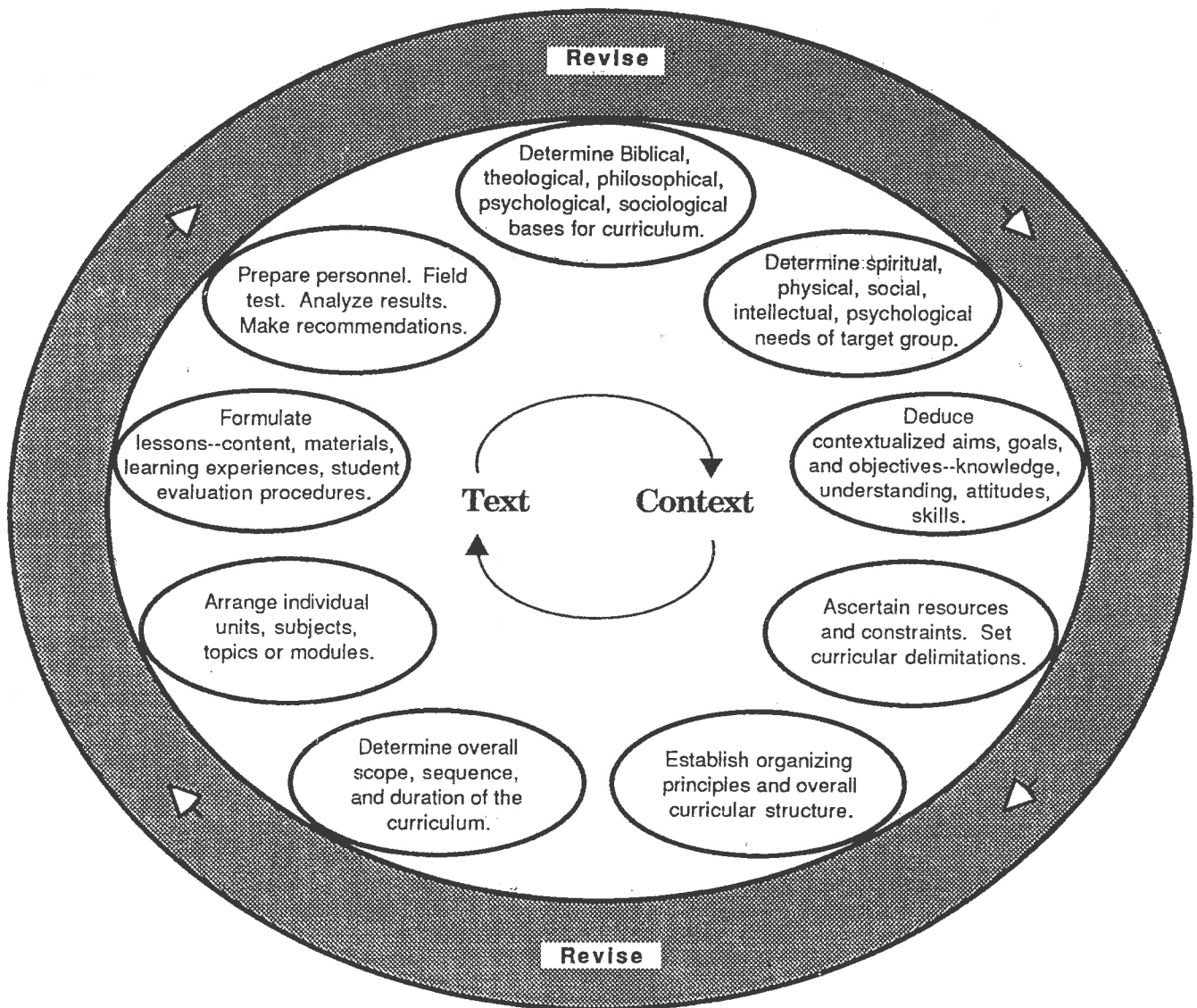
Elliot Eisner, from a secular viewpoint, said that educational objectives are the criteria for determining whether the curriculum has been successful. If a student fails to demonstrate the objectives, the curriculum needs to be revised to be effective.¹⁷

The above theories and concepts are appropriately pictured in the following diagram:

¹⁶ Hsiao, "*Basic*," p. 23.

¹⁷ Eisner, *The Educational Imagination*, p. 198-199.

Figure 1



As shown in the above figure,¹⁸ curriculum planning is a never-ending endeavor.

Lee Wanak stresses that there may be times when one has to start with the end result or

¹⁸ Adapted from Dr. Lee Wanak's lecture notebook in Curriculum Development, 8.

what you expect as outcome and work backwards. Revisions and changes often take the form of refinements based on the evidence gathered during evaluations. There is no mention here about questioning graduates for revision of the curriculum however one of the phases (the left-most) does provide for “student evaluation procedures”. Additionally, what is being stressed in this diagram is the continuous revision and what is most striking is the interplay between the text and the context, or the curriculum and the real-life situation. The above are the theory and concept on which this study is based.

Statement of the Problem

As an endeavor to assess the helpfulness of the curriculum to the ministry of the graduates of John Wesley Bible College, this paper considers the following questions:

1. What is the profile of the alumni of John Wesley Bible College?
 - 1.1 Gender
 - 1.2 Age
 - 1.3 Year graduated
 - 1.4 Degree earned
 - 1.5 Current ministry/occupation
 - 1.6 Age of conversion
 - 1.7 Denomination
2. How do respondents perceive the helpfulness of subject offerings in terms of:

2.1 Academic Preparation

2.2 Practical Experience

2.3 Student Life

2.4 Spiritual Life

3. Is there a significant relationship between the gender and current ministry/ occupation of the respondents and their perception toward the usefulness of the curricular offerings at JWBC in terms of:

3.1 Academic Preparation

3.2 Practical Experience

3.3 Student Life

3.4 Spiritual Life

4. What are the needs perceived by the respondents to improve the curricular offerings of JWBC in terms of:

4.1 Academic Preparation

4.2 Practical Experience

4.3 Student Life

4.4 Spiritual Life

Null Hypothesis

Supporting these specific research questions is a null hypothesis purposely to situate the area for research, which will be tested by the data gathered, as follows:

1. There is no significant relationship between the gender and current ministry/occupation of the respondents and their perception on the usefulness of the curriculum offered by JWBC.

Basic Assumptions of the Study

The research was guided by the assumptions existing in this study:

1. The respondents were primarily prepared for church ministry through the curriculum offered by the school.
2. The extent to which objectives and goals of an educational institution such as JWBC are met is measurable by empirical data gathered from the graduates of the school itself.
3. The graduates are involved in different kinds of ministry.

Purpose and Significance of the Study

In every field of study, it is necessary that proper care and accurate treatment are to be effected to be able to bring out a thorough, accurate and objective outcome. The purpose of this study is to assess the helpfulness of the curriculum of JWBC as a training institution for church ministers and national leaders in the Northern Philippine Conference of the Free Methodist Church. Such evaluation is from the perspective of its alumni. As such, accurate treatment of data should be carried out to make it significant.

Consequently, its significance lies in the fact that no such endeavor has been carried out since JWBC has been established in 1986. Thus, it will be important to a number of people, specifically the people who have direct charge of JWBC as this study will make suggestions and recommendations regarding the existing curriculum. As this is the first attempt to make a study of JWBC's curriculum, this study can be a model for other studies on the same to follow.

Furthermore, the writer believes that the output of this study may also serve the following purposes, which, in turn, will be a contribution to the field of Religious Education:

1. Serve as an assessment to the alumni themselves whether they have maintained the basic principles that the Bible college has tried to inculcate in them.
2. Since educational institutions call for continuous study and evaluation of its curriculum, this study can appraise the relevancy of JWBC curriculum to the ministry of its graduates and the effectiveness of its instructional practices.

3. This study can be a guide to the Bible college leaders and staff who may undertake to implement changes in the curriculum of JWBC. By evaluating the strengths and weaknesses of its curriculum according to feedback given by its graduates, JWBC, can be better equipped to train future ministers and workers of the denomination.

Finally, this endeavor is likewise significant to the researcher herself as it gives her an avenue of contributing, in her own small way, something of value to one of the institutions of the denomination that nurtured her and her family - from her great-grandparents and granduncle/-aunt, who were pioneer laymen and ministers respectively, up to her own generation - this is her own way of saying, "thank you."

Scope and Delimitation of the Study

This study was limited to John Wesley Bible College. Furthermore, this study was delimited to a description of the evaluation on the curriculum of the school from the perspective of its alumni. The criteria for identifying as well as evaluating the strengths and weaknesses of the Bible college curriculum will be the stated purpose and objectives of JWBC, from which the questionnaire was based.

Since the research will be an appraisal of the curriculum of JWBC, its scope does not include the administrative system, nor the quality of its teachers, nor the relationship between teachers and students. Furthermore, only the perspectives of the graduates were considered, which means that faculty, dropouts and/or transferees were not included as

respondents. The reason for this is that this is a pilot study or this is the first attempt to study JWBC's curriculum. Additionally, graduates can be easily reached with the possibility of receiving a higher percentage of response. It is desired that other studies will follow from the perspective of the other persons who may be directly connected or affected with the curriculum of JWBC.

The instrument to be used in this study is a questionnaire, the questions of which were carefully chosen and worded to acquire the desired result. This questionnaire was given to the graduated students of JWBC from 1988 up to 1995. The total number of JWBC graduates to date is twenty-five, twenty (80%) of which is the number of respondents for this study.

One constraint that was not foreseen at the onset of this study was in the areas on Student Life and Spiritual Life in the Statement of Objectives of JWBC. As early as in the making of the questionnaire, it was already observed that no subjects were offered in the JWBC curriculum in these areas. It may be because JWBC considers these as non-formal aspects of the curriculum.

Definition of Terms

Alumni. Refers to the graduated students of John Wesley Bible College.

Bachelor of Religious Education (B. R. E.). An undergraduate degree program designed to prepare leadership in the various ministries of the church, particularly in Christian Education.

Bachelor of Theology (B. Th.). An undergraduate degree program designed to prepare men and women to pastoral and pulpit ministry as well as Christian leadership in the church.

Curriculum. A word from the Latin root, “racecourse,” which means a course to follow.¹⁹ It refers to a course of study, a prescribed program to follow, and a lesson to be taught.²⁰ Curriculum can also be “a set of subjects.”²¹ As content and process, it is both formal and/or informal, by which learners gain knowledge, and understanding, develop skills, and alter attitudes, and values under the supervision of the school. It is also the sum total of the experiences designed to lead the learner to the realization of given aims, goals, or objectives.²²

Demographic Variables. Refer to the personal information of the respondents.²³ In this study, demographic variables refer to gender, age, year graduated from JWBC,

¹⁹ Wanak, *Lecture Notebook*, 7.

²⁰ Robert Clark, Joanne Brubaker and Roy Zuck, *Childhood Education in the Church* (Chicago: Moody Press, 1975), 262.

²¹ Colin Marsh and Paul Morris, *Curriculum Development in East Asia* (New York: Falmer Press, 1991), 262.

²² Lourdes G. Manaois, “An Institutional Self-Evaluation of the Asia Pacific Nazarene Theological Seminary: Basis for Renewal and Development” (Ph. D. Diss., Centro Escolar University, 1994).

degree earned, current ministry/occupation, age of conversion, and denominational affiliation.

Evaluation. A process of gathering data so that decisions can be made as to whether something should be accepted, changed, or eliminated.²⁴ It is also the process of making judgments that are to be used as a basis for planning. In this study, it is an appraisal of the helpfulness of the curriculum of John Wesley Bible College to the ministry of its graduates as perceived by the graduates themselves.

First Free Methodist Church of Manila (FFMCM). The first Free Methodist Church in Metro Manila and Luzon which envisioned Harvest '90 located at 84 K-1st Street, Kamuning, Quezon City. Presently, FFMCM is the mother church to 12 daughter churches.

Free Methodist Church (FMC). An evangelical Protestant denomination which is strongly committed to the Wesleyan-Arminian tradition.

Harvest '90. A church-planting program envisioned by the First Free Methodist Church of Manila, the goals of which is to see 10 organized churches and 2,000 full members in Luzon by 1990. Launch in May 29, 1983, Harvest '90 also means training leaders for the Lord's work and faith commitment of finances to support the work. As a result, John Wesley Bible College came into being.

²³ Cesar Mercado, *Conducting and Managing Communication Survey Research* (Quezon City: Local Resources Management Services, 1992), 223.

²⁴ Dennis Williams, *Christian Education Curriculum*, 67.

John Wesley Bible College. A training institution of the Northern Philippine Conference of the Free Methodist Church, located in 37 Masikap Street, Central Diliman, Quezon City, that is being studied by the researcher.

Light and Life Bible College (LLBC). A training institution of the Free Methodist Church located in Butuan City, which sponsored John Wesley Extension School, now John Wesley Bible College.

National Workers. Filipinos who are involved in the ministry of the Free Methodist Church in the Philippine context.

Northern Philippine Conference of the FMC. Refers to one of the area divisions of the Free Methodist Church in the Philippines where John Wesley Bible College is located and where most of its graduated students serve. It is comprised of the whole Metro Manila and Luzon area.

Organization of the Study

The researcher organized this study into five parts:

Chapter one presents a background and description of the subject of the study. It includes the statement, purpose and significance of the study, its scope and delimitation, null hypothesis, assumptions, definition of terms, and how the study will be organized.

Chapter two contains the review of related literature and studies relevant to this research. The Related Literature contains both local and foreign literature related to the

topic. The related studies include finished materials such as theses and dissertations pertinent to the same.

Chapter three describes how the study will be conducted, who will be the subjects, what instrument will be used, where the data will be sourced, and how these data will be treated.

Chapter four presents the treatment of the data and their interpretation. It also shows the results of the study.

Chapter five summarizes the findings, draws the conclusions, and gives the recommendations.

Chapter II

REVIEW OF RELATED LITERATURE AND STUDIES

Related literature provide the background information about the previous state of knowledge on the research topic and how these are related to or different from the present research work. Studies conducted locally and abroad and literature written by foreign and local scholars relevant or related to the subject of curriculum and/or curriculum evaluation which the researcher had read are presented in this chapter. These written materials were considered by the writer as very helpful in the process of her study. They provided insights and guidance to the same.

Foreign Literature

A school is judged by its products. The most important product of a school is its alumni. If the graduates of a certain school get to be in good-paying jobs, that school is considered successful. But what really makes a school successful? The writer is of the mind that it is how the school carries out the teaching-learning process that makes it of great value to its students. Robert Pace is of the same mind. He says that the “unique result of any... curriculum... may or may not have relevance to the broader goals of general education but ... only as we know the consequences of what we do can we have a

firm basis for improving our programs.”²⁵ In like manner, A.W. Astin indicates that a good strategy for a school’s success is that it “should focus not on a more prestigious faculty, new buildings, more money, or great research but on the improvement of the education process for the students.”²⁶

Improvement naturally involves evaluation, as one cannot change for the better without taking stock of what is existing. Ralph Tyler suggests four basic questions about curriculum and instruction which can also apply when evaluating any course, curriculum or program, to wit:

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organized?
4. How can we determine if the purposes are being attained?²⁷

Tyler further emphasized that evaluation is “an important operation in curriculum development.” Paul Dressel, likewise, proposes steps that could take place in the evaluation of any curriculum, which can also apply to any Bible or theological school, as follows:

²⁵ Robert C. Pace, “University-wide Studies in Evaluation of General Education at Syracuse University,” in Paul L. Dressel, ed., *Evaluation in General Education* (Dubuque, Ia: Wm. C. Brown, 1954), 20-26.

²⁶ A. W. Astin, *Predicting Academic Performance in College* (New York: Free, 1971), 132-133.

²⁷ Ralph Tyler, *Basic Principles of Curriculum and Instruction* (Chicago: University of Chicago Press, 1949), 1-2.

1. Conduct an appraisal of objectives revealed by catalog statement.
2. Compare general education and specialization in students' programs as shown by a tabulation of subjects actually taken over a four-year period.
3. Evaluate objectives of subjects as stated by the professors.
4. Compare rating of the importance of general education objectives by faculty and students.
5. Evaluate students' opinions about the attainment of general education.
6. Evaluate faculty responsibility for general education objectives.
7. Compare students' attainment of general education objectives as revealed by standardized tests.
8. Do a follow-up study of alumni designed as an appraisal of the educational product.
9. Do a study of students' religious beliefs and social values.
10. Evaluate gain in critical thinking in a citizenship course.
11. Do a study of personality variables related to general education.²⁸

In a latter book, 30 years later, Dressel still indicates that curriculum evaluation begins with the rationale or the assumption and principles upon which the curriculum is based. Evaluation begins with the quality of curriculum, that is, the extent to which the current offerings, content, bibliography, instructional techniques, methods, adequacy of faculty preparation, and the follow-up of graduates reach objectives.²⁹

²⁸ Dressel, *Evaluation*, 3.

Even then, “theological education has never embraced the evaluation movement,”³⁰ argues Wheeler. “Though two assessment instruments have been devised for theological students (the Theological School Inventory and the Readiness for Ministry battery), neither has gained acceptance by the majority of seminaries,” she further maintains. The only form of program evaluation employed by most theological schools has been accreditation review. Whatever the contributing reasons why theological schools have shied away from the use of evaluation are matters for speculation. Recently, however, pressures to use evaluation have increased.

The process of evaluation has to do with asking the [right] questions.³¹ Another important and critical consideration for evaluation is selecting an evaluation approach. Probably more evaluation in seminaries (and elsewhere) founder because the design of the study is poorly matched to the audience, and sometimes to the subject matter as well, than for any other reasons.³² Therefore, a good model for curriculum evaluation will encourage educators to be curious about educational processes and results. It will give ideas as to possible curriculum adaptations.³³ Since curriculum is the educational planning that leads

²⁹ Paul Dressel, *Handbook of Academic Evaluation* (San Francisco: Jossey-Bass, 1986), 316.

