

**Inno F. Mashanda - THE UTILITY OF  
SELF-INSTRUCTIONAL MATERIALS  
IN BAPTIST CHURCH LEADERSHIP  
TRAINING IN TANZANIA**

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NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

THE UTILITY OF SELF-INSTRUCTIONAL MATERIALS IN  
BAPTIST CHURCH LEADERSHIP TRAINING IN TANZANIA

BY

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A Thesis submitted to the Graduate School  
in partial fulfillment of the requirements  
for the degree of Master of Arts  
in Christian Education

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DECLARATION

THE UTILITY OF SELF-INSTRUCTIONAL MATERIALS IN  
BAPTIST CHURCH LEADERSHIP TRAINING IN TANZANIA

I declare that this is my original work and has not been  
submitted to any College or University for academic credit

(Signed) Inno Festus Mashanda  
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July, 1997

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## ABSTRACT

This study is a descriptive research which sought to determine the general trend in the actual use of self-instructional materials by the participants of the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa. It was guided by four research questions from which emanated twenty-five questionnaire items which were used for gathering data.

Four areas of focus were considered. These were: (1) the orientation and relevance of materials, (2) the quality of content of materials, (3) the complexity of materials, and (4) the acceptability of self-instructional approach to ministerial training.

Findings revealed that program participants generally thought that the study materials were not adequately meeting their contextual needs. On the quality of content, the materials were considered as providing plausible amount of stimulation to critical thinking as well as guidance on application. Concerning the issue of complexity, majority of respondents felt that the materials were too difficult, and had too long lessons. Regarding the use of self-instruction as a learning approach, majority of respondents indicated that they could learn reasonably well with this method of ministerial training.

## CHAPTER 1

### INTRODUCTION

#### The Statement of the Problem

The Extension Seminary Program is one of the training schemes employed in training leaders for the Baptist churches of Tanzania. It started by way of the International Baptist Theological Seminary of Eastern Africa sending out its teachers to conduct teaching sessions for church leaders in their places of ministry. Over the years, four Seminary branches have been established in the towns of Mwanza, Tukuyu, Kigoma, and Arusha.

The establishment of these Seminary branches arose out of need. In several ways the residential seminary could no longer adequately cater for the increasing demands in church leadership training. This was especially evident in the small number of places available at the residential seminary, the high cost of formal theological training, and the cultural dislocation of students. Moreover, because of either family, job commitment, or both, many suitable candidates could not enroll in the residential seminary as full-time students. This obviously denied many called men and women opportunities to become effective church leaders. It was with this background that the Extension Seminary

Program was established. It has since then enrolled and trained many people involved in the various Baptist church ministries in Tanzania.

To this extent, there is no doubt that this program has succeeded in putting in place machinery to make theological training available to persons to whom it was previously unavailable. In itself, this is no mean achievement. However, several observations from the program in question have raised a number of issues which call for attention. Such issues include the following: (1) The instructional materials used in this program originated in the West and consequently are largely Western-oriented both in context and content. Have these materials been readily accepted by adult learners in the Tanzanian context, who come to learning situations with specific needs to be met? (2) The basic training approach in this program is by the use of programmed instruction. In this approach, a student works on his own most of the time, responding to the lesson by way of giving short answers to questions in the lesson frames. But is this an appropriate training method in theological education--a discipline that demands a great deal of interaction and critical reflection on facts by the learner? (3) The learners, most of whom have had little formal education, function largely out of an oral tradition rather than a literary culture. Moreover, the daily demands of both subsistence and ministerial tasks take too much of their time. Do such people find it practical and equally

beneficial to depend on self-instruction as their primary means of training?

In this study attempt was made to determine the extent to which the use of self-instructional materials could be validated as a helpful approach in training leaders for ministering in the Baptist churches of Tanzania.

### **The Purpose of the Study**

This study sought to determine, through an opinion survey, the general trend in the actual use of self-instructional materials among participants of the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa. Two specific areas of interest were: (1) the students' perceptions of the materials being used as related to their needs, and (2) the students' ability and willingness to use these materials profitably on their own. The ultimate goal was to determine possible implications for better approach to instruction in leadership training programs such as the one for the Baptist churches of Tanzania.

### **The Research Questions**

The study was guided by the following research questions:

1. How do the Extension Seminary Program participants perceive the self-instructional materials in current use with regard to meeting contextual needs?

2. How do the Extension Seminary Program participants perceive the quality of content of the self-instructional materials being used?

3. How do the Extension Seminary Program participants perceive the complexity of the self-instructional materials currently in use?

4. Is the self-instructional approach to ministerial training readily acceptable to the Extension Seminary Program participants?

### **The Significance of the Study**

Theological Education by Extension has received almost universal acceptance as a legitimate approach to ministerial training (Weld 1973). However, it has been observed that in the implementation of extension seminary programs, there are various aspects which, if not properly considered, are likely to hinder goal achievement (Regier and Regier 1994). Such an observation implies that it is not enough just to embrace an approach, a pattern or a method of theological education unless these are adapted to the real situations of the people.

Insofar as the Tanzanian situation is concerned, no thorough study has been done to determine the practical utility of self-instructional materials in ministerial training. Since this is the basic means of instruction, its role in the program in terms of goal achievement is crucial and decisive. On this basis then, this study was not only desirable but essential.

The question raised in this study was neither the value nor the structure of extension seminary programs. Instead, it simply sought to determine the extent to which the Extension Seminary Program in question meets the needs of learners in terms of context, content and instruction. The findings would serve as a source of information that could be utilized in developing both relevant and effective extension seminary programs.

### **The Definitions of Terms**

For the purpose of this study the following terms were defined as follows:

**Extension Seminary Program:** Training program structured to reach persons outside the residential seminary environment.

**Self-instructional Materials:** Lesson or unit series with specific objectives for each study subject and then short steps in each day's work helping learners reach the objective through their own private study. Basic principles are: (1) many small steps (called 'frames') each containing information on the subject, (2) active response from the learner by way of recording an answer to a question, (3) immediate confirmation where learners quickly discover the correctness of their response, and (4) self-pacing where learners choose their own speed of progress. In this study, this term was used synonymously with 'programmed instruction'.

**Utility of Self-instructional Materials:** The extent to which self-instructional materials are put into practical use by the learners.

### **The Delimitations of the Study**

The scope of this study was limited in the following ways:

1. The study focused only on the issues surrounding written study materials being used in the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa.

2. The study did not embrace in any appreciable detail the issue of the effectiveness of the Extension Seminary Program in question.

3. In this study, no comparison was made concerning the strengths of the Extension Seminary Program with that of the residential seminary. This should no longer be an issue as Kinsler has rightly observed:

extension programmes are dependent on the established theological centres for the basic tools of theological research and teaching, while centralized institutions need extension networks to gain access to the wider dimensions of the churches' leadership and the dynamic realities of the churches' life and mission. Thus the future effectiveness of both lies in building close partnerships and combinations for the equipping of God's people (Kinsler 1983, xiv).

### **The Organization of the Remainder of the Thesis**

Chapter Two, Review of Related Literature, provides review of books and professional articles on Theological

Education by Extension, adult learning principles, and programmed instruction.

Chapter Three, Methodology, describes the procedure employed in carrying out this research. It provides description of the population of the study, the instrument used for data collection including its development and refining, and the basic research design.

Chapter Four, Findings and Interpretations, explains the kinds of data received and shows how the analyses and interpretation of that data was done.

Chapter Five presents the Summary, Conclusions and Recommendations of the study.

## CHAPTER 2

### REVIEW OF RELATED LITERATURE

Studies on extension seminary programs, adult learning principles, and the use of programmed instruction as a teaching method abound in the literature. Under these three areas, this review gathers and discusses key facts pertinent to the present study.

