

ATESEA HANDBOOK

2014 EDITION



THE ASSOCIATION FOR
THEOLOGICAL EDUCATION
IN SOUTH EAST ASIA
(ATESEA)



ATESEA
Theological Union

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Table of Contents

1.	Organizational Chart of the Association for Theological Education in South East Asia	10
2.	Historical Overview	11-12
3.	The Accreditation Program	13
	The Accreditation Commission	13
	Purpose, Duties, Operating Procedure, Loss and Restoration of the Accreditation Status, and Accreditation Cost.....	13-16
	Thrusts and Guidelines for the Advancement of Theological Education.....	16-17
	Guidelines for Accreditation Teams.....	17-18
	Responsibilities of the Chair.....	18-19
	Responsibilities of Team Members.....	19-20
	Guidelines on Alternate Nomenclature for the Degree Program.....	21
	The Recommended Nomenclature	22
4.	ATESEA Accreditation Standards	23
	A. Basic Baccalaureate Degree Program	23
	A.1. Basic Baccalaureate Degree for Ministerial Leadership Bachelor of Theology (BTh)	23-24
	A.2. Basic Baccalaureate Degree for General Theological Education: Bachelor of Arts in academic discipline.....	24-26
	B. Basic Master's Degree Programs for Pastoral/Ministerial Leadership	26
	B.1. Ministerial Leadership I: Master of Divinity (M.Div)/Bachelor of Divinity (B.D.).....	26-28

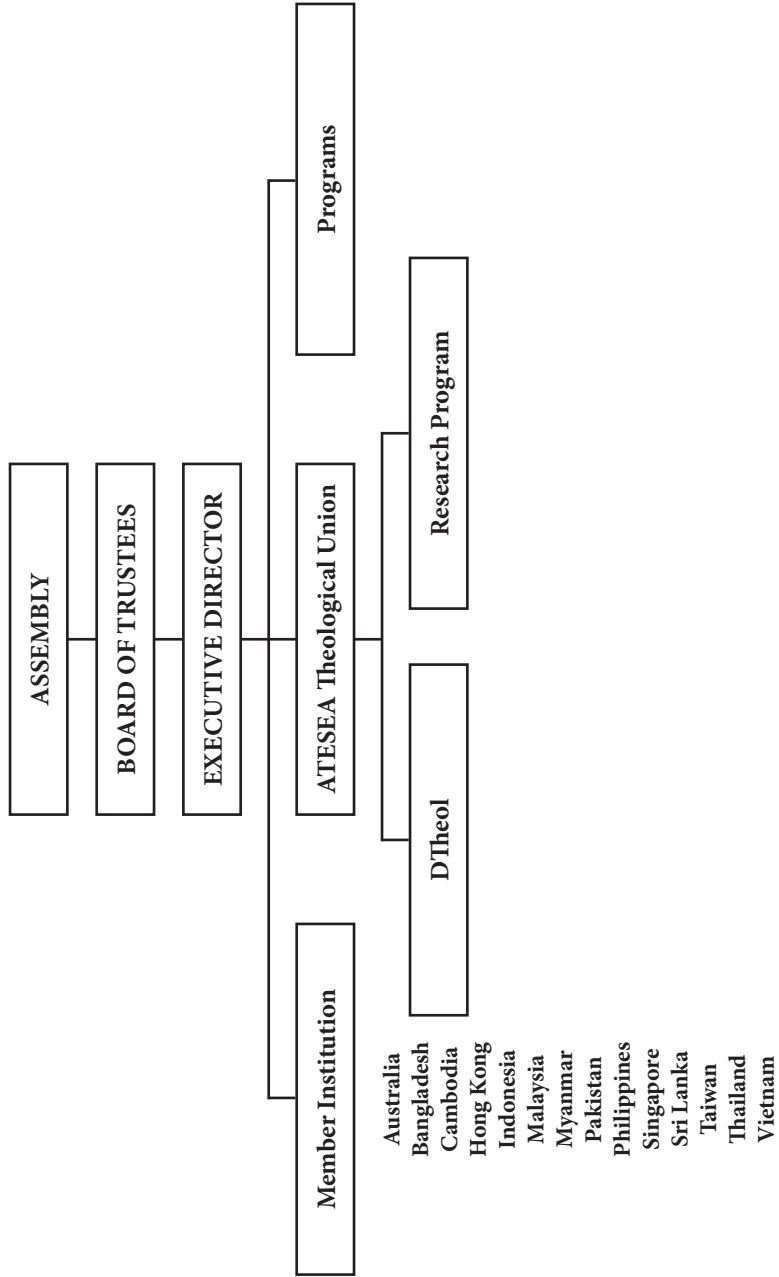
	B.2. Ministerial Leadership II	
	Category I: Master of Ministry/ Master in Pastoral Studies	28-30
	Category II: MA [in various concentrations/tracts]	28-30
	C. Basic Master's Degree Programs for General Theological Studies:	
	Master of Arts in [academic discipline] /	
	Master of [Theological Studies]	30-31
	D. Advanced Program for Theological Research and Teaching I:	
	Master of Theology (MTheol)	32-33
	E. Advanced Program for Ministerial Leadership:	
	Doctor of Ministry (DMin)	33-35
	F. Advanced Programs for Theological Research and Teaching II:	
	Doctor of Philosophy (PhD) / Doctor of Theology (DTheol)	35-36
5.	Accreditation Instruments	37-55
6.	Accreditation Notations	56-64
7.	The ATESEA Theological Union and Organizational Chart	66
	Brief History	67
	Mission and Core Values	68
	Centers for Theological Excellence	68-69
	Organization – Board of Governors, Dean,	
	Local Academic Coordinators and Faculty	69-70
	The Doctoral Study Program	70
	Required Courses	71
	Methodology Seminars	71
	Fields of Study	71
	Study Outside the Region	72
	Admission	72-73
	Application Procedure	73
	Enrollment Procedure	74
	Study Process and Procedures	74

	Doctoral Advisory Committee, Functions of the Chief Adviser, Functions of the Advisory Committee.....	74
	Comprehensive Study of Chosen Fields.....	75
	Comprehensive Examination	75-76
	Dissertation.....	76
	Grading System	77
	Withdrawal, Dropping, Cross-Enrolment, Incomplete Work.....	77-78
	Graduation Requirements, Procedure for Application for Graduation.....	78-79
	Award of Degree.....	79
	Time Limitation	79
	Student's Academic Records.....	80
	Issuance of Honorable Dismissal and Transcript of Records	80
	Requirements for the Release of Records at the Center.....	80
	Appeal.....	80-81
	Finance and Scholarships (Tuition and Fees, Refund, Scholarships).....	81
8.	Guidelines for Doing Theologies in Asia.....	82-89
9.	Application for Membership	90-91
10.	ATESEA Executive Directors	92

The Association for
Theological Education
in South East Asia
(ATESEA)



THE ASSOCIATION FOR THEOLOGICAL EDUCATION IN SOUTH EAST ASIA



The Association for Theological Education in South East Asia

Historical Overview

The Association for Theological Education in South East Asia (ATESEA), formerly known as the Association of Theological Schools in South East Asia (ATSSEA), was established in 1957 in Singapore with sixteen schools as founding members with the following aims:

1. To provide facilities for its members to confer concerning matters of common interest related to theological schools;
2. To consider any problem that may arise as to the relations of such institutions to one another or other educational institutions;
3. To recommend standards of theological education and maintain a list of member institutions;
4. To promote the improvement of theological education in such ways as it may deem appropriate.

ATESEA has pioneered in establishing an Asia-wide venture of cooperation among the theological schools in the areas of research, consortium programs for advanced studies, seminar-workshops for lecturers and heads of schools, and other forms of innovative programs. As an accrediting body, ATESEA has established a set of accreditation standards to level up and improve the quality of theological education in the region.

In partnership with the Board of Theological Education of the Senate of Serampore, ATESEA regularly publishes the *Asia Journal of Theology* to encourage Asian scholarship and theological thinking among the faculty members of the theological schools in Asia. The journal focuses especially on relating the Gospel to the cultural, historical and religious situations in Asia and on post-colonial theology.

In 2007, ATESEA celebrated its golden anniversary at Trinity Theological College, its birthplace. Part of the celebration was to revisit the Critical Asian Principle (CAP) which was formulated in 1971. CAP had served as the framework of ATESEA and its graduate degree programs in theological reflections. With the changing situations in Asia, CAP was enriched and is now called the Guidelines for Doing Theologies in Asia.

In 2009, the name of South East Asia Graduate School of Theology (SEAGST), the educational arm of ATESEA was changed to ATESEA Theological Union (ATU). As part of the restructuring of the organization, ATU turned over the offering of the Master of Theology degree program to the seminaries which have the capacity to run the program. Beginning 2010, ATU has focused its offering on the Doctor of Theology administered in the twelve (12) Centers for Theological Excellence. The centers are member schools of ATESEA which have the resources to operate the program.

The ATESEA office has been in two locations intermittently. In June 1973, the ATESEA office was relocated from Singapore to Manila. It was moved back to Singapore in 1981 and was again transferred to Manila in 1998. Since 2009, the office has been based at Central Philippine University in Iloilo City, Philippines.

The Accreditation Program

The Accreditation Commission

The Accreditation Commission is an organ of the Association for Theological Education in South East Asia and is responsible to that body.

A. Purpose

Accreditation is a service which the Association provides to its member schools with the following aims:

1. to ensure that standards of quality theological education programs of schools in the region are maintained; and
2. to encourage the schools to continue improving their degree programs.

B. Composition

The Accreditation Commission is composed of the Board of Trustees of ATESEA plus three (3) persons appointed by the Board from the Centers for Theological Excellence.

C. Duties

The duties of the Accreditation Commission shall be:

1. To set standards for Accreditation and notations,
2. To receive and evaluate applications for accreditations,
3. To recommend accreditation and notations to the Board of Trustees for action,
4. To receive and evaluate reports from member schools concerning progress in regard to removing notations, and

5. To encourage continuous effort by the schools to improve the quality of their education.

D. Operating Procedures

Accreditation is a continuous process which is undertaken in the following stages:

1. Self-survey by the applicant school and the submission of Self-Survey Reports to ATESEA Office
2. Initial Accreditation Visit
3. Annual Report by Accredited Schools
4. Review following visit by accreditation team.

The ATESEA office will inform the schools to be visited some 5-6 months before the scheduled visit. ATESEA will request the concerned schools to:

1. Conduct Self-Survey Reports using the Standard Form (for schools undergoing initial visit) and submit the same to ATESEA office;
2. Review their programmes and operations using the ATESEA accreditation standards and notations found in the report of the previous visiting team with adequate information for it to understand the school's background, academic programme, material resources, human resources, finances, etc.;
3. Schedule the sessions for the team to meet with the administration, the faculty, the student body, the Board of Trustees/Board or Governors, the representative church leaders and other stakeholders for the purpose of raising questions regarding their (accrediting team members) areas of responsibility to discover the opportunities, problems, etc. facing the school;
4. When all requisites for the visit are complied with, ATESEA will assign an Accrediting Team to visit the schools. Self-survey reports are to be submitted at the latest 3 months before the scheduled visit.

In the course of the accreditation visit, the team is requested to:

1. Exercise a pastoral, sometimes mediating, function between the various sectors of the school;
2. Hold a final session with the faculty to report on its findings and discuss various options in dealing with the opportunities and

problems facing the school, including review of the notations from the previous visit where applicable;

3. Meet with administrators to review its findings and evaluate the visit;
4. Prepare its recommendations for the Accreditation Commission;
5. Prepare written reports for submission to the Accreditation Commission and the schools visited.

After the initial accreditation visit, schools with accredited programmes will be sent an annual questionnaire to determine whether or not the standards are being maintained and efforts have been exerted to remove the notations.

Subsequent visits by teams to review accredited programmes will take place on a four-year cycle.

The Accreditation Commission will meet annually to evaluate the reports of the Accreditation teams and review the questionnaires submitted by the schools. The Accreditation Commission may recommend:

1. Accreditation of non-accredited programs
2. Changes in notation

E. Loss and Restoration of Accreditation Status

1. Accreditation may be withdrawn or suspended by a majority vote of the members of the Board of Trustees (BOT) of the Association present upon recommendation of the Accreditation Commission.
2. Suspension of accreditation may be recommended by the Accreditation Commission if upon proper investigation by the Commission it is found that the school has consistently failed to remove significant notations.
3. Withdrawal of accreditation may be recommended by the Accreditation Commission if upon proper investigation by the Commission it is found that the school has failed to maintain minimum standards.
4. Accreditation may be restored by a majority vote of members of

the BOT of the Association present upon recommendation of the Accreditation Commission.

