NAZARENE THEOLOGICAL SEMINARY

ASSESSING READINESS FOR EDUCATIONAL TECHNOLOGY INTEGRATION IN GLOBAL NAZARENE INSTITUTIONS

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Abstract

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Assessing Readiness for Educational Technology Integration
in Global Nazarene Institutions

The digital age offers new ways for educational institutions to connect with their students through technology. These new opportunities bring with them new pedagogies, which shift the roles of educator and students. This project uses a practical theology methodology of observation and theological reflection to address the challenges when adopting these new educational technologies. It examines the experience integrating new technologies at two Nazarene institutions, the changes that precipitated these experiences, and the theological framework that supports moving forward with new pedagogies in the digital age. This examination provides a rationale for a playbook, which serves as a tool for assessing readiness for educational technology integration in global institutions within the Church of the Nazarene. The tool actualizes the rationale by answering key questions, identifying stages of technological integration, and setting the groundwork for next steps based on readiness.

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Glossary

Digital Age – the present time, in which many things are done by computer and large amounts of information are available because of computer technology[1]

Education/Academic Technology – concerned with content, pedagogy, and relationships[2]

Information Technology – concerned with structure and architecture such as systems built[3]

Instructional Technology – similar to Ed Tech but with the specific role of teaching[4]

Playbook – The artifact generated with this dissertation is a "playbook" prototype. A playbook, in this case, is a graphically intensive, interactive media presentation which includes written information, web links, videos, and surveys.

School vs Institution – Globally, the word school often translates as a place for children, so institution is preferred for colleges, universities, seminaries, etc.

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1. "DIGITAL AGE | Definition in The Cambridge English Dictionary," Cambridge.Org, accessed March 9, 2020, https://dictionary.cambridge.org/us/dictionary/english/digital-age.

2. Anthony Elia, "Assessing the Future of Educational Technology in Theological Education: A Techno-History and Its Legacy," *ATLA Summary of Proceedings* 68 (2014): 39.

3. Elia, "Assessing," 39.

4. Elia, "Assessing," 39.

Chapter 1

Developing Readiness for Educational Technology

Readiness is a tricky thing. Many institutions like the idea of integrating new educational technologies into the classroom, be it smartboards, tablets, video conference equipment, or any number of tools that will "enhance" the student experience and make teaching and learning more efficient. Some are ready and will integrate these new tools into the larger pedagogical strategy of the classroom or program with ease. Others will only find pain, frustration, and disenchantment because they were not as ready as they thought.

Readiness refers to "the extent to which organizational members are psychologically and behaviorally prepared to implement organizational change."[5] An institution's level of readiness is not a judgement on the adaptability or skills of the educators, students, or institution. Readiness is complex and includes consideration of the culture in which the education occurs, the accreditation standards imposed on the institution, the ease of access to digital technologies, and so on. Assessing readiness is crucial to the long-term viability of the new technologies and the extent to which an institution can integrate across the curriculum.

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5. Christopher Shea et al., "Organizational Readiness for Implementing Change: A Psychometric Assessment of a New Measure," *Implementation Science* 9, (214): 7.

Integrating new educational technologies is a consequential decision and the ramifications can ripple throughout the institution. It can appear that an educator or institution is ready, but without examination, there is risk that new technologies are rejected, the institution moves further away from their strategic goals, and learning does not occur. When an educator or institution evaluates how it will integrate emerging technologies or the appropriateness of doing so, assessment helps answer questions of readiness such as:

- **Why should new technologies be added?**
- **Where is my institution currently?**
- **What will integrating new technologies change in learning environment and institution?**
- **Who needs to be on board?**
- **How does an institution move forward if they are ready?**

The following dissertation provides groundwork for answering these questions and presents a playbook as a tool for institutions to answer these questions contextually. The digital age is a dynamic time and the world is changing around us. However, answering these questions is the first step for institutions and their educators as they evaluate readiness for integrating new technologies. This project provides a means for institutions to better prepare for the new technologies of the 21st century and avoid the pain that may come from thinking one is ready when really one is not.

An Insight from Sports and Parenting

"Are you ready," I asked my young son, Watson, as I prepped to throw him a baseball. Watson was a fairly athletic child and showed signs of excelling in other sports like soccer. As many of young boys, learning one sport was not enough, he wanted to play them all, and baseball was up next. I found an old glove I stashed away from my

younger days and coupled it with a “new” glove we just purchased during our neighborhood yard sale. We had everything we needed: a ball, two gloves, and a yearning to learn.

“Yep, I’m ready,” he replied as he eagerly awaited his forthcoming successful catch. The concept of baseball seemed straightforward enough and his coordination seemed adequate in all his previous athletic endeavors. He was confident and I was excited to pass along my skills. I had, after all, played two years of little league. I never made contact with the ball in a game, but he did not need to know that yet and this was just catching and throwing; I could do that.

I pulled my arm back to gently toss him the baseball. As I let go of the ball, his eyes widened and followed the trajectory of the throw. His glove moved into place and opened wide to receive the ball. With a gentle arc, the ball left my hand, soared the ten feet (3 meters) that separated my boy and me. Just as the toss looked successful, the ball skimmed the outside of the glove and plunked Watson right on the forehead. The joy in his face turned to stunned confusion and then quickly to anguish and anger. All indicators showed he was ready, but when the time came, all he felt was pain.[6]

This illustration illuminates how eagerness and vague conceptualization often precede failure. Just like my son, who thought he was ready to catch the ball, institutions often look at the changing world of technology and how peer institutions are leveraging these new tools and run at full speed to keep up and remain viable in the changing world

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6. There does not appear to be any permanent damage, at least not physically. 😊

of education. However, without the proper thoughtfulness and guidance, danger abounds and there is potential for organization and personal pain. This dissertation and playbook, which accompanies it, aim to help institutions find success in integrating new technologies and minimize the pain that lurks with ill preparedness.

No one wants a bump on the head…

Technology is Changing the World

The world changed foundationally in the past century, as elaborated in Chapter 3. Obtaining information prior to the electronic computer served as a commodity, bought and sold through mentorship or time spent in formal education.[7] Until recently, a voiced curiosity spoken into the air, be it to Siri, Alexa, or Google, and answered would have been conceived as some form of magic or sorcery, but today that magic costs less than $50 on Amazon.

The information age of the late 20th century initiated a season of rapid change across the globe. Information was no longer protected and horded by the skilled elite. Data collection transitioned from pen and paper to stored electronic documents, connected to the world-wide-web (web) of computers. The web gave instantaneous access to much of the world's data and information which was once housed in offices and the world's libraries. [8] Skills and secrets once hidden from the masses became available

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7. Computer, as a term, preceded the machines of today and was simply a term for someone who "computes" information.

8. Information is organized data.

as YouTube video streams. Language barriers softened and cultural distance shortened as the world shrank (metaphorically, of course) into a neighborhood and now, these neighboring computers connect to the internet to share their information.

For millennia, higher education stood as the gatekeeper for much of the world's collected knowledge. Colleges and universities employed teaching scholars to share their expertise with classrooms of eager students ready to hear the lecture. Lecture, by definition, means, "to read" and originally, lecturers read aloud the collected texts which contained knowledge passed down from previous experts and documentarians.[9] Classrooms were configured with front-facing rows so students could best hear the reading of the texts and make copies for themselves. For hundreds of years, this pedagogy allowed students to gained knowledge, become lecturers themselves, and pass knowledge to the next generation of students.

Things changed as books became widely available as Gutenberg's printing press sped up production. Students no longer needed to travel across the world to hear ancient works of wisdom and transcribe them as they were read.[10] The role of lecturer shifted from reader to expert orator. Students sat in lecture halls to hear, not the texts, but the wisdom of the lecturer who had studied the original texts to become an expert in a particular field of study. The lecturer became a conduit by which knowledge was

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9. William Bernstein, *Masters of the Word: How Media Shaped History from the Alphabet to the Internet* (New York, NY: Grove Atlantic. 2014), Chapter 4, Kindle.

10. John Aukerman, *Discipleship that Transforms: An Introduction to Christian Education from a Wesleyan Holiness Perspective* (Anderson, Ind: Warner Press, 2011), 48.

obtained and the most informed and influential lecturers became a Doctor of Philosophy for a particular domain. Lectures no longer needed to be "readings" but presentations of knowledge and informed opinion for the benefit of teaching the student. Generally, this was western education during the past half millennia.[11]

The art of teaching and learning has shifted once again, but instead of incremental change over generations, this shift has occurred within one generation of educators. The world's data is now in the pocket of every student who carries a smartphone. The teacher no longer needs to stand in the front of the class and be the conduit of information for students in this new digital world. Modern pedagogy flips the classroom from front facing chairs to circles of students as teachers provide guidance through the glut of data to promote learning.[12]

Bringing electronic computers and the internet into the classroom is not a congruous change with upgrading from a chalkboard to a white board with erasable markers. Digital technologies and their instant internet access fundamentally change the classroom.[13] Teachers need to teach differently, students must learn differently, and the interaction between the two is built on a new paradigm. Institutions that add new digital

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11. Graham Badley and Trevor Habeshaw, "The Changing Role of the Teacher in Higher Education," *Journal of In-Service Education* 17, 3 (1991): 212.

12. There is literature that argues distinction between pedagogy, the teaching of children, and andragogy, the teaching of adults (as well as heutagogy, and academogogy). For this paper, pedagogy is the term used for the strategic practice of teaching, no matter the age or stage of development.

13. Shane Hipps, *The Hidden Power of Electronic Culture: How Media Shapes Faith, the Gospel, and Church* (El Cajon, CA: Youth Specialties, 2006), 30.

technologies may or may not be prepared for all the changes that follow. Ill preparedness leads to frustration and often regression.

In many institutions, some educators recognize the need or desire to change while others are unaware or refuse change due to fear or a sense of the superiority of "traditional" pedagogies. This disconnect is compounded when you have discordance between the administration, staff, and students around technology. Critical questions, such as faculty training, infrastructure preparedness, and student accessibility may never be addressed without reflection. Some constituents may view the changes as an information technology or instructional technology concern rather than a strategic move for the entire institution. Therefore, pedagogical or institutional impacts are overlooked or ignored, creating future issues for the institution. Without consideration of readiness, an institution can inadvertently set itself up for short term and long-term failure and undermine its own mission.

Dissertation Overview

This dissertation looks to foster readiness and prevent ill preparedness for institutions seeking to integrate new technologies. The educational, philosophical, and technical structures, foundational for assessing a school's readiness for change when assimilating educational technology into its classrooms and curriculum, will be examined over the course of this document and culminate in a rationale for a playbook designed to assist schools with readiness. The research and argument structures are built on a practical theology methodology as it addresses the challenges of educators and institutions for integrating new educational technologies into the curriculum (see figure 3.1).

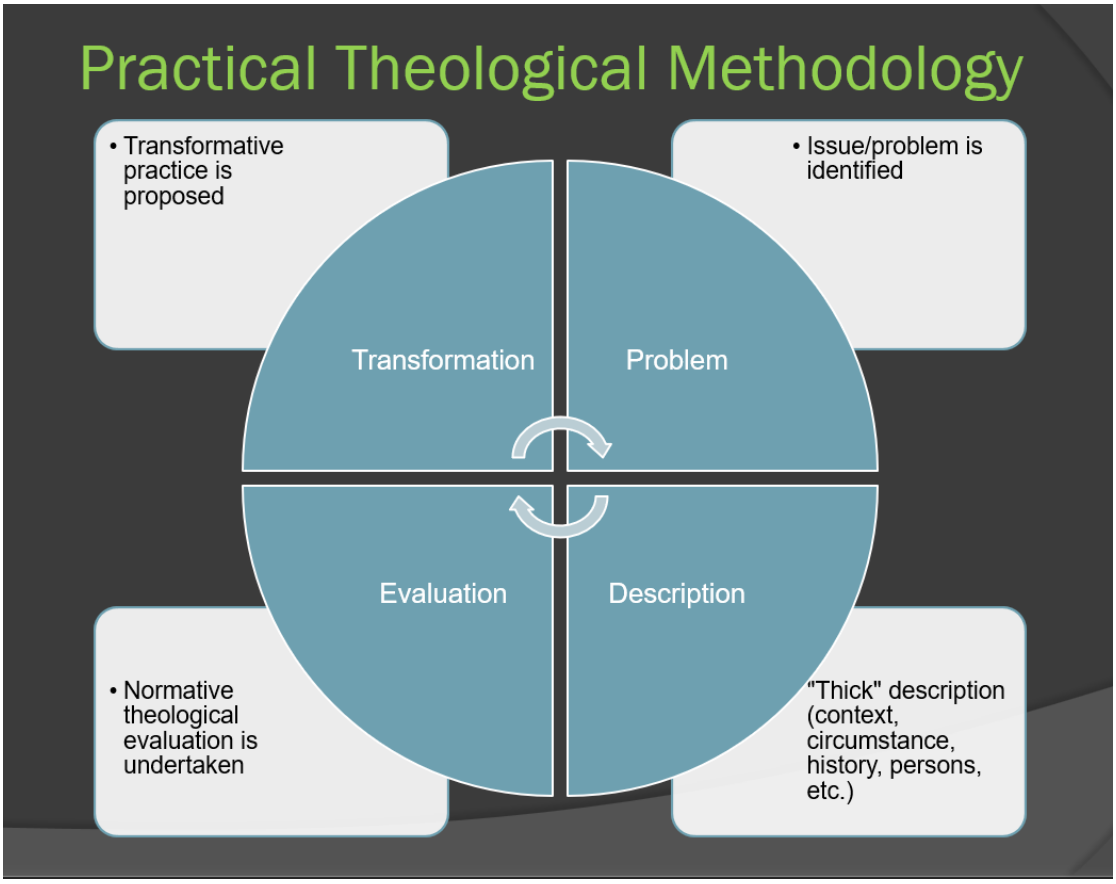

Figure 1.1. Practical Theology Methodology
Source: Joshua Sweeden, "Practical Theology Approaches and Methodology" (Lecture, DMIN948 Dissertation Methodology, Kansas City, MO, September 20, 2019).

Chapter two begins with experiential learning and reflects on experiences at Nazarene Theological Seminary (NTS) in Kansas City, Missouri, USA and at Africa Nazarene University (ANU) in Nairobi, Kenya.[14] These experiences provide context for facing challenges of readiness and provide insight into how institutions process the changing world of education in the digital age. Chapter three delves into the underlying changes occurring in technology, how technology forces change within education, and ways

14. David Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs, N.J.: Prentice-Hall, 1984), 20-38.

institutions can move forward in a new culture of learning, including how to combat the challenges of distance education. Chapter four evaluates the theological nature of these changes in dialogue with a Trinitarian understanding of God and personhood and how presence should be understood in a digital culture. The educational and theological understanding of chapters three and four, allow chapter five to look specially at the form and function of a playbook prototype as it takes the foundational aspects of this dissertation and provides a practical tool for institutions readying themselves for new educational technologies.

The aim of this playbook is to start a conversation and gather critical feedback from member institutions overseen by the Global Education Office and International Board of Education (IBOE), the educational oversight arm of the Church of the Nazarene denomination, but may be useful for any educational institution. The structure helps identify where institutions find themselves on a readiness for change spectrum and provide guidance for achieving the goals through technological integration.

Chapter 2

Experiential Assessment

Learning is the process whereby knowledge is created through the transformation of experience. – David Kolb[15]

Experiential learning remains a key aspect of practical theology research and a primary part of the practical theology loop, established by Richard Osmer and built upon Kolb's theory of learning. [16] [17] The conclusion and playbook accompanying this dissertation bases its concepts upon insights gained over the past 10 years working in Nazarene higher education and field research. Nazarene Theological Seminary provides the primary influence, but the playbook reflects interactions with the broader educational community, doctoral research, technology peer interactions, and consultations with the Global Education Office of the Church of the Nazarene.

This chapter begins with the NTS story, as it is the context from which this methodology of integrating educational technology is actively practiced and refined. Following the NTS story, a recent experience of integrating new educational technologies at Africa Nazarene University is explored. This section reveals the intentional observations recorded during an independent research course evaluating ANU's initial foray into distance education through new educational technologies, including video

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15. Kolb, *Experiential Learning*, 38.

16. Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids, Mich: William B. Eerdmans Pub. Co, 2008).

17. Kolb, *Experiential Learning*, 20-38.

conferencing. These two institutions are examples of ongoing integration of new technologies but from two distinct and distant stages of integration, socio and economic situations, and degree of institution homogeny. These experiences serve to illustrate the current challenges facing intuitional integration of educational technology.

The Recent Rise of Educational Technology at NTS

Educational institutions, for the most part, recognize the need to bring the internet into the classroom and often are willing to spend (or raise) money to "enter the 21st century." However, many are not aware of the challenges and unintended consequences when bringing digital tools into the classroom and many institutional systems are simply not ready for the change. Nazarene Theological Seminary learned lessons from educational technology experimentation over the past 25 years from incorporating technology in traditional classrooms, to asynchronous online instruction, to expanding classroom-based instruction to video conferencing.

Technology Shifts

NTS began initial exploration with digital technology in the classroom and distance learning in the 1990s and early 2000s.[18] Moving past the days of overhead projectors, NTS equipped classrooms with television monitors as presentation software, such as Microsoft's PowerPoint, were incorporated into the curriculum. This introduction of digital technologies enhanced the lectures but did not dramatically change the classroom pedagogy or institutional programming. However, the next major shift began

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18. Much of this account is learned history, received over 14 years of study and employment at NTS.

to impact the pedagogy as NTS announced a new delivery method around the year 2000. This new method of delivery was the addition of intensive courses for ministers that were "in-service." These courses were conducted face-to-face over two-week periods rather than a full semester and required some preparation ahead of the face-to-face sessions and additional assignments afterward.[19] NTS worked successfully with its accreditation agency, the Association of Theological Schools (ATS), to ensure similar levels of competencies as the standard, more traditional semester courses. The relationship with ATS and its accreditation would be a key factor for each new initiative, as accreditor validation plays a key role with any new initiative that significantly affects the pedagogy.

As asynchronous online courses rose throughout education at the turn of the 21st century, ATS allowed schools to experiment with this new digitally enhanced pedagogy.[20] NTS began by offering its first classes on the Blackboard Learning Management System (LMS) with a few, closely scrutinized, classes. As the course offerings grew and best practices were developed, NTS began to expand those offerings, eventually moving all its online courses to the open-source LMS, Moodle. As more of the faculty became familiar with using an LMS and developing digital materials for the platform, the majority of courses, synchronous traditional and asynchronous online, began to utilize the LMS for delivery of handouts and the submission of assignments.

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19. An adaptation of this delivery mode still exists today.

20. Katherine Amos, "Report of the Survey of ATS Schools on Educational Technology and Distance Education." *Theological Education* 36, no. 1 (1999): 126.

Eventually, all classes would include some online components, as many classes shifted to a hybrid approach.[21]

In 2010, the evolution of NTS's institutional strategy took another step with the addition of video conferencing technology to its traditional, weekly classes. NTS, like many institutions at the time, found itself reeling from the economic downturn of 2007/2008. With enrollments trending downward and operating budgets slashed, NTS risked closing its doors if new sources of revenue were not found and new initiatives conceived. The faculty and administration decided to diverge from its reliance on traditional, residential pedagogy and lean into distance learning. NTS added new educational technological as an attempt to increase accessibility for students who were unable or unwilling to move to Kansas City or students who accepted employment ahead of graduation. NTS possessed some awareness that increased reliance on educational technologies would change the pedagogy and even the identity of itself, but not everything was anticipated. The fall semester of 2010 began with three distance students connected to our campus via computer and a new mode of learning began to change how NTS strategically operates. This influx of new technologies and hiring it first director of Educational Technology demonstrated the institution's commitment to adapting its pedagogy(ies) with a large investment of time, money, and energy.

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21. A hybrid course blends elements of synchronous classroom interactions with asynchronous online interactions.

Technological Outcomes

Originally, NTS offered two possible means of connection for distance students: 1. An approved student with a web camera equipped computer, a quality headset with microphone, and a broadband internet connection could purchase software that would connect to the classroom or 2. a student at one of our partner sister Nazarene campuses could connect to the Kansas City residential class through similar classroom hardware. Either way, students could attend class with the residential students, interact synchronously with the faculty and students, and receive a similar educational experience to the students in the classroom. ATS, which had begun wresting with the changing nature of theological education, approved NTS's strategic shift as long as it was in keeping with the ATS Standards, particularly when it came to residency.[22]

Since that initial fall in 2010, NTS continues to evolve its education strategy as it faces a major shift in its residency numbers and overall pedagogical structure. Video conference participation has grown from 1% in the fall semester of 2010 to 68% in the fall of 2019 with the distance student population comprising greater than two-thirds of total students attending.[23] [24] NTS now requires all students, distance and residential, to participate via video conferencing in some aspects of their degree as it fully embraces these new educational technologies and its accompanying pedagogies as integral into the

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22. Residency for ATS currently requires a degree to at least 1/3 of its hours in direct, geographic face-to-face with the faculty. It is anticipated that the residential requirement will be removed with the adoption of new standards in 2020.

23. 157 of 230 students were classified as distance students.

24. NTS defines a distance student as one living outside a 100-mile radius of the Kansas City campus and does not attend weekly classes in a face-to-face delivery format.

strategy of the institution. This shift is not without consequences as it effectively changes the way NTS can conduct chapel, fill classroom, assign housing, and a myriad of other foreseen and unforeseen circumstances.

Contextualizing Technological Change

The experience of NTS is unique, as will be any institution's experience with new technologies and pedagogies. Over the past three decades, NTS refined how it integrates digital technologies into its educational strategy and is committed to adapting its programs to embrace a new paradigm of learning. It developed its own model for technologically enhanced learning and infused it into the ethos from which NTS operates.

No institution, IBOE endorsed or other, will operate with the same educational strategy, possess the same resources, or work from the same economic and/or academic position. Culture is unique to every person, region, and institution. If an institution is not self-aware, it runs the risk of trying to integrate technology that is culturally inappropriate or incongruent. Education is as culturally conditioned as worship styles and one only needs to look at the government standards for accreditation to recognize differences. As institutions look at integrating technology into its educational strategy, they will need to consider the academic, economic, and ethnic culture. This is the lens from which this dissertation now turns as it looks at another institution's experience adopting new educational technologies.

Adding Educational Technologies at Africa Nazarene University

Africa Nazarene University (ANU) is a fully accredited, liberal arts university in Ongata Rongai Town, Nairobi, Kenya. ANU is an IBOE institution, established

following the 1993 General Assembly of the Church of the Nazarene, and is celebrating its 25th anniversary during the 2019/2020 academic years. It was the first private university in Kenya to receive national accreditation and has seen its student population grow from 66 students in July of 1994 to over 3,000 students attending each of its three trimesters in 2019. [25] It is a leading university in Kenya with over 25 majors, including Law, Communications, Religion, Computer Science, Peace and Conflict, Education, Business, Environment, and Resource Management.

As part of the 25th anniversary celebration, ANU embarked on a campaign to equip the campus with new educational technologies. This campaign's purpose is to help ANU "be competitive and thrive in the challenging Kenyan university market" through the equipping of each of its 54 classrooms with new digital technologies.[26] ANU has named this campaign the "21st Century Classroom Project." As part of the preparation, the leaders of the initiative reached out to NTS for guidance on equipping classrooms with new educational technologies, such as video conferencing cameras, high-definition screens and projectors, and sound and recording capacities.

As the director of instructional technology at NTS, I began a conversation with ANU and connected with the Global Education Office to see what ways NTS could provide guidance for ANU. The leadership of ANU anticipated recommendations on the

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25. "History | Africa Nazarene University," Africa Nazarene University, accessed March 1, 2020, https://www.anu.ac.ke/history-2/.

26. "ANU 21st Century Classroom Projects | Church of The Nazarene," Nazarene.Org, accessed March 1, 2020, https://nazarene.org/projects/africa/anu-21st-century-classroom-projects.

best types of educational technologies for the different learning spaces and cost estimates so the institutional advancement department could raise funds and find sponsors to finance the project; pragmatically, they were anticipating a shopping list of equipment. However, the NTS experience described above helped us recognize that successfully adding technology to a classroom is more than providing equipment. If the "21st Century Classroom" (21CC) is to successfully allow ANU to thrive, it would need to be built around the teaching and learning culture of ANU and not simply the capabilities of new technology.

The situation at ANU is similar to many of the institutions overseen by the Global Education Office. Most of the institutions are located outside of the United States and all offer higher education from a Christian worldview. My consultation with ANU provides an illustrative opportunity to view an institution intentionally looking for new educational technologies and evaluate systematically the readiness of the institution to receive them. To explore this opportunity, I structured a directed study course with the associate professor of intercultural studies at NTS to look at the ANU systematically and provide written reflection.[27] The experience allowed me to interact with staff, faculty, and students on the ANU campus for two weeks in early 2019. Below is a description of this experience, which informs the structure and content of the playbook developed for use in Nazarene higher education.

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27. The observations at ANU contained within this dissertation are derivative of this course.

A Visit to ANU

The visit to the campus provided an opportunity to discover the explicit, implicit, and null pedagogical approaches that influence teaching and learning at ANU, which allowed better readiness assessment for the 21CC that the institutional leadership wished to create. Two weeks were scheduled in late January and early February to be on the ANU campus to directly observe the institution's use of technology and to interact with faculty, staff, and students. The trip coincided with ANU's Doctor of Ministry course, THE827 – *Wesleyan Mission and Ecclesiology*, which provided an opportunity to make some initial assessments of the readiness of ANU directly from casual conversations, informant interviews, and participant observations with the students, faculty, and staff in its campus context.[28]

Upon arrival at ANU, the technology team and director of advancement provided a guided tour of the campus and the classrooms with proposed technological improvements. This introduced the physical conditions of the classroom such as dimensions, lighting, size, and such for the logistic aspects. The conversations allowed insight into the subtler aspects of the project such as teacher expectations, student access to technology, and desire to embrace change. Formal interviews with the deputy vice-chancellor (DVC), some of the faculty, the technology staff, and the 21CC committee offered additional insights into the strategic goals of the institution, concerns with adding new technologies, attitudes toward new pedagogies, and preparedness for digital

28. Following the model of James Spradley, *Participant Observation* (Belmont: Wadsworth, 1980), 53-62.

technologies.[29] At mealtimes and evenings, less-formal conversations with students and staff provided descriptions of personal experiences at ANU and perceptions of the pedagogical strategy that permeates the institution. The formal sessions were audio taped and notes were created from the informal ones to look for common threads of readiness and cultural context.

The second week on campus allowed for direct participant observation in a classroom with ten African doctoral students, studying ecclesial matters and Wesleyan mission. Preparation included engaging the assigned books and articles ahead of the class sessions. Once the course began, participation allowed for intentional listening for cultural nuances presenting in the classroom discussions and non-verbal indications. Much of the participation was passive except when invited into the conversations for an outside perspective and when engaging the content individually with some students outside of classroom.

Following the direct experience and reflective observation, an initial report was immediately prepared for the 21CC committee and delivered via Zoom.[30] [31] ANU took the initial report under advisement and developed marketing materials for the advancement team. As of March 2020, the first classrooms were being equipped by

29. The DVC is the chief academic officer at the institution.

30. Kolb, *Experiential Learning*, 21.

31. Zoom is a video conference software. https://zoom.us.

volunteer teams in conjunction with the ANU staff. NTS remains open for additional conversation as the integration of new educational technologies take shape.

Reflections on the ANU Visit

When I agreed to travel to ANU to help them with the 21st Century Classroom project, I had some understanding of a few African cultures and what I might expect on ANU's campus from my time in Africa during 2008-2009. From the research and prior experience, I anticipated a cultural ethos that reflects the concept of ubuntu, an understanding of self that privileges relationality over individuality.[32] [33] I imagined that Kenya would have similarities to the other African nations I had visited (Angola, Mozambique, and South Africa) due to its colonial roots and political history. I presumed that ANU's campus was similar to Nazarene Theological College in South Africa, another IBOE institution in Africa. I expected infrastructure challenges to the demands of new educational technologies such as inconsistent power and internet, which would need

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32. Ubuntu (often paired with botho) is technically a South African word but has phonological variants across Africa. There is no direct English equivalent, but it is often described with a phrase like "I am because we are."

33. For addition information on ubuntu and its influence on Africa education, see: Jaco Dreyer, "Ubuntu: A Practical Theological Perspective," *International Journal of Practical Theology* 19, no. 1 (2015): 189-209,
Mluleki Mnyaka and Mokgethi Motlhabi, "The African Concept of Ubuntu/Botho and its Socio-Moral Significance," *Black Theology* 3, no. 2 (2005): 215-237,
N'Dri Assié-Lumumba, " Evolving African Attitudes to European Education: Resistance, Pervert Effects of the Single System Paradox, and the Ubuntu Framework for Renewal," *International Review of Education / Internationale Zeitschrift Für Erziehungswissenschaft* 62, no. 1 (2016): 11-27,
and Rachel Shanyanana and Yusef Waghid, "Reconceptualizing ubuntu as inclusion in African higher education: Towards Equalization of Voice," *Knowledge Cultures* 4, (2016): 104-120.

to be overcome unless the campus had previously resolved these issues. Recognizing Kenya as a former British colony, I anticipated the academic environment would be closer to a European model of education than American one but was uncertain. It was a privilege to visit ANU and I looked forward to what the experience would reveal.

Ultimately, many of the assumptions were correct in varying degrees. However, to assess readiness from a distance and make recommendation for new technologies without a personal knowledge of ANU, would have been difficult, presumptuous, and arrogant. ANU is a place where the ethos of ubuntu rubs up against the individuality of western culture. The education system is modeled mostly after the European system and elevates exams as a primary assessment tool. Maintaining electrical power is a systemic problem, but the campus's generator provided backup to the community resources. These revelations may have been assessable from a distance, but time within the culture reduced ambiguity and increased efficiency.

Indeed, Kenya seemed familiar in many ways and Nairobi was similar to other places I previously visited in Africa. However, Kenya's structural and technological development seemed to lie somewhere between the early post-war recovery of Luanda, Angola and the embrace of western culture and technologies of Johannesburg, South Africa. The ethos of the western world had reached Kenya but had not left its imprint as deeply as it has in South Africa, yet more so than in Angola. This tensioned revealed itself in the institution's desire to become a leader through technology and the reality that many of the students and faculty did not even own a personal computer or had experience with digital presentations in a classroom.

The residential campus was teeming with natural beauty, but some of its buildings were not fully equipped with basic classroom equipment such as chalk/white boards, with many in need of repair. The campus had made previous accommodations for electrical fluctuations and the internet was consistent. However, the internet capacity was underpowered for the quantity of students on campus. Academically, it seems that the fluctuation in authority within Kenyan government, particularly in the Ministry of Education, slowed changes within the educational system and many educators seemed hesitant to react quickly to new pedagogy shifts.

Overall, the time on campus was worthwhile for making preliminary assessments of readiness for new educational technologies. However, two weeks is not enough time to fully understand the cultural and academic influences that shape the pedagogy of ANU. Additionally, institutions are not static and new factors are continually shaping the ethos of ANU, so I recognize that my investigation was cursory at best. For the experience itself, I did find the campus to be open to my presence and excited at the possibility of technological improvements. My understanding, developed through prior experience with African cultures in southern and central Africa, helped relax my own expectations and remain open to hearing the needs of ANU. I came to understand ANU in some new ways and I was able to provide the institution with recommendations based in personal understanding rather than speculation.