³⁰ Barbara G. Wheeler, “Program Evaluation: Some Practical Guidelines,” *Theological Education* 1 (Autumn 1985) :94.

³¹ Grayson L. Tucker, Jr. “A Theological Analysis of Evaluation Within Protestantism,” *Theological Education* 1(Autumn 1985) :49.

³² Wheeler, *Program Evaluation*, 97.

³³ James E. Plueddemann, “Curriculum Improvement Through Evaluation,” *Christian Education Journal* 1 (Autumn 1987), 56.

to the actual teaching and learning experience, careful planning is crucial. Plueddemann has adopted a model for curriculum evaluation developed by Robert Stake which asks these six questions:³⁴

Curriculum Planning

1. What is the assumed educational context?
2. What are the intended educational activities (content and method)?
3. What are the intended outcomes in the lives of the students?

Actual Teaching/Learning Situation

4. What was the actual educational context?
5. What were the actual educational activities?
6. What were the actual outcomes in the lives of the students/

These questions are diagrammed as follows:³⁵

CURRICULUM PLAN	ACTUAL TEACHING
(1) Assumed context	(4) Actual context
(2) Intended activities	(5) Actual activities
(3) Intended outcomes	(6) Actual outcomes

Any teacher can use this model for evaluating and improving not only their curriculum but also their lessons.

³⁴ Ibid, 58.

³⁵ Ibid, 59

Foreign Studies

The studies reflected in the periodical *Theological Education* are very helpful for this study as there have been numerous articles related to theological curriculum.

In his article, "Curriculum Revision at the Episcopal Theological School and Some Dynamics of its Acceptance,"³⁶ W. J. Wolf made a study of the Episcopal Theological School (E.T.S.) before its curriculum was revised. In the old E.T.S. curriculum required five courses to be taken each semester with a senior tutorial counting as a course in the senior year. Senior tutorial means a senior meets individually for an hour every week with a member of the faculty to do the comprehensive and relational study. The senior with a grade higher than "B" might opt to write a thesis that counted for one course. Few of those qualified, however, did so. With the studies done by the American Association of Theological Schools, several conditions were revealed, one of these was: that students complained more about poor teaching than about the required courses. Furthermore, the survey of library use showed that there was not widespread reading going on. Wolf evaluated the old curriculum as inadequate to meet the needs of either the church or the students at that time. Since opposition to the old curriculum was naturally more pronounced among the honor students, by way of experiment, the faculty had voted a special honors program for three or four students in the senior year. These honor students would have the normal senior tutorial but would be freed from any required course work and could take as many or as few courses as they wished with advise from their faculty

³⁶ William J. Wolf, "Curriculum Revision at the Episcopal Theological School and Some Dynamics of Its Acceptance," *Theological Education* 2 (Summer 1966) : s-104 - s-115.

adviser. They would each be free to produce an honors thesis if desired and would attend a weekly preceptorial with their fellow students in the program to related their findings and studies. The preceptorial would be chaired by a member of the faculty. This program seemed to be the most successful when it was supervised by a faculty member enthusiastic for the program and much less rewarding when chaired by a professor with reservations. However, the faculty wisely decided not to rush curriculum revision. The studies conducted by the American Association of Theological Schools recommended “more communication between members of the faculty in their intellectual pursuits and more common discussion of the philosophy of curriculum for the church in a new world setting.”³⁷ After two years a structure of the new curriculum emerged as follows: 1.) *Four courses required each semester instead of five.* It was believed that it would strengthen the student’s penetration into a subject as there will be fewer hours in class during the week. It was hoped that students would spend more time in the library or with his own books. 2.) *No specific courses nor departmental quotas of courses required, with one exception.* All would be elective except for one orientation course for all entering students taught by the dean and others.³⁸ 3) *A senior thesis required of all.* A thesis of 15,000-25,000 words that would count as the equivalent of two courses for the whole year will be written by all and not by honor students only. The reason behind making the thesis a

³⁷ Ibid., s-107.

³⁸ Ibid., s-109. This was called “junior preceptorial” which was later described as “a consideration of the nature of theological education and its place within the life of the church; a consideration of the call of the minister and his office within the church; the task of communicating the gospel in the contemporary world; the nature of Anglicanism in the church of Christ.”

requirement for all rather an election for honors men was quite simply to foster the kind of educational experience that might help to transform the student from a passive learner in a course system to a self-starter with the hope that this might catch on and result in later life in continuing self-education. 4) *A new approach to the teaching of pastoral theology*. This was not a new required course but an enrichment of the existing requirements of clinical training and field work. Instead of students having to sit in the classroom and listen at seminary to a lecture on vestry meetings or role play about them, students are required to undergo Sunday field work in local parishes for three years.

After two years this new curriculum was effected, Wolf offered several observations, namely: 1) Students' morale was found to be generally high with respect to the curriculum. The usual grumbling about required courses is gone with the students which started on the old curriculum made to choose whether to remain with it or opt for the new. 2) During the first year of the new curriculum, there was an observed 10% increase in the number of books withdrawn and used by the students. Purchases of books from foreign publications increased too as high demands from students writing theses of high caliber also increased. 3) Lecture courses which were the larger ones were reorganized to incorporate small discussion groups led by a senior professor with new teaching fellows added to the school for the purpose. 4) New credit for directed private study was offered, with the faculty approval and supervision of the instructor concerned. At the end of the course, the student should prove his learning by submitting to an examination or writing a paper. 5) It was being discussed by the faculty whether the students were really investing into the four courses the same time and energy which was

required over five courses in the old curriculum. 6) The number of students who enrolled in Greek reduced. Greek used to be a required course but the fact that the advanced New Testament courses required Greek as a prerequisite may keep the number up. 7) A number of students who were planning to be ordained failed to take any course in Homiletics. The faculty resolved to give stronger advise in the area and reorganized the teaching of homiletics changing it from a lecture-reading-practice course to an intensive workshop approach by bringing in good preachers and teachers of preaching from the diocese at large, after which the enrollment rose to almost 100% of those planning to be ordained. 8) A statistical survey that recommended courses were not actually elected by the students centered mostly in pastoral theology. 9) Thesis writing as a requirement for all students was strongly questioned. Some professors argued that a student of lower capability will benefit more by two additional courses rather than writing just a passing thesis. However, a poll showed that students who voted against writing a thesis changed their minds after they have finished writing theirs although some students have protested that a few faculty are marking theses more strictly than they do in courses. Wolf believes that doing away with the required thesis would constitute “a turning away from an ideal of more independently oriented study to the more paternalistic one in which the faculty packages education in courses. Another important by-product of the thesis is a greater cross-fertilization of both faculty and student thought, for the senior tends to seek out a professor’s help in that person’s specialty for part of the thesis preparation in addition to guidance from his assigned faculty advisor.”³⁹

³⁹ Ibid., s-114-s-115.

Robert V. Moss, Jr., on the other hand, made a study on the contexts of theological education in his 1968 article.⁴⁰ He cited three contexts, namely: the academic community, the church, and the metropolis. He concluded by making two observations: *first*, that signs point out to some radical changes in the shape of theological education in the United States and Canada, and such changes will mean a growing diversity among schools of the American Association of Theological Schools, which, in turn, will make for greater health in the Association and contribute more fully to the needs of the church; and *second*, that it would be a mistake if theological education were to exist in a uniform context- that is, only in the major metropolitan areas, and with only one kind of relationship to the church.⁴¹ His challenge, therefore, is for the curriculum in theological schools to take seriously the contexts in which they are in today and the future.

Local Literature

With the advent of computers and the space age, people are now linked worldwide into global networks. People can now reach other people on the other side of the globe via the computer through what has now been called Electronic Mail (E-mail). Additionally, people can now travel around the globe in half the time it took several years ago, and it has become cheaper and easier. As a result, going cross-country has become faster so that

⁴⁰ Robert V. Moss, Jr., "Contexts for Theological Education in the Next Decade," *Theological Education*, 5 (Autumn 1968) : 3-14.

⁴¹ *Ibid.*, 13.

products and ideas are carried from and to foreign markets. The implication of these is that Asian, especially Philippine, theological education become the image of western models. Yau Man-Siew contends that “while this can bring about a healthy cross-fertilization of ideas, a blind copy of western models with a wholesale incorporation of curriculum and philosophy of training without thoughtful critique and recognition of contextual differences is disastrous.”⁴² Bong Rin Ro, an Asian theologian who shares his concern, was quoted by Siew as saying that Asia theological schools have caught and followed theological thoughts and emphasis of the western theological schools while these are not relevant to the Asian context. Ro further argues that theological issues in the West are not major issues in the East. The prevalent areas of concern in Asian countries are poverty, suffering, injustice, communism, and non-Christian religions. Siew then urges Asian theological school leaders to be familiar with curriculum theory and design. They should seek to integrate learning and curriculum theories, theological concerns, developmental insights, content and contextual matters into a coherent whole for tomorrow’s Asian church leaders.

In the Philippine context, several materials have already been written and published about the need for contextualization of theological education. Resurreccion Reyes articulates the unique plight of Bible schools in the Philippines in the light of their philosophical foundation and practice and their Biblical and theological foundations.⁴³ She

⁴² Yau-Man Siew, “A Curriculum Model for the Evaluation of Existing Programmes of Theological Education in Asia,” *Asia Journal of Theology*, 1 (April 1995): 146.

emphasizes that the kingdom of God must be articulated in the Bible school setting in the light of the wide scope of God's ministry and work among humans, and that the founding of Bible schools and seminaries should be based on a Bibliocentric curriculum. The Bible must permeate all learning experiences offered in these institutions. A curriculum that must have at its very core the very foundation upon which every Christian must base his life, work and ministry is important.

Dr. Tomas Quintin Andres and his co-author Dr. Felisardo Y. Francisco suggest three steps in evaluating Philippine curriculum. First, instructional objectives or the desired learning results must be identified. Second, appropriate instruments for measuring should be selected. Third, instrument should be properly administered, and analysis of the outcome undertaken to determine the extent to which the expected learning results have been attained. Thus, evaluation proceeds from data collection activities, data analysis and interpretation.⁴⁴

Herman Gregorio stresses that in education, evaluation is an appraisal or judgment and is closely related to education measurement.⁴⁵ Rodrigo Tano, Chairman of the Accreditation Commission of PABATS, together with all the other members in the association, emphasizes that there is no area of an educational institution that calls for more continuous study than its curriculum and instructional practices. Relevancy of

⁴³ Resurreccion Reyes, "Toward A More Practical Philosophy of Education for Bible Schools in the Philippine Setting," *AICEP Journal* 1 (December 1992): 32-36.

⁴⁴ Tomas Quintin Andres and Felisardo Y. Francisco, *Curriculum Development in the Philippine Setting* (Manila: National Book Store, Inc., 1987), 155-170.

⁴⁵ Herman C. Gregorio, *School Administration and Supervision* (Quezon City: R. P. Garcia Publishing Company, 1961), 449.

curricula and effectiveness of instructional practices should be continuously evaluated with the help of Christian leaders, alumni and students. Curriculum offerings should be under constant review to eliminate overlapping and gaps, and to ensure that course offerings are properly related to the objectives of the institution.⁴⁶ PABATS further articulates that one of the most healthy things an educational institution can do is to conduct a self-evaluation, which is done by the school itself. Not only is this necessary to qualify for accreditation by the PABATS Accreditation Commission, but also a good exercise to identify the strengths and weaknesses of the whole school program.

Dr. Patricia Licuanan, however, warns that it is also important for schools to recognize what she terms as “hidden curriculum.”⁴⁷ By hidden curriculum, she means the unconscious shaping of values and attitudes through two psychological processes, namely: 1) reinforcement of the system of reward and punishment, formally or informally, operating in the schools; and 2) role modeling or the imitation of significant adults such as teachers and administrators. In this connection, Licuanan urges that it is important to be careful as to what values are being taught in schools, whether intentionally or unintentionally, and efforts should be directed at ensuring that students will be truly developed to be better Filipinos and better human beings.⁴⁸ So should it also be in our Bible schools and seminaries. They should be more careful of the values they relay to their

⁴⁶ PABATS Manual, 37.

⁴⁷ Patricia B. Licuanan, “The Hidden Curriculum: The Psychological Dimension of Ethics in Higher Education,” Edited by Raul J. Bonoan. *Higher Education for National Reconstruction* (Manila: National Bookstore Publishers, 1987), 118 - 120.

⁴⁸ Ibid.

students. Posner has offered a solution for this, though from a Western perspective but applicable elsewhere. He suggests that we should provide a troubleshooting scheme for every curriculum or lesson. Troubleshooting scheme is based on the intended learning outcomes of a curriculum or course, the steps of which follow: 1) identify the main effects or the desired learning outcomes; 2) identify the side effects or the learning outcomes that were not considered important; then 3) revise the curriculum or course by offering alternative learning experience to avoid the undesired learning outcomes or side effects.⁴⁹

Local Studies

During the course of the research, the writer found out that a number of studies have already been conducted locally in this same area, not to mention a study on the curriculum of the sister institution of JWBC, Light and Life Bible College. Thus, it was relatively easy for the researcher to gather related materials for review. Several of these studies are akin to the present study, providing helpful insights to the same.

To start with, Dr. Robert Cranston's study has given the researcher insights on the beginnings and growth of Free Methodist Church in the Philippines. It included how Light and Life Bible College (LLBC, JWBC's mother-school) started as a sole training institution for the denomination. The finding in Cranston's study which is significant to this research is that Theological Education by Extension (TEE) was very effective and significant in training and developing national leaders without taking them out from their

⁴⁹ George J. Posner and Alan N. Rudnitsky, *Course Design: A Guide to Curriculum Development for Teachers* (New York: Longman, n.d.), 152-167.

locality. Thus the Manobos, one of the tribes in the interior mountains of Agusan where FMC started, do not have to come down to the lowlands (Butuan City where LLBC is located) to be trained in leading their own people. The study was accredited learning with weekend service orientation which is credited in either LLBC or JWBC.⁵⁰

In the field of curriculum evaluation, Chiang Mao Sung of Asia Graduate School of Theology evaluated the theological curriculum of the China Lutheran Seminary from the perspective of its alumni. The purpose of the study was to **evaluate the strengths and weaknesses** of the curriculum of the China Lutheran Seminary (CLS) in Taiwan from the viewpoint of its alumni and to identify the relationship between the strengths and weaknesses, taking into consideration selected demographic variables of the alumni. In his study, he used the questionnaire and interview as tools in gathering data, although the former was the primary tool and the latter was to facilitate discussion of the strengths and weaknesses of the theological curriculum, and its relationship to demographic variables. It gave Sung a chance to explain the purpose of his research and to present an overview of the research process.⁵¹ Sung concluded that the theological curriculum of CLS demonstrated some inadequacies in its education of seminary students for church ministry. It was recommended that the objective of theological education should no longer be to train only full-time church pastors but to adjust to the challenge of contemporary needs;

⁵⁰ Robert Cranston, Sr., "A Workable Program of Church Growth for the Free Methodist Church in the Philippines," (D. Miss. Diss., Trinity Evangelical Divinity School, 1982).

⁵¹ Chiang Mao Sung, "An Evaluation on the Theological Curriculum of China Lutheran Seminary from the Perspective of its Alumni" (Ed. D. Diss., Asia Graduate School of Theology, 1989), 110-112.

that electives which might broaden ministry involvement and specialization should be increased with the ratio to required subjects decreased; and that any future curriculum revision should contain periodic evaluation based on objective research with the goal of making theological education congruent with the contemporary scene.⁵²

Kim Eun Yup, in the same manner, attempted to find the effectiveness of the Asia Pacific Nazarene Theological Seminary curriculum from the perspective of its graduates. In his study, the alumni evaluated the APNTS curriculum as helpful for their current ministry and that objectives of APNTS were well attained by her graduates. However, M.A.R.E. graduates relatively attained less of the intellectual and professional objectives. Further, Kim's study found some areas of the curriculum which need revision to strengthen both its practical approaches and its contextualization to the Asian context. He recommended extension seminars for the continuing development of the graduates and other church leaders in the region; a curriculum for developing women's leadership in the church; broadening of objectives in the M. Div. program; addition of some practical courses into the curriculum; an emphasis upon the Wesleyan perspectives in the various courses; and a study of the religions which the ministers in this region face.⁵³

Likewise, Gina Furio did a study on the same area. She evaluated the curriculum of Light and Life Bible College, a sister institution of JWBC, from the standpoint of its

⁵² Ibid, 117.

⁵³ Kim Eun Yup, "An Evaluation of the Asia Pacific Nazarene Theological Seminary Curriculum in Training National Leaders in the Asia-Pacific Area of the Church of the Nazarene" (M. Div. Thesis, Asia Pacific Nazarene Theological Seminary, 1991), iv-v.

graduated students. Her study showed that there was a relationship between the demographic variables and the curriculum of LLBC. In addition, the LLBC curriculum was generally evaluated as helpful and relevant to the ministry of the graduates, although some categories, like Language and Philosophy, were considered as inadequate or were not taken. She recommended: that courses which proved to be helpful should be periodically updated to maintain their relevance; that courses considered weak should be reinforced with seminars or modular classes by experts in the fields and that up-to-date textbooks be acquired in the same; constant evaluation on the teacher's part to follow the objectives set by the college; fieldwork, though proven to be of highest relevance, should be properly monitored; tent-making should also be incorporated into the curriculum; and that this study be used for future modifications of the curriculum.⁵⁴

Won Shin Aye, on the other hand, did a study on the effectiveness of the Sunday School teacher's training curriculum guide in the Korea Evangelical Holiness Church in terms of curriculum planning and design. Based on her findings, she developed a revised model which is suited more to the needs of the teachers and also revised the organizational flow chart of the Christian Education department of her church. Since results showed that most Sunday School teachers did not undergo formal training, Won recommended a time table of periodic short training for the whole year. She further recommended various areas that teachers considered lacking in their knowledge and training.⁵⁵

⁵⁴ Gina Furio, "An Evaluation of the Light and Life Bible College Curriculum from the Perspective of the Alumni" (M.A.R.E. Thesis, Asia Pacific Nazarene Theological Seminary, 1994), 81-82.