#### Selected Issues in Extension Seminary Program Implementation

Various issues are involved in the implementation of extension seminary programs. In this study, however, the discussion is limited only to those issues which have a direct bearing on the utility of self-instructional materials as well as self-instruction as an approach to teaching. Therefore, after an overview of the essential elements of an extension seminary program, attention is devoted to the issues of curriculum and instruction.

#### Basic Elements of an Extension Seminary Program

Extension seminary experts agree that every program should include and integrate the following three elements: (1) self-instructional materials for individual study, (2) practical work in the congregations, and (3) regular seminars between students and tutors (Hogarth, Gatimu and

Barrett 1983, 29-30; Kinsler 1981, 34).

### **Self-instructional Materials**

The self-instructional materials are essential for extension seminary program participants because they must get basic content of their courses on their own. Three components necessary for these materials to be effective are: (1) information - where the student learns facts and concepts, (2) response - where the student shows understanding of the teaching materials by some form of answer or application on the material taught, and (3) confirmation - where the student's response is checked and discussed (Hogarth, Gatimu and Barrett 1983, 30).

In considering the kind of self-instructional materials to use in a particular program, it is highly desirable that they are appropriate to the learner in terms of context, content, and level of complexity. These factors are crucial such that they are examined in more detail later in this review.

### **Practical Work in the Congregations**

Ideally, extension seminary program participants should be those already involved in some form of church-related ministry. In view of this then, practical work should be an essential part of an extension seminary program.

On the basis of their ministerial involvement, extension seminary program participants are expected to

naturally bring with them issues seeking answers as they enter learning situations. It follows, therefore, that the teaching they receive should relate and be applicable to their ministerial demands. Unfortunately, this is not always the case, as Kinsler also points out, that some programs rarely relate theory and practice (Kinsler 1981, 35).

### **Regular Seminars Between Students and Tutors**

The extension seminary program should have regular seminars between students and tutors. These seminars are meant to serve the following important purposes: (1) to provide fellowship and inspiration for the program participants and tutors, (2) to provide motivation, clarification and confirmation of what has been studied, and (3) to integrate through discussion the course content and the practical problems and work in the congregations (Kinsler 1981, 35). What goes on in these seminars constitute an important part of the participant's formation, as Kinsler observes:

The center meetings are really the heart of the program; the effectiveness of the other two elements, self study materials and practical work, is to a great extent determined by what goes on in the brief but vital meetings of students and professors at each center (Kinsler 1981, 35).

### **The Need for Contextual Curriculum**

The importance of establishing extension seminary programs on the bases of the needs of the people is not a new idea. Practitioners have argued that an extension

seminary should not begin as "an academic programme elaborated *a priori* by a teaching staff, but should evolve ... according to the needs of the students" (Batlle and Batlle 1983, 12). Such a call necessarily demands students' involvement in program planning. A particularly significant area to be considered in this respect is the selection of the subjects to be studied, as Batlle and Batlle have stressed:

The study subjects given in a T.E.E. programme should be previously suggested by the participants whose maturity and experience qualifies them to know their own needs and those of their congregations. In this case, the T.E.E worker can suggest, if necessary, some study themes, but they should never be imposed on the participants. In other words, the T.E.E programme should at all times respond to the participant's educational needs. Such responses will eventually become a whole curriculum . . . (Batlle and Batlle 1983, 13-14).

This call seems to be logically sound and quite legitimate. Yet, in practice, it appears that it is rarely heeded. A significant number of extension seminary programs in Africa have been operated for years without considering the actual needs of the benefiting population. Regier and Regier have reported in their study of African non-formal theological education that, "In too many instances adult learners have little influence on decisions concerning what they learn. Curriculums are planned elsewhere and presented in prepackaged formats" (Regier and Regier 1994, 28).

Extension seminary programs should exist as a means to an end and not an end in themselves. They are to serve the church by adequately equipping both its leadership and

membership to be able to minister appropriately in their unique situations. It is for this reason that such programs should be churchward oriented. In underscoring this point, the International Council of Accrediting Agencies in its "Manifesto on the Renewal of Evangelical Theological Education" gives an elaborate statement:

Our programs of theological education must orient themselves pervasively in terms of the Christian community being served. We are at fault when our programs operate merely in terms of some traditional or personal notion of theological education. At every level of design and operation our programs must be visibly determined by a close attentiveness to the needs and expectations of the Christian community we serve (International Council of Accrediting Agencies 1984, 138-139).

Closely related to the importance of considering participants' educational needs is the issue of training in context. Educators are convinced that the best way to train people is by enabling them to relate such learning to the actual situations in which it is to be applied, as Knowles points out: "We know ... that the way to produce competent people is to have them acquire their knowledge ... in the context of its application" (Knowles 1980, 19). On the basis of this then, how relevant are most of the self-instructional materials frequently borrowed wholesale from one culture for use in another culture? Ward and Ward respond to such practice with a strong warning:

A program cannot be taken directly from one language or culture to another language or culture without modifications in language, style, and instructional strategies. To be suitable for cross-cultural transformation, a program's objectives must be appropriate for learners in the target culture. If not, basic modifications into the context of the target culture are required (Ward and Ward 1971, 2).

The need for contextualization in theological education is so strong that it simply cannot be ignored. Theological educators have been at pains to bring this point home as a statement by the International Council of Accrediting Agencies in its "Manifesto on the Renewal of Evangelical Theological Education" seems to suggest:

Our programs of theological education must be designed with deliberate reference to the contexts in which they serve. We are at fault that our curricula so often appear either to have been imported whole from abroad, or to have been handed down unaltered from the past. The selection of courses for the curriculum, and the content of every course in the curriculum, must be specifically suited to the context of service .... Indeed ... our theological programs must demonstrate that they exist in and for their own specific context ... (International Council of Accrediting Agencies 1984, 138).

Life in every society is dynamic. This dynamism has a direct effect on the church's educational programs. For this reason then, an elaborate, stable and permanent curriculum is undesirable. Rather, it would be worthwhile to agree with Battle and Battle's opinion that:

It is necessary to conceive of a permanently changing curriculum in response to new needs that arise with time and also the new content that society brings into it. If the curriculum is not able to grapple with the changes that occur in the church and society, it becomes obsolete, out of date (Battle and Battle 1983, 14).

It is doubtful that theological educators can deny the legitimacy of such an opinion. Yet, very little attempt, if any, is made to put it into practice, as Regier and Regier have observed:

Several programs visited . . . in a setting where . . . socio/ political/ economic change has been enormous, are still using materials written 20 years ago by an expatriate theologian. Pressures of

running the day-to-day program preclude researching other more contemporary materials or writing new materials (Regier and Regier 1994, 28).

There is practically no need to continue depending on borrowed instructional materials for use in extension seminary programs. Local contexts provide rich mixtures of situations and experiences upon which relevant courses and theologies may be developed, as Regier and Regier have well pointed out:

Some Africans studying theology have begun to realize that there are positive elements in their culture. They want to look more seriously at evaluating cultural issues such as death/funerals, birth, justice, marriage and modern day issues of materialism. They want to look at spiritual realities and untangle issues of paganism, witchcraft and evil in culture, seeking authentically Christian guidelines (Regier and Regier 1994, 30).

A notable advantage of doing theology in context is that learners are given opportunities to develop critical thinking. In attempting to relate learning experiences to the actual local situations, thinking is stimulated. This should be the ultimate goal if learners are to be helped to own the new knowledge, as Batlle and Batlle have noted:

A T.E.E. programme should help a participant to develop a critical thinking, that is, enable him or her to reflect on his or her reality. In this way the participant, in his or her own context, kneads his or her own bread instead of importing it from outside (Batlle and Batlle 1983, 12).

