

Teaching From Learning Outcomes

DCP Faculty Workshop 11/96

Read the following article from William Yount's Created to Learn; Nashville: Broadman & Holman Publishers, 1996; pages 140-148.

Complete the assignment after the article.

[If you have any questions, comments, or suggestions about this workshop, please contact the DCP Office at complete@lbc.edu, 1.866.4.LBC.DCP, or 560.8220.]

DOMAINS AND LEVELS OF LEARNING

There are three *domains* of learning. They are the cognitive domain, which refers to knowledge and understanding, the affective domain, which refers to attitudes and values, and the psychomotor domain, which refers to skills. Each of these domains of learning contains *levels* of learning. There are six levels of learning in the cognitive domain, five levels in the affective, and seven levels in the psychomotor. These domains and levels of learning provide the basis for writing instructional objectives.

The Cognitive Domain

Benjamin Bloom of the University of Chicago led a team of educators to formulate the six levels of learning in the cognitive domain in 1956.¹ The six levels of learning are knowledge, comprehension, application, analysis, synthesis, and evaluation.

Knowledge. The lowest level of learning in the cognitive domain is knowledge, defined as the ability to recall previously memorized facts,² to remember or to recognize factual information. Terms which focus on this level of learning include: to identify, to recall, to recognize,³ to name, to state, to reproduce, to list, to quote, and to match. An example of a knowledge indicator would be: "Learners will recall the historical context and exegetical outline of Jesus' command to 'Love your enemies.'" Such learning need not be trivial or simple. An essay question which asks students to "list and describe the twelve causes of the fall of Rome" is difficult, but it is targeted at the knowledge level.

While rote memory is often dismissed as unimportant, the truth is that much of the Bible teaching done in churches fails to achieve this lowest level. How much of last Sunday's study do your learners remember this Sunday? How much of last Sunday's sermon do you remember today? Much of our teaching in church is information transmission. We say a lot of religious words, but how much do our learners remember? If they can't remember, how can they live out the Word? I was disappointed one day with a member of our deaf college Sunday school class.

¹ Benjamin S. Bloom, ed., *Taxonomy of Educational Objectives* (New York: David McKay Company, Inc., 1956).

² Dembo, Myron H., *Applying Educational Psychology*, 5th ed. (New York: Longman, 1994), 380.

³ Woolfolk, Anita, *Educational Psychology*, 5th ed. (Boston: Allyn and Bacon, Inc., 1993), 443.

He could not remember on Wednesday much of what we had studied on Sunday. Seeing my disappointment, he remarked, "But you don't understand. You teach so much that it goes in one eye and out the other!" Information, not knowledge. Learners remember facts, definitions, and truths presented by their teachers when they learn at the knowledge level.

Comprehension. When we move from knowledge to comprehension, we also move into the domain of understanding. Understanding encompasses the upper five levels of the cognitive domain. There is a qualitative change in learning as we move from knowledge to comprehension. Texts define comprehension as "obtaining meaning from communication"⁴ or "processing information."⁵ Comprehension centers on the meaning of singular concepts. Learners functioning at this level of learning can give examples, or paraphrase, or translate from one form (verbal) to another (graphical), or explain something in their own words, or illustrate. Terms which focus on this level include: to draw, to explain, to illustrate, to rephrase, to translate, to convert, to interpret, and to estimate. An example of a comprehension indicator would be: "*Learners will define in their own words the terms 'love' and 'enemies' as used by Jesus in the command 'Love your enemies.'*"

What did Jesus mean by "love"? Are we to *like* our enemies? Are we to *feel warm and tingly* toward them? And who are our enemies? Terrorist who kidnap North Americans? What do these terms *mean*? Jesus used the words *agapao* (to act in another's best interest) and *echthros* (an adversary, and enemy, a foe) in His command. When someone acts against us, we are to act in their best interest. Or, as He says in clarification, "Do good to those who hate you" (Luke 6:27). "To love" in this context means "to do good" regardless of feelings. "Enemy" in this context means "those who hate you personally, those close to you." Explaining what concepts mean occurs at the comprehension level.

