

**AN ANALYSIS OF THEOLOGICAL EDUCATION BY EXTENSION (TEE)
CERTIFICATE TEXT MATERIALS USED BY
THE CHURCH OF THE PROVINCE OF KENYA (CPK)**

JOHN KATEEBA TUMWINE

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**NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY**

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**A Thesis submitted to the Graduate School in Partial fulfilment of the
requirements for the degree of Master of Arts in Christian Education**

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TABLE OF CONTENTS

	<u>Page</u>
ABSTRACT.....	iii
DEDICATION.....	.iv
TABLE OF CONTENTS.....	.v
LIST OF TABLES.....	vi

Chapter

1. INTRODUCTION.....	1
Purpose of the Study.....	2
Research Questions.....	2
Importance of the Study.....	3
Plan of the Study.....	3
Criteria for Analysis.....	4
Limitations.....	5
Delimitations.....	5
Definitions of Terms.....	6
Endnotes.....	7
2. LITERATURE REVIEW.....	8
History and Development of TEE.....	8
Self-Study Texts for Classic TEE.....	10
Education Principles in TEE.....	13
Requirements for Standardized TEE Materials.....	15
Endnotes.....	19
3. METHODOLOGY.....	21
Data Collection.....	22
Style of Writing.....	22
Theological Basis.....	23
Cultural Relevance.....	24
Level of Materials.....	25
Data Analysis.....	26
4. FINDINGS AND INTERPRETATION.....	27
Methods of Writing Reflected in the Books.....	27
Elements as They Appear in the Books.....	28
5. SUMMARY, RECOMMENDATIONS AND CONCLUSIONS ...	28
Purpose of Study.....	49
Research Questions.....	49
Major Findings.....	50
Recommendations Based on the Findings.....	50
6. SELECTED BIBLIOGRAPHY.....	53
APPENDIX A	
Summary of Lessons with References to Evangelical Theology.....	56
APPENDIX B.	
List of Topics/Lessons in each Book According to Weeks of Study.....	61

ABSTRACT

The purpose of this study was to examine the style in which the books studied at the TEE certificate level in CPK were written. Attempt was made to find out whether the books would meet the standards for writing TEE self-study materials which were set by ACTEA. The set criteria were based on the method (which included 10 elements), the theological basis, the cultural relevance of the books to African Church, and the way educational and ministry levels of students are catered for in the books.

Five research questions were formulated by the researcher to guide the study. The study was designed as a literary research. Data related to method (style) in which the books were written, theological basis, cultural relevance and educational and ministry levels of students, were obtained by a thorough study of the five books: (i) Introduction to the Course and African Traditional Religions (ii) Theology of the Bible, (iii) Old and New Testaments, (iv) Church History and Theology and (v) Religions in East Africa. The results were compared to the criteria as stated in Chapter One.

The results show that more than 50% of the 10 elements recommended by ACTEA for writing standardized TEE Study materials were used in writing the books. Other recommended indicators namely evangelical theology, educational level of students and materials, and cultural relevance to the African church were also reflected in the books. However, cultural relevance to the African church was reflected with a very low percentage.

List of Tables

<u>Table</u>	<u>Page</u>
1. Major Elements Reflected in the Lessons.....	23
2. Theological Basis of the Books.....	24
3. Cultural Relevance	25
4. Level of Materials.....	26
5. Occurrences of Objectives in the Books.....	28
6. Frequency of Blocks of Information in the Books.....	29
7. Frequency of Lessons with Sequencing.....	30
8. Occurrences of Illustrations in the Books.....	31
9. Examples that Relate to African Way of life.....	32
10. Occurrences of Interaction in the Books.....	33
11. Frequency of Lessons with Confirmation.....	34
12. Lessons with Personal Application.....	35
13. Lessons with Practical Assignments.....	36
14. Lessons with Tests.....	37
15. References to Transforming Power of the Gospel in the Books.....	39
16. Lessons with References to Authority of the Bible in the Books...	40
17. Measurement of Examples of Salvation through Jesus Christ.....	41
18. Lessons with Occurrences of Examples that Reflect Cultural Relevance of the Books.....	43
19. Ways in which Educational and Ministry Levels of Students Are Catered for in the Five Books.....	45

DEDICATION

*This work is dedicated
to my dear wife
Joyce Tumwine,
our dear daughter
Hannah Twikirize Taremwa and
to all the Kateebarirwe family
for the Glory
of the Almighty God.*

CHAPTER ONE

INTRODUCTION

Believing Theological Education by Extension (TEE) to be an effective solution for theological training problems of pastors for the church in Africa, the Church of the Province of Kenya (CPK) adopted the syllabus for the Nairobi University Religious Education Certificate for training her clergy, lay leaders, Religious Education teachers and chaplains in schools, and other institutions.

This type of training started as early as 1975 when the first set of five books based on the University Syllabus was published. The second edition came out between 1978-80. The present books being used are the 3rd and 4th editions published in 1984 and 1986 respectively. In his forward remarks about the books, David Gitari is quoted as saying:

Theological education by extension is one of the ways in which God is leading us in East Africa to equip Christians for ministry. In particular, TEE at certificate level using the syllabus of the certificate in Religious Studies of Nairobi University, is helping us to upgrade our clergy, our lay church leaders and those teachers involved in Christian Religious Education¹.

He highly recommends the syllabus in the same remarks:

TEE certificate programme provides an excellent theological "core" for school chaplains... In my capacity as chairman of the Provincial Board of Theological Education which is sponsoring the books, I have no hesitation in recommending them to the Church of the Province of Kenya. Also, in my position as chairman of the World Evangelical Fellowship, I recommend these study books to the larger fellowship of Christ's Church².

These self-study materials were first used in the Diocese of Nakuru (CPK) as early as 1975. The second edition, which was more self-contained, was produced from 1978-1980. The books presently being examined were printed in 1985 as third and fourth editions.

Aware of the fact that these study books are based on the syllabus of a secular university which is open to all regardless of their religious background, one wonders whether the books are written in a style typical of TEE study materials. Do the books reflect Evangelical Theology as recommended by the then chairman, David Gitari, to all member churches of the World Evangelical Fellowship? Do they meet the standards for writing TEE materials set by the Accrediting Council for Theological Education in Africa (ACTEA)?

To answer these questions, the author sought to examine and analyse these books that different churches have used for training their pastors, especially the CPK pastors.

The Purpose of the Study

The purpose of this study is to analyse the self-study books that are used at the TEE certificate level in CPK TEE programmes and other churches, to ascertain the doctrine, relevance, level and style in which each book was written.

The main reason for examining these areas was to find out whether the books are written based on the TEE model of writing materials, whether the contents are written based on evangelical theology and do meet the ACTEA standards set for accreditation.

Research Questions

To be able to examine and analyse this selected set of five books, the following questions were used to guide the study.

1. Are the methods of writing books typical of TEE model?
2. What are the major elements included in lesson writing?
3. To what extent do the books reflect evangelical theology?
4. Are the different educational and ministry levels of students planned for?
5. Are the books relevant to the African church?

The answers to the above questions served as the basis for analysing the TEE study books used in CPK TEE certificate level programmes.

The importance of this study

This study is considered significant because it reveals whether the TEE certificate level materials based on the Nairobi University Syllabus meet the standards set by ACTEA for TEE study materials. The study will also contribute to the area of knowledge about methods of writing TEE materials in Africa that meet the standards set by ACTEA. These include style of writing the content, the doctrines reflected in the content and the relevance of the books to the African church. As a unique model of training, the writing of TEE study materials requires special skills which this study intends to highlight.

Lastly, the study is important because its results will help decision makers on the appropriateness of the books for their stated purpose. It is to be noted that these TEE study books which are based on Nairobi University Syllabus of Religious Studies have been used to train a significant number of clergy, lay leaders and chaplains in the CPK and other churches. To examine these books to find out whether they are appropriate for such kind of training was therefore very important.

Plan of the Study

This study involves an analysis of TEE certificate level self-study books. The books are in a set of five, based on the Nairobi University Syllabus for Religious studies. This study focuses on the style in which these books are written. This involves the content of the lessons, the theology on which the lessons are based, the level and the cultural relevance of the books.

Chapter one of this research includes the introduction of the study, the purpose, the research questions, the importance of the study, the limitations/delimitations and the definition of terms used in the study.

Chapter two is literature review which features the principles of education related to TEE, the development of TEE, and the exploration of recommended methods of writing TEE study materials which served as guide for analysis of the books.

Chapter three is on methodology used in the study. This will include the procedure followed in the analysis of the five books.

Chapter four will provide a description of the contents from the five books based on the areas of concern listed under the purpose of study in Chapter One. Then an analysis of the books using the criteria provided in this chapter as a guide, which is drawn from literature reviewed, is made as indicated in Chapter Four.

Chapter Five gives a summary and recommendations.

Criteria for Analysis.

<u>Items</u>	<u>Criteria for analysis</u>
Style of Writing	1. The following elements should be reflected in the lessons: Objectives, blocks of information, sequencing, illustrations, links to African life, interaction, confirmation, personal applications, practical assignments and testing.
Theological Basis	2. The lesson contents should be based on the: (a) Transforming power of the Gospel.

- (b) The authority of the Bible should be taken as indispensable in the way lessons and study questions and ministry assignments are set.
- (c) Salvation through faith in Jesus Christ as the Saviour and Lord should be reflected in the lessons.
- (d) The study books should be relevant or applicable to the African church.
- (e) The questions and examples used in different lessons should address African problems and challenges.

Level 3. The books should be written at the level of the recipients as reflected in the aims of the courses.³

All the above will be used as criteria or guide to analyse the style, the theology, the level and cultural and church relevance of the study books.

Limitations

This study avoided a thorough study of the effectiveness of the books in training pastors practically. Such a study would require an empirical study whereby those who have used the books, both the students and tutors, would be asked to give their views. Although such an intensive study could give a better picture of the appropriateness of the books, this study only concentrated on establishing whether or not the books are written in a style typical of TEE model. Further, this study is limited to the analysis of five books (see Appendix B). These books were prepared for the Certificate in Religious Studies course conducted by the University of Nairobi. The Anglican Church of Kenya (CPK) adopted the syllabus for the TEE certificate course.

