# 6. THE "WHY," "WHAT," AND "HOW" OF ONLINE LEARNING

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## Author's Profile

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## Abstract

This article will show that online learning is popular and important in today's world because it is convenient, accessible, and practical, and it has the ability to make communication easier for many people. After looking at these reasons, this article will examine both fully online and hybrid approaches and how they can serve theological education. Finally, the article will examine one specific competence framework as a means of understanding some of the pedagogical issues related to providing online education.

## Introduction

Online learning is a popular topic in the field of education today. With the development of technology and media tools becoming more and more accessible to people, online learning is in high demand. Especially in recent years, the COVID-19 pandemic has changed the world and changed how people think about online learning. The purpose of this paper is 1) to give an overview of why online learning is important today, 2) to show the different modes of online learning, and 3) to point readers to a framework and some trends in the educational field on how to do online learning well. Though online learning certainly benefits learners at any level, including grade school education, higher education, homeschooling, church-based education, and any degree-granting institutional education, this paper primarily deals with how online learning can serve theological education.

## Why Online Learning?

Online learning is a growing field that encompasses a variety of learning approaches, which some refer to as e-learning, distance learning, or remote learning. Linda Harasim defines online learning this way:

> Online learning (or online education) refers to the use of online communication networks for educational applications such as course delivery and support of educational projects, research, access to resources, and group collaboration. Online learning is mediated by the internet.[1]

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[1] Linda Harasim, *Learning Theory and Online Technologies*, 2nd ed. (New York: Routledge. Perlego edition, 2017), Ch. 1, retrieved from https://www.perlego.com/book/1558420/learning-theory-and-online-technologies-pdf.

For simplicity, in this paper, I will refer to all these different formats of learning which are non-residential and require the internet to serve as a platform as online learning. Why has online learning become so popular and important in recent years? In this section, we will look at the advantages of doing online learning and how it can serve the community of theological education.

The rapid development of technology and the fast growth of the availability of the Internet combined with people's need for education have all combined to push the demand for online learning higher. The 2020 pandemic made the demand grow even faster as people sought means of staying connected during times of lockdown. Koksal explained this phenomenon in an online article, "Since the COVID-19 outbreak, online learning has become more centric in people's lives."[2] The pandemic has forced schools, universities, and companies to remote working and this booms the usage of online learning." Besides the unforeseeable reason for the pandemic, what are other reasons that make online learning so popular and important today? Here are a few of the obvious reasons.

## Convenient

First, online learning is convenient. Because of the nature of online learning, students and teachers do not need to meet face-to-face, and it can be done anywhere and even at any time at the user's convenience. Just like Nilson and Goodson mentioned in their book *Online Teaching at Its Best*, "the distinguishing advantage of online learning is the ability of anyone, anywhere, to take the course."[3] Therefore, more non-traditional learners, like adult learners, can join

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[2] Ilker Koksal, "The Rise of Online Learning", *Forbes.com*, May 2, 2020, accessed Feb 19, 2023, https://www.forbes.com/sites/ilkerkoksal/2020/05/02/the-rise-of-online-learning/?sh=5f66180b72f3

[3] Linda B. Nilson, and Ludwika A. Goodson, *Online Teaching at Its Best: Merging Instructional Design with Teaching and Learning Research*, 2nd edition (San Francisco: Jossey-Bass Publisher. Perlego edition, 2021), Ch. 2, retrieved from https://www.perlego.com/book/2615069/online-teaching-at-its-best-merging-instructional-design-with-teaching-and-learning-research-pdf

courses or programs that utilize an online learning approach. With the flexibility of online learning, learners do not have to uproot or leave their family to move to the location of school for class. This makes learning possible for many who have a full-time job or, in the case of theological education, those who are already involved in full-time ministry.

Online learning is also more convenient because it can be customized to fit the individual learner's needs, which traditional face-to-face learning approaches have difficulty accomplishing. Since students are not all gathered in the classroom, it gives instructors the flexibility to provide different avenues of learning for different students. For example, after viewing the class lecture, some students might prefer discussing the lecture content in a written form using an online forum; others might prefer a live discussion in a video conference. Instructors can choose to do both. Another example is: if a student is more disciplined, he/she can choose more asynchronous courses and finish his/her degree faster; or if the student needs more accountability in his/her learning, he/she can a choose synchronous course or hybrid courses which will provide more instructions and interactions with others.

