The Viability of the Doctor of Missiology Degree
(The DMiss is dead; Long live the DMiss!)

by Richard L. Starcher, Ph.D.
Professor of Intercultural Education & Missiology
Associate Dean, Cook School of Intercultural Studies
Biola University
13800 Biola Avenue
La Mirada, CA 90638

Rich.Starcher@biola.edu

(562) 944-0351 ext. 5696

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The Nature, Name, and Viability of the Doctor of Missiology Degree

Abstract

The Doctor of Missiology degree (DMiss), unlike its more prosperous cousin, the Doctor of Ministry (DMin), has seen a decline in enrollment in some institutions and has been eliminated from the program offerings of others. Its utility and viability are in question.

This paper discusses the DMiss’s place in the array of missiological doctoral programs, explores factors contributing to its viability, scope and content, and revisits its name. Data were collected from the seven institutions still offering an accredited DMiss degree in North America. This quasi-professional degree program is compared to both the DMin and the PhD in Intercultural Studies offered at the same institutions.

Two viability factors emerged from the data: 1) program focus and 2) achievability. Program focus impacted admission standards, program relevance, and the program’s capstone piece (i.e., dissertation or ministry project). Achievability concerned accessibility, affordability, and program length.

The following suggestions were made for revitalizing an institution’s Doctor of Missiology program: 1) sharpen the program’s focus by targeting students who are working professionals and by offering specialized tracks that leverage prospective students’ areas of interest; and 2) make the program more accessible, less expensive, and shorter in order to differentiate it more from the related PhD degree in Intercultural Studies. The paper concludes with recommendations for further research.
The Viability of the Doctor of Missiology Degree
(The DMiss is dead; Long live the DMiss!)

The Doctor of Missiology (DMiss) degree came into existence in the 1970s as missiology was establishing itself as a distinct discipline (Martin, 1974). The same time period saw the launching of the American Society of Missiology and Missiology: An International Review (Milner, 2005). While the society and journal continue to prosper, the degree has been in decline in the United States since the mid 1990s as cognate PhD programs have replaced them (Starcher, 2003). Is the DMiss degree a relic of a bygone era or does it still have some life in it? If it is useful, what is its function? Who is it for? What should it look like?

Some institutions, like Trinity Evangelical Divinity School and Asbury Seminary, phased out their DMiss programs when or after introducing their PhD in Intercultural Studies. However, others, such as Fuller Seminary, Southern Baptist Theological Seminary, Assemblies of God Theological Seminary, and Biola University, continue to grant both degrees.

This study sought to discover and describe factors affecting and shaping a viable DMiss program; that is, a program that students find meaningful and attractive enough to keep enrollment numbers at a level justifying the program’s continued existence. This study analyzed data collected from archival documents (including institutions’ websites and course catalogs) and through semi-structured interviews with leaders from four institutions. It is limited to DMiss programs in North America accredited by the Association of Theological Schools (ATS) or by one of the eight regional accreditation bodies.

The DMiss degree shares characteristics of other “professional” doctorates, like the Doctor of Psychology (PsyD) and the Doctor of Education (EdD). The viability of such
professional doctorates has been debated, particularly in the case of the EdD (Starcher, 2010). This study contributes to the literature on professional doctorates in general and serves as an example of program evaluation of graduate programs of questionable viability.

**DMiss Degree’s History and Purpose**

The purpose of the DMiss degree is intertwined with its history. From its earliest years, there was tension between the degree’s professional and academic orientation. This tension continues to the present day, however, such tension is not limited to degrees in missiology but extends to degrees such as the EdD (cf. Starcher 2003, pp. 98-99).

**Professional versus Academic Doctorates**

Traits often associated with an academic doctoral program include: stringent admission requirements (e.g., a high GPA and/or GRE score, an acceptable sample of academic writing, multiple foreign languages), program length (e.g., a minimum of four years of fulltime study), comprehensive examinations, approximately 20 percent of the program devoted to research methods and production, and a scholarly dissertation (as opposed to a research project). While not all academic doctoral programs manifest all these traits, the traits provide a basis of comparison (Starcher, 2010).

**The Evolution of the DMiss Degree**

According to Milner (2005), Fuller Seminary’s School of World Mission began offering North America’s first Doctor of Missiology degree in 1970. It was a rigorous professional degree of 96 quarter-units past the Master of Divinity (MDiv) degree (equivalent to 64 semester-units). Modeled after the Doctor of Education (EdD) degree, it was described as “a professional degree
requiring a great deal of research rather than a research or academic degree” (Milner, 2005, p. 63). Milner cited the following excerpt from the school’s January 1972 faculty minutes.

It fits men [sic] to administer missionary societies, train leaders of younger Churches, solve the crucial problems of modern missions, plan advances, think strategically and biblically about mission, and in short, to be more effective missionaries in the era of great advance now in progress. (Milner, 2005, p. 68)

When Trinity Evangelical Divinity School began offering the DMiss degree in 1977, its program closely resembled the professional Doctor of Ministry degree, however, by 1987, in order to receive ATS accreditation, TEDS had “upgraded” its DMiss from 48 to 72 (quarter) credit hours, which made it parallel to its EdD (Milner, 2005). Subsequently, “the development went ahead to the Ph.D. in Intercultural Studies, the professional was moved to the D.Min. in Missiology” (Milner, 2005, p. 91).

By 1993 [TEDS’s] D.Miss. had become an “academic” degree, incorporating... additional credit hours, three foreign languages, a scholarly dissertation, three times as many research courses, written and oral comprehensive examinations, and more stringent admission standards. The step from the academic D.Miss. of 1993 to the Ph.D. in Intercultural Studies of the following year was small, involving only slightly higher admission requirements. (Starcher, 2010, p. 37)

Meanwhile, Fuller retained both the Ph.D. in Intercultural Studies and the Doctor of Missiology. The most obvious difference between the two degrees at Fuller in the late 1990s was the number of required credit hours:

56 for the Ph.D. but only 48 for the D.Miss. (identical to Fuller’s D.Min.). Other indices of increased academic rigor for the Ph.D. program included more stringent admission standards and one additional comprehensive examination. Perhaps the most important difference between Fuller’s two missiology programs was their respective stated purpose: professional certification for the D.Miss. versus academic certification for the Ph.D. Nevertheless, both programs comported many of the same “scholarly” traits; namely, evidence of writing competence for admission, comprehensive exams and a scholarly dissertation (as opposed to a ministry project). Both programs also required three years of relevant vocational experience for admission. (Starcher, 2003, p. 117)
At this juncture, a review of the existing DMiss program in North America is instructive. The degree has morphed since its earliest days. An interesting recent development involves nomenclature.¹ Since 2012, at least three institutions have changed the name of the degree from Doctor of Missiology to Doctor of Intercultural Studies. A fourth, Fuller, allows graduating students to choose between having Doctor of Missiology and Doctor of Intercultural Studies on their diploma and transcript.

**North American Institutions Offering the Doctor of Missiology Degree**

I found only seven North American institutions offering a DMiss degree (or equivalent) with Association of Theological Schools (ATS) and/or regional accreditation: 1) Andrews University, 2) Assemblies of God Theological Seminary (AGTS), 3) Biola University, 4) Fuller Seminary, 5) Grace Theological Seminary (GTS), 6) Southern Baptist Theological Seminary (SBTS), and 7) Western Seminary. Of these institutions, four also offer the PhD in Intercultural Studies.² Table 1 compares these four schools’ programs. Table 2 compares the remaining three. All seven institutions offer the DMin degree.

**Required Credit Hours**

The number of credit hours required to earn a DMiss varied from 32 to 48 (semester) units among the seven schools. Fuller is the only institution with an academic year based on the quarter system. I calculated 48 quarter units as the equivalent of 32 semester units, using the standard rate of 1 quarter unit = 2/3 semester unit.

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¹ The ATS website presently lists two schools accredited to offer the DMiss degree: Asbury Theological Seminary, and Southern Baptist Theological Seminary. Asbury no longer offers the DMiss degree. Fuller is not listed, but the omission appears to be an oversight. Grace Seminary’s and Western Seminary’s degrees (formerly DMiss) are now listed as Doctor of Intercultural Studies. AGTS’s degree is now listed as Doctor of Applied Intercultural Studies.” Biola University’s DMiss program has regional but not ATS accreditation because it is not housed in Biola’s School of Intercultural Studies rather than its School of Theology.

² Andrews University offers a PhD in Religion with an emphasis in Mission and Ministry.
<table>
<thead>
<tr>
<th></th>
<th>AGTS</th>
<th>Biola</th>
<th>Fuller</th>
<th>SBTS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Degree name</strong></td>
<td>Doctor of Applied Intercultural Studies (DMiss on institutional website)</td>
<td>Doctor of Missiology</td>
<td>Doctor of Missiology (Doctoral of Intercultural Studies optional)</td>
<td>Doctor of Missiology</td>
</tr>
<tr>
<td><strong>Stated purpose</strong></td>
<td>Enhance missionary practice and resources; Prepare participants to teach missiology at any level; Build foundations for training missionaries overseas; Equip leaders for compassion ministries</td>
<td>Enhance people, partnerships and publications advancing the missions enterprise to a higher level of scholarship, spirituality, service, and sacrifice through the critical reflection of cross-disciplines: church history, theology, the social sciences, and missions strategies</td>
<td>Foster and equip communities of learning for in-service leaders from all parts of the world for missiological research and transformational missional practice</td>
<td>Serve missionaries, practitioners, teachers, and administrators by providing advanced formal education, guided reading in pertinent missiological literature, field experience, mentoring, and supervision</td>
</tr>
<tr>
<td><strong>Delivery system</strong></td>
<td>Two courses taken during each two-week session; with the project phase, degree completed in approximately 4 years</td>
<td>Four semesters of modular courses on campus or six semesters in-service comprising 2-week modules at extension sites</td>
<td>Four annual, 37-week, cohort-based modules that each include one annual, 2-week on-campus intensive</td>
<td>Two weeks twice per year during summer and winter terms</td>
</tr>
<tr>
<td><strong>Matriculation degree</strong></td>
<td>Masters in an appropriate theological or missiological discipline. Deficiencies may add 15-30 credits of foundational courses</td>
<td>Masters with 9 units Bible/theology (missing prerequisites may increase units needed to earn the degree)</td>
<td>Masters with 27 (semester) combined units of theology &amp; missiology; minimum of 9 of theology and 9 of missiology</td>
<td>Master of Divinity, Master of Arts in Missiology, or its equivalent from a regionally accredited or ATS accredited seminary</td>
</tr>
<tr>
<td><strong>Credit hours</strong></td>
<td>48 semester units: 11 courses for 44 units + 4 units final project/dissertation</td>
<td>40 semester units: 12 courses for 36 units + 4-unit capstone project</td>
<td>32 semester units: 48 quarter-units (7 courses of 4 or 8 units + 8-unit dissertation)</td>
<td>48 credit hours including 6 for guided mentorship, 6 for dissertation writing &amp; defense</td>
</tr>
<tr>
<td><strong>Research tools</strong></td>
<td>One 4-unit course</td>
<td>Two courses for 6 units</td>
<td>Spread throughout the program</td>
<td>6 hours</td>
</tr>
<tr>
<td><strong>Final project</strong></td>
<td>Project worth 4 semester units</td>
<td>Capstone project: 4 sem. units</td>
<td>Dissertation: 8 qtr (5.3 sem.) units</td>
<td>Dissertation worth 6 credit hours</td>
</tr>
<tr>
<td><strong>Comps</strong></td>
<td>Written</td>
<td>None</td>
<td>None mentioned</td>
<td>Written</td>
</tr>
<tr>
<td><strong>Tuition</strong></td>
<td>$23,400 for the entire program</td>
<td>$20,920 (40 semester units)</td>
<td>$25,440 for 48 qtr units (cf. 32 sem. units)</td>
<td>$36,338 for entire program</td>
</tr>
<tr>
<td><strong>Discounts</strong></td>
<td>$18,400 for AG missionaries</td>
<td>None mentioned</td>
<td>None mentioned</td>
<td>$20,725 for So. Baps &amp; IMB</td>
</tr>
<tr>
<td><strong>Accreditation</strong></td>
<td>ATS &amp; regional</td>
<td>Regional (WASC)</td>
<td>ATS &amp; regional</td>
<td>ATS &amp; regional</td>
</tr>
<tr>
<td><strong>Language req.</strong></td>
<td>2nd language proficiency</td>
<td>2nd modern language</td>
<td>None</td>
<td>2nd modern language required</td>
</tr>
<tr>
<td><strong>Req. exper.</strong></td>
<td>2 years</td>
<td>3 years</td>
<td>5 years</td>
<td>2 years</td>
</tr>
</tbody>
</table>
Table 2: Comparison of Three DMiss Degrees

