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Within the Category of the Agenda for youth ministry formation and education

Ministry Formation 2.0: Utilizing a Social Networking Framework Integrated within a Traditional LCMS in the Formation and Training of Catholic Youth Ministry Leaders in Australia

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There is much talk these days about the rapid pace of change; so rapid that the present only may be described from the past. Illustrating this point is an interesting advertisement, seen on airport walls, depicting the evolution of music technology using four images: eight track tapes (70s) to cassette tapes (80s) to CDs (90s), and finally to iPods and MP3 players (current decade). This simple depiction is both symbolic and a real example of the rapid rate of change of all technology. It demonstrates that information may be broken down into smaller and smaller bits, reproduced at faster and faster rates, and accessed and consumed by growing audiences of individuals and groups, causing the content we share to multiply at rates beyond our imagination. Technology, however, is not the only part of our world experiencing rapid change.

#### *The Ministerial Workforce*

The ministerial workforce in the Roman Catholic Church also continues to change. What was once a ministerial sea made up of ordained ministers and vowed religious only, now includes a large segment of lay men and women serving in formalized roles of ministry leadership, some denoted by the title lay ecclesial minister (*Co-Workers*, 2005, p. 5). This population includes the lay ecclesial youth ministry leader, the focus of this paper, with a unique set of challenges surrounding their formation. While the focus will be on formation of the youth ministry leader—specifically in the setting of Broken Bay Institute (BBI) in Australia—the authors wish to note that this formation does not take place in a vacuum. The interaction of the entire community of lay ecclesial ministers in formation is essential, especially in light of the model of formation offered here.

#### *Ministry Formation*

Ministry formation in the Catholic Church is changing, too. For years, the focus has been on seminaries or houses of formation, where now there are over 650 programs of ministerial formation in the US alone—including diocesan programs—to seminaries, and universities, with 305 focusing solely on forming lay ecclesial ministers<sup>1</sup> (Gautier, 2008, p. 27-30).

Those in the business of educating and forming lay ecclesial ministers cannot help but wonder how the changes in technology, learning, the Internet, and the Church have influenced what might be conceived as a new iteration of formation for ministry, which the authors are naming “Ministry Formation 2.0.” Ministry Formation 2.0 acknowledges the following shifts taking place in this new iteration of ministry education and formation:

- A shift from education being an experience where learners gather only in a physical location to an experience where learners also may gather virtually, using Web 2.0 technologies, making learning more accessible and open with an emphasis on usability.
- A shift from the educational experience being focused on the teaching of content by a master teacher to an emphasis on engaging a community of learners with a shared commitment to ministry.
- A shift from encouraging the learner to accomplish a set learning tasks or goals related to a single unit of learning to the construction of a collective praxis among a community of practitioners.
- A shift toward intentional incorporation of learning theory that addresses the needs of a broad audience of ministerial leaders.
- A shift toward flexibility instead of rigidity.
- A shift from formation occurring in isolated settings away from life and ministry to formation occurring in the context of life and ministry.
- A shift toward balancing both learners' needs and the institutions' needs by placing an emphasis on the intentional development of relevant, needs-based interactive learning materials.

Many questions need to be explored in the unfolding of this new era in formation, including: How does and will this new technology influence how we educate and form people for ministerial leadership? What is the role of the key entities (e.g., bishops, the academy or higher education institutions, diocesan staff, programs, and/or processes, outside agencies and resources) contributing to the formation of lay ecclesial ministers in this new iteration? How can or should the broader community of disciples and leaders be involved in this formation process? What is the role of these institutions in a world where individuals are empowered to seek formation anywhere and anytime (Katz, 2008, p. xiv)? Most importantly, how will we measure success?