When it comes to theological education, seminary students have utilized this convenience of online learning even before the pandemic. Many seminary students must work several jobs to support their families and pay for the cost of their studies. Additionally, and especially in the case of post-graduate studies, many are already in ministry and do not want to leave their places of ministry to pursue their studies. Instead, online learning gives them the convenience they need to organize their studies around their other responsibilities while being equipped for future ministries.

## Accessible

The second reason for the rising popularity of online learning is that it is accessible. When talking about the accessibility of online

learning, Craig Ott articulates that "online education has been hailed as a means of democratizing education, overcoming the elitism of higher education, and making it more universally accessible and affordable. Learning should be brought to the student, not the student's learning. Anonymity is welcomed as an advantage to learners who face prejudice and discrimination."[4] Indeed, learners of all ages, from any nationalities, speaking any language, or with any special needs, can do online learning if they have access to the internet.

Online learning is usually more affordable compared with traditional on-campus learning, in which learners must factor in travel, housing, and moving costs. The low cost of online learning makes the learning opportunity accessible to a wider margin of the population, including those learners from lower-income families or learners from the Majority World who cannot afford potential relocation and immigration costs. As a result, the accessible nature of online learning brings a dimension of diversity to the learning environment. Ott added that "online format has added benefits for international and culturally diverse students."[5] Without having to be physically present in the classroom, students with different nationalities and cultural backgrounds can now join classes online. This diversity of learners brings a new level of excitement for the participants because they can now interact with learners from all over the world.

This advantage of online learning has an important implication for theological education, as theological educators can now reach the nations in their online classrooms without having to physically go to those locations. This is a golden opportunity for seminaries to consider adapting their teaching approaches and developing more online theological education programs (both formal and non-formal) so that more Christians and church leaders from other parts of the world can receive theological education. Ken Coley

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[4] Craig Ott, *Teaching and Learning across Cultures: A Guide to Theory and Practice* (Grand Rapid, MI: Baker Publishing Group, 2021), Perlego edition, Ch. 12, retrieved from https://www.perlego.com/book/2063294/teaching-and-learning-across-cultures-a-guide-to-theory-and-practice-pdf.

[5] Ott, *Teaching and Learning*, Ch. 12.

recalled just such a delightful experience in his new book *Transformational Teaching*,

> As a result of the extraordinary advances in technology and distance-learning options, more and more virtual classrooms in new countries are added to our teaching experiences each semester, and we experience the delight of interacting with new and diverse cultures. In a recent synchronous presentation, I noticed one moment in class during which doctoral students from the Dominican Republic, Rwanda, and Uganda were all speaking to each other during the discussion. Each in his/her context was wrestling with hindrances to theological higher education.[6]

Online learning enables seminary professors to train Christian leaders from all over the world.

## Practical

Another reason that online learning is more popular is because it is very practical. Online learning programs can be easily tailored to learners' personal needs: Learners can pick and choose the programs that they are interested in, they can customize their learning program and experience to their personal schedule and financial need, and they can choose any intensity of learning pace as they want. Therefore, online learning is very practical for this new generation of busy and multitasking learners.

Today, many learners choose to do further study in the field in which they are already practicing. They want to sharpen their skills and improve their knowledge in their field of specialty. Online learning

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[6] Kenneth S. Coley, *Transformational Teaching: Instructional Design for Christian Educators* (Brentwood, TN: B&H, 2023), 181.

gives them an opportunity to do that without having to leave their current job or practice. Moreover, they can directly apply what they learn from their coursework in their daily practice. Thus, choosing online learning becomes a practical choice for learners, especially professionals, when they are considering further/advanced education.

This practical reason for online learning also has significant implication for theological education. It means people can be in the seminary classroom without having to leave their ministries. In the past, when someone wanted to receive a seminary education to better serve their ministries, they needed to relocate to the school and had to put their ministry on hold. Online learning makes theology practical, and it also brings the need of the church to the seminary classroom by allowing some to study while they are in ministry.

## Easier Communication

With the development of modern-day technologies, the way people communicate with each other has drastically changed. More and more people prefer online communication over in-person communication. Posting on social media, writing emails, and text messaging have become the norm for how people communicate and exchange information. Harasim pointed out that "in our personal lives, we have embraced new technologies for social communication. New technologies are reshaping the way we function within our communities and how we form them." [7] Online discussion and interaction are the ways people communicate nowadays; therefore, online learning can open doors for easier communication for some learners.

Interactions between instructors and learners, as well as interaction between learners and their peers are important components of education, particularly in the Western style of education. But in some Eastern cultures, people are indirect communicators, and many consider asking questions of the teacher to be disrespectful behavior.