Readiness Conclusions from the ANU Experience

Africa Nazarene University is a special institution and the scope of its influence is far reaching across Africa. It is not the college of 200 students that was originally envisioned but has become something much grander. Over the past 25 years, ANU grew

and developed into an influential institution for the Church of the Nazarene in Africa, the Kenyan people, and institutions across the Horn of Africa. One of the challenges of this growth and influence is bringing all the constituents along at the same pace philosophically and pedagogically. Numerical growth, structural complexities, accreditation factors, and outside competition are forcing the institution to evaluate and hone its mission and purpose to remain a thriving institution. Extension campuses, government-sponsored students, adequate classroom environments, and new technologies are big concerns that are creating disruptive change for the institution, which can be both positive and negative.

I was invited to come to ANU to provide recommendations for equipment improvements to the classrooms. What I hoped to offer them was more than a list of equipment; I wanted to offer them a researched, strategic technology plan based on their readiness and cultural fit.[34] The information I gathered confirmed that only adding technological equipment without additional thought on readiness and pedagogical training appropriate to the culture will not help ANU achieve their strategic goals and may trigger negative effects. ANU is able to provide the tools and the infrastructure but if it does so without communicating the pedagogical changes and training/equipping the faculty and students, it may become a waste of time and money. They may not be as immediately ready for the educational technology integration as they are hoping.

34. See Appendix D for the initial recommendations delivered to ANU.

Across the globe, the internet and digital technologies are changing how education is delivered and received. ANU's administration is open and receptive to new technologies to improve the teaching and learning on campus. However, the interviews and observation times reinforced my previous experience and research, suggesting ANU, like any institution, must be strategic when adopting new technologies so that students and faculty can leverage its benefits. The current challenge for ANU, NTS, or any institution is how to best integrate the knowledge contained on the internet responsibly and appropriately, thus respecting the personhood of the people involved.

Looking Ahead as Experience Reflects Change

The experience of NTS over the past few years and the recent 21st century classroom initiative of ANU demonstrate the progress and challenges of institutions of higher education when integrating new technologies. These two IBOE institutions reflect two distinct stages of development when integrating new educational technologies into the curriculum.[35] NTS has spent the last two decades adapting and developing new modes of education as innovative technologies became more ubiquitous and affordable. ANU established itself as a leader in Africa but is just beginning to add digital technologies to the classroom. Many IBOE institutions will find themselves somewhere along this continuum and are looking for resources to make good decisions, which respects good pedagogy and a Christian worldview.

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35. This stage typology will be explicated further in chapters 5 and 6.

This chapter provided two examples of institutions living in a changed world and educational environment. The next chapter looks closer at these changes and explores the disruptive effects of the digital age on the world and the classroom. The education landscape continues to change rapidly and institutions across the globe are looking for ways to excel among peers and fulfill their mission as educators. Just like NTS and ANU, many institutions recognize that new technologies are needed to leverage the way students learn and access information in the 21st century. Not every institution can employ an education technologist or have a technology consultant visit. However, many will want to understand what has changed, what new pedagogies are presenting themselves, and what are ways forward. The next chapters endeavor to provide research and tools for these institutions to start this process within their contexts.

Chapter 3

The Challenge of the Changing Culture

In 2011, Daniel Aleshire, former president of the Association of Theological Schools (ATS), acknowledged to the entire ATS membership that, “The future has arrived” in education and there is no going back. Education has changed. Technology has changed. The world has changed.[36] Dr. Aleshire was preparing the ATS body for substantive changes to the accreditation standards due to the disruptive change of technology and education. No institution educating in the 21st century will be exempt from the ripple effects of the new digital era and this creates challenges for institutions like NTS, ANU, and other IBOE institutions looking ahead to how they aspire to educate the next generation of students.

This chapter looks at the technological changes of the past centuries and how that has shaped modern society. This shaping of the world is not isolated from the classroom, so the effects of digital realities are disrupting the ways that teaching and learning are experienced. Because the role of teacher is changing, the role of student is also being changed. Institutions responsible for educating these students are seeking the best methods even while a new culture of learning is actively developing. Ultimately, each institution and educator will need to find the path that most suits their pedagogical and theological framework, but there is a growing body of literature and practices that offer ways forward which respect the student, nature of personhood, and provide the best

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36. Daniel Aleshire, "The future has arrived: changing theological education in a changed world," *Theological Education* 46, no. 2 (2011): 69-80.

pedagogies to integrate the digital world into the classroom. The chapter will end with a look at current education models and the potential concerns of educators.

The New, Digital Age

> "Culture is in a state of constant flux. And if you don't know what is happening today, you are outside of it." – Wired Magazine[37]

Culture is changing and it can be difficult to keep pace. Throughout history, there have been four great communication technology eras. The first era was the development of language itself. The second saw the invention of writing. The third era gave the world printing. Finally, the fourth and current era is the age of digital communication.[38] The digital age has reshaped the world and fundamentally changed education unlike anything since the printing press of 1440 (see figure 3.1).

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37. "101 Signals: Follow These Authorities on Entertainment, and No One Else," WIRED, August 15, 2013, https://www.wired.com/2013/08/101signals-culture/.

38. Bernstein, *Masters*, Location 6253.

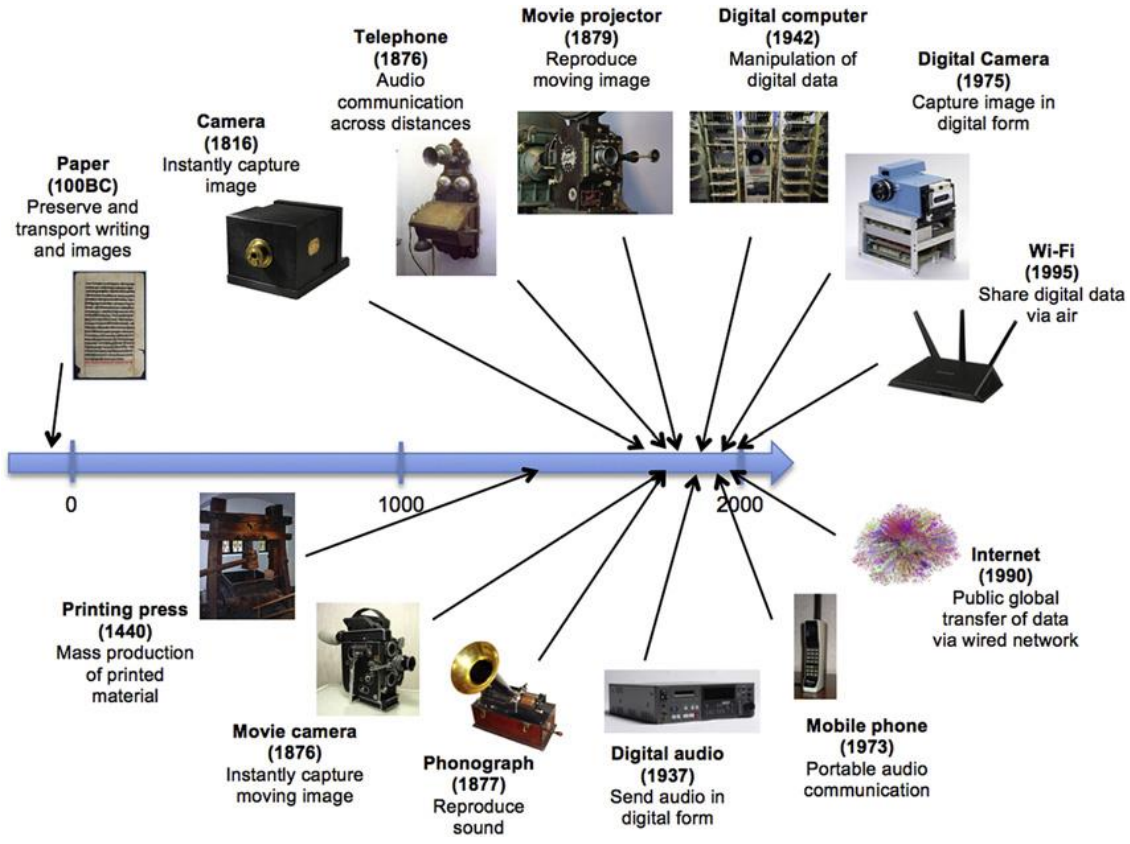

Figure 3.1. Brief Chronology of Information and Communication Technology Developments in the Previous Two Millennia
Source: Matt Bower, *Design of Technology-Enhanced Learning: Integrating Research and Practice* (Bingley, UK: Emerald Publishing Limited, 2017), 411.

Between 1500 and the mid-1800s, information technology saw very little change. However, the rate of change increased dramatically after the debut of the telegraph in the 1840s.[39] Now, for the first time, the entire world can be in instant communication and share words, pictures, and video almost instantaneously.[40] Once protected by the ability to sit at the feet of an expert, accessing the world's information does not even require getting out of one's pajamas. Because of this change, educators and institutions are in a

39. Bernstein, *Masters*, Location 6249.

40. Bernstein, *Masters*, Location 6253.

new era of education and emerging pedagogies are needed to effectively serve students of the postmodern age.

Arguably, the most influential change of the past 50 years is the rise of the personal computer (PC). There were no electronic computers at the turn of the 20th century but by its end, computers were ubiquitous across the globe. On October 29, 1969, the United States Department of Defense's ARPAnet delivered its first message from one computer to another, representing the birth of what would be known as the internet, or interconnected networks.[41] This would give rise to the "worldwide web" (web) which leverages these interconnected computer information systems and allows anyone connected to the internet to browse the information stored therein.[42] [43] By the mid-1990s, the familiar sound of a PC's screeching modem connecting to the web became commonplace in many western businesses and homes.

As individuals and companies leveraged the web for work and personal use, the digital age took off at the speed of Moore's law.[44] AOL announced, "You've got mail!"

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41. Evan Andrews, "Who Invented the Internet?" History, accessed November 1, 2019, https://www.history.com/news/who-invented-the-internet.

42. Network connections resembling a spider web's interconnected nature. Abbreviated in web browsers as "www."

43. The worldwide web was proposed on March 12, 1989. "The Internet and the World Wide Web Are Not the Same Thing," NBC News, accessed November 1, 2019, https://www.nbcnews.com/tech/internet/internet-world-wide-web-are-not-same-thing-n51011.

44. Moore's Law is an observation that the computing power doubles approximately every two years. The continued pace of change in recent times has been disputed. "Moore's Law," Wikipedia, 2019, accessed November 1, 2019, https://en.wikipedia.org/w/index.php?title=Moore%27s_law&oldid=923532502.

and Netscape provided an escape into a new, digital world. Dial-up modems gave way to cable modems, which gave way to fiber optics. Wireless technologies removed the need to tether to a wall port and cellular phones moved from simple verbal communication devices to mobile computers. All this change took less than half a decade.

The web is barely fifty years old and it is already reinventing itself. As the web is used, it is continually morphing and adapting to new abilities and applications. Already, society has coined a phrase for the new uses of the internet, "Web 2.0".[45] In 1999, user experience engineer Darcy DiNucci coined Web 2.0 to describe the interactive shift within the web itself. [46] The internet evolved from linking observers to one computer's content to linking them to an interconnected network of machines with users dynamically interacting with the content itself. The rise of interactive digital communications through personal home computers and mobile devices shifted the landscape and created an opportunity for participants across the globe to become co-creators of content as both author and publisher. New skillsets are developing as a new reality emerges, requiring new competencies for which educators should be preparing students. Groups such as the European Commission's Digital Competence Framework for Citizens (DigiComp 2.0) set out to assist education by identifying these new skills. DigiComp offers five technological competencies for contemporary society: 1. information and data literacy, 2. communication and collaboration skills, 3. digital content creation, 4. safety, and 5.

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45. Some would argue that Web 3.0 may already be upon us as well: https://www.nytimes.com/2006/11/12/business/12web.html.

46. Darcy DiNucci, "Fragmented Future," *Print* 53, no. 4 (1999): 32.

problem solving.[47] Institutions must be aware of these new requirements if they wish their students to remain relevant in this evolving world and many will look to new educational technologies to help them achieve this goal.

New Pedagogies for a Changing World

The Web 2.0 offers a new medium for information to be disseminated and creates new roles for those engaged. In the educational realm, the role of the teacher as expert is no longer what it once was. Before the rise of interactive digital media, the traditional pedagogy transmitted information from subject/object to teacher/expert and then to learner/amateur. However, with a wealth of information already available online, learning shifts as it becomes increasingly collaborative and constructivist.

In the late 19th century, the field of psychology gained notoriety in Leipzig, Germany, as it was one of the first to bring the recent invention of electric lights into the classroom for educational purposes. Using lights for something other than room illumination was new and soon the entire school was equipped with a "magic lantern." The magic lantern was a content projector prototype and was used to present educational content via lights, screens, and magnification to the entire room. The classroom transformed from a lecture room to a theater hall where students learned through hearing, not just sight.[48] By 1919, film studies became part of American classrooms as the Bureau of Education published its first catalogues for appropriate use of projectors for education.

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47. "The Digital Competence Framework 2," EU Science Hub - European Commission, 2015, accessed January 27, 2020, https://ec.europa.eu/jrc/en/digcomp/digital-competence-framework.

48. Elia, "Assessing," 40.

Electronic technology enabled new modes of teaching and learning and soon, this novel classroom technology was approved by oversight organizations across the globe.

After World War II, the term "educational technology" entered the education vernacular. Anthony Elia notes an article in the 1947 *Higher Education Quarterly* as the first publication to describe pedagogical use of emerging technologies with this term. In 1969, the concept continued to spread as the *Council for Educational Technology for the United Kingdom* was founded and shortly thereafter, it established the *British Journal of Educational Technology* as governing bodies evaluated and reviewed technology's use in the classroom. Institutions and educators continued adding new technologies to their curriculum as quickly as imagination, costs, and governance would allow. The 1980s and 1990s saw a dramatic rise in "educational technology" conversations as low cost "personal computers" became commonplace in many western households and schools. Education technology, and its sister description, academic technology, made its place in the language of educational literature across the globe and evolved as its own subdiscipline.[49]

The effects of educational technologies have already garnered the attention of researchers as they seek to understand how it can best be leveraged in the classroom. From 2004 to 2018, the MacArthur Foundation provided $232.5 million dollars in grant money toward investigating "how digital media are changing the way young people learn, play, socialize, and participate civically and how those insights could be used to

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49. Elia, "Assessing," 40-42.

improve education."[50] Empirical evidence is building for a renewed focus on teaching and learning pedagogies.

Educational Technology in Christian Higher Education

Theological education integrated the language of educational technology in the last third of the 20th century as it grappled with the new ways in which classroom and distance technology was developing. Since the late 1800s, institutions of higher education offered correspondence courses to students at a distance through written materials.[51] Strategies adapted as the rise of audio and video recordings increased the ease and scope of distance programs and entire degrees were earned at a distance in many fields of study. By the end of the 20th century, over 850 US institutions had accredited distance education programs, up from 100 in 1992, as adoption rates of new technologies increase over time (see figure 3.2).[52]

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50. "Digital Media & Learning," MacArthur Foundation, accessed January 24, 2020, https://www.macfound.org/programs/learning/.

51. Amos, "Report," 125.

52. Amos, "Report," 125-126.

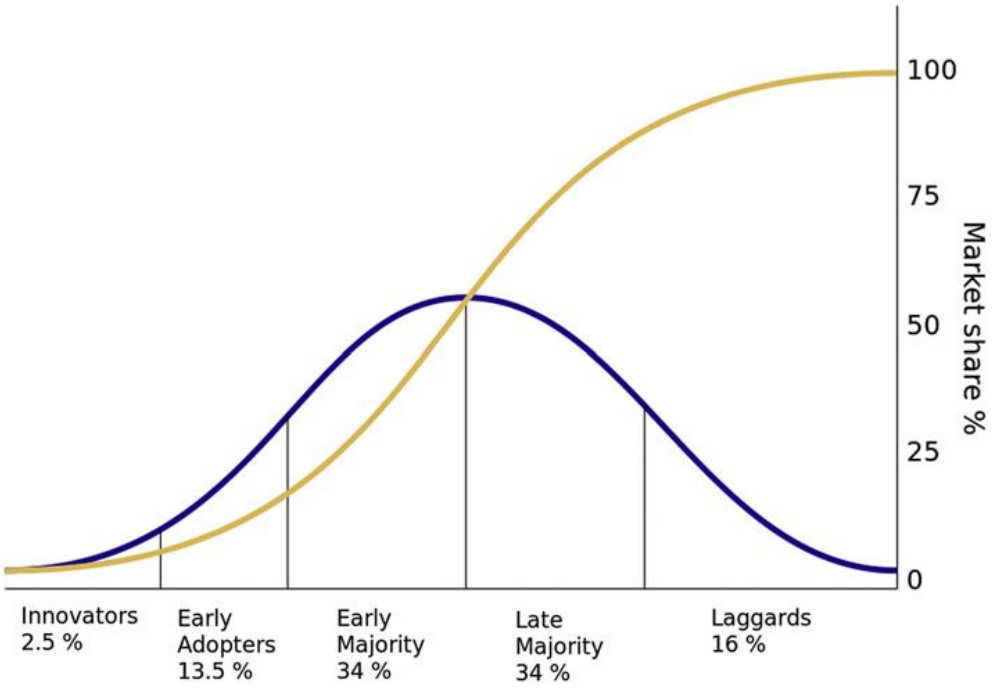

Figure 3.2. Roger's Diffusion of Innovation
Source: Matt Bower, *Design of Technology-Enhanced Learning: Integrating Research and Practice* (Bingley, UK: Emerald Publishing Limited, 2017), 415.

The Association of Theological Schools is one of the primary accrediting bodies for theological institutions in the United States of America. In 1996, ATS selected an Educational Technology Advisory Committee to counsel the Association and resource the schools in the area of distance education.[53] One of the first actions of the committee was to conduct a distance education survey in which 201 of the 237 member schools responded. The survey showed that 32% reported an active distance education program[54] (see figure 3.3).

53. Amos, "Report," 126.

54. Defined as: "for-credit courses for individuals engaged in external independent study which includes any form of individualized study where regularly scheduled in person conversations with faculty or other students are unlikely to occur." Amos, "Report," 127.

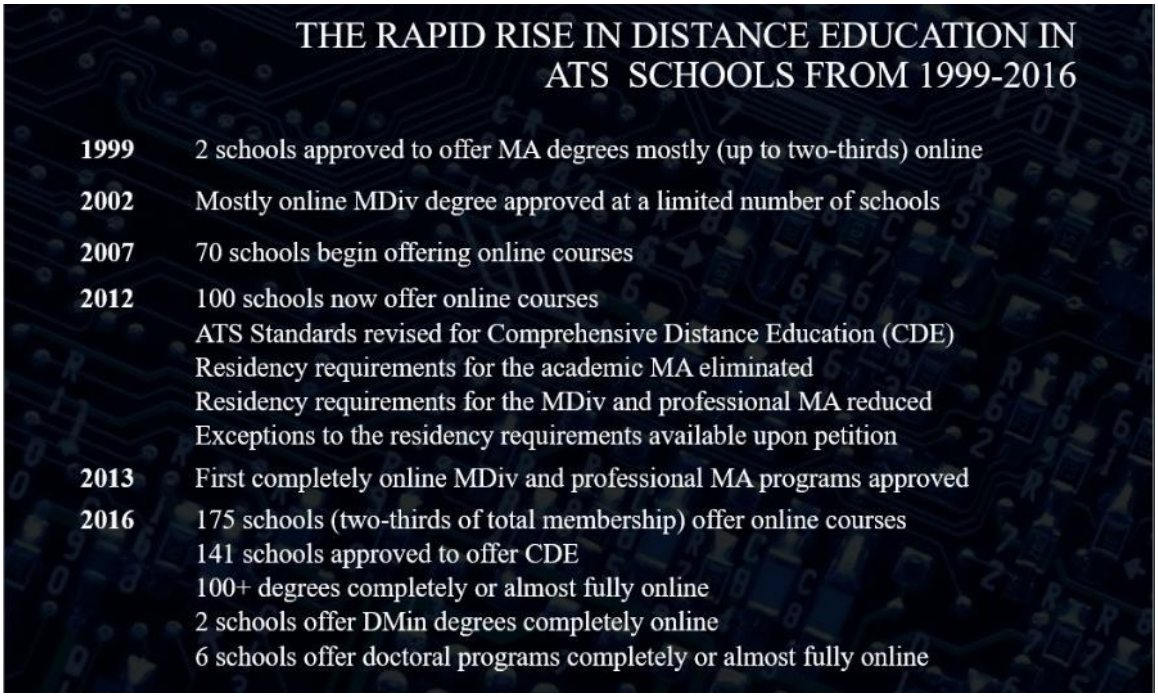

Figure 3.3. Online Learning at ATS Schools
Source: Tom Tanner, "Online Learning at ATS Schools," The Association of Theological Schools.[55]

It became obvious to ATS that distance education was growing and the implications for accreditation must be addressed. In the report, Amos quotes Greg Kearsley on the future for education. He states,

> The world of education will be very different [in the twenty-first century]: what students and teachers do, when and where learning takes place, the nature of the educational experiences. Schooling, as we know it, will change dramatically;[56]

ATS recognized that schools offering programs with distance education components "must take seriously the implications of distance education on the curriculum, faculty,

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55. Quoted in Sharon Miller and Christian Batalden Scharen, "(Not) Being There: Online Distance Education in Theological Schools," *Auburn Studies* 23 (2017): 8.

56. Greg Kearsley, *Online Education: Learning and Teaching in Cyberspace* Wadsworth Thompson Learning, Belmont, CA, 2000, quoted in Amos, "Survey," 138.

students, administration, support services (including library), and institutional resources."[57] Many institutions responded to the rise and influence of "internet-based system of education" by creating new director and/or dean positions for technologists. As of 2014, twelve of the approximately 230 ATS schools had created such positions.[58]

It seemed clear from the survey that if institutions wish to provide sustainable programs, distant, residential, and/or a hybrid of both, they must provide oversight and clear expectations for how technology will be integrated in its programs and how it will support the strategic plans of the institutions. Technology has become a key aspect of the teaching and learning and should not be an afterthought if institutions wish to be successful and sustainable in this new reality.

A New Culture of Learning

In 2011, Douglas Thomas and John Seely Brown published a book entitled, *A New Culture of Learning*, and summarized their findings concerning the shifts in education resulting from the digital age. They condense these changes into three key elements: 1. a shift to learning-centered pedagogies 2. a focus on the "personal and collective" rather

57. Amos, "Survey," 139.

58. Elia, "Assessing," 43-44.

than "public and private" and 3. exploring tacit forms of knowing.[59] Researchers Robert Barr and John Tagg identify key aspect of this shift as a movement from traditional pedagogies to this new culture:

From:	*To*:
• Providing or delivering instruction	• Producing learning
• Assessing quality of entering students	• Assessing quality of exiting students
• Atomistic: parts prior to the whole	• Holistic; whole prior to parts
• Covering materials	• Specified learning results (outcomes)
• Faculty as lecturers	• Faculty as designers of environments
• Knowledge "out there"	• Knowledge "in each person's mind and shaped by experience[60]

This transition is not yet ubiquitous across the globe, but research indicates that it is becoming apparent in practice.[61] These three elements are key for looking at the challenges integrating educational technologies as it created new ways to think about teaching and learning.

Learner Centered

Mary Hess serves as an ambassador for integrating technology into the classroom to enhance the teaching and learning experience. Delving into theorist Parker Palmer, Hess draws attention to the competing paradigms of knowing any subject (see figures 3.4 and 3.5).

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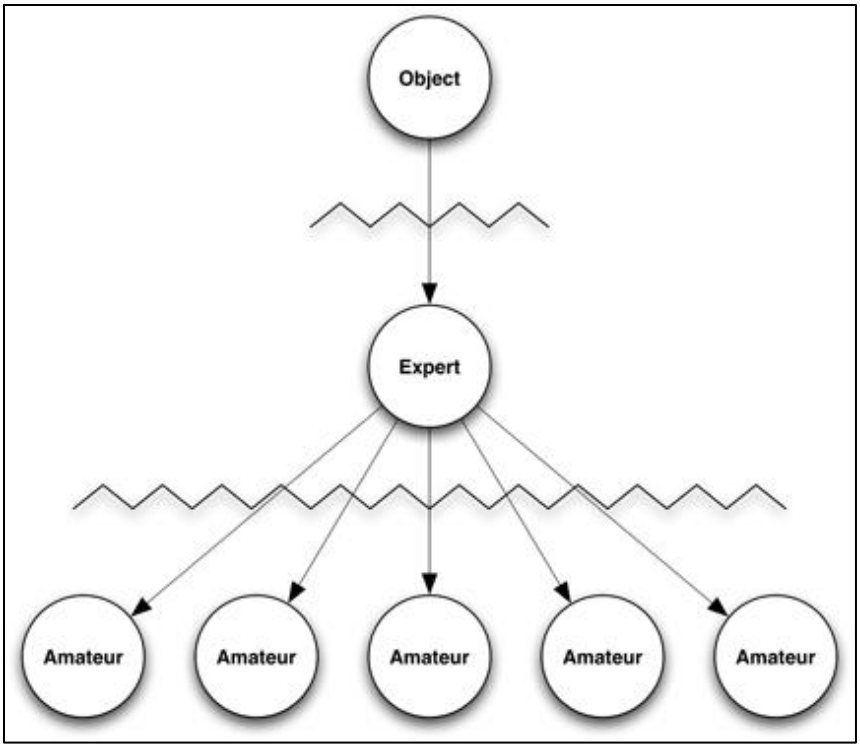
59. Thomas Brown and Seely Brown, *A New Culture of Learning*, 37ff, quoted in Mary Hess, "Learning with Digital Technologies: Privileging Persons over Machines," *Journal of Moral Theology* 4, no.1 (2015): 140.

60. Robert Barr and John Tagg, "From Teaching to Learning--a New Paradigm for Undergraduate Education. (Cover Story)." *Change* 27, no. 6 (1995): 11-12, quoted in Mary Hess, "A New Culture of Learning: Digital Storytelling and Faith Formation." *Dialog* 53, no. 1 (2014): 12.

61. Hess, "*New Culture*," 13.



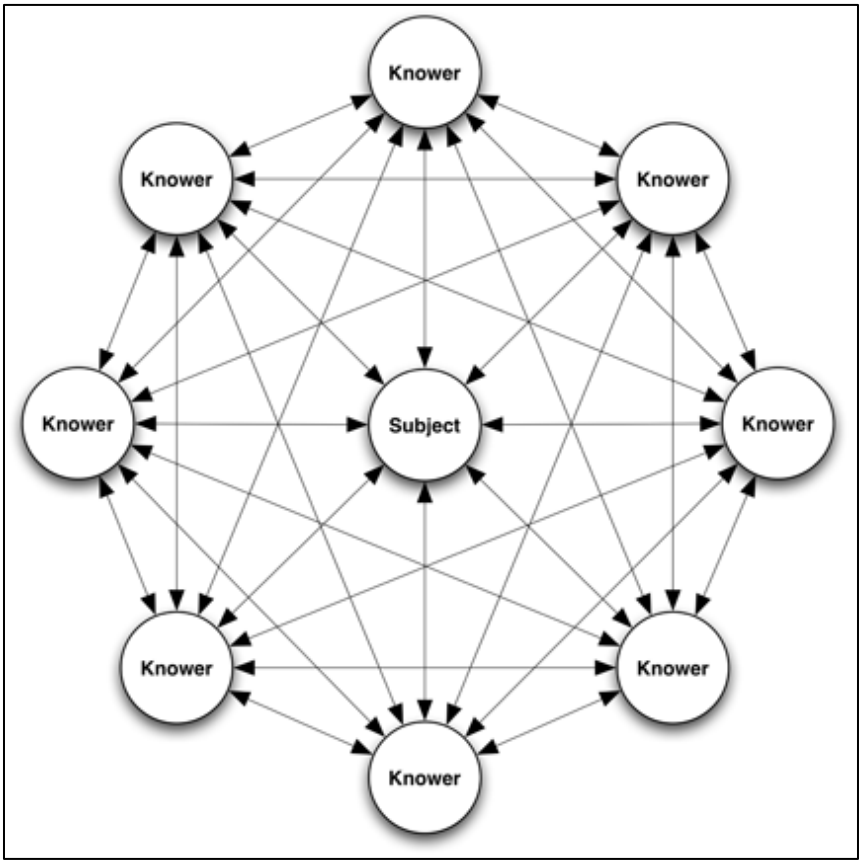


Figure 3.4 and 3.5. Two Views of Knowing
Source: Parker Palmer, *The Courage to Teach* (San Francisco: John Wiley & Sons, 1998), 103, 105.

In the linear diagram, the subject can only be known through the help of the expert and therefore has no direct relationship with the subject. Conversely, in the second illustration, the knower has a direct relationship with the subject and the other knowers. This understanding does not remove the teacher/expert but allows the teacher to create spaces where learning can occur. This new role reflects the reality that "*all* are teachers in some way, just as *all* are learners—we *all* "know as we are known.""[62]

Relationality is privileged as the subject maintains its own sense of agency in relationship to the knowers. This learning focus offers new opportunities for both the student and the educator.

Once the focus shifts to the student, educators must look at how the student can best learn. This is not a static answer and good pedagogies will adapt as necessary. The methods of an educator will likely shift as students progress through each stage of education, just as a parent will need to instruct a toddler differently than a teenager. In higher education, students enter with a base of learning gained from previous schooling. Cultures and accreditation bodies differ on the prerequisites for acceptance into higher education, but all recognize pedagogical shifts as students move through the different levels. The instructor's role shifts to mediate between the knowledge of the students, the information readily available, and the context of the classroom.

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62. Mary Hess, "What Difference Does It Make? Digital Technology in the Theological Classroom," *Theological Education* 41, no. 1 (2005): 81.

Personal and Collective Learning

Once the focus is placed on the knower rather than the expert, the second aspect of the new culture of learning looks at the shift to personal and collective learning. Moving away from a transactional understanding of content transfer, the tools for assessment change. Learning moves from public stage and individualized to personal and communal. In Palmer's diagram of knowing above (figure 3.4), the amateur never connects directly with the object and therefore learning is a step removed from the object of knowing. Learning is also individualized trough the skill of the expert to relay content and the student's ability to process the content without any horizontal support from others. Knowledge is also private since the only path to knowing the object occurs in the classroom or lecture space from the expert source. In figure 3.5, the knowers are distinct, but relationally connected to the other knowers and the subject. The knowing becomes personalized to each knower and collectively sourced rather than privatized. The role of the educator shifts to facilitating personal and collective experiences with the subject.[63]

As pedagogies shift toward the personal and collective, questions of accessibility come to the fore as knowers are intertwined. The community of knowers rely on each other to bring clarity on the subject. Therefore, a shift is made for more open and accessible means of education. Many current educational models find it helpful to rely on Learning Management Systems (LMS). An LMS allows students to access information

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63. Much can be noted about the dangers of oversharing and commodification through social media. For a nuanced approach relating to Seely Brown's research, see Hess's two articles, "A New Culture of Learning: Digital Storytelling and Faith Formation," and "Learning with Digital Technologies: Privileging Persons over Machines."

and each other across time and space. Open online courses[64] are other new ways in which the doors are being opened to any knower, regardless of location or economic status, as they can access some of the top institutions and educators in the world. As the learner becomes the focus, time and space fade away as the personal and collective knowers pursue the subject without the burden of private access.