Application. The term "application" is often used in its broadest sense, as in "to apply the Bible to life." This broad sense includes learners' personal experiences and commitments. Such is not the focus of Bloom's third level. Built on comprehension, application refers to "using a concept to solve a particular problem"⁶ or "using information in a novel situation"⁷ or simply answering a conceptual question correctly. Terms which focus on this level include: to apply, to employ, to transfer, to use, to solve, to construct, to prepare, to demonstrate, and to calculate. An example of an application indicator would be: "*Learners will explain how agape love could be used in several case studies on family conflict.*"

The levels of comprehension and application focus on singular, simple concepts: love, peace, sin, holiness, grace, walking in the light, washed in the blood and so forth. What do these words and phrases mean? How can we use these meanings to answer questions or solve problems?

Analysis. As we move to analysis, we move into what educators call the "higher levels of learning." The three higher levels-analysis, synthesis, and evaluation-focus on multiple or complex concepts.

At the level of analysis learners "break something down into its parts"⁸ or "separate something into its components."⁹ This level includes classifying or categorizing according to

⁴ LeFrancois, *Psychology for Teaching*, 359.

⁵ Sprinthall, Norman A., Richard C. Sprinthall, and Sharon N. Oja, *Educational Psychology: A Developmental Approach*, 6th ed. (New York: McGraw-Hill, Inc., 1994), 357.

⁶ Woolfolk, *Educational Psychology*, 443.

⁷ Dembo, *Applying Educational Psychology*, 380.

⁸ Woolfolk, *Educational Psychology*, 443.

⁹ Sprinthall, Sprinthall and Oja, *Developmental Approach*, 357.

specifications, comparing and contrasting concepts within a body of knowledge, or discovering the relationships among concepts. Terms which focus on this level include: to analyze, to categorize, to compare, to contrast, to exegete, to discriminate, to outline, and to diagram. Notice how these expressions refer to multiple of complex concepts. We can illustrate this with an outline of 1 Corinthians 13:

1 Corinthians 13

- I. Introduction
 - A. Love vs. angelic languages
 - B. Love vs. prophecy and faith
 - C. Love vs. personal sacrifice
- II. What love is
 - A. Patient
 - B. Kind
 - C. Rejoicing in truth
 - D. Protective
 - E. Trusting
 - F. Hopeful
 - G. Persevering
- III. What love is not
 - A. Envious
 - B. Boastful
 - C. Proud
 - D. Rude
 - E. Self-seeking
 - F. Easily angered
 - G. Keeping a record of wrongs
 - H. Delighting in evil
- IV. Conclusion
 - A. Love never fails vs. prophecies, tongues, knowledge
 - B. Childish emotions put away by mature
 - C. Faith, hope: love is the greatest

Notice the many singular concepts involved in this passage. Through analysis, we have identified these concepts and listed them under their conceptual headings, such as “what love is.” An example of an analysis indicator would be: “*Learners will exegete five selected passages to determine their teaching on agape love as expressed by Jesus’ command to ‘Love your enemies.’*”

It is important to remember that *learners* must do the exegesis, the outlining. If the teacher does the analysis and simply gives it to the class, then learners do little more than receive facts. Any assignment that requires the analysis of research articles and books to determine key ideas and related concepts moves the learner to the analysis level.

Synthesis. At the level of synthesis, learners “create something new by combining different ideas.”¹⁰ Using the multiple concepts derived through analyses, learners put them back

¹⁰ Woolfolk, *Educational Psychology*, 443.

together in a new way. The smooth narrative of a term paper, built upon many articles and books, organized according to key concepts, is the result of synthesis. Terms which focus on this level include: to combine, to formulate, to organize, to produce, to integrate, to design, and to create. An example of a synthesis indicator would be: “*Learners will write an essay on God’s kind of love based on a study of Jesus’ command to ‘Love your enemies,’ 1 Corinthians 13, and 1 John 4:7-10.*” In this statement we find learners analyzing three passages and then synthesizing key ideas to define “God’s kind of love.”

Synthesis is a dangerous level of learning because it causes learners to confront issues in a complex way. We know divorce is wrong, and yet God commanded divorce when He told Israelites to separate themselves from their foreign wives (Ezra 10:10-11). At about the same time, Esther is praised for marrying the pagan King Xerxes (Esther 2:16-17) and saving the Jewish people from destruction (Esther 9). We know that we should not be unequally yoked with unbelievers, yet God command Hosea the prophet to marry a prostitute (Hos. 1:2, 2:5).