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[7] Harasim, *Learning Theory*, Ch. 1

Therefore, students from these cultural backgrounds rarely raise any questions about their learning process or in any in-person learning environment. However, in online learning, learners can ask questions anonymously or post comments in the chat group. Teachers can also use formative assessment techniques like short surveys through which students can provide anonymous feedback. Communicating in this way eliminates the chance of direct contact and, therefore, encourages learners to participate more in class discussions and to interact more with other learners and the instructor.

Above are just four of the main reasons why online learning has become so popular and demanding in recent years, and how it can be beneficial to theological education. As institutions and educators around the world learn all these advantages of online learning, the next step for them will be trying to train their faculty on how to do online education well and how to give learners around the world a better online learning experience. This will be the topic for the next section of the paper.

## What are the Different Modes of Online Learning?

There are different modes of online learning depending on the percentage of the online component in the learning process. Different scholars and researchers categorize these types of learning differently. In this paper, I will only categorize online learning into two different modes: the fully online learning mode and the blended learning mode (some call it a hybrid learning mode). Each mode has its advantages and challenges that instructors and educators need to be aware of and with which they need to familiarize themselves.

### Fully Online Learning Mode

This mode of online learning fully relies on the Internet for the entirety of the learning and teaching process. Nilson and Goodson explain fully online learning mode as follows: "Fully online designates

courses in which students access all the learning materials and activities through the Internet . . . it is designed to be primarily asynchronous yet may include scheduled real-time chats or web conferences." [8] Therefore, within the fully online learning mode, institutions can choose to use a synchronous approach, an asynchronous approach, or a combined approach of them.

When writing about the differences between synchronous and asynchronous learning, Tina Stavredes points out that,

> Asynchronous learning allows learners and instructors to communicate anytime, anywhere, and thus offers flexibility to learners to engage in the course materials at a time that fits with their lifestyle and commitments… Synchronous learning provides a venue for instruction through real-time presentations and demonstrations. It allows learners to ask questions with an immediate response and follow-up questions to clarify understanding.[9]

Both online learning modes have their pros and cons. Educators must evaluate them and choose the appropriate mode for their online courses.

Asynchronous learning is flexible since it gives learners the freedom to set their own schedules. Learners can choose to watch the video lecture, finish the assignments, or respond to online forums. There is no need to set aside a big block of time to complete all the assignments at one time unless the learners prefer it. However, the challenges of asynchronous learning include the fact that there is limited accountability in the learning process. Without adequate accountability, it depends only on the learners' own motivation and discipline to finish all the required work. Second, it is harder for the instructors to assess how well the learners meet the objectives of the

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[8] Nilson, and Goodson, *Online Teaching at Its Best*, Ch. 1

[9] Tina Stavredes, *Effective Online Teaching: Foundations and Strategies for Student Success* (San Francisco: Jossey- Bass Publishing. Perlego Edition, 2011), Ch. 14, retrieved from https://www.perlego.com/book/1010553/effective-online-teaching-foundations-and-strategies-for-student-success-pdf.

course. Instructors must rely only on learners' quality of work to assess their learning results without a live interaction component. Finally, in asynchronous learning, it is hard to build a sense of a learning community. Learners may experience isolation since they mostly do all the learning on their own.

In synchronous learning, on the other hand, it is easier to develop a learning community. In this sense, synchronous learning shares many similarities with in-person learning: the learners must be online at a certain time in a virtual classroom. Therefore, the sense of community and a certain level of live interaction is still present. However, the challenges of synchronous learning are the fatigue of prolonged screen time and the lack of creative ways for the instructors to engage the learners. As a result of Covid-19, many schools were forced to transition to fully online modes. During this period, most schools used synchronous learning mode on various online conference platforms. Nilson and Goodson write in their book about the negative effect of prolonged video conferences, "This tendency toward exhaustion or boredom due to sitting at a computer and working online all day, both faculty and students can experience it, and it undermines focus and engagement."[10]

A combination of both synchronous and asynchronous modes is a better solution. Many institutions have adopted the advantages of each of these two learning modes and combined them to make a better education experience for both learners and instructors.