<table>
<thead>
<tr>
<th></th>
<th>Grace</th>
<th>Western</th>
<th>Andrews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Degree name</td>
<td>Doctor of Intercultural Studies</td>
<td>Doctor of Intercultural Studies</td>
<td>Doctor of Intercultural Studies</td>
</tr>
<tr>
<td>Stated purpose</td>
<td>Prepare individuals for positive</td>
<td>Introduce students to the literature and resources of</td>
<td>Equip practitioners, leaders, and trainers</td>
</tr>
<tr>
<td></td>
<td>and influential leadership,</td>
<td>missiology, with special emphasis in the area</td>
<td>who minister in cross-cultural mission</td>
</tr>
<tr>
<td></td>
<td>relationships of trust, and biblical</td>
<td>relevant to the student’s on-going ministry</td>
<td>situations through focused study and research</td>
</tr>
<tr>
<td></td>
<td>ministry in intercultural contexts</td>
<td></td>
<td>in social-science and theological fields of</td>
</tr>
<tr>
<td></td>
<td>either in denominational or</td>
<td></td>
<td>study</td>
</tr>
<tr>
<td></td>
<td>interdenominational structures</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>through study and applied</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>learning in the socio-cultural and</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>theological disciplines of</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>missiology</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Delivery system</td>
<td>One-week seminars and fully</td>
<td>Annual cycle with each class including a week-</td>
<td>Four cohort-based modules that includes a</td>
</tr>
<tr>
<td></td>
<td>online courses</td>
<td>long intensive seminar</td>
<td>4 week, on campus, residential period</td>
</tr>
<tr>
<td>Matriculation degree</td>
<td>MDiv degree or equivalent (i.e.,</td>
<td>Masters with 15 units Bible, 15 units theology</td>
<td>MDiv degree or equivalent, or other adv.</td>
</tr>
<tr>
<td></td>
<td>60 credit hours of graduate</td>
<td>&amp; 15 units missiology (45 total)</td>
<td>masters-level degree with 15 units</td>
</tr>
<tr>
<td></td>
<td>theological training)</td>
<td></td>
<td>mission-related</td>
</tr>
<tr>
<td>Credit hours</td>
<td>48 semester units: eleven 4-unit</td>
<td>36 semester units: 10 courses for 30 semester</td>
<td>48 semester units, 11 courses for 42 units + 6</td>
</tr>
<tr>
<td></td>
<td>courses + 4 unit research project</td>
<td>units + 6-unit dissertation</td>
<td>unit dissertation</td>
</tr>
<tr>
<td>Research tools</td>
<td>One 4-unit course</td>
<td>Two courses for 6 units</td>
<td>Two courses for 6 units</td>
</tr>
<tr>
<td>Final project</td>
<td>Research project worth 4 credits</td>
<td>Dissertation worth 6 units</td>
<td>Dissertation worth 6 units</td>
</tr>
<tr>
<td>Comps</td>
<td>None mentioned</td>
<td>Written</td>
<td>None mentioned</td>
</tr>
<tr>
<td>Tuition</td>
<td>$19,560 ($1,630/semester; 12</td>
<td>$16,200 (for 36 units)</td>
<td>$55,488* (for 48 credits)</td>
</tr>
<tr>
<td></td>
<td>seminars)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discounts</td>
<td>Unknown</td>
<td>Unknown</td>
<td>Unknown</td>
</tr>
<tr>
<td>Accreditation</td>
<td>ATS &amp; regional</td>
<td>ATS &amp; regional</td>
<td>Regional &amp; SDA</td>
</tr>
<tr>
<td>Language req.</td>
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<td>Field research language</td>
<td>2nd language for certain concentrations</td>
</tr>
<tr>
<td>Req. exper.</td>
<td>4 years</td>
<td>2 years</td>
<td>3 years</td>
</tr>
</tbody>
</table>

*Unconfirmed amount

**Professional/Academic DMiss Degree**

All seven programs have components associated with a professional degree program (e.g., professional experience required for admission). Nevertheless, all also comport certain attributes normally associated with an academic doctorate. Perhaps the most telling difference is
the nature of a program’s capstone project. While academic doctoral programs regularly require original research advancing theoretical understanding in their discipline, professional doctorates tend toward applied research projects. For example, Fuller describes its DMiss’ research component as follows:

While the main priority of traditional research is to expand knowledge, applied research seeks to utilize research in order to solve a practical problem. Students enter the DMiss aiming at a particular area in their contexts where they want to see change. (http://www.fuller.edu/academics/school-of-intercultural-studies/advanced-degrees-programs/doctor-of-missiology/program-structure.aspx)

Western’s DMiss capstone is similar to Fuller’s. “The dissertation serves as a capstone project which is immediately related to the ministry of the writer” (http://www.westernseminary.edu/Admissions/Programs-Degrees/Portland/doctor-of-missiology-dmiss.htm).

AGTS calls its DMiss capstone a “project,” but the director considers it more rigorous than the seminary’s DMin projects. SBTS calls its capstone a “field research dissertation” and appears to strike a middle ground between its DMin “ministry project” and its PhD dissertation, which entails conducting and reporting on original research. SBTS’ DMiss field research dissertation “addresses a missiological issue in [the student’s] missionary context and … demonstrates a high level of research skill” (Southern Seminary 2010-2011 catalog, p. 128). Biola’s DMiss recently replaced its academic dissertation with an action-reflection research project.

A comparison of various doctoral programs revealed the relative position of each doctorate on the professional-academic continuum. Assuming the DMin is universally viewed as a professional degree and the PhD is universally classed an academic degree, tables 3 through 9 (found in Appendix A) clearly demonstrate that contemporary DMiss programs occupy a
position between the professional DMin and the academic PhD, however, at some institutions the
DMiss has a greater affinity to the professional degree program than at others. For example,
Grace Seminary’s DMiss and DMin programs are closely aligned. Also, Western Seminary,
which does not offer a PhD in Intercultural Studies, presents its DMiss as parallel to its DMin.
The school’s 2010-2011 academic catalog stated,

The Doctor of Ministry and Doctor of Missiology programs at Western Seminary are two
professional degrees with significant compatibility: a non-residence module format, field
research, and the dissertation. Students enrolled in one program may cross-register for up
to two electives (six credit hours) in the other. The module format of both programs is
designed to make doctoral level training programs accessible to active practitioners in
ministry. (p. 68)

However, the seminary’s DMiss director explained that in recent years he has sought to distance
the DMiss from the DMin, especially in regard to its research emphasis (personal
communication).

The main “academic” distinguishing marks of Western’s DMiss are its comprehensive
exams, six more units of coursework, and greater emphasis on research. While Biola’s DMiss
formerly differed from the PhD primarily in the number of required courses, it recently lowered
its DMiss admission requirements, eliminated comprehensive exams, and substituted an applied
research project for its scholarly dissertation. With the exception of Grace, the remaining
schools’ DMiss programs have admissions requirements more rigorous than for the DMin. All
require more coursework for the PhD than the DMiss but, with the exception of Fuller, slightly
more for the DMiss than for the DMin. (See Appendix A for a comparison of each school’s
doctoral programs.)
The Vitality of Today's DMiss Programs

From 2006 (when the institution launched its PhD in Intercultural Studies) to 2012, Biola saw very few new students enter its DMiss program. During the same period DMiss enrollment at SBTS, AGST, and Western remained relatively stable, despite the presence of a PhD program in Intercultural Studies at the first two institutions. Western admits about five new DMiss students per year. SBTS has ten to twelve DMiss students at any given time; AGST has about 20. At the same time, Fuller’s DMiss is remarkably well subscribed. While as recently as 2007 Fuller’s program was in decline, in 2012 it boasted twelve active cohorts averaging six or more students (interview data). Since revamping its DMiss program in 2012, Biola, also, has experienced a substantial influx of new students.

Two factors emerged from the data as clearly contributing to program viability: 1) program focus and 2) achievability. Three aspects of a program’s focus and three aspects of its achievability emerged as important. (See Figure 1).

Program Focus

As early as 2002, Doug McConnell, then Dean of Fuller’s School of Intercultural Studies, was talking about revitalizing Fuller’s DMiss.

I asked the doctoral committee if I could have a go at rewriting the DMiss. … I feel like we’ve done such a great disservice that we need to revitalize the DMiss… Right now Biola’s got a great program and they’re leading us all. (Milner, 2005, p. 135)

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3 Schools with relatively small total enrollment in their DMiss program can afford to continue offering them because DMiss students take courses also offered in other programs (e.g., the PhD in Intercultural Studies). Hence, the institution’s cost to run the program is negligible.
He added, "For a mission director, the problem with a PhD program is you send, in a sense, your best and brightest and then you lose them" (Milner, 2005, p. 135). McConnell wanted a practical DMiss program designed for students involved in full time mission ministry that would encourage them to stay in ministry while completing their degree. Delivery system, of course, is important to allowing students to remain in ministry. (See below, under “Accessibility.”)

However, program focus is equally important.

Figure 1: Important Viability Factors

If the DMiss program’s rigor resembles too closely that of the PhD in Missiology (or Intercultural Studies), it loses its unique focus. While all the schools in this study deemed the DMiss to be more rigorous than the DMin and less rigorous than the PhD, the “distance” between the DMiss and the PhD must be great enough to make the DMiss attractive to practitioners. Three aspects of doctoral program design seem particularly important to identifying a DMiss program’s place on the continuum between “purely” professional and “purely” academic: 1) admission standards, 2) program relevance, and 3) the capstone piece.
**Admission standards.** Admission standards reveal whom a program targets. A program targeting scholars demands a high GPA, high GRE scores, competence in multiple languages, and proof of scholarly writing capacity. A program targeting practitioners might relax the above requirements while simultaneously increasing the experience requirement. As mentioned above, ATS’s published statement on admission allows matriculation with an MDiv degree or a theological master’s degree, with no mention of the number of missiology courses. (Many seminaries’ MDiv degree requires only one “missions” course.) Hence, it appears conceivable for a “standard” MDiv holder to enter an ATS-accredited DMiss program without missiology deficiencies to make up. At the same time, relevant field experience or self-directed learning might be counted as compensating for missiological coursework. Schools could administer “qualifying” exams at the outset or early in a DMiss program to assess students’ readiness to undertake doctoral studies in missiology.