### Purpose of This Paper

This paper will analyze the following key issues related to the formation of lay ecclesial ministers, specifically, youth ministry leaders:

- Discuss the evolution of Web 2.0 and the generation known as Digital Natives, as well as the unique issues surrounding formation of today's youth ministry leaders.
- Review of the Broken Bay Institute in Australia, a Ministry Formation 2.0 case study, demonstrating the integration of Web 2.0 technologies and theory within the BBI Learning Community.
- Identify important considerations related to use of Web 2.0 technologies in the formation of ministry leaders and a model for evaluating the effectiveness of it, including areas for additional research.

### The Evolution of the Web and its Impact on Youth and Ministry Formation

*Web 2.0 Explained*

In this new millennium, one thing is clear: the Internet and related technologies for communication have changed the world as we know it. For better or worse, the way that we interact with one another has changed, and that change is most likely still in process. And, now we have Web 2.0<sup>2</sup>, which moves the web from its first iteration or purpose as a one-way information system to a complex platform and system of social networking. We are connected as never before, we have access to information as never before; and as a result, we can now learn and grow as never before.

Ultimately, Web 2.0 is a platform for harnessing the collective intelligence of those using the new read-write technologies such as blogs, wikis, search engines, RSS (Really Simple Syndication) feeds, and social networking sites. Web 2.0 is not only the technology tools, but the tools *plus* an engaged community of users, who create Web 2.0 (Hinchcliffe, 2006). A simple definition of Web 2.0 has only recently been produced. Tim O'Reilly, who coined the term, offered this in his 2006 UC Berkeley commencement speech:

A true Web 2.0 application is one that gets better the more people use it. Google gets smarter every time someone makes a link on the web. Google gets smarter every time someone makes a search. It gets smarter every time someone clicks on an ad. And it immediately acts on that information to improve the experience for everyone else. It's for this reason that I argue that the real heart of Web 2.0 is harnessing collective intelligence. And it's for that same reason that I argue that Web 2.0 represents not just a turning point for the computer industry but for the world as a whole. (O'Reilly, 2006).

#### *Understanding the Digital Natives and Their Impact on Learning*

The Internet age in which we live today is a unique milieu, one that impacts identity, activity, and most certainly impacts learning. Some of us are immediately and completely at home in this age: Palfrey and Gasser describe them as Digital Natives (Palfrey & Gasser, 2008, p. 1). They also have been called the Net Generation (Oblinger & Oblinger, 2005, p. 1.2). Here, let us use the term Digital Natives, because it offers a clear analogy for classifying the rest of us: as Digital Immigrants. For Digital Natives, the "Internet is like oxygen; they can't imagine being able to live without it" (Oblinger & Oblinger, 2005, p. 2.9).

Understanding Digital Natives is vital in understanding youth ministry today, but it also reveals three very important considerations in the formation of youth ministry leaders:

1. Digital technology (cell phones, video games, Internet) is as natural to them as their primary language; therefore youth ministry leaders must be able to proclaim the Gospel message in that language.
2. Growing up in the digital world has changed the way they learn. Consequently, youth ministry leaders must change the way they teach.
3. Although many youth ministry leaders may be Digital Immigrants, they may indeed be more like the natives than different, as the immigrants also have become dependent on technology.

*The great equalizer.* While it is important to understand generational differences, including the importance of the Internet to Digital Natives, it is not necessarily helpful to focus

only on those differences. In fact, the Oblingers posit that technology has become a great equalizer across the generations, as we all have become increasingly connected with each other via multiple technologies (Oblinger & Oblinger, 2005, p. 2.10). One key difference is that Digital Natives have a different definition of technology and therefore view it through a different lens. “The activity enabled is more important to the Net Gen than the technology behind it. ... Software blends into the background; it enables certain activities to occur, but it is not new, novel, or customizable—all part of the Net Gen’s definition of technology” (Oblinger & Oblinger, 2005, p. 2.10-2.11). In other words, for Digital Natives, technology is only as good as the activity it enables. This echoes the point of experts who fear the concept of Web 2.0 will be reduced to a tool set; instead, that tool set is always just a means to another end: engagement.