## Hybrid (Blended) Learning Mode

A hybrid learning mode (some may refer to it as blended or hyflex learning mode) is a mix of in-person learning and online learning together. Nilson and Goodson define the blended learning mode as a "course that combines face-to-face classroom meetings with asynchronous online learning. They take advantage of the same

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[10] Nilson, and Goodson, *Online Teaching at Its Best*, Ch. 1.

technologies and active-learning strategies used in both face-to-face and online spaces."[11] In their book *Teaching Survival Guide*, Boettcher and Conrad explain that the hybrid learning mode "tries to capture the fact that the percentage of time for face-to-face meetings is decreasing and that more teaching and learning experiences are designed and offered using digital tools and resources."[12] Therefore, this mode of learning can be a balanced approach as many institutions seek to transition their courses from face-to-face to online mode.

Boettcher and Conrad also write about a relatively new concept that comes out of this category of learning mode: courses that are called "flipped," which "generally refer to a model where lectures are digital and available asynchronously 24/7 and face-to-face gatherings are used for discussion and collaborative problem-solving."[13] This type of course is very popular and in high demand in many higher education institutions. Many schools even take another step forward and adapt it in a way that people who do not have the means to travel for the face-to-face part of the course can join in synchronously using online video conferencing media. This mode opens possibilities for more learners to participate in higher education.

In fact, many seminaries use this hybrid mode to conduct their seminars for students all over the world. Coley from Southeastern Baptist Theological Seminary (SEBTS) is teaching an Integrative Seminar using a hybrid mode of learning. In this seminar, there will be students from Malta, Malaysia, and Hong Kong joining the synchronous three-day seminar online, while the rest of the students meet on SEBTS's campus in an in-person classroom. Malaysia Baptist Theological Seminary (MBTS), from where I graduated with my master's degree, is also utilizing this hybrid mode of learning to offer quality theological education to students all over the world.

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[11] Nilson, and Goodson, *Online Teaching at Its Best*, Ch. 1

[12] Boettcher and Conrad, *Teaching Survival Guide: Simple and Practical Pedagogical Tips*, 3rd ed. (San Francisco: Jossey-Bass , 2021), Perlego edition, Ch. 1, retrieved from https://www.perlego.com/book/2634138/the-online-teaching-survival-guide-simple-and-practical-pedagogical-tips-pdf.

[13] Boettcher and Conrad, *Teaching Survival Guide*, Ch. 1.

But a hybrid mode of learning also comes with its challenges, with the biggest challenge being the technology this mode requires. Institutions need to invest in appropriate technology for the hybrid mode of learning to succeed. Since the live component of the class depends on the viability of the internet, institutions also need to have IT support teams or systems to ensure the class will run smoothly, especially the face-to-face/synchronous online part of the class. This mode also requires instructors to be well-trained and highly competent in handling unanticipated technological troubles during class meetings.

All these different modes of online learning have their pros and cons. Institutions and educators need to be familiar with the advantages and challenges each learning mode presents so that they can utilize each of these learning modes and maximize them to deliver the best education for all learners.

## How to Do Online Learning Well?

We have seen the advantages of online learning and the different modes of online learning. So, at this point, it is worth asking: How can educational institutions provide effective online education that produces a quality learning environment for students? Harasim expresses the difficulty in answering this question by noting the ways educational institutions are still adapting to these new learning modes:

> The transformative potential of the internet for learning has thus far been largely limited to quantitative change; for example, improvement in educational efficiency both in speed of delivery and in scale to deliver to massive numbers of participants. But qualitative change in how we perceive, and practice teaching and learning remains in the early stages of development.[14]

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[14] Harasim, *Learning Theory*, Ch. 1.

Harasim addresses the concerns many educators have concerning how to facilitate quality online learning. While many frameworks exist to help online educators become more competent in delivering online courses, this section will use ICETE's competence framework as a base combined with a survey conducted among the Malaysia Baptist Theological Seminary (MBTS) community to address the question of "How to do online learning well?"

## Framework for Online Instructor Competencies Explained

In 2021, The International Consortium of Evangelical Theological Education (ICETE) convened a meeting with over 100 experts from 35 countries to identify the primary skills theological educators should have for distance and online learning. They produced a framework of seven competencies theological educators and theological institutions need in order to design and deliver quality distance and online theological education. Though this framework is designed with online theological education in mind, it can also be helpful and applicable for online instructors of any subject. Since this paper emphasizes online theological education, the ICETE framework is especially helpful.