God is love and God is wrath. How can He be both? The answer is found in synthesis. The fire that warms is also the fire that burns. The difference is in our relationship to it. Those who are rightly related to God are warmed by His love. Those who refuse His love, who reject His offer of grace, are left to be turned by His wrath. He is not love or wrath. He is love-wrath, which exists like a two-sided coin.¹¹

While synthesis can cause a great deal of disequilibrium in learners’ thinking, such integration is essential for correct understanding. Individual Bible truths need to fit into the context of the Scripture as a whole rather than be held as unrelated bits of truth; otherwise, misunderstanding can result. Some pastors take Hebrews 13:17 (“Obey your leaders and submit to their authority”) as a license to be lord over the church. This is misinterpretation because the verse is written to church members, not to church leaders. Both Jesus and Peter, writing under the inspiration of the Holy Spirit, declared that pastors are not to be lords, but servants and examples (Matt. 20:25-26; Mark 9:35; 10:44; 1 Pet. 5:2-3). As servants and examples of the Truth, they should be obeyed and followed by the faithful (Heb. 13:17). Proof-texting is a dangerous business and can lead to all sorts of error.

Evaluation. At the level of evaluation, learners objectively “judge the value of material according to specific criteria.”¹² I emphasize the word “objectively” because much of the evaluation done in our humanistic society is subjective: value is judged by how something makes me *feel*. Bloom’s highest level of learning is a thoroughly cognitive process, rationally appraising a concept or procedure according to definite standards. Terms which focus on this level include: to appraise, to argue, to assess, to judge, to evaluate, to validate, to critique, to weigh, and to examine. An example of an evaluation indicator is: “*Learners will evaluate how well they love others, using criteria established from Jesus’ command to ‘Love your enemies,’ 1 Corinthians 13, and 1 John 4:7-10.*” The criteria are established at the synthesis level and applied at the evaluation level.

In a classroom setting, students would be at the evaluation level as they judge the quality of teaching plans written by fellow students according to specific criteria synthesized from class learnings.

In summary, the cognitive domain focuses on knowing and understanding concepts and consists of six levels: knowledge, comprehension, application, analysis, synthesis, and

¹¹ Key points in a lecture by Dr. William Hendricks in his course “The Theology of Paul and John,” spring 1974, Southwestern Seminary. Dr. Hendricks now teaches theology at Southern Baptist Theological Seminary.

¹² Dembo, *Applying Educational Psychology*, 380.

evaluation. The first three reflect on concrete operational thinking and the last three on formal operational thinking.¹³

The Affective Domain

In 1964, David Krathwohl of Syracuse University led a team of educators, including Benjamin Bloom, to formulate a second taxonomy for the affective domain.¹⁴ While the cognitive domain emphasizes knowledge and concept development, the affective domain emphasizes attitudes and values. Five levels comprise this domain: receiving, responding, valuing, organizing, and characterizing. (Hint: Review the “right pillar” in chapter 1 as an introduction to this section).

Receiving. The first level of the affective domain involves the “willingness to listen”¹⁵ or “attending to something.”¹⁶ Teachers can prepare wonderful learning procedures, but if students are not tuned in, they will not learn. Part of our responsibility as teachers is to provide learning experiences which capture the interest and attention of our students. Terms which focus on this level include: to listen, to concentrate, to observe, to follow, to watch, to view (a film), to be attentive, to be focused. An example of a receiving indicator would be: “*Learners listen to an explanation of Jesus’ command ‘Love your enemies.’*”

Responding. Learners at the second affective level of learning engage in “active participation indicating positive response or acceptance of an idea.”¹⁷ Learners express their own opinions. They willingly answer questions. They share personal experiences related to the subject. They ask questions and participate in group discussions. Terms which focus on this level include such as these: to share, to answer, to ask, to volunteer, to comply, to assist, and to testify. An example of a responding indicator would be: “*Learners share personal experiences in which they loved another or were loved by another as Jesus commanded.*”