*How learning is different for the digital natives.* Because they think differently, Digital Natives prefer to construct their own learning, rather than be the passive recipients of an instructor’s knowledge (Oblinger & Oblinger, 2005, p. 2.12). While it is true that Digital Natives do a fair amount of grazing (as do we all, if we believe that technology has equalized us to some degree), they tend to learn through a “feedback loop” that is rather sophisticated, when fully executed, helping them make sense of what is being learned (Palfrey & Glasser, 2008, p. 241-242). That sense-making step involves interacting with the information, via a blog, a vlog, posting a video via on YouTube, photos on Flickr, or perhaps a leaving comment on a website (Palfrey & Glasser, 2008, p. 243). That, in essence, is Web 2.0; interacting with the Web to build and share knowledge, and we all use it now, not just the natives.

*Application to online learning.* Presenting open access leads to less scarcity of knowledge and resources, which is wonderful, but it also presents challenges—especially for youth ministry leaders. If one can have all of their questions answered now, at no cost, what is the carrot that guides movement into formal systematic education? If one may choose what to learn based on perceived needs, that learning experience—while seeming unlimited—might be very limited. We must face the fact that while this learning is more relevant to the immediate practice of ministry, it is very limited in scope, leaving out key areas of study such as theology or Scripture.

With the explosion of technologies that has occurred in recent years, many have been led to think that more technology equals better learning. However, we now understand that nothing could be further from the truth. The multitude of possibilities requires that we begin with clear goals for the use of technology in education and formation, and that we understand how best to use it (Palfrey & Gasser, 2008, p. 246-247). This action must be intentional; uploading an electronic version of course materials and calling it online learning is not enough, at least if we intend it to be effective online learning from a Web 2.0 Digital Native perspective.

The University of Central Florida found that older students were “much more likely to be satisfied with fully Web-based courses” than Digital Natives (Oblinger & Oblinger, 2005, p. 2.11). The researchers found that “older learners tend to be less interested in the social aspects of learning; convenience and flexibility are much more important” (Oblinger & Oblinger, 2005, p. 2.11). This difference in perspective, while using the same technology, means our measures of success may be different. Given all of this, how do we construct measures of success that embrace Web 2.0?

### *Unique Formation Issues for Today's Youth Ministry Leaders*

Youth ministry leaders find themselves in a unique and challenging place, as they go about seeking preparation and formation for ministry with today's young church. They are challenged in accessing formal youth ministry education, due to a scarcity of enduring, established youth ministry education programs<sup>3</sup>. Even in those situations where programs are available, there is the issue of the time requirement, in the midst of a time demanding ministry, leaving education low on the priority list, not to mention the financial commitment. Another critical issue affecting the formation of youth ministry leaders is that the path to youth ministry is less direct and linear, with the call to and practice of youth ministry often preceding formal education and preparation for ministry. Often it is a tap on the shoulder that leads to youth ministry, which may not begin with training and formation. Finally, the dynamics of ministering among Digital Natives presents challenges in not only what to study, but how to engage in it. Youth ministry leaders must not just know theology, but Facebook as well; not just be able to send a text message, but use it as a primary mode of communication with youth. The content of formation must include learning to use the technology tool set so natural to the young people among whom they minister.

#### A Ministry Formation 2.0 Case Study: Broken Bay Institute, Online Learning Community: OurPlace@BBI

##### *BBI Background*

Utilizing the Internet for the training and formation of youth ministry leaders and other lay leaders and ministers is not new; however, one institution of higher learning in Australia is constructing an intentional, systematic online learning community, designed to facilitate online (social and spiritual, formal and informal) learning networking across a wide spectrum of learners. This new initiative in ministry formation is being described by developers as Web CT/Blackboard meets Facebook/MySpace and the new model emerging from this case certainly has potential to revolutionize the formation of ministry leaders in Australia and beyond.