The status of Wesleyan Bible College in Kabacan, Cotabato was assessed by Zenaida S. Aquino in terms of its teaching-learning process. The assessment included the following: classroom activities, assignments, teachers' preparation of lessons, and various teaching methods as perceived by the teachers and students. The study revealed that there was a satisfactory performance of the teachers as perceived by the students as well as the students' performance to the learning process. It was also shown that teaching supplements, which can be of great assistance to the slow learners, were not really used by the teachers. In this connection, Aquino recommended that: the administration of the Wesleyan Bible College should help the teachers provide teaching supplements such as hand-outs, textbooks and other needed materials to make the teaching-learning experience effective even to the slow learners; the Bible college should employ only teachers with masteral and doctoral degrees to upgrade the standards of the school; the School Board of Administration should provide a manpower development program for masteral and doctoral program for teachers and for teachers to be given opportunity to attend seminars, conferences, and conventions to update them with the modern techniques and ideas of effective teaching and learning process; and that the administration should provide convenient classrooms to create conducive atmosphere for an effective teaching-learning process.⁵⁶

⁵⁵ Won Shin Aye, "An Evaluation of the Sunday School Teacher's Training Curriculum Guide in the Korea Evangelical Holiness Church" (M.A.R.E. Thesis, Asia Pacific Nazarene Theological Seminary, 1993), 81-95.

⁵⁶ Zenaida S. Aquino, "Status of the Wesleyan Bible College, Kabacan, Cotabato, During School Year 1991-92," (M.A.R.E. Thesis, Asia-Pacific Nazarene Theological Seminary, 1992), 74-75.

Lee Wanak and Joy Oyco Bunyi, both of Asia Theological Seminary, did studies on contextualizing theological education for Philippine setting. Wanak's study was on approaches to developing guidelines for a staff development curriculum in Philippine Bible and Theological Schools. The three-group-based approaches to developing guidelines, (three-round Delphi technique, three-round direct dialogical process, and single-round broad-based survey), were analyzed and compared. The study's revelation that the choice of approach in the development of curriculum guidelines affects the outcomes of the process, confirms the importance of school context in making curricular choices. In the study, the respondents recognized the need of an emancipatory teaching style that stresses vicarious efficacy in Christ, creativity, conscientization, human relations, and leadership.⁵⁷

Joy Oyco-Bunyi, on the other hand, did a study on how contextualization is perceived, understood and exhibited by graduate seminaries in Metro Manila, the respondents of which were selected faculty/administrators and graduating students of four seminaries namely Alliance Biblical Seminary, Asia Theological Seminary, Asia-Pacific Nazarene Theological Seminary, and St. Andrews Theological Seminary. Results showed that though contextualization in Metro Manila is highly considered, seminaries are not as contextualized as the respondents wanted them to be. Additionally, there were similarities seen among the seminaries in terms of strengths and weaknesses, but there were also unique differences among them. It was then recommended that the indicators which showed a high level of agreement can become starting points in the development of

⁵⁷ Lee Wanak, "A Study of Three Approachers to Developing Guidelines for a Staff Development Curriculum in Philippine Bible and Theological Schools," (Ph. D. Diss., University Graduate School of Education, Indiana University, 1992), 180-195.

criteria or standards for evaluating the degree of contextualization among Metro Manila seminaries. Inversely, the perceived weaknesses can become starting points for reforms in contextualizing theological education.⁵⁸

Relevance of the Literature and Studies Reviewed

This chapter was divided into two sections namely, related literature and related studies. The first section reviewed books and other literature on curriculum, in general, specifically curriculum evaluation and its importance to the institution. The second section reviewed theses, dissertations and journal articles also pertaining to curriculum evaluation and/or evaluation of curriculum of certain Bible schools and seminaries.

In view of the above, the writer considered these literature and studies to be relevant or related to her study because they dealt with the same subject that her study is about. All the literature and studies agreed that there is a definite need for continuous evaluation in order for a school or organization to function better and be more relevant and of better assistance to the society it is trying to help and to relate with.

⁵⁸ Joy Oyco-Bunyi, "Contextualization of Theological Education for the Metro Manila Context," (Ed.D. Diss., Asia Graduate School of Theology, 1989), 138-146.

Chapter III

METHODOLOGY OF THE RESEARCH

This chapter presents the direction towards attaining the aspects of collecting the instruments and gathering of data needed for the study. It includes the description of the method used, the subjects, the instrument used, the procedure, and the statistical treatment.

Research Method

As an evaluation of the curriculum of an educational institution, the descriptive method is used throughout the study. Being a description of "what is,"⁵⁹ it describes, records, analyzes and interprets data gathered from the alumni of JWBC themselves by way of the research instrument.

⁵⁹ John W. Best and James V. Kahn, *Research in Education*, 6th ed. (Englewood Cliffs, N. J.: Prentice-Hall, 1989), 165.

Description of Subjects

The population of the study consisted of the 25 graduates of JWBC. In the course of the gathering of questionnaires from the respondents, it was learned by the researcher that all of the respondents are graduates of the Bachelor of Theology program and nobody from the Bachelor of Religious Education program, which was quite surprising to the writer considering that the JWBC's constitution specifically states that the latter is also offered by the school.⁶⁰

Since the number of graduated students of JWBC is relatively small, it was deemed best by the researcher to include all of them as respondents. Furthermore, most of them are working within the Northern Philippine Conference situated in Metro Manila and Central Luzon areas which made it relatively easy for the writer to contact them. However, out of the twenty-five graduates of JWBC, only twenty-three were given the questionnaire since neither JWBC nor the researcher knew how or where to contact two graduates. Among the twenty-three, twenty or 80% of the total number of graduates returned the questionnaire on time.

⁶⁰ Constitution of the John Wesley Bible College, Article V: Courses, 6.

Research Instrument

Questionnaire

The researcher believed that a questionnaire will be the appropriate instrument in this study, as in the case of most curriculum evaluations. John Best has written that “the questionnaire has a unique advantage, and when properly constructed and administered, may serve as a most appropriate and useful data-gathering device in a research project.”⁶¹ It is in this light that a questionnaire was carefully put together to enable the researcher to gather relevant, pertinent, and accurate data, and which is divided into four major parts.

The first part contains the demographic variables of the respondent, which includes sex, age bracket, year graduated, degree earned, current ministry involvement, age of conversion and denominational affiliation.

In the second part, respondents are asked to give their opinions on the relevance or usefulness of the courses offered at JWBC in the light of their present ministry or work. By encircling the appropriate member, their opinions will be categorized into:

0 - Not applicable; or I do not know how to answer the question;

or the course was not offered

1 - Poor - no relevance to my ministry at all

2 - Fair - of little help

3 - Good - somewhat helpful

4 - Satisfactory - helpful

⁶¹ Ibid, 182.

5 - Excellent - very helpful to my ministry

The third part answers the question of how much they have gained from the subjects offered in the curriculum of JWBC. The indicators in the list were either made by the researcher herself as she considered what are relevant to this study or adapted from dissertations and theses on the same subject according to the objectives of JWBC in the area of academic preparation, practical experience, student life and spiritual life.

The fourth and last part is composed of questions requiring free answers. The questions include: "What courses do you wish were included in the curriculum of JWBC?" "What courses proved to be most helpful in your current work?" and "Do you have other comments?" Questions like these were included in agreement with David Payne who wrote that "free answer questions are a good means of seeking candid answers because the responses are relatively uninfluenced and the respondents are free to express their ideas without restraint."⁶²

Research Procedure

Permission to make John Wesley Bible College as the subject of the study was granted by the Director, Rev. David Yardy, although given verbally. However, an official letter of request from the researcher (Appendix A) was sent to Rev. Yardy at the onset of the study. Another letter was also sent to the respondents along with the questionnaire

⁶² David A. Payne, *Curriculum Evaluation: Commentaries on Purpose, Process, Product* (Lexington: Heath and Company, 1974), 38.

(Appendix B), which was the instrument used in gathering pertinent data. In the questionnaire, the questions and indicators were based on the curriculum of JWBC and its stated purpose and objectives. These are found in the 1993-1995 Handbook of the college, which describes its purposes and objectives in academic preparation, practical experience, student life, and spiritual life. In addition, the researcher adapted some questions which are relevant to her study from different dissertations and theses written on the same area of curriculum evaluation. Several demographic variables were also considered as potential influences on the respondents' perception of the curriculum.

To collect the necessary data then, the questionnaire, which had prior approval by the researcher's adviser, was given to the graduates, along with a personal letter from the researcher stating the purpose of the study. Three questionnaires, with a stamped return envelope, were mailed to graduates who are now living in the provinces but the questionnaires were not returned in time for tabulation. However, retrieval of the questionnaires from the alumni within Metro Manila was relatively easy.

After receiving twenty or 80% of the questionnaires given out, the researcher then tabulated each item and statistically treated items that needed to be treated. After tabulation and statistical treatment, the researcher proceeded in analyzing the results and presented findings in tables and figures, after which conclusions and recommendations were formed.

Validation of the Questionnaire

Prior to the distribution of questionnaires to the respondents, a pre-test, approved by the Academic Dean, Dr. Floyd Cunningham, was conducted to three students from Visayan Nazarene Bible College and 2 students from Luzon Nazarene Bible College, to test the clarity and comprehensibility of the questions. No comments were offered, so the researcher presumed that the questionnaire is quite clear as to what it is seeking to accomplish. However, upon review of the statement of purpose and objectives of JWBC, the researcher deemed it necessary to revise some of the indicators to get the desired outcome. At least one or two indicators were added to this effect.

Statistical Treatment

The statistical methodology conducted for analyzing data in the research was the descriptive method, which was applied to identify and evaluate the strengths and weaknesses of the curriculum of JWBC from the perspective of its alumni. This was achieved by using the statistical method of percentage frequency distribution for each subject in the JWBC curriculum. In the analysis process which involved ranking strengths and weaknesses of the course offered in the curriculum, a five-point scale was applied to determine means and standard deviation, and to identify the pattern of strengths and weaknesses of the curriculum through a comparison of the final overall rankings.

In finding the relationship between the demographic variables chosen and the curriculum, the Spearman-rank Correlation Coefficient or Spearman *rho* was used. Since the researcher wanted to find out the relationship between demographic variables of the respondents and their responses, and how these affect the choices, Spearman *rho* was used to determine the ranking. The means of their responses were then ranked according to the variables to be tested or measured. The range of possible correlation and their usual interpretations⁶³ follows:

An r from 0.00 to ± 0.20 denotes negligible correlation

An r from ± 0.21 to ± 0.40 denotes low or slight relationship

An r from ± 0.41 to $\pm .70$ denotes marked correlation

An r from ± 0.71 to ± 0.90 denotes high relationship

An r from ± 0.91 to ± 0.99 denotes very high relationship

An $r \pm 1.00$ denotes perfect correlation.

⁶³ Laurentina P. Calmorin, *Educational Measurement and Evaluation* (Manila: National Book Store, Inc., 1984), 227.

Chapter IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter presents, analyzes, and interprets the data findings or results based on the sub-problems and null hypotheses that were set at the outset of this study.

I. General Analysis of the Demographic Variables

Research Question 1. *What is the profile of the alumni of John Wesley Bible College?*

1.1 Gender

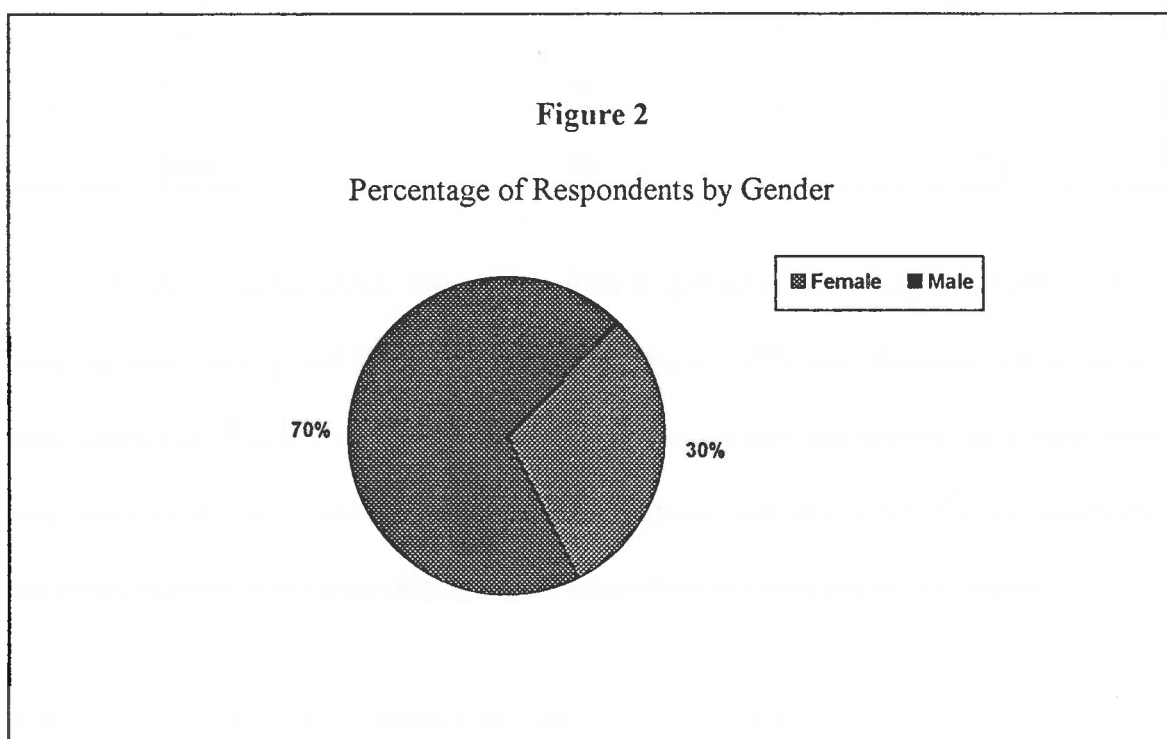
Table 1

Gender of the JWBC Alumni

Gender	Actual No. of Alumni	Respondents	
		No. who Responded \	% of Respondents
Female	10 (40%)	6 (60%) \	6 (30%)
Male	15 (60%)	14(93.3%) \	14 (70%)
Total	25 (100%)	20 (80%) \	20 (100%)

Table 1 shows that out of the actual fifteen male graduates of JWBC, fourteen (93.3%) responded, while out of ten actual female graduates, six (60%) responded. The

above table also shows that majority of the graduates are male and that except one who lives in the province, all of them responded to this study. It can be seen that JWBC graduated more men than women and these men have taken leadership roles in the local churches around the Conference as proven by the statistics that female respondents compose 30% of the total respondents while 70% are male (see figure 2.)



1.2 Age

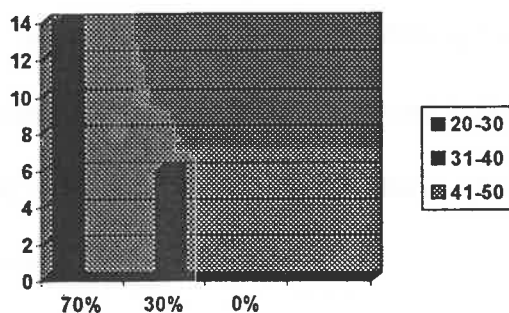
Table 2

Age of the Respondents

Age	Respondents	Percentage
20-30	14	70%
31-40	6	30%
41-50	0	0%
Total	20	100%

As shown in the above table, most of the respondents are young. Fourteen or 70% were between twenty and thirty years old, while six or 30% were between thirty-one to forty years old. This is a very good indication that more men and women have been very responsive to the call to the ministry even in their young age. It is a fact that the youth are the future leaders of our churches, and they have taken this responsibility to heart.

Figure 3
Age of Respondents



1.3 Year graduated

Table 3
Year of Graduation

Year	Actual No. of Graduates	Respondents
1988	4	1 (5%)
1989	0	0 (0%)
1990	1	1 (5%)
1991	6	5 (25%)
1992	3	2 (10%)
1993	3	3 (15%)
1994	1	1 (5%)
1995	7	7 (35%)
Total	25	20 (100%)

Table 3 indicates the actual number of graduates by the years of graduation compared with the number of respondents. As seen above, year 1995 produced the highest number of graduates and all of them responded. It can also be seen that JWBC had graduates in 1988, two years after it was started. This is because when JWBC first opened, four students from the mother school, Light and Life Bible College in Butuan City, transferred to JWBC after two years of studies there. These four students were the first graduates of JWBC two years later.

1.4 Degree earned

Table 4
Degree Earned by Respondents

Program	Respondents
Bachelor of Theology (B. Th.)	20
Bachelor of Religious Education	0
Total	20

As mentioned in the Description of Subjects in Chapter 3, it was learned by the researcher that all respondents are graduates of the Bachelor of Theology program when in fact Bachelor of Religious Education was also being offered by JWBC. Table 4 above shows this information.