#### The Need for Instructional Variety

A question that has of late been consistently asked by theological educators concerns the practicality of self-instruction among African adult learners. Bowen and Bowen

have demonstrated through research that African students work best in groups (Bowen and Bowen 1989, 272, 274). Admittedly, such a finding may not, just on its own, be used as a conclusive evidence on African learning styles. However, it provides an important hint which deserves careful consideration by anyone studying educational programs for African adults. Incidentally, the practice of having students to work individually on their lessons most of the time in extension seminary programs have been questioned, as Regier and Regier report: "from . . . believers we learned that God speaks to them in a more real way in groups. Some challenge the concept of individual self-study in programmed instruction texts" (Regier and Regier 1994, 36).

The uniqueness of the African situation perpetuates doubt concerning the use of self-instruction in African adult learning, as Regier and Regier have further observed:

In a number of Sub-Saharan Africa [sic] countries many who seek training function out of an oral tradition. . . .

Another aspect of this inner world is that African traditional learning, is normally communal (Regier and Regier 1994, 37-38).

Furthermore, as it will be explained in some detail later in this review, childhood school experiences have a conditioning effect which is difficult to discard in later years. Therefore, the extension seminary participants, having gone to school to some extent, are likely to have adapted a 'teacher-dependency' attitude rather than that of self-instruction in learning pursuits.

If the scenario just described is a stark reality, it is no wonder then that the model of an individual student sitting down with self-instructional materials to study day in and day out could be alien to most of the learners in African extension seminary programs. This then poses a need for introducing variety of instructional methodology. It is probably time extension seminary program operators heeded yet another call by the International Council of Accrediting Agencies through its "Manifesto on the Renewal of Evangelical Theological Education" that:

Our programs of theological education must vigorously pursue the use of variety of educational teaching methodologies, evaluated and promoted in terms of their demonstrated effectiveness, especially with respect to the particular context. It is not right to become fixed in the method merely because it is traditional, or familiar, or even avant-garde. Lecturing is by no means the only appropriate teaching method, and frequently by no means the best. Presumably neither is programmed instruction. Our programs need to take practical steps to introduce and train their staff in new methods of instruction, in a spirit of innovative flexibility and experimentation, always governed by the standard of effectiveness (International Council of Accrediting Agencies 1984, 142).

### **Selected Issues in Adult Learning**

The two issues in adult learning which are pertinent to this study are: (1) the influence from childhood school experiences, and (2) the desire for knowledge which is immediately practical.

#### **Influence from Childhood School Experiences**

As earlier pointed out, educators have determined that childhood school experiences have profound effects on

adults as they enter into learning situations. Whereas they are expected to be self-directing, observations indicate that adults still tend to be dependent on their teachers for most of their learning. Knowles gives a clear description of this phenomenon:

Adults have been so deeply conditioned by their previous schooling (under the pedagogical model) to perceive the appropriate role of learner to be that of a dependent, more or less passive recipient of transmitted content, that even though they may be completely self-directing in all other aspects of their lives, the minute they enter into any activity labeled "education", they sit back, fold their arms, and say, "Teach me" (Knowles 1980, 46).

In order to correct this situation, at least two things could be done in designing adult education programs. Firstly, by introducing some preparatory experiences, adults will be helped to get a new way of thinking about the role of the learner. Secondly, adults should be given some skills in self-directed learning.

#### The Need for Immediate Application of Knowledge

It is proper at this point that three important questions be asked and answered. Firstly, what makes adults decide to enter into learning situations? Secondly, is there a distinction between adults' and children's learning motives? Thirdly, if the difference does exist, why? Cross responds in answer to the first question as she also alludes to the second one: "Research generally supports the notion that most adults who voluntarily undertake a learning project do so more in the hope of solving a problem than with the intention of learning" (Cross 1986,

189). Knowles confirms this problem-centered orientation to learning by adults as he provides answers to the second and third questions:

Children have been conditioned to have a subject-centred orientation to most learning, whereas adults tend to have a problem-centred orientation to learning. This difference is primarily the result of the difference in time perspective. The child's time perspective toward learning is one of postponed application.

The adult, on the other hand, comes into an educational activity largely because he is experiencing some inadequacy in coping with current life problems. He wants to apply tomorrow what he learns today, so his time perspective is one of immediacy of application. Therefore, he enters into education with a problem-centred orientation to learning (Knowles 1978, 58).

Several implications to adult learning may be deduced from such an analysis:

1. Time is valuable to adults. A rather somber observation has it that while a child or a young adult measures time as "time since birth", an adult past 40 measures time as "time until death" (Brundage and Mackeracher 1980, 35). There is a profound sense of urgency and anxiety in an adult. Such urgency could set in even earlier in African contexts in which life expectancy is generally much shorter than that in the developed nations. This suggests that an African adult learner will most likely be unwilling to spend the already meager time resource on acquiring knowledge that might not solve an immediate problem.

2. The adult learner is interested in immediate application of the learning. The central question likely to be asked by the adult learner is, 'How can I use the

information learned?' Cross correctly observes: "Adults are not interested in storing knowledge for later use or in hearing answers to questions they do not ask" (Cross 1986, 90-91).

3. Practical relevancy of the knowledge pursued has a profound effect on adult learners' motivation. "The assimilation of new learning is directly related to the immediate need and usefulness of information. The adult learner looks for knowledge with 'high turnover power'" (Foltz 1986, 51).

Emerging out of these few observations is an important two-pronged task of educational programs for adults. This includes: (1) identifying pressing problems of interest to adults, and (2) creating opportunities where they can study and be able to immediately and meaningfully apply such learning to their day-to-day living.

#### **Some Limitations of Programmed Instruction**

Programmed instruction is described as a teaching method that has been widely and successfully used with adult learners (Tough 1979). However, concern has been expressed that this method might, after all, have serious limitations in its use. Questions which have been raised about this approach to teaching and deserve consideration in this study concern: (1) its appropriateness to theological education, (2) its effect on learner motivation, and (3) the necessity of matching programmed texts to learner's ability.

Appropriateness of Programmed Instruction to  
Theological Education

Inasmuch as programmed instruction has proved to be a useful approach to teaching, it still remains to be seen if this applies to all disciplines of study. Educators, including those who support programmed instruction, seem to indicate that the approach may be effective only in certain disciplines and not in others. Cross remarks that, "it is probably fair to conclude that . . . the teaching of facts and skills is what programmed instruction does best" (Cross 1979, 58). She goes on to say that:

most programmed material is in fields such as mathematics and spelling, where presentations can be made in short sequential units and where there is a "right" answer. Relatively little experimentation has been done in using programmed instruction for teaching concepts, interrelationships, and applications. Thus, many people see programmed instruction as stifling student initiative and creativity rather than encouraging it (Cross 1979, 58).

Still on the same note, Regier and Regier raise crucial questions concerning the use of programmed instruction in theological education as they report further from the findings of their research:

Our pilgrimage raised questions for us concerning the limitations of programmed instruction in teaching contextual theology. Might a basic contradiction exist between the methods of programmed instruction and critical thinking? Can programmed instruction carry the freight of contextual theology? Might programmed instruction become guilty of instructing learners what to believe without the learner really thinking about what they are learning? Might they learn what to think without really thinking? (Regier and Regier 1994, 35).

Theological education is of such nature that it requires learners to reflect critically on concepts

presented to them. How appropriate then is the use of programmed instruction in extension seminary programs? The issue at stake here is the stimulation of learner's critical thinking. If self-instructional materials cannot help the learner to move toward that direction, this is likely to result in lack of creativity, which is a serious handicap in learning. As it was established earlier, an adult learner comes to a learning situation with unique and specific needs to be met. Yet, such needs cannot be adequately met by merely mastering the short answers given in the programmed text.