5. Loss and/or restoration of accreditation will be announced publicly.

F. Accreditation Costs

Schools shall be assessed a fee to help cover the costs for accreditation visits. Expense for food and accommodation of the accreditors during the visit shall be responsibility of the schools being visited.

G. Thrusts and Guidelines for the Advancement of Theological Education

It is incumbent upon all ATESEA member schools to perform faithfully their basic theological tasks of sound academic study, spiritual nurture, and practical service. To offer quality theological education in accord with accreditation standards, all schools are mandated to stimulate theological reflection and create forms of theological education by which the whole Christian community in South East Asia may:

1. be led to deeper commitment to God revealed in Christ through the Holy Spirit;
2. discern and respond to the signs of God's activity in the living traditions and social changes in the region; and
3. witness more fully to God's salvation in Christ by proclaiming the Gospel, and participating in the struggle of our peoples to achieve an abundant life, in a just, free, and sustainable society.

Theological institutions and their educational programs are seen to be advancing when:

1. They bring about a mutually creative relationship, between the theological schools and the churches, and among theological schools;
2. They foster a lively sense of the oneness of Christ's body, the church;
3. They enter into dialogue with the world – its culture, ideologies, and religions;
4. They promote continuing involvement in the deep questions and vital issues of human existence, in the light of the Gospel;
5. It fosters renewing spiritual formation which is integrated effectively

- with academic study for Christian life, growth and action;
6. It affirms the wholeness of the theological community wherein the board, the faculty, staff and students interact creatively in planning and implementation of programs and projects that are responsive and relevant to the needs of the church and the society;
 7. It encourages its faculty members to contribute to the life and work of the Church and the world through various forms of services, especially teaching, preaching, writing and research;
 8. It continuously exerts efforts to improve the quality of education by developing innovative forms and methods of teaching; and
 9. It shares creative educational skills and tools with the wider community;
 10. It fosters self-reliance in both human and material resources;
 11. It engages in contextual theological reflection;
 12. It equips the students with academic, practical, and human relation skills that will enable the Christian community to recognize its members' gifts and varied talents, thus enabling them to carry out their diverse ministries;
 13. It promotes the research and writing of contextual theology; and
 14. It conducts a regular assessment to determine the relevance of the program offerings to the needs of the students and the stakeholders. The assessment covers the goals of the programs and their correlation with the vision, mission and goals of the institution, student learning outcomes, percentage of graduates and their placements.

H. Guidelines for Accreditation Teams: General Considerations

1. All team members are expected to have read and studied all documents sent by the school prior to the visit. If information is inadequate, accreditors are to secure these data upon arrival at the school to be visited;
2. Accreditors are invited guests when they visit a school. As such, they are to approach the task humbly as colleagues, friends and not as inspectors.
3. The school/seminary is to be evaluated within the context of its

mission statement, goals and objectives and how successful it is in meeting its needs in the light of its unique situation;

4. Observe confidentiality in handling information.
5. Offer insights and observations that encourage the school to improve. Never prescribe personal theories, philosophies or techniques as solutions to the school's problems;
6. Conduct an ocular visit to school facilities and programs.
7. Examine programs and observe classes to generate adequate information about the school;
8. Corroborate important facts and statements about the school through interviews of officers and representatives of various sectors of the institution in order to obtain an accurate and balanced report about the school;
9. Use the survey instruments and the accreditation notations as a guide in evaluating the school;
10. Avoid injuring the school by being either overly-strict or compound weaknesses by sentimental generosity;
11. Refrain from making remarks for or against the school during interviews, meetings, and group discussions;
12. Evaluate the educational experiences and determine if they are in accord with the school's mission and objectives;
13. Be on the campus early and depart after the visit.

I. Responsibilities of the Team Leader

1. Secures from the school head/school representative a copy of the schedule of activities to be followed during the visit;
2. Makes a courtesy call to the school head along with his/her team members. State some needs/concerns needed for a smooth accreditation visit;
3. Meets the team members to:
 - a. Discuss the schedule of activities during the entire visit;
 - b. Ensure that team members know and understand their areas of responsibilities and their functions. Areas to evaluate may be assigned to each member;
 - c. Orient the members on how to write concise, readable and quality reports;

- d. Discuss ways to generate important information and basic ethics to observe in handling persons and information; and
 - e. Process data and findings periodically with the members to arrive at a consensus for the final report.
4. Conducts meetings with major officers of the school, board members, faculty, student representatives, church leaders, alumni, community leaders and other stakeholders;
 5. Conducts an exit interview with key school officials, especially with the school head, to corroborate findings and to share major concerns that may need urgent attention;
 6. Advises the school not to publish the recommendation of the Accreditation Team, or any part of the report, until the Accreditation Commission has taken action;
 7. Makes the final report based on the processed findings and reports of team members;
 8. Ensures that the final report and recommendations are duly printed for submission to the Accreditation Commission; and
 9. Edits the report before final submission.

J. Responsibilities of Team Members

1. Read all documents and survey reports being sent to them in order to have adequate information about the school;
2. Arrive at the school site early to corroborate facts/information about the school;
3. Ensure that they are able to stay on for the entire visit;
4. Gather adequate information about the areas/sections of the accreditation instrument assigned to them for evaluation;
5. Use the entire time for the accreditation task. Avoid using the official time for personal visitation and/or making/renewing acquaintances;
6. Ask well-informed questions during interviews and group discussions;
5. Examine all prepared exhibits and documents to know more about the school.
6. Handle confidential documents and information with care;
7. Check and cross-check information from disgruntled sources;

8. Write readable and quality report. Submit them report promptly to the Team Leader;
9. Perform other tasks that may be assigned by the Team Leader during the visit.

Guidelines on Alternate Nomenclature for the Degree Program

Provisions/Conditions for Alternate Nomenclature for the Degree Program

1. Government regulations prevent the schools from employing the recommended nomenclature.
2. Provision for alternate nomenclature for the degree program with the same content (e.g., BA in Christian Education, BA in Religious Education, BA in Christian Studies, BA in Theology, etc)
3. The nomenclature employed should reflect the history or policies of the schools offering the degree programs.
4. The degree program must have enough number of students enrolled.
5. The degree program should include the following:
 - a. Purpose of the Degree
 - b. Goal of the Program
 - c. Expectations/Learning Outcomes
 - d. Curriculum
 - e. Duration
 - f. Admission
 - g. Faculty
 - h. Library
6. Degree programs shall be approved by the Board of Trustees upon the recommendation of the Accreditation Commission in accordance with the approved procedures and standards.

The Recommended Nomenclature

A. Baccalaureate Program

1. Ministerial Leadership: Bachelor of Theology
2. General Theological Education: Bachelor of Arts in Religion, BA in Christian Education, Bachelor of Arts [in various concentrations/tracts]

B. Basic Master's Degree Programs for Pastoral/Ministerial Leadership

1. Ministerial Leadership I: Master of Divinity (M.Div)/
Bachelor of Divinity (B.D.)
2. Ministerial Leadership II:
Category I: Master of Ministry/ Master in Pastoral Studies
Category II: MA [in various concentrations/tracts]

C. Master's Degree Programs for General Theological Studies

MA in [Religious Studies]
Master of [Theological Studies]

D. Advanced Program for Theological Research and Teaching

Master of Theology (MTheol)

E. Advanced Programs for Pastoral/Ministerial Leadership

Doctor of Ministry (DMin)

F. Advanced Theological Research and Teaching

Doctor of Philosophy (PhD) and Doctor of Theology (DTheol)

The Degree Programs Standards

A. Basic Baccalaureate Degree Programs

A.1. Basic Baccalaureate Degree for Ministerial Leadership: Bachelor of Theology (BTh)

A.1.1. Purpose of the Degree

The purpose of the BTh program is to prepare students for pastoral leadership in the congregation and other church-related institutions.

A.1.2. Primary Goal of the Program

The goal of this program is to provide students with the general knowledge of the biblical tradition, appreciate the Asian heritage and historical context, develop a clear understanding of pastoral identity and demonstrate leadership both in the religious and community life.

Depending on the polity of the church, the BTh program also intends to prepare students for ordination.

A.1.3. Expectations/Learning Outcomes

The students are expected to demonstrate a certain level of competency in skills and comprehension of the purpose of the program that reflect the mission and objectives of the institution. The learning outcomes for this program are embedded in the curriculum and extra-curricular activities of the school.

A.1.4. Evaluation/Assessment of the Degree Program

The school shall conduct a regular assessment of the degree to evaluate the extent of the alignment of the goals of the degree program to student learning outcomes. The assessment shall

also determine the effectiveness of the degree program in terms of the percentage of graduates and their placements.

A.1.5. Curriculum

The curriculum shall demonstrate a balanced distribution of courses that cover the biblical, historical, theological and practical areas of disciplines. It shall emphasize the importance of the development of skills and competencies both in theory and in the practice of the ministry which can be achieved through instructions, both in-campus and out campus supervised ministries. The spiritual formation is the overarching component of theological education and shall be consciously embedded in the curriculum.

A minimum of 65 credits of theological courses excluding general education courses shall be required.

A.1.6. Duration

Depending on the academic preparation of the students, this degree requires a minimum of four (4) years of full-time academic work.

A.1.7. Admission

Upper secondary graduate

A.1.8. Faculty

In order to operate the Baccalaureate degree program, a minimum of six (6) full-time teachers who hold MTheol and MA degrees shall be required.

A.1.9. Library

A combination of onsite and access to online data bases of not less than 6,000 usable titles shall be required.

A.2. Basic Baccalaureate Degree for General Theological Education: Bachelor of Arts in [academic discipline]

A.2.1 Purpose of the Degree

The purpose of this degree program is to provide students with a general understanding of theological disciplines for general educational purposes at the baccalaureate level. The nomenclature of the specific academic discipline for this degree program may be decided by the institution depending on the purpose of the program offering.

A.2.2. Primary Goal of the Program

The goal of the program focuses on the basic knowledge of theological disciplines, or on the specific area of discipline/knowledge that helps achieve the overall purpose of the program.

A.2.3. Expectations/Learning Outcomes

Students show a clear understanding of the varied theological disciplines or specific area of discipline and competence in academic research.

A.2.4. Evaluation/Assessment of the Degree Program

The school shall conduct a regular assessment of the degree to evaluate the extent of the alignment of the goals of the degree program to student learning outcomes. The assessment shall also determine the effectiveness of the degree program in terms of the percentage of graduates and their placements.

A.2.5 Curriculum

The curriculum shall demonstrate a balanced distribution of courses that cover the biblical, historical, theological and practical areas of disciplines. It shall emphasize the importance of the development of skills and competencies for teaching general education courses in Christian Education, Mission, Christian Studies, Religious Studies and the like. The spiritual formation is the overarching component of theological education and shall be consciously embedded in the curriculum.

A.2.6. Duration

Depending on the academic preparation of the students, this

degree requires a minimum of four (4) years of full-time academic work.

A.2.7. Admission

Upper secondary graduate

A.2.8. Faculty

In order to operate the Baccalaureate degree program, a minimum of six (6) full-time teachers with MTheol/MA degrees shall be required.

A.2.9. Library

A combination of onsite and access to online data bases of not less than 6,000 usable titles shall be required.

B. Basic Master's Degree Programs for Pastoral/Ministerial Leadership

B.1. Ministerial Leadership I:

Master of Divinity (M.Div)/Bachelor of Divinity (B.D.)

B.1.1 Purpose of the Degree

The purpose of the MDiv/BD programs is to equip the students with knowledge and skills for ministerial leadership in the congregation and church-related institution.

B.1.2. Primary Goal of the Program

The students enrolled in this program possess more critical and in-depth grasp of the biblical tradition, appreciation of the Asian culture and context, and have a more developed understanding of the ministry and pastoral identity. The MDiv/BD program is a post-baccalaureate degree that prepares the student for ordination.

B.1.3. Expectations/Learning Outcomes

The students are expected to demonstrate a certain level of competency in terms of skills and comprehension of the

purpose of the program that reflect the mission and objectives of the institution. The learning outcomes for this program are embedded in the curriculum and extra-curricular activities of the school.

B.1.4. Evaluation/Assessment of the Degree Program

The school shall conduct a regular assessment of the degree to evaluate the extent of the alignment of the goals of the degree program to student learning outcomes. The assessment shall also determine the effectiveness of the degree program in terms of the percentage of graduates and their placements.