1.5 Current ministry/occupation

Table 5

Ministry Involvement/Work after Graduation

Area of Christian Service	Respondents	Percentage
Pastor/Asst. Pastor	13	65%
C. E. Director	0	0%
Sunday School Teacher	1	5%
Youth Minister	2	10%
Student	1	5%
Bible School Teacher	0	0%
Para-Church Organization Worker	0	0%
“Secular” Worker	2	10%
Others	1	5%
Total	20	100%

This table shows that thirteen or 65% of the respondents are Pastors, nobody is a Christian Education Director, one or 5% is involved as a Sunday School teacher, two or

1.6 Age of conversion

Table 6
Age of Conversion

Age	Respondents	Percentage
1-10	2	10%
11-20	15	75%
21-30	3	15%
31-40	0	0%
Total	20	100%

Table 5 shows that two or 10% of the respondents were saved in their childhood (between 1-10 years old), fifteen or 75% in their teens (between 11-20 years old), and three or 15% in their twenties. This indicates that most of them were already spiritually mature upon entering JWBC.

1.7 Denominational affiliation

Table 7

Denominational Affiliation After Graduation

Denomination	Respondents	Percentage
Free Methodist Church	16	80%
Evangelical Denomination:		
- Church of the Nazarene	1	5%
- Grace Evangelical Church	1	5%
- UNIDA	1	5%
Others,		
- Independent	1	5%
Total	20	100%

The table above shows that sixteen or 80% of the respondents are involved or have stayed with the Free Methodist Church, three belong to three different evangelical churches, and one is working as a pastor independent from any denomination. It should be known that the graduates from other evangelical churches either came to JWBC by their own choice or was sent there by their denomination.

II. The Perception of the Alumni on the JWBC Curriculum

Table 8

General Analysis of the JWBC Curriculum

AREAS	NUMBER OF COURSES	MEAN OF RANKING
Academic Preparation	31	3.25
Practical Experience	24	2.97
Student Life	0	0
Spiritual Life	0	0
Total	55	3.11

The John Wesley Bible College curriculum is divided into eight major categories, namely: Biblical Studies, Theological Studies, Pastoral Studies, Christian Mission, Christian Education, Liberal Arts, Communication Arts, and Music.⁶⁴ These categories were, in turn, divided into the four according to the four areas on the Statement of Objectives of John Wesley Bible College, namely: Academic Preparation, Practical Experience, Student Life, and Spiritual Life as used in the above table. However, as seen in table 8, there were no subjects that fall under the areas of Student Life and Spiritual Life because, as discussed in Chapter 3, these areas are considered the non-formal aspects of

⁶⁴ JWBC, *Handbook*, 7.

the curriculum. As such, no data and findings can be derived from the instrument used which is the questionnaire.

Furthermore, table 8 also shows that the number of subjects offered in the JWBC curriculum totals fifty-five subjects as listed in the handbook of JWBC. The graduates were asked to evaluate these fifty-five subjects for their helpfulness to the ministry in which they are presently involved. A five-scale valuing was used in the questionnaire to determine whether the subjects offered were helpful or not, as follows:

<u>Responses</u>	<u>Scale of Value</u>
0 -	Not Applicable; or they do not know how to answer the question; or the course was not offered
1 -	Poor - No Relevance to my ministry at all
2 -	Fair - Of Little Help
3 -	Average - Somewhat Helpful
4 -	Good - Helpful
5 -	Excellent - Very helpful to their ministry

The helpful subjects are determined by the 3, 4, or 5, with 5 as the highest; while the weak ones are indicated by the rate of 1 or 2 in the scale. The number 0 indicated either that the subject was not taken by the respondent or that the subject was not applicable to the ministry. The overall mean of the curriculum is 3.11.

The graduates' perception regarding the subjects offered by the JWBC curriculum by the frequency of their responses for each of the categories is as follows: (a) Excellent - Very Helpful (299); (b) Good - Helpful (332); (c) Average - Somewhat Helpful (167);

(d) Fair - Of Little Help (43); (e) Poor - No Relevance (13); and (f) Not Applicable (245). The mean of the responses for the JWBC curriculum is 2.5 (see Appendix D). These data reveal that the scale of 4 and 5 have the highest frequency of response which can mean that the courses in the curriculum are generally helpful. However, at the frequency of 245, the scale of 0 is quite high. Nonetheless, it can be assumed that these courses were not taken by the respondents.

Research Question 2. How do respondents perceive the helpfulness of subject offerings in terms of:

2.1 Academic Preparation

Table 9

Analysis of Courses Offered for Academic Preparation

SUBJECT AREAS	NO. OF SUBJECTS	MEAN OF RANKING	NO. OF SUBJECTS ABOVE THE MEAN
Curriculum of Biblical Studies	9	3.13	7 (78%)
Curriculum of Theological Studies	6	3.62	5 (83%)
Curriculum of Pastoral Studies	9	3.71	9 (100%)
Curriculum of Christian Mission	7	2.53	2 (29%)
TOTAL	31	3.25	23 (74%)

The above table shows that the subjects offered under Pastoral Studies were considered to be the most helpful with the highest mean of 3.71. This can be explained by the fact more than half of the respondents are serving as Pastors or Assistant Pastors. Theological Studies followed second with a mean of 3.62 and Biblical Studies came third with the mean of 3.13. Subjects offered under Christian Mission were rated the lowest, with a mean of 2.53. This could indicate that the subject offerings were not strong enough or that they lack more emphasis. However, with an over-all mean of 3.25, the

respondents perceive that they were adequately prepared academically by the curriculum offered at JWBC.

Table 9 further indicates that all of the subjects in Pastoral Studies category are considered helpful for the ministry of the graduates because all of the subjects offered are above the mean. This may be so because, as mentioned above, more than half or 55% of the respondents are involved in pastoral work. Furthermore, 7 out of 9 subjects under Biblical Studies (78%) and 5 out of 6 subjects under Theological Studies (83%) are above the mean while only 2 out of 7 subjects under Christian Mission (29%) are above the mean. Over-all, 23 subjects out of 31 or about 74% were above the mean of 3.11 which is somewhat on the borderline.

2.2 Practical Experience

Table 10

Analysis of Courses Offered Under Practical Experience

SUBJECT AREAS	NO. OF SUBJECTS	MEAN OF RANKING	NO. OF SUBJECTS ABOVE THE MEAN
Curriculum of Christian Education	9	2.90	4 (44%)
Curriculum of Liberal Arts	5	2.59	1 (20%)
Curriculum of Communication Arts	7	3.09	5 (71%)
Curriculum of Music	3	3.30	2 (66%)
TOTAL	24	2.97	12 (50%)

In the area of Practical Experience, curriculum of Music showed the highest rating with a mean of 3.30. This can mean that the subjects and training given in this curriculum were good. Additionally, it is a fact that Music is very important in all facets life whether one is in the ministry or not. On the other hand, Liberal Arts was rated the lowest with a mean of 2.59. This can mean that the subject offerings in the curriculum lacked strength or that there were no experts in the field to teach the subjects adequately. Furthermore, with a mean of 2.97, it can be perceived that the curriculum for practical experience is not ample.

Table 10 further shows that Communication Arts and Music were rated most highly with 71% and 66% of the subject offerings above the mean of 3.11 respectively. Christian Education and Liberal Arts were found most wanting with only 54% and 20% of the total subjects offered above the mean of 3.11 respectively. Over-all, this area is not rated well with only 50% of the total subject offerings over the mean of 3.11.

2.3 Student Life

No data were gathered in this area, thus nothing can be analyzed.

2.4 Spiritual Life

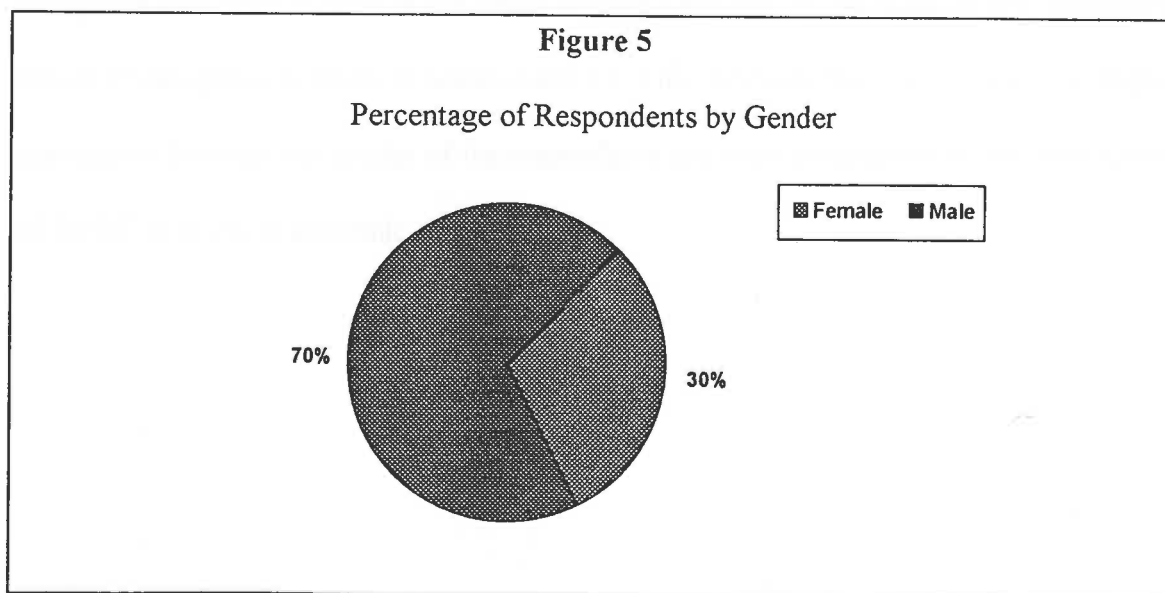
No data were gathered in this area also, so nothing can be analyzed.

III. Relationship Between Demographic Variables and the Perception of the Respondents

Research Question 3. *Is there a significant relationship between the gender and current ministry involvement/occupation of the respondents and their perception toward the usefulness of the curricular offerings at JWBC?*

Two demographic variables, namely: gender of the respondents and their present ministry involvement or work were considered to be of influence with regard to their perception toward the JWBC curriculum. To evaluate the relationship between these two variables and the respondents' perspective on the JWBC curriculum, the Spearman-rank Correlation was used.

As shown in figure 5 below, male composed 70% while female composed 30% of the total number of respondents, which is good sign that men are more responsive to God's call than women because there is a need for Christian men to take up responsibilities in our churches.



3.1 Gender and Current Ministry/Occupation with Academic Preparation

Table 11

Gender of the Alumni and their Perspective of the JWBC Curriculum
in terms of Academic Preparation

Category of the Curriculum	Mean		S. D.		Spearman <i>rho</i>
	M	F	M	F	
Biblical Studies	3.01	3.43	1.95	1.49	0.51
Theological Studies	3.54	4.03	1.76	1.09	0.14
Pastoral Studies	3.57	4.02	1.64	0.93	-0.05
Christian Mission	2.44	2.74	2.04	1.71	0.62

Table 11 shows that there is a marked correlation in Christian Mission and Biblical Studies where women rated all categories more highly than men. Negligible correlation is seen in Theological studies while very negligible correlation is indicated in Pastoral Studies. Additionally, the above table shows that women have rated highly all the categories than men as seen in the mean of each category. If the mean of the Spearman *rho* in all categories is taken, it comes out 0.31. This indicates that there is a low or slight correlation between the gender of the respondents and their perspective of the curriculum of JWBC in terms of academic preparation.

Table 12

Current Ministry/Occupation of the Respondents and their Perspective
of the JWBC Curriculum in terms of Academic Preparation

Legend:

A = Pastor, Asst. Pastor, Youth Pastor

B = Others (Secular worker, Student, etc.)

Category of the Curriculum	Mean		S. D.		Spearman <i>rho</i>
	A	B	A	B	
Biblical Studies	3.17	2.84	1.95	1.40	.58
Theological Studies	3.74	3.50	1.73	1.15	.14
Pastoral Studies	3.62	3.96	1.62	0.89	.25
Christian Mission	2.59	2.34	2.05	1.58	.60

Table 12 indicates that there is a low or slight correlation between the current status of the respondents and their perspective of the JWBC curriculum. This can be deduced from the mean of the Spearman *rho* in all categories above which is 0.39.

However, the above table also indicates that there is a marked correlation in Biblical Studies and Christian Mission while low or slight relationship is seen in Theological Studies and Pastoral Studies. On the other hand, it is also noted that Pastoral Studies was rated more highly by those in B than A which is quite ironic considering that this area should have been very useful to those in the ministry. This, then, indicates that since those in the B category are not in the ministry, they have no way of knowing

whether what they have learned in Bible college in these areas are helpful or not. They must have rated these areas from what they have learned rather from what they can apply.

3.2 Gender and Current Ministry/Occupation with Practical Experience

Table 13

Gender of the Alumni and their Perspective of the JWBC Curriculum
in terms of Practical Experience

Category of the Curriculum	Mean		S. D.		Spearman <i>rho</i>
	M	F	M	F	
Christian Education	2.41	3.65	1.99	1.78	0.93
Liberal Arts	2.60	2.63	1.89	1.82	0.70
Communication Arts	2.87	3.31	2.02	1.78	0.51
Music	3.00	4.06	1.93	0.78	-0.63

Table 13 shows that there is a high relationship between the gender and their perspective of the subjects in the area of Christian Education. This may be so because of the mistaken notion that Christian Education is a woman's job which is very wrong. As Christian Education is an important ministry of the church, to repeat the writer's view, it should then be everybody's concern. Furthermore, there is a marked correlation in Liberal Arts and Communication Arts where women rated all categories more highly than men while very negligible correlation is seen in Music. The above table also shows that women have rated highly all the categories than men as seen in the mean of each category.

Furthermore, if the mean of the Spearman *rho* is taken, it comes out 0.37 which indicates a low or slight correlation between the gender of the respondents and their perspective of the curriculum of JWBC in terms of practical experience.

Table 14

Current Ministry/Occupation of the Respondents and their Perspective
of the JWBC Curriculum in terms of Practical Experience

Legend:

A = Pastor, Asst. Pastor, Youth Pastor

B = Others (Secular worker, Student, etc.)

Category of the Curriculum	Mean		S. D.		Spearman <i>rho</i>
	A	B	A	B	
Christian Education	2.53	3.53	2.08	1.54	.86
Liberal Arts	2.69	2.28	1.90	1.76	.58
Communication Arts	3.13	2.77	2.02	1.73	.60
Music	3.31	3.40	1.92	1.02	-0.50

Table 14 indicates that there is a low or slight correlation between the current status of the respondents and their perspective of the JWBC curriculum which is proven by the over-all mean of the Spearman *rho* of all the categories which is 0.39. Furthermore, it is indicated in the above table that there is a high relationship between the current status of the respondents and their perspective of the curriculum of Christian Education while

marked correlation is seen in Liberal Arts and Communication Arts. Additionally, it is interesting to note the negative correlation between current status of the respondents and their perspective on the curriculum of Music. This means that the training under Music is helpful and appreciated whether they are in the ministry or not. It is also noted that there are areas which those in the B category have rated more highly than those in the A category, namely: Christian Education and Music, which is contradictory since these areas should have been very useful to those in the ministry. This can indicate that since those in the B category are not in the ministry, they must have rated these areas from what they have learned rather from what they can apply. The same can also be seen in table 13 above.

Figure 6

Perspective of the Alumni on JWBC Curriculum Differentiated by their Current Status

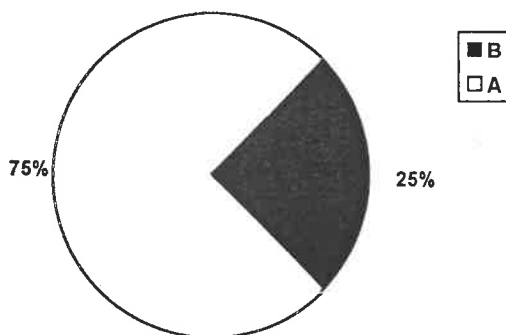


Figure 3 above indicates the percentage of respondents who are in the ministry which is 75% or fifteen of the total respondents while those who are into secular work or not involved in the ministry comprise 25% or five of the total respondents. This speaks well of JWBC as more of its graduates are involved in the ministry after graduation.

3.3 Gender and Current Ministry/Occupation with Student Life

No data were gathered in this area so no comparison can be made.

3.4 Gender and Current Ministry/Occupation with Spiritual Life

No data were gathered in this area also so no comparison can be made.

IV. Analysis of the Perceived Needs of the JWBC Curriculum

Research Question 4. *What are the needs perceived by the respondents to improve the curricular offerings of JWBC?*

The statement of objectives of JWBC are grouped into four areas, namely: Academic Preparation, Practical Experience, Student Life, and Spiritual Life, as stated in the 1993-1995 Handbook (See Appendix E). However, no indicators for Student Life and Spiritual Life were included as upon review of the same, the researcher is of the mind that these categories are non-formal aspects of the curriculum. As such, no formal courses were offered for the attainment of the same.

In analyzing whether the stated objectives of JWBC were accomplished, the following was the scale used: 4 - Great Amount Gained; 3 - Something Gained; 2 - Little Gained; 1 - Nothing Gained, the results of which follows:

Table 15

Analysis of the Attainment of JWBC's Statement of Objectives

Categories	Mean
Academic Preparation	2.96
Practical Experience	3.10
Student Life	0.00
Spiritual Life	0.00

It is worthy of note that most of the respondents gained more in the practical experience than in the academics, which does not show a balance with academic skills rated at 2.96 and practical experience rated at 3.10. However, as stated above, no indicator was included for student life, for reasons stated above. Additionally, the table above also shows that the respondents rated practical experience also high while academic preparation is rated low.