Programmed instruction has also been criticized for being a too rigid teaching method. "Once the program is made, there is nothing for the student to do except to proceed through it as predetermined by the programmer" (Cross 1979, 56). The inherent danger here is that learners might be forced to accept and believe everything presented to them without much thought about it. Peterson hints at this danger as he also expresses his sentiments about the appropriateness of using programmed instruction in theological education:

it has been said that programmed learning may serve to "domesticate" rather than "liberate." This may well be the case if programmed learning reduces theological answers to one word or line. Theology cannot be programmed in the same way that a course in mathematics or chemistry can. We purposely favour the essay question so as to foster self-expression and variety in the answers (Peterson 1981, 68).

### Programmed Instruction and Learner's Motivation

Programmed instruction has further been criticized for demotivating learners. Since all what a learner has to interact with most of the time are the programmed instruction materials, educators are of the opinion that this leads to loss of interest in learning. Cross elaborates this point:

Another serious problem with present forms of programmed instruction is the boredom that is experienced by many students. Research indicates that the monotony of programmed frames leads to decreased interest after the initial novelty has worn off (Jamison, Suppes, and Wells 1973). Most programmed materials require a limited kind of action that may involve the muscles without fully engaging the mind. There is a kind of deadly passivity that can enter into the programmed text. . . . When students are relieved of making decision or raising questions, they can hardly be called "active" learners (Cross 1979, 57).

### Programmed Instruction and Learner's Ability

The importance of matching self-instructional materials to the ability of the learner need not be overemphasized. Bearing in mind the fact that self-instructional materials constitute basic learning resource for the learner, complexity of what is available for such use is crucial. Such materials should be complex only to the extent that the learner will be able to understand and utilize what is being taught. At the same time, the materials should be complex enough to provide some degree of challenge, which is a necessary ingredient in learner motivation. In the event that materials available for use fail to strike this balance, learning is likely to be

drastically impaired, as Batlle and Batlle point out: "If what is in the frame is too easy students risk losing interest in their studies. If it is too long and complex students risk getting tired and giving up studying" (Batlle and Batlle 1983, 39).

The attempt in this review was to gain an understanding of the nature and function of the Extension Seminary. Alongside that too, principles utilized in the dissemination of education using such a model were examined. From this endeavor, it was established that the Extension Seminary is essentially a form of adult education. It was also found that principles which educators everywhere have used in adult learning, as well as the use of programmed instruction, are the very ones embodied in the Extension Seminary approach. Deficiencies too in the use of these principles were noted. It was from the ideas gleaned from literature reviewed here that a theoretical base for the remaining part of this study was derived.

## CHAPTER 3

### METHODOLOGY

This chapter charts out the procedure that was followed in conducting the research. It describes the population, research instrument and the basic research design.

#### The Population of the Study

The population was made up of all the current participants of the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa. This included: pastors, other church leaders, and ordinary members from local Baptist churches of Tanzania. The population was identified along specified geographic boundaries--lake, northern, southern, eastern, and western zones.

Four branches of the International Baptist Theological Seminary of Eastern Africa were strategically located to serve the population in the zones identified above. These are Mwanza, Tukuyu, Kigoma and Arusha Seminary Branches. All of them ran the same program coordinated by the Director of Seminary Branches. The result of this was that, despite zonal differences, program participants were exposed to the same situation in terms of instructional approaches and learning. The Mwanza, Tukuyu, Kigoma, and

Arusha Seminary Branches had twenty-four, twenty-five, seventeen, and nine program participants respectively. Therefore, in all, seventy-five program participants were involved in this study.

### The Instrument

A twenty-five item questionnaire was designed as a data-gathering instrument for this study. This questionnaire was designed to determine opinions of the participants of the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa on: (1) the orientation, relevance, content, and complexity of the current self-instructional materials, and (2) the use of self-instructional approach to ministerial training.

### Instrument Development

The initial generation of the questionnaire items was based on:

1. Ideas gleaned from the literature on extension seminary programs, adult learning principles, and programmed instruction.
2. The four areas of focus identified above, namely: the orientation and relevance of materials, the content of materials, the complexity of materials, and the acceptability of self-instructional approach among program participants.

Using these sources, the researcher formulated a "rough draft" questionnaire by generating a group of questions for each area of focus. This was followed by the setting up of a panel of five people who have had experience in the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa. The task of this panel was to discuss the questionnaire items and provide suggestions for improvement. In order to effectively carry out the task, the researcher furnished panel members with a clear explanation of the research purpose and focus. Each panelist also received a copy of the questionnaire for scrutiny for a period of one week before the discussion, with the following criteria in mind:

1. Which items do not relate to the focus of the study?
2. Which items should be corrected ?
3. Which items should be deleted?
4. Which items should be added?

At the panel discussion, one of the panelists was asked to moderate the discussion. Each item was thoroughly discussed and either accepted, changed, or deleted by the panelists. Decision on each item was reached by consensus. Following this, the researcher revised the instrument by incorporating suggestions of the panelists.

The researcher then proceeded to pre-test the revised questionnaire on a group of five alumni of the Extension Seminary Program of the International Baptist

Theological Seminary of Eastern Africa. The pre-testing of the questionnaire was done for two reasons: (1) to purge the instrument of any ambiguities, and (2) to determine how well the informants would respond to Likert-type questions. The pre-test group members were asked to point out any unclear items, and make any suggestions that might help to further improve the questionnaire.

There was 100.0% response from the pre-test group, which was indicative of high response too in the final run. The returned trial questionnaires were then examined to determine if they yielded the desired information, as well as for trouble signs. The results came out well as there were no items left blank or yielded no useful information, misinterpretations, and ambiguities. Only a few comments were given concerning which items to retain and the ones to exclude with regard to positions occupied in the church. On the basis of the above, it was established that respondents of the study would respond well to the Likert-type attitude scaling. By incorporating a few amendments suggested, the instrument was refined into its final form.

The next task was to translate the refined questionnaire into Kiswahili, the language used by the respondents. In order to achieve this, the researcher, who is himself conversant with both English and Kiswahili, worked with two other translators. These two were carefully selected on the basis of their fluency in the spoken and written forms of the two languages. Translations were further subjected to back translations to check for meaning

and intent. Necessary corrections were made accordingly until the translations were as close as possible to the original intent.

### **The Basic Research Design**

The bulk of the information was gathered from the respondents through a restricted or closed-form type questionnaire. A few open questions at the end of the survey were posed to allow the respondents to further express their own opinions. The questionnaire in its English and Kiswahili versions is found in Appendix A and B respectively. The whole process of data collection and analysis involved four areas of focus.

The first area of focus dealt with the first research question mentioned in Chapter One of this thesis. This sought to determine the participants' perception of the orientation as well as the relevance of the self-instructional materials used in the Extension Seminary Program in question.

The second area of focus dealt with the research question two. This area of focus was concerned with the quality of content of the self-instructional materials in this program. Particular attention was given to the issues of stimulation of critical thinking, and practical application of the lessons.

The third area of focus dealt with the research question three. In this area of focus attention was given to the complexity of the self-instructional materials in

current use. Specifically, it dealt with the level of difficulty and the amount of work given.

The fourth area of focus dealt with the fourth research question. This area of focus sought to determine the acceptability of the self-instructional approach to ministerial training by the participants of the program in question.

#### The Procedure for Collecting Data

In order to facilitate the task of data collection, it was necessary for the researcher to seek and secure a good measure of understanding, good will, and cooperation of key program leaders. Consequently, the researcher held a meeting with the Director of Seminary Branches which was also attended by the four Seminary Branch Resident Directors. At this meeting, the researcher carefully explained to the program leaders the purpose of the research, its focus, as well as its significance. Emerging out of this was a unanimous pledge by program leaders of their commitment to render any support needed in ensuring successful data collection from the respondents. This included: (1) willingness to allow the research to be carried out among program participants, (2) voluntariness to administer the questionnaire to the respondents on behalf of the researcher, (3) readiness to make further clarifications on the questionnaire if called for by the respondents, and (4) collection and prompt return of the completed questionnaires to the researcher.