**Relevance.** This theme is inferred largely from examining Fuller’s revitalized DMiss program, which grew rapidly after the introduction of affinity cohorts.

In 2006 Fuller... introduced a new approach to study for the doctor of missiology degree. Incoming students form nonresidential cohorts built on a significant commonality, and they work together throughout their four years in the program. Often students come from a common region or share a common research interest. In some instances they may come from the same mission or denomination, enhancing solidarity among the students as they work through the program. (Shaw, 2010, p. 178)

Fuller’s DMiss administrator explained the seminary is finding the affinity cohort approach unsustainable due to the length of time needed to gather one and the unwieldiness of running both specialized and generalized cohorts at the same time. Further, student attrition demands gathering a larger group of students before forming a cohort in the first place. Nevertheless, the affinity cohorts undoubtedly helped jump-start the revitalization of Fuller’s DMiss. Further, the idea of leveraging commonality to attract and bring together students who all
are engaged professionals still has merit. Perhaps offering different tracks within a DMiss program might, in part, accomplish the same goal without the problems associated with forming affinity cohorts.

**Capstone piece.** Given the advent of PhD-ICS programs with delivery systems that no longer require students to abandon their ministry to pursue a degree, the capstone piece is more than ever important to the viability of the DMiss. The nature of the capstone piece also touches on the fundamental distinction between a researcher’s and a practitioner’s doctorate. EdD (Anderson, 1983) and PsyD (Murray, 2000) degrees generally require a less rigorous dissertation than their PhD counterparts precisely because they are designed for practicing professionals rather than researchers. Murray (2000) quoted Peterson, former dean of Rutgers’ PsyD program:

> PsyD students, he says, are trained as “local scientists” who apply the scientific method to problems in the field. Most programs require a dissertation or dissertation-like project, but students cover a wider range of topics than those allowed in PhD programs.

The designation “local scientists” also captures the spirit of a vibrant DMiss degree, whose holders also conduct local research in order to address problems in the field. While the distinction between PhD and DMiss research remains somewhat fuzzy in practice, it is important for distinguishing between those equipped for careers as informed, professional practitioners and those equipped for careers as erudite academics and researchers.

**Achievability**

Achievability, as addressed here, primarily concerns program length, accessibility, and affordability. While the importance of these three factors is uneven, all affect perceptions of achievability.

**Program length.** By length, I have in mind specifically the number of units required to earn a DMiss, including prerequisites (or co-requisites). Again, if the gap between the DMiss and
the PhD is too small, students will opt for the more prestigious PhD even though a more practically oriented program might better fit their felt needs.

The ATS DMiss standard is, “the equivalent of two years of full-time study plus sufficient time to complete the culminating dissertation research project or field research project.” 4 Fulltime study at the doctoral level is commonly calculated at nine units per term (rather than twelve units as is the case at the undergrad level). Hence, two years constitutes 36 semester units or 54 quarter units (excluding the program’s capstone piece). Fuller’s program has 40 quarter units (i.e., 27 semester units) of coursework; Western’s has 30 semester units; Biola’s has 36; SBTS’ and Andrews’ have 42; AGTS’ and Grace’s have 44. Given programs’ various delivery systems (see Table 1), completing the coursework takes more than two academic years. Nevertheless, in terms of semester units required, the programs range from 27 to 44 semester units.

Students matriculating with deficiencies at the master’s level generally are allowed to satisfy those requirements by taking additional courses in their DMiss program. Hence, program length can vary greatly depending not only on the number of units in the actual program but, also, the number of prerequisite units needed.

Among programs for which the matriculation degree is the MDiv or a master’s degree in a theological discipline, the variation concerns primarily the prerequisite missiology units. Two specifically require 15 units of both theology and missiology for matriculation. The language on Western’s website mirrors that of ATS:

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4 By way of comparison, ATS’ statement on the DMin degree reads, “The DMin program shall require the equivalent of one full year of academic study and, in addition, the completion of the project.” The standard for the EdD degree reads, “… the equivalent of at least two full years (four semesters or six quarters) of academic coursework and, in addition, the completion of the doctoral project.” The PhD standard reads, “… the equivalent of two years of full-time coursework and sufficient time to prepare for comprehension examinations, to acquire teaching skills, and to conduct the research for and writing of a doctoral dissertation.”
Doctor of Missiology program applicants shall hold either a Master of Divinity degree or a two-year master’s degree in appropriate theological and missiological disciplines from an institution accredited regionally and/or by the Association of Theological Schools (ATS) in the United States and Canada.

However, when asked how many prerequisite units his program required, Western’s program director told me, “According to ATS rule and according to our own MA program, at least 15 credits, semester credits, in Bible, 15 in theology, and 15 in mission.”

All programs require theological prerequisites, but only three programs specifically require prior graduate studies in missiology. The total number of prerequisite units varies from 9 (Biola) to 60 semester units (Grace). Those holding an MDiv or equivalent could enter four of the seven DMiss programs without deficiencies.

**Accessibility.** Program accessibility here primarily has to do with a program’s delivery system. While Biola and Western were early adopters of a modular format to deliver their DMiss, all the programs in this study now have embraced a similar delivery system. No single aspect of doctoral program design is likely more important to working professionals than being able to study while continuing to work in the field. Undoubtedly, Biola’s early adoption of a modular delivery system was what prompted Doug McConnell to remark, “Biola’s got a great program and they’re leading us all” (Milner, 2005, p. 135). Moving from a residential to a modular format was crucial to the revitalization of Fuller’s DMiss program.

A strength of the nonresidential-cohort approach to doctoral study is that it enables students to remain within their ministry context while completing their studies. They can both continue in ministry and obtain a doctoral degree. Each cohort meets yearly for an intensive two-week seminar facilitated by School of Intercultural Studies faculty. Twice during the program the students travel to Fuller’s campus in Pasadena; the seminars during the other two years may be held at predetermined sites germane to the purpose and goals of the cohort. (Personal communication)

Fuller’s requirement of only two campus visits during the whole of the DMiss program while tailoring the remaining two seminars to the various cohorts is an example of a creative
delivery system that addresses issues of community and collegiality. Other approaches might combine face-to-face meeting and intentional efforts to build community online.

**Affordability.** If the DMiss program is to attract working professionals who plan to continue their relatively low-paying work, affordability seems an essential aspect of program viability. Tuition costs for doctoral education at the seven schools in the study varied greatly both from school to school and from program to program within the same school. (See Appendix A.) Across the board, total tuition for the DMiss was higher than for the DMin and far lower than for the (longer) PhD. Further, AGTS and SBTS offered substantial tuition discounts to missionaries serving under the mission boards of their respective churches, however, tuition costs are only one aspect of affordability (Starcher, 2006). Equally important is a delivery system (see above) that allows students to continue earning while they are learning. Also, for non-denominational schools, partnerships with mission organizations willing to help fund their workers’ doctoral education can benefit everyone.

**Revitalizing a Doctor of Missiology Program**

In this section, I attempt to apply the findings documented above to the viability and vitality of the Doctor of Missiology degree in North America. At the outset of this paper, I questioned the degree’s viability, usefulness, function, clientele, and nature. I believe two initiatives are required to ensure the degree’s viability and vitality: 1) sharpening the program’s focus, and 2) increasing the program’s achievability.

**Sharpening the Program’s Focus**

Sharpening program focus involves: 1) equipping working professionals (as opposed to academic researchers) by formulating admission requirements less stringent than for the PhD and
modifying the capstone piece so that it equips “local scientists,” and 2) offering specialized tracks that leverage prospective students’ areas of interest combined with faculty members’ strengths.

**Increasing the Program’s Achievability**

Achievability concerns include access, cost, and program length. First, an accessible program will require a minimal residency. Ideally, students would visit campus or an extension site once per year for one to three weeks. The use of a judicious number of online courses would facilitate this delivery system. Second, the DMiss should cost no more than half of an institution’s cognate PhD program and no more than 25% more than its DMin program. Third, the program coursework portion of the program likely should be around 36 semester units (excluding the capstone project), making it more rigorous than most DMin programs but substantially shorter than cognate PhD programs.

**Recommendations for Further Research**

This study focused wholly on North American Doctor of Missiology degree programs from an institutional perspective. It ignored several potentially helpful research topics: 1) Doctor of Missiology students’ perception of their degree program, 2) the utility of the Doctor of Ministry degree in Missiology or Intercultural Studies (including a comparison to the contemporary DMiss degree), 3) the state and status of the Doctor of Missiology at educational institutions outside the USA, 4) issues surrounding international students pursuing a DMiss degree in the US, and 5) factors contributing to the recent trend toward renaming the Doctor of Missiology degree (e.g., Doctor of Intercultural Studies).
REFERENCES


### APPENDIX A

<table>
<thead>
<tr>
<th>Table 3: Comparison of Two Doctoral Programs at Western</th>
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<tr>
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<tr>
<td>Other admit req.</td>
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<tr>
<td>Language req.</td>
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<tr>
<td>Research methods</td>
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<tr>
<td>Units to graduate</td>
</tr>
<tr>
<td>Comps</td>
</tr>
<tr>
<td>Capstone</td>
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<tr>
<td>Research emphasis</td>
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<tr>
<td>Program tuition cost</td>
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<tr>
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<tbody>
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</tr>
<tr>
<td>Min. GPA at admit</td>
</tr>
<tr>
<td>Experience req.</td>
</tr>
<tr>
<td>Other admit req.</td>
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<tr>
<td>Language req.</td>
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<td>Research methods</td>
</tr>
<tr>
<td>Units to graduate</td>
</tr>
<tr>
<td>Comps</td>
</tr>
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<td>Capstone</td>
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<td>Research emphasis</td>
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<table>
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<tbody>
<tr>
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</tr>
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<td>Other admit req.</td>
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<tr>
<td>Language req.</td>
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<td>Research methods</td>
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<td>Comps</td>
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Table 6: Comparison of Three Doctoral Programs at AGTS

<table>
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Table 7: Comparison of Three Doctoral Programs at Biola University

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Table 8: Comparison of Three Doctoral Programs at Fuller

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THE MASTER OF ARTS IN GLOBAL LEADERSHIP AND INTERCULTURAL
STUDIES UNDERGRADUATE MAJOR/MINOR

AT DALLAS BAPTIST UNIVERSITY—2007 TO PRESENT:

DEVELOPING NEW NOMENCLATURE AND NEW CURRICULUM

TO PREPARE MISSIONARIES

A Paper Presented to the

Association of Professors of Missions

By

Robert I. Garrett (Bob)
and
Mark S. Alexander

18 June 2015
Introduction

This paper will describe the curriculum of missions teaching at Dallas Baptist University as it has developed over the last ten years. The first part will be a personal narrative by Bob Garrett with explanations for decisions made about how to institute new programs of teaching missions content into the university curriculum. The second part of the paper, given by Mark Alexander, will be a more detailed review of the curriculum as it presently stands at DBU.