In the academic preparation, the following objectives are rated highly: understanding and appreciation of the doctrine of the Free Methodist Church (3.50); a thorough knowledge of the doctrine of God, man and salvation (3.50); an overall comprehension of the contents of the Bible (3.40); knowledge of theology of the Bible (3.40); knowledge of the nature of the church and its ministry (3.25); understanding of the relation between culture and Gospel (3.25); thorough knowledge of the biblical basis of Christian education in the church, home and school (3.20); a good knowledge of the background and history of the Free Methodist Church, and familiarity with its Book of Discipline (3.20); knowledge of the biblical and theological foundation of the doctrine of entire sanctification (3.15); an ability to interpret the Bible analytically (3.10); and familiarity with the historic church's doctrine and significant events (3.10).

In practical experience, the objective rated the most highly was: ability to interpret statements of Christian ethics to people with whom I minister (3.70). Other objectives which were rated highly are as follows: sensitivity to needs of others and ability to offer appropriate counsel (3.60); ability to lead others to Christ (3.50); ability to preach sermons effectively and with interest (3.40); ability to prepare relevant and expository sermons

(3.40); love and appreciation for the teaching task, and for one's students (3.35); appreciation for the Filipino society and culture (3.30); ability to apply contents of the Bible to life and contemporary issues (3.30); ability to make disciples of people in my care (3.25); ability to use variety of methods of teaching (3.25); ability to contextualize the biblical precepts appropriately (3.20); appreciation for the Wesleyan-Arminian heritage (3.20); ability to minister effectively in the context where [the student] is (3.20); ability to design and conduct various worship services (3.20); ability to pronounce English words well (3.20); ability to converse and write in Pilipino (3.20); ability to utilize English and Pilipino in church ministry or whenever necessary (3.20); and ability to apply theological insights to the ministry from a Wesleyan-Arminian perspective (3.15).

This survey also shows that there are abilities lacking in the ministry of the respondents, as follows: a comprehension for Greek grammar and syntax (1.90); ability to exegete the Greek text (1.75); and ability to use some Greek words and explain their meaning in preaching (2.05). In the practical category, the alumni lack the ability to organize, train, and conduct a church choir (2.20) which is quite understandable since not all can have gifts in this ministry.

Furthermore, the alumni gained relatively not much about the following: a working knowledge of and ability to usefully appropriate Wesley's theology (2.95); familiarity with church history in the Asian context (2.95); a thorough knowledge of the history of the Philippine church and of the Free Methodist Church in the Philippines (2.90); a working knowledge of the history of the Philippines and its effect on the present society (2.95); a working knowledge of doing scholarly research and the making of correct bibliographic

forms (2.95); an ability to establish a new church (2.85); an ability to minister to various ethnic, racial, and cultural groups (2.60); ability to design and evaluate the curriculum of Christian education (2.90); ability to write articles for a church publication (2.85); ability to lead choruses and hymns in church services (2.50); and ability to select appropriate music for all types of services (2.80).

Ministers are in the world to bring people to Christ and spread His kingdom here on earth. Their ultimate concern is to bring light where darkness is. Therefore, the ability to evangelize people by being able to minister effectively to their own peculiar race, culture, ethnic group or most particularly, to the Philippine context is a necessity especially for the graduates of JWBC. And, while JWBC emphasizes the Wesleyan perspective, the graduates are not very familiar with Wesley's theology. The graduates from a Wesleyan institution, much more one bearing his name, need to know and understand Wesleyan theology in order to see theological issues and social issues from the Wesleyan viewpoint, which is believed by the Free Methodist Church to be the most adequate and biblical approach. Familiarity with the history of the church in the Asia and Philippine contexts is also very important to the alumni of JWBC as they can see current events in the light of significant events in the past. Ability to select appropriate music for all types of services is also important since church music is a vital element in the Christian community. Furthermore, although ability in the Greek language is not very crucial to the work of a minister, it is still important to be able to use some Greek words and exegete them correctly so that a minister is able to explain to his people what the words in the

Bible originally mean. In this way, he can be able to get the real meaning and context of the Scripture.

In addition to the above, a list of courses which proved to be helpful to the respondents was also compiled. In the questionnaire, they were asked to write courses in the curriculum of JWBC which proved to be helpful to them in the light of their present ministry involvement or work.

Most Helpful Courses

Out of the twenty courses listed, thirteen got 2 or more votes, namely: Homiletics (7), Christian Education (6), Theology I-IV (6), Church Administration (4), English (4), Counseling (4), Discipleship (4), Biblical Interpretations (3), O. T. Survey (3), Research and Bibliography (3), Evangelism (3), N. T. Survey (2), and Principles of Prayer (2). (See Appendix G for details).

Courses that Need to be Included

The respondents were also asked to suggest courses which they think may have been helpful to their present work. There were thirty-one suggested courses; a course in Computer got the highest vote of four, and three got two votes each - Church Planting, Church Finance, and Contextualization of Theology (see Appendix F for details).

Comments on the Curriculum of JWBC

In addition, the respondents were asked to offer other suggestion on areas of the JWBC curriculum which may not have been covered. There were nine comments given which are dealt with in Chapter 5 under "Recommendations." However, most respondents have commented that the JWBC curriculum is generally helpful.

Chapter V

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary of Findings

This study was done for the purpose of evaluating the curriculum of John Wesley Bible College from its alumni's viewpoint. To accomplish this, a questionnaire was designed and distributed to the twenty-five graduates of JWBC. Only twenty or 80% of the graduates returned the questionnaires on time. Out of the twenty respondents, 14 were male and 6 were female.

Four problems were posed at the beginning of chapter 1, to wit:

1. What is the profile of the alumni of John Wesley Bible College?
 - 1.1 Gender
 - 1.2 Age
 - 1.3 Year graduated
 - 1.4 Degree earned
 - 1.5 Current ministry/occupation
 - 1.6 Age of conversion

- 1.7 Denomination
2. How do respondents perceive the helpfulness of subject offerings in terms of:
 - 2.1 Academic Preparation
 - 2.2 Practical Experience
 - 2.3 Student Life
 - 2.4 Spiritual Life
3. Is there a significant relationship between the current ministry involvement/ occupation of the respondents and their perception toward the usefulness of the curricular offerings at JWBC in terms of:
 - 3.1 Academic Preparation
 - 3.2 Practical Experience
 - 3.3 Student Life
 - 3.4 Spiritual Life
4. What are the needs perceived by the respondents to improve the curricular offerings of JWBC in terms of:
 - 4.1 Academic Preparation
 - 4.2 Practical Experience
 - 4.3 Student Life
 - 4.4 Spiritual Life

Data were gathered from the respondents to answer the above questions. However the data were considered to be limited in the sense that the research was only limited to graduates of JWBC who returned the questionnaire on time. Furthermore, the study was

limited to the perception of the respondents and not from any other source. In addition, this study was conducted for the purposes of helping JWBC find out the helpfulness of its curriculum to its graduates and not to design a new curriculum. Moreover, the findings and recommendations of this study will be of help for future curriculum revisions.

The results of the analysis indicated these findings:

1. The selected demographic profiles showed that:
 - 1.1 There are 25 graduates of JWBC, 15 of these are male while 10 are female. However, only 23 graduates were sent the questionnaires and 20 responded. Of the 20, 14 or 70% are male and 6 or 30% are female. This shows that there are more male graduates of JWBC than female.
 - 1.2 The age of the respondents was divided into three brackets: 20-30 years old; 31-40 years old; and 41-50 years old. Fourteen or 70% of the respondents were under the 20-30 bracket, 6 or 30% were under the 31-40 bracket, and none from the 41-50 bracket.
 - 1.3 In the year of graduation, the following was found out: among the respondents 1 graduated in 1988, nobody graduated in 1989, 1 graduated in 1990, six graduated in 1991, 3 graduated in 1992 and 1993 respectively, 1 graduated in 1994, and 7 graduated in 1995. The above shows that 1995 saw the highest number of graduates.
 - 1.4 As to the degree earned by respondents, all 20 of them graduated with a degree in Bachelor of Theology (B.Th.) and none from Bachelor of Religious Education (B.R.E.). Considering that there are only five alumni who were

not able to take part in this study, it is doubtful that one of them did graduate from B. R. E.

1.5 In the ministry involvement/occupation after graduation, 13 (65%) of the respondents are either pastors or assistant pastor, none is Christian education director, 1 is a Sunday school teacher, 2 are youth ministers, 1 is a full-time graduate student, none is Bible school teacher or working in a para-church organization, 2 are into secular work, and 1 is not employed. With over half of the respondents involved in the ministry, this is a good turnout which speaks highly for JWBC.

1.6 The age of conversion was divided into four brackets: 1-10 years old, 11-20 years old, 21-30 years old and 31-40 years old. Two were converted during their childhood or in the first bracket; 15 were converted in their teens or in the second bracket; 3 were converted in their twenties or in the 3rd bracket; and none in the fourth bracket. This indicates that most of the respondents were already mature spiritually upon entry into JWBC.

1.7 As to denominational affiliation, 16 or 80% of respondents were from the Free Methodist Church, and 3 or 15% were each from three other evangelical churches namely: Church of the Nazarene, Grace Evangelical Church, UNIDA, and one works with an independent church.

2. The findings on the curriculum of JWBC are as follows:

There are 55 subjects offered in the JWBC curriculum, 31 of which are under academic preparation, 24 are for practical experience, and none for student

life and spiritual life respectively. The over-all mean of the JWBC curriculum is 3.11 which indicates that the same is generally helpful to its graduates.

2.1 Academic preparation was rated as generally helpful with 23 out of 31 subjects offered rated above the over-all mean of 3.11. The following show the findings in the four categories under academic preparation, to wit:

Biblical Studies was rated as generally helpful. Nine subjects are offered in this category, namely: Biblical Interpretation, New Testament Survey 1 & 2, Old Testament Survey 1 & 2, New Testament Book Study, Old Testament Book Study, and Greek 1 & 2. Out of these 9, only the first 7 were rated above the mean. Greek 1 & 2 were rated very weak.

Theological Studies was rated as very helpful. Among the 6 subjects offered in this category 5 were rated as helpful, namely: Theology 1, 2, 3, & 4 and Christian Ethics; while Historical Theology was rated as insufficient or weak.

Pastoral Studies was the most highly rated as very helpful since all of the 9 subjects offered under this category were rated above the over-all mean. These subjects are as follows: Discipleship, Counseling, Principles of Prayer, Homiletics 1 & 2, Church Administration, Free Methodist Polity and Discipline, Evangelism, and Strategies of Evangelism.

Christian Mission was rated the lowest as only 2 out of 7 subjects offered were rated above the over-all mean. These 2 subjects are Introduction to Church History and Philippine History. The other 5 subjects

which were rated very weak are: Mission 1 & 2, Church Planting, Asia Church History and World Religions.

2.2 Practical experience was rated as not very helpful with only 12 out of 24 subjects offered rated above the over-all mean of 3.11. The following show the findings in the four categories under practical experience, to wit:

Christian Education was rated not very helpful with only 4 out of 9 subjects rated above the over-all mean. These 4 subjects are Introduction to Christian Education, Children's Ministries, Youth Ministries, and Christian Family. The other five which were rated very low are: Adult Ministries, Christian Education Management, Contemporary Issues in Educational Ministry, Advanced Christian Education, and Educational Psychology.

Liberal Arts was rated not helpful with only 1 subject out of 5 was rated above the over-all mean, which is Bibliography and Research Methods. The other 4 which were rated very weak are: Introduction to Philosophy, General Psychology, Philippine Society and Culture, and Philippine History.

Communication Arts was rated as generally helpful with 5 out of 7 subjects rated above the over-all mean. These 5 subjects are Conversational English, English 1 & 2, and Pilipino 1 & 2. The two subjects rated weak are Journalism and Public Communication.

Music was rated the highest with 2 out of 3 subjects rated above the over-all mean. Fundamental of Music 1 & 2 were rated above the mean while Hymnology and Worship was rated below the mean.

2.3 Student Life

It was found out that no subjects were offered in this area. This is so because maybe the administration consider this as non-formal aspect of the curriculum. Additionally, since the school does not provide dormitories for the students, there is no way of monitoring the same.

2.4 Spiritual Life

No subjects were offered in the JWBC curriculum for this area also. Thus there is no way of gauging whether the objectives in Spiritual Life, the same with Student Life, were met.

3. Two demographic variables were chosen to be treated as these were considered to be of significant influence to the perception of the respondents, namely: gender and ministry involvement/occupation after graduation. When the perspective on the JWBC curriculum of the male and female respondents were compared, the females rated more highly both in academic preparation and practical experience than the males. This can indicate, among other things, that women do tend to be more “compassionate” when rating something. Likewise, when the perspective of those in the ministry (A) and those who are not (B) were compared, those in the B rated more highly all eight categories than those in A did.

3.1 Academic Preparation

There was a low or slight correlation between the gender of the respondents and their perspective of the curriculum of JWBC in terms of academic preparation. However, there was a marked correlation seen in

Biblical Studies and Christian Mission where women rated all categories more highly than men. Negligible correlation is seen in Theological studies while very negligible correlation is indicated in Pastoral Studies. Additionally, women have rated highly all the categories than men.

There was a low or slight correlation between the current status of the respondents and their perspective of the JWBC curriculum. However, there was a marked correlation in Biblical Studies and Christian Mission while low or slight relationship is seen in Theological Studies and Pastoral Studies. On the other hand, it is also noted that Pastoral Studies was rated more highly by those in B than A which is quite ironic considering that this area should have been very useful to those in the ministry.

3.2 Practical Experience

There was low or slight correlation between the gender and the perspective of the respondents on the curriculum of JWBC. However, there was high correlation seen in Christian Education. Marked correlation was seen in Liberal Arts and Communication Arts where women rated all categories more highly than men while very negligible correlation is seen in Music. Furthermore, women have rated highly all the categories than men.

There was a low or slight correlation between the current status of the respondents and their perspective of the JWBC curriculum. However, there was a high correlation seen between the current status of the respondents and their perspective of the curriculum of Christian Education

while marked correlation is seen in Liberal Arts and Communication Arts. Additionally, it is interesting to note the negative correlation between the current status of the respondents and their perspective on the curriculum of Music. It is also noted that there are areas which those in the B category have rated more highly than those in the A category, namely: Christian Education and Music, which is contradictory since these areas should have been very useful to those in the ministry.

3.3 Student Life

Since no data were gathered in this area, the same can not be treated and analyzed.

3.4 Spiritual Life

No data were gathered in this area also, so no analysis and findings can be given.

4. The statement of objectives of JWBC were divided into four categories, to wit: academic preparation, practical experience, student life, and spiritual life. Since student life and spiritual life were considered non-formal aspects of the curriculum, no subjects were offered in the JWBC curriculum. In this connection, no indicators were included to gauge whether these areas in the objectives were met or not. spiritual life was rated very highly. Furthermore, it is worthy of note that most of the respondents gained more in practical experience than in the academics, which does not show a balance. Further, objectives for practical experience was rated as averagely attained while academic preparation was considered least attained.

4.1 Academic Preparation

In academic preparation, the following objectives are rated highly: understanding and appreciation of the doctrine of the Free Methodist Church; a thorough knowledge of the doctrine of God, man and salvation; an overall comprehension of the contents of the Bible; knowledge of theology of the Bible; knowledge of the nature of the church and its ministry; understanding of the relation between culture and Gospel; thorough knowledge of the biblical basis of Christian education in the church, home and school; a good knowledge of the background and history of the Free Methodist Church, and familiarity with its Book of Discipline; knowledge of the biblical and theological foundation of the doctrine of entire sanctification; an ability to interpret the Bible analytically; and familiarity with the historic church's doctrine and significant events. Furthermore, it was also found out there were abilities lacking in the ministries of the alumni, as follows: a comprehension for Greek grammar and syntax; ability to exegete the Greek text; and ability to use some Greek words and explain their meaning in preaching. Additionally, the respondents did not gain much in the following areas: a working knowledge of and ability to usefully appropriate Wesley's theology; familiarity with the church history in Asian context; a thorough knowledge of the history of the Philippine church and of the Free Methodist Church in the Philippines; a working knowledge of doing; ability to establish

a new church; and ability to minister to various ethnic, racial, and cultural groups.

4.2 Practical Experience

In practical experience, the objective rated the most highly was: ability to interpret statements of Christian ethics to people with whom I minister. Other objectives which were rated highly are as follows: sensitivity to needs of others and ability to offer appropriate counsel; ability to lead others to Christ; ability to preach sermons effectively and with interest; ability to prepare relevant and expository sermons; love and appreciation for the teaching task, and for one's students; appreciation for the Filipino society and culture; ability to apply contents of the Bible to life and contemporary issues; ability to make disciples of people in my care; ability to use variety of methods of teaching; ability to contextualize the biblical precepts appropriately; appreciation for the Wesleyan-Arminian heritage; ability to minister effectively in the context where [the respondent] is; ability to design and conduct various worship services; ability to pronounce English words well; ability to converse and write in Pilipino; ability to utilize English and Pilipino in church ministry or whenever necessary; and ability to apply theological insights to the ministry from a Wesleyan-Arminian perspective. Furthermore, the respondents lack the ability to organize, train, and conduct a church choir. Additionally, the respondents lack skills in the following areas: a working knowledge of doing scholarly research and the making of

correct bibliographic forms; ability to design and evaluate the curriculum of Christian education; ability to write articles for a church publication; ability to lead choruses and hymns in church services; and ability to select appropriate music for all types of services.

4.3 Student Life

As there were no subjects offered in the JWBC curriculum for this area, there is no way of finding out whether the objectives of JWBC were met.

4.4 Spiritual Life

The same is true in Spiritual Life. No subjects were offered in this area also, thus no analysis and findings can be given.