B.1.5. Curriculum

The curriculum shall demonstrate a balanced distribution of courses. The content shall cover the biblical, historical, theological and practical areas of disciplines. It shall emphasize the importance of the development of skills and competencies both in theory and in the practice of the ministry which can be achieved through instructions both in-campus and out campus supervised ministries. The spiritual formation is the overarching component of theological education and shall be consciously embedded in the curriculum.

A minimum of 90 credits of theological courses for students with no baccalaureate theological degrees shall be required.

A minimum of 72 credits of theological courses without thesis for students with baccalaureate theological degrees shall be required.

A minimum of 65 credits of theological courses with thesis for students with baccalaureate theological degrees shall be required.

B.1.6. Duration

Depending on the academic preparation of the students, the MDiv degree requires three (3) years of full-time academic work.

Depending on the academic preparation of the students, the BD program requires a minimum of three (3) years of full-time academic work.

B.1.7. Admission

Students admitted in the MDiv degree program hold recognized baccalaureate theological degrees or their educational equivalencies and possess competency for the goal of the program which will be determined by the institution.

Students admitted in the BD degree program are senior high graduates.

B.1.8. Faculty

In order to operate the master's degree programs, a minimum of six (6) full-time teachers with either MTheol or PhD/DTheol degrees shall be required.

B.1.9. Library

A combination of onsite and access to online data bases of not less than 8,000 usable titles shall be required.

B.2. Ministerial Leadership II:

Category I: Master of Ministry/ Master in Pastoral Studies

Category II: MA [in various concentrations/tracts]

B.2.1. Purpose of the Programs for Categories I and II

The purpose of the Master professional programs for Specialized Ministry is to equip the students with in-depth understanding and advanced skills for the congregation/parish and other specialized ministries.

B.2.2. Primary Goal of the Program

Students enrolled in these professional programs possess more critical grasp of the biblical tradition, appreciation of the Asian culture and context, and have a more developed understanding of and advanced skills in the specialized ministry.

B.2.3. Expectations/Learning Outcomes

Students show a clear understanding of the biblical and theological disciplines, demonstrate a certain level of competency in terms of skills and comprehension of the purpose of the program.

B.2.4. Evaluation/Assessment of the Degree Program

The school shall conduct a regular assessment of the degree to evaluate the extent of the alignment of the goals of the degree program to student learning outcomes. The assessment shall also determine the effectiveness of the degree program in terms of the percentage of graduates and their placements.

B.2.5. Curriculum

The content of the curriculum shall cover a solid understanding of the biblical tradition, an in-depth, applied knowledge and skills in the area of specialized ministries like pastoral studies or ministry, church music, counseling, and the like, and competence in organizing and leading programs and events in the chosen area of specialization.

A minimum of 42 credits of courses for students with baccalaureate degree aligned with the area of the specialized ministry shall be required.

B.2.6. Duration

Depending on the academic preparation of the students, this degree requires two (2) years of full-time academic work.

B.2.7. Admission

Students admitted in this degree program hold recognized baccalaureate degrees in the particular area of ministry and possess academic and personal qualities for the program they are applying for.

B.2.8. Faculty

In order to operate the master's degree programs, a minimum of six (6) full-time teachers with either MTheol or PhD/DTheol degrees shall be required.

B.2.9. Library

A combination of onsite and access to online data bases of not less than 8,000 usable titles shall be required.

C. Basic Master's Degree Programs for General Theological Studies:

Master of Arts in [academic discipline] / Master of [Theological Studies]

C.1. Purpose of the Degree

This degree aims at providing students with a general understanding of theological disciplines for general educational purposes at the graduate study level. The program also prepares the students for advanced graduate study and for teaching in the area of discipline. The nomenclature of the specific academic discipline for this degree program may be decided by the institution depending on the purpose of the program that reflects the institutional culture.

C.2. Primary Goal of the Program

The goal of the program focuses on the general understanding of theological disciplines, or on the specific area of discipline/knowledge that helps achieve the overall purpose of the program.

C.3. Expectations/Learning Outcomes

Students show a clear understanding of the varied theological disciplines or specific area of discipline and competence in academic research.

C.4. Evaluation/Assessment of the Degree Program

The school shall conduct a regular assessment of the degree to evaluate the extent of the alignment of the goals of the degree program to student learning outcomes. The assessment shall also

determine the effectiveness of the degree program in terms of the percentage of graduates and their placements.

C.5. Curriculum

The content of the program is determined by the specific area of discipline/knowledge. Most of the courses are academic, not professional, and will cover an in-depth knowledge of the varied theological disciplines or interdisciplinary knowledge.

A minimum of 42 credits and a thesis in the area of specialization shall be required. If the program offers a non-thesis track, additional six (6) credit hours in the area of specialization with an expanded special research paper and a comprehensive examination shall be required.

Courses under this program shall be conducted in the campus. Approved online courses may be allowed on a limited basis with the condition that the program shall demonstrate the students and faculty engaging in a regular and substantive learning interaction.

C.6. Duration

Depending on the academic preparation of the students, this degree requires two (2) years of full-time academic work.

C.7. Admission

Students admitted in these degree programs hold recognized baccalaureate degrees with 72 credits of theological courses, and possess academic and personal qualities for the graduate-level degrees they are applying for.

C.8. Faculty

In order to operate the master's degree programs, a minimum of six (6) full-time teachers either with MTheol or PhD/DTheol degrees shall be required.

C.9. Library

A combination of onsite and access to online data bases of not less than 8,000 usable titles shall be required.

D. Advanced Program for Theological Research and Teaching I:
Master of Theology (MTheol)

D.1. Purpose of the Program

This degree aims to provide students with advanced competency in a specific area of theological discipline. The program is a preparatory degree for further graduate study at the doctoral level or for academic research and teaching that focuses on one area of discipline.

D.2. Primary Goal of the Program

The goal of the program is to provide the students with expertise for academic research, the ability to integrate what has been studied and the skills to relate their studies to their contexts.

D.3. Expectations/Learning Outcomes

The students show advanced knowledge, mastery of a specific area of theological discipline and competence in academic research.

D. 4. Evaluation/Assessment of the Degree Program

The school shall conduct a regular assessment of the degree to evaluate the extent of the alignment of the goals of the degree program to student learning outcomes. The assessment shall also determine the effectiveness of the degree program in terms of the percentage of graduates and their placements.

D.5. Curriculum

The curriculum requires regular course work and faculty-directed independent study and research, including an ancient language appropriate to the area of specialization. A minimum of 30 credit hours with comprehensive exam and thesis are required to determine the students' academic and research competence.

D.6. Duration

The program requires completion within two (2) years of full-time study, including thesis.

D.7. Admission

Admission to the program requires a recognized MDiv or MA academic degree which will be determined by the institution and an evidence of applicant's capacity for advanced theological study.

D.8. Faculty

In order to operate the master's degree programs, a minimum of five (5) full-time teachers with PhD/DTheol degrees shall be required.

D.9. Library

A combination of onsite and access to online data bases of not less than 15,000 usable titles shall be required.

E. Advanced Program for Ministerial Leadership:*Doctor of Ministry (DMin)**E.1. Purpose of the Degree*

The purpose of the Doctor of Ministry degree is to enrich the ministerial competencies of students who have M.Div., or its equivalent degree, and have been involved extensively in the ministry of the congregation and church-related institutions for a considerable period of time.

E.2. Primary Goal of the Program

The goal of this program is to enhance the students' understanding of the ministry, advance their capacity for research, skills in leadership and integrative knowledge in the practice of the varied ministries such as preaching, teaching, pastoral care, administration, mission and other forms of ministries and improve their personal growth in the conduct of their profession.

E.3. Expectations/Learning Outcomes

Students under this degree program can show the ability to integrate advanced knowledge of theological disciplines in the practice of the ministry, demonstrate ministerial leadership and competence and growth in spiritual maturity.

E.4. Evaluation/Assessment of the Degree Program

The school shall conduct a regular assessment of the degree to evaluate the extent of the alignment of the goals of the degree program to student learning outcomes. The assessment shall also determine the effectiveness of the degree program in terms of the percentage of graduates and their placements.

E.5. Curriculum

The curriculum for the DMin program includes graduate-level of theological disciplines needed for a critical understanding and knowledge of the ministries where theoretical knowledge is correlated with the practice of the ministry or vice versa.

The development of skills for competencies in certain areas of ministry is required. Knowledge of research methods (either qualitative or quantitative) will be useful.

A minimum of 45 credits and a completion of a written doctoral level project that will contribute to the enhancement of knowledge in the professional degree shall be required. The project should show the candidate's capacity to conduct research project on a doctoral level.

E.6. Duration

The DMin program requires completion within a minimum of three (3) years and a maximum of six (6) years.

E.7. Admission

Students with recognized Master's degrees or their educational equivalencies, which will be determined by the institution, shall be admitted in the program. Ministerial experiences cannot be used as a substitute for the master's degree equivalency.

At least three (3) years of ministerial experiences after completion of MDiv, or its equivalent degree, are required for admission.

E.8. Faculty

In order to operate the DMin degree program, a minimum of eight (8) full-time teachers with PhD/DTheol degrees shall be required.

E.8. Library

A combination of onsite and access to online data bases of not less than 30,000 usable titles shall be required.

F. Advanced Programs for Theological Research and Teaching II:

Doctor of Philosophy (PhD)

Doctor of Theology (DTheol)

F.1. Purpose of the Program

The purpose of the PhD and DTheol. degrees is to provide students with advanced understanding and mastery of a specific area of theological discipline for teaching and research in theological schools and other institutions.

F.2. Primary Goal of the Program

The goal of the program is to equip students with competence to engage in original research and writing in the discipline, critical knowledge of theological and other cognate disciplines that promote scholarship and fuller understanding of theological knowledge for the benefit of the ministry of church, academy and society.

F.3. Expectations/Learning Outcomes

The program shall demonstrate learning outcomes that reflect the goal(s) of the program and show evidence of students' fuller mastery and competency in the area of discipline.

F.4. Evaluation/Assessment of the Degree Program

The school shall conduct a regular assessment of the degree to evaluate the extent of the alignment of the goals of the degree program to student learning outcomes. The assessment shall also determine the effectiveness of the degree program in terms of the percentage of graduates and their placements.

F.5. Curriculum

The program shall provide a logical sequence of advanced courses for the area of discipline with special emphasis on theological research and teaching. At least one ancient and an additional of one or more modern languages relevant to the area of studies shall be required. A comprehensive examination and the writing of a doctoral dissertation shall be required.

F.6. Admission

Admission is open to students with a recognized MTheol or first rate Master's degree (which will be determined by the institution) and possessing the intellectual capacity for intensive scholarly studies.

F.7. Duration

These programs require completion within a minimum of three (3) years and a maximum of six (6) years.

F.8. Faculty

In order to operate the DTheol/PhD degree programs, a minimum of eight (8) full-time teachers with PhD/DTheol degrees shall be required.

F.9. Library

A combination of onsite and access to online data bases of not less than 30,000 usable titles shall be required.

The Accreditation Instruments

I. Vision and Mission Statements and Objectives of the Institution

1. The school has an existing vision, mission and goals.
2. The vision, mission and goals are clear and demonstrable.
3. The Board of Trustees/Governors, faculty, students and other stakeholders are involved in the formulation and implementation of the institution's vision, mission and goals.
4. The institution's vision, mission and goals are contextually appropriate to the local context.
5. The goals of the academic program are aligned with the institution's vision, mission, and goals.
6. The vision, mission and goals are acceptable to the majority of the faculty members and students and other stakeholders.
7. The vision, mission and goals are published in the institution's public and official documents and publications.

II. Institutional Planning and Evaluation/ Educational Assessment

1. The school has an existing strategic plan and process.
2. The strategic plan and process are clear and demonstrable.
3. All stakeholders are involved in the formulation, articulation, and implementation of the strategic plan.
4. The school has an existing educational assessment plan and process.
5. The educational assessment plan and process are clear and demonstrable.
6. All stakeholders are involved in the formulation, articulation, and implementation of the educational assessment strategic plan.