The questionnaire was administered to the respondents as they gathered for periodic seminars at their respective centers. At Mwanza and Kigoma Seminary Branches this task was performed by the Director of Seminary Branches, while at Tukuyu Seminary Branch it was carried out by the Seminary Branch Resident Director. Both leaders were also responsible for collecting the completed questionnaires from the respondents and returning them to the researcher. At Arusha Seminary Branch the researcher personally distributed the questionnaires among program participants and collected them from the respondents after their completion.

The Likert-type scale has been described as the best statistical tool for gathering data in an opinion survey (Borg and Gall 1989, 432; Isaac and Michael 1979, 100) such as the one used in this study. As such, the questionnaire was constructed such that the respondents were asked to indicate their opinion by circling the appropriate number in one of the five categories for each item. The numbers and their corresponding categories were as follows:

1. Definitely No
2. Moderately No
3. Not Sure
4. Moderately Yes
5. Definitely Yes

In addition, the respondents' free responses were secured through five open-form questions at the end of the survey.

The respondents were asked to respond strictly on the basis of their personal convictions. In order to achieve this, assurance was given that there were no "right" or "wrong" answers.

#### The Procedure for Using Data

The questionnaire data were used in the following ways:

1. Data were arranged, analyzed, presented and interpreted systematically and sequentially under the appropriate research questions.

2. Summary statistics in the form of frequencies and percentages for each questionnaire item were computed and reported in tables.

3. Summary responses for each questionnaire item were scrutinized. These provided the bases for determining the Extension Seminary Program participants' attitudinal trends concerning the use of self-instructional materials in Baptist church leadership training in Tanzania. All of the above constitute the core of Chapter Four of this study.

## CHAPTER 4

### FINDINGS AND INTERPRETATIONS

#### Questionnaire Distribution and Returns

Questionnaires were distributed to program participants in the four Seminary Branches and received back as follows:

Mwanza Seminary Branch had twenty-four program participants, all of whom received the questionnaires. There was 100.0 % response from this group.

Twenty-five questionnaires were sent to program participants at Tukuyu Seminary Branch. Of these, fifteen were completed and returned, representing a 60.0% response.

Seventeen questionnaires were sent to program participants at Kigoma Seminary Branch. Response from this group was 100.0%.

Arusha Seminary Branch had nine program participants, all of whom received the questionnaires. Response from this group, too, was 100.0%.

Of the total seventy-five questionnaires distributed, sixty-five were completed and returned, representing 86.7% response. The high response seemed to be the result of a closely monitored process of questionnaire distribution and collection by either program leaders or the researcher himself. Table 1 gives a summary of the rate of questionnaire returns.

Table 1. -- Rate of Questionnaire Returns

Source	Distributed	Returns	% Returns
Mwanza Seminary Branch	24	24	100.0
Tukuyu Seminary Branch	25	15	60.0
Kigoma Seminary Branch	17	17	100.0
Arusha Seminary Branch	9	9	100.0
TOTAL	75	65	86.7

### Description of the Respondents

The survey secured description of the respondents in two aspects, that is, by educational level and by position in the church.

Table 2. -- Profile of Respondents by Educational Level

Educational Level	Frequency	Percentage
Form 4 or higher	-	-
Form 1 to Form 3	5	7.7
Standard 7	49	75.4
Standard 5 to Standard 6	6	9.2
Standard 3 to Standard 4	5	7.7
Standard 2 or less	-	-
TOTAL	65	100.0

Table 2 categorizes respondents by their educational level. The majority of the respondents have had formal education up to Standard 7. These represent 75.4%. Those with education from Standard 5 to Standard 6 represent 9.2%. A small number of respondents have had education of Standard 3 to Standard 4 on one end, and Form 1 to Form 3 on the other end. Each category represents 7.7%. There were no respondents with education lower than Standard 3 or higher than Form 3.

**Table 3. -- Profile of Respondents by Position in the Church**

Position	Frequency	Percentage
Pastor	51	78.5
Deacon	6	9.2
Sunday School teacher	5	7.7
Head of Department	3	4.6
A member (but not a leader)	-	-
TOTAL	65	100.0

Table 3 shows the positions in the church occupied by those responding to the survey. The majority of the respondents reported to be functioning as pastors, their number representing 78.5%. Those functioning as deacons represent 9.2%, while Sunday School teachers represent 7.7%. Those who reported to be heading some kind of a department in the church represent 4.6%. None of the respondents reported to be just a church member without

some kind of responsibility, indicating that the program could be training real and functioning church leaders.

### Findings on the Closed-ended Questions

The following is a treatment of data obtained from closed-ended questions. This is done by considering data under appropriate areas of focus and the corresponding research questions.

#### The Orientation and Relevancy of Materials

This area of focus sought to determine the participants' perception of the orientation and the relevance of the self-instructional materials used in the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa. The issue at stake was to discover whether or not these materials spoke to the needs of the participants and the church at large. The related research question was question 1.

**Question 1:** How do the Extension Seminary Program participants perceive the self-instructional materials in current use with regard to meeting contextual needs?

Questionnaire items 4, 7, were designed to reflect on the materials' appropriateness for the Tanzanian context, while items 15, 18, 20, were designed to reflect on the materials' currentness.

### Materials' Appropriateness for the Tanzanian Context

Questionnaire item 4 stated: "The self-instructional texts of the Extension Seminary Program fit well in the Tanzanian context." Table 4 presents a summary of the respondents' opinions on this item.

Table 4. -- How Materials Fit the Tanzanian Context

Responses	Frequency	Percentage
Definitely No	8	12.3
Moderately No	8	12.3
Not Sure	20	30.8
Moderately Yes	21	32.3
Definitely Yes	8	12.3
TOTAL	65	100.0

It was found that while 12.3% were definitely positive that the materials fit well in the Tanzanian context, 32.3% moderately agreed. On the other hand, 12.3% strongly disagreed, whereas another 12.3% moderately disagreed with the statement. There was considerable uncertainty shown in the 30.8% response on the "not sure" level.

A shift of opinion was, however, evident in questionnaire item 7 which stated: "The self-instructional texts used in the Extension Seminary Program address

theological issues we face in Tanzania." A summary of the respondents' opinions on this item is presented in Table 5.

**Table 5. -- How Materials Address Theological Issues Significant to the Tanzanian Context**

Responses	Frequency	Percentage
Definitely No	1	1.5
Moderately No	51	78.5
Not Sure	1	1.5
Moderately Yes	9	13.9
Definitely Yes	3	4.6
TOTAL	65	100.0

It was observed that unlike in questionnaire item 4 above, the extent of uncertainty in response to this item was a mere 1.5%. A 78.5% majority moderately disagreed that the materials addressed theological issues significant to the Tanzanian context, while only 13.9% moderately agreed with the statement.

#### **Materials' Currentness**

Three statements were posed to determine program participants' opinions on the currentness of the materials. The ultimate aim was to discover whether or not these materials are considered as dealing with relevant issues of the day.

Questionnaire item 15 stated: "The lessons in these self-instructional texts address current issues of concern." The respondents' opinions on this item are summarized and presented in Table 6.

Table 6. -- How Materials Address Current Issues of Concern

Responses	Frequency	Percentage
Definitely No	3	4.6
Moderately No	-	-
Not Sure	5	7.7
Moderately Yes	25	38.5
Definitely Yes	32	49.2
TOTAL	65	100.0

It was found here that 49.2% of the respondents were in strong agreement while 38.5% moderately agreed. However, some respondents, although representing only 4.6%, strongly disagreed with the statement.