In addition to the above, 3 open questions were included in the fourth part of the questionnaire. Questions that were asked were: "What courses do you wish were included in the curriculum of JWBC?"; "What courses proved to be most helpful in your current ministry/occupation?"; and "Do you have other comments?" (see Appendix B). The following were the findings:

Several subjects were suggested by the respondents to be included in the curriculum of JWBC, namely: Mathematics, Computer operation, Missions, Pastoral Care, Visitation, Human Behavior, Multi-media Communication, Doctrine of Holiness, Typing, Church Finance, Expository Preaching, Life of Christ, Physical Education, Languages such as Chinese and Korean, Practical Philosophy, Hebrew, World Missions, Cross-Cultural Hermeneutics, Public Speaking, Contextualization of Theology, Designing Bible

Studies for Filipinos, and Early Childhood Psychology. Computer operation, Church Finance, and Contextualization of Theology were suggested by more than 1 respondents (see Appendix E).

Among the list of subjects considered by the respondents as helpful, the following were rated highly: Homiletics, Christian Education, Theology I-IV, Discipleship, Counseling, English, Biblical Interpretation, O.T. Survey, Bibliography and Research Methods, and Evangelism.

The respondents' comments on the curriculum offered by JWBC were as follows: most respondents commented that although the curriculum of JWBC is not very strong in terms of training, it should not be the priority of evaluation and change. Improvement of facilities was suggested by most students, so is improvement of faculty and staff relationship. Other suggestions are the following: each student should be provided a counselor or adviser; more emphasis on prayer and the life and work of a minister; fieldwork of at least one semester should be included; and mission mobilization among others.

Additionally, only one hypothesis was made at the beginning of the study to situate the area of research, to wit:

1. There is no significant relationship between the gender and current ministry involvement/occupation of respondents and their perception on the helpfulness of the curriculum offered by JWBC.

This hypothesis is accepted. Whether in academic preparation or practical experience and irregardless of gender and ministry involvement/occupation, there was only slight correlation that can be established.

Conclusion

The following conclusions are made, based on the findings, to answer the questions sought in this study:

1. The demographic variables can prove that the data gathered were from respondents of diverse experience and background. Ages were distributed, so were the year of graduation and age of conversion. However, all the answers were from the perspectives of the B. Th. graduates only.
2. Generally, the JWBC curriculum is evaluated as helpful for the ministry of the alumni. There are strong points as there are weak points in the curriculum.

2.1 Academic Preparation

In Biblical Studies, the Greek language was found to be very weak while in Theological Studies, Historical Theology was rated very low. All the subjects in Pastoral Studies were rated as very helpful while Missions 1 & 2, Church Planting, Asia Church History and World Religions in Christian Mission were found wanting.

2.2 Practical Experience

Christian Education was found to be helpful but Adult ministries, Christian Education Management, Contemporary Issues in Educational Ministry, Advanced Christian Education, and Educational Psychology were rated poorly. Liberal Arts was rated the lowest with only 1 subject found to be helpful. In Communication Arts, Journalism and Public Communication were found to be wanting while in Music, Hymnology and Worship was rated poorly.

2.3 Student Life

It was observed that no subjects or formal instruction were offered in the JWBC curriculum in this area. Thus, it is difficult to conclude anything as there were no data gathered so no analysis can be done and no findings can be given.

2.4 Spiritual Life

The same was observed in this area also. No conclusions can be drawn as there were no data to base them on.

3. As mentioned above, there is no significant relationship between the variables chosen, namely: gender and current ministry involvement/occupation of the respondents and their perception on the curriculum of JWBC. Although the demographic variables were influential in some areas, it was established that there was only slight correlation between the variables which were considered to have influence over the choices of the respondents.

- 3.1 There was no significant correlation between gender and the current ministry involvement/occupation of the respondents towards their perception of the JWBC curriculum in terms of academic preparation.
 - 3.2 There was no significant correlation between gender and the current ministry involvement/occupation of the respondents towards their perception of the JWBC curriculum in terms of practical experience.
 - 3.3 No conclusion can be drawn in this area as there were no subjects or formal instruction offered in the curriculum.
 - 3.4 The same is true in the area of Spiritual Life. There is no way of drawing any conclusion in this area for the same reason stated in 3.3.
4. Several needs were perceived by the respondents to be important to improve the curricular offerings of JWBC in terms of:

4.1 Academic Preparation

Most of the objectives in this area were rated to have been attained. However, several skills which are also very important that Bible school graduate, especially a minister, should have should be paid attention to, such as: a comprehension for Greek grammar and syntax; ability to exegete the Greek text; and ability to use some Greek words and explain their meaning in preaching. Additionally, the objectives in the following areas were found as not being met by the curricular offerings of JWBC: a working knowledge of and ability to usefully appropriate Wesley's theology; familiarity with the church history in Asian context; a thorough

knowledge of the history of the Philippine church and of the Free Methodist Church in the Philippines; a working knowledge of doing; ability to establish a new church; and ability to minister to various ethnic, racial, and cultural groups.

4.2 Practical Experience

Most of the objectives in practical experience were perceived to have been attained. The objective which rated the most highly was: ability to interpret statements of Christian ethics to people with whom [the respondent]I ministers. The objectives which the respondents perceived as least attained are the following: the ability to organize, train, and conduct a church choir, a working knowledge of doing scholarly research and the making of correct bibliographic forms; ability to design and evaluate the curriculum of Christian education; ability to write articles for a church publication; ability to lead choruses and hymns in church services; and ability to select appropriate music for all types of services.

4.3 No conclusion can be drawn in the area of Student Life as there were no data to be treated.

4.4 No conclusion can be drawn in the area of Spiritual Life also as there were no data to be treated.

In addition to the above, as there were a number of suggestions from the respondents to improve the JWBC curriculum, it can be concluded that these suggestions were made in the light of its value and importance to their present ministry and/or

occupation. It is also concluded that among the subjects in the curriculum, the following proved to be very helpful to the respondents: Homiletics, Christian Education, Theology I-IV, Discipleship, Counseling, English, Biblical Interpretation, O.T. Survey, Bibliography and Research Methods, and Evangelism.

Recommendations

Based on the analysis, findings, and conclusions on the data gathered, the following recommendations are proposed for future revisions in the curriculum of JWBC:

1. As there were more male than female among the graduates of JWBC and these male graduates have taken leadership roles in the church, this speaks well for JWBC. However, the role of women in the church should not be overlooked. Bachelor of Religious Education (B.R.E.) should be offered as an alternative program for those who are not called into the full-time pastorate.

Since there were respondents who indicated that they are also into part-time jobs while pastoring, tent-making may also be a good addition to the curriculum. Proper guidance should be offered so the pastors are forewarned to take proper precautions so that their ministry does not suffer.

2. Several shortcomings in the curriculum of JWBC were perceived by the respondents. Thus the following are recommended:

2.1 Academic Preparation

Greek 1 and 2 in the curriculum of Biblical Studies need to be reinforced as the training the respondents got was found wanting. It is important for the pastors to be able to exegete the Greek text to be understood in lay terms. A qualified instructor on the same is highly needed..

Since this is a school in the Wesleyan-Arminian perspective, a course on the Doctrine of Holiness should be appropriate. Additionally, Wesley's Theology may be included in place of Historical Theology. These subjects should teach students to see social and theological issues from the Wesleyan perspective. Additionally, since there is a perceived need for contextualizing theology, a course on the same may also be added.

The subjects in Pastoral Studies, although rated very highly by the alumni, still need to be updated to maintain their helpfulness. Enhancing can include holding of seminars relevant to the subjects and preaching clinics, updating of textbooks, and contextualized materials. However, a course on church administration and handling church finances may also be helpful.

Religions found in the Philippines instead of the generic "World Religions" may be included in the curriculum of Christian Mission. This is for understanding the realities in the Philippine context and facing their challenges. Personally, the researcher recommends studies on Filipino Muslims, Roman Catholicism, Buddhism, Iglesia ni Cristo sect, and the many indigenous religions that abound in the Philippines. In addition, introductory

subjects to Missions need to be reinforced. Updating can include mission trips, and exposure to the field. Church planting should be reinforced since we are commanded to grow and multiply.

2.2. Practical Experience

Considering that the area of Christian Education was rated poorly by those in the ministry, this should be radically improved. Since Christian Education is an important ministry in the church, subjects need to be carefully thought of to meet the needs of the churches in the Northern Philippine Conference of the Free Methodist Church.

Since Liberal Arts category was rated very poorly, there is a need to revise the curriculum. Strengthening can include recruiting qualified teachers in the field they are teaching and updating of textbooks. Since we are in the computer age, a course in computers can be very helpful to the students.

The area of Communication Arts can be enhanced by possibly offering Multi-media Communication instead of Public Communication and recruiting a teacher who is qualified to teach Journalism, particularly writing church journals and bulletins.

Although the area of Music was rated highly, there is a need to maintain its effectivity. Piano, organ and guitar lessons may be added as an elective.

2.3 Student Life

It is strongly recommended that the JWBC curriculum be revised to offer subjects and/or formal instruction to provide the students and the school a way of meeting the stated objectives.

2.4 Spiritual Life

Since there are no subjects and/or formal instruction being offered in the JWBC curriculum in this area, it is strongly recommended that this area be paid attention to in the next curriculum revision.

3. As have been observed, men tended to rate the JWBC curriculum lower than the women while all the female respondents are not involved in full-time pastorate. Furthermore, it was also observed that those who are involved in the ministry (A) tended to rate the JWBC curriculum lower than those who are not in the ministry (B). In the light of the above observations, it is strongly recommended that seminars be given to those who are in the pastorate full-time to upgrade and/or supplement knowledge gained from the Bible school.
4. A number of the objectives of set by JWBC were not attained as perceived by the respondents themselves. The school needs to find a way to help students attain objectives set. Furthermore, the objectives of JWBC need to be revised and broadened. From the writer's perspective, the impact of the objectives of a school are supposed to be felt by its students even after graduation. However, the objectives are very short-sighted, encompassing only the time the students spend as students in JWBC. The following are, hereby, strongly recommended:

- 4.1 There is a need to broaden the objectives in terms of academic preparation in the curriculum of JWBC since there is a variety of vocations after graduating from the school as seen in the demographic variables.

Since the objective of contextualizing theology to the Philippine urban context is a little weak, there is a need to revise the contents of the curriculum to be more relevant to the context. Additionally, the curriculum of Christian Mission should be reinforced or revised to train students in missions. Furthermore, proper screening of teachers and faculty is needed to maintain the standard of the school. For theological and doctrinal subjects, strict screening of instructors is a must.

- 4.2 Field Education, although included in the practical experience objectives of JWBC, is nowhere to be seen in the entire curriculum. Field Education needs to be included in the curriculum for the practical exercise of the ministry for the students and for them to be involved in the different ministries. It is not enough that students stay with their home churches while they are students of JWBC. They may be made to choose from several field work/ministries being offered and proper monitoring should be administered.

There is a perceived need of strengthening the ability of the pastors to minister from the Wesleyan perspective, of establishing churches, and in selecting appropriate music for all types of services. Practical exercises of conducting worship services and evangelizing people are also needed in the relevant courses.

To be able to administer its objectives and purpose fully well, JWBC needs to upgrade its facilities. Dormitories should be provided for proper monitoring of its students.

4.3 In order for us to be able to measure whether the objectives in Student Life are met, the JWBC curriculum should be revised to include subjects and/or formal instruction in the same.

4.4 It is also strongly recommended that the curricular offerings should include subjects and/or formal instruction in the area of Spiritual Life.

In addition to the above, it is also strongly recommended that JWBC administration look into the suggestions of the alumni to improve its curricular offerings. Among the suggested subjects, Computer operation, Church Finance, and Contextualization of Theology are recommended because these were perceived to be important by more respondents. Furthermore, as there were only about 13 subjects which were rated to be very helpful to most of the respondents, an evaluation on the rest of the subjects should also be taken into consideration. It was also suggested by several respondents that improvement of facilities and improvement in terms of relationship within the members faculty and staff should be prioritized. Considering that the above suggestions came from 80% of the JWBC alumni, the researcher recommends the same.

Finally, this thesis is strongly recommended as reference for future modifications and improvement on the curriculum of JWBC.

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APPENDIX A

Correspondence

Letter to the Director of John Wesley Bible College

October 4, 1995

Rev. David Yardy
The Director
John Wesley Bible College
37 Masikap Street, Diliman
Quezon City

Dear Sir,

One of my requirements to graduate from the M. A. in Religious Education program at Asia-Pacific Nazarene Theological Seminary is to write a thesis on any of the facets of Religious Education. Since I know for a fact that John Wesley Bible College is trying to revise its curriculum to meet the needs of its context, I have decided to make a study whether John Wesley Bible College has accomplished what it has set out to do in its Statement of Purpose. This study will focus on the relevancy of JWBC's curriculum to the present ministry involvement of its alumni.

In this connection, may I have the permission to conduct such a study and avail of resources relevant to the same? I believe this will be of help to you in your endeavor to develop JWBC as an effective training institution to equip lay persons in God's ministry in the Northern Philippine Conference of the Free Methodist Church.

Sincerely yours,

Aileen Prochina-Mamahit

Letter to the Alumni of John Wesley Bible College

October 4, 1995

Dear Graduate,

Greetings in the name of our Lord Jesus Christ!

There has been increasing discussion of late regarding the rapid changes in our society - the shift from industry to technology and communications, and the need for strategic planning. These are of common concern to the ministry, social service organization and education alike. We must evaluate the programs offered in our Bible College as a training institution for ministers in our conference in order to best prepare the students for their future ministry. Therefore, I am asking you to share your perspectives and visions and become my partner as we seek to accomplish this goal.

I am seeking your help as I begin a comprehensive study to determine the relevancy of the curriculum offered at John Wesley Bible College to your present ministry involvement. Your views as a graduate of the Bible College are very helpful to me as I seek input from the alumni.

I have attached a survey which is divided into four parts. Kindly see to it so that all questions are answered.

Please know that all informations you provide will remain strictly confidential. If you have any question about the survey please do not hesitate to contact or write to me. I would appreciate it if you return the questionnaire to me on or before October 10, 1995.

Thank you very much for your help.

Sincerely,

Aileen Prochina-Mamahit

APPENDIX B

JOHN WESLEY BIBLE COLLEGE Alumni Questionnaire

This questionnaire is part of a study designed to help us evaluate the JWBC curriculum and the special successes and needs you may have encountered in the ministry. Responses will remain completely confidential but information will be presented in a survey result to aid in planning and training church workers for the Northern Philippine Conference of the Free Methodist Church through John Wesley Bible College. Thank you for your help.

PART I. Please check one of the answers that you think applies to you.

1. I am Male Female
2. My age is between 20-30 31-40 41-50
3. I graduated from JWBC in 1988 1989 1990 1991
 1992 1993 1994 1995
4. I earned the degree of B. Th. B. R. E.
5. I am presently a Pastor
 C. E. Director
 Sunday School Teacher
 Youth Minister
 Student*
 Bible School Teacher
 Para-church Organization Worker
 "Secular" Worker
 Other, pls. specify _____

* If you are a student, what course are you taking now? _____

6. I was converted at the age of 1-10 11-20 21-30 31-40
7. My denomination is Free Methodist Church
 An Evangelical denomination,
pls. specify _____
 Others,
pls. specify _____

PART II. As you consider the ministry/work in which you are involved right now, please give your opinion on the courses JWBC offered you for the various areas listed below, by circling one number for each question according to your thought or view.

- 0 means = Not Applicable, or you do not know how to answer this question,
or this course was not offered.
- 5 means = Excellent - very helpful to my ministry
- 4 means = Satisfactory - helpful
- 3 means = Good - somewhat helpful
- 2 means = Fair - of little help
- 1 means = Poor - no relevance to my ministry

A. Curriculum of Biblical Studies

Biblical Interpretation	0	5	4	3	2	1
New Testament Survey 1 (Matthew-Acts)	0	5	4	3	2	1
New Testament Survey 2 (Romans-Revelation)	0	5	4	3	2	1
Old Testament Survey 1 (Genesis-Esther)	0	5	4	3	2	1
Old Testament Survey 2 (Job-Malachi)	0	5	4	3	2	1
New Testament Book Study	0	5	4	3	2	1
Old Testament Book Study	0	5	4	3	2	1
Greek 1	0	5	4	3	2	1
Greek 2	0	5	4	3	2	1

B. Curriculum of Theological Studies

Theology 1 (Introduction)	0	5	4	3	2	1
Theology 2 (God, Creation, Sin)	0	5	4	3	2	1
Theology 3 (Christ, Holy Spirit, Salvation)	0	5	4	3	2	1
Theology 4 (Church, Eschatology)	0	5	4	3	2	1
Historical Theology	0	5	4	3	2	1
Christian Ethics	0	5	4	3	2	1

C. Curriculum of Pastoral Studies

Discipleship	0	5	4	3	2	1
Counseling	0	5	4	3	2	1
Principles of Prayer	0	5	4	3	2	1
Homiletics 1 (Theory)	0	5	4	3	2	1
Homiletics 2 (Practice)	0	5	4	3	2	1
Church Administration	0	5	4	3	2	1
Free Methodist Polity and Discipline	0	5	4	3	2	1
Evangelism	0	5	4	3	2	1
Strategies of Evangelism	0	5	4	3	2	1

D. Curriculum of Christian Mission

Missions 1 (History)	0	5	4	3	2	1
Missions 2 (Movements, Methods)	0	5	4	3	2	1
Church Planting	0	5	4	3	2	1
Introduction to Church History	0	5	4	3	2	1
Philippine Church History	0	5	4	3	2	1
Asia Church History	0	5	4	3	2	1

World Religions	0	5	4	3	2	1
E. Curriculum of Christian Education						
Introduction to Christian Education	0	5	4	3	2	1
Children's Ministries	0	5	4	3	2	1
Youth Ministries	0	5	4	3	2	1
Adult Ministries	0	5	4	3	2	1
Christian Family	0	5	4	3	2	1
Christian Education Management	0	5	4	3	2	1
Contemporary issues in Educational. Ministry	0	5	4	3	2	1
Advanced Christian Education	0	5	4	3	2	1
Educational Psychology	0	5	4	3	2	1
F. Curriculum of Liberal Arts						
Introduction to Philosophy	0	5	4	3	2	1
General Psychology	0	5	4	3	2	1
Philippine Society and Culture	0	5	4	3	2	1
Philippine History	0	5	4	3	2	1
Bibliography and Research Methods	0	5	4	3	2	1
G. Curriculum of Communication Arts						
Conversational English	0	5	4	3	2	1
English 1 (Grammar, Composition, Speech)	0	5	4	3	2	1
English 2 (Composition)	0	5	4	3	2	1
Journalism	0	5	4	3	2	1
Public Communication	0	5	4	3	2	1
Pilipino 1	0	5	4	3	2	1
Pilipino 2	0	5	4	3	2	1
H. Curriculum of Music						
Fundamentals of Music 1	0	5	4	3	2	1
Fundamentals of Music 2	0	5	4	3	2	1
Hymnology and Worship	0	5	4	3	2	1

PART III. How much did you gain at JWBC in these matters?