Rapid Change in Missions Studies Curriculum

Missiologists have spent considerable time and energy defining their discipline. Missiology has an interdisciplinary nature with a decided tilt in priorities towards discerning best practice in the field across multiple cultures. The discipline of missiology cannot be framed into static categories with standardized nomenclature that can enjoy a consensus of scholars in the discipline. As new cultural challenges emerge, and as methods and strategies change, curriculum must change in order to reflect present realities for the

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missionary practitioner. While missiology is unswerving in its dedication to study how best to fulfil the Great Commission (Mt. 28:19-20), it is appropriate to shape studies in terms of present cultural realities and not promising methods.

Perhaps juxtaposition with another theological discipline will illuminate the issue, since Bob Garrett’s PhD studies and early teaching were in New Testament. From the perspective of curriculum, NT is a very stable discipline: the 27 books of the NT are not likely to change any time soon. Course titles and approaches remain basically the same even across decades. While a great deal of creativity and innovation may occur within the content of each class, the nomenclature for course titles is only rarely up for discussion.

Bob suffered an abrupt change in approach to curriculum when in 1994 he shifted into teaching missions, precisely encountering constant reconfiguration of how courses are constructed and what they are called. Missiologists have simply never enjoyed a standardized curriculum received as tradition and universally accepted. Therefore, constant discussion about how the content of the discipline of missiology is to be organized and how courses are structured and labeled is an unavoidable reality for missions professors that seminary colleagues in other disciplines rarely understand or appreciate.

**From Seminary to University**

Bob’s service at DBU began after 10 years of teaching missions at Southwestern Baptist Theological Seminary in Fort Worth, TX. While there he
was Director of the World Missions Center and of the MA in Missiology degree. The concept for a different kind of missions curriculum was born in those years when he was asked to chair a Task Force on Globalization to send a report to ATS. The first work as a Task Force succeeded brilliantly, since the report focused on the remarkably broad and global network that SWBTS alumni had fashioned as they went to serve as missionaries all over the world. However, when the task force was asked to look at future plans it became increasingly obvious that globalizing seminary education required significant revisions both to its delivery systems and to its curriculum.² There was understandably, but regrettably no readiness to confront such a broad challenge.

Upon arriving at DBU in 1994 Bob was asked to create a new degree plan that would prepare students to become 21st century missionaries. The decision had already been made to create university-based MA degrees, rather than to mimic classical theological education. Traditional seminary curriculum offers post-graduate professional education on the law or medical school model. A broad spectrum of course must address everything about the student’s future work in some way. In contrast, a university MA degree focuses sharply on a specific area. As a result the curriculum is shorter, but more intense on its topic. Not surprisingly, the MAGL degree allows students to take more missions courses within a 36 credit hour curriculum than is possible at

most ATS seminaries during an entire 91 credit hour MDiv degree\(^3\). It should also be mentioned that university-based MA degrees have higher academic requirements than seminaries, and the courses cover material at a faster pace. Rather than seeking to teach students elementary concepts about a broad spectrum of potential challenges, the assumption is that they can learn skills, understanding, bibliographies, and other resources needed to help them be life-long learners as they face new situations. In terms of delivery system classes are not offered on weekday mornings as at most seminaries. At DBU all traditional classroom courses are taught in the evenings or in mini-terms. Since DBU is a leader in offering high quality online education, most courses are available online. Because students are still involved in ministry careers, they are expected to be actively involved in applying new theories that they learn in the classroom, allowing them to integrate theory and practice for a more integral teaching approach.

Another advantage of teaching at a Christian university is that curriculum can relate to disciplines across the full liberal arts curriculum, and still work with professors who share a commitment to communicate the gospel to the whole world. This has allowed the MAGL to create dual degrees with business degrees (MBA and MAM) and education (MA in Teaching), as well as other focused areas of ministry like the MA in Theological Studies or MA in Student Ministry. Also, some concentrations in the MAGL consist of courses

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\(^3\) A copy of the MAGL degree plan is included later in this report. The information is available online at http://www3.dbu.edu/gsom/global-leadership/.
from other disciplines, such as English as a Second Language, International Business, and Leading the Non-Profit Organization.

**Adopting Generic Nomenclature**

During Bob’s 10 years of teaching at Southwestern he received constant requests from missionaries and the International Mission Board to consider how to grant degrees that did not identify the student as a religious specialist. In most of the resistant areas where unreached people groups need to be engaged, governments simply do not issue visas to people whom they consider to be missionaries. The options explored did not seem promising, since at the seminary the name of the institution itself was a very clear identifier of religious studies and the charter of the institution required that all instruction be religious in nature.

At DBU the situation was different, providing opportunity to develop a new curriculum that embraces “generic nomenclature” as a priority. First, it can be cogently argued, that though the university name contains the word “Baptist,” in US higher education many schools were founded with a Christian identity, without limiting their student body nor curriculum to religious studies. For example, in the DFW metropolitan area there is also a Southern Methodist University and a Texas Christian University, which do not show strict adherence to any religious perspective. Secondly, it was determined that except for “Introduction to Missiology” there would be no reference to “mission”

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4 A complete listing of dual degrees and curriculum is available at http://www3.dbu.edu/gsom/dual_degrees/.
or “missionary” in course titles and publicity. The “m” word was never deleted, but used sparingly in a more strict technical sense, requiring that synonyms be developed—such as cross cultural workers and global servant leaders. Third, textbooks and course content were revised, taking a suggestion from Thom Wolf. He suggests that when possible missions courses should include both a secular textbook and a theological textbook on the topic. Fourth, a decision was made to employ non-religious terminology wherever acceptable alternatives to theological language could be found. Professors can link the “secular” language with traditional seminary jargon, but students learn to talk about God and their work in language that people outside their discipline can easily understand. There is something inherently invigorating about learning to frame old concepts in new ways and finding new language to express tired old theological phrases in new terminology meaningful to the average person on the street.

The decision to adopt “Global Leadership” as the title for the discipline came after a great deal of thought and research. The degree plan was housed in a “School of Leadership.” In 2006 the term “global leadership” was beginning to be used, especially in schools of business, to refer to studies that equipped business leaders to interact more effectively with people from other cultures. Also, Business as Mission was a very new and promising trend at the time. In fact, the MAGL degree consistently attracts students seeking to

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5 Thom Wolf, 2004. Interview by Bob Garrett, Fort Worth, TX. February 25. By using broader textbooks, students learn to reconcile or at least juxtapose the perspectives, become accustomed to using non-religious vocabulary to express their ideas to non-religious people, and live thinking on the edge between the Christian community and the whole of society.
become global kingdom professionals. Global Leadership seemed to be a good descriptive phrase for re-casting traditional missions studies into a broader understanding of how Christians could develop strong cultural intelligence with a compelling motive to share their faith in Christ and to plant new churches wherever in the world their careers could take them.

Only after the decision to adopt Global Leadership as the title of the new master’s degree had been approved by the DBU trustees, did Fuller Seminary make public that they were launching almost simultaneously a Master of Arts in Global Leadership. The Fuller degree was specifically designed for mid-career missionaries, organized into a cohort who took most of their courses online. In dialogue with professors from Fuller and conversations with their students, it was determined that the audience for the degrees was not at all the same and the curriculum was different enough that no adjustments were needed from either institution. So, at DBU the designation “Global Leadership” refers more to preparing new missionaries, rather than re-tooling experienced missionaries as at Fuller.

One of the challenges that adopting generic nomenclature implies is that the specific wording adopted must allow a new academic discipline to be organized around it. There is no way to maintain academic integrity and to teach one thing while calling it something else. There must be a conscious and focused effort to define and describe the discipline of study in terms of the nomenclature that is adopted as its title. To pass muster before accrediting agencies there must be positive articulation of a coherent rationale for the
discipline and courses within it. In the case of adopting Global Leadership at DBU as a moniker for a new approach to missions studies, the decision implied re-thinking, re-casting, and re-visiting everything taught in every course. The decision to put the entire discipline of missions studies on the drawing board and to think one’s way freshly through it all from start to finish cannot be taken lightly. In the case of the DBU experiment, every course was thoroughly revised, learner centered outcomes were completely restated, new textbooks were adopted from a broader range of disciplines. In fact, no single lecture survived intact from the “old days” of teaching missions at a seminary to teaching Global Leadership at a university. Every aspect of course content has been carefully reconsidered to create curriculum alignment with how the discipline of Global Leadership has been defined and described at DBU.

For the first five years of developing the MAGL degree Bob would tell friends what he most liked about his work at DBU is that “there are no well-worn grooves” that require you to repeat tired old habits. How refreshing to leave behind the hide-bound traditions of an inflexible seminary curriculum! Yet, when asked what was most difficult about his work, he would reply “there are no well-worn grooves!” It is frankly exhausting to come up with a new way of doing everything.

With eight years of history now for the degree, a consistent enrollment of between 40-50 students each semester, and with 79 of alumni currently serving in the field, it seems possible to affirm at this point that the new
nomenclature has scored success in a number of areas, but not without some difficulties.

**Disadvantages to Using Generic Nomenclature**

The truth is that none of these successes have come easily, and so one of the difficulties might well be the extra burden if places upon professors in this budding new discipline to explain their field to their students, to their faculty peers, and to the administration of their institution.

Another difficulty is frankly in the area of recruiting new students. Most people know what an MBA is and why a student would want to get one. However, few have any concept of what is meant by Global Leadership. Thus, it takes constant effort to communicate what students learn to do in the discipline, and some explanation of what graduates do with the degree. Even after concerted and consistent efforts to craft appropriate publicity, students at our own school and leaders in churches related to the school tell us that it simply never occurred to them that Global Leadership could have anything to do with missions! Also, even though the International Mission Board has honored the MAGL degree from DBU since inception as the

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6 Basically MAGL students learn to become global servant leaders who have cross-cultural skills required to communicate effectively and to exert a positive influence in the lives of people from diverse cultures across the world.

7 MAGL graduates become ESL teachers in East Asia, they work for NGOs in the developing world, they become missionaries, they serve in churches, denominations, sending agencies and parachurch organizations to mobilize and promote missions. MAGL students are involved in non-traditional Christian service that reaches out to those beyond the scope of ministries of existing churches. MAGL students become kingdom professionals who relate to the world through their business endeavors and whose business contacts create a network of relationships through which they share their faith as Christians and seek to plant churches.
equivalent of a degree from any of the six SBC seminaries for missionary candidates, this fact proves hard to publicize given the commitment to generic nomenclature.

One of the real difficulties in utilizing generic nomenclature is in the area of communications—creating appropriate “scripts” for what can be said to whom. There is a four page memo that all new staff in our office are expected to learn that states in detail how to answer questions from those who call in to ask questions. Part of the protocol involves getting to know the person who is calling in order to assist them personally, including whether they are a member of an evangelical church and whether they know anything about traditional missions. This coaching for phone conversations stipulates that until security criteria is met, there should be no mention of missions nor evangelism as a part of the degree. While the MAGL staff has learned to do this with nuanced expertise, there is really no way to insure that this kind of information is broadly shared across an institution. A new student worker in the Graduate Office that receives an inquiry will most likely not have read a four page memo that is relevant to only one of the 28 master’s degrees about which they communicate. Also, high level administrative personnel for the institution work at such a rapid pace across a broad spectrum that they frequently will not remember to observe caution in their statements—even in public. Those who wish to use “generic nomenclature” for degree plans at their institutions would do well to understand that there is no practical way to expect employees
beyond one’s direct reports of a larger organization to “backstop” any security protocols in managing incoming phone calls and emails.