Delimitations

In this study, books which are used in other programmes such as parish level TEE or Diploma level TEE are not considered. Also, no effort was made to study how helpful the

books have been to students, especially those engaged in full time pastoral ministry. This would require an extensive study of its own. However, finding out whether the books are written in a self-study style recommended for TEE materials may be a step towards realising how helpful they may be in equipping church leaders for effective practical ministry.

The results of the study are limited to the five books studied. Having established the importance of the study the researcher continues to show in the review what most people have said on the importance of TEE in training of church leaders.

Definition of Terms

The following terms are used in this study:

Nonformal education: refers to that education that consists of short-term specialized instruction for utilitarian purposes. It touches upon selected groups to attain a certain mission or quick results.

Adult Education: refers to the type of learning where the learner participates in planning of what to learn and how much. It is learner-centred rather than teacher-centred.

Distance Education: implies learning in the absence of the physical presence of the teacher. It is dependent on self-instructional materials.

Andragogy: this is a term used to refer to adult education. It is used in this study to refer to TEE as adult education.

Confirmation: refers to the listed points that are included in a lesson affirming the work to be done. These help the student reading at home remember the main points.

Interaction: refers to the questions that appear between the lesson content or blocks of information to help the student easily interact with the content of the lesson.

ENDNOTES

¹Keith Anderson, Introductory Course and African Traditional Religion and Philosophy: Theological Education by Extension, book 1 (Nairobi, Kenya: Evangel Publishing House, 1985), iv.

²Ibid.

³Grace Holland, Theological Education by Extension Study Materials: Which Way for a Changing Africa? (Nairobi, Kenya: Evangel Publishing House, 1992), 119.

CHAPTER TWO

LITERATURE REVIEW

The History and Development of TEE

Theological Education by Extension (TEE) as a subset of theological education was originally proposed as an alternative to resident training. It began in Guatemala by the Presbyterian Church in the early sixties in response to a need for training clergy on-the-job. The church was getting so few pastors from among its seminary graduates that it decided to take the seminary to the students, with the expectation that contextual training in the students culture will help them remain in their pastoral roles.¹

The principle underlying this model of training was that theological education could be made more relevant if done at the scene of action, the local church or place of ministry. The underlying educational philosophy is that students can put into immediate practice what they learn and can avoid the gap associated with studying at a distant school and then going into ministry.

Today in Africa, many TEE programmes have flourished with the same aims of training pastors for local churches. The main components of TEE worldwide are: (1) self-study books for individualized study (2) practical service by the students in their local churches, (3) and the marriage of the two by group seminars, held regularly and designed to integrate knowledge and experience in the life of the student.

The Church of the Province of Kenya (CPK) has for the last 15 years also used TEE model to train her church leaders. Many African church leaders have testified that through TEE a large number of church leaders have been trained. Ferris says that through TEE, thousands of Christians in the Third World have received ministry training which would otherwise have been inaccessible to them.²

Furthermore, George Foxall lists 158 TEE programs in Africa in a mimeographed publication put out by Accrediting Council for Theological Education in Africa (ACTEA). The Association of Evangelicals of Africa and Madagascar (AEAM) text project has also produced 35 auto-didactic texts through Evangel press which have now been translated into 43 African languages at a basic level. ³

Ted Ward in 1972 developed a split-rail model which defines the original design of TEE as three-fold: Self-study materials, the service of the student, and discussion seminars. ⁴

Out of this model a praxis-oriented program was adopted. This is where the interaction of the three essential component parts function in a reflection-action-reflection pattern. This means that the self-study materials help students to reflect cognitively on a biblical or any other lesson read. The second component part which is service to God, involves action. The participants or students act in response to their previous reflection. In the third component which is group discussion, participants bring result of their service to a discussion seminar and reflect on the consequences of action to refine and better their ministry.

Patricia Harrison defines components of a classic TEE as follows:

TEE is that type of distance theological education which combines Home Study materials and practical ministry experience with regular seminars in which tutors and students interact. In TEE proper, the weight of the cognitive input is carried by the home study materials; it is not given in lectures. The seminars provide opportunity for interaction and for learning experiences which cannot readily be obtained through home study. ⁵

From the basic components of the TEE model, self-study materials provide cognitive input for the student away from the seminar setting. Ideally self-study materials are a spring-board for an integrated learning experience in the subsequent discussion group.

In TEE, therefore, the book is the teacher. Wagner says that in distance education the written materials are the encoded conversation between the teacher and the pupil.⁶

TEE, being a subset of adult education, must have a basis in educational theories: non-formal education and continuing education. The type of books used in such adult learning must therefore depict or reflect the real needs of the people for which they are written. Following the same idea, Rosenblum states that if adults help plan their educational experiences they will be more concerned, interested and committed to the educational process.⁷

This, therefore, requires TEE planners to write study materials that directly address the needs of the group for which they are intended. TEE, being a nonformal type of education, can only be strong and relevant when it finds out the needs of participants, welcomes the planning and insights of learners, and casts the educative content in terms of their world view.

Self-Study Text for a Classic TEE

Right from its beginning, the TEE model put texts materials in the centre of all the training. This is expressed by Gustafson:

What we have in mind is an extension seminary where the teacher goes to the pupil and teaches him in his setting. This requires planned and prepared materials which are programmed in such a way that the pupil can study himself, and have the teacher visit him once a week for instruction and tests in the lesson studied.⁸

The uniqueness of this extension seminary, according to Gustafson, is that learning does not need the physical presence of the teacher. From its beginning, TEE has depended more on the written materials as opposed to the residential seminaries that are mainly teacher-centred. Wagner, one of the proponents of TEE, emphasises that in TEE the

"book is the teacher".⁹ Referring to the training programme in Spain, Wagner says that the professors in extension education are really the semi-programmed textbooks which are being written in Spanish to cover the entire curriculum.¹⁰ Wagner is referring to the Spanish community for which that particular programme was targeted.

The historical development of TEE seems to indicate that self-study materials are the key components in TEE. It seems that the founders of this model believed that programmed instruction would facilitate the TEE praxis earlier explained. For Ted and Margaret Ward:

What is important is that some materials will become available and will be used, evaluated, and revised, and then will become both encouragement, stimulation and models for even more and finer materials. This could be the start of something very important in the field of extension education and theological education across the World.¹¹

Ted and Margaret Ward emphasise writing of text materials that are well refined and are at the level of the learner. This does not mean that in the TEE model the book does everything a physical teacher would do. Holland emphasises the importance of the seminar leader when he says that a seminar leader is not a giver of information but is a resource person interacting with the students.¹²

Emphasis here is that, in the TEE model the self-study books should not be taken as the only source of cognitive instruction. Yet, if well prepared, the book teaches the prepared content without the physical presence of a teacher.

Ted and Margaret Ward suggest that programming strategies in TEE should lead the students toward independence rather than dependence on the teacher. The programmed instruction should also not become the perpetual crutch without which the student cannot learn for himself. For Ward, the self-study books should be able to teach students pastoral and other ministry skills in a practical way in order to develop that independence.¹³

For the study materials to be relevant for teaching adults, it is important to put into consideration the style or format of writing TEE materials that would enhance adult learning. This format should address the level of the students with relevant theology and culture. This study tries to address the same items as well as analyse the books that certificate level TEE of CPK has used for over fifteen years.

David Gitari, in his capacity as chairman of both CPK Board of Theological Education and World Evangelical Fellowship, highly recommends these books for training of pastors, lay leaders and school chaplains.¹⁴ Grace Holland commenting on the same books says:

the five study books produced by Keith Anderson under the Provincial Board of Education Church of the Province of Kenya, which are based on the syllabus of the Nairobi University certificate in Religious Studies are well written and can serve effectively as study books for students in the Kenya Educational programmes, and also as examples of what can be done in TEE books at a higher level.¹⁵

Although these books are recommended, one wonders how effective they are in TEE since they are based on the syllabus of a secular university. Snook, with his experience in TEE, observes that whatever level TEE textbooks may be written, the local church leadership should be the main focus. Every course designed should inspire people to lead by the example of their service.¹⁶

Kinsler also stresses the importance and need to train local leaders in the environment of their church and society. For him, the philosophy behind this is that TEE students would then have greater interest in their studies because of the possibility of immediate application to their ministries. Thus, whatever is studied in the books is integrated into church life without delay.¹⁷ This emphasises the importance of cultural relevance in the writing of TEE study books.

The style of writing TEE materials recommended by most proponents of TEE has been the one that allows the learner to study at his or her pace. These are the programmed instruction materials. Other materials that have been used are programmed texts. These are highly recommend because they are written with a particular audience in mind. They break up the content into small components and require an active response. According to Augustin and Rosario Battle such text materials reveal culture, or something that is "idiosyncratic and impossible to transfer from one country to another like a parcel".¹⁸

For TEE materials to be effective they should be carefully adjusted to the entry level of students they seek to teach. This means that suitable, understandable vocabulary should be used. Sentence length and amount of materials to be learned must be appropriate. Fred and Grace Holland, with their long experience in TEE, believe that the basic requirements of written home-study lessons that make it possible for an African student to reach the highest level are those that contain ten elements as required by the Accrediting Council of Theological Education in Africa (ACTEA).¹⁹

Educational Principles Reflected in TEE

TEE is a form of adult education for it takes into consideration the situation and needs of the students and the church. Educators do agree that principles of adult education are fully embodied in the methods used in the TEE model.

Malcolm Knowles calls adult education "andragogy". He says that adults are self- (1) directed, (2) rich in experience, (3) concerned with personal development, (4) problem-focused and (5) concerned with direct application of learning.²⁰

All these five descriptions of adult education are well reflected in TEE. For example, TEE capitalizes on the participant's own motivation as an adult leader in the spiritual realm. This is being self-directed. TEE also seizes upon the experiences of the students and not only informs the students but also reforms them in the process of biblical study or content read in the materials and peer group interaction.

For personal development, TEE helps the learner to order his/her life by the Word of God. Brunner supports this view when he states that "the heart of the educational process consists of translating experience into more powerful systems of notation and ordering".²¹ All these should be reflected in TEE text materials for they are written particularly for adults who are experienced.