4 means = Great Amount Gained

3 means = Something Gained

2 means = Little Gained

1 means = Nothing Gained Whatsoever at JWBC Regarding This

A. CURRICULUM OF BIBLICAL STUDIES

1. An overall comprehension of the contents of the Bible.	4	3	2	1
2. Knowledge of theology of the Bible.	4	3	2	1
3. Knowledge of the history and background of both OT and NT.	4	3	2	1
4. An ability to interpret the Bible analytically.	4	3	2	1
5. An ability to apply contents of the Bible to life and contemporary issues.	4	3	2	1
6. An ability to contextualize the biblical precepts appropriately.	4	3	2	1

- | | | | | |
|--|---|---|---|---|
| 7. A sense of being guided by biblical precepts in the ministry. | 4 | 3 | 2 | 1 |
| 8. A comprehension for Greek grammar and syntax, and exegete Greek text. | 4 | 3 | 2 | 1 |
| 9. Ability to use some Greek words and explain its meaning in preaching. | 4 | 3 | 2 | 1 |
| 10. Desire to live a holy life based on precepts from the Bible. | 4 | 3 | 2 | 1 |

B. CURRICULUM OF THEOLOGICAL STUDIES

- | | | | | |
|--|---|---|---|---|
| 1. A working knowledge of and ability to usefully appropriate Wesley's theology. | 4 | 3 | 2 | 1 |
| 2. Knowledge of the biblical and theological foundations of the doctrine of entire sanctification. | 4 | 3 | 2 | 1 |
| 3. A thorough knowledge of the doctrine of God, man, and salvation. | 4 | 3 | 2 | 1 |
| 4. Understanding and appreciation of the doctrine of the FMC. | 4 | 3 | 2 | 1 |
| 5. Appreciation for the Wesleyan-Arminian heritage. | 4 | 3 | 2 | 1 |
| 6. An ability to apply theological insights to the ministry from a Wesleyan-Arminian perspective. | 4 | 3 | 2 | 1 |
| 7. An ability to interpret current theological movements and trends. | 4 | 3 | 2 | 1 |
| 8. A sense of guidance on ethical issues. | 4 | 3 | 2 | 1 |
| 9. Ability to interpret statements of Christian ethics to people with whom I minister to. | 4 | 3 | 2 | 1 |
| 10. Sense of relying upon the Holy Spirit for life and service. | 4 | 3 | 2 | 1 |

C. CURRICULUM OF PASTORAL STUDIES

- | | | | | |
|--|---|---|---|---|
| 1. Ability to make disciples of the people in my care. | 4 | 3 | 2 | 1 |
| 2. Sensitivity to needs of others and ability to counsel. | 4 | 3 | 2 | 1 |
| 3. Appreciation for and application of the importance of prayer in personal life and the ministry. | 4 | 3 | 2 | 1 |
| 4. An ability to prepare relevant and expository sermons. | 4 | 3 | 2 | 1 |
| 5. An ability to preach sermons effectively and with interest. | 4 | 3 | 2 | 1 |
| 6. An ability to administer adequately and facilitate the growth of local church. | 4 | 3 | 2 | 1 |
| 7. An ability to minister effectively in the Philippine urban context. | 4 | 3 | 2 | 1 |
| 8. An ability to design and conduct various worship services. | 4 | 3 | 2 | 1 |
| 9. A good knowledge of the background and history of the Free Methodist Church, and familiarity of its Book of Discipline. | 4 | 3 | 2 | 1 |
| 10. Able to handle a local church administratively. | 4 | 3 | 2 | 1 |

D. CURRICULUM OF CHRISTIAN MISSIONS

- | | | | | |
|---|---|---|---|---|
| 1. Knowledge of the nature of the church and its ministry. | 4 | 3 | 2 | 1 |
| 2. Understanding of relation between Gospel and culture. | 4 | 3 | 2 | 1 |
| 3. An ability to lead others to Christ. | 4 | 3 | 2 | 1 |
| 4. An ability to establish a new church. | 4 | 3 | 2 | 1 |
| 5. A sense of mission to a lost world. | 4 | 3 | 2 | 1 |
| 6. An ability to minister to various ethnic, racial, and cultural groups. | 4 | 3 | 2 | 1 |
| 7. A thorough knowledge of the history of the Philippine church and of the Free Methodist Church. | 4 | 3 | 2 | 1 |
| 8. Familiarity with the historic church's doctrine and significant events. | 4 | 3 | 2 | 1 |
| 9. Familiarity with the church history in Asian context. | 4 | 3 | 2 | 1 |
| 10. A working knowledge of the world religions, main sects and cults. | 4 | 3 | 2 | 1 |

E. CURRICULUM OF CHRISTIAN EDUCATION

- | | | | | |
|--|---|---|---|---|
| 1. Thorough knowledge of the biblical basis of Christian education in the church, home and school. | 4 | 3 | 2 | 1 |
| 2. Ability to use variety methods in teaching. | 4 | 3 | 2 | 1 |
| 3. An ability to facilitate Christian education in the church. | 4 | 3 | 2 | 1 |
| 4. Ability to design and evaluate the curriculum of Christian education. | 4 | 3 | 2 | 1 |
| 5. A working knowledge of the characteristics of the different age groups and design activities accordingly. | 4 | 3 | 2 | 1 |
| 6. Ability to recruit, train, and develop Sunday School teachers. | 4 | 3 | 2 | 1 |
| 7. Ability to design and evaluate curriculum for camps. | 4 | 3 | 2 | 1 |
| 8. Love and appreciation for the teaching task, for one's student. | 4 | 3 | 2 | 1 |

F. CURRICULUM OF LIBERAL ARTS

- | | | | | |
|---|---|---|---|---|
| 1. Ability to distinguish and analyze critically various philosophies of men in the task of doing theology. | 4 | 3 | 2 | 1 |
| 2. Appreciation for general human make-up and the uniqueness of each individual. | 4 | 3 | 2 | 1 |
| 3. A working knowledge of the history of the Philippines and its effect on the present society. | 4 | 3 | 2 | 1 |
| 4. Appreciation for the Filipino society and culture. | 4 | 3 | 2 | 1 |
| 5. A working knowledge of doing scholarly research and the making of correct bibliographic forms. | 4 | 3 | 2 | 1 |

G. CURRICULUM OF COMMUNICATION ARTS

- | | | | | |
|--|---|---|---|---|
| 1. An ability to utilize conversational English. | 4 | 3 | 2 | 1 |
| 2. An ability to compose sentences in correct English grammar. | 4 | 3 | 2 | 1 |
| 3. Ability to pronounce English words well. | 4 | 3 | 2 | 1 |
| 4. Ability to write articles for a church publication. | 4 | 3 | 2 | 1 |
| 5. Ability to express one's ideas well in public. | 4 | 3 | 2 | 1 |
| 6. Ability to converse and write in Pilipino. | 4 | 3 | 2 | 1 |
| 7. Ability to utilize English and Pilipino in church ministry or whenever necessary. | 4 | 3 | 2 | 1 |

H. CURRICULUM OF MUSIC

- | | | | | |
|---|---|---|---|---|
| 1. Working knowledge of music theory. | 4 | 3 | 2 | 1 |
| 2. Ability to organize, train, and conduct a church choir. | 4 | 3 | 2 | 1 |
| 3. Ability to lead choruses and hymns in church services. | 4 | 3 | 2 | 1 |
| 4. Ability to select appropriate music for all types of services. | 4 | 3 | 2 | 1 |

PART IV. Please answer the following questions.

1. What courses do you wish were included in the curriculum of JWBC?

_____	_____
_____	_____
_____	_____

2. What courses proved to be most helpful in your current ministry/work?

_____	_____
_____	_____
_____	_____

3. Do you have other comments? _____

Thank you for your contributions. I trust that this questionnaire was also helpful to you. Please return this questionnaire to:

AILEEN PROCHINA-MAMA HIT
c/o First Free Methodist Church of Manila
84 K-1st Street, Kamuning, Quezon City.

APPENDIX C

Courses on JWBC Curriculum and the Perspective of the Alumni

- 5 - Excellent - Very Helpful
 4 - Satisfactory - Helpful
 3 - Good - Somewhat Helpful
 2 - Fair - Of Little Help
 1 - Poor - No Relevance
 0 - Not Applicable or the course was not offered

I. ACADEMIC PREPARATION

Curriculum of Biblical Studies	5	4	3	2	1	0	Mean
Biblical Interpretation	9	6	1	0	0	4	3.60
New Testament Survey 1	5	10	3	0	0	2	3.70
New Testament Survey 2	5	7	5	1	0	2	3.50
Old Testament Survey 1	4	8	4	2	0	2	3.40
Old Testament Survey 2	5	6	4	2	0	3	3.25
New Testament Book Study	5	9	2	0	0	4	3.35
Old Testament Book Study	6	6	3	2	0	3	3.65
Greek 1	3	6	0	2	0	9	2.15
Greek 2	1	4	2	2	0	11	1.55
SUM	43	62	24	11	0	40	28.15
MEAN	4.78	6.89	2.67	1.22	0.00	4.44	3.13

Curriculum of Theological Studies	5	4	3	2	1	0	Mean
Theology 1 (Introduction)	7	8	2	0	0	3	3.65
Theology 2 (God, Creation, Sin)	7	9	1	1	0	2	3.80
Theology 3 (Christ, Holy Spirit, Salvation)	8	10	0	1	0	1	4.10
Theology 4 (Church, Eschatology)	8	8	2	1	0	1	3.60
Historical Theology	5	6	2	0	0	7	2.75
Christian Ethics	8	6	4	0	0	2	3.80
SUM	43	47	11	3	0	16	21.70
MEAN	7.17	7.83	1.83	0.50	0.00	2.67	3.62

Curriculum of Pastoral Studies	5	4	3	2	1	0	Mean
Discipleship	6	9	2	0	0	3	3.60
Counseling	7	8	3	0	1	1	3.85
Principles of Prayer	11	4	3	1	0	1	4.10
Homiletics 1 (Theory)	7	7	3	0	1	2	3.65
Homiletics 2 (Practice)	7	5	4	0	1	3	3.40
Church Administration	4	10	4	1	0	1	3.70
Free Methodist Polity and Discipline	5	10	3	1	1	0	3.85
Evangelism	8	9	0	0	0	3	3.80
Strategies of Evangelism	5	9	2	1	0	3	3.45
SUM	60	71	24	4	4	17	33.40
MEAN	6.67	7.90	2.67	0.44	0.44	1.90	3.71

Curriculum of Christian Mission	5	4	3	2	1	0	Mean
Missions 1 (History)	2	6	4	1	1	6	2.45
Missions 2 (Movements, Methods)	1	7	3	1	1	7	2.25
Church Planting	4	7	3	1	1	4	2.90
Introduction to Church History	6	8	2	0	1	3	3.45
Philippine Church History	6	6	2	0	0	6	3.00
Asia Church History	0	2	4	1	0	13	1.10
World Religions	4	4	5	0	0	7	2.55
SUM	23	40	23	4	4	46	17.70
MEAN	3.30	5.71	3.30	0.57	0.57	6.57	2.53

II. PRACTICAL EXPERIENCE

Curriculum of Christian Education	5	4	3	2	1	0	Mean
Introduction to Christian Education	8	7	2	0	1	2	3.75
Children's Ministries	9	5	3	0	1	2	4.30
Youth Ministries	6	9	1	1	0	3	3.55
Adult Ministries	4	7	3	2	0	4	3.05
Christian Family	7	8	2	0	0	3	3.65
Christian Education Management	4	3	6	0	0	7	2.50
Contemp. issues in Educational Ministry	2	4	3	0	0	11	1.75
Advanced Christian Education	2	2	4	0	0	12	1.50
Educational Psychology	4	2	4	0	1	9	2.05
SUM	46	47	28	3	3	53	26.10
MEAN	5.11	5.22	3.11	0.33	0.33	5.90	2.90

Curriculum of Liberal Arts	5	4	3	2	1	0	Mean
Introduction to Philosophy	3	4	5	3	0	5	2.60
General Psychology	3	4	6	0	1	6	2.50
Philippine Society and Culture	3	5	3	0	0	9	2.20
Philippine History	4	4	4	1	0	7	2.50
Bibliography and Research Methods	4	6	4	3	1	2	3.15
SUM	17	23	22	7	2	29	12.95
MEAN	3.4	4.6	4.4	1.4	0.4	5.8	2.59

Curriculum of Communication Arts	5	4	3	2	1	0	Mean
Conversational English	8	4	3	0	0	5	3.25
English 1 (Grammar, Composition, Speech)	10	2	4	0	0	4	3.50
English 2 (Composition)	10	2	5	0	0	3	3.65
Journalism	1	2	4	3	0	10	1.55
Public Communication	7	3	3	0	0	7	2.80
Pilipino 1	6	7	3	2	0	2	3.55
Pilipino 2	6	5	4	2	0	3	3.30
SUM	48	25	26	7	0	34	21.60
MEAN	6.86	3.57	3.71	1.0	0.0	4.86	3.09

Curriculum of Music	5	4	3	2	1	0	Mean
Fundamentals of Music 1	7	7	2	2	0	2	3.65
Fundamentals of Music 2	6	5	5	1	0	3	3.35
Hymnology and Worship	6	5	2	1	0	5	2.90
SUM	19	17	9	4	0	10	9.90
MEAN	6.33	5.67	3.0	1.33	0.0	3.33	3.30

GRAND SUM	299	332	167	43	13	245	24.87
GRAND MEAN	5.44	6.04	3.04	.78	.24	4.45	3.11

APPENDIX D

Attainment of JWBC Statement of Purpose

I. Intellectual/Academic Preparation

Indicators	4	3	2	1	Mean
An overall comprehension of the contents of the Bible.	10	9	0	1	3.40
Knowledge of theology of the Bible.	10	9	0	1	3.40
Knowledge of the history and background of both OT and NT.	8	8	1	1	2.95
An ability to interpret the Bible analytically.	6	12	7	2	3.10
A comprehension for Greek grammar and syntax and exegete the Greek text.	1	4	7	8	1.90
Ability to use some Greek words and explain its meaning in preaching.	2	4	7	7	2.05
A working knowledge of and ability to usefully appropriate Wesley's theology.	6	10	1	3	2.95
Knowledge of the biblical and theological foundations of the doctrine of entire sanctification	7	9	2	2	3.15
A thorough knowledge of the doctrine of God, man, and salvation.	13	5	1	1	3.50
Understanding and appreciation of the doctrine of the FMC.	12	6	2	0	3.50
A good knowledge of the background and history of the FMC, and familiarity of its Book of Discipline.	8	9	2	1	3.20
Knowledge of the nature of the church and its ministry.	8	10	1	1	3.25
Understanding of relation between Gospel and culture.	7	12	0	1	3.25
A thorough knowledge of the history of the Philippine church and of the Free Methodist Church.	6	8	4	2	2.90
Familiarity with the historic church's doctrine and significant events.	7	10	1	2	3.10
Familiarity with the church history in Asian context.	5	11	2	2	2.95
A working knowledge of the world religions, main sects and cults.	8	7	3	2	3.05
Thorough knowledge of the biblical basis of Christian education in the church, home and school.	9	8	1	2	3.20
A working knowledge of the characteristics of the different age groups and design activities accordingly.	7	8	3	2	3.00
Ability to distinguish and analyze critically various philosophies of men in the task of doing theology.	3	12	4	4	3.00
A working knowledge of the history of the Philippines and its effect on the present society.	2	16	1	1	2.95

A working knowledge of doing scholarly research and the making of correct bibliographic forms.	6	8	5	1	2.95
Working knowledge of music theory.	3	9	6	2	2.70
SUM	155	206	62	58	71.15
MEAN	6.46	8.58	2.58	2.42	2.96

II. Professional/Practical Experience

Indicators	4	3	2	1	Mean
An ability to apply contents of the Bible to life and contemporary issues.	9	9	1	1	3.30
An ability to contextualize the biblical precepts appropriately.	7	11	1	1	3.20
Appreciation for the Wesleyan-Armenian heritage.	10	5	4	1	3.20
An ability to apply theological insights to the ministry from a Wesleyan-Armenian perspective.	10	6	1	3	3.15
An ability to interpret current theological movements and trends.	4	14	2	0	3.10
Ability to interpret statements of Christian ethics to people with whom I minister to.	9	8	3	0	3.70
Ability to make disciples of the people in my care.	10	7	1	2	3.25
Sensitivity to needs of others and ability to counsel.	13	6	1	0	3.60
An ability to prepare relevant and expository sermons.	10	8	2	0	3.40
An ability to preach sermons effectively and with interest.	10	8	2	0	3.40
An ability to administer adequately and facilitate the growth of local church.	5	11	3	1	3.00
An ability to minister effectively in the context where you are in.	6	13	0	1	3.20
An ability to design and conduct various worship services.	8	10	0	2	3.20
Able to handle a local church administratively.	6	10	3	1	3.05
An ability to lead others to Christ.	12	7	0	1	3.50
An ability to establish a new church.	2	15	1	2	2.85
An ability to minister to various ethnic, racial, and cultural groups.	2	10	6	2	2.60
Ability to use variety methods in teaching.	8	10	1	1	3.25
An ability to facilitate Christian education in the church.	6	10	2	2	3.00
Ability to design and evaluate the curriculum of Christian education.	5	11	1	3	2.90
Ability to recruit, train, and develop Sunday School teachers.	6	12	0	2	3.10
Ability to design and evaluate curriculum for camps.	5	9	4	2	2.85
Love and appreciation for the teaching task, for one's student.	9	10	0	1	3.35