Numerical Evaluation

Description

5 Excellent:	provision is very extensive and functioning excellently
4 Very Good:	provision is moderately extensive and functioning very well
3 Good:	provision is adequate and functioning well
2 Fair:	provision is limited but functioning well
1 Poor:	provision is very limited and functioning poorly
0 Missing:	provision is missing but necessary
NA Not Applicable:	provision does not apply

A. ADMISSION STANDARDS

1. *The entrance requirements are above those set by the Association for the programme.*
 - a. The institution has its admission and retention policies.
 - b. The entrance requirements of the institution exceed those set by the Association for the program.
 - c. The admission and retention policies are published in the official document available to any interested party.
2. *The school is careful in screening applicants before admission.*
 - a. The school has a set of criteria in screening student-applicants.
 - b. The set of criteria in screening student-applicants conforms with the program/degree he/she is applying for.
 - c. The screening of student applicants is done by qualified persons.
3. *The school is free to select or reject students.*
 - a. The school has its Admission and Retention Committee given the freedom to accept or not the student-applicants.
 - b. The school conducts an orientation on the admission and retention requirements.

- c. The Admission and Retention Committee members are aware of their functions and familiar with the admission and retention requirements of the seminary.

B. FACULTY

1. *The school has met the required number of full time teaching faculty members with academic qualifications adequate for the programme*
 - a. The school has an adequate number of full-time faculty members for the programme being offered.
 - b. The academic qualifications of full-time faculty meet the standards set by the Association.
 - c. The school has policies and procedures on recruitment and appointment of qualified faculty applicants.
2. *The full-time faculty is sufficient in number for students enrolled.*
 - a. The number of full-time faculty is sufficient for the number of students enrolled in the program.
 - b. The full-time faculty members are aware of the institution's policy on regular, tutorial, and independent studies.
 - c. The school has a policy in determining the teaching assignments of faculty.
3. *The student /faculty ratio does not exceed the educational standard (20:1).*
 - a. The student and faculty ratio does not exceed the standard set by the Association.
 - b. The school adopts flexibility in cases where faculty-student ratio exceeds the standard set by the association.
 - c. There is a policy on faculty-student ratio exceeding the standard set by the Association.
4. *The school has an adequate faculty development policy.*
 - a. The school has a Faculty Development Program.

- b. The school has sufficient budget allocation for the Faculty Development Program.
 - c. The school has provisions for the professional growth and development of faculty like seminars, conferences, etc.
- 5. *The faculty members represent various disciplines.*
 - a. The faculty members teach in their major fields/areas of specialization.
 - b. Various areas are taught by qualified faculty members.
 - c. When necessary, faculty members with more than one area of specialization can handle classes related to other fields.
- 6. *Faculty members are well-informed of their essential tasks.*
 - a. Faculty members are given other committee works and extra-curricular activities without compromising their essential tasks as teachers.
 - b. Extra class responsibilities are distributed evenly among the faculty members.
 - c. Teaching performance is considered in assigning teaching load.
- 7. *The ratio of full-time national faculty to full-time foreign faculty is less than 2:1.*
 - a. There is an acceptable ratio of full-time national faculty to foreign faculty members.
 - b. There is a strong evidence of good human relations among national and foreign faculty.
 - c. There is no bias in giving of teaching assignments among national and foreign faculty.
- 8. *The school has sufficient provision for faculty scholarly research and writing.*
 - a. The school allocates funds and allows time for research and writing.

- b. The faculty members have research and writings published in refereed national and international journals.
 - c. Research and writings of faculty are related to and utilized in their field of specialization.
9. *The school provides a conscious faculty development plan for women.*
- a. The strategic plan of the school has provisions for women faculty members.
 - b. The school ensures gender balance in faculty composition.
 - c. The development/strategic plan is gender fair.

C. CURRICULUM AND FIELD EDUCATION

1. *The curriculum does not have too many courses that are set outside a specific framework or thrust.*
- a. The sequence of general education and major fields/areas of specialization is logical.
 - b. Pre-requisites are strictly complied, both for general education and professional subjects.
 - c. The curriculum is periodically reviewed and updated to conform to latest framework and thrusts.
2. *The relation between class hours and the time provided for independent study is proportionate.*
- a. The school adopts a policy that addresses the relation between class hours and time for independent studies.
 - b. Independent studies are closely monitored to serve the students better.
 - c. Class hours and schedule for independent studies are documented.
3. *The curriculum relates sufficiently to the contemporary situation of the church and society.*

- a. The program of studies/curriculum is relevant to the needs of the church and society that the school serves.
 - b. The curriculum provides opportunities for church/social/community involvement.
 - c. There is a provision for community feedback to enrich the curriculum.
4. *The curriculum is strong in gender issues and women's concerns.*
 - a. Historical and philosophical foundations are included in courses on gender and women.
 - b. Theological and biblical scholarships on gender and women's issues are updated regularly.
 - c. The curriculum explicitly promotes gender justice in all areas of discipline.
5. *The curriculum is strong in issues and concerns regarding persons with special needs (differently-abled, homosexual, HIV/AIDS, etc.).*
 - a. Biblical, historical, and theological foundations are included in courses related to persons with special needs.
 - b. The curriculum helps students, faculty, and other stakeholders understand the psychological, social, economic, and emotional struggles and concerns of persons with special needs.
 - c. The curriculum is designed to provide students with opportunities to minister to people with special needs.
6. *The curriculum is strong in the areas of the history, culture and religions of the nation and of the region.*
 - a. Courses on the history, culture and religions of the nation and of the region are offered.
 - b. The courses on history, culture, and religions of the nation are presented fairly.
 - c. The curriculum promotes openness, respect, and appreciation for the history, culture, and religions of the nation and the region.

7. *Academic and practical disciplines encourage contextualization in theological reflection and action.*
 - a. The curriculum encourages contextualization in theological reflection and action based on ATESEA's Guidelines for Doing Theologies in Asia.
 - b. Academic and practical disciplines are grounded in sound theology and consistent with the Christian faith and values.
 - c. Academic and practical disciplines complement each other.
8. *The planning and/or supervision of field education is adequate.*
 - a. The field education internship is supervised by a qualified faculty.
 - b. The school has an adequate planning and/or supervision of field education internship.
 - c. Field supervisors provide adequate mentoring and supervision of the students.
9. *The curriculum equips students to become enablers of the Christian community.*
 - a. The curriculum teaches students to recognize the gifts of people to carry out their diverse ministries.
 - b. The academic and practical disciplines prepare students to minister in various settings.
 - c. The curriculum inculcates commitment and passion for long-term ministry.
10. *The school provides opportunities for enhancing effective and innovative teaching skills.*
 - a. The school makes deliberate efforts to improve creative methods of teaching.
 - b. The school provides modern tools/media and other instructional materials for teachers.

- c. The school uses appropriate assessment tools in evaluating the effectiveness of teaching.

11. *Sufficient emphasis is placed on the academic language as a tool for study.*

- a. The school provides classes to improve the students' academic proficiency.
- b. The school has programs to assist students with deficiencies in academic language, reading, and comprehension.
- c. The program of study is readily available.

12. *The school conducts a regular student learning assessment.*

- a. The school provides learning goals for each of the courses of the degree programs.
- b. The learning goals reflect the vision, mission and goals of the school.
- c. The school uses an instrument in evaluating the relevance of the degree programs to student learning outcomes, percentage of graduates and their placements

D. LIBRARY

1. *The library meets the required number of titles for the program levels*

- a. Bachelor's Level: 6,000 appropriate titles
- b. Graduate Studies: 8,000-15,000 appropriate titles
- c. Postgraduate Studies: 30,000 appropriate titles

2. *The quality of books and other learning resources is adequate.*

- a. The quality of the library collection is adequate for the various programs offered.
- b. Books and other resource materials are updated constantly.

- c. The library collection includes sufficient titles for the different disciplines of study and are accessible to users.
- 3. *There are sufficient books and resource materials in the national language.*
 - a. There are adequate provisions for books and other materials in the national language.
 - b. Books and other resources in the national language are readily accessible to the users.
 - c. Books and other resources in the national language are evaluated regularly to ensure availability of current edition.
- 4. *There are sufficient books and other learning resource materials on gender concerns and issues.*
 - a. The institution provides sufficient books and other learning materials on gender concerns and issues.
 - b. The institution maintains an appropriate quality of books and other learning materials on gender concerns and issues.
 - c. Books and other learning materials on gender concerns and issues are evaluated and updated regularly to ensure availability of current edition.
- 5. *There are sufficient books and other learning materials on issues and concerns regarding persons with special needs (differently-abled, homosexual, HIV/AIDS, etc.).*
 - a. The institution provides sufficient books and other learning resources on issues and concerns regarding persons with special needs.
 - b. The school maintains an appropriate quality of books and other resources on persons with special needs.
 - c. Books and other resources on issues and concerns regarding persons with special needs are evaluated and updated regularly to ensure availability of current edition.

6. *There is an adequate selection of titles in certain fields.*
 - a. The school has written policies on the selection and acquisition of titles to have an adequate and balanced library collection.
 - b. The library implements policies on selection and acquisition of titles
 - c. There is an evidence on implementation of the above policies.
7. *The selection of periodicals is adequate.*
 - a. Periodicals cover a variety of subjects.
 - b. The periodicals are relevant to the interests and needs of users.
 - c. The library maintains an up-to-date subscription of periodicals.
8. *The circulation of books and other resource materials is efficient.*
 - a. The library has a system of monitoring the circulation of books and other materials.
 - b. Circulation of books and other resources is checked and evaluated to ensure effective use.
 - c. The library adopts equitable lending policies and procedures to improve its services.
9. *The library cataloguing systems are adequate.*
 - a. The cataloguing systems adopted by the institution are well-organized according to library standards.
 - b. An accepted system of cataloguing and classification of books is maintained properly by keeping its entries up to date.
 - c. Constant checking of catalog records is maintained to ensure the correctness of information retrieved by library users.
10. *The library budget is adequate for necessary acquisitions. When the library has met only the accreditation minimum, 5% of the budget is expected. Where the minimum library acquisition is tripled and beyond, then 3%.*

- a. There are adequate funds for the acquisition of library resources (at least 5% of the institution's budget).
- b. There is provision in the budget for the operation and maintenance of library facilities.
- c. There is provision in the budget for the acquisition and upgrading of library equipment (computers, audio-visual/modern).

11. *The librarian(s) is (are) professionally trained.*

- a. There are qualified and licensed full-time librarians.
- b. The librarian(s) has (have) academic status and actively involved in curricular, instructional and institutional planning.
- c. There are provisions for seminars and trainings for librarians for their continuing professional development.

12. *The library space is sufficient for the student population.*

- a. There are adequate reading/research space and seats provided.
- b. The space in the library is large enough to provide a conducive atmosphere for study and research.
- c. There is provision for students working on their theses and dissertations.

13. *The library administration is efficient in the following aspects.*

- a. The library organizational set-up is clear.
- b. A manual for library policies, rules and regulations, and procedures is available.
- c. The librarian informs the faculty and students of newly acquired materials that are ready for use.

E. COMMUNITY LIFE AND SPIRITUAL FORMATION

- 1. *The emphasis on nurture, spiritual discipline and worship is adequate. The school seeks to foster a renewing spiritual formation which is effectively integrated with academic study for Christian life, growth and action.*

- a. There are evidences that nurture, spiritual discipline, and worship are observed.
- b. There is an evidence that spiritual formation is integrated in the academic studies.
- c. The school consistently and thoughtfully monitors the spiritual development of the students.

2. *Relationships and community life are strong in the following areas:*

a. *Faculty-administration*

- The administration provides a clear job description, information on rights, performance evaluation, career paths and development to the faculty.
- The administration implements faculty rights and other conditions for employment consistently and appropriately.
- There is an evidence of an open communication between the administration and the faculty.

b. *Faculty-faculty*

- Fellowship, sports, and other social functions are encouraged to promote cooperation and mutual understanding among faculty members.
- Teamwork and team building are evident in accomplishing common goals in teaching and other related activities.
- Cultural diversities are respected.

c. *Faculty-students*

- Teachers are available for counseling and other personal conferences with students.
- Teachers provide the students orientation on academic expectations, requirements and other support services.
- There is academic freedom in the classroom.

d. *Students-students*

- Students exercise their leadership potentials and creativity in implementing their approved programs, both within and outside the campus, including healthy competitions in

- sports, academic, cultural, and other activities.
 - Students support each other with regards to their individual problems and needs.
 - Students are able to resolve conflicts among themselves in a healthy and peaceful manner.
3. *Student participation in education policy-making and planning is strong.*
 - a. There is an existing student organization representing the students in many aspects of community life in the campus.
 - b. The student body serves as a channel to give inputs and feedbacks to the administration and governing board for better formulation of educational policies.
 - c. Students are consulted in planning activities for their own welfare.

