



Nonformal Education Curriculum: *Assessment Protocol to Improve Learning*¹

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Instrument for Assessing Nonformal Education Curriculum

The criteria for curriculum assessment are stated here as statements in several categories. Carefully think about each statement and consider whether or not the instructional materials and strategies for teaching will likely result in learning experiences that are *strong* (S), *weak* (W), or *uncertain* (U).

As you make your judgment, circle the most appropriate letter (S, W, or U).

ARE INSTRUCTIONAL MATERIALS WELL CHOSEN?

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| S/W/U | The instructional materials, and the learning experiences which they fulfill, are reflective of an intercultural view of Christian values and godliness. |
| S/W/U | The materials create an exposure to a wide range of authors, drawing upon classical works of the church, quality evangelical resources and contemporary theological, educational, and cultural research. |
| S/W/U | The materials expose the learners to a broad range of Christian perspectives from various historical and contemporary traditions? |
| S/W/U | The curriculum includes resources drawn from non-western authors and encourages the learners to understand the church in the world as a multi-national and multicultural matter. |
| S/W/U | The materials and learning experiences reflect the importance of the church as the center of learning for the Christian community. |

ARE THE MATERIALS AND PROCEDURES BIBLICAL?

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| S/W/U | The materials reflect the natural categories of Scripture. |
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¹ Identifying Strengths and Weaknesses of a Nonformal Curriculum for Leadership Education. In 2001, Ted Ward developed the following assessment tool to help planners of nonformal education curriculum improve the effectiveness of *learning*. It was never published or tested.

- S/W/U** The materials and the suggestions about how they are to be used develop in the learner a serious biblical foundation for theological thought—thinking that places God at its center.
- S/W/U** The materials and learning experiences add up to a grasp of the wholeness and flow of Scripture, revealing that God is interacting with the realities of human life.
- S/W/U** The materials and the planned learning experiences help the learners develop orderly processes and methods for doing theology in their own culture
- S/W/U** The curriculum reveals a broad vision of the sharing of competent leadership among many of the people of the church.

IS THE CURRICULUM WELL ORGANIZED AND PLANNED?

- S/W/U** There is evidence of unity, progression, and integration in the curriculum.
- S/W/U** Curricular materials are defined, selected, and designed to reflect and fulfill clear and well-organized objectives.
- S/W/U** Learning experiences truly lay foundations for lifelong learning, the cultivation of sustainable habits of study, and the application of learning to a life of Christian ministry.
- S/W/U** The curriculum shows a clear path of development and progression, adaptable and able to accommodate a reasonably wide variation among the learners.
- S/W/U** The curriculum leaves room for discussing the learner's own cultural issues and/or allows the learner to design learning experiences and projects appropriate to his or her context.
- S/W/U** The curriculum reflects a variety of learning options.
- S/W/U** The curriculum allows for feedback and input from students, faculty, and administration.
- S/W/U** The curriculum gives careful attention to real competencies and real outcomes that will equip leaders to serve effectively in their particular situations.
- S/W/U** Curriculum planners have paid attention to political and social factors in the situation where the curriculum is to be used.
- S/W/U** The curriculum gives careful attention to competencies and outcomes that will equip leaders to serve effectively in the particular situation.

ARE THE LEARNING EXPERIENCES APPROPRIATE?

- S/W/U** The curriculum reveals cautious concern about the ways that educational criteria and standards can replace the standards of godliness, spiritual maturing, and moral lifestyle called for in Scripture.
- S/W/U** The curriculum intends to deliver the learning experiences and the instructional materials in the language of the people.
- S/W/U** There is space and freedom within the curriculum for the adaptation of materials and learning exercises to characteristics of the local culture and history.
- S/W/U** The materials reflect a developmental understanding of learning which provides the foundation for a critical grasp of the social, psychological, and educational facets of leadership and educating.
- S/W/U** The learning materials reveal a careful effort to avoid the sort of western style and emphasis that places political values above spiritual concerns.
- S/W/U** Learning experiences encourage learners to interact with one another, and to assume responsibility for the learning of others.
- S/W/U** Learning experiences develop the ability to learn, to locate and use resources, to think critically, creatively and independently.

DOES THE CURRICULUM RELATE THEORY TO PRACTICE?

- S/W/U** The curriculum, especially the suggested learning experiences, shows a commitment to teach the values and informational content of leadership in church and society closely connected to actual 'learning by doing' experiences in the church.
- S/W/U** The materials encourage a comprehensive approach to Scripture that encourages thought and action.
- S/W/U** The materials and the planned learning experiences give time and energy to discussions that will encourage learners to reflect on the issues in relation to each one's own culture and ministry.
- S/W/U** Learners have the opportunity to learn from actual situations in society.

ARE THE PARTS OF THE CURRICULUM BALANCED?

- S/W/U** The curriculum demonstrates balance and interaction among the cognitive (informational) components of subject matter, the experiential application of subject matter, and the personal spiritual and social development of the learners.

- S/W/U The materials and instructional plans integrate study, readings, discussions, and projects into the life and ministry of the student.
- S/W/U The curriculum encourages both men and women in learning and leadership.
- S/W/U The objectives allow for non-measurable, expressive outcomes, and the creation of open-ended problem-solving experiences.
- S/W/U The curriculum plan reflects careful attention to the processes of information acquisition, field experience, and reflective seminars that tie these together.

ARE LEADERSHIP AND MINISTRY SKILLS ENCOURAGED?

- S/W/U Instructional materials and planned learning experiences provide a realistic connection between the learners' growing knowledge base and the development of character and ministry competencies.
- S/W/U The materials and planned learning experiences reflect a strategy for establishing habits of deep appreciation for lifelong learning that will support the learner's gifts of leadership and ministry.
- S/W/U Assessment procedures encourage a habit of self-criticism of the learner's own theological competence and wisdom in the practical aspects of life and ministry.
- S/W/U The curriculum can accommodate learning materials and instructional strategies reflective of the culture in which the learners' leadership and ministry will be fulfilled.
- S/W/U Learning experiences foster the ability to communicate effectively.

IS SPIRITUAL DEVELOPMENT EMPHASIZED?

- S/W/U The curriculum supports the purpose of development in learners of the on-going pursuit of biblically informed godliness.
- S/W/U Suggestions for application and making content practical also encourage personal reflection on biblical principles and the development of realistic personal decisions with regard to spirituality.
- S/W/U The curriculum requires and provides for an on-going process of assessment and accountability to the learning community which continuously monitors spiritual development, character formation, and ministry competency.