Appreciation for the Filipino society and culture.	8	10	2	0	3.30
Appreciation for general human make-up and the uniqueness of each individual.	6	9	4	1	3.00
An ability to utilize conversational English.	5	13	1	1	3.10
An ability to compose sentences in correct English grammar.	5	12	2	1	3.05
Ability to pronounce English words well.	7	11	1	1	3.20
Ability to write articles for a church publication.	3	12	4	1	2.85
Ability to express one's ideas well in public.	5	11	3	1	3.00
Ability to converse and write in Pilipino.	6	11	2	1	3.20
Ability to utilize English and Pilipino in church ministry or whenever necessary.	7	11	1	1	3.20
Ability to organize, train, and conduct a church choir	0	4	13	4	2.20
Ability to lead choruses and hymns in church services	1	10	7	2	2.50
Ability to select appropriate music for all types of services.	5	8	5	2	2.80
A sense of being guided by biblical precepts in the ministry.	8	10	1	1	3.25
Appreciation for and application of the importance of prayer in personal life and the ministry.	15	5	0	0	3.75
A sense of guidance on ethical issues.	9	6	3	1	3.20
Desire to live a holy life based on the Bible.	20	0	0	0	4.00
A sense of mission to a lost world.	6	10	3	1	3.05
Sense of relying upon the Holy Spirit for life and service.	15	3	1	1	3.60
SUM	303	376	92	49	108.55
MEAN	7.39	9.17	2.24	1.19	4.99

GRAND SUM	450	583	150	107	9.54
GRAND MEAN	6.92	9.0	2.31	1.65	3.18

APPENDIX E

**Courses to be Included in the JWBC Curriculum
from the Perspective of the Alumni**

Courses	Frequency
Mathematics	1
Computer	4
Missions	1
Pastoral Care	1
Discipleship	1
Visitation	1
Human Behavior	1
Multi-media Communication	1
Historical Theology	1
World Religion	1
Doctrine of Holiness	1
Church Planting	2
Typing	1
Church Finance	2
Counseling	1
Expository Preaching	1
Life of Christ	1
Physical Education	1
Church Administration	1
Music	1
Chinese	1
Korean	1
Practical Philosophy	1
Journalism	1
Hebrew	1
World Missions	1
Cross-cultural Hermeneutics	1
Public Speaking	1
Contextualization of Theology	2
Designing Bible Studies for Filipinos	1
Early Childhood Psychology	1

APPENDIX F

The Most Helpful Course in the Present Ministry of the Alumni

Courses	Total
Christian Education	6
Homiletics	7
Biblical Interpretations	3
Theology	6
Church Administration	4
History	1
English	4
Pilipino	1
N. T. Survey	2
O. T. Survey	3
Research & Bibliography	3
Principles of Prayer	2
Counseling	4
Music	1
Evangelism	3
Discipleship	4
Psychology	1
Philosophy	1
Religious Education	1
Cell Group Bible Study	1

II. PRACTICAL EXPERIENCE

Curriculum of Christian Education	5		4		3		2		1		0		Mean	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Intro. to Christian Education	4	4	6	1	1	1	0	0	1	0	2	0	3.36	4.50
Children's Ministries	4	5	4	1	3	0	0	0	1	0	2	0	3.30	4.83
Youth Ministries	3	3	7	2	0	1	0	0	0	0	3	0	3.21	4.33
Adult Ministries	2	2	4	3	3	0	1	1	0	0	4	0	2.64	4.00
Christian Family	4	3	5	3	2	0	0	0	0	0	3	0	3.30	4.50
Christian Education Mgmt.	0	3	2	1	5	1	0	0	0	0	7	1	1.64	3.67
Contem. issues in Educ'l Min.	0	1	2	2	3	0	0	0	0	0	9	3	1.21	2.17
Advanced C. E.	1	1	1	1	3	1	0	0	0	0	9	3	1.30	2.00
Educational Psychology	2	2	1	1	3	1	0	0	1	0	7	2	1.71	2.83
SUM	20	24	32	15	23	5	2	1	3	0	46	9	21.26	32.83
MEAN	2.22	2.67	3.56	1.67	2.56	0.56	0.22	0.11	.33	0.0	5.11	1.0	2.41	3.65

Curriculum of Liberal Arts	5		4		3		2		1		0		Mean	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Introduction to Philosophy	2	1	3	1	3	2	2	1	0	0	4	1	2.50	2.83
General Psychology	1	2	4	0	4	2	0	0	1	0	4	2	2.43	2.67
Phil. Society and Culture	2	1	4	1	2	1	0	0	0	0	6	3	2.30	2.0
Philippine History	3	1	3	1	2	2	0	1	0	0	6	1	2.36	2.83
Bibliography and Research	3	1	5	1	2	2	2	1	1	0	1	1	3.30	2.83
SUM	11	6	19	4	13	9	4	3	2	0	21	8	12.89	13.16
MEAN	2.2	1.2	3.8	.8	2.6	1.8	0.8	0.6	0.4	0.0	4.2	1.6	2.60	2.63

Curriculum of Communication Arts	5		4		3		2		1		0		Mean	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
	Course													
Conversational English	6	2	2	2	2	1	0	0	0	0	4	1	3.14	3.5
English 1 (Grammar, Speech)	7	3	2	0	2	2	0	0	0	0	3	1	3.50	3.5
English 2 (Composition)	7	3	2	0	3	2	0	0	0	0	2	1	3.71	3.5
Journalism	0	0	1	1	2	2	1	1	0	0	9	2	0.86	2.0
Public Communication	3	3	3	0	2	1	0	0	0	0	6	2	2.36	3.0
Pilipino 1	3	3	7	0	1	2	1	1	0	0	2	0	3.43	3.83
Pilipino 2	3	3	5	0	2	2	1	1	0	0	3	0	3.07	3.83
SUM	29	17	22	3	14	12	3	3	0	0	29	7	20.07	23.16
MEAN	4.14	2.43	3.14	0.43	2.0	1.71	0.43	0.43	0.0	0.0	4.14	1.0	2.87	3.31

Curriculum of Music	5		4		3		2		1		0		Mean	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
	Course													
Fundamentals of Music 1	5	2	5	2	0	2	2	0	0	0	2	0	3.36	4.0
Fundamentals of Music 2	4	2	3	2	3	2	1	0	0	0	3	0	3.07	4.0
Hymnology and Worship	4	2	2	3	1	1	2	0	0	0	5	0	2.50	4.17
SUM	13	6	10	7	4	5	5	0	0	0	10	0	8.93	12.17
MEAN	4.33	2.0	3.33	2.33	1.33	1.67	1.67	0.0	0.0	0.0	3.33	0.0	3.0	4.06

GRAND TOTAL	5		4		3		2		1		0		Mean	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
	Course													
GRAND TOTAL	193	102	231	98	101	69	27	15	7	7	210	39	23.44	27.87
GRAND MEAN	3.51	1.85	4.2	1.78	1.84	1.25	.50	.27	.13	.13	3.82	.71	2.93	3.48

APPENDIX H

Current Status of the JWBC Alumni and their Persepective on the Curriculum

I. ACADEMIC PREPARATION

Curriculum of Biblical Studies	5		4		3		2		1		0		Mean	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B
Biblical Interpretation	8	1	3	3	0	1	0	0	0	0	4	0	3.47	4.00
New Testament Survey 1	5	0	7	3	1	2	0	0	0	0	2	0	3.73	3.60
New Testament Survey 2	5	0	6	1	2	3	0	1	0	0	2	0	3.67	3.00
Old Testament Survey 1	4	0	7	1	1	3	1	1	0	0	2	0	3.53	3.00
Old Testament Survey 2	5	0	5	1	1	3	1	1	0	0	3	0	3.33	3.00
New Testament Book Study	5	0	6	3	1	1	0	0	0	0	3	1	3.47	3.00
Old Testament Book Study	6	0	4	2	2	1	1	1	0	0	2	1	3.60	2.60
Greek 1	3	0	4	2	0	0	1	1	0	0	7	2	2.20	2.00
Greek 2	1	0	3	1	1	1	1	0	1	0	8	3	1.53	1.40
SUM	42	1	45	17	9	15	5	5	1	0	33	7	28.53	25.56
MEAN	4.60	0.11	5.00	1.89	1.00	1.67	0.56	0.56	0.11	0.0	3.67	0.78	3.17	2.84

Curriculum of Theological Studies	5		4		3		2		1		0		Mean	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B
Theology 1	7	0	4	4	1	1	0	0	0	0	3	0	3.60	3.80
Theology 2	7	0	5	4	1	0	0	1	0	0	2	0	3.87	3.60
Theology 3	8	0	5	5	0	0	1	0	0	0	1	0	4.13	4.00
Theology 4	8	0	5	3	1	1	0	1	0	0	1	0	4.20	3.40
Historical Theology	5	0	5	1	0	2	0	0	0	0	5	2	3.00	2.00
Christian Ethics	6	2	4	2	3	1	0	0	0	0	2	0	3.67	4.20
SUM	41	2	28	19	6	5	1	2	0	0	14	2	22.44	21.00
MEAN	6.83	0.33	4.67	3.17	0.67	.55	0.17	0.33	0.0	0.0	2.33	0.33	3.74	3.50

Curriculum of Pastoral Studies	5		4		3		2		1		0		Mean	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B
Discipleship	4	2	7	2	1	1	0	0	0	0	3	0	3.40	4.20
Counseling	5	2	6	2	2	1	0	0	1	0	1	0	3.73	4.20
Principles of Prayer	8	3	3	1	2	1	1	0	0	0	1	0	4.00	4.40
Homiletics 1 (Theory)	7	0	3	4	2	1	0	0	1	0	2	0	3.60	3.80
Homiletics 2 (Practice)	7	0	1	4	3	1	0	0	1	0	3	0	3.27	3.80
Church Administration	4	0	8	2	1	3	1	0	0	0	1	0	3.89	3.40
FM Polity and Discipline	4	1	6	3	3	1	1	0	1	0	0	0	3.73	4.00
Evangelism	6	2	6	3	0	0	0	0	0	0	3	0	3.60	4.40
Strategies of Evangelism	4	1	6	3	2	0	1	0	0	0	2	1	3.47	3.40
SUM	49	11	46	24	16	9	4	0	4	0	16	1	32.58	35.64
MEAN	5.44	1.22	5.11	2.67	1.78	1.00	0.44	0.0	0.44	0.0	1.78	0.11	3.62	3.96

Curriculum of Christian Mission	5		4		3		2		1		0		Mean	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B
Missions 1	2	0	4	2	3	1	0	1	1	0	5	1	2.40	2.60
Missions 2	1	0	5	2	2	1	0	1	1	0	6	1	2.13	2.60
Church Planting	4	0	5	2	2	1	1	0	0	1	3	1	3.20	2.40
Intro. to Church History	6	0	6	1	0	3	0	0	0	1	3	0	3.60	2.80
Phil. Church History	5	1	5	0	0	3	0	0	0	0	5	1	3.00	2.80
Asia Church History	0	0	2	0	2	2	1	0	0	0	10	3	1.07	1.20
World Religions	4	0	3	1	3	2	0	0	0	0	5	2	2.73	2.00
SUM	22	1	30	8	12	13	2	2	2	2	37	9	18.13	16.38
MEAN	3.14	0.14	4.30	1.14	1.71	1.86	0.30	0.30	0.30	0.30	5.30	1.30	2.59	2.34

II. PRACTICAL EXPERIENCE

Curriculum of Christian Education	5		4		3		2		1		0		Mean	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B
Intro. to Christian Education	6	2	5	2	1	1	0	0	1	0	2	0	3.60	4.20
Children's Ministries	6	3	3	2	3	0	0	0	1	0	2	0	3.47	4.60
Youth Ministries	5	1	6	3	0	1	1	0	0	0	3	0	3.40	4.00
Adult Ministries	4	0	3	4	3	0	1	1	0	0	4	0	2.87	3.60
Christian Family	6	1	4	4	2	0	0	0	0	0	3	0	3.47	4.20
Christian Educ. Management	1	2	2	1	4	2	0	0	0	0	8	0	1.67	4.00
Contemp. Issues in Educ'l. Min.	1	0	1	3	3	0	0	0	0	0	10	2	1.20	2.40
Advanced Christian Education	1	1	1	1	3	1	0	0	0	0	10	2	1.20	2.40
Educational Psychology	3	1	1	1	3	1	0	0	1	0	7	2	1.93	2.40
SUM	33	11	26	21	22	6	2	1	3	0	49	6	22.77	31.77
MEAN	3.67	1.22	2.30	2.33	2.44	0.67	0.22	0.11	0.33	0.0	5.44	0.67	2.53	3.53

Curriculum of Liberal Arts	5		4		3		2		1		0		Mean	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B
Introduction to Philosophy	3	0	3	1	3	2	2	1	0	0	4	1	2.67	2.40
General Psychology	2	1	4	0	4	2	0	0	1	0	4	2	2.60	2.20
Phil. Society and Culture	3	0	4	1	2	1	0	0	0	0	6	3	2.47	1.40
Philippine History	3	1	4	0	2	2	0	1	0	0	6	1	2.47	2.60
Bibliography and Research	3	1	5	1	3	1	2	1	1	0	1	1	3.27	2.80
SUM	14	3	20	3	14	8	4	3	2	0	21	8	13.45	11.40
MEAN	2.80	0.60	4.00	0.60	2.80	1.60	0.80	0.60	0.50	0.0	4.20	1.60	2.69	2.28

Curriculum of Communication Arts	5		4		3		2		1		0		Mean	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B
Course														
Conversational English	7	1	2	2	2	1	0	0	0	0	4	1	3.27	3.20
English 1 (Grammar, Speech)	9	1	1	1	2	2	0	0	0	0	3	1	3.67	3.00
English 2 (Composition)	9	1	1	1	3	2	0	0	0	0	2	1	3.87	3.00
Journalism	0	0	1	1	3	1	1	1	1	0	9	2	1.07	1.80
Public Communication	6	1	2	1	2	1	0	0	0	0	5	2	2.93	2.40
Pilipino 1	5	1	6	1	1	2	1	1	0	0	2	0	3.60	3.40
Pilipino 2	5	1	5	0	2	2	1	1	0	0	2	1	3.53	2.60
SUM	41	6	18	7	15	11	3	3	1	0	27	8	21.91	19.39
MEAN	5.86	0.86	2.71	1.00	2.14	1.57	0.43	0.43	0.14	0.0	3.86	1.14	3.13	2.77

Curriculum of Music	5		4		3		2		1		0		Mean	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B
Course														
Fundamentals of Music 1	7	0	4	3	0	2	2	0	0	0	2	0	3.67	3.60
Fundamentals of Music 2	6	0	3	2	3	2	1	0	0	0	2	1	3.53	2.80
Hymnology and Worship	6	0	1	4	1	1	2	0	0	0	5	0	2.73	3.80
SUM	19	0	8	9	4	5	5	0	0	0	9	1	9.93	10.20
MEAN	6.33	0.0	2.67	3.00	1.33	1.67	1.67	0.0	0.0	0.0	3.00	.33	3.31	3.40

GRAND TOTAL	5		4		3		2		1		0		Mean	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B
GRAND TOTAL	261	35	221	108	98	72	26	16	13	2	197	42	24.78	24.62
GRAND MEAN	4.75	0.64	4.02	1.96	1.78	1.31	0.47	0.29	0.24	0.04	3.58	0.76	3.10	3.08

CURRICULUM VITAE

Name : Aileen Prochina-Mamahit
 Date of Birth : February 6, 1967
 Place of Birth : Butuan City, Agusan del Norte
 Civil Status : Married
 Name of Husband : Ferry Yefta Mamahit

Educational Attainment

Elementary : Sum-ag Elementary School
 Sum-ag, Bacolod City
 March 1979

Secondary : Agusan National High School
 Butuan City
 March 1983

College : Cebu State College
 Cebu City
 Bachelor of Arts in English
 March 1987

Graduate School : Asia-Pacific Nazarene Theological Seminary
 Taytay, Rizal
 Master of Arts in Religious Education
 July 1994 - present

Future Plans

1995 - 1997 - Teach in fluent Bahasa Indonesia at Akademi Theologia Salatiga, Central Java, Indonesia. Subjects that will be assigned for me to teach are in Christian Education and English.

1997 - 2000 - Since my husband is planning to pursue his Ph. D. around this time, I may also pursue post-graduate studies in Christian Education wherever the Lord leads us.

Work Experience

Area Secretary	:	College Assurance Plan Cebu City May 1987 - October 1989
Secretary to the President	:	F. E. Zuellig (M), Inc. Makati, Metro Manila February 1990 - May 1991
Secretary to the President	:	OOCL (Philippines), Inc. Makati, Metro Manila June 1991 - August 1993
Secretary to the Director for Customer Care	:	Smart Communications, Inc. Makati, Metro Manila September 1993 - December 1994