For Mehta Prayag, "Dynamic adult education links with the conditions and reality of the life of the learner".²² The TEE model meets this standard through spiritual development that is offered through the content of the self-study texts, the experience with other learners and the local church.

For problem solving, this is catered for in TEE discussion and application. As Knowles observes, adults are concerned with direct application of learning.²³ This is actually the strength of TEE. For text materials to be effective, problem solving, must be embodied in the lesson contents, study questions and the practical ministry assignments that are written at every end of the lesson.

TEE text materials are also written based on some principles of nonformal education. Ward and Dettoni rightly say that "Nonformal education starts with the felt needs of people and helps them achieve their goals".²⁴ For instance, TEE is nonformal in nature because of the way it touches a select group of leaders to attain a certain mission. Text materials in TEE are written targeting a particular group to meet particular needs.

TEE uses principles of distance education. For example, TEE promotes theological education by use of self-instructional materials which students use in the absence of the teacher. This is actually the core of TEE. Self-instructional materials are carefully designed for use between the visits of the tutor. Distance education and TEE use the same principle in the writing of instructional materials.

Advising on the methodology for developing self-study materials for adults in distance education, Holmberg says that any course written is meant:

To arouse attention and motivation to link up with previous knowledge and interest, to present the materials to be learned; to guide and structure, offering guidance for learning, to activate, to provide learning and to provide feedback, transfer of learning, and facilitate retention.²⁵

These elements therefore, should be reflected in all TEE self-study materials when preparing study materials for adult education. The commonality of needs, problems and principles which are discovered in each educational approach to adult learning give TEE credibility.

Requirements for Writing Standardized TEE Materials

A number of experienced people in TEE have written a lot about the need for standardized study materials in TEE. The Accrediting Council for Theological Education in Africa (ACTEA), in trying to meet this need, has set up requirements for writing effective TEE study materials. These materials should be:

1. evangelical in content
2. culturally relevant
3. written at the level of functional literacy
4. prepared in linear programming style.²⁶

All these four requirements outlined are necessary if any TEE programme is to be approved by ACTEA for accreditation.

Explaining the above requirements, Fred Holland further says that in writing TEE materials, the Bible should be taken as authoritative, and emphasis on salvation through faith in Jesus Christ as Saviour and Lord alone should come out clearly. This is what makes these study materials evangelical and can be accepted by all evangelical churches.²⁷

As for culturally relevant text materials, emphasis should be on contextualizing the truth of Scripture. Attempt should be made to give many references to African Christians to help others understand the Gospel in their culture. Discussion questions should be prepared in such a way that real African issues of life are discussed based on Scripture. Snook, commenting about AEAM Text Africa materials says, "Some texts have as many as fifty references to African culture".²⁸

All these four requirements outlined are necessary if any TEE programme is to be approved by ACTEA accreditation.

Further requirements for effective teaching materials according to Fred Holland, have to do with lesson elements. He recommends that: (i) In self-study materials students must be helped to go through the steps of Bloom's adapted levels of learning. These are exposure, recognition, recall, memory, concept, and problem solving. In the absence of a physical teacher, these levels of learning help the learner to understand what he/she studies from the book (s) studied and also put it into practice. These levels of learning are also helpful when a student comes to seminar discussions.

(ii) He summarizes these by outlining 10 elements to be contained in a lesson as recommended by ACTEA: (1) Objectives, (2) Blocks of information, (3) Sequencing, (4) Illustrations, (5) Links to African Life, (6) Interaction, (7) Confirmation, (8) Personal application, (9) Practical assignments and (10) Testing.²⁹

(iii) Objectives must be stated in behavioural terms and the learner should know what the objectives are. They should therefore be stated near the beginning of the lesson.
(iv) All units of information in each lesson must be related to the objectives set at the beginning of the lesson.

(v) All kinds of illustrations and stories are recommended in upper level study materials but should be related to Africa, felt needs and real African life. (vi) Interaction calls for responses from students. These are essential in self-study materials because the

student is evaluated whether he/she has understood the studied material from these responses. This is done either from written assignments or participation in discussion during seminar meetings. (vii) Regarding confirmation, TEE study books should be able to affirm the work done by listing the points which should or could have been included.

(viii) Personal application is very important. It is recommended that effective TEE study books must lead the student to decide how the information should affect his life and work.

(ix) In adult learning it is recommended that lesson content should be written in blocks which can be studied easily because the student studies in the absence of a physical teacher. Sequencing, then becomes vital because the content will be orderly and easy to follow.

(x) For testing, questions at the end of each lesson are preferred. These provide the student with the opportunity to remember what he has studied privately and be able to discuss it during the seminar session, and later present it during the final examination. For practical assignment, each weekly lesson or unit of lessons should have an assignment to do. Snook believes that TEE self-study books must give practical service assignment and require students to report on them.³⁰

These standards for accreditation are acceptable by all member churches of AEAM and all the Evangelical churches. This study adopts ACTEA's criteria because accreditation was in the mind of those who pioneered TEE in Africa. For instance, Fred Holland expressed this same concern of accreditation as early as 1970 during the first Association of Evangelical Bible Institutes and Colleges of Africa and Madagascar workshop.³¹

The above criteria are therefore preferred because they reflect what Bishop Gitari expresses in his introductory remarks to each book. He recommends the five books to all churches of the World Evangelical Fellowship, of which CPK is a member.

In a rapidly changing Africa, both educationally and theologically, with the rapid growth of Christianity, TEE could therefore be one of the remedies to provide the widely needed trained pastors. ACTEA, in setting standards for accreditation, helps the churches to plan and produce materials for their TEE which can be approved for credit either by universities, seminaries or other residential institutions. In this way TEE graduates will receive church blessing and quality on-the-job training.

ENDNOTES

¹ Ralph Winter, Theological Education by Extension (South Pasadena, CA.: William Carey, 1969), 102.

² Robert Ferris, "Linking Formal and Non Formal Education," Theological Education Today (July-September 1987): 1-9.

³ George Foxall, "Profile of Theological Education by Extension in Africa,". Unpublished paper presented at the Second All-Africa ACTEA TEE Consultation, Jos, Nigeria, 3 June, 1991, 79.

⁴ Ted Ward, "Theological Education by Extension: Much More than a Fad,". Theological Education 10 (Summer 1974): 246-258.

⁵ Patricia Harrison, "Evaluation of TEE: A Theological Cinderella?," Asia Perspective 7 (1977): 1-16.

⁶ Peter Wagner, An Extension Seminary Primer (South Pasadena, CA.: William Carey, 1969), 119.

⁷ Sandra Rosenblum, "The Adults' Role in Educational Planning," New Directions for Continuing Education 26 (June 1985): 13-25.

⁸ A. Gustafson, "A Lutheran Theological Seminary for Bolivia" in Theological Education by Extension, ed. Ralph D. Winter (Pasadena, CA.: William Carey, 1969), 201.

⁹ Peter Wagner, "The Crisis in Ministerial Training in Younger Churches" in Theological Education by Extension, ed. Ralph Winter (Pasadena, CA.: William Carey, 1969), 28.

¹⁰ Ibid., 120.

¹¹ Ted Ward and Margaret Ward, Programmed Instruction for Theological Education by Extension (East Lansing, MI.: Cameo, 1970), 3.

¹² Fred Holland, Teaching through TEE (Nairobi, Kenya: Evangel Publishing House, 1975), 21-22.

¹³ Ted and Margaret Ward, 4.

¹⁴ Keith Anderson, Introductory Course and African Traditional Religion: Theological Education by Extension, book 1 (Nairobi, Kenya: Evangel Publishing House, 1985), 17.

¹⁵ Grace Holland, TEE Study Materials: Which Way for a Changing Africa? (Nairobi, Kenya: Evangel Publishing House, 1992), 116.

¹⁶ Steward Snook, What Makes TEE Tick?, Pre-publication manuscript (Wheaton, Ill.: Billy Graham Center, 1991), 71.

¹⁷ Ross Kinsler, The Extension Movement in Theological Education. rev. ed. (Pasadena, CA: William Carey, 1981), 27.

¹⁸ Augustin Batlle and Rosario Batlle, Theological Education by Extension: A Guide for Workers in Developing Countries (Nairobi, Kenya: Uzima, 1983), 71-72.

¹⁹ Grace Holland, 121.

²⁰ Malcolm S. Knowles, The Modern Practice of Adult Education: From Pedagogy to Andragogy (Chicago: Follett Publishing Company, 1980), 37.

²¹ Jerome Brunner, Toward a Theory of Instruction (Cambridge, MA.: Belknap Press, 1966), 21.

²² Mehta Prayag, "Dynamics of Adult Learning and Development," Convergence (1978), 36.

²³ Knowles, 59.

²⁴ Ted Ward and John Dettoni, "NonFormal Education: Problems and Promises," in NonFormal Discussion Papers (East Lansing, MI.: Michigan State University, 1973), 25.

²⁵ Holmberg Borjie, "Practice in Distance Education: A Conceptual Framework," Canadian Journal of University Continuing Education 1 (Summer 1979): 25.

²⁶ Grace Holland, 118.

²⁷ Fred Holland, 27-28.

²⁸ Snook, 227.

²⁹ Fred Holland, 27-28.

³⁰ Snook, 227.

³¹ Fred Holland, 13.

CHAPTER THREE

METHODOLOGY

This study examines the set of five books published by the Provincial Board of Theological Education of CPK as a syllabus for TEE at the certificate level. The books are based on the syllabus of the Certificate in Religious Studies of the University of Nairobi. Full details of the syllabus of each paper of the certificate is given at the beginning of the five books:

- Book 1:** Includes the introductory course of six units designed to help those who are beginning to study by TEE method. The second part of the book is the study of African traditional religion and philosophy. This covers Paper II of the University syllabus of the certificate in religious studies.
- Book 2:** Deals with the theology of the Bible, which begins with general introduction to the Bible followed by a study of four themes, namely the word of God, the People of God, the Righteousness of God and the Spirit of God. This covers Paper III of the University syllabus.
- Book 3:** Old and New Testaments: It covers 4 books in the Old Testament and 4 in the New. This is Paper IV of the University syllabus.
- Book 4:** Church History and Theology:
It gives a historical outline of the way in which the Church has expanded and contracted over the centuries. It covers Paper VI of the University syllabus.
- Book 5:** Religion in East Africa:
This covers Hinduism, Christianity and Islam as the three major religions of East Africa. This is Paper I of the University syllabus.