Tactic Knowing

The third aspect of the new culture of learning is the move from explicit to tacit forms of knowing. Moving away from transactional content transfer, knowing a subject becomes a dynamic exploration. New methods of investigation are welcomed as tacit learning contributes to increased subject knowledge and expands the relationship between knowers. This creates opportunities and challenges for the educator to bring this unexpressed knowledge into explicit reflection for assessment and ongoing social learning. New tools and methods are required and therefore institutions and educators are confronted with the issue of additional pedagogy training and technological evaluation. This is a challenge for many still learning the "new culture of learning," but affords new opportunities for increased knowledge.

Unfortunately, assessing success is messy when knowing is divorced from the concept of simple content transfer. In the two views of knowing, figure 3.4 has a stable object from which knowledge is gained, and successful knowledge transfer can be easily

64. Massive Open Online Courses are commonly known as MOOCs and Small Private Online Courses, SPOCs. These courses are open to the public in large and small scales.

measured. Figure 3.5 seeks to know a subject relationally and understanding is dynamic for the knowers, which can be more difficult to directly access. Relational knowing is more interactive, fluid, and cross disciplinary and therefore creates room for new learning spaces and techniques to evolve. Once the web is engaged, knowing in digital environments provides greater access to tacit/implicit forms of knowing. The subject is evaluated from an indeterminable number of angles and therefore, knowing is continuous and rarely straightforward. The benefit of tacit knowing is a more productive assessment of learning than whether information was transferred or not.

Embracing Technologically Enhanced Pedagogies

In the new culture of learning, the lecture model of classroom learning is less needed as the teacher as expert role is morphing. The role of educator is shifting from being the "sage on the stage to the guide on the side."[65] Digital culture now allows students to transcend physical space and shorten the distance between the subject matter, context, and application. There is opportunity for education to be more collaborative and constructivist which provides an opportunity for education to be more relational rather than less. However, this must be cultivated with pedagogy that addresses the changes to the traditional medium and encourages the collaborative spirit present in a networked way of knowing.

Alfred Rovai provides salient research for shaping the learning environment to foster collaboration when education is no longer exclusively face-to-face. He posited

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65. Mark Maddix, James Estep, and Mary Lowe, eds., "Best Practices of Online Education" (Charlotte, NC: *Information Age Pub.,* 2012), 10.

seven pedagogical factors that educators can reference when seeking to understand relatedness in digital spaces:

1. transactional distance – reducing the psychological and communication space between learners and teachers through dialogue
2. social presence – showing up online
3. social equality – ensuring equality of voices and opportunities
4. small group activities – enhancing collaboration and creating connections
5. group facilitation – keeping the dialogue between participants moving and on task
6. teaching style and learning stage – varying assignments and activities to engage learners
7. community size – maintaining a manageable size to allow effective facilitation[66]

These factors encourage the connectedness of the learners in an online environment. If educators can connect students with each other and the instructor, the collaborative knowing can increase learning.

Matt Bower, in his 2017 book, *Design of Technology-Enhanced Learning: Integrating Research and Practice*, [67] looks deeper at the intersection of the new digital reality and how it is affecting the classroom. He distills design principles "from the Web 2.0, social networking, mobile learning, and virtual worlds research literature" into these twenty concepts, useful in making the shift to technologically enhanced pedagogies:

1. Establish clear pedagogical motivations for using technology
2. Understand and cater to students
3. Uphold student safety and privacy
4. Scope the technological context
5. Select technologies according to pedagogical, technological, content, and contextual considerations

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66. Alfred Rovai, "Building Sense of Community at a Distance" *The International Review of Research in Open and Distributed Learning* [*Online*] 3, no 1 (April 2002): 6-9.

67. Matt Bower, *Design of Technology-Enhanced Learning: Integrating Research and Practice* (Bingley, UK: Emerald Publishing Limited, 2017).

6. Design for authentic and meaningful learning
7. Integrate supportive scaffolding
8. Construct the environment according to intended activity and pedagogy
9. Consider cognitive load and multimedia learning effects
10. Provide students with a clear rationale for using technology
11. Explicitly develop students' digital learning capabilities
12. Utilize general pedagogical strategies and principles
13. Support effective communication
14. Apply strategies to encourage successful collaboration
15. Enable opportunities for reflective and vicarious learning
16. Proactively engage in the learning process
17. Adopt high-quality assessment and feedback practices
18. Monitor and manage plagiarism
19. Foster positive learning communities
20. Leverage professional learning opportunities and support.[68]

This list is illustrated with thirteen clusters of concerns (see figure 3.6).

68. Bower, *Design*, 409.

Figure 3.6. Thirteen Clusters of Concerns Relating to Technological-Integration
Source: Matt Bower, *Design of Technology-Enhanced Learning: Integrating Research and Practice* (Bingley, UK: Emerald Publishing Limited, 2017), 410.

These concepts provide a grid from which educators can think about the new technologies introduced into the classroom. Some concepts are practical, and some are philosophical, but all affect the way that teaching and learning happen and many educators have not faced them in this way before.

Technological enhanced pedagogies encourage symbiotic relationship between the participants, the subject, and each other. Nevertheless, the shift creates new domains for educators to discover and discern and new concepts to process, all while threatening the status quo by moving power away from the expert, raising questions about the nature of the learner, and changing the norm for transmitting knowledge. [69] Legitimate questions are being raised and experts are responding with adapted/adaptive pedagogies to incorporate the new reality in education. However, the future may seem murky for educators and many have questions and concerns that institutions will want to address.

Faculty Concerns with New Modes of Education

As researchers study institutions moving into new digitally enhanced learning spaces, educators are facing uncertainty. Educators desire quality educational and formational experiences for their students and they find themselves "executors" of the shifting pedagogies. Many have or will have concerns and no dissertation can anticipate all questions from every context. However, since this dissertation hopes to begin conversation within institutions assessing readiness for new technologies, it is helpful to acknowledge some of the major concerns of faculty.

Matt Bower's research looks deeply into the design of "Technologically Enhanced Learning" (TEL) and synthesizes the pros and cons of many elements within

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69. Hoover illustrates this power paradigm shift in the church. Stewart Hoover and Lynn Schofield Clark, *Practicing Religion in the Age of the Media: Explorations in Media, Religion, and Culture* (New York: Columbia University Press, 2002), 14-16.

new learning design. He takes the clusters or domains of concern and provides benefits, potential issues, and considerations for educators (see Table 3.1).

Table 3.1. Relationships between Technology-Enhanced Learning Design Principles, Benefits, and Issues

Cluster	Benefits	Issues	Principles
Pedagogy	• Pedagogical flexibility	• Inappropriate design	• Establish clear pedagogical motivations for using technology • Design for authentic and meaningful learning • Provide students with a clear rationale for using technology • Utilize general pedagogical strategies and principles • Integrate supportive scaffolding • Construct the environment according to intended activity and pedagogy
Access	• Provide access	• Technical issues	• Scope the technological context
Communication	• Facilitate communication		• Support effective communication • Select technologies according to pedagogical, technological, content and contextual considerations
Content representation	• Content representation & sharing • Easy contribution	• Cognitive load issues	• Consider cognitive load and multimedia learning effects
Collaboration	• Enhance collaboration	• Collaboration problems	• Apply strategies to encourage successful collaboration
Motivation & engagement	• Enhance motivation & engagement	• Negative student dispositions • Undesirable student behavior (misuse and distraction)	• Proactively engage in the learning process

Cluster	Benefits	Issues	Principles
Vicarious learning & reflection	• Facilitate vicarious learning and reflection	• Plagiarism	• Enable opportunities for reflective and vicarious learning • Monitor and manage plagiarism
Digital learning capabilities	• Develop digital capabilities	• Inadequate student digital capabilities	• Explicitly develop students' digital learning capabilities
Assessment & feedback	• Technology can enhance assessment and feedback	• Assessment and feedback challenges	• Adopt high-quality assessment and feedback practices
Student-centred learning	• Active and student-centered learning		• Understand and cater to students
Learning communities	• Develop learning communities • Identity & presence		• Foster positive learning communities
Protecting students		• Safety, privacy, and equity	• Uphold student safety and privacy
Teacher support		• Underdeveloped teacher digital skills • Negative educator dispositions • Teacher support issues (time, professional learning, institutional issues)	• Leverage professional learning opportunities and support

Source: Matt Bower, *Design of Technology-Enhanced Learning: Integrating Research and Practice* (Bingley, UK: Emerald Publishing Limited, 2017), 399-400.

This chart does not provide an exhaustive method for addressing all concerns of faculty but opens the conversation to deeper discussion. Finding the concerns of the faculty is one way that institutions can gain additional insight into readiness for new technologies.

Living with educational technologies is the reality for institutions in the 21st century. As with any change, it brings uncertainty and sometimes fear. The best way to drive out fear is through authentic, relational encounters (i.e. loving one-another). Instead of providing an unattainable, exhaustive list of answers, this dissertation prompts discussions about data, like in the recent charts and graphs above, as a starting point for further conversation. These philosophical and practical discussions are helpful but can occupy a great deal of time, never getting to underlying issues about presence and connection between knowers. A better starting place for Christian institutions is theology, which is where this dissertation now turns.

Living with Educational Technologies

The world changed and even though there are concerns and uncertainties, institutions that wish to educate effectively, must acknowledge and address these changes. Ultimately, education pursues the truth that comes with knowing but truth is best understood not as a static point but as a relational pursuit. As Parker Palmer writes,

> [I]f we regard truth as something handed down from authorities on high, the classroom will look like a dictatorship. If we regard truth as a fiction determined by personal whim, the classroom will look like anarchy. If we regard truth as emerging from a complex process of mutual inquiry, the classroom will look like a resourceful and interdependent community. Our assumptions about knowing can open up, or shut down, the capacity for connectedness on which good teaching depends.[70]

This becomes even more poignant in a Christian context. The new culture of learning raises questions not only about the nature of knowing, but questions about personhood,

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70. Parker Palmer, *The Courage to Teach* (San Francisco: John Wiley & Sons, 1998), 51.

presence, and formation. Many educators have taken note and are looking for ways to practically and philosophically navigate these changes. This is especially true within ecclesial bodies who affirm a relational understanding of personhood and embodiedness. For IBOE institutions in particular, these are fundamental questions for how each school will fulfill its mission as a Christian institution.

It is evident that the educational world experienced disruptive change and new ways of learning are presenting themselves as preferred pedagogies in the 21st century. However, as Christian educators and institutions in the Wesleyan tradition, culture and experience are not the only guiding forces in pursuit of truth. God is the ultimate truth and true knowing ultimately comes from God. This look at the history and development of new pedagogical theories provides groundwork for understanding where education is today. However, practical theology methodology does not move directly to the application. Before moving to the execution of the playbook tool, the next chapter looks to reflect theologically on personhood and formation, critical components of Christian education. It begins by recognizing that the digital age is not something to fear but it is an opportunity to be more Christian in our educating. Focusing on the learner allows education to move ahead with the new culture of learning through embracing the increased relationality that it brings.

Chapter 4

Theological Reflection on the New Culture of Learning

Chapter three argues that the changing world caused disruptive change within education, creating a new culture of learning. These new pedagogies are causing many institutions to reevaluate learning methods for the 21st century. However, as Christian educators and institutions in the Wesleyan tradition, culture and personal experiences are not the only guiding forces in pursuit of faithful action. To be Christian in orientation means God is the ultimate source of truth and therefore, knowing ultimately comes from God.

The theological evaluative part of a practical theology loop is explored in this chapter. The nature of God is studied. For the Church of the Nazarene to which IBOE institutions belong, this is a Triune God. A faithful understanding of the persons of the Trinity allows one to understand humankind as persons, rather than simply individuals. Personhood, then, raises questions about presence and embodiment, which are key in developing a holistic understanding of the ones being educated. Once a theological anthropology is understood, a strategy for implementing educational change through technology can be explored. This chapter explores personhood and presence in light of a Trinitarian understanding of God, undergirding the ways in which institutions can think theologically when adding educational technology to the classroom.

Personhood in the Image of God

Communication technologies of this digital age resulted in the new culture of learning. All educational institutions deal with this new reality, but institutions that are distinctly Christian look to their understanding of God as the foundation for knowledge

rather than the whims of the culture. Daniella Zsupan-Jerome recognizes this reality when she says,

> The flow of digital culture and its fluid, dynamic, and participatory ethos challenges the textbook, the lecture, as well as traditional understandings of authority, presence, authenticity, and truth. Fingers sliding across the screens of our mobile devices, we are challenged to discover a renewed understanding of these crucial terms for the sake of communicating faith.
>
> In the midst of our shifting cultural reality toward the digital, we are called to do more than just keep up with the latest gadget or communicate effectively with our digital natives. We are called to do theology, and more specifically, the theology of the possible. Envisioning the challenge this way shifts the focus from the gadget, platform or trend *du jour* and invites religious educators to a fundamentally creative posture of theological reflection about the work of communicating faith.[71]

Christian education begins with God as the starting point of faith and practice. If anthropology comes before theology, God is made in the image of humanity rather than the other way around. Once a faithful understanding of the person(s) of God is found, human personhood to be more faithfully understood and valued. Educators can then move to understand what it means to be a person in community, learning together.

The idea of Trinity as relational concept is helpful when understanding how people should be and act in the world. God the Father, Son, and Holy Spirit exists as one God in a mysterious perichoretic union which birthed the world into existence.[72] [73] This creative Godhead dances together in a glorious display of mutual divine love,

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71. Daniella Zsupan-Jerome, "Practicing the Theology of the Possible in Digital Contexts," *Religious Education* 110, no. 3 (2015): 269-272.

72. Perichoresis is from the Greek and literally means to "dance around." This term describes the inner life of God, three distinct persons in relationship as One.

73. Genesis 1:1.

overflowing into creation.[74] The person of Jesus Christ reveals God's mode of being—loving communion of persons—and to provide a means of salvation through which humans can again become partakers in the divine life. [75] The church (from which Christian education is birthed) is brought into being by the Spirit, constituted in the very being of God, and *is* the body of Christ.[76] Therefore, the church is the communion of the *many* and the *one*.[77]

Personhood does not begin with individuality; it is not constitutive of the Cartesian self: "I think, therefore I am." Authentic personhood reflects the being of God, persons in relationship, a reflection of the perichoresis of God. In this communion, with God and with others, the people of God find *themselves* (their self) as image bearers. Since the Church is the gathered body of Christ, the individual persons, gathered as the church, are only separate in their togetherness and together in their separateness, the *many* and the *one*.

Christian educators are called to draw persons to one another and to God through authentic relationships. The essence of being human is relational and therefore personhood is promoted through relationship in all aspects of life, including education.

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74. Corneliu Boingeanu, "Personhood in its Protological and Eschatological Patterns: An Eastern Orthodox View of the Ontology of Personality," *The Evangelical Quarterly* 78, no. 1 (2006): 3-19.

75. Jonathan Cole, "Personhood in the Digital Age: The Ethical Use of New Information Technologies," *St Mark's Review* 233 (October 2015): 64.

76. Zizioulas, *Being*, 132.

77. Zizioulas, *Being*, 137.

Humanity *is* connected, this is an ontological reality, and when the ability of digital technologies to increase connection across space and time is recognized, educators find a new opportunity to reflect the nature of God and the essence of humanity. The new culture of learning, reflected in Dulles' second view of knowing, figure 3.5, more faithfully illustrated the movement toward personal and collective. Therefore, *Christian* education can embrace the new culture of learning as it more closely fits with a relational ontology reflected in the Trinity.[78]

Digital technologies provide novel ways for people to participate in the communion of persons, personally and collectively. This technologically mediated communion provides opportunities to transcend gender, ethnicity, physical characteristics, political boundaries, and personality traits that often-hinder communion in face-to-face mediated interactions.[79] Although the invisible influence of technology can become problematic, once the nature of God and person is relationally understood, educators can evaluate how practices form the knowers regardless of the medium and maintain a faithful ecclesiology.[80]

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78. Cole, "Personhood," 63.

79. Meredith Underwood, "Lost in Cyberspace?: Gender, Difference, and the Internet 'Utopia'," *Religion and Popular Culture in America* (Berkeley, Calif.: University of California Press 2000): 276-291.

80. Richard Gaillardetz, *Transforming Our Days: Finding God Amid the Noise of Modern Life* (Liguori, MO: Liguori, 2007), 108.

What does it mean to know?

What does it mean to be a knower? Theologically, a person can be known because they are first "known" by God; this is a relational understanding of being as its most basic.[81] This ontology is a physiological reality as well as a psychological/sociological reality.[82] [83] Our physical bodies operate from within a culturally and relationally shaped reality; people cannot define themselves except in relationship to others and the narrative that makes up their "selves."[84] Therefore, construction of personhood is best understood relationally rather than individualistically. As *Christian* education embraces technologies into its pedagogy, it looks to respect the personhood of its members and promote the authentic relationality and presence while recognizing the influence of the medium.[85]

It is helpful to understand that all communication is mediated and therefore, relationality with each other is derived in mediated ways.[86] In educational terms, it can be construed that all learning is distance learning and should be evaluated on its

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81. John Zizioulas, *Being as Communion: Studies in Personhood and the Church* (London: Darton, Longman & Todd, 2004), 46-47.

82. Steven Sandage and Jeannine Brown, "Relational Integration, Part I: Differentiated Relationality Between Psychology and Theology," *Journal of Psychology & Theology* 43, no. 3 (2015): 171.

83. Dean Blevins, "The Practicing Self: A Theory of Personhood," *Asbury Theological Journal* 60 (2005): 29-30.

84. Blevins, "Practicing Self," 27-29.

85. Hipps, *Hidden Power*, 30.

86. Bret Stephenson, "Nature, Technology and the Imago Dei: Mediating the Nonhuman through the Practice of Science," *Perspectives on Science and Christian Faith*. accessed January 19, 2017, http://www.asa3.org/ASA/PSCF/2005/PSCF3-05Stephenson.pdf,.

effectiveness rather than the mode of mediation.[87] For much of human history, communication with closely connected relationships were mediated by physical bodies. Eyes sent messages to the brain and those messages were translated into mental pictorial representations of the object which was seen. Ears allowed sound waves to vibrate eardrums as brains translated the waves into intelligible speech. This type of communicating and relating acts almost invisibly…that is, unless one was blind or deaf. Then, the presence of the medium, or lack thereof, becomes obvious. All communication is mediated, and the new digital tools are just an added layer, but many questions remain about the nature(s) of the individual, embodiedness, and presence in digital mediation.

The Nature of the "Individual"

Platonic and Neo-Platonic dualism has not been helpful in developing a holistic understanding of the individual person. Many conceptualizations of personhood have reduced a person into distinct parts, mind and body. An anthropology that moves past dualism gives a more faithful understanding for what it means to be a person. When Phineas Gage's brain was hit with an iron rod in 1848 and his personality changed, another hole was shot into the current anthropological understanding of body and mind duality.[88] [89] With the help of other disciplines, theological inquiries into personhood can

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87. Discussed in more detail below. Steve Delamarter et al., "Technology, Pedagogy, and Transformation in Theological Education: Five Case Studies," *Teaching Theology and Religion* (April 2007): 72-75.

88. Phineas Gage is famous for surviving an accident that sent a rod through his brain allowing science to further study brain and personality connections.

89. LeRon Shults, *Reforming Theological Anthropology: After the Philosophical Turn to Relationality* (Grand Rapids, Mich.: W.B. Eerdmans Pub., 2003), 179.

gain a fuller understanding of what it means to be a person, specifically a person in relationship. Current scientific and humanities studies also provide a context for a holistic understanding of personhood that can then give a way to move forward in use and understanding of technology in Christian education.

Human bodies are formed by systems which are ultimately made up of subatomic particles and the space between them. The study of these subatomic particles gives rise to what is known as quantum physics, or the theoretical understanding of the extremely small. It seems the more science looks at the small, the less is understood about the basic building blocks of atomic structure. These particles can be observed breaking the classical laws of physics and have given rise to what is known as quantum entanglement.[90] What science is discovering is that even at the most basic levels, humans are energy in relationship.[91] Our physiology is integrated with the experiences or practices within the world. Neurobiology has shown that even conceptions of God and religious practices are relational. The phrase "God is compassionate" construes "emotion-laden images at pre-verbal levels of information processing in the limbic brain related to relational experiences of compassion."[92] Again, here is where the mind/body dualism

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90. Valerio Scarani, *Quantum Physics: A First Encounter: Interference, Entanglement, and Reality* (Oxford: OUP Oxford, 2006) X, Electronic Format.

91. At this point, all that is asserted is that even science is discovering more and more that we are relational beings and less an individualistic being. For an interesting metaphor relating quantum physics and trinity, see: Ernest Simmons, "Quantum perichoresis: Quantum field theory and the Trinity," *Theology & Science* 4, no. 2 (2006): 137-150.

92. Sandage and Brown, "Relational Integration," 171.

breaks down at the physiological level. The mind/spirit/soul is fully interconnected with the chemical processes making one whole being rather than a body and a soul.

Psychology is also helpful when looking at relationality, particularly the psychosocial perspective of Erik Erickson. Erikson's eight stages of psychosocial development are contingent on the relationships around the person.[93] The self of a person can only be understood in conversation with the world around it personally, historically, and socially.[94] Persons cannot conceive of themselves except in relationship to others or things. If one references a married man with kids, he is understood in relationship to his spouse and his children. This man is also the child of parents, a student of mentors (formal or otherwise), an acquaintance to others, and so on. He could also be a Master of Chemistry, an amateur photographer, and a terrible Greek student. The man is not the man without the implicit or explicit relationships in which he is a part and he "practices" his self only embedded in this social matrix.[95] In light of Erikson's contribution, a dualistic separation of embodied relationship and individuality seems problematic.

Dualism and the Bible

Unfortunately, the Bible has language that contributes and perpetuates the understanding of a person as a spirit/soul, and body. One of the most problematic ways the New Testament translators caused confusion is the treatment of the Greek term *sarx*

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93. Don Hamachek, "Evaluating Self-Concept and Ego Development Within Erikson's Psychosocial Framework: A Formulation," *Journal of Counseling & Development* 66, no. 8 (1988): 355.

94. Blevins, "Practicing Self," 32.

95. Blevins, "Practicing Self," 33.

or "flesh."[96] It can be inferred that if *sarx* is translated as sinful nature instead of simply flesh, Christian thinking would want to separate the sinful parts from the part that can be holy. Therefore, if the sinful nature equals the flesh, there must something ontologically different that can be saved; often this something else is labeled the soul or spirit. This dualistic understanding has many implications and has led to theological debates on the nature of personhood, the nature of salvation, the salvation of the physical realm, and the resurrection of the body.[97] One recent update to a popular translation even changed its previous translation of sarx as sinful nature and opted for a more precise flesh in most instances to remove some of the dualistic confusion.[98]

A Hebraic understanding may help move past dualism to a holistic understanding of personhood, ontology, and salvation.[99] The opening poem of Genesis reveals that humans were created when the breath of God "spoke" them into existence. Consequently, it is when the breath leaves the body that a person is considered dead. There cannot be a person without a body because personhood is embodied. The Hebrew language does not even have a word for soul from which one could infer a dualistic concept. It is the

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96. For a discussion of sarx in a NT context, see: Wilber Dayton, "The New Testament Conception of Flesh," *Wesleyan Theological Journal* 2, no. 1 (1967): 7-17.

97. For a specific illustration on the hermeneutical implications, see: Andy Johnson, "On Removing a Trump Card: Flesh and Blood and the Reign of God," *Bulletin for Biblical Research* 13, no. 2 (2003): 175-192.

98. "Translator's notes," Biblegatway.Com, accessed February 18, 2017, www.biblegateway.com/niv/translators-notes.pdf.

99. Dennis Bratcher, "Body and Soul: Greek and Hebraic Tensions in Scripture," Crivoice.Org, accessed February 18, 2017, http://www.crivoice.org/bodysoul.html.

spirit/breath of God, the ruach, that animates bodies as a whole creation.[100] When the body is holistically understood, knowers can convey presence no matter their mode of mediation.

A relational ontology reinforces this truth and reminds Christians that they are the body of Christ, connected through baptism and mystically representing Christ to the world. The incarnation of God demonstrated that presence is personal, and the church continues to mediate Christ's presence, even in his absence.[101] Additionally, the letters of the New Testament represent presence in absence. Just as Paul was connected to the churches of the epistles while not physically present in space and time,[102] Christians are connected to brothers and sisters when they join each other through a digital medium. A formation ecosystem[103] establishes presence that extends outside geolocation and connects school, home life, church participation, personal and corporate history, language, culture, etc. across time and space. Christian education seeks to foster greater presence across all modalities as a reflection of a present God.

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100. Also see Bratcher for an argument about Hebrew poetry in relationship to "heart, soul, and strength."

101. Daniella Zsupan-Jerome, *Connected Toward Communion: The Church and Social Communication in the Digital Age*, Collegeville, Minnesota: Liturgical Press, (2014) 61, Kindle.

102. Stephen Lowe and Mary Lowe, "Spiritual Formation in Theological Distance Education: An Ecosystems Model," *Christian Education Journal* (Spring 2010): 95-96.

103. For an explanation about spiritual formation using an ecosystem model, see: Lowe and Lowe, "Spiritual formation," 85-102.

Real Presence

When Christian education regards the new culture of learning through a Trinitarian lens, which privileges personhood and presence, it asks how technology is shaping relationality. As argued in chapter three, technology is not a substance that one can take or leave but it is part of the fabric of the current reality. The language of "virtual" versus "real" is not a helpful category because digitally mediated communication is also real. "Virtual" relationships are "real" relationships mediated in a novel way. Persons using technology to facilitate knowing and relatedness remain ontologically the same. The technology adds an additional layer and socializes the interaction, but that does not negate the fact that a real relationship exists.[104]

New digital realities allow educational methods to move between modes of synchronous and asynchronous, as well as, online and offline. When education goes "online," it participates in a multisite reality and extends itself into the concept of "networked" education.[105] Online and offline presence now blend in such a way that the two cannot be mutually exclusive. A person's offline presence cannot be dismembered from their online presence and dismemberment language introduces a new sense of problematic dualisms. Persons *are* their true selves when they are offline and when they are online. Elaine Graham says it this way,

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104. For an explanation of the socialization of non-humans/technology, see: Stephenson, "Nature."

105. Heidi Campbell, "Understanding the Relationship Between Religion Online and Offline in a Networked Society," *Journal of The American Academy of Religion* 80, no. 1 (2012): 64.

> There is a tendency here, still, to bifurcate identity into 'real' self (bodily) and 'cyber' self (virtual) in an inversion of Platonic or Cartesian dualism, and to fall back upon a rather romantic vision of the unmediated encounter between humans who are assumed in no way to be constituted by technologies of any kind."[106]

Our current reality is fully mediated and much of that mediation is becoming digitally influenced. Thus, everyday life becomes embedded with online practices, including our educational spheres.[107]

Formation in a Digital World

Wesleyans affirm that the *Missio Dei* is preveniently active anywhere a student goes and therefore, God is already there no matter the geolocation. [108] When serving its truest mission, *Christian* education shapes students in the ongoing work of transforming internally, societally and globally. Therefore, it takes student formation seriously and looks to evaluate it faithfully. Many Christian educators balk when it comes to formation in distance and online education.[109] It seems difficult for some to conceptualize how formation can occur when interactions are distance and/or asynchronous. This is an important concept to consider especially within Christian education as it is grounded in practices of formation.

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106. Elaine Graham, *Representations of the Post/human: Monsters, Aliens, and Others in Popular Culture* (New Brunswick, N.J.: Rutgers University Press, 2002):189.

107. Heidi Campbell, "Making Space for Religion in Internet Studies." *Information Society* 21, no. 4 (2005): 309-315.

108. The *Missio Dei* is the "mission of God."

109. Mary Hess, "Attending to embodiedness in online, theologically focused learning" (Paper presented at Luther Seminary, October 2000), 2.

Educational accreditation bodies are aware of the need to address formation in education. In 1972, the Association of Theological Schools (ATS) created a task force to study formation in its schools.[110] Following that study and subsequent research, a 1987 ATS conference focused solely on spiritual formation and expressed the need to focus on formation for ministry.[111] Today, ATS has incorporated language in its Standards for Accreditation to ensure formation is not neglected:

> **A.2.4** Personal and spiritual formation: The program shall provide opportunities through which the student may grow in personal faith, emotional maturity, moral integrity, and public witness. Ministerial preparation includes concern with the development of capacities—intellectual and affective, individual and corporate, ecclesial and public—that are requisite to a life of pastoral leadership.[112]

Although ATS does not define formation for each school, its standards require that each define what it will do to ensure it happens intentionally.[113]

Many distance education critics have been silenced by the statistical evidence and research has validated the efficacy of learning through this medium in many disciplines.[114] However, some educators do make nuanced objections to formation in a digital culture since formation is naturally relational and distance can strain relationships.

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110. R.W. Steubing, “Training for Godliness in African Theological Education,” (Ndola, Zambia: *ACTEA Monographs*, 1998): 24.

111. Steubing, “Training,” 24.

112. Association of Theological Schools, *General Accreditation Standards*, 2012, accessed July 22, 2017, https://www.ats.edu/uploads/accrediting/documents/standards-of-accreditation.pdf.

113. Lowe and Lowe, "Spiritual formation,” 86.

114. Mark Maddix and James Estep, "Spiritual Formation in Online Higher Education Communities: Nurturing Spirituality in Christian Higher Education Online Degree Programs," *Christian Education Journal* 7, no. 2 (2010): 424.

Broadly, the heart of most critiques is the "disembodied" nature of digital interaction verses its physically present counterpart of campus-based education. There are a variety of underlying assumptions behind this objection, and how it is resolved will weigh heavily on the viability of formation in a digital culture.

Disembodied Presence?

The "disembodiedness" objection to distance or online education infers that spatial distance is directly related to educational effectiveness. This assumes the ability to gather students into a classroom is inherently better than the gathering of persons digitally. Anecdotally, most teachers can attest that even students physically present can be mentally absent from the learning environment. This does not negate the objection but rather turns the question to the success of student engagement in any form of education. Educators should take this challenge seriously and develop sound methods of pedagogy to ensure student engagement regardless of the medium.[115]

The question of relationality in distance education is philosophically more challenging. Some educators may ask if traditional classroom environments more relational than environments utilizing digital technology. The answer relies on the pedagogy applied to the learning environment. Refuting the assumption that the traditional classroom is more relational and embodied than the online classroom, Hess argues,

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115. Mary Hess, *Engaging Technology in Theological Education: All That We Can't Leave Behind*, Communication, Culture, and Religion Series (Lanham, Md: Rowman & Littlefield Publishers, 2005): 3-5.