Broken Bay Institute's vision is to be a "Christian learning community seeking to empower the People of God for discipleship in the third millennium" (Broken Bay Institute, n.d.). This institute, which has a long history of providing formation through various distance education modes, is now embarking on an effort to integrate Web 2.0 technologies into a Christian learning community. BBI's current formats include 1) face-to-face intensive courses blended with online discussion, 2) online-only courses providing quality E-learning content delivery, and 3) individual tutored distance education. This is not BBI's first step into the virtually enhanced world of ministry formation; seeing the need to educate youth ministry leaders via the web, the Institute has offered online youth ministry courses since 2004, being the first institution in Australia to do so.

Following are a few key characteristics of this ministry formation project, launching in August 2009, with a pilot set to begin March 2009.

*WebCT meets Facebook: Integrated Web 2.0 technologies.* An entirely new framework has been created for this project, a social networking site with an integrated learning content management system. The result will be an online learning community that integrates communal, structured academia, and formal learning with individualized, non-academic, and less formal learning for learners seeking to grow in knowledge of faith and spiritual maturity.

Intentional integration of Web 2.0 technology tools into the online learning experience and courses is central to the development strategy. For example, within unit materials blogs will be integrated into the written assignments, becoming in many ways an online journal of learning that can be shared with the student's approval; within individual units course discussion is an opportunity provided to create interaction among students and with faculty; and within discipline areas wikis will build the glossary of terms and key concepts for all those involved in the community. Additionally, student web pages will integrate personal and ministerial information using blogs, updates, RSS feeds, and the ability to upload assignments and develop programs of study. Students will be able to form learning communities based upon ministry area, unit enrollment, and any other common area of learning around which a group of individuals want to create a community.

*Intentional application of learning theory and theological reflection.* The temptation for many organizations is to make content available via an electronic format, add a discussion board, and call it online learning. In contrast, BBI believes those organizations responsible for educating and forming ministry leaders must integrate instructional design theory and skilled theological reflection. To this end, Broken Bay Institute has developed an instructional design/theological reflection model to guide the learning process within the organization and the intentional development of online learning. This model seeks to integrate and adapt two well-known and researched methods and theories; an educational theory, the 4-MAT Theory developed by Bernice McCarthy, and a process for theological reflection process, Evelyn and James Whitehead's model of pastoral reflection. (See Appendix for more on the BBI model.)

BBI is based upon a philosophy of open learning, which includes providing various modes of theological education (intensive, distance, and online), in order to increase access to education. For many years, BBI has understood that one size does not fit all when it comes to theological education; because of this understanding, learning at BBI is learner-centric. A learner-centric approach takes into account the different ways that adults learn and provides opportunities for all types of learners.

*Systematic planning for change.* Investment in time and resources during the planning phase, which took two years, resulted in the intentional development of ownership by administration and faculty. This systematic effort included identifying a technology partner that not only had the technical skill to enable the envisioned technology to come to life, but one that shares BBI's vision of learning<sup>4</sup>. Additionally, the technical framework has been built for a future of that is expected to change; while not all the technical capabilities of the system will initially be used, the capacity for their use is included in the foundation of the system, such as live web video conferencing or mobile device interface capabilities.

*Built with the end in mind: The user experience.* The bottom line issue with technology is always the end user's experience of it. BBI's web community has been designed with the user in mind, requiring only two plug-ins, Flash player and Adobe Reader. Permissions and control have been developed to balance the needs of an academic institution with the priority of allowing members of the learning community as much control as possible.

*Inclusion of the broader faith community.* The integration of adult faith formation and formal theological education studies is an essential component of the BBI learning community. Knowledge and learning in the world of Web 2.0 is often described as informal, guided by self-discovery and the passing on of knowledge freely and openly from one to another. The intent is that OurPlace@BBI will engage and incorporate learners into a community of ministerial practice.