Table 7 summarizes opinions of respondents on statement 18, "The lessons in these texts address current needs in my life and ministry."

**Table 7. -- How Materials Address Current Needs of Church Leaders**

Responses	Frequency	Percentage
Definitely No	-	-
Moderately No	-	-
Not Sure	26	40.0
Moderately Yes	32	49.2
Definitely Yes	7	10.8
TOTAL	65	100.0

Although 40.0% of respondents were undecided on this statement, there were no negative responses recorded on it either. Rather, 49.2% and 10.8% were in moderate agreement and definite agreement respectively.

Statement 20 said: "The self-instructional texts of the Extension Seminary Program address current needs of our church members." Responses on this issue are summarized and reported in Table 8.

**Table 8. -- How Materials Address Current Needs of Church Members**

Responses	Frequency	Percentage
Definitely No	3	4.6
Moderately No	-	-
Not Sure	3	4.6

Moderately Yes	12	18.5
Definitely Yes	47	72.3
TOTAL	65	100.0

The majority of respondents affirmed that the materials speak to the current needs of their church members. There were 72.3% in strong agreement while 18.5% were in moderate agreement.

#### Outcome of research question one

Research question one stated: "How do the Extension Seminary Program participants perceive the self-instructional materials in current use with regard to meeting contextual needs?" In order to answer this question, program participants' opinions were sought-- focussing on two main areas, namely: the materials' appropriateness for the Tanzanian context, and the materials' currentness.

Opinions on the materials' appropriateness for the Tanzanian context were mixed. While many respondents seemed to be uncertain on whether or not the texts fit well in the Tanzanian context, a big proportion of these respondents made up their minds in deciding whether or not the texts address theological issues being faced in Tanzania. A few respondents certainly felt that the materials addressed important theological issues they faced. But for the

majority, these materials seemed to deal with rather inconsequential issues.

Responses on the materials' currentness also portrayed mixed feelings. There was no consensus among respondents on the issue of how materials addressed current needs of church leaders. While a significant number of them felt that current needs of church leaders were addressed in these materials, still a notable number indicated uncertainty on the same issue. However, the majority of respondents were in general agreement that the materials addressed current issues of concern as well as current needs of church members.

#### Discussion

A great deal of uncertainty among respondents on whether or not the texts fit well in the Tanzanian context may be attributed to a very general nature of the question itself. This was expected, the question having been mainly intended to check on the validity of responses given on the item on how texts deal with theological issues being faced in Tanzania. Results on the latter item confirm this, where its specific nature seems to have enabled the majority of respondents to decide that the materials did not deal with important theological issues being faced in Tanzania.

Mixed feelings on the issue of materials' currentness may be explained by analyzing the respondents themselves. Firstly, as it was reported earlier in this chapter, those responding to this survey represented

diverse backgrounds, particularly in their education. Yet, it is strongly felt that respondents' levels of education influenced their opinions on the issue under consideration. Among those who thought that current needs of church leaders were dealt with in the study materials were the majority 84.6%, whose education was between Standard 7 and Standard 3. On the other hand, among those who decided to remain non-committal on this issue were also a majority 84.6%, whose education was between Standard 7 and Form 3. Secondly, it was reported earlier, too, that all of the respondents were leaders of some sort in their churches. At this point, it is worthwhile to note that it is one thing to feel for oneself and quite another thing to feel for the other person. By the same argument, while it is possible for one to perceive another person's needs, this perception can only be at a general level. Such needs are best expressed by the individual concerned. This may explain how the respondents, all of whom are church leaders, could be hesitant in deciding on the issue of how materials address current needs of church leaders, but readily felt that the same materials address current issues of concern as well as current needs of church people.

On the whole, results on materials' appropriateness and currentness seem to relate and compare. The materials in current use were generally considered not quite appropriate. They leave out important theological issues confronting learners, an obvious result being that they devote much space to issues most learners would consider

trivial. Similarly, while the same materials may have, to some extent, helped to meet some specific and current needs, they seemed to be lacking in several other aspects.

#### The Content of Materials

This area of focus sought to determine the participants' perception of the quality of content of the self-instructional materials in this program. Specifically, attention was given to the areas of stimulation of critical thinking, and practical application of the lessons. The related research question was question 2.

**Question 2:** How do the Extension Seminary Program participants perceive the quality of content of the self-instructional materials being used?

Questionnaire item 5 stated: "The use of self-instructional texts enables me to further reflect independently on facts and concepts." This was designed to determine whether or not the self-instructional materials currently used in the program stimulate learners to do their own thinking instead of merely telling them what to believe.

Table 9. -- How Materials Provide Stimulation to Independent Thinking

Responses	Frequency	Percentage
Definitely No	12	18.5
Moderately No	14	21.5
Not Sure	1	1.5
Moderately Yes	31	47.7
Definitely Yes	7	10.8
TOTAL	65	100.0

Opinions on this item were divided into two major groups as can be seen in Table 9. On one hand, there was 47.7% of those who moderately agreed and another 10.8% of those who definitely agreed with the statement. On the other hand, 21.5% of the respondents moderately disagreed while 18.5% strongly disagreed with the statement. Only 1.5% were undecided on the issue.

It is noteworthy that even though those who responded in the affirmative outnumbered those who responded otherwise, two things need to be taken into consideration. Firstly, looking at the affirmative group, only a small percentage represent those who strongly supported the statement while the majority moderately agreed with it. Secondly, a total of 40.0% response indicating that materials do not provide enough opportunity

for learners to think for themselves is large enough to cause concern.

To further determine the quality of content of the materials, opinions were sampled on the aspect of guidance on application. Questionnaire item 8 stated: "The self-instructional texts I have used cover practical ways for me to apply their teachings in my ministry." Findings on this issue are summarized and presented in Table 10.

**Table 10. -- How Materials Provide Guidance on Application**

Responses	Frequency	Percentage
Definitely No	8	12.3
Moderately No	-	-
Not Sure	14	21.5
Moderately Yes	35	53.9
Definitely Yes	8	12.3
TOTAL	65	100.0

It was found that the majority of the respondents agreed that the materials provided enough guidance on application. However, it should be noted that here too, those in strong support of the statement represent only 12.3% while 53.9% moderately agreed. Also, a 21.5% response on the "not sure" level cannot be easily dismissed.

Outcome of research question two

Research question two stated: "How do the Extension Seminary Program participants perceive the quality of content of the self-instructional materials being used?" Respondents' opinions on this question were sought by focusing on two areas, namely: stimulation of critical thinking, and practical application of the lessons.

Responses on the issue of how materials provided stimulation to critical thinking revealed two major categories of opinions. On one side were slightly more than half of the respondents who generally felt that the materials in current use provided stimulation to critical thinking. On the other hand, slightly less than half of the respondents thought that the exact opposite was the case.

Concerning the issue of how materials provided guidance on application, three general categories of responses were noted. On one end were the majority of respondents who felt that materials provided guidance on application. On the other end were a few respondents who thought that these materials did not provide guidance on application. In between the two extremes were a considerable number of respondents who were undecided on the issue.

## Discussion

A general opinion by majority of respondents that materials being used provide stimulation to critical thinking may be an indication as well as an affirmation of

the difficulties these materials pose to majority of the learners. As will be reported in the next section of this chapter, majority of respondents indicated that these materials were too complex for them. A comprehensive interpretation of such responses could, therefore, be that respondents thought that besides providing opportunities for individual reflection, the materials were also considered too challenging.

While a general feeling of majority of respondents was that materials provide guidance on application, contrary opinions on this issue as well as responses on the issue of relevance elsewhere in this chapter are very telling. The indication is that the same texts contain a great deal of stuff too foreign and/or which learners do not know how to put into use.