Each book contains the text of the relevant part of the Nairobi University Certificate syllabus together with specimen examination questions.

Data Collection

These five books were read through. The aims and objectives of the courses are stated in the tables in Chapter Four. Objectives or goals for each lesson are also stated in the same table. Examples of the breakdown of the topics under different headings are also included. This is intended to help find out the way lessons are written.

All data required for this study were obtained from the five books based on the five research questions. The following areas or sections of the books were thoroughly examined according to each research question:

Style of writing

Includes all the lesson goals and objectives, home study assignments and questions set at the end of each lesson and examination questions. All elements necessary for self-study materials that are found, such as objectives, blocks of information, etc., are indicated in the tables 1 to 10 in Chapter 4 under the following headings:

1. Objectives
2. Blocks of Information
3. Sequencing
4. Illustrations
5. Links to African life
6. Interaction
7. Confirmation
8. Personal Applications
9. Practical assignments
10. Testing

The same table applies to each book. The number of elements reflected in the lesson determines whether or not the books meet the recommended standard.

Theological Basis

The lessons in each book were thoroughly read through. Each topic of study was examined to find out whether the lessons are based on:

- (i) the transformation power of the gospel
- (ii) authority of Holy Scriptures
- (iii) Salvation through faith in Jesus Christ alone.

The findings are indicated in Chapter four under the following indicators in table 11, 12 and 13.

1. Transforming power of the gospel
2. Authority of the Bible
3. Emphasis on Salvation through Jesus Christ alone

These indicators of theological basis of the books were manifested in the content of lessons, pre-test, examination questions or questions given in between the lesson content under subtopics. Examples are stated in chapter four.

The same is done for each book. All data collected under this area were analysed using these criteria. The results and suggestions were stated. For each topic covered, at least two or three statements in the lessons that reflect any of the above items if any, were stated. Also study questions and examination questions are examined. Those that reflect the above items are cited.

On Cultural Relevance

All stories and proverbs that are used in the presentation of lessons are examined to find out whether they are based on African or Western world views. A few out of those that relate to African way of life are stated.

Questions set at every end of the lesson and the examination questions are also examined to see if they relate to African problems and challenges. Some examples of those that address African problems and challenges are stated as indicated in table 14 in Chapter four under the following indicators.

1. Examples based on African way of life
2. Key problems and challenges of African peoples that are dealt with in the book

Data analysis is based on the way African world view, problems and challenges are reflected in the books. What is reflected in relation to these areas is stated directly.

Level of Materials

All the five books analysed were thoroughly examined to find out whether the material or content written in the lessons was at the educational level of the students, and based on the overall aim of the course. The items looked for included:

- Construction of sentences and grammar used which should be at 'O' level English for stimulating critical thinking and encouraging creativity in ministry.
- Specific knowledge for different ministries such as chaplaincy in schools, teaching religious education, and pastoral ministry as reflected in the objectives of the course.

All the examples were stated as indicated in the table 15 in Chapter Four.

The examples reflect the following headings.

1. Examples of statements in the lessons that stimulate critical thinking of students
2. Examples that help a student to be creative at his or her level of education ('O' level) and Ministry
3. Examples that refer to chaplaincy in schools.
4. Examples for teaching religious education in schools and colleges
5. Examples that encourage practical pastoral Ministry.

Each lesson was examined to find out the above indicators that were recommended for typical advanced TEE materials. The results for each book were stated in the table in Chapter Four.

Data Analysis

This study utilizes the standard requirements set by ACTEA in analysing the style, the theological basis and relevance to the African culture and church of these TEE certificate level books.

Data collected were analysed based on each research question and the criteria from the literature reviewed in Chapter Two. Data from the books were compared with the criteria as indicated in the tables 1-12 in Chapter Four. For example, Questions like, "What practical steps can you take to improve worship in your local church?" (In week 44, Book 2, question 9) which relates to stimulating critical thinking would be looked for as indicators according to the areas 1- 5 listed above.

CHAPTER 4

FINDINGS AND INTERPRETATION

This chapter gives a report of the findings regarding the methods, the theological basis, the relevance to the African church and the level of the five books. Data that were gathered from the five books are analysed in this chapter. The analysis is based on the criteria set by the Accrediting Council for Theological Education in Africa (ACTEA) as stated in Chapter 1 of this report.

The analysis was largely done by use of descriptive tables (see Appendix A), based on the five research questions. The findings are reported under different subtitles according to each research question.

Methods of Writing Reflected in the Books

To determine whether the five books are written in a typical TEE style, 10 elements recommended by ACTEA were used as criteria. These are:

1) Objectives 2) Blocks of information 3) Sequencing 4) Interaction 5) Confirmation 6) Illustrations 7) Personal application 8) Practical assignments 9) Links to African Life and 10) Testing. These 10 elements are explained on pages 16 and 17 in chapter two.

The researcher's analysis below is based on the findings of each element. The analysis given in Table 5 is the answer to the two research questions.

R.Q.1 Are the methods of writing books typical of TEE model?

R.Q.2 What are the major elements included in lesson writing?

Elements as They Appear in the Books

Objectives

These are the items the lesson is supposed to address. All the five books had the objectives as indicated in Table 1 below:

Table 1: Occurrences of Objectives in the Books.

	No. of lessons	Lessons with objectives	Total no. of objectives	Average no. of objectives per lesson
Book 1	23	23 (100%)	79	3.4
Book 2	28	24 (85.7%)	92	4.0
Book 3	28	28 (100%)	80	2.5
Book 4	27	27 (100%)	84	3.0
Book 5	24	24 (100%)	62	3.0
Total	130	126(96.9%)	397	3.0

Findings

From the findings reported in Table 1 above, all the books had objectives for each lesson, apart from Book 2 where four lessons do not have stated objectives. The average number of objectives per lesson was 3.0. The total number of lessons with objectives was 126 (or 96.9%) out of 130 in all the five books. Subjects under which these objectives were used are shown in Appendix B.

Intepretation of Findings

According to the findings indicated in Table 1 above all lessons in four books were written with objectives for each lesson as recommended for TEE study materials by ACTEA. The objectives were stated in behavioural terms. All the objectives were related to the lesson topic and content.

Blocks of Information

This refers to the sections or sub-topics put separately under the same lesson as reflected in the objectives. A block of information constitutes all the necessary explanation about the subtopic. This is done to help the student to follow the lesson easily. The number of blocks of information differs depending on the total number of lessons on each book. Table 2 below reflects the findings.

Table 2: Frequency of Blocks of Information(lesson Content) in the Books

	No. of . Lessons in the books	Lessons with blocks of information %	No. of blocks of information	Average per lesson
Book 1	23	23 (100%)	148	6.5
Book 2	28	28 (100%)	266	9.5
Book 3	28	28 (100%)	186	6.5
Book 4	27	27 (100%)	257	9.5
Book 5	24	24 (100%)	150	6.0
Total	130	130 100%	1007	7.5

Findings

The findings reveal that all (100%) the books have their lessons broken down into blocks of information. The total number of blocks of information differs depending on the total lessons of each book. For instance, Book 1 has fewer blocks of information than Book 2 in that Book 2 has 28 lessons while Book 1 has only 23. Also, some topics covered are longer hence demanding more blocks of information for easy study. For instance, in Book 4 (which has a higher number of blocks of information than the rest), the topic covered in lesson 6 of week 79 has 16 blocks of information.

Intepretation of Findings

Findings shown above reveal that all the books had lessons broken down into blocks of information as recommended for all TEE study materials. The average number of blocks of information in all the the five books is 7.5. Subjects covered in these lessons appear in Appendix B.

Sequencing

This refers to the order in which information was presented in the books in order to assist the learner to follow the lesson. Table 3 below indicates the findings.

Table 3: Frequency of Lessons with Sequencing

Book	No. of lessons	Lessons with sequencing	Percentage
Book 1	23	23	100%
Book 2	28	28	100%
Book 3	28	28	100%
Book 4	27	27	100%
Book 5	24	24	100%
Total	130	130	100%

Findings

The findings reveal that all the lessons in each book are written in an orderly form. For instance, every lesson begins with (i) Topic (ii) pre-test questions (iii) reference books (iv) blocks of information under subtitles (v) questions related to the lesson and (vi) summary of main points in that particular lesson. Subjects covered in these lessons appear in Appendix B. For example in Book 4 lesson for week 78 begins with pre-test question under the main topic "Early Heresies"

1. Try now and think about one heresy or Christian deviatioin activity you know personally. Describe it very briefly. Reference books are listed with page numbers indicated

in each book that directly refer to the topic of study. This is then followed by the content (explanations about the topic) and study questions after each topic covered. Summary of the main points in the whole lesson is put at the end.

Illustrations

The illustrations looked for in the books are in form of maps, other diagrams, stories or proverbs that could easily help the students to understand the content of the lesson. Only maps and diagrams are found in the books. Table 4 below shows the number of illustrations reflected in all the five books.

Table 4: Occurrences of Illustrations in the Books

	No. of lessons in a book	Lessons with illustrations	Percentage
Book 1	23	5	21.7%
Book 2	28	8	28.5%
Book 3	28	6	21.4%
Book 4	27	1	3.7%
Book 5	28	3	12.5%
Total	130	23	17.6%

Findings

The table above indicates that Book 2 has 16 illustrations covering 8 (28.5%) out of 28 lessons in the entire book. Book 1 has 5 (21.7%) lessons with illustrations out of

23 lessons in the entire book. Six (21.4%) lessons out of 28 in Book 3 have illustrations. Book 4 has only 1 (3.7%) illustration out of the 27 lessons in that book. Book 5 has 3 (12.5%) lessons out of 28 with illustration. This gives an average of 0.11 illustrations per lesson. Subject lessons covered in each book appear in Appendix B.

Interpretation of Findings

Findings indicated in Table 4 reveal that out of 130 of the lessons in the books only 23 have illustrations. This shows that illustrations were not adequately used in the writing of lessons as recommended by ACTEA. According to the recommended style, illustrations are meant to help the student to easily understand the lesson. Since these illustrations were not adequately used in writing of lessons, the books therefore, do not meet the recommended style in the use of illustrations.