> The primary educational technologies in use included not only chalk boards and overhead projectors, but the even more insidious technology of "hours," whereby classes met for a specified number of hours at certain times each week, and teachers and students had to fit their learning into that framework, rather than the framework evolving out of the necessary needs of the learning process.[116]

For some types of learning, the classroom may be more appropriate, but this is not true for all instances of learning and formation. A reverse critique against the superiority of the traditional classroom are questions like: "How effective is learning about care in a classroom rather than participating in a hospital visit?" or, "Is the classroom always the best place to learn about worship practices?"[117] Since the classroom is not a guarantee of the best learning environment, the idea that digital spaces are valid may be even better for community building and spiritual formation.

All Learning is Distance Learning

Dr. Russel Haitch provides a compelling case study as he espouses that "*all* learning is distance learning" and therefore, all forms of education should be scrutinized through the lens of distance traversed, be it cultural, gender-based, historical, or existential.[118] Paul, in his letter to Corinth, says that he is absent in body but present in spirit.[119] In essence, much of the New Testament was written by an educator at a distance. For some to argue that proper Christian education cannot cross space and time argues with the Apostle Paul and the Bible itself. Most Christians believe the Bible is

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116. Hess, *Engaging Technology*, 6-7.

117. Hess provides a fuller argument about embodiedness and relationality than will be provided here. Hess. "Attending to embodiedness."

118. Delamarter et al., "Technology," 64-79.

119. 1 Corinthians 5:3.

authoritative and instructive in their current life, yet it is a book whose most recent writings were penned nearly two-thousand years ago. If distance learning cannot take place, then the Bible is worthless to anyone after 100 A.D.

A holistic Trinitarian anthropology allows one to view human interaction as innately relational. Theologically, Christianity understands that the Holy Trinity transcended(s) space and time through the incarnation as well as with all human connection with the Divine. People are created as an overflow of the Divine perichoresis but the current nature of humanity struggles with relationality to each other and to the world. There is a struggle to overcome the distance between the subject of knowing and the knower. Educationally, it should be acknowledged that distance must be crossed whenever someone attempts to teach or learn. This distance is sometimes mediated through technological means such as a computer screen, but it also may traverse barriers such as culture, gender, social status, education, and generation. Users of technology in education must wrestle with how it can enable greater presence rather than reducing it.

A Way Forward

In light of the challenges facing institutions in a world of both changing technology and pedagogical practice, a trinitarian informed practical theology can still help institutional leadership answer the basic questions concerning adopting digital technology without leaving the personhood of our students behind. Christian institutions, such as the ones overseen by IBOE, most closely reflect their Christian mission when they adopt pedagogies that bring students and educators together in a personal and formational way.

This dissertation used the experiences at NTS and ANU as illustrative of the challenges many IBOE institutions face today. Chapter three recognized the ways in which global changes in communication technologies have fundamentally reshaped the world and reshaped the ways that learning can be achieved. The internet brought the world's information into the classroom and provided an opportunity to know and be known as never before. As Chapter four explains, Christian education can endorse this new culture of learning because, when done faithfully and strategically, this type of education allows students to be *more present* and *more closely connected* than ever before. As in the days of Paul, physical distance is not a true barrier for learning. All communication must overcome some form of mediation, so the digital age itself is not a stumbling block. It is a new opportunity to take the good news of the Gospel throughout the world through quality Christian education.

The next chapter completes the practical theology cycle as it presents a concrete tool for practice in the form of a playbook. The playbook is not a finished product, but is designed to continue the cycle of experience, reflection, and practice. However, it starts a conversation to assesses readiness for educational technologies, specifically in IBOE institutions. The playbook actualizes what was built in these preceding chapters, so that institutions can move forward with their mission in the 21st century.

Chapter 5

The Playbook Form and Function

Institutions of higher education now live with the reality of a new culture of learning but the IBOE institutions do not need to enter this new world alone. These institutions are part of a network that allows information, experience, and resources to be shared for the benefit of all sister institutions. The question remains, “Are they ready?”

Up to this point, this dissertation built a case for embracing digital technologies and encourages the adoption of collaborative pedagogies and now the methodology turns toward experimentation with what has been found as the practical foundations for the playbook prototype. Previous chapters demonstrated that the new culture of learning in the 21st century is congruent with a solid understanding of personhood, grounded in a Trinitarian worldview, and can be a preferred strategy for any institution. In this chapter, the research culminates with the rationale for a playbook, the functional research that supports its parts, and description of a playbook designed to provide a concreate practice of a practical theology methodology.

Rationale for a Playbook

Most institutions possess many resources for educating its students. All have a faculty and staff to oversee the educational structures and promote learning. Most have an informational technology department staffed with expertise in networks, databases, and systems. However, few IBOE institutions have the means to designate a person to bridge

the gap between the academic resources and the information technology resources, an informational/educational technologist.[120] (see figure 5.1)

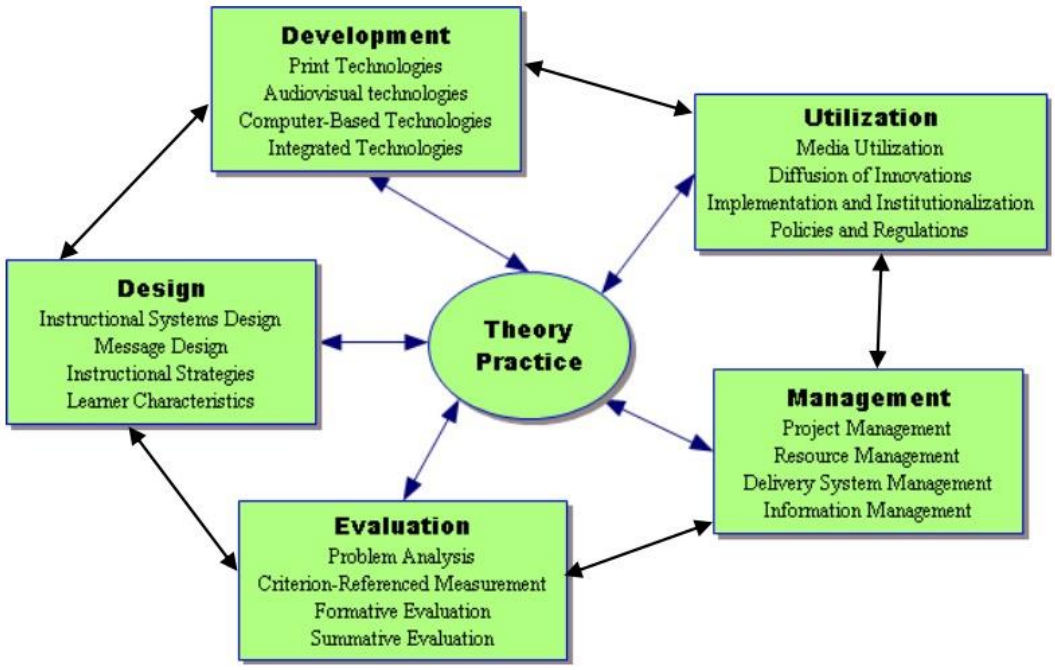

Figure 5.1. Definition of Instructional Technology
Source: Barbara Seels and Rita Richey, *Instructional Technology: The Definition and Domains of the Field* (Washington, D.C: Association for Educational Communications and Technology, 1994).

In order to help institutions who cannot or do not have an instructional technologist available to them, a playbook is offered. This playbook will lead institutions through a theologically informed self-reflection related to technology in education and start a strategic conversation with the Global Education Office of the Church of the Nazarene. The content of the playbook reflects this dissertation's acknowledgement of the challenges in adopting new technologies, an understanding of current educational

120. See glossary for distinction between these two terms.

theory, a relational understanding of personhood, and practices gained from experiential learning.

The aim of the playbook is twofold:

1. provide insight into the questions: why should I add new technology, where is my institution in development, what will new technologies affect, who needs to be on board, and how do we move ahead?
2. provide reflection questions and institutional surveys designed to assess the readiness of the institution to make pedagogical and technological changes

This aim allows each institution to analyze its strategic goals, recognize its cultural situation, and begin a conversation with Global Education to identify next steps for integrating technology into the learning environment. The playbook is not designed to answer all the institution's questions regarding the new culture of learning but is designed as a baseline for moving forward.

Building on Prior Research

Dr. Steve Delamarter, from George Fox Evangelical Seminary, received a research grant from the Wabash Center to study the rise in technology use within theological education.[121] [122] His research provides insight into Christian higher education and offers a framework for assessing readiness for educational technology integration for institutions. Although most IBOE institutions do not fall under ATS's jurisdiction, the

121. George Fox Evangelical Seminary is now Portland Seminary in Portland, Oregon, USA.

122. "About," Wabash Center, accessed November 1, 2019, https://www.wabashcenter.wabash.edu/about/.

underlying ethos of IBOE institutions and the concerns of the faculty should be applicable when contextualized.

Dr. Delamarter gathered data from 43 seminaries in North America to gain insight into the attitude of faculty toward technologically enhanced learning in the seminary environment. Many of Delamarter's findings are not unique to ATS schools but extend to Christian higher education in general, including IBOE institutions. First, these are Christian seminaries and therefore operate with an underlying Christian ethic and appreciation for higher education. Second, these schools employ trained faculty engaged in a classical forms of classroom education and although their subject matter is specific to Christian professions or service, the underlying educational assumptions are like most western-trained educators. Third, these schools must navigate the intricacies of an organization with staff, faculty, administration, presidents, trustees, and accreditation. Therefore, the research of Dr. Delamarter is transferable to IBOE institutions and most Christian higher education in general.

Eighty-five interviews were conducted, representing 43 ATS seminaries.[123] The interviewees were asked a series of questions focusing on attitudes toward integrating technology into the classroom. The questions probed how technological tools were integrated into the pedagogy of the classroom and whether faculty viewed technology as enhancing or distracting in the learning environment. Many questions were specific to

123. Steve Delamarter, "A Typology of the Use of Technology in Theological Education," *Teaching Theology & Religion* 7, no. 3 (2004): 135. See article for a greater description of methodology.

seminaries as it relates to ministerial preparation so faculty views may differ between disciplines. However, even within seminary disciplines, faculty views differed. Therefore, regardless of discipline, contextualization will be key when evaluating educational technology integration in light of strategies and goals.

Typology of Educational Technology Integration in ATS

The results of Dr. Delamarter's research revealed three typologies of educational technology integration that influence the modes in which institutions tend to operate. These typologies provide a framework from which institutions can self-identify and provide a baseline for internal and external agencies, such as an Instruction Technology Department or the Global Education Office, to build a roadmap for increased integration and adoption. These stages are important for this dissertation because it offers common language to assess readiness and offers areas of movement for any institution who wishes to strategically shift typologies.

The research acknowledges that most theological institutions operate explicitly and implicitly with a "classical paradigm of education." This paradigm believes the most effective methods for (theological) education students are,

> (1) *full immersion* for at least three years in a (2) *residential program* in which senior members of the community instruct, inspire and form junior members primarily through (3) *lecture-based pedagogies* and where students learn the art of theological reflection through (4) *face-to-face community discourse*, (5) *library research and* (6) *writing*."[124]

124. Delamarter, "Typology," 135-136.

This model is rooted in a western model of education, which has shaped much of the world's educational systems for centuries. Delamarter sees this mindset as commonplace in many fields of study but speculates that theological (or maybe just Christian) education holds strongly to this position as historical and theologically authoritative. Therefore, these type institutions are more resistant to change.[125] The push and pull through the three stages of progressions often hinge on the steadfastness of this educational paradigm.

Stage I

Stage I is where many institutions operate because they naturally resist change from the classical paradigm. When technologies are introduced that disrupt the way classrooms are traditionally structured, resistance to the technology is often strong. However, in some cases, digital enhancements are accepted because they help with perceived efficiencies and accessibility to resources required for the classical paradigm to work. These are small enhancements like a digital library database or computer projection of lecture materials. Statistically, 75% of instructors interviewed use presentation technologies to enhance lectures and "accommodate learning styles." However, if the general lecture structure is disrupted, it may be viewed as challenging the established pedagogy and an attempt to make the classroom into an entertainment venue rather than a place of learning. This is especially acute when the disruption involves time (synchronicity) and space (physical location.)

125. Delamarter, "Typology," 136.

Stage II

Actively supporting distance education, whether online or some hybrid form, seems to be the tipping point for institutions who transition from stage one to stage two. Many institutions see the appeal of reaching students that do not/cannot relocate to a campus location. The reason for considering a distance education program varies, with some institutions looking to increase enrollment numbers or profit, accommodate working professionals, or reach students who have physical or cultural barriers that challenge participation in traditional classrooms. A key indicator that an institution is entering stage two is the adoption of a learning management system (LMS) such as Moodle or Canvas.[126] It is here that institutions diverge into subgroups of stage II, which is what Delamarter calls stage IIA and stage IIB.[127]

Stage IIA involves the conversion of materials taught in the classroom into an electronically mediated form. Lecture notes are digitized into online documents, audio/video recordings are made available to students, and/or electronic assignments are exchanged to assess competency over the electronically written or watched materials. Ultimately, stage IIA is an attempt is made to replicate a transactional classroom environment digitally for students at a distance, but the teaching methodology remains the same. Student success is measured by demonstrating content acquisition in a method as similar as possible to the students seated in the classroom.

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126. These are just two examples of popular LMS options.

127. Delamarter, "Typology," 136.

Lack of structural pedagogy changes often creates stress within the learning structures which may force an institution to move back to stage I or continue to stage IIB. Many institutions who remain at this stage without quickly progressing become disillusioned by the incongruity of the classical model and electronic mediation and view distance learning as an unsound approach to education. Institutions that embrace the change as part of the new expectations or internal strategy will find themselves at stage IIB.

In stage IIB, institutions recognize the incongruity of the classical model and the new digital culture of learning but instead of turning back to stage one, these institutions start to ask questions about best pedagogies for student learning across time and space. [128] Investigations and experimentation with constructivist learning theory and student-centered learning are conducted. Training is needed to help shift pedagogies from a classical understanding. Questions about simply adding technological tools move to broader questions about pedagogy and once again, a decision point is found where an institution can transition to new modes of teaching and learning or a retreat to classical forms.

Stage IIC is marked by a move from specific thinking about a particular classroom or course to a broader discussion about delivering an entire curriculum

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128. Delamarter, “Typology,” 137.

enhanced by digital technologies. [129] [130] Institutions at this phase of thinking begin integrating the best elements of the face-to-face classroom with the best elements of online and distance learning. Hybrid models of education often emerge and blend residential experiences with online components and synchronous video conference sessions. The driving question for the Stage IIC institution is determining which mode of delivery is best suited for course outcomes as well as the program overall.

Stage III

Institutions that fully transition to stage III move past the curricular questions of stage II. [131] Instead, stage III institutions adapt the entire education strategy of the institution or program to incorporate digital technologies. The model is infused with renewed approaches to effective teaching and learning. Digital technologies are mainstreamed and integral to the structure of the learning environment(s) and the success of the institution. Technology is integrated based on the pedagogical principles of the assignment(s) or outcomes rather than blanket tool adoption for perceived relevancy. Ultimately, stage III allows for greater contextualization of learning and affords the student with opportunity to integrate life and learning through contemporary methodologies of teaching and learning. The arrival at stage III is not an easy one and the

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129. Delamarter, "Typology," 138.

130. It is good to note here that at the time of Delamarter's research, no fully online curriculum was accredited by ATS. This has since changed but many schools still blend online and offline elements as their strategic educational model.

131. Delamarter, "Typology," 138.

only institutions to arrive at this stage in the research do so through action at the institutional level rather than the faculty level.[132]

Conclusion to Delamarter Research

The ATS research by Dr. Delamarter provides a credible structure to evaluate institutions, which also integrates into the playbook. When an institution can self-identify its current stage and goals, more holistic assistance can be offered. This provides guidance for technological integration of tools and strategies and in institutional readiness. If an institution wants to embrace distance education as core to its values and strategy but is currently at an early stage, instructors will need training, students will need to be informed and prepared for the changes, and structures will need to be adjusted to accommodate the move to stage three. Ultimately, it is the institution's decision and if those assisting with educational technology integration can understand the goal, everyone improves.

The Design of the Playbook

The playbook leads an institution through a quick journey into self-reflection for assessing readiness when adopting new technologies into its pedagogy and provides talking/thinking points for the organization. The playbook presumes an institution is interested in integrating new technologies since it received the playbook through a conversation with the Global Education Office. It is interactive and provides just a brief

132. Delamarter, "Typology," 140.

introduction to the themes within this dissertation and provides means for answering the readiness questions:

- Why should new technologies be added?
- Where is my institution currently?
- What will integrating new technologies change in learning environment and institution?
- Who needs to be on board?
- How does an institution move forward if they are ready?

Structurally, each section begins with one of these foundational questions for the institution and offers guidance for answering the question directly or solicits feedback from within the institution for further inquiry.

One of the primary outcomes for the playbook is identifying where each institution finds itself on a scale of readiness. The playbook uses a modified version of Steve Delamarter's three-point scale: I, IIa, IIb, IIc, and III, and expands it into a five-point scale, 1-5. The change allows each level to have its own identifiers rather than a subset of one number to provide clarity. The distinguishing marks of the categories are similar, but each level provides a more concrete description in order to better self-identify. The language descriptors for each number attempts to be neutral in judgement so institutions can find themselves on the scale without undue shame. The scale also provides concrete areas of change so an institution can measure advancement through the scale as it progresses to its desired outcomes.

The prototype design is built using presentation software. The purpose for choosing this media is twofold:

- The presentation can be distributed electronically or in printed form
- The presentation in electronic form can be interactive, adaptive, and give prompt feedback to the reader and Global Education

Ultimately, an electronic version serves the ongoing nature of the playbook and allows web forms, student surveys, hyperlinks, embedded videos, and Quick Response (QR) codes for additional engagement and feedback.[133] The prototype is currently available in English, as it is the working language of IBOE, but its electronic format allows instant translation through tools, such as Google Translate, and opportunity for future translations.

The Basic Structure

The basic structure divides the playbook into distinct sections designed to introduce the challenges of digital technologies in education, describe current learning theories, and provide illustrative models. It does so through these questions:

1. **Why should new technology be added to the classroom?**
2. **Where is my institution now?**
3. **What will change?**
4. **Who needs to be on board?**
5. **How do we move forward?**

1. Why should new technology be added to the classroom?

   Although it is assumed that the reader is already interested in adding new technologies, this section provides a rationale for integration of new technologies. It introduces institutions to the changes in education that have come with the digital age. It describes the changes in communication technologies over time and explains what it means to educate in the 21st century. Learning centered pedagogy is introduced and aspects of the shift are explained.

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133. Survey questions are included in Appendix E.

2. Where is my institution now?

   Change needs to be measurable if the institution wants to see progress. The playbook introduces the reader to the 1-5 scale for evaluating an institution's technological integration in education.[134] It defines each stage of the scale and identifies what separates each number. A reader can self-identify where its institution is currently and where it hopes to move. A survey is included to provide a baseline for evaluation and expose possible disconnects within the institution between factions (i.e. administration, faculty, and students).

3. What will change?

   When an institution decides to make changes to its technological integration, additional questions will emerge. This section introduces the new culture of learning and the concepts that surround technology-enhanced learning (TEL). Anticipating questions that arise from change, the section provides some benefits and issues surrounding TEL and presents questions for institutions to consider when making changes, such as faculty involvement, technology support, and student involvement. This section will offer a survey for faculty to rate their concerns.

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134. An explanation of the scale is included in the major next section, "The Stages."

4. Who needs to be on board?

   Technological changes and additions are often driven by specific areas within the institution. Changes can be driven by the technology department, faculty, students, or administration. The goal of this section is to get all the constituents within the institution structure to be aware of the implications of change. The primary method to raise awareness is a set of surveys based on the Organization Readiness for Implementing Change (ORIC) research tool and the finding within Delamarter's ATS surveys. [135] If not already in progress, institutions are encouraged to bring all the primary constituents into the conversation as the surveys are intended for wide use within the institution.

5. How do we move forward?

   This section points institutions toward models of integrating technology presently in use by education institutions engaged in technologically enhanced learning. It offers these models as examples for institutional discussion evaluating which one(s) may fits culturally, particularly focused on distance learning and recommendations to consider as the institution prepares to move ahead. [136] [137] Institutions are encouraged to continue conversation with the Global Education Office to evaluate where the surveys place readiness and considered changes new

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135. Shea, "Organizational Readiness."

136. These are the models included below in "Education Models" and based in research conducted for DMN985. Fieldnotes are available in Appendix F.

137. Recommendation are below in section "Recommendations to Consider."

integrations. Together the institution and the Global Education Office will work to develop a timeline for moving forward.

The playbook ends with digital resources for institutions. These resources include an expanding list of web links for educational strategies, links for additional research (particularly Delamarter's), videos focused on the new culture of learning, and a bibliography of the resources used in the playbook.

The Stages

One of the key elements in establishing readiness is to understand where an institution is currently situated. Delamarter' research provides a helpful framework for separating institutions according to technological integration. The playbook will use an adapted scale in five stages described as follows:

Stage 1

> An institution that functions in a traditional model of education that requires no technology, outside of a classroom, in order to serve its pedagogy.[138] These institutions rely on a residential program with a brick-and-mortar strategy for bringing students in and sending them out. The institution relies primarily on lectures, library research, and writing samples for assessment.

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138. This is the "classic paradigm of theological education" for Delamarter.

Stage 2

Institutions that have integrated digital technology into the classroom for enhancing presentations and lectures, but the integration has not altered the primary pedagogy. Use of the internet is limited to visual support for lectures and presentations. Smart boards and similar technologies may be adopted but only to increase the presentation value of supplemental visual resources. An institution in this stage will also reflect the pedagogical strategy of an institution in **stage 1** and maintain a synchronous only teaching strategy.

Stage 3

These institutions engage the internet as part of the teaching strategy. A learning management system (LMS) is a key distinguishing characteristic of an institution in this **stage 3**. However, the LMS is simply a digital method of document transfer and repository. Digital technology is used for efficiency and enhancement of lectures and presentations. The primary information conduit remains the teaching faculty and assessments primary rely on written and often summative projects/exams. Synchronicity is often preferred but asynchronous options are included.

Stage 4

An institution operating in **stage 4** leans heavily on hybrid and online designed courses. The overall strategies of these institutions use digital technologies intentionally as part of the curriculum. These institutions may or may not have one or more specific campus(es) as part of its design. There is an intentional mix of synchronous and asynchronous learning opportunities and most courses offer some

element of collaborative learning. The internet is encouraged as a tool for research and presentation and the LMS is the primary connection point for course communication. Many courses have been redesigned to embrace digital learning, but the entire degree program(s) has not specifically been (re)designed for digital learning. This last piece is the primary differentiating factor between **stage 4** and **stage 5**.

Stage 5

This end of the scale is an institution that sees its mission to be a technologically enhanced institution and could not execute its mission if it were taken offline. These institutions have a constructivist understanding of teaching and learning and mix synchronous and asynchronous courses. The entire degree program(s) is designed around a hybrid approach and employs multiple digital tools to enhance the learning experience. An institution in **stage 5** is mission driven from students to faculty to administration and trustees by a technological and contextual based pedagogy and seeks out tools for executing its mission. These institutions may or may not look the same in practice over periods of time because the execution is continually adapting to changing contexts, but the mission remains the same.

Recommendations to Consider in Distance Education

Combining the understand of formation strategies developed within this dissertation and current pedagogies, the playbook offers concepts to consider at institutions, particularly at institutions forming new strategies which include distance programs. For many IBOE institutions, distance education is a novel concept, and many

do not have strategies for success. Drawing from experience, research, and evaluations made through this dissertation, the playbook offers transformative practices to consider when building a contextually based distance program. The considerations included are:

Convening

> All distance education formats face the challenge of social presence and transactional distance when students are not physically present for formative times outside of class.[139] One possible solution is intentional convening for all students in the program. Convening is a required intensive time when all students come together and meet for a designated period, such as a week on campus or another designated space. This time is designed with a primary goal of fostering interaction between students and the faculty, leveraging the relationality built between students and each other and between students and educators. Convening also promotes familiarity when discussions are from distances other weeks of the year. The convene concept is something NTS in Kansas City is piloting to overcome the transactional distance for its distance students.

Video Conferencing

> One of the recent advances in the Church of the Nazarene is the expansion of video conferencing across the global regions. Several regions embraced this technology and actively leverage it for theological education through learning

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139. Rovai, "Building," 6.

centers and/or individual computer connections. Video conferencing allows new hybrid options for synchronous interaction for students across distances, often at a low expense. Some learning experiences benefit from synchronous learning and video conferencing may bridge the gap in a distance program.

Mentoring

One of the key elements of formation in the traditional, residential model is mentoring. It can seem like a loss to remove the opportunity for students to be directly mentored by the campus faculty. However, many faculty members do not have the capacity to mentor a large percentage of students. Distance education allows students to find local mentors and moves the mentoring process into the students' direct context. The mentors' responsibilities include reflecting on the concepts and knowledge gained through the institutional curriculum and guiding students in the contextualization and actualization of the learning within their community.

Spiritual Cohorts

Christian institutions shape the mind, but also shape the heart. Creating accountability structures is a challenge within digital spaces but Christians are called to pray and encourage each other as a formative part of theological education. Online spiritual cohorts created and facilitated by the institution can fill this void. These cohorts include an assigned chaplain/guide to encourage the care of one another through online interaction and prayers.

Group Work

A key element of engagement in distance education is group work.[140] Students may resist group work due to individual performance expectations, especially in western-trained environments. However, group work that includes individual assessment and accountability allows students the experience of working across cultures and overcoming obstacles while remaining in their local context.

A-synchronicity

Accessibility is a key concept for the new culture of learning.[141] The western world can take electrical power for granted but electricity in the much of the world is not equally guaranteed to everyone. Therefore, it can be a challenge for many students to interact synchronously with others in their institution. Digital spaces allow students to interact within given periods rather than synchronously, easing the burden of consistent electricity. Asynchronous discussions also give students with different learning styles time to process thoughtful responses and interactions with the content of the courses.

Technological experimentation

Digital learning opens the classroom to new ways for improved interactions. Institutions have opportunities to be creative in overcoming obstacles through

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140. Rovai, "Building," 7.

141. Rovai, "Building," 6-7.

technology. One example is the language barriers. Many institutions serve cultures that host multiple languages. Digital technologies provide linguistic opportunities of instant translation, which allow students to express themselves in their most familiar language and still be understood by others. Current technologies also allow video assistance for oral reports and oral feedback, which may fit certain cultures.

Education Models

There is no "right" model of institution and strategy that fits every situation. The playbook offers several technologically enhanced learning models to spark the imagination and thinking for other IBOE institutions. It is often helpful, when moving into unknown territory, to looks for guides who may be moving in a similar direction and are further ahead, or who may be going in a different direction and can help an institution redirect. Often these guides spark the imagination and move institutions closer to their strategic goals. Ultimately, the function of the playbook is to provide a place for institutions to observe the practices of others and contextualized them into their pedagogical strategies.

The models of distance learning offered are observed models, researched through a directed research project at NTS, DMN985. Several institutions were evaluated on how they integrated technology into their curriculum to fulfill educational goals. These institutions included three Nazarene IBOE institutions not based in the USA, one USA based seminary that has been a forerunner in online education for ATS schools over the past 25 years, and one large public university which offers online and distance degree

programs for several disciplines running parallel to residential programs for the same degrees. The playbook synthesizes these illustrative models and offers them to its readers.

The questions for the interview were loosely based on these probes:

- What factors led to developing distance education rather than traditional delivery?
- What differences do you see in distance education verses your traditional structure?
- What were the theological/philosophical understandings that went into developing the distance education model?
- What were the biggest challenges?
- How the students interact with one another?
- How do you intentionally develop community/ethos?
- What do you see in the future (dreams) for your program(s)?
- How might you do it differently?
- Where has technology assisted/inhibited your goals?
- What are your program assessments for student success?

The key findings and the field notes of these interviews are included in Appendix F.

Campus based education was the norm prior to the digital age since efficient education over geographic distance was not yet possible. However, this model may not be the most effective model for institutions serving today's students. Here are three models of distance learning included in the playbook:

Education Centers[142]

Education centers are geographically distinct "mini-campuses." These campuses allow students to remain in their original context and provide local

142. Examples: European Nazarene College, Asbury Seminary, and Chapman International College (SEANBC)

faculty/mentors. Organizationally, the campuses are overseen by a centralized administration, which ensures academic quality and cohesion for the campuses.

Traveling Faculty[143]

The traveling faculty model is similar to the learning center model, but the faculty is centralized with the administration. The institution reduces cost to student by allowing them to remain in context while providing expert faculty who move from campus to campus. The advantage of this model is the consistency of classroom experiences across the distinct campuses.

Hybrid[144]

The hybrid model retains a campus structure but opens the campus to distance students through online, video, or a combination of both modalities. This model helps institutions that have existing faculties and formational practices while expanding reach to students unable or unwilling to relocate.

No particular model will serve every context equally and therefore, no particular model can serve as an unqualified recommendation. All pedagogical structures should be contextual so transporting a structure would not be as helpful as understanding the philosophical assumptions that undergird the structures. It should also be noted that even Stage 5 institutions continue to reevaluate strategy and mission in order to adapt as

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143. Example: SENDAS

144. Example: NTS

technologies advance and student needs change. Institutions look to add programs, adapt technologies to expand their reach, and lower costs to improve educational experiences, but these changes are not a guarantee of success. What separates a good educational experience from a bad one will not be the tools used but rather the thoughtful care each institution gives to ensure that not only good content is given to students but also a thoughtful experience that leads to transformation.

Conclusion the Playbook

The conclusion of the playbook moves the reader to "next steps" for integrating technology into the classroom. As the preface of the playbook explains, it is designed to start a conversation with an institution which leads to follow-up discussion internally and with the Global Education Office. The next steps for an institution include working directly with Global Education to review and analyze the surveys and discussion about action steps for moving the institution through the desired stages of development in integration of technologies. In the meantime, institutions are encouraged to learn more about the new culture of learning. Relevant web links discussing current pedagogical strategies are provided with the anticipation of adding resources as they develop. Links and citations for Dr. Delamarter's research are provided for direct access to his supporting materials and resources for strategic planning. Several TED (and TEDx) talks[145] are offered as suggested resources advocating for change in education and the

145. These are presentations made at the TED (Technology, Education and Design) conferences and independent TEDx events.

theories that undergird the changes in general education. Finally, the reader is provided a bibliography for resources directly referenced throughout the playbook.

Chapter 6

Summary and Conclusions

As Daniel Aleshire said, “The future has arrived.” Institutions, such as NTS and ANU, are moving forward with new technologies that shape the pedagogy of the classroom and the trajectory of the institutions. Assessing readiness for integrating new technologies provides an opportunity for these institutions to thrive in the new culture of learning and Christian institutions should want to be at the forefront of any new ways of drawing people closer to each other and closer to God. This conclusion looks back at the education and theological rationales for integrating digital technologies to the classroom and proposes how this research can be utilized now with the playbook and into the future.