Moving learners to the level of responding requires effort on the teacher’s part to create an environment of openness and safety for sharing. If the teacher is domineering or harsh, learners will not risk responding. I remember a teacher who asked a visitor in her Sunday school class to read a Bible verse. The visitor read from her Revised Standard Version Bible. The teacher had used the King James Version (KJV) in her study, and the word she studied wasn’t in the RSV translation! The teacher *knew the (KJV) word*, but *did not understand the concept* behind it. So she did not recognize the concept when a different (RSV) word was used to express it. She panicked and sharply said, “Oh, someone with a good kind of Bible read that verse!” the visitor never returned. Not only will she not respond in that class again, she’ll never attend it!

Allowing students to respond requires more class time than “sit-still-while-I-instill” receiving. But too much emphasis on receiving without providing opportunities for student response hinders learning. Further, without sufficient responding, learners will not progress to the next stage, which is critical for affective development.

¹³ Sprinthall, Sprinthall and Oja, *Developmental Approach*, 359.

¹⁴ David Krathwohl, ed., *Taxonomy of Educational Objectives: Handbook II: Affective Domain* (New York: David McKay Company, 1964), iv.

¹⁵ Biehler, Robert F. and Snowman, *Psychology Applied to Teaching*, 281.

¹⁶ Woolfolk, *Educational Psychology*, 444.

¹⁷ Biehler and Snowman, *Psychology Applied to Teaching*, 281.

Valuing. The third level of affective learning targets “personal involvement or commitment”¹⁸ or “expressing a belief or attitude about the value or worth of something.”¹⁹ At this level students catch the importance of what is being taught. They are willing to take a position on the subject and defend it. They share class experiences with friends outside of class. Terms which focus on this level include: to justify, to commit, to defend, to initiate, to appreciate, to select, to value, and to work. An example of a valuing indicator would be: “*Learners encourage others to be loving in their behavior toward one another and speak against unloving actions within their churches.*”

Values are more caught than taught. We cannot force our values on others, but we can teach in a way that encourages learners to catch our values. Dr. Bill Reynolds teaches in the School of Church Music at Southwestern Seminary. Periodically, he leads the congregational singing in chapel. No one can promote wholehearted singing quite like Dr. Reynolds. I’ve never seen him berate a congregation for singing weakly. He never tells folks to sing louder. But he leads the hymns *as if they were important*. We catch his commitment, and we sing! Teaching is much the same. If we do not believe in what we’re teaching, if we’re merely moving ideas out of our notebooks into our student’s notebook, then they will not see the value in what we’re teaching. If we teach with conviction as well as clarity, our students will catch the importance of what we teach and value it as well.

Organizing. The fourth level of affective learning emphasizes “integrating new values into one’s general set of values”²⁰ or “organizing values into an internalized system.”²¹ Learners prioritize values by importance. They act in accordance with their convictions. They develop a cohesive system of values. Terms which focus on this level include: to prioritize, to integrate, to reorder values, to compare, and to combine. An example of an organizing indicator would be: “*Learners make ‘loving enemies’ a priority in their lives.*” The goal for teachers is to help students move good values to a higher priority and poor values to a lower priority. In terms of Bible studies, the goal is to move biblical values higher and worldly values lower in priority. Such reordering of values requires consistent influence over a long period of time.

Once I was discussing motivation in a Doctor of Ministry seminar on educational psychology. A pastor asked, “How can I get my congregation to attend Church Training²² instead of staying home and watching the Dallas Cowboys play football?” I asked, “If you were away from home, sitting in your motel room on Sunday afternoon, would you attend Church Training at a local church, or would you stay in your room and watch the Cowboys play?” The class responded with a serious “Hmmmmm.” “So,” I continued, “it’s not the value of Church Training that’s in question. You’re just jealous because, as pastor, you have to be at church, and your members have the freedom to stay home if they choose.” “Hmmmmm.” Another pastor spoke up and said, “What we do is get all our people in Church Training, and then my education minister and I watch the game on my office television.” The whole class booed the obvious hypocrisy! But the issue is one of priority. If we want people to participate in our education ministry, then that education ministry must be valuable. Over time, the programs must prove themselves worthy of our members’ time. Slowly, over time, members will move these studies

¹⁸ Woolfolk, *Educational Psychology*, 444.