The seven competencies are: 1) Contextual Competences, which focus on a faculty's competence to engage with the learning context; the context of diversity and the context of learning theories, trends, and debates, 2) Pedagogical Competences, which includes a faculty's competences to apply learning theories; to facilitate holistic learning; and to assess the educational outcome of online learning, 3) Learning Design Competences, which refers to a faculty's competence in using media and online resources to design online course, 4) Professional Competences, which means faculty need to have the competence to produce, deliver, manage, and evaluate online learning, 5) Community Competences, which refers to a faculty's competence in working with others in the community of online learning; and engaging in formation and pastoral care for the community, 6) Technology Competences, which means faculty should have the ability

to use technology for all aspects of online learning, and 7) Communication Competences, which refer to the competence of providing clear and consistent communication. [15] For a detailed explanation of these seven competencies, including their sub-categories, please see Appendix 1.

This framework provides theological educators with a list of competencies to focus on. This framework is very detailed and contextualized to the needs of online theological education. One weakness, though, is that some competencies overlap and seem repetitive. For example, the pedagogical and the learning design competences are interrelated, and also professional and communication overlap in some areas with each other. Nevertheless, this framework is produced with online theological education in mind, and thus, it presents a good foundational understanding of online learning for theological educators and institutions around the world.

In order to better understand this framework and how it can help educators create better online learning experiences, I conducted a small survey using this competence framework among MBTS faculty and students. A total of 13 faculty members and 28 students responded to the survey. In the next section of the paper, I will provide an analysis of this competence framework with the result of the survey to answer our question of how to do online learning well.

## Analysis of the Competence Framework with the Survey Results

First, the survey shows that the most difficult competence for the faculty to achieve is community. More than half of the faculty members who participated in the survey expressed that developing a sense of community in online learning is the most difficult. Similarly, more than 1/3 of the participating students think that their professors

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[15] ICETE Academy, "Competences for Distance and Online Theological Education," retrieved from https://icete.academy/course/view.php?id=180&section=2.

need improvement in the same area. Tina Stavredes points out why building a sense of community with peers and the instructor in the online environment requires greater effort when she explains that for many online learners, "there is a void when they first come into an online course room environment because there is no physical presence. This can lead to feelings of isolation and can have a negative impact on Motivation and persistence."[16]

Many MBTS faculty commented in the survey on the reasons why they thought building an online community was difficult. The lack of presence is the number one and somewhat obvious reason, but the lack of side conversations and casual communication that normally happen in face-to-face courses is the most difficult challenge to overcome. Therefore, faculty need to create more space and opportunities for all the participants to engage with each other, and they should also encourage conversations and discussion of formal or even informal topics, which may not necessarily be a part of the course content. When writing about community building in online learning, Harasim articulates that "social comments, interactions, and friendships form the glue for all communities and motivate active and regular member participation."[17]

For faculty who teach in the theological education community, this community element is especially important. Theological educators must seek to foster a community that engages in spiritual formation and pastoral care. Many ways exist for faculty to improve in this area during online courses. They can provide space for students to share about their lives and ministries, they can ask students to share their prayer requests and take time to pray for each other, and they can give students the opportunity to evaluate the course and how they can apply it to their ministries.

According to the survey, about half of the faculty respondents agreed that the second most difficult competence to achieve is the contextual competence. One faculty made an interesting connection

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[16] Stavredes, *Effective Online Teaching*, Ch. 14.

[17] Harasim, *Learning Theory*, Ch. 9.

between the two most difficult competencies, stating that "the difficulty of building a sense of community somewhat contributes to the difficulty of engaging the context of the learner." Several other instructors voiced that the different cultural backgrounds of their students make engaging with them more challenging in the online learning environment. Of the three types of contexts included in the framework (learning context, the context of diversity, and the context of learning theories, trends, and debates), the context of student diversity is the most challenging for faculty members to engage with.

Stavredes states in her book that "as the diversity data show, the online learner population is a heterogeneous group of learners who come to the online learning environment with diverse values, beliefs, and perspectives" (Stavredes, 2011, Ch. 1). Many theological education institutions have a high degree of diversity in their online students' backgrounds. Therefore, online instructors need to develop a high cultural intelligence to be able to engage the contexts and worldviews of their learners. When writing about effective cross-cultural teaching, Ott suggests teachers improve their intercultural competency, saying, "The cross-cultural teacher must not only be ready to adapt teaching style and pedagogy to the learners of the host culture but will need to develop more general skills of intercultural competency."[18]

The survey also shows that the two easiest competencies for faculty are technology and professional competencies. That the faculty marked these competencies as the easiest two competencies makes some sense. For online learning, most of the preparation work for the faculty happens in the front end of the teaching process in the organization, instruction design, and recording of lectures. Once the course is set up, managing it is relatively easy. Faculty just need to make sure learners know what they need to do and help them follow the learning process. As for the use of technology, a learning curve does exist, but once faculty are trained, the technology is easy to use. Faculty often use the same technology to do the same thing for each

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[18] Ott, *Teaching and Learning*, Ch. 2

courses they teach. So, it is easy to understand why MBTS faculty identified these two competences as the easiest to manage.