#### The Complexity of Materials

This area of focus dealt with the complexity of the self-instructional materials used in the program. Particular attention was given to the level of difficulty, and the amount of work the learner had to do. The related research question was question 3.

**Question 3:** How do the Extension Seminary Program participants perceive the complexity of the self-instructional materials currently in use?

### Level of Difficulty

Three statements were posed to determine respondents' opinions with regard to the level of difficulty of the materials. Specifically, they sought to determine whether materials were considered to be at the learner's level of understanding, or too difficult, or too easy for the learner.

Table 11. -- On Whether Materials Are at the Learner's Level of Understanding

Responses	Frequency	Percentage
Definitely No	30	46.2
Moderately No	22	33.8
Not Sure	4	6.1
Moderately Yes	9	13.9
Definitely Yes	-	-
TOTAL	65	100.0

Results in Table 11 show that there was a general disagreement with statement 6, "The self-instructional texts I have used in the Extension Seminary Program are at my level of understanding." Here, 46.2% definitely disagreed and 33.8% moderately disagreed with the statement.

Table 12. -- On Whether Materials Are too Difficult for the Learner

Responses	Frequency	Percentage
Definitely No	14	21.5
Moderately No	8	12.3
Not Sure	-	-
Moderately Yes	12	18.5
Definitely Yes	31	47.7
TOTAL	65	100.0

For statement 9, "The self-instructional texts are too difficult for me", there was a general agreement. Table 12 shows that those who strongly agreed represent 47.7% while those who moderately agreed represent 18.5%.

Table 13. -- On Whether Materials Are too Easy for the Learner

Responses	Frequency	Percentage
Definitely No	35	53.9
Moderately No	20	30.8
Not Sure	3	4.6
Moderately Yes	3	4.6
Definitely Yes	4	6.1
TOTAL	65	100.0

A general disagreement, too, was noted in statement 11, "The self-instructional texts are too easy for me." As can be seen in Table 13, 53.9% of respondents strongly disagreed and 30.8% moderately disagreed with the statement.

#### Amount of Work

Opinions on the amount of work in the materials were sampled in three statements. They respectively, sought to determine whether materials were considered to have adequate amount of work for the learner, too short, or even too long for the learner.

Table 14. -- On Whether Materials Have an Adequate Amount of Work for the Learner

Responses	Frequency	Percentage
Definitely No	-	-
Moderately No	24	36.9
Not Sure	-	-
Moderately Yes	41	63.1
Definitely Yes	-	-
TOTAL	65	100.0

Responses on questionnaire item 13, "The self-instructional texts of the Extension Seminary Program have an adequate amount of daily work for me", were given in

only two categories as can be seen in Table 14. There were those who moderately agreed, representing 63.1% and those who moderately disagreed with the statement, representing 36.9%.

Table 15. -- On Whether The Lessons Are too Short

Responses	Frequency	Percentage
Definitely No	10	15.4
Moderately No	26	40.0
Not Sure	-	-
Moderately Yes	14	21.5
Definitely Yes	15	23.1
TOTAL	65	100.0

With statement 17, "The lessons in these texts are too brief", results in Table 15 show that 15.4% strongly disagreed and 40.0% moderately disagreed. On the other hand, those who strongly agreed represent 23.1%, while 21.5% moderately agreed with the statement.

Table 16. -- On Whether The Lessons Are too Long

Responses	Frequency	Percentage
Definitely No	-	-

Moderately No	22	33.8
Not Sure	-	-
Moderately Yes	28	43.1
Definitely Yes	15	23.1
TOTAL	65	100.0

Responses on questionnaire item 19, "The lessons in these texts are too long", confirmed results obtained in item 17. Table 16 shows that there was a general agreement with the statement where 23.1% strongly agreed and 43.1% moderately agreed. Only 33.8% of the respondents were in disagreement with the statement.

#### Outcome of research question three

Research question three stated: "How do the Extension Seminary Program participants perceive the complexity of the self-instructional materials currently in use?" In securing respondents' opinions on this issue, attention was given to the level of difficulty of the materials, and the amount of work for the learner.

Concerning the materials' level of difficulty, three areas were looked into. The first area was concerned with establishing opinions on whether the materials were matched with the learner's level of understanding. On this issue, a general disagreement was noted, and the majority of respondents generally felt that the materials were not

at the learner's level of understanding. The second and third areas respectively sought to determine whether the materials were considered too difficult or too easy for them. Responses revealed that the majority of respondents generally thought that these materials were too difficult for them.

The issue of amount of work focused on two main areas, namely: amount of daily work, and length of the lessons. Responses revealed that the majority of respondents were in agreement, though moderately, that the materials had adequate amount of daily work for them. Concerning length of the lessons, the majority of respondents felt that the lessons were too long for them.

#### Discussion

The findings just summarized lead to at least two assertions. Firstly, there are those in the program who seem to be able to easily handle the materials available to them. A close scrutiny of respondents in this category reveals that almost all of them have had education of between Standard 7 and Form 3. Secondly, there is still a considerable number of program participants who are finding it difficult to easily and profitably use the available self-instructional materials. Here, too, examination of respondents in this category reveals that almost all of them have had education of Standard 7 or less.

In order that study materials may appeal to learners and be meaningfully utilized, it is essential that

they are matched with learners' levels of education. Yet, this balance seems to have been overlooked in the program under consideration. Therefore, it may not be surprising that the complex nature of these materials could be hindering their use by the majority of program participants who have less than seven years of education.

#### The Acceptability of Self-instructional Approach

This area of focus sought to determine the program participants' opinions with regard to the use of self-instruction as an approach to ministerial training. The related research question was question 4.

**Question 4:** Is the self-instructional approach to ministerial training readily acceptable to the Extension Seminary Program participants?

Questionnaire items 10, 12, 14, 16, were designed to determine the program participants' responses to this question.

**Table 17. -- On Whether Learning Motivation Is Not Lowered at the Prospect of Self-instruction**

Responses	Frequency	Percentage
Definitely No	10	15.4
Moderately No	11	16.9
Not Sure	8	12.3

Moderately Yes	16	24.6
Definitely Yes	20	30.8
TOTAL	65	100.0

Statement 10, "The prospect of individual study using self-instructional texts does not lower my motivation to learn" was intended to determine whether or not respondents felt adequately motivated to learn on their own. As can be seen in Table 17, responses on this issue portray a diversity of opinions. It was found that 30.8% strongly agreed and 24.6% of the respondents moderately agreed with the statement. On the other hand, 15.4% strongly disagreed while 16.9% moderately disagreed with the statement. There was also a significant 12.3% of those who were undecided on the issue.

Table 18. -- On Whether Learning Motivation Is Higher During Group Seminars than During the Use of Self-instructional Texts

Responses	Frequency	Percentage
Definitely No	18	27.7
Moderately No	17	26.1
Not Sure	8	12.3
Moderately Yes	13	20.0

Definitely Yes	9	13.9
TOTAL	65	100.0

Results obtained in the preceding section were confirmed in statement 14, "I experience higher motivation for learning during group seminars than when I study on my own using self-instructional texts." Table 18 shows that 27.7% strongly disagreed and 26.1% moderately disagreed with the statement. Yet 13.9% were in strong agreement while 20.0% moderately agreed. There was still 12.3% of those who were undecided on the matter.

The survey further sought to determine the learning approach most appreciated by respondents. This was checked with two statements.

**Table 19. -- On Whether Learning Is Better Achieved Through Self-instruction than in Group Seminars**

Responses	Frequency	Percentage
Definitely No	14	21.5
Moderately No	14	21.5
Not Sure	-	-
Moderately Yes	37	57.0
Definitely Yes	-	-
TOTAL	65	100.0

For item 12, "I learn better on my own using self-instructional texts than during group seminars", results in Table 19 show that opinions were almost equally divided into two major categories. On one hand, 57.0% moderately agreed while on the other hand 21.5% strongly disagreed and another 21.5% moderately disagreed with the statement.