¹⁹ Biehler and Snowman, *Psychology Applied to Teaching*, 281.

²⁰ Woolfolk, *Educational Psychology*, 444.

²¹ Biehler and Snowman, *Psychology Applied to Teaching*, 282.

²² “Church Training,” now called “Discipleship Training,” is a regular Southern Baptist program which focuses on Christian Life issues: history, doctrine, polity, Christian living.

higher on their priority list. "Supporting church programs" is no longer valuable in and of itself. The programs must provide value in order to be supported.

Characterizing. The fifth level of affective learning involves "acting consistently with a new value"²³ or the process in which one's "value system becomes a way of life."²⁴ At this level learners live out their values naturally. They are known by others by those values. They actually become what they have learned. Terms which focus on this level include: to reflect, to display, to practice, to act, to demonstrate. An example of a characterizing indicator would be: "*Learners are known by others as lovers of enemies.*"

It is one thing to know the Good Samaritan story, or to understand the key principles found in the story. But it is quite another to *be* a Good Samaritan, to live day by day as a Good Samaritan as a natural outflow of one's life. Or suppose a high school student develops an aversion to math because of bad experiences in his classes. He enters college dreading his first math class. But to his surprise the teacher is clear in her explanations, helpful when he runs into problems, and generally helps him to succeed in the course. At the end of the semester he has earned an "A," but beyond that, he's thinking about majoring in math--perhaps becoming a math teacher so that he can help others overcome their bad attitudes toward the subject. Not only did his teacher lead him to develop understanding of the material, but she led him to the affective level of characterizing as well.

In summary, the affective domain focuses on attitudes and values and consists of five levels of learning: receiving, responding, valuing, organizing, and characterizing.

²³ Woolfolk, *Educational Psychology*, 444.

²⁴ Biehler and Snowman, *Psychology Applied to Teaching*, 283.

BLOOM'S TAXONOMIES

THE COGNITIVE DOMAIN

EVALUATION - Ability to judge value for purpose; judgment with support

SYNTHESIS - Ability to put parts together to form a new whole; a different form or function

ANALYSIS - Ability to break down into parts; classifying; dissecting

APPLICATION - Ability to use learning in a new concrete situation

COMPREHENSION - To grasp the meaning of material

KNOWLEDGE - The ability to recall learned material

THE AFFECTIVE DOMAIN

CHARACTERIZING - acting consistently with a new value; the process in which one's value system becomes a way of life

ORGANIZING - integrating new values into one's general set of values; organizing values into an internalized system

VALUING - personal involvement or commitment; expressing a belief or attitude about the value or worth of something

RESPONDING - active participation indicating positive response; acceptance of an idea

RECEIVING - willingness to listen; attending to something

ASSIGNMENT

On the following pages you will find charts that show the learning outcomes for most of the DCP modules. Each learning outcome is classified according to its domain and learning level.

- ☞ Find the chart for a module you teach in our program and see if you agree with the placement of the learning outcomes.**

- ☞ Are there any levels that are not adequately represented by the learning outcomes for that module? If so, consider what additional outcomes you would like to see included for that module. Speak with the DCP Director about your suggestions. [dcp@lbc.edu, 1.866.4.LBC.DCP, 560.8220]**

- ☞ Can't find the module you teach? Then create your own chart and share it with the DCP Director. . [dcp@lbc.edu, 1.866.4.LBC.DCP, 560.8220]**