A very similar difficulty occurs when managing communications to current students and alumni who serve in areas of restricted access where content in emails needs to be carefully screened. Experience has demonstrated that the only way to insure that inappropriate content is not communicated without security precautions is to withhold email addresses and phone numbers from the university database, and include a notation highlighted in **RED** that any and all information to the student must pass through a designated person.

Another difficulty with generic nomenclature is that it will not protect a legacy of missionary commitment for future generations at an institution. For example, when funding for an endowed chair became available, it was determined that the name of the chair would be the “Piper Chair of Missions” rather than “Chair of Global Leadership.” While the definitions of global leadership are clearly drawn for how the discipline is to be taught in our generation, it would be much easier for future administrators to re-define nomenclature like “global leadership” as another topic like “international diplomacy” rather than to respect the wishes of the donors to this chair who wanted to guarantee that so long as the doors of the institution are open, there must be a professor who teaches missions full time. Also, when funding developed to build a 21,000 sq. ft. facility on the campus for teaching and promoting missions among DBU students, it was determined that the building
should be named the “Sadler Global Mission Center.” Once again the rationale for using the traditional designation of missions is that it has a rich meaning and heritage among evangelicals that will guarantee that the building be appropriately used in coming generations of students.

These inconveniences and limitations are certainly offset by significant advantages to the decision to adopt new nomenclature for the degree.

**Advantages of Using Generic Nomenclature**

The first success in employing generic nomenclature would be that graduates have been able consistently to use their degree on resumes wherever they work. MAGL graduates can successfully argue that they have appropriate credentials to do what they were invited to do in their adopted locations and that they are conscientiously committed to use their professional expertise to contribute to the local society. A second area of success is that course content and curriculum have been aligned carefully in such a way that last year DBU chose to highlight the Global Leadership degree as one of two areas of study that would present a detailed report to the DBU Institutional Effectiveness Committee and be forwarded to SACSCOC, our accrediting agency. The committee commended the program, and initial readers of the report from SACS have been complimentary. A third area is that students can pursue the degree through online courses and evening classes or intensive mini-term courses in such a way that they are able to sustain full time work in the marketplace or in their area of ministry without arranging for a “hiatus” during
their studies. This avoids the devastating consequences of extraction from society and difficult adaptations to re-insertion that all seminary students suffer to some extent, and which makes contextualization difficult in ways that need not be rehearsed among missiologists. Fourthly, by interacting in class with students from other disciplines and by reading selected textbooks that are not theological in tenor, MAGL students develop a personal vocabulary for their piety and missionary zeal that is not sectarian, out-moded, nor group-speak for theologians. They learn theological terms, but place them alongside equivalent “secular” terms and phrases that allow them to speak in language that appeals more to non-evangelicals, and thus join the global dialogue about ultimate values and the meaning of life.

These advantages clearly outweigh any of the disadvantages listed. Thus, when in 2014 the decision was made to expand course offerings in missions to include curriculum tracks for undergraduate students, the nomenclature chosen was “Intercultural Studies (Missions).” Dr. Steve Mullen, Dean of DBU’s College of Christian Faith, led the undergraduate faculty in a survey of the majors and nomenclature used by other institutions that are members of the Council for Christian Colleges and Universities. The results led the faculty to propose a major and minor in Intercultural Studies (Missions) that was approved in August, 2014 and implemented in spring 2015, directed by Dr. Mark Alexander. Just as at the master’s level there is no intention of abandoning the traditional language of missions. In the extra-curricular area a staff person, called Director of Global Missions coordinates 10-12 missions
trips each year for undergraduate students. However, academic studies about missions are called “intercultural studies.”

**Current Missions Related Curriculum at DBU**

At the heart of the missions-related curriculum at DBU is the MA in Global Leadership degree. Many of its courses have been adapted for upper level undergraduates in the Intercultural Studies program. Also, two PhD seminars in the Ministry Concentration for the PhD in Leadership relate to missions content, but they are not discussed here since they are beyond the scope of the present case study.

**Facts about the MAGL Degree**

In the summer of 2004, DBU approved a new missions concentration for the MACE degree. Those four courses (Introduction to Missiology, Cross-Cultural Living and Ministry, Local Church on Mission, Strategies for Missionary Work) were quickly offered with good student response. In addition, courses on Strategies for Urban Mission and Business as Mission were added and taught in 2005.

For all of the 2005-2006 academic year, new curriculum for the MAGL degree plan was under construction. The MAGL degree was approved on 25 September 2006 and classes were first available to students for the MAGL degree in January 2007. The stated objectives of the degree plan are as follows:
The MA in Global Leadership will assist global servant leaders to achieve excellence as Christian leaders with skills to relate to other cultures by demonstrating the following abilities:

1. Integrate cross-cultural competency with the faith-motivated understanding that in Christianity God is calling all peoples--no matter how culturally different--into a relationship with himself.

2. Apply basic leadership theory to differing cultural contexts.

3. Engage people effectively by discerning cultural contexts.

4. Manage international travel where the language and cultural norms are different from one's own.

5. Develop skills as a cultural learner to understand different cultural practices and to manage how these influence relationships in a society.

6. Appreciate the unique contributions and possibilities afforded by different cultures.

7. Develop tools for understanding another culture/worldview (to "read" a culture insightfully) and for effecting positive change in beliefs, worldviews, and cultural practices.

8. Analyze issues of cultural adaptation, language acquisition, and contextualization of gospel witness.

9. Do biblical exposition in a way that is relevant trans-culturally and applies insights to special cultural contexts and issues that are often vastly different.

10. Relate the foundational tenets of Christian theology to culturally dissimilar settings and problems.

11. Give examples from Christian history of how the gospel message relates effectively to people of every society and worldview, and yet transcends all cultures.

12. Discern effective intercultural practice from exemplary models and case studies.

13. Motivate churches, civic groups and other organizations to achieve effective service in different cultures.
14. Develop effective practices for global business, cultural and educational interchange, and other avenues of cross-cultural relationships.

15. Relate positively to people of another culture, and by insinuating oneself to build teams of local cultural insiders who will collaborate to achieve positive goals in their society.

**MAGL Program Description**

The program description used in the DBU catalog for the MAGL is as follows:

Designed for a growing new breed of global-thinking leaders who aspire to serve in ways that break old paradigms and forge new ones. The Master of Arts in Global Leadership explores ways to be a leader in the rapidly changing world of ideas, cultures, religions, and business ventures. Students are highly motivated, self-starters with innovative ideas who are eager to make a difference in the world. The Master of Arts in Global Leadership is for people who are looking for ways to achieve significance by connecting positively with people in other cultures and societies around the globe.

Learning how to understand and relate in positive ways to other cultures is a crucial skill for leadership in today’s multi-ethnic and multi-cultural environment. Since globalization puts people in direct contact with one another in new ways and with an intensity that would have been unthinkable only a few years ago, students learn to develop their own leadership style for working inter-culturally in today’s global environment.

**Key Concentrations in the MAGL**

There are several areas of concentration in which each student selects a concentration and takes four courses in the area. The Missions Concentration allows students to focus on courses related to international missionary service. Global Studies allows students to focus on courses which assist with cultural insights and skills for cross-cultural service. The Church Planting Concentration allows students to learn how to plant churches—whether in
cross-cultural settings in the USA or abroad. The Small Group Ministry Concentration allows students to consider how home Bible studies, cell groups, and house churches can multiply rapidly to promote gospel movements. The ESL Concentration allows students to learn skills to become more effective classroom teachers of English in a foreign setting.\footnote{Other concentrations and specific information about the courses they contain is available in the attached MAGL degree plan, and available online at http://www3.dbu.edu/gsom/global-leadership/.

\section*{Catalog and Publicity Statements about the MAGL}

The following statements, adopted from the DBU catalog or publicity give further explanation of the degree. The purpose of the MA in Global Leadership is to prepare students for Christian ministry. They will become global servant leaders who will seek to serve others and to bear witness as Christians to all the unreached peoples of the earth.

The MAGL focuses on practical aspects of ministry, and specifically on cross-cultural competencies for serving in culturally diverse settings. At the same time, the MAGL seeks to provide a core of essential theological ingredients that include: Systematic Theology, Christian History and Heritage (emphatically Baptist), Spiritual Formation and Worship. In addition, this degree adds a course in Applied Hermeneutics to the core in order to assist students in developing advanced methods for Bible study.
The MA in Global Leadership is a degree in mission studies that uses generic nomenclature in order to facilitate the work of missionaries in resistant areas of the world. It would find a close analogy in the traditional MA in Missiology used in several seminaries. The specific audience for ministry-focused master’s degrees at DBU is that person who is committed to vocational ministry, and often already engaged in a significant way in ministry, but who cannot or will not be able to attend a seminary and receive a traditional theological education in a residential program. Similarly this degree plan seeks to assist that student for whom classical seminary preparation in a traditional post-graduate residential program is not an option.

The MA in Global Leadership will appeal to students who are interested in careers in missions or missions-related ministries—whether international missionary careers, preparation for short-term (2 year) missions, as ministers of missions in churches, or in other creative kinds of mission settings. For this degree, the target audience is the missionary candidate who does not plan to go to a traditional seminary. Also in the target audience is that student who wants to discover creative new ways of living and working internationally, but who is concerned to integrate Christian faith with that broader global perspective.

In the MA in Global Leadership, DBU provides a Christ-centered approach to learning about all the cultures and peoples of the world and analyzing the best practices to influence them for good with Christian
leadership principles. The degree challenges students to high levels of learning commensurate with a master’s degree in order to learn to communicate and engage people of widely differing ethnic identities and worldviews more effectively.

The curriculum of the MA in Global Leadership takes a highly interdisciplinary approach to ministry preparation in which elements of theological education are deliberately joined or juxtaposed with expertise from other significant domains of society. This will prepare students for the challenging task of integrating a deep commitment to Christian faith with the cultural values, cherished customs, habits and ideals of different societies in which students wish to serve. This holistic approach has always characterized Christian missions at its best, but the challenge is multiplied exponentially in the “Flat World” of the 21\textsuperscript{st} century described by Thomas Friedman.\footnote{Thomas L. Friedman, \textit{The World Is Flat: A Brief History of the Twenty-first Century}, 1st ed. (Farrar, Straus and Giroux, 2005).} Students must develop this ability to function with equal ease in a professional way in the global economy and in sharing one’s faith in Jesus Christ in a wholesome way that will impress a non-believing world—that is, students must integrate faith and learning in the professional way in which they engage the diverse peoples of the world as leaders.

Servant Leadership: The ultimate purpose of the degree plan is to prepare students to become global servant leaders as described in Isaiah 49:6. They ________

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\footnote{Thomas L. Friedman, \textit{The World Is Flat: A Brief History of the Twenty-first Century}, 1st ed. (Farrar, Straus and Giroux, 2005).}
will serve in non-traditional ways among diverse peoples in roles that are culturally appropriate for that people, though perhaps almost unimaginable in US society.

Integration of Faith and Learning: All courses in the MA in Global Leadership will integrate how to live out the fullness of Christian faith and how to achieve learning about global affairs and cultures, and how to exercise leadership among the many diverse peoples of the world.