F. ON GOVERNANCE AND MANAGEMENT

1. *The Board of Trustees/Governors has a clear understanding of its task and is efficient in discharging its responsibilities.*
 - a. The members of the Board of Trustees/Governors understand the structure and their scope of authority and their legal responsibilities.
 - b. The board members are able to articulate their understanding of their role as policy makers and delegation of powers in implementing policies.
 - c. The Board of Trustees/Governors ensures that the school's vision and mission are met.
2. *The composition of the Board of Trustees/Governors has a reasonable representation of lay people, women, alumni and other sectors of the community.*
 - a. The Board seeks to balance the diversity of ethnicity, gender, profession and representation of the community.

- b. The school's Constitution and By-laws provide for a representation of laypersons, women, alumni, and other sectors of the community.
 - c. There is a committee or body that ensures reasonable representation of the above-mentioned groups.
- 3. *The appointing bodies are responsible for selecting their representatives to the Board of Trustees/Governors.*
 - a. An evidence exists that there is a conscious awareness of equal and fair evaluation of the qualifications and composition of their representatives to the Board of Trustees/ Governors.
 - b. The appointing bodies have guidelines in the process of selecting their representatives to the Board of Trustees/Governors.
 - c. The criteria for selecting representatives to the Board of Trustees/Governors are published.
- 4. *The Faculty possesses effective control over admission, the curriculum and other aspects of the academic life of the school, including field education.*
 - a. The Faculty is involved in the institutional planning, monitoring and evaluation of the curriculum and other programs to achieve the vision, mission, and goals of the institution.
 - b. The Faculty ensures the implementation of policies in selecting student applicants and in encouraging diversity of the student body in the areas of denomination, gender, region, ethnicity, and the like.
 - c. The Faculty designs and evaluates the curriculum regularly, including field education, in light of the goals of each program.
- 5. *The management structure of this school is adequate to carry out its programs.*
 - a. There is a clear organizational chart that shows the school's management structure.

- b. There is evidence that the administrators, faculty, and students understand the structure and scope of the school's management structure.
 - c. The management structure of the school has established a system that supports the implementation of the programs.
6. *The school has a systematic way of promoting and remunerating the faculty and staff.*
- a. The school ensures the quality of life for the faculty and staff as shown in its policies on personnel development.
 - b. The faculty and staff remuneration is comparable with that of other reputable schools.
 - c. The school has clear guidelines on the promotion of its faculty and staff.
6. *The school is punctual in submitting reports.*

The Institutional Self-Study Reports were submitted on time.

G. FINANCES

1. *The school depends primarily on local financial support.*
- a. The institution is funded by local sources above 50% of its financial requirements.
 - b. The school has established procedures to maintain self-sufficiency.
2. *The school has made significant progress in reducing foreign financial support (has generated more than 5% local support for the last 3 years).*
- a. The school exists to reduce the program's dependency on foreign income sources.
 - b. The school has reduced dependency on foreign support by at least 40%.

3. *Faculty and Staff salaries meet the prevailing standards in comparable/similar academic communities or churches within the region/locality.*
 - a. Salaries for full-time and part-time faculty of the institution are in accordance with the prevailing standards implemented by law.
 - b. Faculty and staff salaries follow the salary standard comparable/similar to academic community or church within the region/locality.
4. *Faculty and staff terms of service are efficient in the following aspects:*
 - a. Fringe benefits such as sabbatical, health insurance, retirement, maternity/paternity leave, academic scholarships, vacation/sick leave.
 - The school provides the above fringe to its fulltime faculty and staff.
 - b. Ranking and promotion
 - The school provides a scheme for ranking and promotion of employees.
 - c. Security of Tenure
 - The school implements and periodically reviews its guidelines for security of tenure of its employees
5. *The financial management is sufficient in the following aspects:*
 - a. There are audited financial statements
 - The school maintains its audited financial statements
 - The school maintains an accounting and auditing system to ensure accountability of school funds.
 - b. There is a designated staff to manage the finances.
 - The school has a finance officer designated to manage and assess the finances of the institution.
 - The school has an accountant to audit and examine the financial status of the institution.

6. *The school provides adequate funding for faculty, staff and student recruitment programs.*
 - a. The school provides adequate funds for faculty, staff and student recruitment programs.
 - b. The school has a systematic plan for its recruitment activities.
7. *The budget is adequate and realistic in the following aspects:*
 - a. The school has clear sources of revenues.
 - b. The operational expenses are met adequately.

H. RELATIONSHIP WITH OTHER SCHOOLS, THE CHURCH, AND THE COMMUNITY

1. *The school fosters creative relationships with other theological institutions.*
 - a. Linkages/consortia through MOA (Memorandum of Agreement)/MOU (Memorandum of Understanding) are forged to show the relationship with other theological schools.
 - b. The school participates in inter-seminary/school programs.
 - c. The school's resources and services are accessible to other theological institutions.
2. *The school has a creative relationship with the church in the following aspects:*
 - a. Linkages with the church are established clearly.
 - b. The school is involved in church-related programs.
 - c. The school's resources and services are accessible to the churches it serves.
3. *The school fosters a creative relationship with the University or other departments in the University system.*
 - a. All departments in the school are interdependent of each other

- in supporting development programs/projects of the institution.
 - b. The school conducts a regular evaluation of activities with other departments.
 - c. Recommendations to improve cooperative relationships with other departments are implemented.
4. *The school fosters a meaningful relationship with the community in the following aspects:*
- a. The school has established linkages with the community through Memorandum of Understanding or Memorandum of Agreement.
 - b. The school is involved in community related programs.
 - c. The school's resources and services are accessible to the community it serves.
5. *The school promotes cooperative efforts with other churches.*
- a. The school offers its services to churches outside its own denomination.
 - b. The school admits students from other denominations.
 - c. The school holds activities and programs in cooperation with other churches.
6. *The school exercises institutional freedom to determine its programs and projects.*
- a. The school maintains autonomy in determining its programs, projects and activities within the bounds of legal or political, spiritual and cultural parameters.
 - b. The school encourages dialogues with its stakeholders to discuss common issues and concerns.
 - c. Stakeholders support the school programs and projects.

I. BUILDINGS, GROUNDS AND EQUIPMENT

1. *There is an office that takes charge of the physical plant.*
 - a. There is a director/head of the physical plant.
 - b. Procurement of supplies and equipment is documented adequately.
 - c. A plan for the expansion of the physical plant is available.
2. *The physical plant is used efficiently.*
 - a. The buildings and rooms are accessible and efficient in relation to their location and function.
 - b. Traffic flow inside the school campus is smooth.
 - c. Maximum use of facilities and cost saving measures are implemented.
3. *The buildings and grounds of the school are maintained properly.*
 - a. The school has proper janitorial and maintenance system.
 - b. Pest control, potability test for drinking water, and calibration of equipment are conducted periodically.
 - c. Plans for the maintenance and expansion of the physical plant are available and implemented.
4. *The school takes efficient steps in securing the safety of its plant and facilities.*
 - a. Signages for entrance, exits, fire escapes, and the like are in place.
 - b. Buildings have provisions for the use of persons with disabilities.
 - c. Building facilities are made of strong materials which can stand against typhoon, earthquake, and fire.

The Accreditation Notations

- A. Vision and Mission Statements and Objectives of the Institution
- B. Institutional Planning and Evaluation/ Educational Assessment

Rating: Existing, Non-existing

Legend:

E: Existing

NE: Non-existing

I. Vision and Mission Statements and Objectives of the Institution

1. The school has an existing vision, mission and goals.
2. The vision, mission and goals are clear and demonstrable.
3. The Board of Trustees/Governors, faculty, students and other stakeholders are involved in the formulation and implementation of the institution's vision, mission and goals.
4. The institution's vision, mission and goals are contextually appropriate to the local context.
5. The goals of the academic program are aligned with the institution's vision, mission, and goals.
6. The vision, mission and goals are acceptable to the majority of the faculty members and students and other stakeholders.
7. The vision, mission and goals are published in the institution's public and official documents and publications.

II. Institutional Planning and Evaluation/ Educational Assessment

1. The school has an existing strategic plan and process.
2. The strategic plan and process are clear and demonstrable.
3. All stakeholders are involved in the formulation, articulation, and implementation of the strategic plan.
4. The school has an existing educational assessment plan and process.
5. The educational assessment plan and process are clear and demonstrable.
6. All stakeholders are involved in the formulation, articulation, and implementation of the educational assessment strategic plan.

N.1. ADMISSION STANDARDS

N.1.1. The entrance requirements are now below those set by the Association for the programme

N.1.2. The school does not screen applicants carefully enough before admission.

N.1.3. The school is not sufficiently free to select or reject students.

N.2. FACULTY

N.2.1. The school has fewer than the required number of full time teaching faculty members with academic qualifications adequate for the programme

N.2.2. The full-time faculty is insufficient in number for students enrolled.

N.2.3. The student /faculty ratio is in excess of 20:1, which jeopardizes educational standards.

N.2.4. The school has inadequate faculty development policy.

N.2.5. The faculty is not representative in certain fields.

N.2.6. Faculty members are unduly diverted from their essential tasks.

N.2.7. The ratio of full-time national faculty to full-time foreign faculty is less than 2:1.

N.2.8. The school has no sufficient provisions for faculty scholarly research and writing.

N.2.9. The school does not have a conscious faculty development plan for women.

N.3. CURRICULUM AND FIELD EDUCATION

- N.3.1. The curriculum seems fragmented by having too many courses that do not cohere within a specific framework or thrust.
- N.3.2. The relation between class hours and the time provided for independent study is disproportionate.
- N.3.3. The curriculum is insufficiently related to the contemporary situation of the church and society.
- N.3.4. The curriculum is weak in women's concerns and issues.
- N.3.5. The curriculum is weak in issues and concerns regarding persons with special needs (differently-abled, homosexual, HIV/AIDS, etc.)
- N.3.6. The curriculum is weak in the areas of the history, culture and religions of the nation and of the region.
- N.3.7. Academic and practical disciplines are not coordinated and/or do not encourage contextualization in theological reflection and action
- N.3.8. The planning and/or supervision of field education internship is inadequate in this school
- N.3.9. The academic and practical disciplines do not give adequate priority to equipping students to enable Christian community to recognize the gifts of its members and prepare them to carry out their diverse ministries in the world.
- N.3.10. The school is not making adequate efforts to improve the effectiveness of teaching by using innovative methods or by sharing creative educational skills and instructional tools in the wider educational context.
- N.3.11. Insufficient emphasis is placed on the academic language reading comprehension as a tool for study.

N.3.12. The school does not conduct a regular learning assessment process.

N.3.13. The curriculum is weak in the following aspects

- 1.
- 2.
- 3.

N.4. LIBRARY

N.4.1. The library does not have the required number of titles for the program levels (licentiate, bachelor, masteral or doctoral level).

- | | |
|--|--|
| a. Undergraduate Studies
(Baccalaureate programs) | Collection of about 6,000 _____
appropriate titles |
| b. Graduate Studies
MDiv, MA Graduate
Programs | Collection of about 8,000 _____
appropriate titles |
| MTheol Program | Collection of about 15,000 _____ |
| c. Postgraduate Studies
Doctoral Programs | Collection of about 30,000 _____
appropriate titles |

N.4.2. The quality of books and other learning resources is below standard.

N.4.3. There are insufficient books in the national language.

N.4.4. There are insufficient books and other learning resource materials on gender concerns and issues.

N.4.5. There are insufficient books and other learning resource materials on issues and concerns regarding persons with special needs (differently-abled, homosexual, HIV/AIDS, etc.).

N.4.6. The selection of titles is inadequate in certain fields.

N.4.7. The selection of periodicals is inadequate.

N.4.8. The circulation of books and other learning resource materials appears to be low.

N.4.9. The library cataloguing systems need improvement.

N.4.10. The library budget is inadequate for the necessary acquisitions.

When the library has met only the accreditation minimum, 5% of the budget is expected. Where the minimum library acquisition is tripled and beyond, then 3%.

N.4.11. The librarian(s) is (are) not professionally trained.

N.4.12. The library space is insufficient for the student population.

N.4.13. The library administration is deficient in the following aspects.

- 1.
- 2.
- 3.

N.5. COMMUNITY LIFE AND SPIRITUAL FORMATION

N.5.1. The emphasis on nurture, spiritual discipline and worship is inadequate.

N.5.2. Relationships and community life are poor in the following areas:

- a. Faculty-administration
- b. Faculty-faculty
- c. Faculty-students
- d. Students-students

N.5.3. Student participation in education policy-making and planning is weak.