DCP Learning Outcomes – Foundational Studies / Bible Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN				
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing
Spiritual Assessment	1. Discover spiritual insights	2. Demonstrate understanding of adult growth 6. Understand how thoughts affect development	7. Implement cognitive restructuring			4. Explore alternative futures & develop plans	5. The student will discover their false beliefs and how they are affecting life.				3. Begin to put in order various aspects of life
How to Understand & Apply the Bible	3. Use study tools		1. Use the guidelines 4. Demonstrate competence in inductive B.S.			2. Identify & discern meanings of passages					5. Apply passages to current life
The Gospel of John	1. Discover contribution of John to the record of Jesus 2. Identify major content areas of John	3. Understand primary doctrinal & prophetic themes in John	6b. ... Application of spiritual lessons 5. Draw valid and practical lessons	4. Ask interpretive questions							6a. motivated toward spiritual growth...
Epistle to the Romans	1. Discuss the background of the epistle and its' relationship to the author's purpose 4. Demonstrate a knowledge of the major areas of content of the epistle	5. Understand & explain the principal theological themes expressed in Romans	6. Draw valid and practical lessons from the epistle, making application of these lessons	2. Analyze the structure and argument of the epistle		3. Discuss difficult points of interpretation and evaluate the argument offered for each					

DCP Learning Outcomes - Foundational Studies / Bible Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN				
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing
O. T. History	<p>1. Be familiar with content and understand meaning of OT</p> <p>5. Be acquainted with OT types of Christ</p>	<p>Have an understanding of & appreciation of...</p> <p>2a ... how the structure of O.T. history revolves around the 6 biblical covenants</p> <p>3a ... how God progressively revealed His redemptive program for sinful humanity through His covenant promises and might acts in O.T. history</p> <p>5a Have a better under- standing of & respond toward truths concern - ing the character of God, charact- er of man, and the nature of the God-man relationship as revealed in O.T. history</p>			<p>4. To be able to synthesize themes from separate O.T. books or periods</p>			<p>5b Have a better under- standing of & respond toward truths concern - ing the character of God, charact- er of man, and the nature of the God-man relationship as revealed in O.T. history</p>	<p>Have an understanding of & appreciation of...</p> <p>2a ... how the structure of O.T. history revolves around the 6 biblical covenants</p> <p>3a ... how God progressively revealed His redemptive program for sinful humanity through His covenant promises and might acts in O.T. history</p>		<p>6. Motivated toward spiritual growth through the application of spiritual lessons from the OT</p>

DCP Learning Outcomes - Foundational Studies / Bible Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN				
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing
O. T. Prophets	1. Explain the term prophet in its biblical context and outline the duties of a prophet 3. Explain from the background material why the prophets wrote as they did 7b. ...trace the unfolding divine plan of God for His Son's	Have an understanding of ... 2. the historical events of the Assyrian, Babylonian, and Persian empires 4. ...the prophets by examining various aspects of their experiences 7a. ...the OT teachings regarding the Messiah... coming		5. Distinguish between the true prophet of God and a false one 6. Analyze the prophetic messages according to form, content, doctrine, and applicability to contemporary and/or later generations		8. To evaluate the message of the prophets in terms of their historical message as well as their implications for today			9. To appreciate the life and message of at least one of the minor prophets through the presentation of a project		

DCP Learning Outcomes - Foundational Studies / Bible Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN				
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing
Evangelism Discipleship	<p>1. Explore Jesus' strategy of evangelism and review the meaning and values of the principles set forth</p> <p>2. Identify 5 reasons why people delay accepting Christ and give suggestions on how to deal with these people.</p> <p>3 Identify 12 questions which non-Christians ask and be able to answer them</p> <p>4. Define discipleship and differentiate between making/building disciples and the lifelong road of discipleship</p>			<p>5a. examine Jesus' strategy of discipling,...</p>	<p>5c. . . . develop plan of action for implementing discipleship activities.</p> <p>6. Develop models for personal evangelism & discipleship</p>	<p>5b. ...evaluate areas discipling in local church structure, ...</p>					<p>7. Have confidence in sharing the plan of salvation</p>

DCP Learning Outcomes –Theology Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN				
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing
Humanity, Sin, Christ, & Salvation	1. Become acquainted with various theological viewpoints			3. Interpret correctly the Word of God; be competent in seeing difference between men's philosophies & God's doctrine	6. Clearly express Biblical truths in both verbal and written forms	2. Defend & present Christian doctrine through interaction with and evaluation of other belief systems			4. Hold doctrinal convictions and defend them		5. Integrate truths to consistently think and live Biblically
The Holy Spirit & The Church	2. Become aware of how the Holy Spirit affects our daily lives 7. Gain an understanding of how church history has affected the practices of different denominations	1. Comprehend Biblical teaching about deity of the Holy Spirit 3. Grasp Biblical passages related to the Holy Spirit & the Church and understand the problems found in each passage 4a. Comprehend what it means to be part of a divine organism 6. Appreciate the different doctrinal positions on key doctrines related to the church 8. Understand breadth of the mission of the church in the present age									4b. Learn to seek daily guidance from Jesus Christ 5. Find his/her place within the church and learn to use God-given gifts