Links to African Life

This refers to examples reflected in the lessons that refer to the African way of life or issues that directly deal with the African peoples. Findings are indicated in Table 5 below.

Table 5: Examples That Relate to African Way of Life

	Lessons in the books	Total no. of Examples	Lessons with African Examples
Book 1	23	39	16 (69.5%)
Book 2	28	7	5 (17.8%)
Book 3	28	5	5(17.8%)
Book 4	27	34	18 (66.6%)
Book 5	24	10	7 (29.1%)
Total	130	95	51 (39.2%)

Findings

With regard to examples or questions that refer to the African way of life, such as communal living and sharing, the findings reveal that Book 1 with 23 lessons has 16 (69.5%), Book 2 with 28 lessons, has 5 (17.8%), Book 3 with 28 lessons also has 5 (17.8%), Book 4, which has 27 lessons has 18 (66.6%), and Book 5 with 24 lessons has 7 (29.1%).

Interpretation of Findings

Findings as given in Table 5 show that the books are not balanced in using examples related to African way of life. Out of 130 lessons in all the five books, only 51 (39.2%) lessons have examples that are related to African way of life. This shows that the writer (s) of the books did not seriously consider the context of the target group as important even though the books were intended for use by Africans as reflected in the aims of the course. For example in the lesson of week 79 under the topic "Education and Culture" question (b) was Paul saying that God's general revelation of Himself through natural world has been darkened by man's idolatry that there was no value in the culture and religion of Africa before the Christian Gospel came? Or in the lesson for week 100 question 9 (b) According to the teaching of East African Revival, polygamy which is common among Africans is not acceptable among the "saved" What is your personal view as an African?

Interaction

These are questions stated in between the blocks of information. They are meant to help the students to easily interact with the content studies. They in turn help the tutor to evaluate whether or not the students understand the topics studied when they are marking the papers or facilitating the seminar discussions. Table 6 below shows the occurrences of interaction in the books.

Table 6: Occurrences of Interaction Questions in the Books

	No. of lessons	No. of interaction points	Average per lesson
Book 1	23	154	6.69
Book 2	28	284	10.1
Book 3	28	177	6.3
Book 4	27	341	12.6
Book 5	24	177	7.2
Total	130	1133	8.7

Findings

The findings in Table 6 above indicate that in all the lessons the writers put questions to help in interaction. Book 4 has the highest number of interaction points (341), with the average no. of examples per lesson being 12.6. Book 2 has 284 points with an average of 10.1 per lesson, Book 3 had 177 points with an average of 6.3 per lesson. Book 5 has 177 points with an average of 7.3 per lesson while Book 1 has 154 points with an average of 6.69 per lesson.

Interpretation of Findings

Findings above indicate that interaction was reflected with a total number of 1133 in all the books although the number of interaction points differed according to the number of lessons in each book. However, Book 2 and Book 3, which have the same number of lessons, had different number of interaction points, whereas Book 4 which has 27 lessons had the highest number of interaction points (341). This shows that the interaction points recommended to be used while writing TEE materials were included in writing all the five books. Since confirmation refers to emphasis on the main points referred to in the lesson, it seems the lesson writers limited confirmation at the end of each lesson in form of summary or conclusion.

Confirmation

This refers to emphasizing the main points that are in the lesson. The important points were listed in each lesson in a summary form. It is intended to help the student reading the book at home remember these points. Table 7 below shows the frequency of lessons with confirmation.

Table 7: Frequency of Lessons with Confirmation

	No. of lessons in the books	Lessons with confirmation	Percentage
Book 1	23	11	(47.8%)
Book 2	28	16	(57.1%)
Book 3	28	21	(75%)
Book 4	27	13	(48.1%)
Book 5	24	8	(33.3%)
Total	130	69	(53%)

Findings

Findings reveal that Book 1 has 11 (47.8%) lessons out of 23 with confirmation, Book 2 has 16 (57.1%) lessons out of 28 with confirmation, and Book 3 has 21 (75%) lessons out of 28. In Book 4, 13 (48.1%) lessons out of 27 have confirmation, and in Book 5, 8 (33.3%) lessons out of 24 have confirmation. For all the five books, 69 (53%) lessons had confirmation. This meets the style recommended for all TEE self-study materials. The subjects covered in each book are outlined in Appendix B.

Interpretation of Findings

The findings show that slightly over half of the lessons had confirmation, but apart from Book 3 which had 75% of the lessons with confirmation and Book 2 which had 57.1% of the lessons with confirmation, the rest of the books had less than half of the lessons with confirmation. This shows that confirmation element was not adequately used in all the five books.

Personal Application

These could be in the form of questions or assignments that would force a student to have self-examinations. They are interactions that are more personal and practical in approach. For example in Book 2, lesson 34, Question 10 states: "What aspect of this study have you shared with and passed on to others either in personal testimony, in private or in public preaching?" Table 8 below shows number of lessons with personal application.

Table 8: Lessons with Personal Application

	No. of lessons in the books.	Lessons with applications	No. of Examples	Average no. of examples
Book 1	23	18 (78.2%)	33	1.43
Book 2	28	8 (28.5)	9	0.32
Book 3	28	3 (10.7%)	3	0.11
Book 4	27	9 (33.3%)	12	0.44
Book 5	24	7 (29.1%)	9	0.38
Total	130	45 (34.6%)	66	0.50

Findings

Findings as shown in Table 12 above, indicate that Book 1 with 23 lessons has 18 lessons (78.2%) with personal application, Book 2 which has 28 lessons has 8 (28.5%) and Book 3 with 28 lessons has only 3 (10.7%) with examples of personal application. Book 4, which has 27 lessons, 9 (33.3%) has examples related to personal application, while Book 5, which has 24 lessons has only 7 (29.1%) with examples of personal application.

Interpretation of Findings

The findings reflected in Table 8 show that Book 1 and Book 2 were written with the content that demanded more practical assignments than the other three books. This shows that the use of the element is not balanced in all the five books. Since the TEE

unlike residential training focuses more on the doing part, one would have expected most lessons have been written with contents demanding practical assignments. The different subjects covered in these books are listed in Appendix B.

Practical Assignments

These refer to the work assigned to the student to do in his/her practical pastoral ministry. Table 9 below gives lessons with practical assignments.

Table 9: Lessons with Practical Assignments

Book	No. of lessons in the book	No. of lessons with practical assignments.
1	23	17
2	28	11
3	28	4
4	27	14
5	24	5
Total	130	51

Findings

According to the Table 9 above, findings show that out of 23 lessons in Book 1, 17 have references to practical ministry. Book 2 has 11 lessons out of 28 and Book 3, 4 lessons out of 28 have references to practical ministry. In Book 4, 14 lessons out of 27 have references to practical ministry. In Book 3, 4 lessons out of 28 have references to practical ministry and 5 lessons out of 24 in book 5 have references to practical ministry. In all the five books 51 lessons out of 130 have practical assignments.

Interpretation of Findings

The findings reflected in Table 9 show that Book 1 and Book 2 have the highest number of lessons with practical assignments while the other three books have less than half of the lessons with practical assignments. This shows that the use of this element is not balanced in all the five books. This therefore encourages only academic excellence and more theoretical work. Yet TEE, unlike residential training, focuses more on the "doing" part. Although TEE, unlike residential training, focuses more on the "doing" part, the five books studied are mainly on providing new knowledge to the learner. This explains why Book 1 which is about religion has the highest number of practical assignments because the type of content taught requires practical examples. As expected, therefore, some of the lessons required no practical assignments, However, Book 5 which is also on the way religion is practiced in East Africa should have more practical questions than were found in the book. The different subjects covered in the books are listed in Appendix B.

Testing

This refers to testing the student on the lesson studied. Table 10 below shows the number of lessons with tests.

Table 10: Lessons with Tests

Book	No. of lessons in the book	Lessons with tests	No. of tests in each book
1	23	23 (100%)	154
2	28	28 (100%)	284
3	28	28 (100%)	177
4	27	27 (100%)	341
5	24	24 (100%)	177
Total	130	130	1133

Findings

The researcher found out that all lessons have testing exercises at the end. The total number of tests per book depended on the number of lessons and the length of the lessons in each book. Book 1 which has fewer lessons had all the lessons with tests but with only 154 tests in total. Book 2, which has 28 lessons had all lessons with tests (100%) and total of 284 tests. Book 3 has 28(100%) lessons out of 28 with tests and a total of 177 tests. Book 4 has all 27(100%) lessons with tests with a total of 177 tests. In all the five books the tests were 1133.

Interpretation of Findings

Findings shown in Table 10 show that testing, which is meant to find out whether the student has understood the lesson, was adequately used in the writing of lessons in all the five books as recommended by ACTEA.

Summary of Findings

The findings as reflected above show that all the ten elements recommended by ACTEA appeared in the five books. It was, however, discovered that five elements out of the recommended ten appear in all the five books with high frequency. These are objectives, blocks of information, sequencing, interaction and testing. Out of 130 lessons for all the five books 67 (51.5%) have confirmation. For links to African life, out of 130 lessons 51 (39.2%) have references, personal application examples are in 45 (34.6%) lessons out of 130, and practical assignments are found in 51 (39.2%) out of 130 lessons in all the five books. Least used element is illustration which appears in 23 (17.6%) lessons out of 130.

Overall Interpretation of Findings

From the findings revealed in this study it is evident that most of the lessons in the books were written in the way ACTEA recommends. Although some elements like African way of life, practical assignments, personal application were not adequately used, most of the lessons in the books were written following the recommended TEE style of writing study materials.

This is reflected in the way the 10 major elements are used in all the five books. Out of 10 elements recommended by ACTEA only 7 (70%) elements appear in all the five books with more than 50% of the lessons with recommended elements. This shows that the 10 elements were not adequately used.

Evangelical Theology in the Books

This study sought to find out how much of evangelical theology is found in the books since they are recommended for evangelical churches. The criteria set by ACTEA regarding Evangelical theology as stated in Chapter One of this report was used for the analysis of the five books. Data were gathered with the guidance of the following research question:

R.Q.3 To what extent do the books reflect Evangelical Theology?