For some, the purpose of theological education or ministerial training is to live out their faith in structured ministerial commitments, serving the Church and its mission, while for others learning about their faith is simply a response to their call to participate in the mission of the Church in the workplace and world. Lay ministry education and formation programs have existed for years, usually for specialty areas such as liturgy, youth ministry, or catechesis; this resulted in many of these leaders learning in isolation from other ministers, as well as from the broader faith community. The movement away from this isolation is exactly the goal of OurPlace@BBI. It is the intention of those who have developed it that the online learning community will include ministerial leaders from all areas of specialty and all levels of responsibility. The designated lay ecclesial leader serving as a youth ministry leader will learn with the liturgist, and the catechist, and the school teacher. Additionally, the learning community will include those interested in learning about their faith and living out their baptismal call to service.

#### A Tiered Evaluation Model for Ministry Formation 2.0

##### *Measuring Engagement*

Probably the most critical test for success of the Broken Bay OurPlace initiative will be effectively engaging the community of learners regardless of unit format, ministerial role, or specialty or discipline area. What does effective engagement look like in Web 2.0 and Ministry Formation 2.0 terms? Is it measured by quantity or quality, by individual outcomes or communal experience? By type of technologies used or usability of the technology? In most instances, as with many things, the answer is both, and. The discussion of measuring engagement often leads to more questions instead of more answers, a common experience of those involved in the leading edge of change. However, the salient question in evaluating engagement in Web 2.0 is, "How do you measure the act of harnessing the collective intelligence?"

In a recent article on E-learning engagement, Mark Notess of Indiana University explains that real engagement involves assessing a property of materials (content), learner attentiveness (participation), interaction (group), and ultimately whether there is an increase in participation in a community of practice. His last point gets closest to the true measure (Notess, n.d.).

Wenger identifies three characteristics of a community of practice: First, it is not merely a random group of friends but membership indicates a commitment to the shared domain. Second, a community of members “engage[s] in joint activities and discussions, help[s] each other, and share[s] information. They build relationships that enable them to learn from each other” (Wenger, n.d.). Finally, it is not based solely on common interest, but common practice: a community of practitioners. According to Wenger,

They develop a shared repertoire of resources: experiences, stories, tools, ways of addressing recurring problems—in short a shared practice. This takes time and sustained interaction.... It is the combination of these three elements that constitutes a community of practice. And it is by developing these three elements in parallel that one cultivates such a community. (Wenger, n.d.).

Expanding on the ideas of Notess and Wenger, the authors propose the following Evaluation Tiers for determining effective engagement in Ministry Formation 2.0. This will include notes on how BBI and other ministry formation institutions may choose to examine efforts and outcomes in each tier.

#### *Tier One: Engagement with Digital Technology Tools*

The digital tools must enable the learners to engage in the various activities of the learning community. Recall that for Digital Natives it is not about the tool but what it enables one to do. The experience of technology must be intuitive (native) and simple to access and use. It is commonly understood that usability refers to effectiveness, efficiency, and satisfaction, but still much is not known, indicating the need for additional research in this area<sup>5</sup>. Relevant areas of evaluation for BBI and other Ministry Formation 2.0 initiatives in the First Tier:

1. What goals were established during development around usability and the end users’ positive experience, regarding the users’ ability to accomplish specific tasks within the learning community (effectiveness), and the users’ overall satisfaction?
2. How can we define “usability” for E-learning in a measurable way? Might we create meaningful usability tests that will be simple, quick, and inexpensive (Barnum, n.d.)?
3. How did technical support enable effective and efficient resolution of issues?

However, usability is not enough of a measure of engagement unless it indicates whether learning was engaged. User satisfaction indicates whether the tool (technology in this case) was not a barrier to participation. The tools must engage the learning, which leads to the next tier, engaging learning materials.

#### *Tier Two: Engaging Learning Materials*

The focus here is whether the materials truly enable learning. Often, especially in youth ministry circles, the focus for engaging materials has to do with relevant content; and while that is critical, it is one part of developing engaging learning. Some might define engaging materials as the addition of all the bells and whistles, or in this day in age, the use of YouTube videos and simulations, but these are often evaluated on their entertainment value, not on whether their use enabled effective learning for diverse learners. The process of developing the learning materials



and experience must be systematic and intentional. Content that is relevant and guided by outside standards<sup>6</sup> is critical but it must be combined with effective instructional design.