N.6. ON GOVERNANCE AND MANAGEMENT

N.6.1. The Board of Trustees/Governors has no clear understanding of its task and does not properly discharge its responsibilities.

N.6.2. The composition of the Board of Trustees/Governors does not provide for a reasonable representation of lay people, women, alumni and other sectors of the community such as education, finance, or other professions.

N.6.3. The appointing bodies do not act responsibly in selecting representatives to the Board of Trustees/Governors.

N.6.4. The faculty does not exercise effective control over admission, the curriculum and other aspects of the academic life of the school, including field education.

N.6.5. The management structure of the school is inadequate to carry out the program.

N.6.6. The school does not have a systematic way of promoting and remunerating the faculty and staff.

N.6.7. The school is late in submitting reports.

N.6.8. The management of the school needs improvement in the following areas:

- a.
- b.
- c.

N.7. FINANCES

N.7.1. The school is too dependent on financial support from abroad (exceeds 50% of its financial requirements).

N.7.2. The school has made little progress in developing local support (has generated less than 5% local support for the last 3 years).

N.7.3. Faculty and Staff salaries are low in comparison with the prevailing standards in comparable/similar academic community or church within the region/locality.

N.7.4. Faculty and staff terms of service are not satisfactory in the following aspects:

N.7.5. The budget is not complete and/or realistic in the following aspects:

- a. Audited Financial Statements
- b. No designated Finance Manager

N.7.6. The school does not provide adequate funds for faculty, staff and student recruitment programs.

N.7.7. The financial management is inadequate in the following aspects:

- a.
- b.

N.8. RELATIONSHIP OF THE SCHOOL WITH OTHER SCHOOLS, CHURCH, AND COMMUNITY

N.8.1. The school does not have creative relationships with other theological institutions.

N.8.2. The school does not have creative relationship with the church in the following aspects:

N.8.3. The school does not have creative relationship with the University or other departments in the University system.

N.8.4. The school does not have a meaningful relationship with the

community in the following aspects:

- a.
- b.
- c.

N.8.5. The school does not foster the unity of the church in the following ways:

- a.
- b.
- c.

N.8.6. The school is unduly restricted in its freedom to determine its programs by its relations either to the church, or the university of the state educational system.

N.9. BUILDINGS, GROUNDS AND EQUIPMENT

N.9.1. The physical plant is inadequate in the following ways:

- a.
- b.
- c.

N.9.2. The physical plant is not being used to full advantage.

N.9.3. The grounds or buildings of the school are not adequately maintained.

N.9.4. The school has not taken sufficient precaution to secure the safety of its plant and facilities, e.g. against fire hazards.

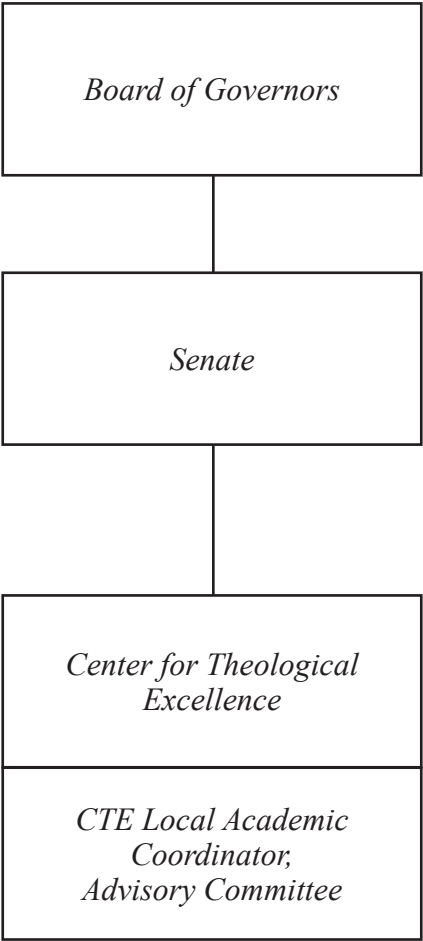
N.9.5. The educational equipment of the school is inadequate in the following ways:

- a.
- b.
- c.



ATESEA
Theological Union

Organizational Chart ATESEA Theological Union



ATESEA Theological Union

(Originally, the South East Asia Graduate School of Theology)

Brief History

The Association for Theological Education in South East Asia (ATESEA) established the South East Asia Graduate School of Theology (SEAGST) in 1966 as part of its faculty development program for its member schools. In cooperation with the member schools of the Association, SEAGST has conducted programs of advanced theological studies and granted the degrees of Master of Theology (M.Theol), Doctor of Pastoral Studies (DPS) and Doctor of Theology (D.Theol).

The success of the SEAGST was based on the ‘cluster system’ where the member schools pooled their resources together, both human and financial to optimize their support for quality standard of theological education. Moreover, the original intention of the SEAGST was and still is to provide a contextualized approach to theological education that is meaningful to Asia and its context.

To date, the SEAGST has produced hundreds of MTheol and DTheol graduates who now occupy important positions of leadership in the seminaries, churches and other church-related institutions in the region.

Currently, due to the increasing number of schools that can offer the M.Theol. program, the ATESEA General Assembly decided in July 2009 to focus the ATESEA’s academic offering mainly on the D.Theol program, under a new name and structure. On September 6, 2009, the ATESEA Executive Committee approved the new name of the school as ATESEA Theological Union (ATU).

Mission

The mission of ATU is to enrich the intellectual and spiritual development of Asian theologians, responsive to the emerging opportunities facing the theological schools churches and society in Asia and beyond.

Core Values

Academic Excellence. ATU offers quality theological education for the professional development of teachers for the theology faculties and of leaders for Christian ministry in the church and society, under the supervision of competent professors both within and outside Asia.

Contextuality and Inter-Contextuality. ATU encourages the construction of contextual and Asia-oriented theology by providing opportunities for research and reflection on the significance of the Christian faith in dialogue with other living faiths, cultures and traditions of Asia and contemporary challenges.

Community and Diversity. ATU provides opportunities for the interchange of the graduate students and faculty members among the different participating Centers for Theological Excellence of ATESEA, thus enhancing regional consciousness and fellowship across the barriers of race, cultures and genders.

Centers for Theological Excellence of ATU

ATU will administer the D.Theol program in any of the following Centers for Theological Excellence (CTE) recognized by ATESEA:

1. Adventist International Institute of Advanced Studies (Silang, Cavite, Philippines)
2. Divinity School of Chung Chi College (Hong Kong)
3. Divinity School of Silliman University (Dumaguete City, Philippines)
4. Duta Wacana Christian University (Yogyakarta, Indonesia)
5. Lutheran Theological Seminary (Hong Kong)

6. Myanmar Institute of Theology (Insein, Myanmar)
7. Sabah Theological Seminary (Kota Kinabalu, Sabah, Malaysia)
8. Satya Wacana Christian University (Salatiga, Indonesia)
9. Sekolah Tinggi Teologi Jakarta (Jakarta, Indonesia)
10. Seminari Theoloji Malaysia (Seremban, Malaysia)
11. Tainan Theological College and Seminary (Tainan, Taiwan)
12. Trinity Theological College (Singapore)

The above schools have been selected as the Centers for Theological Excellence in view of the following criteria:

- a. Strong program in at least one area or field;
- b. Strong in faculty (2 resident professors in the field, 2 from neighbouring seminaries with doctoral degrees);
- c. Strong in financial capacity (hosting school provides 35% of the student's budget; ATESEA – 40%, sending school – 25%);
- d. Relevant library resources; and
- e. Committed to participate in the program for at least 5 years, on a renewable basis.

A. ORGANIZATION

Board of Governors

The Board of Trustees of ATESEA is the Board of Governors of ATU.

The Board is responsible for all financial and budgetary matters of ATU; takes action on requests from accredited schools to participate in the graduate program; upon the recommendation of the Senate, authorizes conferment of degrees on successful candidates; appoints the Dean and faculty members of ATU on the recommendation of the Senate.

Senate

The Senate of ATU is composed of the Dean as Chairperson, the Associate Dean and six (6) members representing the Centers for Theological Excellence. The Senate has the final decisions on all academic questions pertaining to

ATU, sets and changes required policies, and makes decisions in relation to admission, scholarships, external examiners and visiting professors. The senate recommends to the Board of Governors the conferment of degree on such successful candidates.

Dean, Associate Dean, CTE Local Academic Coordinator and Faculty

The Dean has the overall administrative responsibility for ATU and is the chief executive officer of the Board of Governors. He/She is the chairperson of the Senate.

The Associate Dean, under the mandate of the Dean, takes charge of the ATU's academic activities in coordination with the CTE Local Academic Coordinator.

The Local Academic Coordinator of each CTE is in-charge of the administration and supervision of the ATU doctoral program at the center.

Faculty Members are appointed by the Board of Governors at the recommendation of the Senate and nominated by CTE. Normally they are qualified to instruct graduate students in the fields of study offered by the area where they reside.

The Senate may nominate Regional Professors who are available for service to ATU in both regional and area levels. They assist in various ways in the development of ATU's academic program as the Dean/Associate Dean and / or the Board of Governors direct.

B. DOCTORAL STUDY PROGRAM

The study program is designed to ensure that the doctoral candidates acquire tools for scholarly competence in their field, have exposure in the depth and breadth of the basic literature of the field, and develop a working knowledge of the histories and cultures of Asia.

Required Courses

A candidate is expected to successfully complete the following:

1. Two Methodology Seminars;
2. Three areas of research, in which papers pertaining to the chosen field are written;
3. A comprehensive examination; and
4. A dissertation of not more than 100,000 words (60 of the total grade).

Methodology Seminars: *Research Methodology and “Guidelines for Doing Theologies in Asia” (GDTA) Seminars*

Two Methodology seminars are organized with a combination of integrated seminars, lectures, course work, library orientations and selected research. The seminars include Research Methodology and GDTA Seminar. These seminars, while introducing the various methodological issues in theological research, attempt to provide an interdisciplinary approach in academic pursuit. The GDTA approved by the ATESEA provides the basic framework for developing the various methodological tools.

Fields of Study

1. *Bible and Interpretation*
Areas: Old Testament, New Testament, Asian Hermeneutics
2. *Theological Constructions in Asia*
Areas: Contextual Interpretations of Faith, Theology of the Christian Tradition, Christian Ethics, History of Christianity, Asian Religions/People’s Movements
3. *Religion, Culture and Life and Witness of the Church*
Areas: Philosophy of Religion, Mission and Witness, Ecumenics, Life and Witness of the Church, Christian Education, Liturgy and Worship
4. *Gender and the Marginalized*
Areas: Gender Studies, Indigenous Communities Studies

Study Outside the Region

Programs of individual candidates in some fields may have the option to study outside the region. In such cases ATU will negotiate with particular institutions enlisting their cooperation, and will receive certification of the candidates' performance from them. In no case will the candidates be permitted to enrol as a degree candidate in any other institution while enrolled at ATU. A major part of the candidates' research and the writing of their dissertation must be done in the region under the supervision of the Advisory Committee.

Admission

Admission Requirements for Applicants

1. SEAGST M.Theol degree or an equivalent degree
2. Two copies of the official transcript of records for post graduate studies from the institution where the applicant did his/her graduate work (if not taken from the SEAGST M.Theol. program)
3. Two recent passport-size photographs
4. Three letters of recommendation:
 - a. One from the institution where the applicant is currently employed
 - b. One from the institution where the applicant did his/her graduate studies
 - c. One from an ecclesiastical official if the applicant is related to the church
5. A copy of the recent and complete physical examination
6. A certificate of English language proficiency:
 - TOEFL result of 550 (or 173 computer-based points) or
 - IELTS: 6.0

If the applicant wishes to enrol in a primary English speaking institution, the required score for the English Proficiency Exam is:

- TOEFL: 600 (or 250 computer-based points); or
- IELTS: 7.0

Note: For those who have done their previous degree programs in English, the English language proficiency requirement is no longer necessary.

7. Letter of intention of study of not less than 1,500 words
8. A study proposal for the intended research of not less than 1,500 words
9. A non-refundable application fee of USD 50 or its equivalent in local currency made payable to “ATESEA-ATU/Central Philippine University,” or USD 100 or its equivalent in local currency for non-Asian applicants
10. Application forms for admission could be obtained from any of the following:
 - a. ATESEA website
 - b. Office of the Dean of ATESEA Theological Union
Henry Luce III Library
Central Philippine University
Jaro, Iloilo City 5000 Philippines
11. Applications for admission are to be sent to the Office of the Dean of ATU
12. The deadline of submission of applications is either on November 1 for those who would like to begin the program in January or April 1 for those who would like to begin the program in June.