Transforming Power of the Gospel

This refers to the examples that refer to transforming power of the Gospel reflected in the books. Such examples are in the form of questions, illustrations, or verses quoted from Scripture. Table 15 below indicates the references that reflected the transforming power of the Gospel from the five books. For instance lesson 12, week 29 Acts 2: is referring to the message preached by Peter and people were converted which is included *in the Kerygma*.

Table 11: References to Transforming Power of the Gospel in the Books.

Book	Subject	No. of Lessons	Lessons with Transf. power of the gospel	Percentages
1.	Introd. to TEE & ATR	23	13	56.5%
2	Theology of the Bible	28	21	75.0%
3.	OT & N.T.	28	23	82.1%
4.	Church History & Theology	27	17	63.0%
5.	Religion in E.A.	24	8	33.3%
		130	92	70.7%

Findings

The researcher examined the lessons in each book carefully in search of statements, questions or other assignments that mention the transforming power of the Gospel according to ACTEA standards. Book 1, which is about TEE study methods and also covers a study of African Traditional Religions, has 13 (56.5%) lessons out of 23 referring to transforming power of the Gospel. In Book Two, out of 28 lessons 21 (75%), Book Three, out of 28 lessons 23 (82.1%), while book 4, with 27 lessons has 17 (63%) and Book 5 which has only 24 lessons has only 8 (33.3%) with references to the transforming power of the Gospel.

Interpretation of Findings

As indicated in Table 11, books which teach the Theology of the Bible (Book 2), Church History and Theology (Book 4), Old and New Testaments (Book 3), have more occurrences of the transforming power of the gospel than others, namely Book 1 and Book 5 which do not directly deal with the Bible. Overall, the findings show that the books have a high percentage (70.7) of lessons with occurrences of transforming power of the Gospel.

Authority of the Bible

This refers to those statements, questions or other assignments given to students that have emphasis on the authority of the Bible as the Word of God. Table 12 below shows the number of lessons with references to authority of the bible.

Table: 12: Number of Lessons with References to Authority of the Bible

Book	Subject	No. of Lessons	Lessons with References to Authority of the Bible	Percentages
1	Intro. to TEE & ATR	23	13	56.5%
2	Theology of the Bible	28	21	75.0%
3	OT and N.T	28	23	82.1%
4	Church History & Theology	27	17	63.0%
5	Religions in E.A.	24	8	33.3%
		130	82	63%

Findings

Data gathered in all the five books reveal that Book 1 has 13 (56.5%) lessons which refer to the authority of the Bible out of 23 in the entire book, Book 2 has 21 (75.0%) out of 28, Book 3 has 23 (82.1%) lessons out of 28, Book 4 has 17 (63.0%) lessons out of 27 and 8 (33.3%) out of 24 lessons in Book 5 refer to the authority of the Bible.

Interpretation of Findings

As indicated in Table 12 above, all the five books followed the recommended style. Four books out of five have more than half (58%) of their lessons with emphasis on the authority of the Bible. Only one book (Book 5) has less (33.3%). Overall, the findings

reveal that the references to the authority of the Bible are more than half, 82 (63%) lessons out of 130 that are found in all the five books. This, therefore, reflects the theological basis that is evangelical.

Salvation through Jesus Christ Alone

The researcher carefully examined the lessons to find out statements or assignments that mention or emphasise salvation through Jesus Christ alone. Table 13 below shows the number of examples about salvation through Jesus Christ alone that are reflected in all five books.

Table 13: Lessons with Emphasis on Salvation through Jesus Christ

Book	Subject	No. of lessons	Lessons with references to salvation through Jesus Christ
1	Intro. to TEE & ATR	23	1 (4.3%)
2	Theology of the Bible	28	11 (39.2%)
3	OT & NT	28	7 (25.0%)
4	C/History & Theology	27	3 (11.1%)
5	Religions in E.A.	24	4 (16.6%)
		130	26 (20.00%)

Findings

Data were gathered from all 130 lessons in the five books. Book 1 (Introduction to TEE and ATR) has only 1 (4.3%) lesson out of 23 which mentions salvation through Christ. Book 5 (Religions in East Africa) has 4 (16.6%) lessons out of 24. Book 2 (Theology of the Bible) has 11 (39.2%) lessons out of 28, and Book 3 (Old and New Testaments) has only 7 (25.0%) out of 28 lessons while Book 4 has only 3 (11.1%) lessons out of 27 lessons which stress salvation through Jesus Christ alone.

Interpretation of Findings

In total 26 lessons out of 130 (20%) in all the five books refer to salvation through Jesus Christ. The data in Table 13 reveal that subjects which directly teach about the Bible and the Word of God as covered in Books 2, 3 and 4 have higher frequency of examples that reflect evangelical theology. As expected, subjects like African Traditional Religion (Book 1) and Religions in East Africa (Christianity inclusive) had the lowest occurrences because of the nature of the lesson content.. Even books which directly deal with the Gospel do not show many references to Jesus Christ as the only Saviour, namely, Book 2 (Theology of the Bible) and Book 3 (Old and New Testaments).

ACTEA does not give the number of references required in each book; it simply recommends that lessons should reflect evangelical theology. The first indicator of evangelical theology, namely, transforming power of the gospel, is reflected in 92 (70.7%) lessons out of 130, the second indicator, authority of the Bible is reflected in 82 (63%) out of 130 lessons whereas the third indicator, namely examples of salvation through Jesus Christ, has the least examples in 26 (20%) lessons out of 130.

Based on the research questions, the findings reveal that the books do not have a balanced evangelical theology, because two of the indicators of Evangelical theology, namely emphasis on the authority of the Bible and transforming power of the gospel, appear in more than half of total number of lessons, while references to salvation through Jesus Christ alone appear in only 26 lessons out of 130 in all the five books.

Relevance of the Books to the African Church

This was an attempt to find out whether the lessons taught in the books have any references to the African way of life, particularly problems and issues that are peculiar to Africans such as poverty, famine, tribal clashes, etc. Two criteria adopted from the literature reviewed in Chapter Two of this report were used as recommended by ACTEA namely,

(i) Examples of African way of life (ii) Examples of problems and challenges of African peoples. The following research question was formulated by the researcher and used to guide the search for these items from all the five books.

R.Q.4. Are the Books Relevant to the African Church?

Table 14 below indicates the researcher's findings concerning examples that reflect the relevance of the books to the African Church.

Table 14: Lessons with Occurrences of Examples that Reflect Cultural Relevance of the Books.

Book	Subject	Examples of African way of life			Examples of challenges and problems reflected in books		
		Lessons in the Bks.	Lessons with examples	%	Lessons in the book	lessons with references	Percentage
1	Intro. & ATR	23	12	52.2	23	3	13.0
2	Theology of the Bible	28	3	10.7	28	3	10.7
3	OT & NT	28	5	17.8	28	1	3.5
4	C. History & Theology	27	2	7.4	27	5	18.5

Findings

Data gathered from all the five books in answer to the above question reveal that subjects covered in Book 1 have more examples of African way of life, that is, 12 (52.2%) lessons out of 23, and 3 (13%) lessons only with examples related to challenges and problems of African peoples respectively. In Book 2, out of 28 lessons 3 (10.7%) out of 28 refer to African way of life and 3 (10.7%) refer to challenges and problems of the African peoples.

Book 3 (Old and New Testaments) (17.8%) has examples of African way of life and only 1(3.5%) only one out of 28 lessons refers to challenges and problems of African peoples. Book 4, out of 27 only 2(7.4%) has references to African way of life and 5 (18.5%) lessons out of 27 with examples of challenges and problems of the African peoples.

Interpretation of Findings

For the books to be used in training of church leaders through TEE method, they have to address or take into consideration the life style of the very people or the target audience. Data found in the five books reveal that the books do not sufficiently address the target audience, namely, the African peoples. Both criteria, examples of African way of life and challenges and problems were least referred to in all the five books. Examples referring to African way of life were reflected in only 25 (19.2%) lessons out of 130 in all the books. References to challenges and problems of the African peoples, were poorly reflected with only 20 (15.3%) lessons out of 130 in the entire five books.

Further, as expected, only books that teach African traditional Religions and Religions in East Africa have the highest number of occurrences of examples which refer to African way of life and challenges and problems of the African peoples.

One would have expected more than 50% of the lessons in all the five books with statements that refer to African way of life or mention challenges and problems that are faced by the African peoples. According to R.Q. 4, it is fair to say that the books are only partially relevant to the African Church as the findings from all the five books reveal lack of sufficient references to the African way of life. All the books had only 51(39.2%) lessons out of 130 with these references. One would have expected at least 75% of the lessons with references to African way of life.

Level of Materials

This refers to the way the five books are prepared to meet the educational and ministry levels of students. To be able to find out the level of the materials, criteria recommended by the ACTEA were adopted. These criteria include: (i) Examples of statements or questions that stimulate critical thinking of students (ii) Examples that help students to be creative in their ministries (iii) Examples that relate to teaching Religious education (iv) Examples that encourage practical ministry. Such examples in the books were : lesson of week 79 under the topic "Education and Culture," question 4 (a) "Was Paul rejecting the culture and religion of the Gentiles completely, including that of Africa?" (b) "Was Paul saying that God's general revelation of Himself through natural world has been so darkened by man's idolatry that there was no value in the culture and religion of Africa before the Christian Gospel came?" (c) Question 9 week 44 in Book 2. "What practical steps can you take to improve worship in your local church?" (d) Question 4 week 45. "How would you teach about the fruits of the Spirit in your church or lesson in class?" The following question guided the researcher in the search for the above examples in all the five books.

R.Q.5 Are the different educational and ministry levels of students planned for?

To be able to answer this question the researcher carefully examined all lesson contents, questions and all other assignments written in the five books. The research question was aimed at finding out whether the contents of the lessons are at the educational level of the students, which is 'O' level, and also to find out whether specific knowledge about different ministries such as chaplaincy in schools, teaching religious education, and any other practical pastoral ministries are taught in the books as reflected in the aims of the whole course. Table 15 below indicates the educational and ministry levels found in the books.

Table 15: Ways in which Educational and Ministry Levels of Students are Catered for in the Five Books.