Relevant areas of evaluation for BBI and other Ministry Formation 2.0 initiatives in the Second Tier:

1. Did systematic instructional design or learning theories guide the development of learning materials and online courses?
2. If so, which ones were most effective? What evidence indicates that the theories have been successfully integrated?
3. How did faculty and course authors share ownership and understanding of the model?

Effective engaging materials are not enough, though; if nobody takes the E-learning unit or uses the materials, one cannot evaluate engagement, which leads us to the next tier, learner participation.

#### *Tier Three: Individual Community Member Participation*

One may measure participation in a face-to-face classroom and online. In a traditional classroom, teacher observations often are used to assess engagement (i.e., active listening behaviors, note-taking, questions asked). In an online setting the measures of engagement are more often assessed in outcomes (i.e., number of posts, quiz results, etc.). Do these things measure active participation or accomplishment of a set of course expectations? When does participation move from demonstrated interest to active learning on the part of the student? Evaluation questions for this tier include:

1. How are the needs of learners met through the online learning experience?
2. How will learner participation be measured? How will the experience of a faculty or other leaders' participation be measured? Are the measures quantitative, qualitative, or both?
3. How will student interest and learning be measured beyond the established minimums?
4. Will measures include logins, length of sessions, use of varied tools, engagement in multiple areas of community, number of blog posts, discussion posts, or quiz results?
5. Who is responsible for inviting learner engagement in the community? Online faculty, designated administrative staff, or technical support staff?

In Ministry Formation 2.0, as in Web 2.0, it is not solely about the individual isolated learning activities and actions, but about their engagement in the community of ministerial practice.

#### *Tier Four: Increasing Engagement in a Ministerial Community of Practice*

Engagement of a ministerial community of practice, the Fourth Tier of Ministry Formation 2.0 Evaluation, is built on the foundation of the other three tiers, and is the most important, most difficult to measure. Understanding the concept of community of practice is central to being able to evaluate it. Wenger and Anthropologist Jean Lave “coined the term while studying apprenticeship as a learning model,” moving someone in the community from apprentice to master (Wenger, n.d.). However, they caution that the concept is broader than merely the learning transfer between skilled and less skilled. Rather, it is the passing on of learning among a community with a common practice and common commitments (Wenger, n.d.).

At first glance, this tier of evaluation might seem to be all about interaction among community members, and while high levels of interaction by group members in multiple groups within the community is one indicator, it is not the only one. Some might call this tier in the evaluation process the systems thinking tier, because the focus is on assessing how the other tiers or parts of the system are working together to form a community of practice. Evaluation questions here include:

1. Are we assessing the first three tiers of evaluation? Equally?
2. Is the online community becoming a community of practitioners committed to the common learning of its members? What are signs of this occurring or not?
3. Have new members moved from the periphery to the center of activity within the community? How will this be tracked or assessed using the first three tiers?
4. Has the community of learners or practitioners grown in number? Has the entire accessible community of practitioners been engaged?
5. Has the quantity and quality of the content produced by the learning community of practitioners increased?
6. Is there increased active learning by the community through any of the following: asking information or advice from other members; reusing, building on, adapting knowledge gained; and developing formal and informal networks for ministerial practice and learning?

#### *Next Steps*

Measuring the harnessing of collective intelligence is new for all engaging in this iteration of the web and ministry formation. In order to take the next steps, toward Web 3.0 or Ministry Formation 3.0, it will be critical that we research effective measures related to forming a community of practice and remain open to where that evaluation leads. Most assuredly, parts of the future, if not our current reality, lie in conversations about open education and open source materials, because eventually it seems a community of practice will expect the openness and access to content and each other. Growing iterations of development, such as the movements from Web or Ministry Formation 1.0 to 2.0 to 3.0, are becoming predictable; what remains uncertain is what path we will take to get there and what new technology will be depicted the airport advertisement tomorrow.