Conclusion

The decision to create a university master’s degree that prepares new missionaries, mobilizers, and leaders of non-traditional ministry required revising almost every aspect of how new missionaries can best be prepared. The MA in Global Leadership uses a different delivery system for its courses than a traditional seminary curriculum, and the curriculum itself has been thoroughly modified to provide a more sharply focused and streamlined learning process for students.

This “experiment” put the entire process of educating new missionaries on the drawing board where curriculum and delivery systems support updated learner centered objectives for students. In order to help them learn the deep understandings and to develop the skills sets required for cross-cultural ministry in the 21st century. The results seem to be quite good in its first eight years. The MAGL degree plan represents a conscious effort to reformulate comprehensively the way missionaries are trained, and seeks to provide a high
quality educational experience in a format that bears little resemblance to traditional curriculum and teaching of missions.
Current MAGL Degree Plan

DALLAS BAPTIST UNIVERSITY
Graduate School of Ministry

Master of Arts in Global Leadership

This degree plan prepares persons for the following careers in ministry: Missionary, Church Planter, Minister of Missions, Missions Mobilizer, Kingdom Professional, Urban Ministry, Nontraditional Ministries

Prerequisites\(^1\)
Old Testament Survey or THEO 5307 Old Testament Literature & Interpretation
New Testament Survey or THEO 5308 New Testament Literature & Interpretation
3000/4000 Level Religion Course or 5000/6000 Level Theology Course

\(^1\)Prerequisites may be met with equivalent courses from another institution and do not count toward degree completion.

Curriculum Overview
21 hours - Core Courses
3 hours - Elective
12 hours - Concentration
36 hours - Total

Core Courses (21 hours)
MACE 5302 Biblical Servant Leadership
MAGL 5330 Introduction to Missiology
MAWL 6303 Spiritual Formation and Worship
THEO 5313 Applied Hermeneutics
THEO 6305 Christian History and Heritage
THEO 6306 Systematic Theology
GSOM 6310 Ministry Mentorship (S-L)\(^2\)

Elective (3 hours)
Select one MAGL course with approval of Academic Advisor

Concentration Options (12 hours)
Select one of the following concentrations. Courses taken for the concentration may not also count as electives.

Missions
Select four of the following:
MAGL 5316 Global Leadership Practicum (S-L)\(^2\)
MAGL 5331 Cross-Cultural Living and Ministry
MAGL 5332 Strategies for Missionary Work
MAGL 5333 Local Church on Mission
MAGL 5334 Chronological Bible Storying
MAGL 5335 Biographies of Outstanding Missionaries
MAGL 5336 Current Trends in Missions

Church Planting
Select four of the following:
MAGL 5321 Sharing Gospel Faith
MAGL 6322 Transformational Church Life
MAGL 6323 Small Group Disciple-Making
MAGL 6324 Church Multiplication Methods
MAGL 6325 Starting New Churches

\(^2\)\(S-L\) = Course(s) with field-based service-learning component

Dr. Bob Garrett, Program Director • 214-333-5508 • bobg@dbu.edu

\(^3\)Students with a concentration in ESL may substitute ESLS 5314 Practicum in ESL/EFL Settings for GSOM 6310 Ministry Mentorship. Choosing ESL Practicum to receive the Advanced Certificate in ESL will require taking a total of 39 credit hours. In order to demonstrate minimal proficiency in English language usage required for teaching ESL, international students must provide a TOEFL exam score of 213 (computer based), 550 (paper based), or 79 (internet based).
**Global Communication**

Select four of the following:
- COMA 6307 Communication Leadership for Groups
- COMA 6309 Social Media in Communication
- COMA 6314 Interracial Communication
- COMA 6321 Strategic Communication for Organizations
- COMA 6322 Communication Campaigns
- COMA 6324 Communication for Global Organizations

**Global Studies**

Select four of the following:
- MAGL 5340 Integrating Faith and Cultures
- MAGL 5341 Perspectives on the World Christian Movement
- MAGL 5342 Ethnography, Cultures, and Worldviews
- MAGL 5343 Understanding Islam
- MAGL 5344 Strategies for Urban Ministries
- MAGL 6345 Business as Mission
- MALA 5340 Studies in Global Literature
- MALA 5380 Ethnomusicology in Christian Missions

**Small Group Ministry**

Select two of the following:
- MACE 6317 Biblical Foundations & Models for Small Group Ministry
- MACE 6318 Equipping and Nurturing Small Group Leaders
- MAGL 5332 Strategies for Missionary Work
- MAGL 5333 Local Church on Mission
- MAGL 5344 Strategies for Urban Ministries
- MAWL 5310 Worship Philosophy and Practice

**International Business**

- ECON 6303 International Economics/Legal Environment
- FINA 6321 International Finance
- MANA 6311 International Management
- MRKT 6321 International Marketing

**East Asian Studies**

Select four of the following:
- MAGL 5351 History and Culture of East Asia
- MAGL 5352 History of East Asian Philosophy and Religion
- MAGL 5353 Fine Arts in East Asia
- MAGL 5354 Literature of East Asia
- MAGL 5355 Leadership in East Asia
- MAGL 5356 Business and Finance in East Asia
- MAGL 5357 Understanding East Asian Civilization and Culture
- MAGL 5358 Essentials of East Asian Language
- MAGL 5359 Travel Study in East Asia

**Leading the Nonprofit Organization**

- ACCT 6344 Nonprofit Accounting, Resource Development and Fundraising
- MANA 6348 Legal Issues for Nonprofit Organizations
- MANA 6349 Creative Leadership for Nonprofit Organizations
- MRKT 6340 Marketing Strategy for Nonprofit Organizations (S-L)²

**General Studies**

Select four courses from Global Leadership with approval of Academic Advisor.

² S-L = Course(s) with field-based service-learning component

Revised 03/20/2015
Current List of Requirements for Intercultural Studies

Intercultural Studies (Missions)

The Bachelor of Arts/Bachelor of Science in Intercultural Studies (Missions) is designed for students who desire to serve both nationally and internationally, through missions, relief and/or development work. The Intercultural Studies (Missions) major is designed to provide students with an understanding of the basic elements characteristic of any culture or subculture and to equip those students to work and minister effectively within various cultural contexts.

The Intercultural Studies (Missions) Program is designed to prepare students to understand, analyze, and work in different cultural settings from both social and Christian perspectives. Students learn about community development, social structures, skills needed to facilitate social change, cultural stress, and intercultural relationships.

Course Requirements for a Bachelor's Degree in Intercultural Studies (Missions)

<table>
<thead>
<tr>
<th>Requirement</th>
<th>B.A.</th>
<th>B.S.</th>
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<tbody>
<tr>
<td>Developing A Christian Mind</td>
<td>3</td>
<td>3</td>
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<tr>
<td>DCM 2301</td>
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<td></td>
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<tr>
<td>English</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>ENGL 1301, 1302, and 2301 and/or 2302</td>
<td></td>
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<tr>
<td>Fine Arts</td>
<td>3</td>
<td>3</td>
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<tr>
<td>FINE 1306</td>
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<tr>
<td>Foreign Language</td>
<td>6-14*</td>
<td>0</td>
</tr>
<tr>
<td>*Six hours at the 2000 level if adequate prerequisites are met</td>
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<tr>
<td>Foundations for Excellence</td>
<td>0-1</td>
<td>0-1</td>
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<tr>
<td>FOUN 101 is required of all freshman and transfer students with fewer than 15 credit hours. (AP, CLEP, IB, or dual/concurrent credit earned while in high school does not count toward these 15 credit hours.)</td>
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<tr>
<td>History</td>
<td>6</td>
<td>6</td>
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<tr>
<td>HIST 1301, 1302, 2301, or 2302</td>
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<td></td>
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<tr>
<td>Kinesiology</td>
<td>0-2</td>
<td>0-2</td>
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<tr>
<td>KINES 1101 and one additional activity course (KINES 1102-1122); for veterans or those 25 years of age or older prior to enrollment at DBU, KINES courses are waived.</td>
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<tr>
<td>Mathematics</td>
<td>3-4</td>
<td>3-4</td>
</tr>
<tr>
<td>(B.A.) MATH 1301 or 1303 or 1307 or 1405</td>
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<tr>
<td>(B.S.) MATH 1303 or 1307 or 1405</td>
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<tr>
<td>[Math Advising Tool (eMAT) required prior to registering for any Math class or any class for which the eMAT is a prerequisite.]</td>
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<tr>
<td>Natural Science</td>
<td>3-4</td>
<td>15</td>
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<tr>
<td>(1000 or 2000 level courses only) One laboratory science (B.A.) or 15 semester hours of laboratory science (B.S.) selected from two or more areas of Biology, Chemistry, Environmental Science, Geology, Physical Science, or Physics</td>
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<tr>
<td>Religion</td>
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<td>6-9</td>
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<tr>
<td>RELI 1301, 1302, and three additional credit hours depending on credit hours transferred at time of initial enrollment</td>
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<tr>
<td>Social Science (1000 or 2000 level courses only)</td>
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<td>6</td>
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<tr>
<td>POLS 2301 American National Government required for all students. An additional 3 credit hours may be selected from Economics, Philosophy, Political Science, Psychology, or Sociology.</td>
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<tr>
<td>Total General Studies Hours</td>
<td>48-64</td>
<td>51-58</td>
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Intercultural Studies (Missions) Courses

<table>
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<tr>
<th>Course</th>
<th>Credits</th>
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</thead>
<tbody>
<tr>
<td>CHST 3309</td>
<td>3</td>
</tr>
<tr>
<td>CHST 3309</td>
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<tr>
<td>INCS 4302</td>
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<td>INCS 4305</td>
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<td>INCS 4306</td>
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<td>INCS 4317</td>
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<td>INCS 4343</td>
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<td>INCS 4345</td>
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<td>RELI 2304</td>
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<tr>
<td>RELI 4323</td>
<td>3</td>
</tr>
<tr>
<td>RELI 4345</td>
<td>3</td>
</tr>
<tr>
<td>Electives</td>
<td>20-36</td>
</tr>
<tr>
<td>Sufficient to complete 120-credit-hour minimum for bachelor’s degree, including 42 upper-level seminar hours.</td>
<td></td>
</tr>
</tbody>
</table>

TOTAL CREDIT HOURS REQUIRED 120

148

Spring/Summer 2015 Undergraduate Catalog
Minor in Intercultural Studies (Missions)
The minor in Intercultural Studies (Missions) is designed for students who desire to serve both nationally and internationally, through missions, relief, and/or development work. The Intercultural Studies (Missions) minor is designed to provide students with an understanding of the basic elements characteristic of any culture or subculture and to equip those students to work and minister effectively within various cultural contexts.

The Intercultural Studies (Missions) Program is designed to prepare students to understand, analyze, and work in different cultural settings from both social and Christian perspectives. Students learn about community development, social structures, skills needed to facilitate social change, cultural stress, and intercultural relationships.