Relational Theology, Relational Technology, Relational Education

> Christianity is essentially a social religion; and that to turn it into a solitary one is to destroy it. – John Wesley[146]

The online and offline worlds collided and formed a new reality for everyone. It is foolish for educational institutions to preserve an “analog” only view of teaching and learning as digital technologies permeate the culture. However, integrating new technologies into the classroom in *Christian* institutions should be done with respect to the personhood of the participants, privileging relationality and presence to promote learning. After all, a Christian worldview is a social one.

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146. "The Wesley Center Online: Sermon 24 - Upon Our Lord's Sermon on The Mount: Discourse Four," NNU.EDU, 1999, accessed February 20, 2017, http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-24-upon-our-lords-sermon-on-the-mount-discourse-four/.

This dissertation focuses on the educational challenges that this new communications era of digital technologies ushered into the present. Following the methodology of experiential learning and practical theology, the experiential, historical, and theological research leads to a playbook designed to help assess institutional readiness. It provides this assessment by taking an institution through the basic questions of:

- Why should new technologies be added?
- Where is my institution currently?
- What will integrating new technologies change in learning environment and institution?
- Who needs to be on board?
- How does an institution move forward if they are ready?

Although the playbook itself does not provide full rationale undergirding its use, it is built on the principles ascribed throughout this dissertation and provides a concrete tool for testing and re-evaluation.

Digital technologies provide new ways in which institutions can participate in the life of the world together and offer opportunities to transcend the physical and social categories that divide in face-to-face mediated interactions. The new culture of learning comes out of a period of rapid change following the rise of the digital age. This age brought about disruptive change to the world in general and education in particular. The tools of the digital age complement the pedagogical shift from content transfer to networked/collaborative learning. The power center in the new culture of learning is not with the expert because the knowledge of the internet is available to the world. The center is now rightly placed on the learner, allowing for a more personal learning experience which promotes wonder and exploration through shared experiences and collaboration.

Education in Christian centered schools have every reason to celebrate this shift in learning. *Christian* institutions in the Wesleyan tradition recognize that all creation is the result of the overflow of God's perichoretic love and humanity reflects God through its relationships. Educators in the digital age have a great opportunity to offer communion to students and educators in new and richer ways than before. As has been true since the Garden, selfishness and a pull toward individualization and isolation resisted the doxological reality of God the Father, Son, and Holy Spirit. However, today's networked culture provides an opportunity to draw each other together for learning without the restrictive boundaries of neighborhoods and physical proximity. Once education moves beyond the question of physical location and moves to the question of promoting faithful practices through a variety of mediated ways, it can fulfill its part within the *missio dei*.

This world is networked reality and leveraging the relationality built within a networked culture through relational pedagogies and digital technologies provides a more faithfully way to navigate the world. If education stops limiting its understanding of community by using terms like "virtual" to represent "out of body" experiences and instead, focuses on fostering authentic community and communion across different mediums (digital and analog), it may even find itself fostering closer union with God, the author of relationality. Once the focus shifts, education can concentrate on promoting learning in the best possible ways and not bias its methods against the digital reality.

Great benefits await an institution that is ready to enhance its learning environments. Done well, integrating technology into the classroom can:

1. provide a richer, more multiply intelligent environment within which to learn
2. provide more opportunities for real collaboration
3. give educators a better angle of vision on the challenges their students are facing and the specific assumptions with which they enter courses
4. provide better access to primary source materials
5. overcome constraints of geography and time
6. attend to the meaning-making contexts of students and communities of faith[147]

However, it takes time and (ongoing) effort to do this well. This dissertation provides a tool to help institutions achieving these benefit, the rest is up to them.

Ultimately, education is a relational endeavor as teachers and students work together to better know the world and each other. Digital technologies provide new opportunities for increased collaboration and relatedness withing education. Theologically, Christianity is about seeking to love one another through proper relationship to God and each other. Together, these three aspects of the current reality allow better teaching, learning, and living together in God's created world.

Hopes for Use

The whole of this research is built with hopes of utilization outside of a doctoral exercise. At its conception, it aimed to provide resources for the broader educational culture, specifically within the education system of the Church of the Nazarene. The initial ideas spawned from conversations with leaders within the Church of the Nazarene

147. Hess, "What Difference," 83-84.

to take the experiences and expertise gained at NTS and share it with other schools, specifically IBOE institutions.

One potential use for this research and its playbook is integration into the Quality and Mission Review (QMR) process that the Global Education Office conducts with every IBOE institution. It may prove difficult to conduct broad readiness assessment within an institution if the exercise is not mandated. The QMR is a required assessment visit and includes a self-study. This assessment exercise is an ideal time to require feedback from across an institution. Varied feedback gives the truest picture of readiness perception, concerns with change, and systems preparedness. The QMR visit is also an opportunity for the Global Education Office to speak into the pedagogical changes and technological opportunities that an institution faces in the digital age, whether they are aware of the new culture of learning or not. Overall, the QMR may be the best place for the playbook to be put into action as it provides the greatest opportunity for strategic and systemic change.

Another place to leverage this research and playbook is the quadrennial meeting of the Global Nazarene Educational Consortium (GNEC) at its General Assembly in 2021. This meeting brings together all the institutional leaders[148] of the 51 global Nazarene institutions. This occasion is an opportunity to introduce the TEL conversation ahead of the QMR visits so that each institution can begin an internal dialogue. Some institutions, such as NTS and ANU, are currently integrating digital technologies and

148. This would include the highest-ranking officers such as Presidents, Principals, Rectors, and Vice-Chancellors.

wrestling with the pedagogical changes of the digital age but other institutions are not yet at this point, according to the staff in the Global Education Office. An early introduction to this research may help the Stage 1 and Stage 2 institutions recognize what will be asked of them at the QMR.

These two opportunities are two ways this research can benefit IBOE institutions. The information may have uses outside of the Church of the Nazarene and other institutions are free to use the materials. However, the Church of the Nazarene is the primary context from which this research was gathered and the primary organization it is designed to benefit. Anything beyond this use is a means of grace to me.

Considerations

Practical theology is designed as a cycle and therefore, it is never a completed venture. Hopefully, with use, any practice or tool that comes from the cycle will improve over time and that is the desire for the playbook. This research also recognizes that culture continues to change and adapt so the nature of the tool requires continued evaluation and improvement.

The playbook will not fit every institution. As stated in the introduction, readiness is a tricky thing: It is "complex and includes consideration of the culture in which the education occurs, the accreditation standards imposed on the institution, the ease of access to digital technologies, and so on."[149] It may be difficult for some institutions to use the tool directly due to culture norms or biases; it may prove difficult to solicit

149. Page 1.

critique or discover underlying concerns. However, since the design of the playbook is dialogical, the Global Education Office can utilize culture brokers to assist where the tool fails.

A final consideration is the need for additional pieces to accompany the playbook. The playbook is designed as a quick read for those already engaging the process of integrating technologies. It does not contain a lot of the rationale within this dissertation to be more "user friendly" to educators and non-educations within an institution. The playbook is already long for an introductory piece, so it seems that a companion piece is needed to supplement the learning theories and theological underpinnings demonstrated in the playbook. This additional piece may be a pamphlet or article which synthesizes this research and provides better argumentation for making the shift to Stages 3-5. It may also contain additional concerns of faculty and staff beyond the ones briefly mentioned in this research to help institutions move forward together.

Final Thoughts

Educational technology has been my vocation for the past 10 years. I have come to love equipping our faculty and staff with tools and strategies to improve the teaching and learning at NTS. One of the greatest joys is working in an institution that privileges theological reflection on all aspect of life, including the classroom. NTS did not venture into the realm of digital technologies without questioning its effects on personhood and pedagogy. This has been a gift to me as a student and as a technologist. Hopefully, this project will share a bit of this gift with others.

This dissertation and its playbook provide a means for institutions to answer key questions when considering new educational technologies so they can reap the benefits of quality Christian education in the 21st century. However, the question remains, are they ready? Just as with my baseball catching son in the introduction, I hope, together, we can get there. Afterall…

No one wants a bump on the head!

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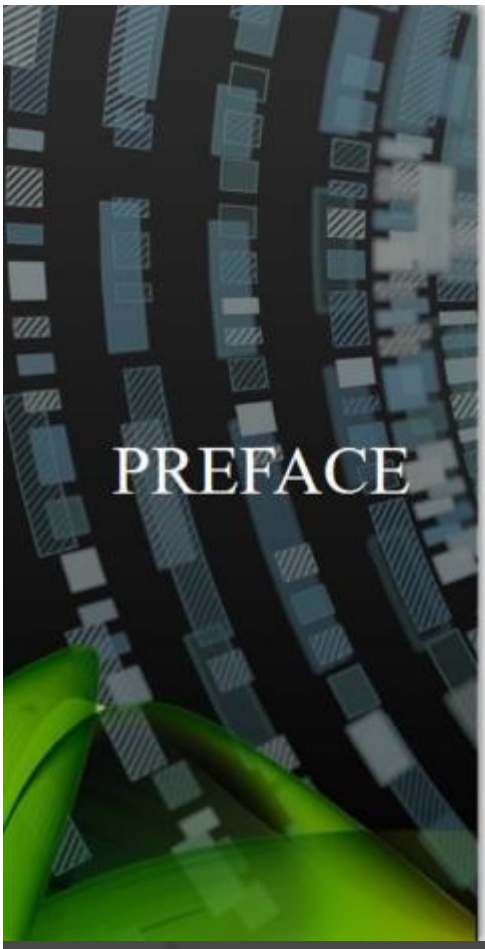
Appendix A

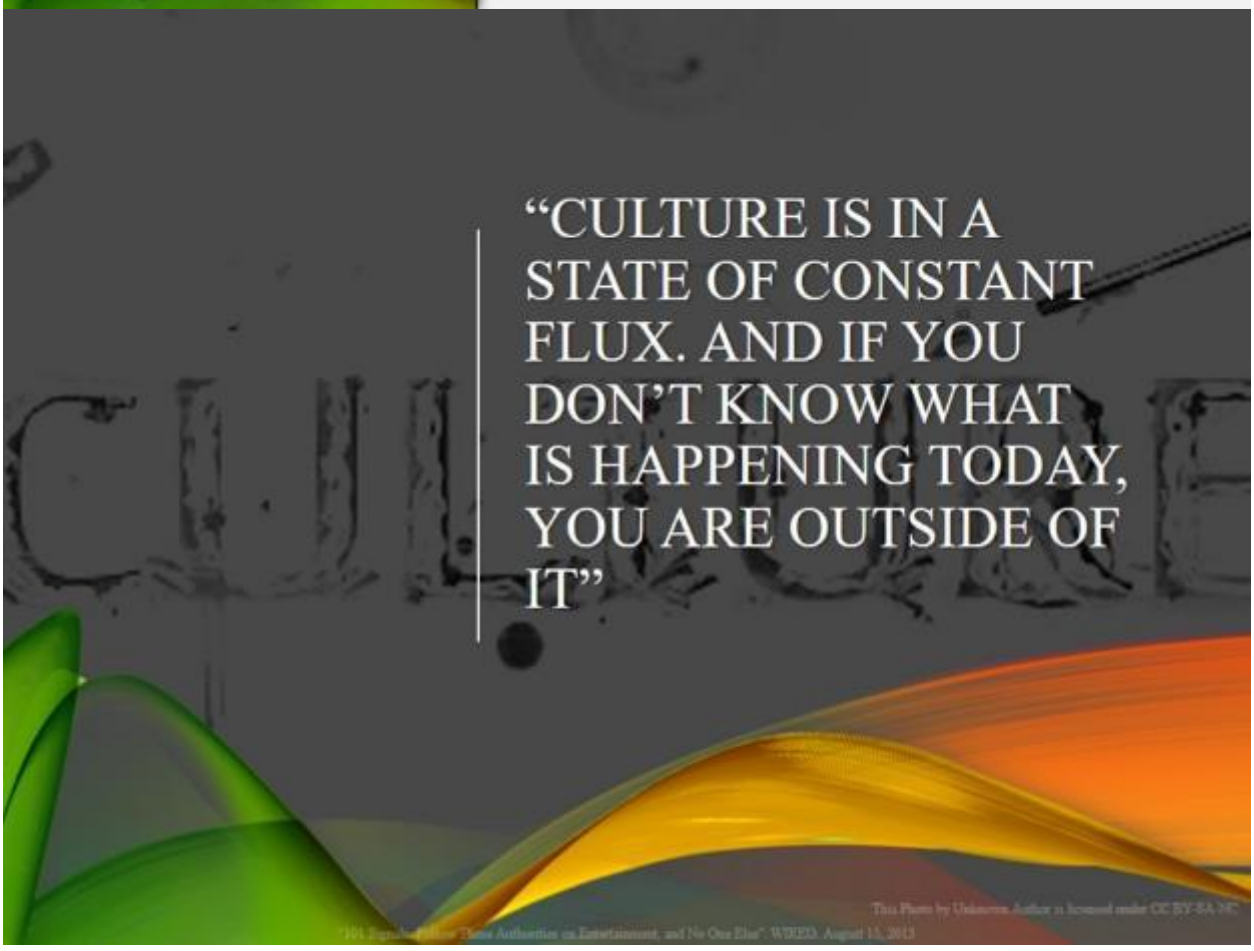
The Playbook



PREFACE

This playbook is designed to start a conversation about next steps for integrating new technologies into the classroom. This is an adaptive document and regularly revised to the fit the changing needs of educators and institutions.

The content contained herein is grounded in doctoral research conducted by Stephen Porter in consultation with the Global Education office of the Church of the Nazarene. For additional supporting details, please see the dissertation "Assessing Readiness for Technological Integration in Global Nazarene Institutions" Nazarene Theological Seminary, April 2020.



ARE YOU READY?

Readiness is a tricky thing. Many institutions like the idea of integrating new technologies into the classroom, be it smartboards, tablets, video conference equipment, or any number of tools designed to "enhance" the student experience and make teaching and learning more efficient. Some schools are ready and will integrate these new tools into the larger pedagogy of the classroom or program with ease. Others will only find pain, frustration, and disenchantment because they were not as ready as they thought.

Many institutions of higher education are wrestling with the disruptive change to education. As Daniel Aleshire, former president of the Association of Theological Schools (ATS), said in his plenary address at the 2010 ATS Biennial Meeting, "The future has arrived" and there is no going back. Education has changed. Technology has changed. The culture has changed.

Rather than resist the change, institutions can look to the future of education and strategize how it will fulfill its mission and vision to serve its students and the world.

THE WORLD HAS CHANGED AND SO SHOULD WE.

Readiness is not a judgement on the adaptability or skills of the educator, student, or institution. Readiness is complex and includes consideration of the culture in which the education occurs, the accreditation standards imposed, accessibility of digital technologies, and so on.

When evaluating the integration of emerging technologies into the curriculum, institutions should look to answer questions of readiness such as:

- Why should we consider new technologies?
- Where is my institution on a integration scale?
- What will change in the teaching and learning environment and what questions may it raise?
- Who needs to be on board?
- How do we move forward and what should we be considering as educators and institutions?

LET'S GET READY!

We hope the next few pages provide insight into the new culture of learning which digital technologies ushered into the world. Each institution will find its own way to move ahead and contextualize these changes, but you are not alone in the process.

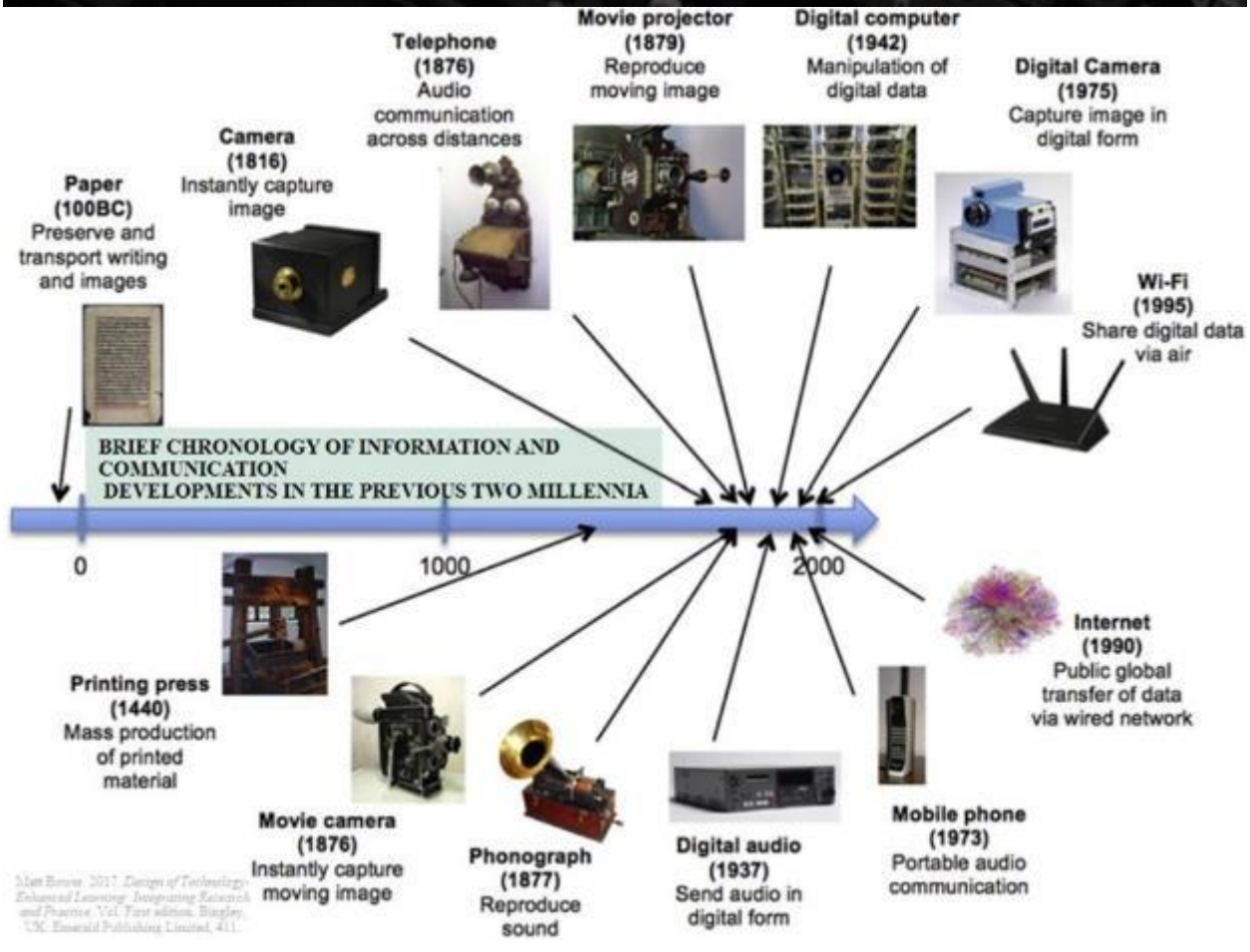
Ultimately, we want to see your institution flourish as you serve your students and educate the next generation of learners.


WHY SHOULD NEW TECHNOLOGY BE ADDED TO THE CLASSROOM?

TECHNOLOGY CHANGES EDUCATION

Students gain knowledge differently than before the digital age. To keep up with the changing world, many institutions rush to add technologies to their repertoire, such as online classes, video conferencing, and smart classrooms, but simply adding new technology does not guarantee success.

Digital technologies and instant access to the internet fundamentally changes the learning environment. Ignoring these changes may lead to frustration and disillusionment on the part of the educators and students, effectively creating a poor learning environment. To find long term success and sustainability, institutions should approach technological and pedagogical change thoughtfully and strategically.



THE WORLD HAS CHANGED

The internet offers a new medium for data and information dissemination and creates new roles for those engaged in teaching and learning. Traditional pedagogy transmits information from the expert to the learner. Today, learning has become increasingly collaborative and constructivist. The role of expert has diminished.

The new digital age raises questions about the nature of teaching and learning, how presence is assessed in the classroom, and how formation is fostered.

GREG TOPPO:
A DIFFERENT WAY TO THINK ABOUT TECHNOLOGY IN EDUCATION

https://www.youtube.com/watch?v=D17F5koB3_0

EDUCATION HAS CHANGED

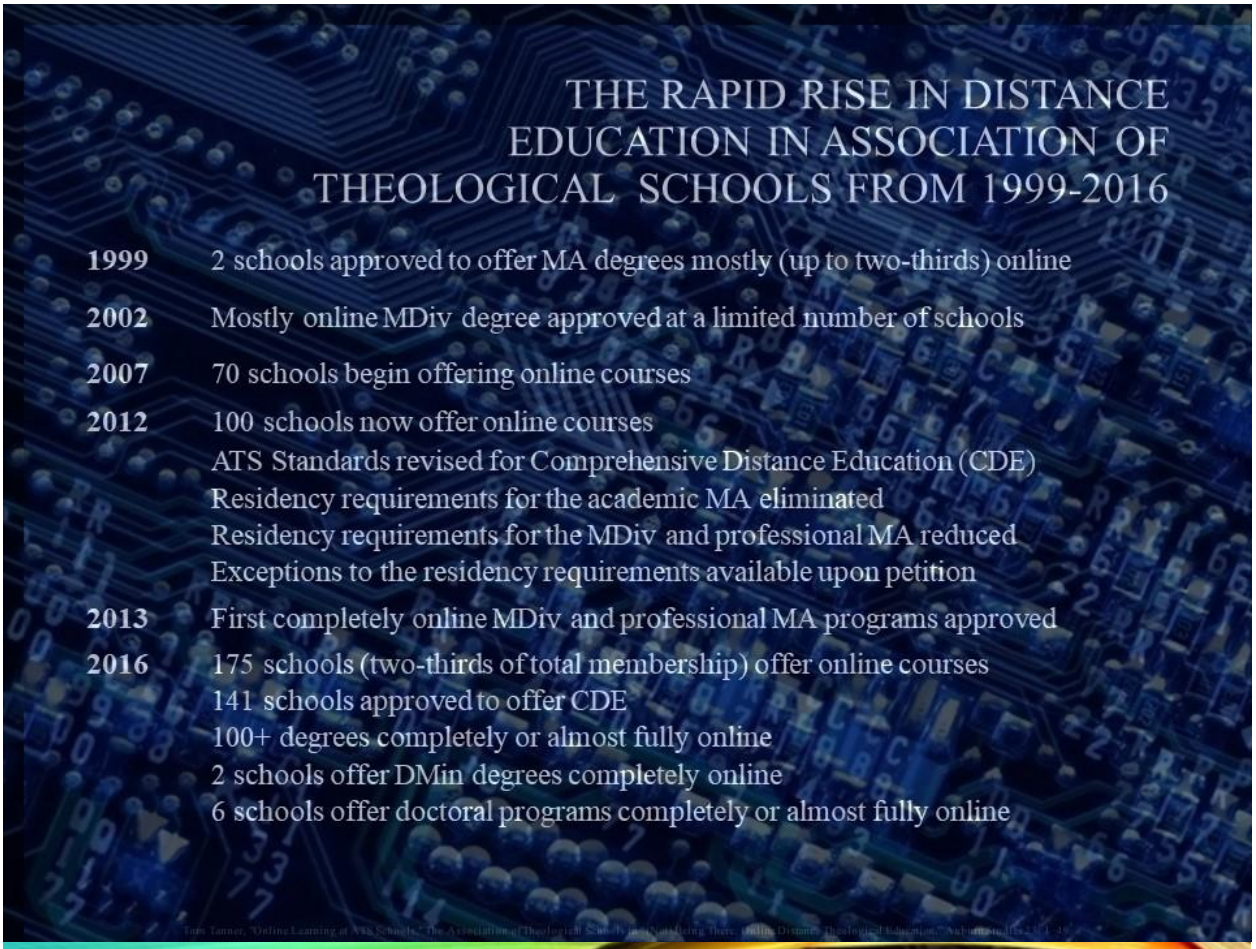
There is no returning to a world before the internet. A new communications age has dawned, and the educational world is looking to leverage the opportunities it provides.

The internet has only been around a few years, but researchers are already studying its effects on digital media and learning. From 2004 to 2018, the MacArthur Foundation invested $232.5 million dollars in grants toward investigating "how digital media are changing the way young people learn, play, socialize, and participate civically and how those insights could be used to improve education." Empirical evidence is building for a renewed focus on teaching and learning pedagogies.

"Digital Media & Learning - MacArthur Foundation", 2020, www.macfound.org. https://www.macfound.org/programs/digital-media/

MACARTHUR FOUNDATION:
RE-IMAGINING LEARNING IN THE 21ST CENTURY

https://www.youtube.com/watch?v=D6_l36i0KuG4



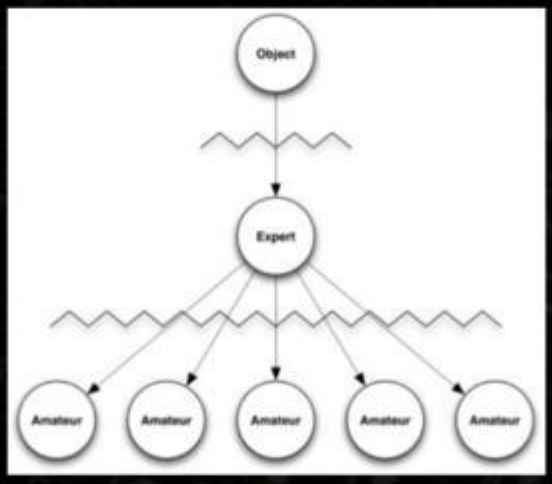
Tim Tanner, "Online Learning at ATS Schools," The Association of Theological Schools in the United States and Canada, https://www.ats.edu/files/galleries/online-learning-at-ats-schools.pdf.

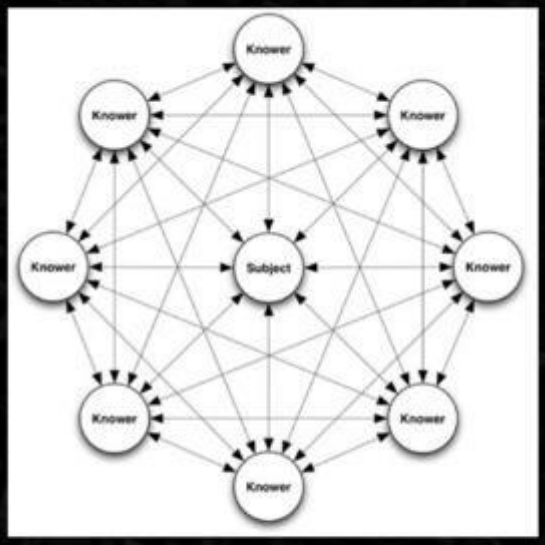
Many institutions are leveraging digital technologies to enhance the learning environment and increase student enrollment and satisfaction. With the internet, comes the opportunity to delivery courses online and as a hybrid of online and face-to-face. However, some are concerned about the validity of online distance education (ODE).

In 2017, Auburn Seminary released a report on the efficacy of ODE, echoing much of the recent research. Results show that ODE student outcomes are equal to or better than traditional residential classes, refuting the claim that the traditional classroom is the optimum learning environment.

The new culture of learning begs for reimagined pedagogies that focus on student learning rather than simple teaching strategies, leveraging the benefits of contextualized learning and increased student engagement.

"(Not) Being There: Online Distance Education in Theological Schools," Auburn Seminary, https://auburnseminary.org/report/not-being-there/.





A SHIFT TO LEARNING CENTERED: FROM EXPERT DELIVERED TO COLLABORATIVE DISCOVERY

Parker Palmer, *The Courage to Teach*. San Francisco: John Wiley & Sons, 1998. 103, 105.

ASPECTS OF THIS SHIFT

***From*:**

- Providing or delivering instruction
- Assessing quality of entering students
- Atomistic: parts prior to the whole
- Covering materials
- Faculty as lecturers
- Knowledge "out there"

***To*:**

- Producing learning
- Assessing quality of exiting students
- Holistic; whole prior to parts
- Specified learning results (outcomes)
- Faculty as designers of environments
- Knowledge in each person's mind and shaped by experience.

Robert Barr and John Tagg. 1995. "From Teaching to Learning–a New Paradigm for Undergraduate Education. (Cover Story)." *Change* 27 (6): 11-12.

LEARNER CENTERED ENVIRONMENTS

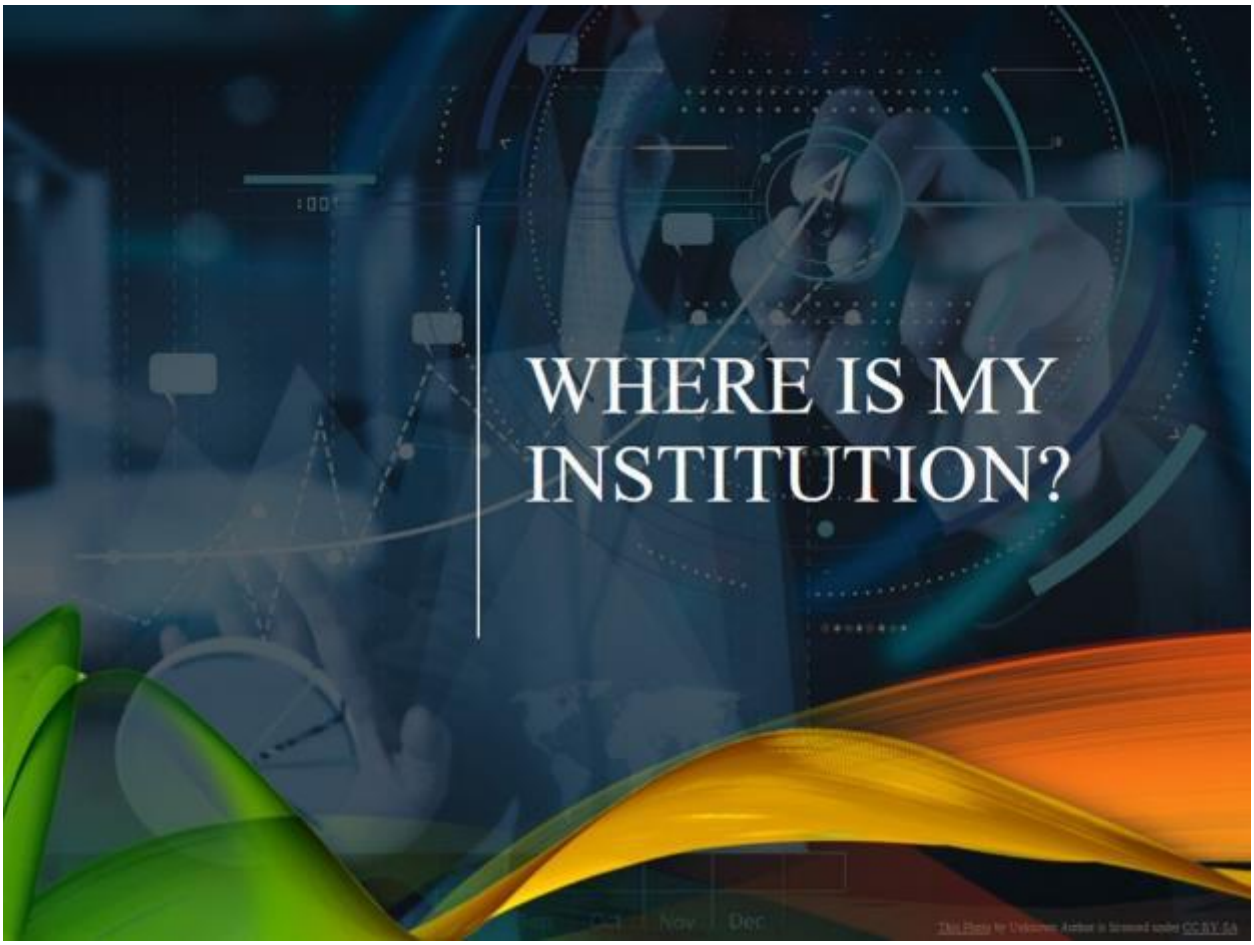
What do these environments look like?