Application Procedure

1. Applicants submit application form to the Dean of ATU;
2. The Dean of ATU submits the credentials to the Senate of ATU for evaluation;
3. The Senate acts on the applications for admission;
4. The Dean of ATU informs the applicants of the result including the place of study; and
5. The Dean of ATU informs the Center where the successful applicant will undertake the program of study;
6. Under extraordinary circumstances, applicants may be accepted into the program upon the recommendation of the Dean even though one or more of the documents mentioned above has not been submitted.

Enrollment Procedure

1. The student presents admission credentials to the CTE Local Academic Coordinator.
2. The host institution facilitates the enrolment process according to its system.

C. STUDY PROCESS AND PROCEDURES

Doctoral Advisory Committee

The Senate appoints the Advisory Committee of at least three members for each candidate upon the recommendation of the CTE where the student is to study. It is composed of the Chief Adviser and two (2) co-advisers, of whom one is outside of CTE.

Functions of the Chief Advisor

1. S/he serves as the convenor of the Advisory Committee meeting.
2. S/he supervises and monitors the progress of the student.
3. S/he leads the review and prepares the reports of the student's progress.

Functions of the Advisory Committee:

1. It designs a program of study for the candidates in their field of study.
2. It submits periodic reports to the Senate through the ATU Dean and upon the recommendation of the CTE Local Academic Coordinator.
3. It periodically evaluates the work done and submits its annual student progress report to the ATU Dean through the CTE Local Academic Coordinator.
4. It prepares and administers the Comprehensive Examination and assesses the candidate's readiness for writing the dissertation.
5. In case the student is in danger of failing, it issues a written warning to inform the student of his/her status. If the student shows no

significant progress in his/her studies a semester after the issuance of a warning, the Advisory Committee can recommend to the ATU Dean through the CTE Local Academic Coordinator for the dismissal of the student from the program.

Methodology Seminars

All candidates are required to attend two seminars. The seminars include Research Methodology and Guidelines for Doing Theologies in Asia (GDTA).

The Research Methodology Seminar seeks to acquaint students with basic research methodology and to help them acquire relevant skills such as the proper use of reference tools and books, identification of research topics and organization of materials. Emphasis is placed on the acquisition of skills relating to the formulation of a dissertation statement and the development of supporting arguments. This is done locally at the respective Centers.

The GDTA Seminar is a two-week intensive study of the Guidelines for Doing Theologies in Asia as a framework for the doctoral study program. It is designed to instil upon the student the importance of contextualization and the value of networking. It also provides an opportunity for the students to share the output of their study in the colloquia. This is done regionally but organized centrally by the ATU Dean.

Comprehensive Study of Chosen Fields

The student enrolls in three areas of research to expand the scope of his/her course work from any of the Fields of Study. Papers related to the field of interest are required.

Comprehensive Examination

Comprehensive Examination is set after the completion of the course work. The examination helps evaluate the candidates' general proficiency to integrate all the disciplines taken in their chosen field, and their ability to engage in theological reflection against the historical and cultural background of Asia.

CTE Local Academic Coordinator arranges the date of the Comprehensive Examination.

The Chief Advisor, an examiner from the Center, and an external examiner named by the CTE Local Academic Coordinator will read the Comprehensive Examination. The examiners send their evaluation to the CTE Local Academic Coordinator who will communicate the result to the ATU Dean.

An average grade of B or (GPA – 3.0) is required in the comprehensive examinations. In the event that a candidate does not achieve the required grade for the Comprehensive Examinations, the CTE Local Academic Coordinator will require the candidate for one re-take of examination of the failed subject at an appropriate time.

Dissertation

A dissertation, representing original research in their field, is required of all candidates. A working bibliography must be submitted to the Advisory Committee for approval of the dissertation proposal. The dissertation may be written in English according to the recommended Turabian Format or in another language of South East Asia for which competent evaluators are available. An abstract of approximately 600 words in English and curriculum vitae of the candidates shall be included. Copies of the abstract should be sent to the regional seminaries and the Asia Journal of Theology. The dissertation shall be read and approved by the Advisory Committee for submission.

When the doctoral candidate's Advisory Committee members are satisfied with the dissertation, the candidates must submit one (1) copy to the ATU Dean's office.

On receipt of the external examiner's assessment (with or without recommendations for revision), the CTE Local Academic Coordinator in consultation with the Dean will then arrange for the oral examinations. The Chief Advisor, an external examiner and the ATU Dean, or somebody appointed by the ATU Dean, who will serve as the moderator, shall conduct the oral examinations.

After the Oral Examinations, the candidates should submit a clean, hard-bound copy each and a soft copy in CD form to:

1. ATU Dean's office
2. CTE Local Academic Coordinator
3. The Center where the work was done

Upon completion of all the requirements, the CTE Local Academic Coordinator will arrange for the graduation service to take place at either the candidate's seminary as part of seminary's graduation service or at ATESEA's Annual Meetings/Assembly.

Grading System

ATU adopts the Letter Grade with percentage equivalents:

Letter	Grade point	Criteria (specifics applied within each discipline)
A	4.0	· Excellent work
A-	3.7	· Full grasp of course content · Original/innovative <i>and analytical</i> skills · Integrative content relating to other areas of study
B+	3.3	· Mastery of the course content
B	3.0	· Analytical concepts with fresh perspective
B-	2.7	· Clear communicative skills · Good presentations with only minor flaws
C+	2.3	· Marginal work for the course
C	2.0	· Less satisfactory recognition of course concepts · Unclear communication skills
C-	1.7	
GPA		

Withdrawal

A student who decides to withdraw from the program is required to:

1. Write the Dean of ATU noted by the CTE Local Academic Coordinator;

2. The Dean of ATU informs the ATU Senate, and the sending school of the student who withdrew from the program; and
3. The student is required to reimburse the Center, ATESEA and the sending school for the scholarship assistance extended to him/her.

Dropping

A student who drops a course is required to re-enrol in the course.

Cross Enrollment

A student who intends to cross enrol in other centers may be allowed only when:

1. The CTE Local Academic Coordinator recommends for approval the desired courses for cross-enrolment;
2. The desired course(s) is(are) not offered in the Center; and
3. The student wishes to spend the school term in his/her country and enrol in the subjects during the term.

Incomplete Work

1. A student must remove his/her incomplete grade within a semester. Any student who fails to do so within one year shall be considered as failed (F) and is required to repeat the course.
2. A student may be warned and placed on probation if his/her work is unsatisfactory.

Graduation Requirements

1. A successful completion of the following academic requirements:
 - a. Two Methodology Seminars including Research Methodology Seminar and GDTA Seminar;
 - b. Three areas of research, in which papers pertaining to the chosen field are written;
 - c. A comprehensive examination; and

- d. A dissertation of not more than 100,000 words.
2. For transferees from other schools who want to graduate under ATU, the candidate is expected to successfully complete the following:
 - a. Two Methodology Seminars, Research Methodology Seminar and GDTA Seminar;
 - b. At least one area of research, in which a paper pertaining to the chosen field is written;
 - c. A comprehensive examination; and
 - d. A dissertation of not more than 100,000 words.

Procedure for Application for Graduation

1. The application for graduation should be filed in duplicate copies at the Dean's Office of ATU and CTE Local Academic Coordinator not later than three (3) months before the end of the semester.
2. The Dean sends the application to the Senate with appropriate recommendations.
3. The Senate re-evaluates and confirms the recommendations.

Award of Degree

When the Advisory Committee is satisfied that the candidate has completed all the required work for the degree of Doctor of Theology, it shall report this fact to the Senate through the CTE Local Academic Coordinator and the ATU Dean for approval.

The Senate recommends to the Board of Governors the award of the degree. The Dean or his/her designated representative shall confer the degree. The diploma shall state "conferred by the ATESEA Theological Union."

Time Limitation

This study program is designed for completion within a minimum of three (3) years and a maximum of six (6) years. One (1) year extension may be approved by action of the Senate.

Student's Academic Records

1. The permanent record of the student is kept at the Center of his/her studies and the ATU Office.
2. The student should maintain a record of courses, credits and his grades.
3. Copies of the student's official record are available upon his/her request.

Issuance of Honorable Dismissal and Transcript of Records

1. The honorable dismissal is issued upon completion of the program or approval by the ATU Senate through the recommendation of the CTE Local Academic Coordinator and the ATU Dean.
2. A student who wishes to sever his/her enrolment at ATU by transferring to another school may request for an honorable dismissal through writing to the CTE Local Academic Coordinator.
3. The issuance of honorable dismissal may be granted upon the recommendation of the CTE Local Academic Coordinator and approval of the Dean of ATU.
4. The official transcript of records will be sent directly to the school to which the student is officially registered and upon request by the said school from the Center/ATU Office.
5. A student is entitled to several copies of the transcript of records provided the record has not been transferred to another school.

Requirements for the Release of Records at the Center

1. Student clearance
2. Student Identification Card
3. Letter of Authority from the student concerned if the request is made through a representative
4. Identification Card of an authorized person

Appeal

If the ATU Dean accepts the recommendation for dismissal, the student may appeal in writing to the ATU Dean.

The ATU Dean is authorized by the Senate to investigate the case. And, if necessary the ATU Dean will create a Doctoral Hearing Committee composed of the ATU Dean, the CTE Local Academic Coordinator, Chief Adviser and an external member designated by the Senate. The decision of this committee is final.

D. FINANCE AND SCHOLARSHIPS

Tuition and Fees

1. Application fees (from within the region): USD 50
2. Application fees (from outside the region): USD 100
3. Tuition fee and other miscellaneous fees. (The rate will be charged by the school/center of study.)
4. Graduation fee (from within the region): USD 50
Graduation Fee (from outside the region): USD 100

Refund

A student who leaves ATU after having been officially registered is entitled to a partial refund of his/her tuition and fees except the registration fee.

Scholarships

A few scholarships are available and deserving candidates may apply to the Dean of ATU for the award upon the recommendation of the Local Academic Coordinator. It is expected that member schools will partly support their sponsored candidate.

Scholarships are granted to full-time students only every semester for a maximum period of three (3) years based on the student's performance. The scholarship grant is sent directly to the Center where the student does the course work.

Guidelines for Doing Theologies in Asia

Preamble

Critical Asian Principle (CAP) has a history, purpose and direction. Since its formulation and implementation about thirty years, we believe it has achieved its purpose reasonably well in assisting the process of doing theology and teaching theology in Asia. However in today's context, given its peculiarities and changing needs, we realize there is a need to reevaluate CAP in order to intensify Asian theological reflection and theological training. Hence the need to revisit and rethink CAP was suggested at the Taipei 2004 meeting by the ATESEA Executive Committee. Member schools, colleges and seminaries were requested to facilitate and participate in the re-assessment process to focus on relevancy, sufficiency and adequacy of CAP for today's Asia.

Critical Asian Principle has been the framework applied by ATESEA and SEAGST in theological education. In 1972 at the Senate meeting in Bangkok, CAP formulation was introduced by Emerito P. Nacpil and officially adopted to provide the basis for theological construction and education in Asia. The primary concerns behind the implementation of the CAP were twofold:

1. To promote an Asian orientation in theological education in the Southeast Asian region, and
2. To seek and identify what is "distinctly Asian and use such distinctiveness as a critical principle of judgment on matters dealing with the life and mission of the Christian community, theology, and theological education in Asia."¹

Hence CAP took into account the common spiritual and socio-economic context of Southeast Asian countries as the point of reference for biblical reflection and theologizing. Four broadly described principles were thus proposed:

1. The situational principle
2. The hermeneutical principle

¹ ATESEA Member Schools in Myanmar Report, "Rethinking the Critical Asian Principle - 2005/2006."

3. The missiological principle
4. The educational principle

Each of these principles had general objectives to meet, namely to:

1. Help Asian Churches develop a theology of their own and be fully liberated from the Western framework;
2. Help Churches evolve an attitude which would seek to think Asian and act Asian in order to create a scope for living theology;
3. Help redress the situation whereby Asian Christianity continues to remain Western and the religion of the colonial masters.²

Why Revisit and Rethink Cap

As mentioned in the preamble, the need to revisit and rethink CAP has been made necessary by the constantly evolving Asian context. Many things have since changed and would require different approaches and modus operandi in theologizing and teaching of theology in Asia. The revisiting and rethinking should rightly raise critical questions in relation to the adequacy, relevancy and sufficiency of CAP in current Asian situations. The following comments are findings compiled through the various regional discussions.