But listing these two competences as the easiest ones does presuppose that schools like MBTS have the required technology, the infrastructure, and the IT team available to help their faculty to navigate these challenges. It also presupposes that these schools have thought through the entire management and technology sides of the online learning process. But many schools in less developed areas like Sub-Saharan Africa might not have the technology available for them. Moreover, managing the work is also harder for them, because they may not have consistent high-speed internet (or even electricity), or maybe they don't have the financial ability to support an IT team to help them achieve these two competences. At the 2022 ICETE meeting in Turkey, many theological educators from African countries expressed that their institutions are struggling in these areas because of their lack of resources and funding.

Though in the survey faculty did not select it as one of the two most difficult competences, the competences of learning design and pedagogy are two very important components as we consider how to do online learning well. Nilson and Goodson mention the same concept in their book: "Results have rolled in from research on the extensive remote teaching conducted in spring 2020 informing us that the courses following the best practice in course design and teaching practices were most satisfying to both students and instructors."[19]

A good online learning experience happens when there is coherence between the learning design and the instructors' pedagogical approaches. For example, when delivering an asynchronous online course, how should faculty design a lecture that will best help the learners as they study individually? Or what kind of assignments are best suited to accompany the lecture content and give learners the best

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[19] Nilson, and Goodson, *Online Teaching at Its Best*, Ch. 3; citing Lederman, D. "The Hyflex Option for Instruction if Campuses Open This Fall," *Inside Higher Ed*, (2020, May 13), retrieved from https://www.insidehighered.com/degital-learning/article/2020/05/13/one-option-delivering-instruction-if-campuses-open-fall-hyflex.

self-study guidance? These are all key questions instructors need to wrestle with regarding learning design and pedagogical approach. In other words, these two competences are interconnected. As James Dalziel et al. state, "The ultimate goal of learning design is to convey great teaching ideas among educators in order to improve student learning." [20] Thus, for effective online education, faculty need to consider students' learning processes to design appropriate methods that enable them to achieve the overall learning objectives of a specific course.

## Conclusion

This article has shown some of the reasons why online learning is so popular and important in today's world. Some of the reasons included online learning being convenient, accessible, and practical and its ability to make communication easier for many people. After looking at these reasons, this paper looks at both fully online and hybrid approaches and how they can serve theological education. Finally, the paper examined one specific competence framework as a means of understanding some of the pedagogical issues related to providing online education.

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[20] James Dalziel et.al. *The Larnaca Declaration on Learning Design – 2013*, (Oxfordshire, UK: Routledge Publishing. Perlego edition, 2015), Ch. 1, retrived from https://www.perlego.com/book/1558470/learning-design-conceptualizing-a-framework-for-teaching-and-learning-online-pdf.

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## Appendix 1

### Distance and/Online Theological Education (D/OTE) Competences Retrieved from ICETE Academy

| Category | Competence |
|---|---|
| A. Context | **A1 - Engages with D/OTE trends, theories, and debates** |
| | **A2 - Engages with context and diversity in D/OTE** |
| | **A3 - Situates D/OTE learning in context** |
| B. Pedagogy | **B1 - Applies adult learning theories to D/OTE contexts** |
| | **B2 - Facilitates holistic D/OTE learning** |
| | **B3 - Designs and uses assessment for D/OTE** |
| C. Learning design | **C1 - Designs D/OTE learning** |
| | **C2 - Uses media and online resources** |
| | **C3 - Designs delivery patterns for D/OTE** |
| D. Professionality | **D1 - Manages D/OTE work** |
| | **D2 - Produces and delivers D/OTE courses** |
| | **D3 - Evaluates D/OTE course design** |
| E. Community | **E1 - Works with a D/OTE team** |

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| | **E2 - Fosters community and autonomy in D/OTE** |
| | **E3 - Engages in formation and pastoral care in D/OTE** |
| F. Technology | **F1 - Uses online platforms, tools, and devices for D/OTE** |
| | **F2 - Produces media for D/OTE** |
| | **F3 - Uses online resources for D/OTE** |
| G. Communication | **G1 - Communicates to a D/OTE audience** |
| | **G2 - Manages D/OTE communication** |
| | **G3 - Promotes quality in D/OTE participation** |