- Apprenticeships
- Athletics
- Camp
- Gaming
- Prayer stations
- Science labs
- Short-term mission trips

What do these environments produce?

- Skill
- Identity
- Belonging
- Interdependence

Adapted from Mark Hayse "Teaching through Learner Centered Environments" Lecture. 2018.


WHERE IS MY
INSTITUTION?

STAGES OF TECHNOLOGICAL INTEGRATION

Institutions find themselves in different stages of development when integrating digital technologies into the curriculum. Some have innovators and early adopters who are already experimenting while other educators continue to rely on classic pedagogies. Where a school finds itself on the spectrum can indicate the readiness for integrating new technologies and provide insight for a strategic way forward.

The following stages and questionnaires, based on the research by Dr. Steve Delamarter, help establish a baseline for institutions and provide insight for educators, institutions, and consulting entities such as the Global Education Office (IBOE) of the Church of the Nazarene. Once an institutions' stage is identified, strategies can be developed for maximizing success in the new culture of learning.

Steve Delamarter. "A Typology of the Use of Technology in Theological Education." Teaching Theology & Religion 7 (3): 134–40.

STAGE 2

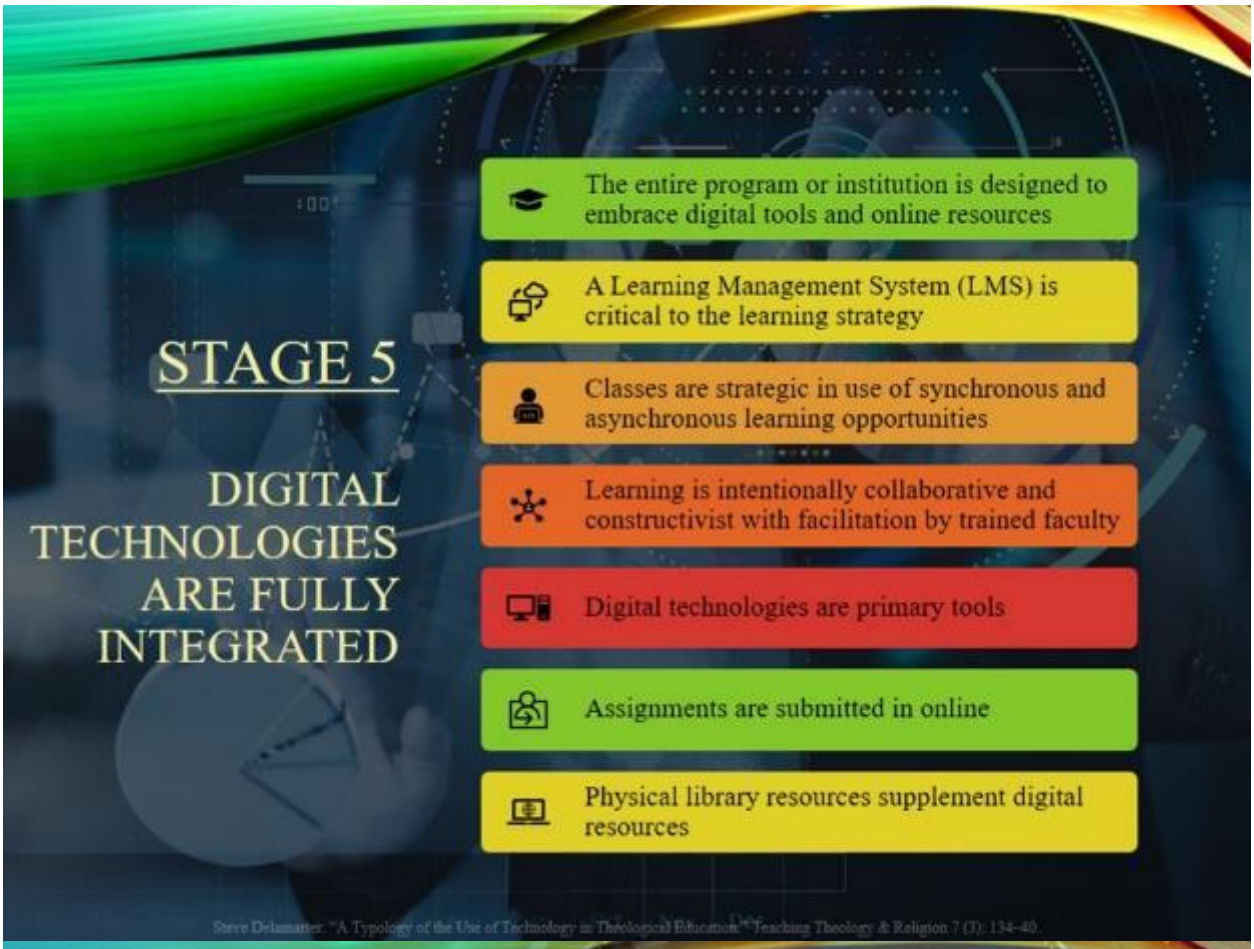
LIMITED DIGITAL TECHNOLOGIES

- Digital Technologies are used to enhance presentations and lectures — ex: PowerPoint, Smart Boards
- Lectures are primary pedagogical tool
- Assessment is primarily written or oral defense
- Residential/Campus Based Only
- Internet resources supplement a main physical library

Steve Delamarter. "A Typology of the Use of Technology in Theological Education." Teaching Theology & Religion 7 (3): 134–40.


STAGE 3
INITIAL ADOPTION OF DIGITAL TECHNOLOGIES
A Learning Management System (LMS) is utilized
ex: Canvas, Moodle
Some resources be placed in the LMS
Teaching Faculty are the primary information sources
Digital technologies such as video are introduced as valid teaching tools
Lectures are mixed with group work and online assignments for efficiency and enhancement
Assignments can be submitted in person and/or online
Internet resources supplement a physical library
Steve Delamarter. "A Typology of the Use of Technology in Theological Education." Teaching Theology & Religion 7 (3): 134–40


STAGE 4
RELIANCE ON DIGITAL TECHNOLOGIES
A Learning Management System (LMS) is critical to the learning strategy
Many classes are designed to embrace digital tools and online resources
Many classes are a hybrid of synchronous and asynchronous learning opportunities
Opportunities are created for collaborative learning
Digital technologies are primary tools
Assignments can be submitted online
Physical library resources supplement digital resources
Steve Delamarter. "A Typology of the Use of Technology in Theological Education." Teaching Theology & Religion 7 (3): 134–40


STAGE 5
DIGITAL TECHNOLOGIES ARE FULLY INTEGRATED
The entire program or institution is designed to embrace digital tools and online resources
A Learning Management System (LMS) is critical to the learning strategy
Classes are strategic in use of synchronous and asynchronous learning opportunities
Learning is intentionally collaborative and constructivist with facilitation by trained faculty
Digital technologies are primary tools
Assignments are submitted in online
Physical library resources supplement digital resources
Steve Delamatter. "A Typology of the Use of Technology in Theological Education." Teaching Theology & Religion 7 (3): 134–40.


INSTITUTION BASELINE SURVEY
Institutional Initial Technology Assessment
* 1. What is the name of your institution?
* 2. Which stage most closely reflects your institution currently?
Source: https://www.surveymonkey.com/r/NBDZ92H
Web Viewer Terms | Privacy & Cookies
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WHAT WILL
CHANGE?

CONCEPTS THAT SURROUND TECHNOLOGY ENHANCED LEARNING DESIGN

Matt Bower. 2017. *Design of Technology-Enhanced Learning: Integrating Research and Practice*. Vol. First edition. Bingley, UK: Emerald Publishing Limited. p.12

MAKE IT PAST THE HYPE

Collaborative and distance learning pedagogies bring additional concepts into the course structures. For some, this will provide energy and excitement. For others, it will lead to questions.

There are many good reasons for enhancing learning with technology, but institutions will need to be aware of the pitfalls of the initial hype and weather transitional disruption to ensure long term success.

GARTNER'S HYPE CYCLE

Matt Bower. 2017. *Design of Technology-Enhanced Learning: Integrating Research and Practice*. Vol. First edition. Bingley, UK: Emerald Publishing Limited. p.12

CHANGE LEADS TO QUESTIONS

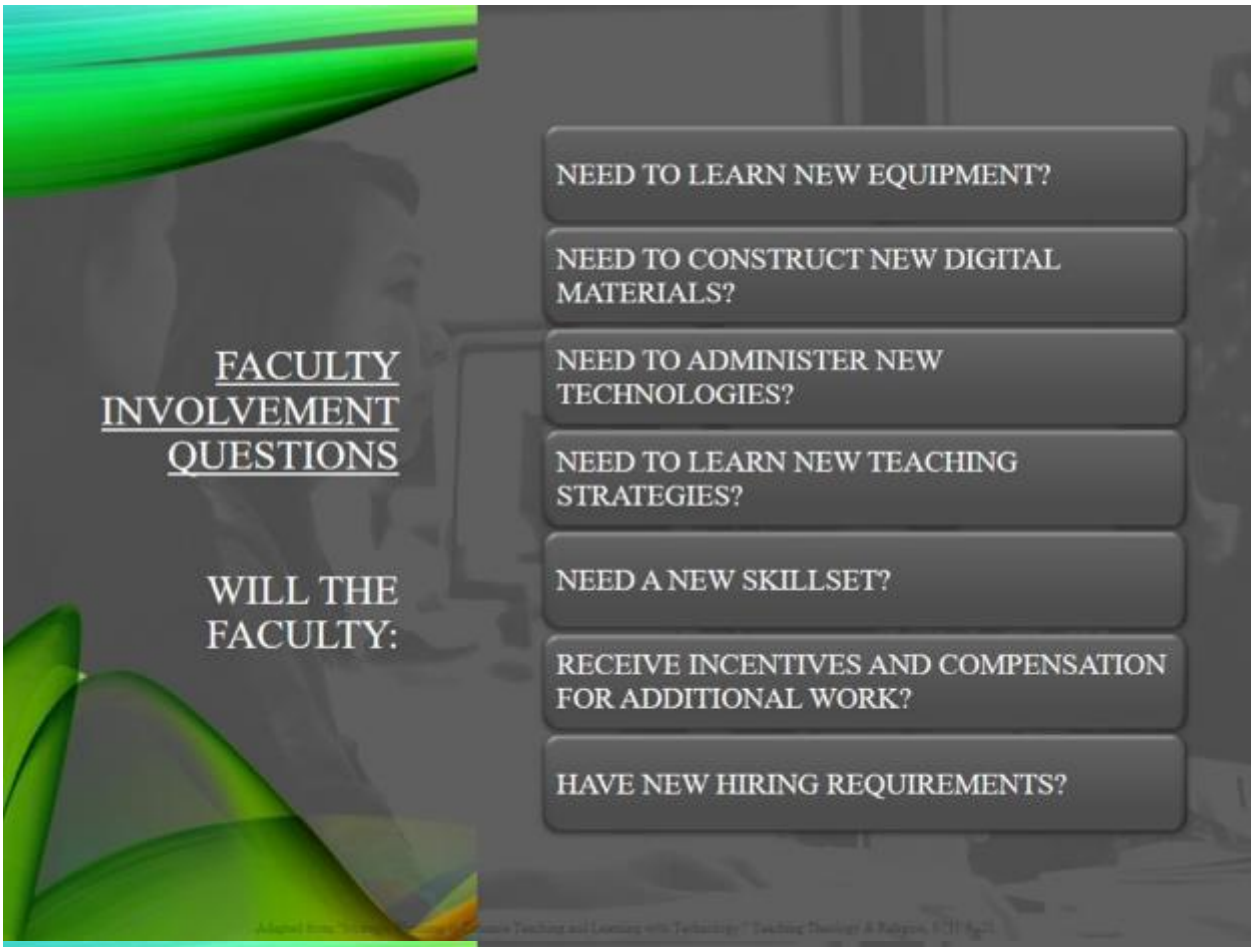
Some of the most direct effects of the changes are felt in the classroom as collaborative learning is new for many classically trained educators and students. Inevitably, these changes raise questions across the institution as constituents search for a rationale for the disruptive changes.

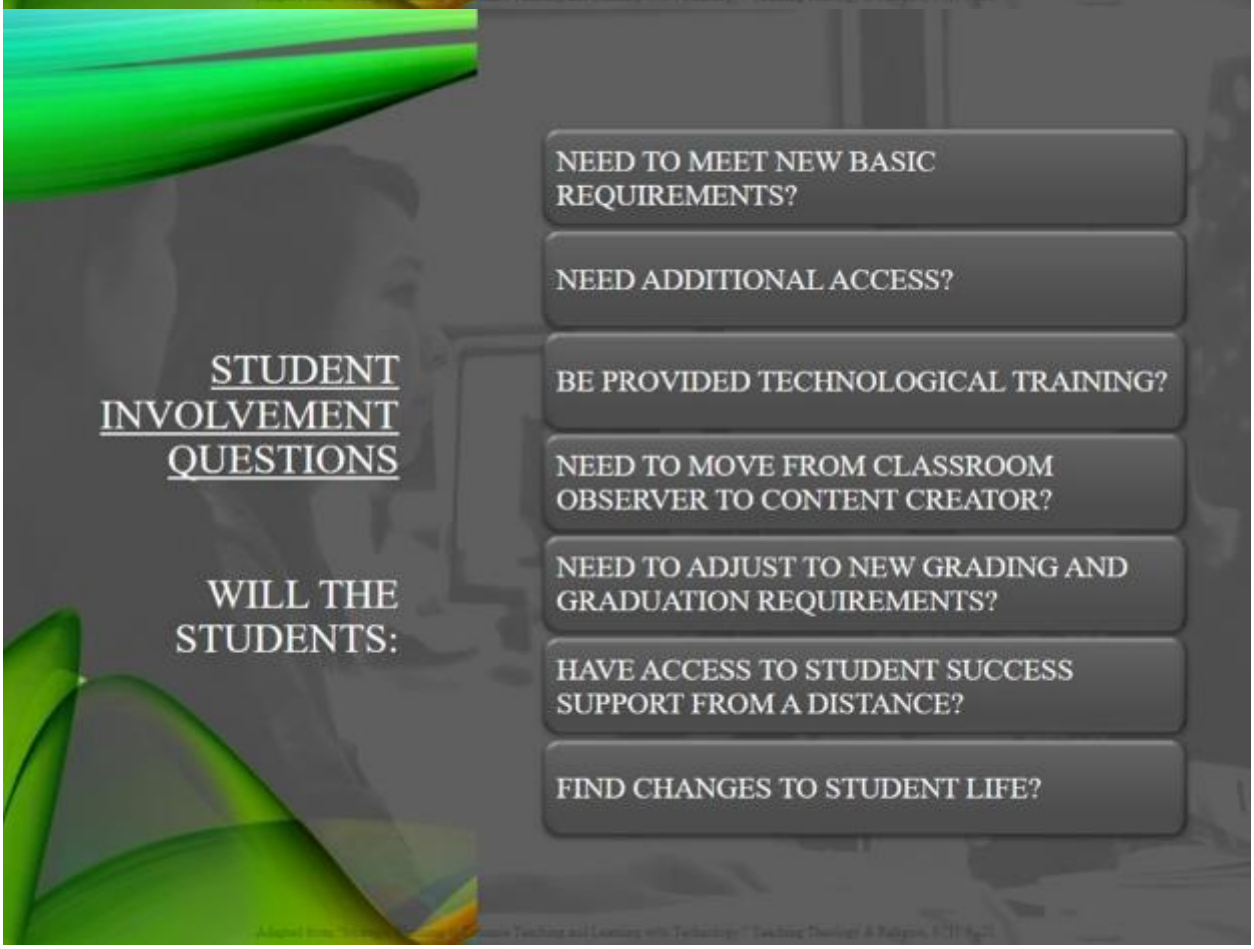
Institutions can benefit from looking at the advantages and concerns, intended and unintended, that come with these new concepts. The more an institution can analyze and process the questions, the easier it will be to find a way forward.

TECHNOLOGY SUPPORT QUESTIONS

WILL THE TECHNOLOGY DEPARTMENT:

- NEED TO PROVIDE ADDITIONAL INFRASTRUCTURE?
- NEED TO PROVIDE USER TRAINING AND SUPPORT?
- NEED TO PROVIDE ADDITIONAL INSTRUCTIONAL TECHNOLOGY PERSONNEL?
- CONSTRUCT DIGITAL MATERIALS?
- PROVIDE DIGITAL EQUIPMENT MANAGEMENT?
- PROVIDE DIGITAL DOCUMENT MANAGEMENT?
- PROVIDE PEDAGOGICAL TRAINING ?


FACULTY INVOLVEMENT QUESTIONS
WILL THE FACULTY:
NEED TO LEARN NEW EQUIPMENT?
NEED TO CONSTRUCT NEW DIGITAL MATERIALS?
NEED TO ADMINISTER NEW TECHNOLOGIES?
NEED TO LEARN NEW TEACHING STRATEGIES?
NEED A NEW SKILLSET?
RECEIVE INCENTIVES AND COMPENSATION FOR ADDITIONAL WORK?
HAVE NEW HIRING REQUIREMENTS?


STUDENT INVOLVEMENT QUESTIONS
WILL THE STUDENTS:
NEED TO MEET NEW BASIC REQUIREMENTS?
NEED ADDITIONAL ACCESS?
BE PROVIDED TECHNOLOGICAL TRAINING?
NEED TO MOVE FROM CLASSROOM OBSERVER TO CONTENT CREATOR?
NEED TO ADJUST TO NEW GRADING AND GRADUATION REQUIREMENTS?
HAVE ACCESS TO STUDENT SUCCESS SUPPORT FROM A DISTANCE?
FIND CHANGES TO STUDENT LIFE?

Relationships Between Technology-Enhanced Learning Design Principles, Benefits, and Issues

Domains	Benefits	Issues	Principles
Pedagogy	• Pedagogical flexibility	• Inappropriate design	• Establish clear pedagogical motivations for using technology • Design for authentic and meaningful learning • Provide students with a clear rationale for using technology • Utilize general pedagogical strategies and principles • Integrate supportive scaffolding • Construct the environment according to intended activity and pedagogy
Access	• Provide access	• Technical issues	• Scope the technological context
Communication	• Facilitate communication		• Support effective communication • Select technologies according to pedagogical, technological, content and contextual considerations
Content representation	• Content representation & sharing • Easy contribution	• Cognitive load issues	• Consider cognitive load and multimedia learning effects
Collaboration	• Enhance collaboration	• Collaboration problems	• Apply strategies to encourage successful collaboration

Mat Bower. *Design of Technology-Enhanced Learning: Integrating Research and Practice*. Vol. First edition. Bingley, UK: Emerald Publishing Limited, 199-226.

Relationships Between Technology-Enhanced Learning Design Principles, Benefits, and Issues

Domains	Benefits	Issues	Principles
Motivation & engagement	• Enhance motivation & engagement	• Negative student dispositions • Undesirable student behavior (misuse and distraction)	• Proactively engage in the learning process
Vicarious learning & reflection	• Facilitate vicarious learning and reflection	• Plagiarism	• Enable opportunities for reflective and vicarious learning • Monitor and manage plagiarism
Digital learning capabilities	• Develop digital capabilities	• Inadequate student digital capabilities	• Explicitly develop students' digital learning capabilities
Assessment & feedback	• Technology can enhance assessment and feedback	• Assessment and feedback challenges	• Adopt high-quality assessment and feedback practices
Student-centered learning	• Active and student-centered learning		• Understand and cater to students
Learning communities	• Develop learning communities • Identity & presence		• Foster positive learning communities
Protecting students		• Safety, privacy, and equity	• Uphold student safety and privacy
Teacher support		• Underdeveloped teacher digital skills • Negative educator dispositions • Teacher support issues (time, professional learning, institutional issues)	• Leverage professional learning opportunities and support

Mat Bower. *Design of Technology-Enhanced Learning: Integrating Research and Practice*. Vol. First edition. Bingley, UK: Emerald Publishing Limited, 199-226.


FACULTY CONCERNS SURVEY
Faculty Concerns
* 1. How long have you been an instructor?
Less than 1 year
2-5 years
5-10 years
Source: https://www.surveymonkey.com/r/FK98RGQ
Web Viewer Terms | Privacy & Cookies
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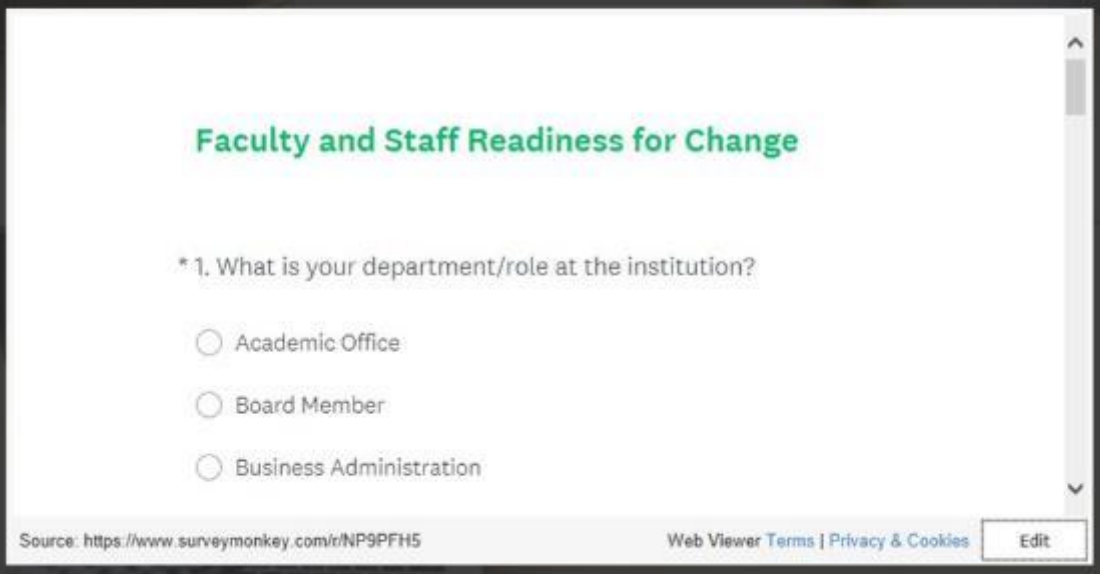
WHO NEEDS TO
BE ON BOARD?

CHANGE IS AN INSTITUTIONAL EFFORT

Integration of new technologies affects the entire institution. Many constituents have experiences and opinions that influence their reception of new technologies and pedagogies. Most successful institutions bring the faculty, board, technology staff, and other key constituents into the conversation early. As institutions look at the way forward, multiple voices at the table will provide contextualization, address concerns early, and allow the institution to develop a truly strategic plan.

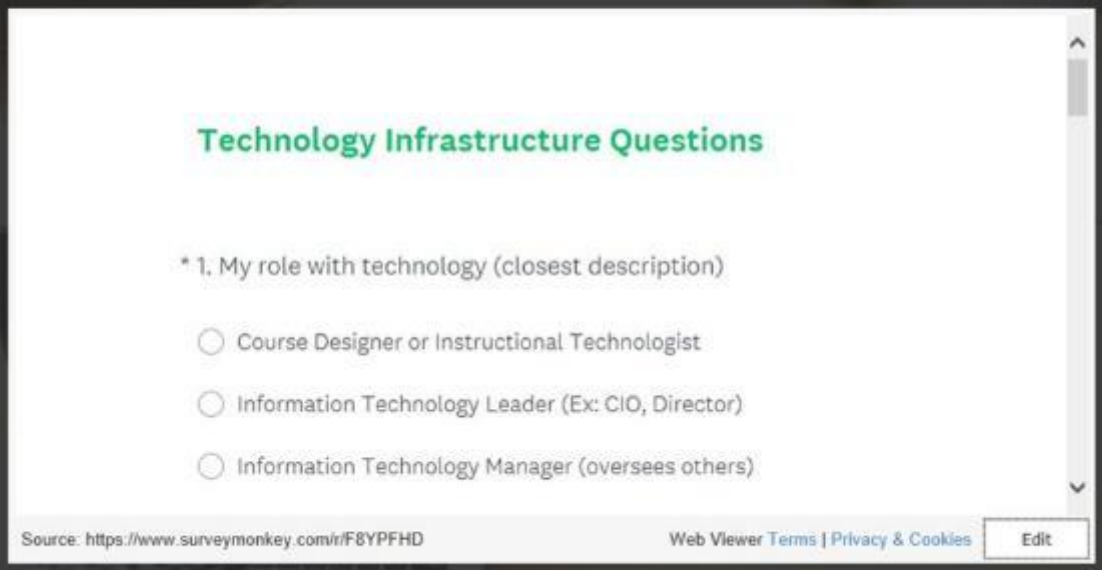
The following surveys, based on an organizational readiness for change model, provide insight for your institution and bring key people into the conversation.

FACULTY AND STAFF READINESS FOR CHANGE



STUDENTS READINESS FOR CHANGE

TECHNOLOGY INFRASTRUCTURE QUESTIONS




HOW DO WE
MOVE
FORWARD?

MODELS OF DISTANT LEARNING

Technology and distance learning go hand-in-hand in the new culture of learning. As *Christian* institutions, the new modes offer ways to be more relational and more present than traditional pedagogies, allowing institutions to more closely fulfill God-given missions. Opportunities abound to reach more students in more areas than ever before.

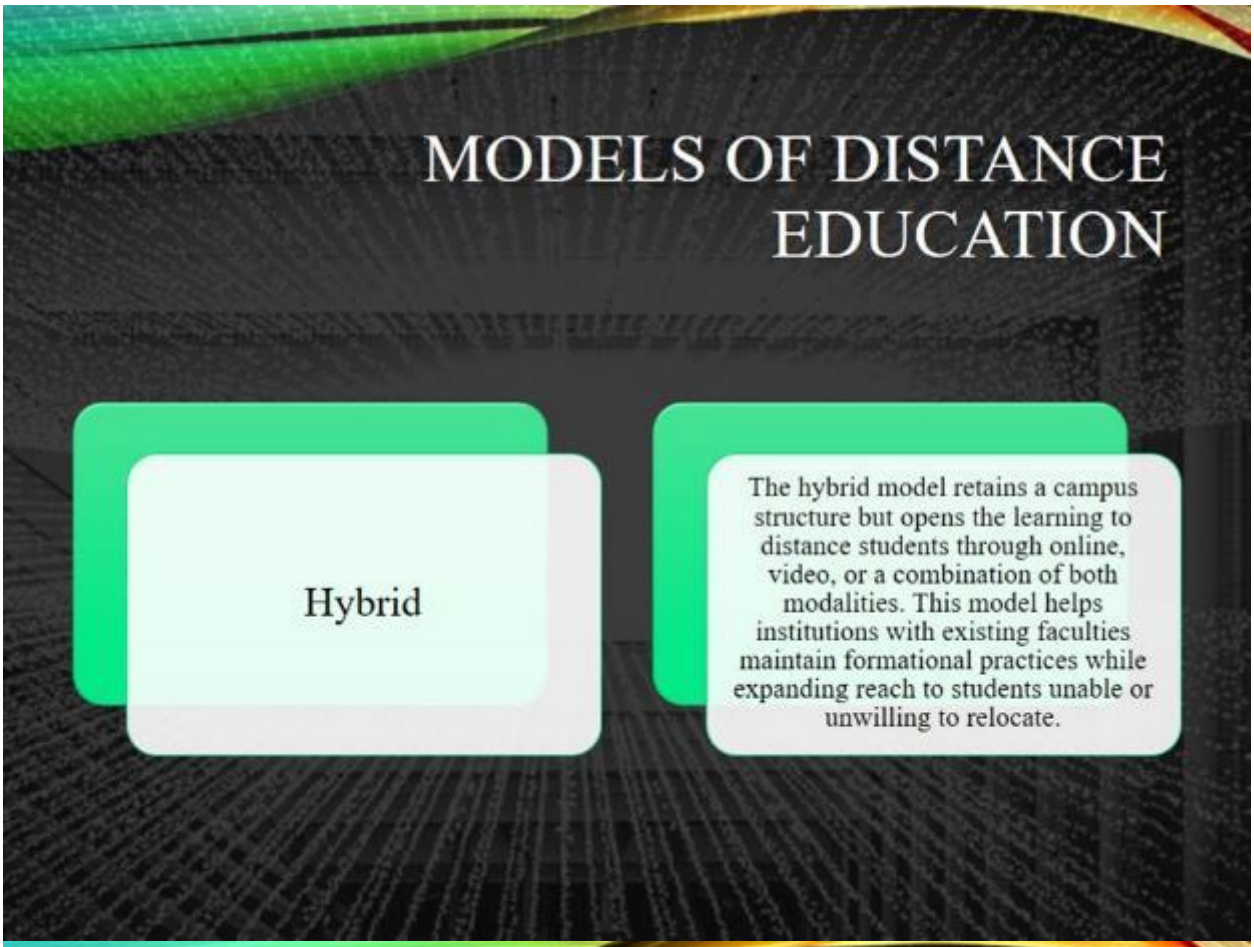
Not every model will fit each institutional culture and strategy. Institutions should look at various models of technologically enhanced programs to see which models fit contextually and develop a strategic plan for making changes.