	Intro. to TEE ATR Bk. 1	Theology of The Bible Bk. 2	OT & NT Bk. 3	C. History Theology Bk. 4	Religions in E.A. Bk. 5	Total frequency of examples
Criteria						
Examples that Stimulate Critical Thinking	109	196	118	201	103	727
Examples which help students to be creative	18	16	33	16	18	101
Examples which refer to chaplaincy	0	0	0	0	0	0
Examples for teaching religious education	0	0	0	0	0	0
Examples that encourage practical past ministry	7	12	14	11	10	54

Findings

Findings revealed that in all the five books, examples that help a student in stimulating critical thinking had 727 occurrences. Examples which help students to be creative are 101, while those encouraging practical pastoral ministry were reflected with low occurrence of only 54 in all the five books. There are no examples or any references to chaplaincy and teaching of religious education in all the five books as indicated in Table 15 above. Out of the 5 criteria, 3 refer to practical pastoral ministry and 2 to theoretical and academic knowledge.

Interpretation of Findings

Findings reveal a major weakness related to training and equipping leaders for ministry. The books are more geared to theoretical knowledge than practical pastoral ministry. These findings revealed that examples related to academic and theoretical knowledge which lead a student to creative thinking appear more frequently in all the five books. Only one criterion

referring to practical ministry appears in all the five books but on a lower frequency when compared to the first two. Two of the three criteria referring to practical ministry are not reflected in the books. Yet, according to the aims of the course these books are geared to preparing and equipping Christian lay leaders and teachers of Religious Education and chaplains for ministry in primary and secondary schools.

Based on the findings as reflected in Table 15, it is fair to say that the educational levels of students are better catered for by way of improving their academic ability in thinking critically and creatively.. However, this is done at the expense of the practical pastoral ministry for which they are called. One would have expected a balance in terms of academic and pastoral knowledge.

Overall, the findings reveal that the different educational levels of students are only catered for in the area of theoretical and academic knowledge. Unfortunately, the ministry levels namely; chaplaincy and teaching religious education in schools, for which these students are trained appears not catered for. The few examples which encourage pastoral ministry (only 54) are not directly referring to the specific ministries for which the students are trained, as reflected in the course objectives. For example, one would have expected many questions like, "In your church today how would you answer Blasio Kigozi's three questions to the Uganda church?" which is in week 100 (Book 4).

Overall Discussion

This study sought to find out whether the five TEE books used by the CPK Certificate level are written in typical TEE style. Areas that were examined in the books concerned methods of writing, theological basis, cultural relevance and level of materials. From the data gathered, out of 10 elements recommended by ACTEA for a typical TEE lesson five

(50%) elements, namely, objectives, blocks of information, sequencing, interaction and testing were used in most of the lessons. Only 4 lessons out of 130 (3.07%), did not have stated objectives.

For confirmation, which is expected of every TEE lesson, out of 130 lessons, it was found in 69 (53%). Links to African life appears in 51 (39.2%), personal application appears in 45 (34.6%) lessons, and practical assignments were found in 51(39.2%) lessons out of 130. Only 51 (39.2%) had references. Yet, according to the aims of the course these two (personal application and practical assignments) would have been encouraged more because they relate to the students' pastoral ministries. Illustrations are least used in all the books despite their importance in helping students to understand the content of the lessons. Only 23 (17.6%) lessons out of 130 used illustrations. This indicates that the 10 elements recommended by ACTEA are not fully utilised in the five books.

Evangelical theology which ACTEA recommends to be reflected in TEE study lessons is not balanced. The books reflect more emphasis on the transforming power of the gospel with 92 (70.7%) lessons out of 130 with such references. References to the authority of the Bible are found in 82 (63%) lessons out 130. But emphasis on salvation through Jesus Christ alone is reflected in only 26 (20%) lessons out of 130. One would have expected all books to give emphasis on salvation through Jesus Christ since they are recommended for evangelical churches.

For example, one would have expected lessons covered in Book 1 which are about introduction to TEE method and African traditional religion, and those covered in Book 5 which are about Religions in East Africa, to have more lessons based on evangelical theology. This could help the students to be more rooted in evangelical theology. This suggests that the books are not totally evangelical.

Findings have also revealed that most lessons did not have traces of African way of life or problems and challenges of African peoples. Out of 130 lessons found in all five books only 25(19.2%) had examples of African way of life and only 20(15.3%) on challenges and problems of African people. One would have expected more than 50% of the total lessons with such examples because these books are written for Africa.

About the level of materials, data gathered reveal that although the books are meant to train church leaders, chaplains and religious education teachers, they seem to be geared more to theoretical and academic knowledge than to practical pastoral ministry.

CHAPTER 5

SUMMARY, AND RECOMMENDATIONS

This study involved an analysis of five TEE books used by the Church of the Province of Kenya (CPK) at the certificate level TEE. The books are based on the Nairobi University Certificate of Religious Education Syllabus. This study particularly focused on the method (style) of writing, the theological basis, the cultural relevance and the educational level reflected in the five books studied.

Purpose of the Study

The purpose of the study was to establish whether or not the books were written following the recommended format of writing TEE self-study materials. The recommended standards of writing TEE self-study materials set by the Accrediting Council for Theological Education in Africa (ACTEA) were employed as criteria for analysis, as stated in Chapter 1 of this report.

Research Questions

Five research questions guided this research:

R.Q.1. Are the methods of writing books typical of the TEE model?

R.Q.2. What are the major elements included in lesson writing?

These two questions were answered together as reflected in Chapter 4.

R.Q.3. To what extent do the books reflect evangelical theology?

R.Q.4. Are the books relevant to the African Church?

R.Q.5. Are the different educational and ministry levels of students planned for?

Major Findings

The overall findings of this analysis were that, as a whole the five books had all the ten elements recommended by ACTEA in writing of lessons. Five elements (blocks of information, sequencing, testing, interaction and objectives) were reflected more in the lessons. 124 (96.9%) out of 130 lessons had objectives. However, the other five (confirmation, links to African life, practical assignments, personal application and illustration) altogether had an average of 53%. This indicates that these elements were not satisfactorily used in the writing of the books. Moreover, the most crucial areas of the TEE model, namely, practical and personal applications had the lowest percentage in all the five books (34.6% and 39.2% respectively).

Evangelical theology was also fairly reflected ranging from 20 to 70.7% of the lessons with references to it. Regarding the relevance of the books to the African Church, the books had very few references to the African way of life. Lessons with these examples were 45 out of 130 (34.6%). Yet one would have expected a high number of such examples since these books were intended for African pastors and chaplains.

The educational and ministry levels of students were catered for in the books especially the area of theoretical and academic knowledge. Out of five 2 (4%) on academic and theoretical knowledge appeared more frequently than the rest (see Table 14). Two of the three criteria referring to pastoral ministry were nowhere evident in the books. Only one criterion referring to practical ministry appeared in all the five books but on a lower frequency when compared to the first two referring to stimulating critical thinking and helping students to be creative.

In light of the researcher's findings as compared with the criteria set by ACTEA, it was concluded that the five books studied were partly written using the TEE style.

Recommendations Based on the Findings

1. The five books that are used at certificate level TEE by the Church of the Province of Kenya (CPK) were partly written using TEE style. Some key items such as links to African life, illustrations, confirmation, personal applications and practical assignments were given very little consideration. The books would be most helpful to TEE students if these items were increased. This, therefore, calls for revision of the books.
2. The theological basis on which these books were written is not fully evangelical because there were not many indications of emphasis to evangelical theology even though they are recommended to train evangelicals as reflected in the general aims of the course. These books need to be revised to include more than 50% of all the lessons with evangelical theology.
3. The books have not given enough examples that refer to African culture. African stories, proverbs, customs, problems and concerns are least used. It would be most helpful to students to be reminded of their own situations and this would create a desire to deal with their situations pastorally.
4. Lessons are written at the level of students that is shown at the entry point which is 'O' level. They are more theoretical and academic, so they lead students to creative thinking. But little is reflected for practical ministry and the specialized ministry of chaplaincy and teaching Religious Education in schools as indicated in the aims of the course. It would be more beneficial for students if many practical assignments related to these ministries were emphasized. The few practical assignments given are general which indicates that the aims of the whole course were not given priority in writing of lessons.

In the light of all the above findings the books need to be updated to meet the requirements set by ACTEA.

Recommendations for Further Study

In the light of what this study has found out, an empirical study needs to be done:

1. To find out the effectiveness of the five books in training of pastors as reflected in the ministries done by the graduates;
2. To investigate whether the books not only increase knowledge but also may change attitudes and spiritual growth of the church;
3. To compare these books with other TEE books of the same level which are used by other evangelical churches.

Significance of this study

This study has proved significant because it has revealed that:

- i. The books were written in a TEE style and therefore are relevant to TEE mode of training.
- ii. More knowledge and methods about writing of TEE materials have been highlighted.
- iii. Appropriateness of the five books to be used for certificate in theology has also been found out as reflected in the findings stated in chapters 4 and 5.