## Appendix: The Broken Bay Institute Instructional Design Model of Learning Theory and Theological Reflection

This model has been designed based upon the 4-MAT learning style theory of Dr. Bernice McCarthy, explained in *About Learning* (McCarthy, About Learning Inc., 2000), and the Whitehead theory of theological reflection, explained in *Method in Ministry: Theological Reflection and Christian Ministry* (Evelyn & James Whitehead, Rowman & Littlefield, 1995).

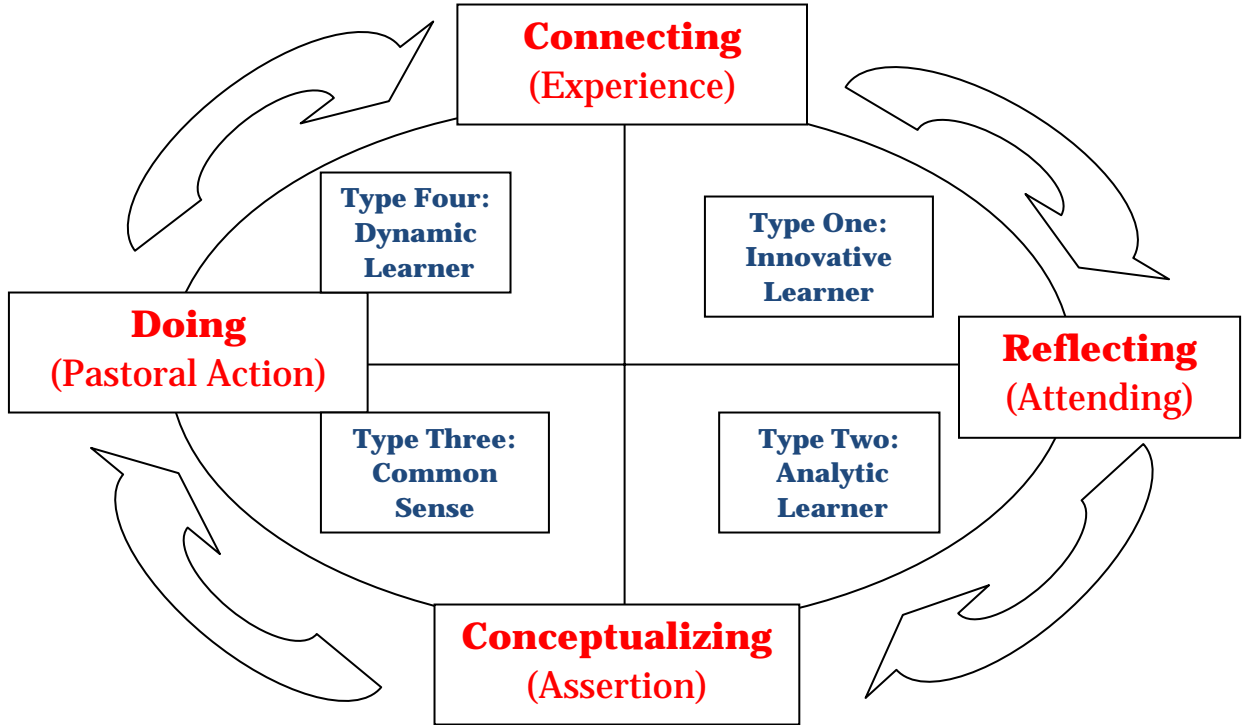
The four learning and theological reflection movements based upon and adapted from the Whiteheads:

- **Connecting (Experience):** This movement in the learning process is concerned with assisting the learner in making the connection between what is being learned with life, ministry, and prior learning. The learning process begins with connection to these experiences and ends with integration of learning into these experiences.
- **Reflecting (Attending):** This movement in the learning process is concerned with reflection upon and listening to the three sources of information, including personal experience, Christian tradition, and cultural resources.
- **Conceptualizing (Assertion):** This movement in the learning process is concerned with bringing the perspectives and insights gathered from these three sources into dialogue with theological and theoretical concepts.
- **Doing (Pastoral Action):** This movement in the learning process is concerned with applying and integrating learning, which involves moving from conceptualization to pastoral action.