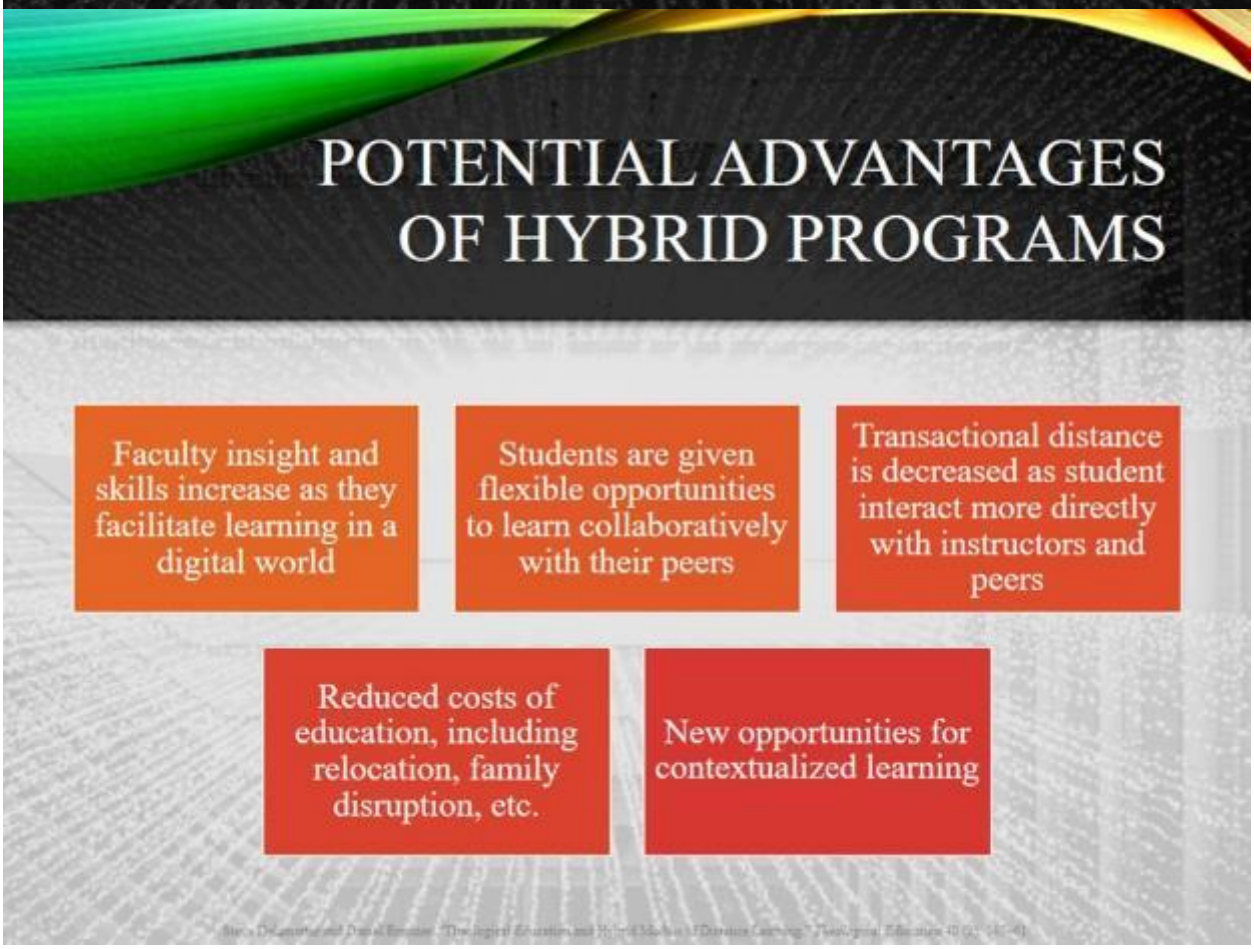
The following models are based on active models within IBOE institutions and provide working methods to be considered.

MODELS OF DISTANCE EDUCATION

Traveling Faculty

The traveling faculty model is like the learning center model, but the faculty are centralized with the administration. The institution reduces cost for the student by allowing them to remain in context while providing expert faculty who move from location to location. This model allows for consistency of learning experiences across the distinct locations.


MODELS OF DISTANCE EDUCATION
Hybrid
The hybrid model retains a campus structure but opens the learning to distance students through online, video, or a combination of both modalities. This model helps institutions with existing faculties maintain formational practices while expanding reach to students unable or unwilling to relocate.


POTENTIAL ADVANTAGES OF HYBRID PROGRAMS
Faculty insight and skills increase as they facilitate learning in a digital world
Students are given flexible opportunities to learn collaboratively with their peers
Transactional distance is decreased as student interact more directly with instructors and peers
Reduced costs of education, including relocation, family disruption, etc.
New opportunities for contextualized learning

CONSIDERATIONS IN A HYBRID PROGRAM

The programs need time to mature through continual evaluation and contextualized best practices

Faculty need training in contextualized best practices and collaborative pedagogies

Student and faculty need orientation to new technologies

Students need guidance into community patterns of communication and learning

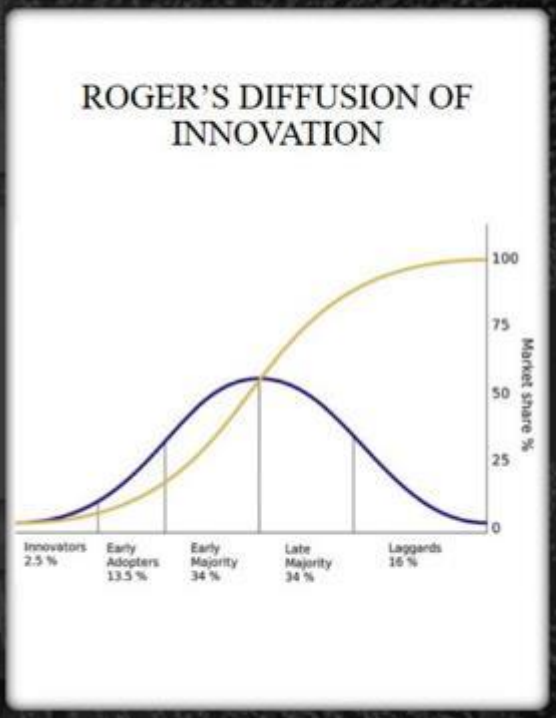
Increased support needs for students and instructors. (ex: helpdesk, course design)

OTHER RECOMMENDATIONS TO CONSIDER

- Convening – periodic campus visits
- Video Conferencing – synchronous classes through video
- Mentoring – contextualized local mentors
- Spiritual Cohorts – guided online prayer rooms
- Group Work – collaborative assignments across contexts
- A-synchronicity – multiple windows of interaction opportunities
- Experimentation – try new things and evaluate strategically

PRACTICES TO FOSTER STRATEGIC THINKING

- Find early adopters to explore possibilities
- Communicate findings to the broader community
- Determine best practices within the institution and build practices around them
- Foster continual discussions for practical and pedagogical improvements




HOW DO WE
MOVE
FORWARD?

SO WHAT NOW?

Throughout this playbook, you were introduced to concepts surround teaching and learning with digital technologies. The results of the submitted surveys will be analyzed by the Global Education Office (IBOE) of the Church of the Nazarene and conveyed to your institution. This data will provide a readiness understanding for integrating new technologies at your institution.

Each conversation is unique to each institution and we hope this can be a resource for you as you develop a plan. The world has changed but the mission to provide the best possible education to our students has not changed. We look forward to working with you in executing your institution's strategic vision.

MORE TO LEARN

The world is not static, and neither is education. For more information and to keep up with current trends in education, please see this growing list of resources and links.

LINKS FOR MODERN EDUCATION RESOURCES

- nazarene.org/iboe
- https://auburnseminary.org/report/not-being-there
- battelleforkids.org/networks/p21/frameworks-resources
- iste.org/standards
- dschool.stanford.edu/unchartedterritory
- stanford2025.com/

DELAMARTER ATS RESEARCH RESOURCES

"Strategic Planning to Enhance Teaching and Learning with Technology." *Teaching Theology & Religion* 9, no.1 (2006): 9–23.

"Technology, Pedagogy, and Transformation in Theological Education: Five Case Studies." *Teaching Theology and Religion* 10 (Apr 2007): 64-79.

"Theological Educators and Their Concerns about Technology." *Teaching Theology & Religion* 8, no. 3 (2005): 131–43.

"A Typology of the Use of Technology in Theological Education." *Teaching Theology & Religion* 7, no. 3 (2004): 134–40.

https://www.wabashcenter.wabash.edu/2018/09/online-education-and-strategic-planning/

VISUAL IDEAS FOR THE NEW CULTURE OF LEARNING

- Ken Robinson – Individualized learning
- Sal Kahn – Flipped classrooms and humanization
- Daphne Koller - What We're Learning from Online Education

SIR KEN ROBINSON:
BRING ON THE LEARNING REVOLUTION

SAL KAHN:
LET'S USE VIDEO TO REINVENT EDUCATION

https://www.youtube.com/watch?v=nTPEUna4hfs

DAPHNE KOLLER:
WHAT WE'RE LEARNING FROM ONLINE EDUCATION

https://www.youtube.com/watch?v=U8Pv16bMGHU

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- Hayse, Mark. "Teaching through Learner Centered Environments." Lecture. 2019.
- Miller, Sharon L., and Christian Batalden Scharen. "(Not) Being There: Online Distance Theological Education." *Auburn Studies* 23 (2017): 1–49.
- Palmer, Parker. *The Courage to Teach.* San Francisco: John Wiley & Sons, 1998.
- Shea, Christopher M., Sara R. Jacobs, Denise A. Esserman, Kerry Bruce, and Bryan J. Weiner. "Organizational Readiness for Implementing Change: A Psychometric Assessment of a New Measure". *Implementation Science* 9, no. 7 (2014).


ADDITIONAL RELATED
RESOURCES

STANFORD 2025:
EXPERIMENT THE FUTURE

SIR KEN ROBINSON:
HOW TO ESCAPE EDUCATION'S DEATH VALLEY


DAVID HELFAND:
DESIGNING A UNIVERSITY FOR THE NEW MILLENNIUM

Appendix B

Tables

Table 3.1. Relationships Between Technology-Enhanced Learning Design Principles, Benefits, and Issues

Cluster	Benefits	Issues	Principles
Pedagogy	• Pedagogical flexibility	• Inappropriate design	• Establish clear pedagogical motivations for using technology • Design for authentic and meaningful learning • Provide students with a clear rationale for using technology • Utilize general pedagogical strategies and principles • Integrate supportive scaffolding • Construct the environment according to intended activity and pedagogy
Access	• Provide access	• Technical issues	• Scope the technological context
Communication	• Facilitate communication		• Support effective communication • Select technologies according to pedagogical, technological, content and contextual considerations
Content representation	• Content representation & sharing • Easy contribution	• Cognitive load issues	• Consider cognitive load and multimedia learning effects
Collaboration	• Enhance collaboration	• Collaboration problems	• Apply strategies to encourage successful collaboration
Motivation & engagement	• Enhance motivation & engagement	• Negative student dispositions • Undesirable student behavior (misuse and distraction)	• Proactively engage in the learning process

Cluster	Benefits	Issues	Principles
Vicarious learning & reflection	• Facilitate vicarious learning and reflection	• Plagiarism	• Enable opportunities for reflective and vicarious learning • Monitor and manage plagiarism
Digital learning capabilities	• Develop digital capabilities	• Inadequate student digital capabilities	• Explicitly develop students' digital learning capabilities
Assessment & feedback	• Technology can enhance assessment and feedback	• Assessment and feedback challenges	• Adopt high-quality assessment and feedback practices
Student-centred learning	• Active and student-centered learning		• Understand and cater to students
Learning communities	• Develop learning communities • Identity & presence		• Foster positive learning communities
Protecting students		• Safety, privacy, and equity	• Uphold student safety and privacy
Teacher support		• Underdeveloped teacher digital skills • Negative educator dispositions • Teacher support issues (time, professional learning, institutional issues)	• Leverage professional learning opportunities and support

Source: Matt Bower, *Design of Technology-Enhanced Learning: Integrating Research and Practice* (Bingley, UK: Emerald Publishing Limited, 2017), 399-400.

Appendix C

Figures

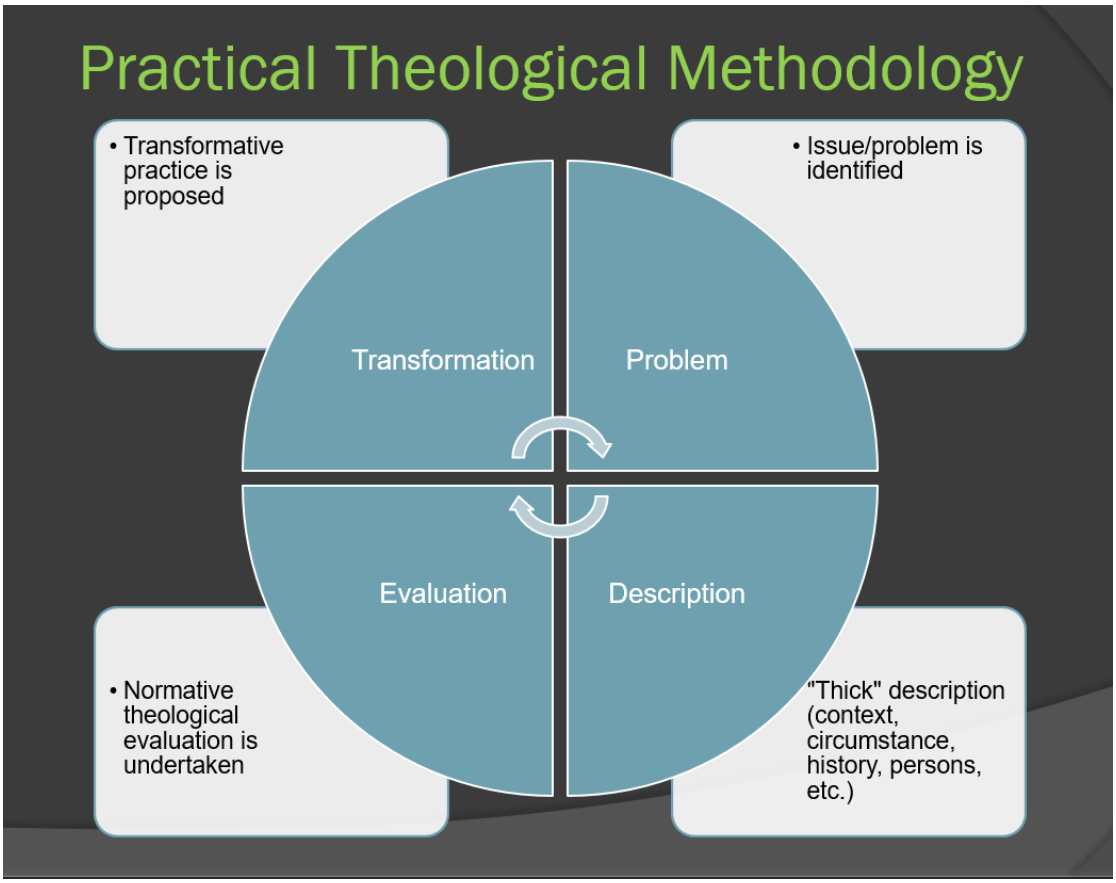

Figure 1.1. Practical Theology Methodology
Source: Josh Sweeden, "Practical Theology Approaches and Methodology," Lecture, DMIN948 Dissertation Methodology, Kansas City, MO, September 20, 2019.

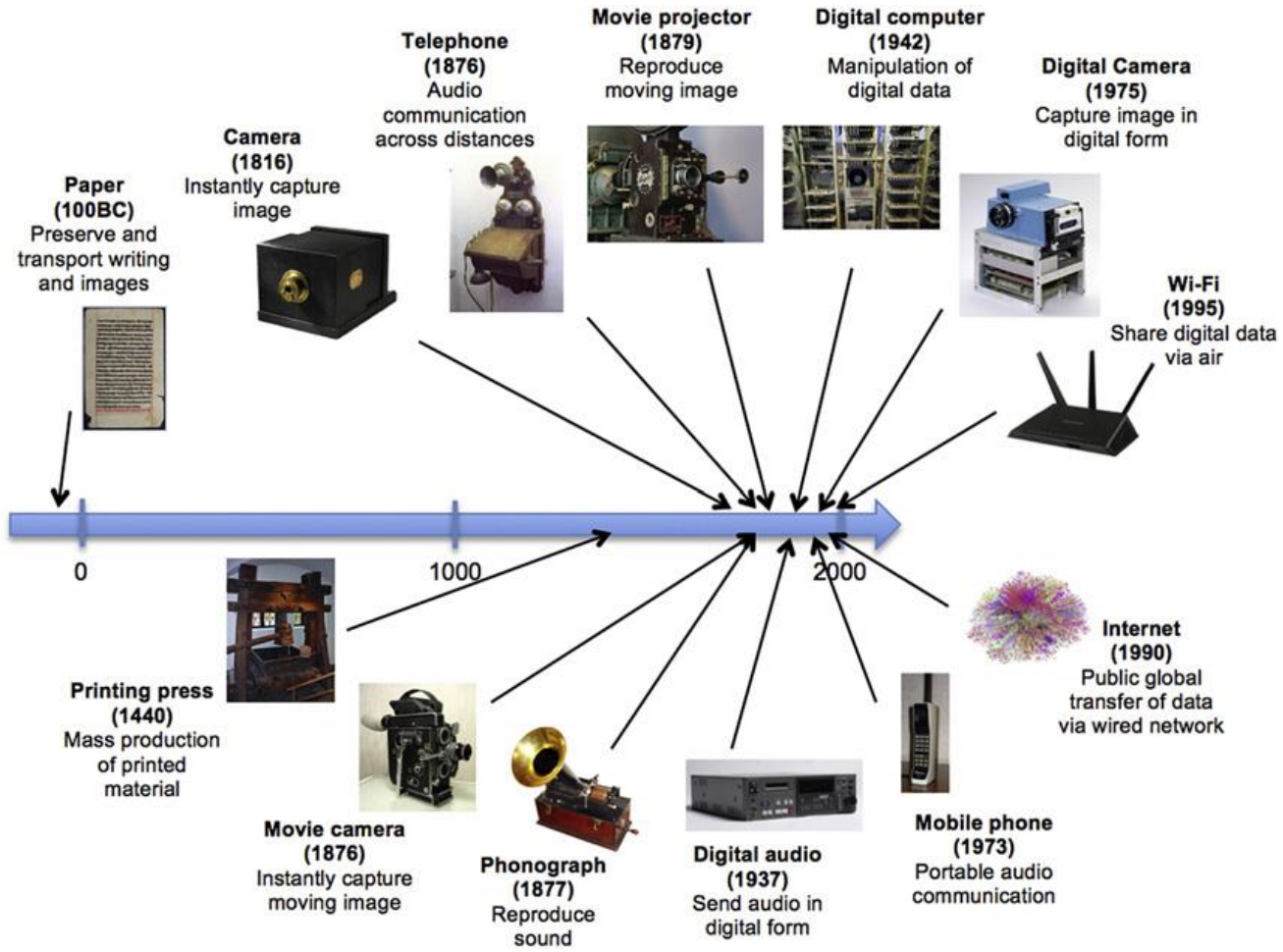

Figure 3.1. Brief Chronology of ICT Developments in the Previous Two Millennia. *Source:* Matt Bower, *Design of Technology-Enhanced Learning: Integrating Research and Practice* (Bingley, UK: Emerald Publishing Limited, 2017), 411.

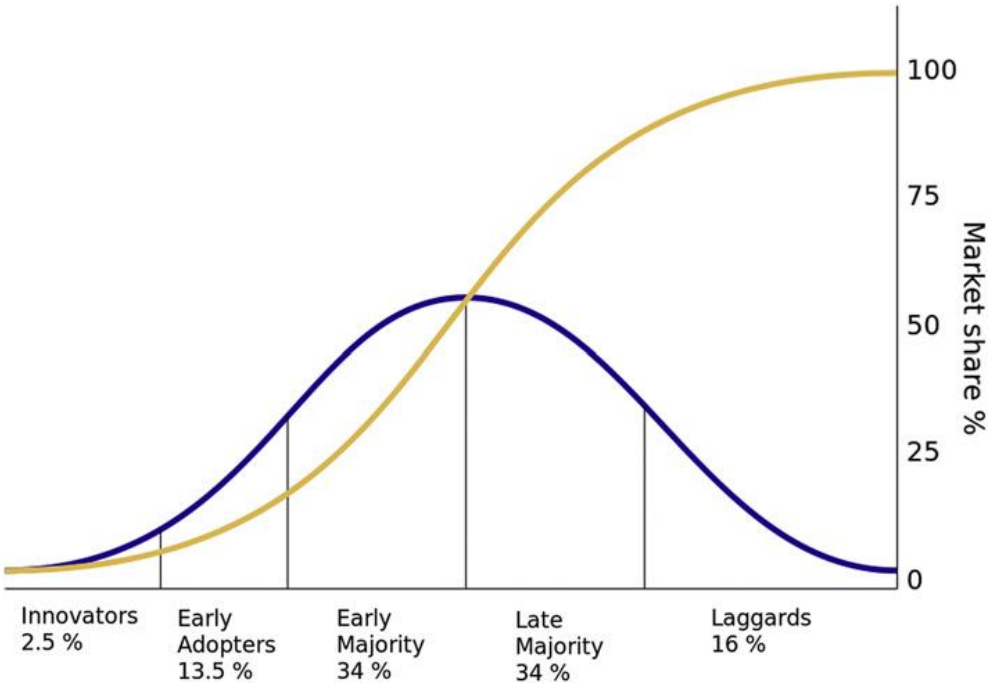

Figure 3.2: Roger's Diffusion of Innovation
Source: Matt Bower, *Design of Technology-Enhanced Learning: Integrating Research and Practice* (Bingley, UK: Emerald Publishing Limited, 2017), 415.

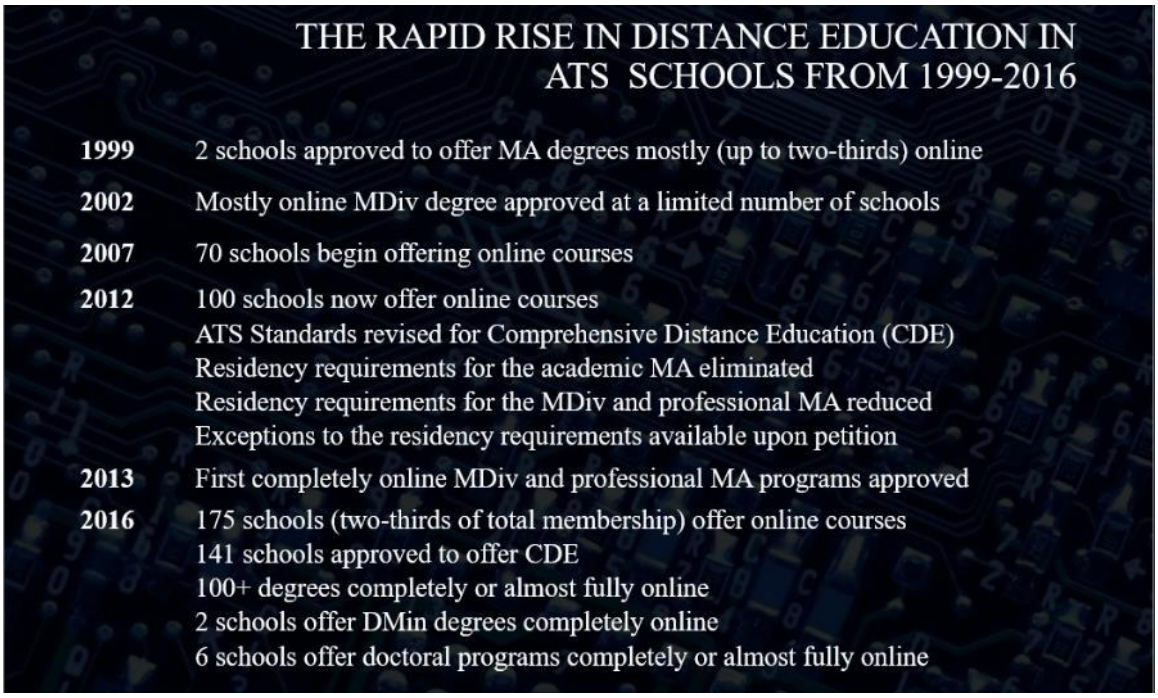

Figure 3.3. Online Learning at ATS Schools
Source: Tom Tanner, "Online Learning at ATS Schools," The Association of Theological Schools,in Sharon Miller and Christian Batalden Scharen, "(Not) Being There: Online Distance Education in Theological Schools," *Auburn Studies* 23 (2017): 1–49.

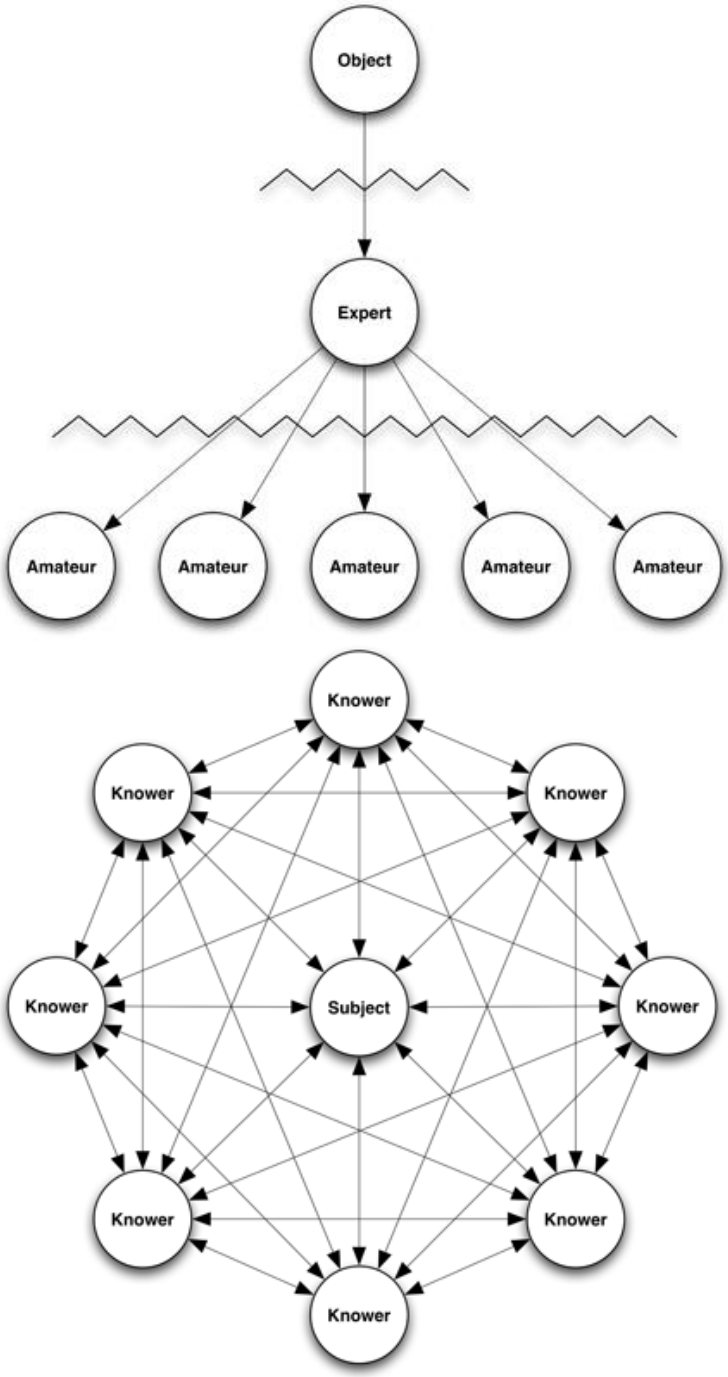

Figure 3.4 and 3.5. Two Views of Knowing
Source: Parker Palmer, *The Courage to Teach* (San Francisco: John Wiley & Sons), 1998.

Figure 3.6. Thirteen Clusters of Concerns Relating to Technological-Integration
Source: Matt Bower. *Design of Technology-Enhanced Learning: Integrating Research and Practice* (Bingley, UK: Emerald Publishing Limited, 2017), 410.

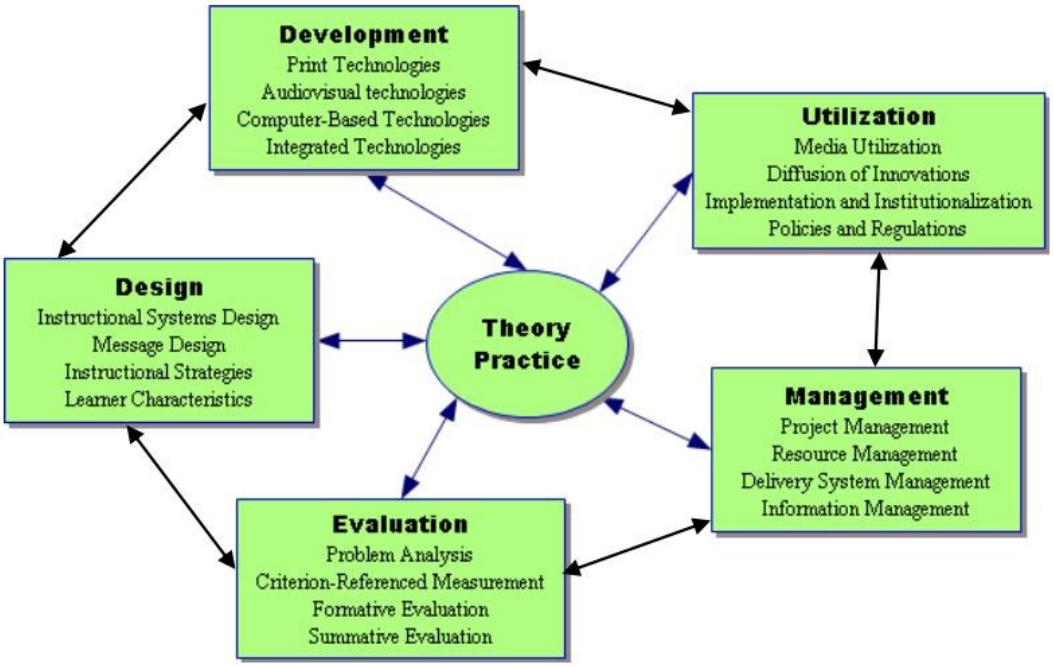

Figure 5.1. Definition of Instructional Technology
Source: Barbara Seels and Rita Richey, *Instructional Technology: The Definition and Domains of the Field* (Washington, D.C: Association for Educational Communications and Technology), 1994.

Appendix D

ANU Initial Report

ANU 21st Century Classroom Initiative

Initial Report

Introduction

Africa Nazarene University is poised to make significant improvements to the classroom environments it offers to its students. However, strategic decisions will need to be made to determine which improvements are priorities and what installation sequence will maximize the impact on the teaching and learning at ANU. Below are some recommendations from my brief two weeks on the ANU campus and in consultation with the technology team at ANU. Our goal was to privilege spaces that offer the most opportunity for ROI (Return on Investment) and keep support needs to a minimum. I recognize that two weeks is not enough time to grasp the ethos that imbues ANU so adjustments and clarifications will need to be made in order to best serve the needs of the campus and fulfill the vision of making ANU a leader through technology in the 21st century.

Video Conferencing

Video Conferencing (VC) has been a major emphasis for Nazarene Theological Seminary since 2010 but it took us several years of development before it became a ubiquitous part of the academic offerings. Based on my time at ANU, I recommend that ANU experiment with VC strategically and slowly. Technological tools change rapidly so an incremental approach will allow ANU to find the best fit for VC in the curriculum

and allow the classroom technology to decrease in price and increase in capabilities over time.

There are a few obvious places that VC can immediately impact the campus. The board rooms in Harmon are obvious spaces that will allow increased connectivity to the city campus and allow VC orientation for lecturers as its use increases. Helstrom Room 18 is also a good space for experimentation since it is often used for post-graduate seminars that includes international students who may not need to travel as far. For standard classes, the Helstrom Music Room is an ideal space for experimentation due to its sizing and quiet location. This room can be an initial space for lecturers to experiment with VC prior to wider adoption for the institution.