CHST 3309  Spiritual Formation for Christian Ministry  
INCS 4330  Introduction to Missiology  
INCS 4331  Cross-Cultural Living and Ministry  
INCS 4340  Integrating Faith and Cultures  
RELI 2304  Christian Doctrine

Minimum GPA Required for Graduation from Dallas Baptist University
DBU requires a minimum institutional cumulative, major, and minor GPA of 2.0.
(S-L) = Course(s) with field-based service-learning component.
Current list of courses for MAGL

**MAGL 5315  (3-3-0)  Leadership Practicum (S-L)**
The course consists of supervised experience in a challenging work environment under the guidance of mentoring relationships provided by a proficient veteran in the field and an academic advisor. Students improve leadership skills in field experience that stretches and tests their abilities. Students learn to identify and utilize personal strengths effectively and to manage weaknesses in real life settings. This course contains a field-based service-learning component. Online.
Prerequisite: None.

**MAGL 5316  (3-3-0)  Global Leadership Practicum (S-L)**
The course places students in a challenging cross-cultural situation where it is necessary to show ability in managing different customs, norms and expectations produced by inter-cultural encounter. Special attention will be given to developing effective strategies for enhancing understanding among people of vastly different cultural backgrounds. This course contains a field-based service-learning component.
Prerequisite: None.

**MAGL 5321  (3-3-0)  Sharing Gospel Faith**
In this course students learn skills in personal evangelism by sharing testimony of a personal experience with Jesus Christ as Savior and by communicating the essentials of the Christian gospel. Strategies for how to engage people in gospel conversation and how to promote dialogue about faith issues are considered. Programs for teaching others how to share faith, and principles for interacting with persons with a different cultural background or worldview are reviewed. The class also analyzes and compares methods for evangelism in small groups, church-based evangelism, and mass evangelism. Fall.
Prerequisite: None.

**MAGL 5330  (3-3-0)  Introduction to Missiology**
An introductory study of the theory and practice of Christian missions, analyzing how the gospel is best communicated in specific cross-cultural situations. The course challenges students to consider how they can share Christian faith with those who have no prior access to the gospel. The course content includes biblical foundations for missions, theology of missions, history of missions, dynamics of cross-cultural adaptation and communication, encountering world religions, discovering more effective missions strategies and contemporary issues in missions practice. Fall, Online.
Prerequisite: None.
**MAGL 5331  (3-3-0) Cross-Cultural Living and Ministry**
The course provides orientation to people who will work in international or ethnically diverse settings where personal adaptation to a different language and culture is required. The course focuses on acquiring insights and skills for cultural adaptation, language acquisition, and contextualization of lifestyle, communication practices, and gospel witness. Students are involved in cross-cultural exercise to learn how to relate positively to those of other cultures and worldviews. Fall, Online.
Prerequisite: None.

**MAGL 5332  (3-3-0) Strategies for Missionary Work**
An in depth study of strategies and tactics for missionary work; reviews the history of strategic approaches in missions, culminating with current strategies for reaching unreached people groups (UPGs); includes overview of the development and nature of the UPG paradigm. Students use current case studies, existing strategy plans, and contacts with field-based missions teams to develop a thorough understanding of the UPG approach to missions.
Prerequisite: None.
Cross Listed Courses: CHST 4332

**MAGL 5333  (3-3-0) Local Church on Mission**
The class will provide practical steps in developing a missional church devoted to sharing the gospel in positive terms within its own community, in its region, nation, and world. Leadership tools will be provided for church workers to lead their church to have a local and a global agenda. The course will examine best practices of churches who are engaging the unbelieving world. Fall.
Prerequisite: None.

**MAGL 5334  (3-3-0) Chronological Bible Storying**
The course helps students learn to communicate more effectively to non-literate oral learners by using stories and narratives to communicate an essential Christian message. Students will understand that most of the world’s population does not learn by literate, but by oral methods, so that our communication style must reflect their preferred manner of learning. Worldview issues determine the precise choices of key Bible stories so that the Christian message can engage their cultural understandings at deep levels. Spring.
Prerequisite: None.

**MAGL 5335  (3-3-0) Biographies of Outstanding Missionaries**
The course consists of reading biographies of inspiring examples of Christian living and ministry from the history of missions. Students will read biographies from the early church, from medieval missions, from the modern missionary movement, and from recent missionary leaders. These personal models for kingdom work are instructive in learning personal habits that can achieve greatness in servant leadership and provide case studies by which missiological principles and strategies may be deduced. This class relates intimately to the DBU mission of integrating faith and learning, since the class considers how good examples of lives lived to honor God have contributed significantly to human good and have achieved significance in very different settings all around the world. Spring.

Prerequisite: None.

**MAGL 5336 (3-3-0) Current Trends in Missions**
The course considers important contemporary developments in global Christian missions. A review of approaches, strategies, methods, and problems will lead to suggestions about best practice and relevant applications in concrete settings. Periodically.

Prerequisite: None.

**MAGL 5340 (3-3-0) Integrating Faith and Cultures**
The purpose of the course is to analyze how Christian faith intersects with cultures—whether one’s own or other cultures. Biblical, missiological, and cross-cultural principles are applied to provide perspectives, guidelines, and methods for ministry in the global marketplace. The course seeks to combine global professional expertise with strategies for inter-cultural communication of the Christian message. Students enrolled in this course are registered either for undergraduate credit at the 4000 level or for masters credit at the 5000 level, so they must pay careful attention to clearly differentiated course requirements throughout the syllabus. The previous statement appears under the course description for the syllabus, and there are different course requirements for both masters and undergraduate levels in the textbooks required, in the assignments made, and in the content of the exams. Fall.

Prerequisite: None.

**MAGL 5341 (3-3-0) Perspectives on the World Christian Movement**
The course reviews recent and best thinking on the advance of world evangelization by reviewing the biblical basis for missions, the history of worldwide expansion of Christianity, cultural adaptation and competencies required for work among remote peoples, and missionary strategies. Students read from an anthology of top missiological thinking by evangelicals prepared by the US Center for World Mission. Students learn where missions has taken
Christianity today and where global evangelization efforts should be going.
Fall.
Prerequisite: None.

**MAGL 5342  (3-3-0)  Ethnography, Cultures, and Worldviews**
The course introduces students to applied ethnography, where they will learn the essentials of how to conduct interviews with persons from a different cultural identity to ascertain customs, values, and worldview understandings. Students learn to "read" a culture and to understand its way of viewing reality. Principles from social sciences such as sociology, anthropology, and demographics enrich the methodology used to analyze how people from a different cultural background think, feel, act, and relate to one another.
Spring, Online.
Prerequisite: None.

**MAGL 5343  (3-3-0)  Understanding Islam**
The course is an introductory examination of Islamic faith and practice, designed for those with little previous understanding of Islamic culture and its doctrinal beliefs. Students will learn to describe the principle features of Islamic religious beliefs, and to identify differences between sects and groups within Islam. They will analyze Islamic influence upon Middle Eastern culture and consider how this fast growing religion will influence the shape of global geo-politics in the future.
Spring, Online.
Prerequisite: None.

**MAGL 5344  (3-3-0)  Strategies for Urban Ministries**
The course provides tools to engage the urban setting around the globe as metropolis, inner city, and suburban area. Students learn skills for civic and personal transformation that grow out of Christian ministry and witness. Biblical models for addressing the needs of urban dwellers and sociological analysis of the changing urban panorama provide the background for examining creative strategies and consideration of effective models where churches make a difference in the city.
Prerequisite: None.

**MAGL 5351  (3-3-0)  History and Culture of East Asia**
This course explores the historical background of China, Japan, and Korea; analyzing the East Asian culture and the current dynamics of social issues in these three countries.
Fall, Spring, Online.
Prerequisite: None.
MAGL 5352  (3-3-0)  History of East Asian Philosophy and Religion
This course explores the history of East Asian philosophy, religious beliefs, and practices from the area’s prehistory to the present. Spring.
Prerequisite: None.
Cross Listed Courses: HIST 4392

MAGL 5353  (3-3-0)  Fine Arts in East Asia
An overview of the visual and performing arts of East Asia. Field trips to art museums and cultural events will be required. Spring, Online.
Prerequisite: None.
Cross Listed Courses: ART/MUSI 4393

MAGL 5354  (3-3-0)  Literature of East Asia
This course explores selected masterpieces of China, Japan, and Korea from the earliest periods through the 19th century. Fall, Online.
Prerequisite: None.

MAGL 5355  (3-3-0)  Leadership in East Asia
A comprehensive introduction to and survey of the principles of leadership in East Asian culture will be covered. This course examines the topic of leadership issues in East Asia and how the leadership style has been developed in the East Asian societies. Students will study the historical and cultural backgrounds of leadership in China, Japan, and Korea and examine how the cultural values influence the methods of leadership. Emphasis is placed on the comparative study of leadership philosophies and practices between East Asian culture and American culture. Students will become familiar with past and current leaders in East Asia, and study development of leadership skills in a cross-cultural environment to enable them to become effective business and organizational leaders in East Asian culture.
Prerequisite: None.

MAGL 5356  (3-3-0)  Business and Finance in East Asia
This course examines the topic of successful business in East Asian countries. Students will study the historical and cultural backgrounds of each country and examine how these backgrounds impact current business practices. Emphasis is placed on the analysis of financial issues in China, Japan, and South Korea. Students will survey the economic development of these countries focusing on the development of financial markets. The course also examines the current financial issues these countries are dealing with. Spring, Online.
Prerequisite: None.
MAGL 5357  (3-3-0)  Understanding East Asian Civilization and Culture
For students involved in cultural immersion, this course provides an exploration of basic components of local culture and the heritage of civilization of a designated host country in East Asia, including an appreciation for history, religion, festivals, customs, family life, business practices, institutions, arts, etc.  Fall.
Prerequisite: None.
Cross Listed Courses: MALA 5306

MAGL 6322  (3-3-0)  Transformational Church Life
The course examines examples of healthy and vibrant spiritual life in growing churches, where members experience personal transformation, healthy community, and minister to their broader community in transformational ministry strategies. The class analyzes the kind of discipleship, personal lifestyle for members and relational realities that best promote transformation, growth, and church planting. Principles for church growth are analyzed in the light of a missional approach that measures influence of the church in its broader witness to the community and its capacity to reproduce new members and congregations, as well as internal measurements of the well-being of its members.  Spring.
Prerequisite: None.

MAGL 6323  (3-3-0)  Small Group Disciple-Making
Small group ministries allow gospel seekers and new believers to understand the Christian gospel and to learn how to live a kingdom lifestyle as disciples. The range of small group ministry models—from a traditional Sunday School approach to a cell group network or house church—will be analyzed and compared. Students are challenged to learn dynamics of healthy small group communication, to learn how to reach out to lost people, to assist new believers in becoming mature disciples, to lead Bible study, to promote community, and to develop leaders who can contribute to Christian ministry in the small group context.  Fall.
Prerequisite: None.

MAGL 6324  (3-3-0)  Church Multiplication Methods
Churches can grow faster and reach more people by starting new churches and groups. The course reviews strategies for church growth, for saturation church planting, for missionary or kingdom expansion, and for prompting church planting movement to achieve rapid multiplication of churches. The course examines methods and models for promoting growth through reproducing leaders, creating new ministries, and incorporating new people. The course specifically looks at successful examples of how churches can reproduce themselves by planting new churches.  Spring.
Prerequisite: None.

**MAGL 6325  (3-3-0) Starting New Churches**
The foundational challenges for church planters are always spiritual and relational, yet starting new churches, especially in the USA, requires demographic research into the local community, vision casting, careful planning and goal which leads up to a launch date, and defines incremental steps for the early stage of development of the church. This course reviews the planning process, teaches skills set for essential tasks such as raising financial support, enlisting a core group, team building with leaders, doing promotion in the local community, and managing the launch date for a new church. Periodically.
Prerequisite: None.