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APPENDIX A
SUMMARY OF LESSONS WITH REFERENCE TO
EVANGELICAL THEOLOGY

Book 1

Week / Unit	Lessons with examples	Lessons with no examples
Unit A	1	-
Unit B	2	-
Unit C	3	-
Unit D	4	-
Unit E	5	-
Unit F	6	-
Week 1	-	7
Week 2	-	8
Week 3	-	9
Week 4	10	-
Week 5	-	11
Week 6	12	-
Week 7	-	13
Week 8	-	14
Week 9	-	16
Week 10	17	-
Week 11	18	-
Week 12	19	-
Week 13	-	20
Week 14	21	-
Week 15	-	22
Week 16	-	23
	<hr/> 13	<hr/> 11

Book 2

Week / Unit	Lessons with examples	Lessons with no examples
18	1	2
19	-	3
20	-	3
21	4	-
22	5	-
23	-	6
24	7	-
25	8	-
26	-	9
27	10	-
28	-	11
29	-	12
30	13	-
31	-	14
32	15	-
33	16	-
34	17	-
35	18	-
36	19	-
37	20	-
38	21	-
39	22	-
40	23	-
41	24	-
42	25	-
43	26	-
44	27	-
45	28	-

21	7
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Book 3

Week / Unit	Lessons with examples	Lessons with no examples
46	-	1
47	-	2
48	-	3
49	-	4
50	5	-
51	6	-
52	7	-
53	8	-
54	9	-
55	10	-
56	11	-
57	12	-
58	13	-
59	14	-
60	15	-
61	16	-
62	17	-
63	18	-
64	19	-
65	20	-
66	21	-
67	22	-
68	23	-
69	24	-
70	25	-
71	26	-
72	27	-
73	28	-

Book 4

Week / Unit	Lessons with examples	Lessons with no examples
74	1	-
75	-	2
76	-	3
78	-	4
79	-	5
80	-	6
81	-	7
82	-	9
83	-	10
84	-	11
85	-	12
86	-	13
87	14	-
88	15	-
89	16	-
90	17	-
91	18	-
92	19	-
93	20	-
94	21	-
95	22	-
96	23	-
97	24	-
98	25	-
99	26	-
100	27	-

16	11
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Book 5

Week / Unit	Lessons with examples	Lessons with no examples
101	-	-
102	-	1
103	2	-
104	-	3
105	-	4
106	-	5
107	-	6
108	-	7
109	-	8
110	-	9
111	10	-
112	11	-
113	-	12
114	13	-
115	-	14
116	-	15
117	-	16
118	-	17
119	-	18
120	-	19
121	20	-
122	21	-
123	22	-
124	23	-
125	24	-
	<hr/>	<hr/>
	8	16

APPENDIX B

LIST OF TOPIC/LESSONS IN EACH BOOK ACCORDING TO WEEKS OF STUDY

Book 1

Introductory Course

<u>Unit</u>	<u>Lesson</u>	<u>Topic</u>
A	1	How to Study
B	2	Authority in Religion
C	3	The Authority of the Bible
D	4	How to Approach the Bible
E	5	How to Study the Bible
F	6	How to Preach

The African Tradition in Philosophy and Religion

<u>Week</u>	<u>Lesson</u>	<u>Topic</u>
1	7	What is African Religion 1
2	8	What is African Religion 2
3	9	The African Worldview
4	10	African Concept of Time
5	11	Numinous Powers (1) Charms and Religious Specialists
6	12	Numinous Powers (2) Magic, Taboo and 'Mana'
7	13	Man in Society (1) Social Structures; Birth
8	14	Man in Society (2) Education, Adult Initiation; Symbolism
9	15	Man in Society (3) Marriage, Polygamy, Divorce
10	16	Man and the Unseen World (1) Death
11	17	Man and the Unseen World (2) Spirits
12	18	African Conceptions of God (1) God's Character
13	19	African Conceptions of God (2) Creation
14	20	African Conceptions of God (3) Death and Ethics
15	21	Worship and Sacrifice
16	22	Social Change in Modern African Society
17	23	Cultural and Religious Change in Modern African Society

* Specimen Examination Questions.

Book 2

<u>Week</u>	<u>Lesson</u>	<u>Topic</u>
18	1	The Geography of Palestine
19	2	Bible History: The Patriarchs to the Exodus
20	3	Bible History: The Exodus to the Rule of Solomon
21	4	Bible History: The Division of the Kingdom of the Exile
22	5	Bible History: The Exile to the Coming of the Romans
23	6	Bible History: The Roman Period
24	7	Rainfall, Festivals, Customs
25	8	The Old Testaments: The Law
26	9	The Old Testaments: The Prophets
27	10	The Old Testaments: The Writings
28	11	The Religious Background of the New Testament
29	12	The New Testament: The Gospel and Acts
30	13	The New Testament: The Epistles and Revelation
31	14	The Word of God
32	15	The Word and Creation
33	16	Prophecy
34	17	Revelation
35	18	Election and the People of the Covenant
36	19	The People of God: Exile and New Exodus
37	20	The People of God: New Israel and the Church
38	21	The People of God: The New Creation
39	22	God, Law, Sin and Judgement
40	23	Salvation and Redemption
41	24	Justification and Sanctification
42	25	The Kingdom of God
43	26	The Spirit of God: Ark, Tabernacle, Temple
44	27	The Spirit of God: Sacrifice, Propitiation, Worship
45	28	Covenant, Fruit and Gifts of the Spirit

* Specimen Examination Questions

Book 3

<u>Week</u>		<u>Lesson</u>	<u>Topic</u>
46	1		Genesis Pentateuchal Criticism
47	2		Genesis and Archeology
48	3		Genesis and Interpretation
49	4		Introduction to Hosea
50	5		The Message of Hosea
51	6		Daniel
52	7		St. John's Gospel: Authorship
53	8		St. John's Gospel: Its Message
54	9		St. John and the Synoptic Gospels: St John and History
55	10		Deuteronomy: Its Structure
56	11		The Theology of the Covenant in Deuteronomy
57	12		The Theology of Deuteronomy
58	13		Deuteronomy: Authorship and Date
59	14		Deuteronomy and the Rest of the Old Testament
60	15		Deuteronomy and the New Testament
61	16		The Message of Galatians
62	17		Galatians: Destination and Date
63	18		St. Luke: Synoptic Problem
64	19		St. Luke: Authorship and Date
65	20		St. Luke: History or Theology?
66	21		St. Luke: Universal Salvation
67	22		St. Luke: The Rich and Poor; The Gospel of Women
68	23		St. Luke: The Holy Spirit: Praise and Prayer
69	24		St. Luke: Children : The Kingdom of God
70	25		St. Luke: The Themes of the Parables
71	26		Hebrews: Authorship and Date
72	27		Hebrews: The Superiority of Christ
73	28		Hebrews: The New Covenant and Faith

* Specimen Examination Questions.

Book 4

<u>Week</u>	<u>Lesson</u>	<u>Topic</u>
74	1	Early Expansion of the Church
75	2	Persecution of the Early Church
76	3	Expansion to the East
77	4	Ministry and Worship in the Early Church
7 8	5	Early Heresies
79	6	Nicaea, Constantinople and Chalcedon
80	7	Egypt: Ethiopia
81	8	North Africa and Donatism
82	9	Monks and Friars
83	10	The Rise of Islam
84	11	The Crusades: Raymond Lull
85	12	The Rise of the Papacy
86	13	Re-action against the Papacy
87	14	Schoolmen and the Renaissance
88	15	Martin Luther
89	16	Switzerland: The Sacraments
90	17	Reformation in England; Scotland
91	18	Continental Radicals: English NonConformists
92	19	The Catholic Reformation
93	20	Catholic and Protestant Mission
94	21	Africa: Kenya
95	22	Uganda: Tanzania
96	23	African Leadership; Worship
97	24	Education; Culture
98	25	Church and State; African Independent Churches
99	26	Unity
100	27	The East African Revival

* Specimen Examination Questions.

Book 5

<u>Week</u>		<u>Lesson</u>	<u>Topic</u>
101	1		Introduction to the Study of Religions
102	2		Expressions of Religion
103	3		Hindu History upto to AD. 1750
104	4		Hindu Beliefs: (1) Scripture, Salvation and Life
105	5		Hindu Beliefs: Philosophy and Yoga
106	6		Modern Hinduism
107	7		Jainism
108	8		Sikhism
109	9		The Beginning of Christianity
110	10		Major Beliefs of Christianity (1)
111	11		Major Beliefs of Christianity (2)
112	12		Expansion of Christianity: Eastern Orthodoxy
113	13		Christianity in Africa
114	14		The Life of Muhammed
115	15		Major Beliefs and Discipline of Islam
116	16		The Development of Islam; Politics, Philosophy and Sufism
117	17		Islam in North, West and East Africa
118	18		Islam Today
119	19		The Bahai World Faith
120	20		Theosophy and Sycretism
121	21		Science and Religion
122	22		Philosophy as a Challenge to Belief
123	23		Politics as a Challenge to Belief
124	24		The Religious Response to Modern Secular Change

* Specimen Examination Questions.

CURRICULUM VITAE

PERSONAL DATE:

NAME : Kateeba John Tumwine
DATE OF BIRTH : 15th August, 1957
NATIONALITY : Ugandan
MARITAL STATUS : Married with a daughter
PROFESSION : Priest in the Anglican Church of Uganda

ACADEMIC QUALIFICATIONS

- Ugandan Primary Education Certificate (Kyamuhunga Primary School), 1970.
- East African Certificate of Education ('O' Level) (Mengo Senior Secondary School), 1974.
- Certificate in Theology - Lay Readers' Course, Kabwohe Divinity School, 1977.
- Certificate in Theology (Ordination Certificate), Bishop Tucker Theological College Mukono, 1983.
- Bachelor of Divinity, Bishop Tucker Theological College, Mukono, 1987.
- Master of Arts in Christian Education (Candidate) (Nairobi Evangelical Graduate School of Theology), 1998.

WORK EXPERIENCE

- Teaching - Kakoni Church School, 1975.
- Youth & Boys Brigade Worker, Kyamuhunga, 1976.
- Cathedral Lay Reader and Diocesan Boys' Brigade Worker - (West Ankole Diocese C.O.U. - 1978 - 80.
- District Youth Chairman, Bushenyi, 1978 - 82.
- Parish Pastor, Kyankukwe Parish, 1984.
- Director of Studies & Deputy Principal, Bishop McAllister College, 1987 - 1991.
- Vicar, St. Luke Kubuye Parish, Namirembe Diocese, 1991 - 92.
- Part-time tutor, Namungongo Martyrs Seminary, 1991 - 92.
- Regional Training Coordinator, African Evangelistic Enterprise, 1995.
- Principal, Bishop McAllister College, Kyogyera and Director of TEE (Church of Uganda), 1996 to date

PROFESSIONAL SEMINARS AND WORKSHOPS ATTENDED

- Christian Leadership Course, AEE Centre, Nairobi, 1987.
- Communication and Development course, Daystar University College, Nairobi 1989.
- Theological Education by Extension, Daystar University College, Nairobi, 1989.
- Chaplaincy course, Daystar University College, Nairobi, 1990.
- Theological Education by Extension (TEE), Writers Workshop, Daystar University College, Nairobi, 1991.
- Advanced Leadership course, Haggai Institute, Singapore, 1994.