The technology team identified several other potential VC rooms in Helstrom and Grace Roles. These may be considered if the strategy deems appropriate. The accompanying spreadsheet has room identification for this consideration. These rooms can be considered for equipment installation, but it is recommended that a written academic strategy for use be created before funds are spent to install VC in these additional spaces.

Classroom Technology

The classrooms at ANU are poised to make immediate improvements through digital technology. The technology team assessed rooms throughout the campus and provided some initial recommendations. The addition of a projector or LED TV monitor will provide an immediate impact in each of the classrooms. In order to make the technology accessible to all of the lecturers and students, a classroom computer is

recommended for each space. This allows lecturers and students to bring prepared presentations to class via USB drive. If possible, it is also recommended that SMART TVs with wireless connectivity such as Miracast or the addition of a Chromecast type device and an additional HDMI cable input be provided so that students and lecturers that bring their own technology can easily connect to the monitors. However, if funds deem necessary, a single monitor with an HDMI connector can serve as an initial investment in each room.

The team is making additional recommendations for the classrooms in light of the practicalities of each space and the security concerns raised by the 21st Century Classroom committee. A desk is recommended for each classroom so that the lecturer has a designated space to place personal technology since digital presentations are being recommended. Several larger rooms could benefit from microphone amplification of the lecturer. A computer cabinet will be needed to house and secure the classroom computer if included in the room. Additional security cameras should be installed in each classroom to provide additional monitoring of the equipment with additional door locks in rooms with VC equipment. Cameras also serve the dual purpose of security and visually verifying attendance in classes in conjunction with biometric devices or NFC readers that scan student IDs.

One of the proposed technological advancements is the recording of all lectures but this will be a challenge for classes that are not using VC. Since not all rooms will be equipped to connect to a Zoom video classroom or similar, alternative solutions will be needed as well as infrastructure and support considerations. There are possibilities of using scheduled audio recordings such as Total Recorder in conjunction with installed

microphones, but this is not an area in which I have experience or expertise so I cannot make any specific recommendations at this time. If recording all classes is a desired outcome for the 21st Century Classroom Initiative, additional investigation and brainstorming will be needed.

Initial Conclusions

Africa Nazarene University is poised to deliver a better classroom experience through technology. However, contextualization and strategic planning will be required to maximize its implementation. Hopefully, the specifications and recommendations that I have provided will offer the committee ways to take the next step. Thank you for allowing me to consult on this project and I would be happy and honored to be a part of any continued conversation.

Respectfully,

Rev. Stephen M. Porter, DMin Candidate
Nazarene Theological Seminary

Appendix E

Survey Questions

Institutional Initial Technology Assessment Survey

1. What is the name of your institution?

2. What is your department/role at the institution?
Academic Office
Board Member
Business Administration
Instructor
Information Technology
Student
Other (please specify)

3. Which stage most closely reflects your institution currently?
Stage 1 - No digital technology
Stage 2 - Limited digital technology
Stage 3 - A few digital technology
Stage 4 - Strong reliance on digital technology
Stage 5 - Full pedagogical adoption of digital technology
Other (please describe)

4. Which stage do you hope your institution will reach in the next 1-3 years?
Stage 1 - No digital technology
Stage 2 - Limited digital technology
Stage 3 - A few digital technology
Stage 4 - Strong reliance on digital technology
Stage 5 - Full pedagogical adoption of digital technology
Please provide any reasons for your answer.

5. Describe how your institution delivers courses:
Main campus only
Multiple physical campuses, not online
Some classes on physical campus location and other classes online only
Classes meet on campus and online and all use a Learning Management System (LMS) (ex: Moodle, Canvas, etc.)
Online only

6. Identify your current Learning Management System (LMS):
No LMS
Moodle

Canvas
Blackboard
Other (please specify)

7. Describe the use of a Learning Management System (LMS) (ex: Moodle, Canvas, etc.):
No LMS
Few courses use an LMS (Less than 10%)
Some courses use an LMS (10-50%)
Most courses use an LMS (More than 50% but less than 90%)
All/almost all courses use an LMS (90-100%)

8. Are you considering a new Learning Management System:
Yes
No

9. If so, which one:
Moodle
Canvas
Blackboard
Other (please specify)

10. How have digital technologies changed the classroom pedagogy at your institution?
Not at all
Very Little
Some
A lot
Completely

Faculty and Staff Readiness for Change Survey

1. What is your department/role at the institution?
Academic Office
Board Member
Business Administration
Instructor
Information Technology
Student
Other (please specify)

2. Faculty and staff want to implement technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

3. Faculty and staff here feel confident that the institution can get people invested in implementing technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

4. Faculty and staff feel confident that they can coordinate tasks so that implementation goes smoothly.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

5. Faculty and staff will do whatever it takes to implement technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

6. Faculty and staff feel confident that the institution can support people as they adjust to technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

7. Faculty and staff feel confident that they can keep the momentum going in implementing technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

8. Faculty and staff feel confident that they can handle the challenges that might arise in implementing technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

9. Faculty and staff are motivated to implement technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

Student Readiness for Change Survey

1. What is your department/role at the institution?
Academic Office
Board Member
Business Administration
Instructor
Information Technology
Student
Other (please specify)

2. Students desire to see technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

3. Students have the skills needed to succeed in technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

4. Students feel confident that the institution can implement technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

5. Students feel confident that they can adapt to this change.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

6. Students feel confident that they can handle the challenges that might arise in implementing this change.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

7. Students feel confident that they can handle the challenges that might arise in implementing technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

8. Students are motivated to implement technologically enhanced learning environments.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree
N/A

9. Students feel confident that the institution can support students as they adjust to this change.
Disagree
Somewhat Disagree
Neither Agree nor Disagree
Somewhat Agree
Agree

Faculty Concerns Survey

1. How long have you been an instructor?
Less than 1 year
2-5 years
6-10 years
11-20 years
21+ years

2. Please rank these practical and personal concerns related to adding new technologies to the classroom:
Cost
Time to manage courses
Time to learn new pedagogical approaches
Distract from other initiatives
Changes too often
Overloaded
Copyright Control
Too many students
No distance market
Risk to physical campus

3. Other Practical or Personal Concerns
_____

4. Educational concerns:
Students cheating
Student disingenuous
Bad behavior
Spontaneity loss vs live classroom
Adjuncts
Not viable online
Better for other disciplines
No library
Not for higher ed
Quality assurance

5. Other Educational Concerns
_____

6. Philosophical Concerns
Mentoring/Character development
Must be Face-to-Face
Ethos
Diversity
Commodification

Opposed

7. Other Philosophical Concerns
_____

8. Do you agree with the following statement: Our institution's digital library resources are able to support distance learning.
Strongly disagree
Disagree
Neither agree nor disagree
Somewhat agree
Agree
Strongly agree
Why did you answer in this manner?
_____

9. Finish this sentence: In order to better support distance learning, my institution will need to...
_____

Technology Infrastructure Survey

1. My role with technology (closest description)
Course Designer or Instructional Technologist
Information Technology Leader (Ex: CIO, Director)
Information Technology Manager (oversees others)
Technology Helpdesk
Other (please specify)

2. We have reliable power/electricity.
Disagree
Somewhat Disagree
Neither Disagree or Agree
Somewhat Agree
Agree
N/A

3. We have reliable WiFi (wireless internet).
Disagree
Somewhat Disagree
Neither Disagree or Agree
Somewhat Agree
Agree
N/A

4. We have a reliable internal network.
Disagree
Somewhat Disagree
Neither Disagree or Agree
Somewhat Agree
Agree
N/A

5. Our network equipment is reliable and does not need replacing soon.
Disagree
Somewhat Disagree
Neither Disagree or Agree
Somewhat Agree
Agree
N/A

6. Our network equipment is adequate to add new technologies to our programs.
Disagree
Somewhat Disagree
Neither Disagree or Agree
Somewhat Agree

Agree
N/A

7. The size of our technology staff is adequate to add new technologies to our programs.
Disagree
Somewhat Disagree
Neither Disagree or Agree
Somewhat Agree
Agree
N/A

8. The skill of our technology staff is adequate to add new technologies to our programs.
Disagree
Somewhat Disagree
Neither Disagree or Agree
Somewhat Agree
Agree
N/A

9. The institution is prepared to add new technologies to our programs.
Disagree
Somewhat Disagree
Neither Disagree or Agree
Somewhat Agree
Agree
N/A

10. The institution has adequate funding or can raise adequate funding to add new technologies to our programs.
Disagree
Somewhat Disagree
Neither Disagree or Agree
Somewhat Agree
Agree
N/A

Appendix F

Interview Fieldnotes and Transcripts

Asbury Seminary

Dr. Dale Hale – Director of Student Success, Asbury Seminary, Former Director of Distributed Learning
Date of Interview: August 13, 2018; *Location of Interview: Zoom*

Punchline/Storyline:
Dr. Dale Hale has been part of Asbury as a student or staff for 25 years. The past 14 years, he has served as the Director of Distributed Learning. During this time, he has seen Asbury begin and adapt their distance education offerings. Currently, they have two primary modes of delivery that differ from the traditional residential classroom experience, online (ExL/Extended Learning) and by extension.

Interview Physical Description:
Dr. Hale was in his new office on the Asbury Florida campus. The connection was strong and both of us were familiar with this mode of delivery.

Recruitment:
Dr. Mark Maddix connected me with the Associate Vice President for the Asbury Florida campus and he connected me with Dr. Hale. Dr. Hale was open to participating after an international trip.

Summary and General Impression:
Asbury Seminary has been a leader in theological education for many years. This leadership extended to distance learning in 1995 when a major donor provided a grant to begin an online program as the internet generation was beginning to take shape. Since that time, the school has worked to develop programs and establish tools to provide improved accessibility and quality education. Today, what started with 40 students in 1997 has grown to 1,000 online students.

The traditional programs gave way to the new non-residential program in 1997 as the first VHS tapes were shipped to students. The students were responsible for watching the videoed content and replying to email discussions. The method was clunky and required a lot of management. Technological developments made the delivery much easier as DVD and digital content made the content more accessible. However, many faculty members were simply trying to record lectures and deliver that as distance education. Asbury decided to create a 50% video policy for classes which forced the faculty to evaluate their distance education pedagogy.

Over the next few years, Asbury would adapt their distance education and create several modes of access in what they call their distributed learning model. The Learning Management System (LMS), Moodle, was introduced to manage the online portion of both fully online and hybrid courses. In 2006, the first official "distance program" began and classes were offered and functioned using synchronous video access from one classroom to another in a different location. The faculty would often teach from their primary campus and interact remotely with another classroom for discussion and presentations. In 2012, this modality was shuttered when the Association of Theological School accrediting body stopped the program by not allowing it to count as residency for the students who were not at the professor's location. In 2013, Asbury created extension sites which meet two weekends a month at one of the four Asbury campus locations across the U.S. and interact online for the remainder of the seven weeks. For now, the model of online classes and extension campuses are the primary modes of distance learning. I asked Dr. Hale about video conferencing as a possible mode of distance learning, but he says that Asbury has not looked closely at this possibility since their primary method of video assisted delivery was only focused on classroom to classroom.

One of the most interesting things I gleaned from Dr. Hale was the shift into his new role. The Director of Student Success position is newly-created and Dr. Hale had only been in the position a couple weeks. However, the position is modeled after similar programs at Western Governor's University and the University of Central Florida (UCF). It seems that Asbury is beginning to make a focus on student retention, particularly in their distance programs and this why they have begun this new position and placed him in Florida to work closely with the research of UCF.

Transitional Analysis

Asbury has managed their transition from traditional classroom to distance offering fairly "traditionally." They first started an online program and then tried to add video conferencing from classroom to classroom. Beyond this, their creativity is not out of the norm. It is obvious that their growth to 170 online classes and 500 fully online students has shown significant success for their program. However, from Dr. Hale's perspective, the school is just now wrestling with the question of ethos for distance students and how to best ensure formation over simple information, particularly in their fully online program. It seems that the residency requirements of ATS has not allowed them to stray too far from tradition when it comes to distance learning.

Asbury is currently transitioning LMSs from Moodle to Canvas. When I inquired as to why, Dr. Hale said it was a faculty proposal. They feel that Canvas is easier to manage from a faculty perspective since it is "page" based rather than linear. Students however, are split on their approval of the change and retraining has been difficult for some. Overall, I did not hear strong feelings either way, so I wonder what else is behind the change.

Main Themes:

Online. Extension sites. Classroom to classroom. Multiple campus model. Residency.

Connections with Other Interviews

Similarities:

Asbury began as a traditional campus-based program.
Moodle is a primary LMS.

Differences:

Moving away from distance sites.
Student success is becoming a focus.
Director staff is not solely based at that primary campus.

Self-Reflexivity/Rapport:

Dr. Hale and I had never met. The conversation was cordial and comfortable at times but also simply professional at times. Dr. Hale did offer some personal reflection that seemed deeper then just informational. I did identify closely with him due to the struggles of working with primarily American faculty and American accreditation standards. I am quite familiar with the tools and methods that Asbury uses so it was not difficult to understand his perspective.

Off-Tape Conversation:

There was no off-tape conversation.

European Nazarene College (EUNC)

Dr. Klaus Arnold – Rector, European Nazarene College
Date of Interview: July 5, 2018 Location of Interview: Skype

Punchline/Storyline:

Dr. Arnold has been at EUNC for over 25 years. He has shepherded them through the sale of their campus and transition to a fully distributed distance learning system. They use a mix of face-to-face and online, administered through a system of local and regional support staff.

Interview Physical Description:

Dr. Arnold was videoing in from what appeared to be his residence in Germany around 6pm Germany time. I was in a library reading room at 11am Central on my Surface laptop. Dr. Arnold had answered the preliminary questions ahead of our meeting and supplied me with his job description since titles vary from context to context.

Recruitment:
Dr. Arnold graciously responded to a request via email.

Summary and General Impression:

Dr. Arnold has been a part of EUNC for over 25 years and has been the rector for 13. EUNC was started as a residential campus serving mainland Europe in the 1960s. It was structured according to the USA 4-year system, offered English based education and English-speaking professors. The first 40 years of the school were directed by Global Mission in Kansas City with all American professors and leaders. This served the needs initially but eventually, this caused EUNC to wrestle with its global identity. Couple this with the government's requirements for accreditation, the board of trustees eventually elected Dr. Arnold to be the leader from within the region in 2005.

The theological education needs of a region the size of Eurasia are vast. The residential campus served well for some time but eventually, practicality forced some innovation. Around 1990, extension learning campuses (TEE centers) were started to help identify top students to send to the residential EUNC campus. These courses were part of a validated course of study but not academically accredited. However, these were successfully training local leaders for the Church of the Nazarene. Along the way, the school began to recognize that many of the residential students would leave their homes for studies and not return to their home districts after completion and yet the extension sites had a high retention rate for ministers and local leaders. In 2006, the residential

campus focus shifted to the final two years of studies and the TEE centers were renamed learning centers so as not to privilege the campus education over the extension sites.

In the early 2000s, EUNC began to face some realities of their educational model. Residential student population was declining, and the maintenance cost of the facilities was rising as the buildings aged. As the leadership polled the districts, it also found that the different districts had differing desires for the type of students that EUNC was producing. Some districts wanted evangelists, others district leaders, and still others, theologians. If the campus was to fulfill its mission of "Enabling Christlike Disciples for Ministry," then changes needed to be made. It was decided that EUNC should decentralize and focus on the learning centers. This led to the growth of learning centers across the region and the sale of the campus in 2015.

EUNC now has a distributed campus model in which learning centers are strategically located in differing language and cultural centers across the region. Many centers have a hybrid face-to-face and Moodle-based structure. Other "centers" are online only and maintain community via Moodle and videoconferencing. Instead of depending on the campus to provide the "culture of EUNC," the school uses a combination of mentorships, local church involvement, and peer interactions to form the nature of a EUNC graduate.

Transitional Analysis

The EUNC journey into distance learning evolved out of practicality but also a philosophical commitment to their mission and resourcing its constituent groups. The campus-based approach was no longer working and had often worked against the local districts in providing local church leaders. The extension centers did a better job of fulfilling the school's mission and the administration adjusted its model to provide contextually focused education rather than centrally based English education. EUNC is primarily focused on physical centers to provide district level education and uses online courses as supplemental in most cases. However, online courses have provided a growing avenue of education especially in large geographic districts. This seems based in practicality rather than philosophical strategy. However, thought has been and continues to be given to maintain integrity in spiritual formation and academic quality assurance.

The region seems to be slowly embracing the major change in delivery and the school is finding itself more visible across the region. Time is still needed for the culture shift to fully establish itself. The school is also challenged in helping the local districts increasing its involvement in the educational system and resourcing itself through its existing pastors and leaders. There do seem to be structures in place to maintain quality assurance in course work but as online education becomes more prevalent, more attention should be given to online pedagogy and strategy. It seems to me that the school is not yet in a constructivist mode of online learning but this may be culturally difficult seeing as many of the cultures within its purview value the master teacher mode of teaching and learning.

Main Themes:

Cultural awareness. Financial viability. District needs/desires. Language diversity. Leadership development and retention. Adaptability. District campus based.

Connections with Other Interviews

N/A at this time

Self-Reflexivity/Rapport:

Dr. Arnold and I had immediate rapport. It seemed he trusted that I understood cultural awareness, probably from my self-description of current role and missionary experience. He seemed to feel free to critique some of the systems the school found itself within and free to share challenges overcame and still facing the school.

Off-Tape Conversation:

There was no off-tape conversation other than introductions and family connections.

Seminario Nazareno de las Americas (SENDAS)

Ruben Fernandez, Rector of Nazarene Seminary of the Americas (SENDAS) and Regional Education and Clergy Development Coordinator (REC) for the Mesoamerica Region

Date of Interview: September 3, 2018; *Location of Interview: FaceTime*

Punchline/Storyline:

The South America and Mesoamerica Regions of the Church of the Nazarene have been utilizing a distance education since the 1970s, so what we call new forms of education, those regions consider their traditional offerings. Dr. Fernandez has been working with and developing the distance education model from SENDAS for 23 years. During his time, the regions have expanded their offerings from regional campuses to embracing video conference connections which has accelerated the ability of the Region to train pastors.

Interview Physical Description:

Dr. Fernandez was at his home in Costa Rica. We planned a 10AM call but the call did not begin until 10:30. He let me know at 10 that he would call soon and it was then that I remembered the cultural time differences and punctuality was not a cultural priority but focus would be once the call began; this held true. We originally planned a Skype session but after several minutes of trying over a poor connection, we moved to a FaceTime video call.

Recruitment:

I originally approached Dr. Jorge Julca from the South America region of the Church of the Nazarene, but I had trouble getting a response from him. Dr. Fernandez was willing and open immediately when asked.

Summary and General Impression:

The financial and cultural challenges of the Mesoamerica Region (MAR) of the Church of the Nazarene has opened doors for "non-traditional" education models to thrive for almost half a century. The region pioneered many creative techniques for training its pastors and serves as a model for much of the International Church of the Nazarene. The MAR has been doing distance education for over 40 years, so this generation of teachers and students only know a distance education model; it is the traditional method. In the 1970s, learning centers were developed to reach the different fields across the region with formal pastoral education. However, they did offer higher level education at the Seminary in Costa Rica as a residential program, but the program was expensive for many students

and disrupted the local fields. In the 1990s, the Seminary in Costa Rica added a master's degrees as a decentralized option for many pastors across Latin America. Centers were developed, and master teachers would travel from center to center. This was cheaper than flying all the students but still has challenges of flight costs and international travel issues. In 2009, the rise of consistent internet allowed SENDAS to begin its hybrid model which would include connecting sites through video conference and online participation.

Dr. Fernandez has helped shape the distance and technological transition for the region for over 20 years. It seems to me that the leadership of Dr. Fernandez in MAR and Dr. Julca in South America has revolutionized pastoral training for the Spanish and Portuguese speaking church of the Western Hemisphere. Because of the role that SENDAS plays in MAR, it has been able to shape much of the thinking of the region without much push back from the local leaders. Some still prefer the professor to travel to the site, but the advances in videoconferencing technology has lessened that desire. MAR has embraced the technology faster than any other region of which I am aware and maintains a budget-conscious model while doing so. It seems to me that any other region or school within the tradition should look closely at what the MAR and SAM region has accomplished. Then each area can evaluate its own context and see what can be learned and implemented from this established program.

Transitional Analysis

Mesoamerica and South America normalized distance education decades ago and have been working to improve their delivery systems for many years. Over the past decade, they have embraced video conferencing as a primary method of delivery. Due to the atypical view of what is traditional modes of teaching and learning, the region has faced fewer philosophical hurdles in transition to technically assisted learning such as video conference. The region is now able to train other regions who wish to transition from a campus-based model to a distance learning model. The region has experience addressing the different cultural and financial concerns and has made creative strides to work with and overcome these type obstacles.

Dr. Fernandez is aware that there are diverse cultures within his region. When several sites connect for a video conference, the Nazarenes at each site have differing ideas of what it means to be a Nazarene and it takes time for the students to adjust. He admits that the region can do a better job of preparing its students to embrace the differences and use it as a learning opportunity. However, he does view the diversity as a strength and wants to leverage it for improved education.

Main Themes:

Video Conference. Extension campuses. History of distributed learning. Multiple methods of delivery. Mostly one or two primary languages.

Connections with Other Interviews

Similarities:

They are leveraging recent technologies with cultural understanding.

Differences:

The Region was an early adopter of a distributed learning method.

Teachings are usually regional center to regional center.

Little pushback when embracing new technologies.

Self-Reflexivity/Rapport:

Dr. Fernandez knows me from my work with NTS and the Global Consortium of Nazarene Schools. He also has a relationship with my wife Dana through the IBOE. Therefore, it seemed that we had a foundation of trust and understanding of the project. Dr. Fernandez seemed eager to help and happy to further quality distance education.

Off-Tape Conversation:

Other than technical issues, we did not have any off-tape conversation. Preliminary questions were answered via email prior to the meeting.

Southeast Asia Nazarene Bible College (SEANBC)– Now Chapman International

College

Rev. David Phillips – Field Strategy Coordinator for Southeast Asia for the Church of the Nazarene – Former Chancellor at SEANBC and FSC for the Philippines and Micronesia
Date of Interview: September 5, 2018; Location of Interview: Vidyo

Punchline/Storyline:
Rev. Phillips has been involved in education for the Asia-Pacific Region in the Church of the Nazarene for more than two decades. He has directly participated in the transition to distance education in the Philippines and Southeastern Asia. Most of the changes were geographic rather than technological, but the region was adapting to the need for contextually-based education and greater reach. Rev. Phillips is very knowledgeable about the challenges and successes that are possible when transitioning an existing program as well as creating new programs. His most recent work with SEANBC has given him great hope for the possibilities of distance education and has energized his ministry.

Interview Physical Description:
Due to the geographic location of Rev. Phillips work, we chose to use the Vidyo platform supported by the Global Ministry Center. The privacy allowed for Rev. Phillips, who appeared to be in his home or office, to speak freely. Rev. Phillips answered some of the preliminary questions via email ahead of our discussion but used the interview to add more depth to the answers.

Recruitment:
Rev. Phillips was connected to me through Tammy Carter from the International Board of Education for the Church of the Nazarene. We were soliciting an interview from a person in the Asia-Pacific Region of the Church of the Nazarene with knowledge of the distance education and Rev. Phillips was recommended and graciously agreed.

Summary and General Impression:
Rev. Phillips is highly invested in distance education. I do not know if he pursued work in education or was given the responsibility, but it seems that he enjoys the work and finds meaning in developing educational programs for the Church of the Nazarene. After becoming a missionary in the late 1990s, Rev. Phillips has found himself responsible for continued development of educational programs across the Asia-Pacific region and has often taken direct leadership roles in this endeavor.

The primary contexts from which Rev. Phillips spoke most directly were his time as Extension Coordinator and FSC for the Philippines and his recent work with Southeast Asia Nazarene Bible College (SEANBC). The time in the Philippines seemed more difficult than the most recent developments at SEANBC. From what I heard, the faculty were more resistant in the Philippines and the culture was hesitant to adapt from the

traditional methods of teaching and learning. The classroom lecture by the residential faculty was still held as the most effective method of teaching and any alteration of that method was seen as sub-par. The success of the Philippine program was less noticeable than the SEANBC programs.

As I reflect on this, I wonder if the timing and development of supplemental technologies also created barriers for the success of the program. The late 1990s was a time of emerging changes to the educational systems. Electronically-assisted teaching was new and very slowly embraced by many institutions and faculty. It was often viewed as a threat to traditional teaching and had yet to be accepted as part of the educational methods of the future. This was compounded by the lack of tested technologies to assist in teaching and learning that would be developed over the two decades. This includes the ease of recording and delivering content via computer and internet. (This does not include the rise of the electronic classroom, since the students within the region often do not have consistent internet access.) I think the resistance of the institutional culture would be lessened today, but I cannot know for sure.

Rev. Phillips' time at SEANBC has been much more fruitful. The school had less tradition and more challenges than the established program of the Philippines. The need for distributed pastoral education was great and the diversity of languages made a centralized learning center impractical. This allowed SEANBC to be more creative with opening language-based, regional learning centers. These efforts were embraced rather than shunned and adoption has been high. The number of students in the program has increased exponentially and the program has adapted culturally.

However, Rev. Phillips was keenly aware of the cultural challenge that the programs and methodologies were bringing to the students. The culture of the area is taught to never question elders/teachers and find it disrespectful to ask questions. A collaborative learning model resists this cultural expression. Rev. Phillips was explicit in his efforts to encourage students to resist the prevailing culture and ask questions of the teacher and each other. This was a good example of cultural awareness, even if the decision was to resist the local culture.

Main Themes:
Extension Centers. Modular classes. Decentralized. Centralized. Residential. Face-to-face. Offline. Differing adoption rates. Cultural adaptations.

Connections with Other Interviews
Similarities:
Many participants showed hesitancy to embrace the changes.
The styles of teaching and learning have dramatically shifted over the past 20 years.

Differences:
Most classes are not electronically assisted.
Teachers travel to most educational sites

Self-Reflexivity/Rapport:
I felt that Rev. Phillips and I had a very good rapport. I think he understood the what and why of my project and interviews. He was very willing to participate. He was open to critiquing the systems when warranted because he knew I was already aware of the challenges and complexities that exist.

Off-Tape Conversation:
There was no off-tape conversation since this was an electronic interview.

University of Kansas (KU)

David Martin – Clinical Associate Professor, University of Kansas School of Nursing – Former Program Director
Date of Interview: September 6, 2018; Location of Interview: KU Med

Punchline/Storyline:
Professor Martin has been teaching online for 20 years. He has become an evangelist for online and hybrid education for the University of Kansas' nursing programs. Online is his primary campus and serves as a mentor to other faculty for distance learning. The conversation exposed me to a secular approach to distance learning.

Interview Physical Description:
The interview was conducted in Prof. Martin's office on the KU Medical Center campus at 10 am. He was in relaxed attire and seemed comfortable in the familiar settings of his office space. He suggested meeting in his office to physically show the online courses in which he is currently involved via computer screens. Preliminary questions were not addressed ahead of the interview.

Recruitment:
Prof. Martin was introduced to me through his colleague and my friend, Dr. Kevin Sykes. Dr. Sykes and Prof. Martin work on the KU Institutional Review Board for maintaining ethics in research.

Summary and General Impression:
Prof. Martin was not sure what exactly what I was wanting with my interview. I think the cross disciplinary approach was confusing to him. Therefore, his initial approach to the interview was just a demonstration of his learning platform, this included an explanation of the benefits of search engines. As the interview progressed, I was able to get him into the philosophy of his teaching methodology, but he continually reverted to teaching structures and techniques. The information was moderately helpful in its exposure to professorial thinking in execution of online courses from someone who enjoys the method and continually evangelizes the benefits of distance education.

The University of Kansas School of Nursing has several approaches for earning a bachelor's degree in nursing. KU offers three methods for earning the degree: a traditional, residential degree that meets regular in-classroom environments and supplements with online content delivery, an online-only program for nurses who already hold an associate degree in nursing, and a partnership degree that supplements the residential programs of several Kansas community colleges. Blackboard is the current platform of choice for the online/distance portion of the degree and the content is delivered in conventional forums, quizzes, and individual assignments.

KU School of Nursing's distance program is an established program that has over 20 years of delivering content via the internet. The online program follows the structure of

the online philosophy of Quality Matters (QM) https://www.qualitymatters.org/. The school depends heavily on the structure and standards that QM offers the program, including an evaluation of interactivity and course structure. This includes metered posting and responses for both the student and the faculty for each course.

One of the main differences between the structure of the campus-based courses and the online courses is the addition of team-based learning. Prof. Martin expressed frustration that the online courses do not afford easy methods for these team type assignments because the evaluation of the individual participants is problematic. However, when he spoke about future dreams for online education, he wishes to incorporate group learning back into his classes. I think there are possibilities, such as video conferencing and structured group work, that could be integrated but I did not have opportunity or permission to recommend such methods during the interview.

Overall, KU seems to have a "typical" online structure, but the use of QM was beneficial for me to learn. Nazarene and theological schools tend to be small, so very few have the resources to consider consulting with a company like QM, so the exposure to a large institution offered new ideas. KU also gave me exposure to a liberal arts school which is helpful in approaching some of the global schools I may work with in the future.

Transitional Analysis

Prof. Martin has been involved in the KU online and campus programs for over 20 years. Since the mid-nineties, he taught some online courses and for the past decade has taught primarily online. For him, the online program is the preferred method of teaching his nursing students. The pacing and energy is different than classroom learning but has the flexibility that the classroom does not afford. He has adapted his methodology as he moved to online teaching which also benefits any teaching methodology. He found online learning requires clearer expectations since there is limited interaction with the professor. He is conscious of offering differing and repeated approaches for learning materials such as varying the types of assignments. He reflected that his online teaching has influenced and improved his in-class teaching, which I find is common among faculty.

I did not sense a lot of desire or anticipation of additional development of the online programs at KU School of Nursing. Unfortunately, Prof. Martin is not currently in the position to make those changes but from what I gathered, the school is comfortable where is it in the process. I think there are technologies that could bolster the program but unless the program is wanting to change, or is pressured to change, I think the current status quo will be maintained.

Main Themes:

Blackboard LMS. Quality Matters. Interactivity. Explicit expectations. Creative degree approaches. Faculty buy in.

Connections with Other Interviews

Similarities:

The desire to make distance learning interactive and adaptable.

Differences:
Unique in specialty and school affiliation.
Practitioner more than developer.

Self-Reflexivity/Rapport:
I was unfamiliar with Prof. Martin before the interview so rapport needed to be built. Our mutual friend provided this opportunity, as well as my interest in his teaching. He seemed to relax throughout the interview although he rarely went into the philosophical. I think he felt helpful to me and pleased to be a part of the process.

Off-Tape Conversation:
There was very little off-tape conversation. Primarily, we discussed where the best location for the interview would be and our relationship to Dr. Sykes.

ASSESSING READINESS FOR EDUCATIONAL TECHNOLOGY INTEGRATION IN GLOBAL NAZARENE INSTITUTIONS

Approved by:

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Director, Doctor of Ministry Program

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Faculty Advisor

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Date