The four principles of CAP are too general and do not specifically address modern day challenges.

The usage of the term ‘Critical’ in the context of CAP does not seem critical enough as the four expressed principles are common basic hermeneutic principles.

CAP merely offers a general framework, without saying anything specific about the principles or application methodology. Hence it is seen to be descriptive and lacks clear theological perspective.

Since the principles are general in nature, CAP lacks clear direction for doing theology and teaching theology in Asia. The original CAP is inadequate to provide interaction with contemporary issues such as globalization, global empire building, ecological and gender justice issues.

² Philippine Area Committee Report, “Revisiting the Critical Asian Principle, Philippines.”

A lack is also noted in the areas of pastoral, ministerial and spiritual formation.

From Bangkok to Singapore: A Long Journey of Changes

As noted in the keynote paper “Covenant with the Churches in Asia” presented at the ATESEA General Assembly 2005, “the Asian world has changed rapidly in all aspects of economic, political and social development. Christian Churches in Asia continue to struggle to witness the message of the gospel and the promise of the reign of God to be actualized among the people of Asia.”³ Since the ‘changing context’ is the key factor which induced the reassessment of the effectiveness, functionality and suitability of CAP, we need to identify what features color the changed context of today’s Asia and what paradigm shift has taken place between Bangkok (then) and Singapore (now). The following are some propositions:

1. *Religious Fundamentalism* – The escalation of tensions between the Muslim world and the West, as well as terrorist activities sponsored by religious sectarian groups in Asia continue to challenge the way we think and act as Christians in Asia. The revival of many sects, with a fundamentalist tendency within the living religions of Asia, stand witness to rising religious fundamentalism. Living in a pluralistic community leaves limited alternatives for Asians: either we build bridges or walls.
2. *Gender Justice Issues* – The rising cases of violence against women and children, as well as issues aimed directly at marginalizing women from mainstream activities, the evident gender deficit in organizations and institutions, and the circumvention of women’s quest for equal rights and opportunities have become a growing concern in Asia. Often times the oppression of women in Asia is reinforced by Asian cultures and religions. Gender justice issues compel us to accept the truth that women are human beings created in God’s image.
3. *Ecological Problems, Disease and Disasters* – These ecological and

3 Huang Po Ho, “Covenant with the Churches in Asia – Retargeting Theological Education in Responding to the Life and Death Struggles of the People of Asia,” ATESEA General Assembly Meeting, Chiang Mai, Thailand, 2005.

health problems have become common in Asia today. The recent Tsunami, flash floods and earthquakes have taken away thousands of lives and left the living devastated. The outbreak of Avian Flu and the resurgence of diseases (like Tuberculosis, Dengue and Malaria), once thought to have been eradicated in Southeast Asia, have once again resurfaced in epidemic proportions. HIV and AIDS are affecting families, communities and nations and challenge us to re-examine our ministerial formation program. Furthermore, uncontrolled and one-sided exploitative economic development projects have brought with them various ecological crises. “Ecological concerns have often been neglected or conveniently sidelined.”⁴ The rape of Mother Earth manifests in uncontrolled logging, indiscriminate use of chemicals in agriculture, inconsiderate disposal of non-biodegradable waste, and human beings’ many other ecocidal acts due to negligence, ignorance or greed destroy the ecosystem.

4. *Globalization and Global Empire Building* – Much of Asia has moved from colonial contexts to a variety of post-colonial and neo-colonial situations where the global empire and the neo-liberal economic scheme of globalization play symbiotic relationships. The greed of the Empire and the neo-liberal globalization threatens and destroys all life, especially the poor and marginalized people and Mother Earth. Thus, economic globalization and the rise of a global empire are serious concerns for Asia today. Such “new realities within the Asian contexts are posing new challenges to our theologizing today. . .”⁵
5. *Colonization* – Most Asian countries have a colonial experience. Asia’s post colonial realities and emerging neo-colonial attitudes are matters that should be given a renewed emphasis in combating abuse, imperialism and exploitation. “Neo-colonialism is now disguised in the form of economic domination.”⁶ Neo-colonialism also employs cultural hegemony in both subtle and glaring ways. The principle of ‘decolonization’ must be implemented in making people “aware of the colonizing command and dominance that is around us and in us.

4 Wilfred J Samuel,” Review of the Critical Asian Principle –Malaysia, Thailand and Singapore Region, 2006.”

5 Taiwan Area’s Critical Response to the Critical Asian Principle (CAP) of ATESEA/SEAGST, Taiwan, 2006.

6 Emanuel G Singgih, “Critical Asian Principal: A Contextual Theological Evaluation, Indonesia,” 2005.

We need to engage consciously and continuously in decolonizing all alienating and imposing influences.”⁷

6. *Spirituality* – With the increasing influence and impact of materialism, secularism, and liberalism in the post-modern era, Asian countries continue to experience challenges and stagnation in spirituality. These include loss of focus in discipleship and spiritual formation, loss of indigenous wisdom, character and values, and infiltration of western culture and ideology through the neo-Pentecostal and new religious movements influences.
7. *Identity and Power Struggle* – Most communities in Asian countries have experienced identity crisis through history. In the process of post-colonial impact, some experienced a ‘hybrid’ identity.⁸ A “meeting place identity” is used to describe this floating nature of identity). Similar to this is the question of “what kind of world order is theology going to project that is consistent with its hope for the kingdom of God, as the people of Asia rise to claim their basic rights and rightful place in the world?”⁹
8. *Peoples’ Movements and Ecumenism* – In a Christian minority and multi- denominational context enhancing ecumenical unity and cooperation is vital. In seeking to fulfil the Great Commission and the Great Commandment, Asian Churches need to transcend denominational boundaries and constantly seek to promote wider cooperation. Some Asians see denominationalism as a legacy of Western mission agencies that promotes a particular brand of Christianity. Learning from past history ecumenism must not be just seen in functional terms but as a dynamic unity (‘that they may be one’)¹⁰ Ecumenism is about a vision of God’s household where the members seek to listen to the variety of Asian theological voices, and to practice intra faith and interfaith dialog in order to promote peace, healing and reconciliation.

7 Taiwan Area’s Critical Response to the Critical Asian Principle (CAP) of ATESEA/SEAGST, Taiwan, 2006.

8 Simon SM Kwan, “A Hong Kong Reflection on the Critical Asian Principle, CAP Continual Discussion Group Report – 2006.”

9 Philippine Area Committee Report, “Revisiting the Critical Asian Principle.”

10 Wilfred J Samuel, “Review of the Critical Asian Principle –Malaysia, Thailand and Singapore Region, 2006.”

9. *Information and Technological Change and Challenges* – “Globalize capitalized economic activities act not only to widen the gap between the rich and the poor, but also weaken the sovereignty of individual nation states by interruption of capital power. Its operation is backed by the information technology and military power, and has led to the decline of the weaker cultures, discrimination against minorities such as aborigines, and exploitation of women and children.”¹¹
10. *Social Challenges* – The expression of sin in terms of greed for power and wealth experienced by the peoples of Asia has had a tremendous effect on the community, especially the poor and marginalized. Ethical problems such as corruption, abuse of power, and prostitution; poverty realities such as indentured child labor and population explosion; communal problems such as ethnic conflicts, racial tensions and breakdown of family structures and continued marginalization of women, children, and persons with disabilities continue to rise.
11. *Reclaiming Indigenous Identity and Minority Rights* – Loss of identity, dignity, and loss of good cultural values have resulted from lack of dialogue with the indigenous peoples. Dialogue with them has been hindered by our prejudices and stereotyped views about them that were influenced by western theology and culture. The indigenous has often been equated with being ‘backward,’ ‘primitive’ and ‘irrational.’ For these reasons, local cultures and their wisdom has been systematically suppressed and marginalized. However, indigenous wisdom has a valuable character that needs to be rediscovered.

Guidelines for Theologizing and Theological Education in Asia: Time for Another Paradigm Shift

The purpose of these guidelines is to allow a redefinition and a retargeting of the role of theological education and its methodology in Asia by addressing the actual situation of a local community and at the same time ensuring it is “biblically based, missiologically oriented, educationally shaped, pastorally

¹¹ Huang Po Ho, “Covenant with the Churches in Asia – Retargeting Theological Education in Responding to the Life and Death Struggles of the People of Asia,” ATESEA General Assembly Meeting, Chiang Mai, Thailand, 2005.

advocated and spiritually empowered.”¹² Theologies in Asia must be authentically Asian in its content, shape and processes. Thus we propose the following guidelines. Theological education should promote:

1. Responsive engagement with the diverse Asian contexts;
2. Critical engagement with indigenous cultures and wisdom for the preservation and sustenance of life;
3. Reflective engagement with the sufferings of the Asian people in order to provide hope for the marginalized, women, indigenous people, children, differently-abled people and migrant workers;
4. Restoring the inter-connectedness of the whole creation;
5. Interfaith dialogue as well as intra faith communion and communication for the fullness of life and the well-being of the society;
6. Enhancing capacity building in order to serve people experiencing disaster, conflict, and disease as well as those people who suffer physical, emotional, and mental disabilities;
7. Prophetic resistance against the powers of economic imperialism;
8. Equipping Christians for witnessing and spreading the gospel of Jesus with loving care and service to fulfil the Christian mission of evangelism.

Implication and Implementation

The following suggestions were made in order to allow for effective implementation of the guidelines:

1. ATESEA accreditation criteria (notation) should be revised to incorporate the above requirements.
2. ATESEA member schools and SEAGST should reflect the spirit of the above guidelines in their curriculum, ways of teaching and training programs.
3. ATESEA member schools should adopt an inter-disciplinary approach and avoid the departmental approach in teaching of theology.
4. Ongoing faculty development should be given due consideration in developing expertise in the concerned areas mentioned in the guidelines.
5. ATESEA member schools should ensure that proper re-sourcing is

¹² Eastern Indonesia Area Report, “Rethinking Critical Asian Principle.”

done in libraries to enable meaningful academic research, reflection and articulation on current and relevant issues.

6. AJT/ATESEA publications should be encouraged to take the above guidelines into consideration and reflect the spirit of the same guidelines in their publications.
7. Efficient efforts must be undertaken so that ATESEA member schools and Asian theologians take the ideals of the guidelines seriously in theological education, reflection and construction.

Application for Membership in ATESEA

Application for membership in the Association for Theological Education in South East Asia (ATESEA) is made to the Executive Director who will submit it to the Board of Trustees for action.

Please submit the documents below:

1. Brief History of the School
2. Vision and Mission Statements
3. Goals and Objectives
4. Board of Governance
5. Administrative Staff (names, degrees, dates, addresses of schools where the degrees were obtained, Area of Specialization)
 - a. President/Principal
 - b. Deans/Vice Presidents
 - c. Registrar
 - d. Directors, etc
6. Faculty (names, degrees, dates, addresses of schools where the degrees were obtained, Area of Specialization)
7. Application Procedures
8. General Regulations
9. Degree Programmes
 - a. Entrance Requirements
 - b. Degree Requirements
 - c. List of Courses
10. Financial Information
 - a. Fees (Tuition, miscellaneous fees)
 - b. Recommended allowance per semester (books, pocket money)
 - c. Other information (health insurance, etc.)
11. Scholarships
12. Physical Plant
 - a. Teaching Facilities
 - b. Library Facilities

- c. Housing of Faculty
 - d. Housing of Students
 - e. Recreation Facilities
 - f. Other facilities
12. Annual budget
 13. Recommendations
 - a. Letter of Approval from the Governing Board of school for membership in ATESEA.
 - b. Endorsement of the National Theological Association, if applicable.
 14. If the school is already a member of another accrediting agency, the school should state the reasons for wanting membership with two accreditation associations.
 15. An undertaking to abide by the aims and regulations of ATESEA and to pay annual membership dues.
 16. An undertaking to pay admission fee which is the same amount as the annual membership dues.

Countries	Annual Dues
Australia, Bangladesh, Cambodia, Myanmar, Sri Lanka, Vietnam	Minimum of US\$ 300
Indonesia, Philippines	Minimum of US\$ 400
Malaysia, Thailand	Minimum of US\$ 500
Hong Kong, Singapore, Taiwan	Minimum of US\$ 700

Executive Directors of the Association

John Fleming (1959-1967)

Kosuke Koyama (1968-1974)

Emerito Nacpil (1974-1981)

Yeow Choo Lak (1981-2002)

Sientje Merentek-Abram (2002-2008)

Ana May Say Pa (2008-2009)

Limuel Equina (2009-present)