DCP Learning Outcomes – Theology Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN				
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing
Future Prophecy	Become acquainted with 1. the proper interpretation of the Bible in prophetic terms about God's program for the ages 2. what should be expected if he/she should die before the rapture 5. key passages that relate to death, resurrection & God's plan for the end of the ages	3a. Gain understanding of the various approaches to interpretation of prophecy... 8. Understand the various approaches to death and the afterlife prevalent within our society and see how the Christian view of eternal life is superior		4. Learn to use hermeneutical principles properly to interpret prophetic passages with confidence					3b. See the value in the dispensational-premillennial view of prophecy and appreciate how the pretribulational rapture of the church most nearly fits the Biblical teaching		6. Be able to relate the expectations of prophecy to daily life and learn to live with that hope as it affects everyday decisions and outlook toward the future 7. Make Christian faith relevant so that it can be expressed in tasks related to Christian ministry

DCP Learning Outcomes – Ministry Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN					
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing	
Teaching & Preaching	<p>1. Understand the importance of knowing audience & speaking to felt/real needs</p> <p>3. Identify parts of a lesson or sermon & state purpose of each</p> <p>5. Know how to prepare & deliver a lesson or sermon using effective methodology</p>		<p>6. Understand and implement principles of preparation and delivery</p> <p>7. Correctly handle God's Word in a teaching or preaching situation</p>			<p>2. Prepare a comprehensive lesson or sermon</p>	<p>4. Select appropriate methods</p>					
Organizational Leadership		<p>1. Understand the role of groups in organization</p> <p>3. Understand various theories & styles of leadership and their impact</p>			<p>4. Understand own leadership style & plan ways to strengthen it</p>	<p>2 . Understand, cope with & evaluate exercise of power & influence</p>						

DCP Learning Outcomes – General Education Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN				
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing
Modern Mind	3. Demonstrate a knowledge of Greek philosophers 4. Demonstrate a knowledge of Roman philosophers	To understand... 1. ...what philosophy is & how it contributes to a comprehension of mankind 2. ... the efforts of early philosophers 5. & 6. ...the contributions of western & eastern thought 7. ...the contributions of Christian faith to making of the modern mind									8. Demonstrate a working knowledge of philosophy which will contribute to a more satisfying life

DCP Learning Outcomes – General Education Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN				
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing
Christian Ethics	To understand... 3. ...alternatives to Christian approach to ethics 6. ...OT & NT contributions to Christian ethics 7. ...ethical teachings of Jesus & Paul	To understand 1. ...decision making role of ethics 4....relationships among personal values, ethical standards and ethical choices 5. ...human reason & how it contributes to ethical issues 8. ...how Christian ethics relates to contemporary issues		2. Differentiate between ethics and morality as well as their role in relationship to Christian ethics	9. Write a position paper on a topic of ethics						

DCP Learning Outcomes – General Education Courses

Module	COGNITIVE DOMAIN						AFFECTIVE DOMAIN				
	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation	Receiving	Responding	Valuing	Organizing	Characterizing
Literary Works of C. S. Lewis	1. Become informed of C. S. Lewis's life and writings.	3. Gain experience in considering and expressing their thoughts.	2. Demonstrate . . . competency resulting from their interaction with the works.			4. Relate the works studied to careers and Christian world view					
American Religious History	4. Trace the history of his/her own denomination or religious tradition.	2. Understand the distinctives of the primary Protestant religious traditions. 6a. Understand the subjectivity of historical thinking.		1. Develop a deeper understanding of the relationship between historical analysis and present day living. 3. Develop categories for understanding & assessing "evangelicalism" and its past/present relationship with culture.	5. Develop a strategy for ministry within American society based on the study of American religious history.	6b. . . . uncover and debate the primary thesis and themes of historical works.					