The four learning styles identified by McCarthy are:

- **Type 1: Innovative Learners** are primarily interested in personal meaning. They need to have reasons for learning—ideally, reasons that connect new information with personal experience and establish that information’s usefulness in daily life. Some of the many instructional modes effective with this learner type are cooperative learning, brainstorming, and integration of content areas (e.g., science with social studies, writing with the arts, etc.). Key learner question: Why?
- **Type 2: Analytic Learners** are primarily interested in acquiring facts in order to deepen their understanding of concepts and processes. They are capable of learning effectively from lectures, and enjoy independent research, analysis of data, and hearing what “the experts” have to say. Key learner question: What?
- **Type 3: Common Sense Learners** are primarily interested in how things work; they want to “get in and try it.” Concrete, experiential learning activities work best for them—using manipulatives, hands-on tasks, kinesthetic experience, etc. Key learner question: How?
- **Type 4: Dynamic Learners** are primarily interested in self-directed discovery. They rely heavily on their own intuition, and seek to teach both themselves and others. Any type of independent study is effective for these learners. They also enjoy simulations, role play, and games. Key learner question: If?

**Broken Bay Institute Instructional Design Theory**



Notes:

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<sup>1</sup> CARA has conducted research about ministry formation since 1967, including formation for priests, deacons, and lay. By ministry formation we are including formal theological education, pastoral ministry skill development, spiritual formation, human formation, as well as a ministerial praxis. Ministry formation is the broad term used to describe the comprehensive preparation for ministry.

<sup>2</sup> For more on Web 2.0, see: [en.wikipedia.org/wiki/Web\\_2.0](http://en.wikipedia.org/wiki/Web_2.0). Web 2.0 is a trend in the use of World Wide Web technology and web design that aims to facilitate creativity, information sharing, and, most notably, collaboration among users. These concepts have led to the development and evolution of web-based communities and hosted services, such as social-networking sites, wikis, blogs, and folksonomies. The term became notable after the first O'Reilly Media Web 2.0 conference in 2004. Although the term suggests a new version of the World Wide Web, it does not refer to an update to any technical specifications, but to changes in the ways software developers and end-users use webs.

<sup>3</sup> *CARA 2007-2008 Ministry Formation Study Statistical Overview* notes that only 71 programs nationally in the US offer certificates in youth ministry and none offer master's degrees with that focus, p.20. See [cara.georgetown.edu/pubs/Overview0708.pd](http://cara.georgetown.edu/pubs/Overview0708.pd).

<sup>4</sup> Fraynetwork is an Australian organization connected with the Sisters of Mercy is based in Melbourne. Their website is [www.fraynetwork.com.au](http://www.fraynetwork.com.au). "Fraynetwork is a not for profit organisation established to create multimedia productions which promote greater understanding between peoples and which contribute to the development of a more just and compassionate world. We assist people to tell their stories in clear, compelling, informative and engaging ways through rich media and the interactivity of digital formats. We call this "digital story telling."

<sup>5</sup> Usability is not as straightforward to measure. This article from E-learning magazine by Carol Barnum provides a good examination of the issue:

[www.elearnmag.org/subpage.cfm?section=best\\_practices&article=43-1](http://www.elearnmag.org/subpage.cfm?section=best_practices&article=43-1)

<sup>6</sup> National certification standards for lay ecclesial ministers have been developed by four national ministry associations in the United States, including those for youth ministry leaders. For more information about these standards, see [www.nfcym.org/profdev/index.htm](http://www.nfcym.org/profdev/index.htm)

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