**MAGL 6345  (3-3-0) Business as Mission**
Business as Mission looks at creative proposals for doing global business in ways that also advance a humanitarian and Christian kingdom agenda while promoting missionary strategy. This course examines the Business as Mission (BAM) movement from historical, biblical, philosophical, and practical perspectives. Students will learn to formulate strategic business plans that integrate with strategic ministry goals, even while maintaining performance standards in both domains. Periodically.
Prerequisite: None.
Current list of courses for Intercultural Studies

**INCS 4302  (3-1-2)  Practicum in Intercultural Studies (Missions) (S-L)**  
(Available Spring 2016)  
Internship training program to be supervised by a professor and an official in the local church or church or church-related institution. This course contains a field-based service-learning component. Fall, Spring, Online.  
Prerequisite: Biblical Studies, Christian Studies, or Intercultural Studies (Missions) major or minor, Junior or Senior status, and faculty approval.  
Cross Listed Courses: CHST 4302, RELI 3382

**INCS 4316  (3-3-0)  Global Leadership Practicum (S-L)**  
(Available Fall 2016)  
This course places students in a challenging cross-cultural situation where it is necessary to show ability in managing different customs, norms, and expectations produced by inter-cultural encounter. Special attention will be given to developing effective strategies for enhancing understanding among people of vastly different cultural backgrounds. This course contains a field-based service-learning component. Periodically.  
Prerequisite: None.  
Cross Listed Courses: MAGL 5316

**INCS 4330  (3-3-0)  Introduction to Missiology**  
This course is an intercultural exercise in learning how to personally engage a new population with the good news of the gospel, the course focuses on the role of the individual who serves others in a cross-cultural environment and analyzes issues of cultural adaptation, language acquisition, and contextualization of gospel witness. Helpful insights are given to improve intercultural skills because of the multicultural nature of modern society and most local church settings. Fall, Online. Fall, Online  
Prerequisite: None.  
Cross Listed Courses: MAGL 5330

**INCS 4331  (3-3-0)  Cross-Cultural Living and Ministry**  
The course provides orientation to people who will work in international or ethnically diverse settings where personal adaptation to a different language and culture is required. The course focuses on acquiring insights and skills for cultural adaptation, language acquisition, and contextualization of lifestyle, communication practices and gospel witness. Students are involved in cross-cultural exercise to learn how to relate positively to those of other cultures and worldviews. Fall, Online.  
Prerequisite: None.  
Cross Listed Courses: MAGL 5331

**INCS 4332  (3-3-0)  Strategies for Missionary Work**  
As in depth study of strategies and tactics for modern missionary work will be the goal for the classroom. Interaction within the classroom will bring
discussion of strategic approaches in missions, culminating with current strategies for reaching unreached people groups (UPGs). The class will include an overview of the development and nature of the UPG paradigm and how it challenges evangelical believers to seek models of ministry that will reach these people with the gospel of Christ. The students will use case studies, existing strategy approaches, and interaction with field-based mission teams and personnel to develop a thorough understanding of the mission endeavor and relevant approaches.
Prerequisite: None.
Cross Listed Courses: MAGL 5332)

**INCS 4333 (3-3-0) Local Church on Mission**
The class will provide practical steps in developing a missional church devoted to sharing the gospel in positive terms within its own community, in its region, nation and world. Leadership tools will be provided for church workers to lead their church to have a local and a global agenda. The course will examine best practices of churches who are engaging the unbelieving world. Fall.
Prerequisite: None.
Cross Listed Courses: MAGL 5333

**INCS 4334 (3-3-0) Chronological Bible Storying**
The course helps students learn to communicate more effectively to non-literate oral learners by using stories and narratives to communicate an essential Christian message. Students will come to understand that most of the world’s population does not learn by literate, but by oral methods, so that our communication style must reflect their preferred manner of learning. Worldview issues determine the precise choices of key Bible stories so that the Christian message can engage their cultural understanding at deep levels. Spring.
Prerequisite: None.
Cross Listed Courses: MAGL 5334

**INCS 4335 (3-3-0) Biographies of Outstanding Missionaries**
The course consists of reading biographies of inspiring examples of Christian living and ministry from the history of missions. Biographies from the early church, medieval missions, the modern missionary movement, and recent missionary leaders are read. These personal models for kingdom work are instructive in learning personal habits that can achieve greatness in servant leadership and provide case studies by which missiological principles and strategies may be arrived at inductively. The class considers how examples of lives lived to honor God have made significant contributions in very different settings around the world. Spring.
Prerequisite: None.
Cross Listed Courses: MAGL 5335

**INCS 4336 (3-3-0) Current Trends in Missions**
The course considers important contemporary developments in global Christian missions. A review of approaches, strategies, methods, and problems will lead to suggestions about best practice and relevant applications in concrete settings. May be repeated for credit when content changes. Periodically.
Prerequisite: None.
Cross Listed Courses: MAGL 5336

**INCS 4340 (3-3-0) Integrating Faith and Cultures**
The purpose of this course is to analyze how Christian faith intersects with cultures, whether one’s own or other cultures. Biblical, missiological, and cross-cultural principles are applied to provide perspectives, guidelines, and methods for ministry in the global marketplace. The course seeks to combine global professional expertise with strategies for inter-cultural communication of the Christian message. Fall. Fall.
Prerequisite: None.
Cross Listed Courses: MAGL 5340

**INCS 4341 (3-3-0) Perspectives on the World Christian Movement**
The course reviews recent and best thinking on the advance of world evangelization by reviewing the biblical basis for missions, the history of worldwide expansion of Christianity, cultural adaptation and competencies required for work among remote peoples, and missionary strategies. Students read from an anthology of top missiological thinking by evangelicals prepared by the US Center for World Mission. Students learn where missions has taken Christianity today and where global evangelization efforts should be going. , Online. Fall, Online.
Prerequisite: None.
Cross Listed Courses: MAGL 5341

**INCS 4342 (3-3-0) Ethnography, Cultures, and Worldviews**
The course introduces students to applied ethnography, where they will learn the essentials of how to conduct interviews with persons from a different cultural identity to ascertain customs, values, and worldview understandings. Students learn to “read” a culture and to understand its way of viewing reality. Principles from social sciences such as sociology, anthropology, and demographics enrich the methodology used to analyze how people from a different cultural background think, feel, act, and relate to one another. Spring, Online.
Prerequisite: None.
Cross Listed Courses: MAGL 5342

**INCS 4343 (3-3-0) Understanding Islam**
This course is an introductory examination of Islamic faith and practice, designed for those with little previous understanding of Islamic culture and its doctrinal beliefs. Students will learn to describe the principle features of Islamic religious beliefs and to identify differences between sects and groups
within Islam. They will analyze Islamic influence upon Middle Eastern culture and consider how this fast growing religion will influence the shape of global geo-politics in the future. Spring, Online.
Prerequisite: None.
Cross Listed Courses: MAGL 5343
### Undergraduate Missions Courses

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For more information contact the MAGL Office at phone: 214-333-5508 or email: aubrab@dbu.edu
MAGL Church Planting Concentration
http://www3.dbu.edu/gsom/global-leadership/

SPRING 2014

Curriculum Overview:

Church Planting has become a very popular option for young leaders in ministry who recognize the need to start new churches in areas which are under served or lack evangelical churches. The skills required for starting new churches are in many ways different from those required to minister in established churches with a more stable environment. These courses are specifically designed to help students develop the entrepreneurial, evangelistic, discipling, and leadership skills sets that are essential to launching successful, growing, and reproducing churches.

MAGL 5321

Sharing Gospel Faith:
In this course students learn skills in personal evangelism by sharing testimony of a personal experience with Jesus Christ as Savior and by using rational, yet starting new churches, especially in strategies for how to engage people in gospel conversation and how to promote dialogue about faith issues are considered. Programs for teaching others how to share faith, and principles for interacting with persons with a different cultural background or worldview are reviewed. The class also analyzes and compares methods for evangelism in small groups, church-based evangelism, and mass evangelism.

MAGL 6322

Transformational Church Life:
The course examines examples of healthy and vibrant spiritual life in growing churches, where members experience personal transformation, healthy community, and minister to their broader community in transformational ministry strategies. The class analyzes the kind of discipleship, personal lifestyle for members and relational realities that best promote transformation, growth, and church planting. Principles for church growth are analyzed in the light of a missional approach that measures influence of the church in its broader witness to the community and its capacity to reproduce new members and congregations, as well as internal measurements of the well-being of its members.

MAGL 6323

Small Group Disciple-Making:
Small group ministries allow gospel seekers and new believers to understand the Christian gospel and to learn how to live a Kingdom lifestyle as disciple. The range of small group ministry models—from a traditional Sunday School approach to a cell group network or house church—will be analyzed and compared. Students are challenged to learn dynamics of healthy small group communication, to learn how to reach out to lost people, to assist new believers in becoming mature disciples, to lead Bible study, to promote community, and to develop leaders who can contribute to Christian ministry in the small group context.

MAGL 6324

Church Multiplication Methods:
Churches can grow faster and reach more people by starting new churches and groups. The course reviews strategies for church growth, for establishing church planting, for missionary or kingdom expansion, and for prompting church planting movement to achieve rapid multiplication of churches. The course examines methods and models for promoting growth through reproducing leaders, creating new ministries, and incorporating new people. The course specifically looks at successful examples of how churches can reproduce themselves by planting new churches.

MAGL 6325

Starting New Churches:
The foundational challenges for church planters are always spiritual and relational, yet starting new churches, especially in the USA, requires demographic research into the local community, vision casting, careful planning and goal which leads up to a launch date, and defines incremental steps for the early stage of development of the church. This course reviews the planning process, teaches skills for essential tasks such as raising financial support, selecting a core group, building community, and managing the launch date for a new church. Periodically

Bob Garrett
Director, MA in Global Leadership
Phone: 214-336-5593
Email: bobg@dbu.edu

Mark S. Alexander
Program Administrator, MA in Global Leadership
Phone: 214-336-5593
Email: marka@dbu.edu
Abstract

The paper presents a historical summary of the development of the MA in Global Leadership and the Intercultural Studies program for undergraduates at Dallas Baptist University. It describes the rationale for using generic nomenclature in the name of the degree, and treats the special issues involved in adapting a more traditional seminary curriculum to achieve similar learning objectives in a university-based MA degree. It also describes how the MAGL curriculum has been adapted for use by undergraduate students in the Intercultural Studies Major and Minor.

Authors

Robert I. Garrett (Bob), PhD.

Bob Garrett served as a missionary in Buenos Aires, Argentina for 15 years as a professor at the Seminario Internacional Teológico Bautista. He returned to the USA in 1994 as a professor of missions at Southwestern Seminary in Fort Worth and the Director of its World Missions Center. In 2004 Bob joined the faculty at DBU and in 2007 launched the MAGL degree. Bob holds the Piper Chair of Missions and serves as Director of the MA in Global Leadership.

Mark S. Alexander, PhD.

Mark Alexander grew up as a missionary kid and returned to the field to serve for 25 years in Córdoba, Argentina in church planting and church leadership development. Mark joined the faculty at DBU in 2012. He is the Director of the new undergraduate major and minor in Intercultural Studies.