**Table 20. -- On Whether Learning Is Better Achieved During Group Seminars than by the Use of Self-instructional Texts**

Responses	Frequency	Percentage
Definitely No	9	13.9
Moderately No	28	43.1
Not Sure	1	1.5
Moderately Yes	1	1.5
Definitely Yes	26	40.0
TOTAL	65	100.0

Results reported in the preceding section were confirmed in statement 16, "I learn better during group seminars than when I use self-instructional texts on my own." Table 20 shows that while on one hand 40.0% strongly agreed and 1.5% moderately agreed with the statement, still on the other hand 13.9% strongly disagreed and 43.1% moderately disagreed. Only 1.5% were undecided on the issue.

#### Outcome of research question four

Research question four stated: "Is the self-instructional approach to ministerial training readily acceptable to the Extension Seminary Program participants?" Opinions on this issue were sought in two ways. This was by determining which learning approach, between self-instruction and group seminars, was considered to offer the learner firstly, higher motivation, and secondly, better learning opportunity than the other.

On the approach which offered higher motivation for learning, slightly more than half of respondents thought that they were adequately motivated to learn during self-instruction than in group seminars. However, there was still a significant number of respondents who either disagreed with such an opinion or were undecided on the issue. Concerning the approach which resulted in better learning achievement, results were almost similar to the ones just reported. There were slightly more than half of respondents who felt that they learn better during self-instruction than in group seminars. At the same time, slightly less than half of respondents thought that the exact opposite was the case.

#### Discussion

Research question four sought to determine the learning approach most preferred by learners in the program under consideration. Results indicate that majority of

respondents favor self-instructional approach over group seminars.

It is important to note, however, that the choice and/ or success in each of these approaches largely depend on, among other factors, the existence or absence of a favorable learning environment. All along it has been assumed that, other factors being equal, Africans learn better in groups (Bowen and Bowen, 1989, 272, 274; Regier and Regier, 1994, 36-38). Therefore, what is reflected in these results may not necessarily mean that learners resent group seminars as such. That would be an undue rejection of the above assumption. Instead, it is contended that several factors could have dictated such a preference. The most obvious ones are: (1) poor planning and conducting of seminars, (2) inadequate knowledge of the subject matter by the participants, and (3) complex nature of the materials being studied. In particular, the last two factors have been found to be true in the present study and could easily have influenced the respondents' opinions on this issue.

#### **Findings on the Program Participants' Free Responses**

Five questions at the end of the survey invited the program participants to respond freely and make their own suggestions. These focused on two areas, namely: (1) the needs met or not met by the self-instructional materials in current use, and (2) other methods of teaching that could be used alongside the self-instructional approach. Although not all of the respondents answered all of these questions,

responses which were given by some helped in providing certain useful information.

#### Program Participants' Needs

Questionnaire item 21 called for respondents to list the needs of program participants which are addressed in the self-instructional materials in current use, while item 22 called for respondents to list the important needs of program participants which are not addressed at all by these materials. This was a further attempt to establish whether or not the materials are prepared according to the needs of the learners. The results would indicate the extent to which these materials are likely to be used by the learners.

Table 21. -- Participants' Needs Addressed in the Materials

Need	Frequency	Percentage
Understanding God's Word	60	92.3
The pastor and his work	53	81.5
Evangelism	49	75.4
Sermon preparation and delivery	31	47.7
Teaching the Bible	26	40.0

n = 65

Table 21 shows needs of program participants which were identified as being addressed in the materials. Presenting them in their descending order, that is, from the most frequently mentioned need to the least one, these were: understanding God's Word (92.3%), the pastor and his work (81.5%), evangelism (75.4%), sermon preparation and delivery (47.7%), and teaching the Bible (40.0%).

**Table 22. -- Participants' Needs Not Addressed in the Materials**

Need	Frequency	Percentage
How to help people support the church	37	57.0
Training in handling of finances and record keeping	30	46.2
Training in church conflict resolution	27	41.5
How to reconcile the role of foreign missionaries and local leaders	17	26.1
How to deal with corruption in society	13	20.0

n = 65

In Table 22 is a presentation of important needs of program participants which are thought not to be dealt with in the materials. Listing them in their descending order too, these were identified as: how to help people support the church (57.0%), training in handling of finances (46.2%), training in church conflict resolution (41.5%), how to reconcile the role of foreign missionaries and local leaders (26.1%), and how to deal with corruption in society (20.0%).

### Discussion

There is no question that to some extent the materials were thought to have helped to equip leaders with certain basic skills necessary for ministry. This was seen in participants' responses that they had been helped to understand God's Word, understand the work of the pastor, prepare and deliver sermons, teach the Bible, and witness to others.

However, it was also evident that these materials were thought to have failed to prepare leaders to deal with contemporary and important issues in their ministries. This was reflected in the list of needs which program participants considered to be important to them, yet they were thought not to be addressed in the materials.

Supporting the work of the church in most Baptist churches of Tanzania is a big problem today. Church members seem to have avoided their responsibilities to support their pastors and church ministries as well. The majority

of pastors in these churches are either not paid at all or receive very little financial support from their churches. This situation has forced many of them to go bi-vocational, which may not be a very favorable set-up because it infringes too much on the pastors' time for church work. Also, churches have not been able to do much especially in ministry areas requiring some sort of financial base. From the way this need was cited, the impression one gets is that the issue is not that church members are unable to support their churches. Rather, leaders think that the self-instructional materials used in the program have not exposed them to ways which may enable them to teach members to accept their responsibilities and move towards supporting their churches.

Handling of finances and record-keeping is another problem area among Baptist churches of Tanzania. There have been many reports concerning mishandling of church money and poor record-keeping. These problems have brought about mistrust among church members which has in turn been thought of as one of the reasons for poor giving. Other than a spirit of trustworthiness, whoever has to handle church money and keep records must also at least get some kind of training in elementary principles of accounts and bookkeeping. By virtue of their positions, church leaders need exposure to this knowledge which will enable them to help others in that direction. It is not surprising then, that those responding to this part of the survey felt that

the self-instructional materials used in the program are lacking in this area.

The majority of Baptist churches of Tanzania were founded through combined efforts of local people and foreign missionaries from the International Mission Board of the Southern Baptist Convention in the United States of America. Initially, the local people and these missionaries apparently got along well as they pooled their efforts to work for a common cause of expanding and strengthening the ministry. However, as local leadership began to emerge over the years, problems sprang up. Specifically, conflicting view-points about ministry became evident. Accusations about failure, neglect, or sheer refusal to perform certain ministry tasks were levelled against each other. The main issue today seems to be the problem of identifying the roles of local leaders as well as foreign missionaries and how these could be reconciled so that the two groups may continue to work in harmony and for the common good. The present state of affairs seems to hinder progress in ministry to some extent. It could be for this reason that program participants responding to this part of the survey identified this as one among those needs which should be addressed by the materials.

Conflicts are to be expected wherever human beings get together. It would not be realistic to think of a church which does not experience some areas of conflict during its entire lifetime. Such conflicts could be between church members themselves, between members and the

leadership, or even between the church leadership itself. The important thing here is not that conflicts will be kept at bay. Rather, it is firstly, a realization that they can seriously hinder or even kill the work of a church; and secondly, how they should be dealt with when they appear on the scene. It is likely that program participants responding to this part of the survey have witnessed conflicts in their churches, yet they did not know how to resolve them. It could be for this reason that they wished the self-instructional materials in current use were addressing this issue.

It is sad that in recent years corruption has grown to become a serious social evil in Tanzania. Nothing much is done in terms of service without money, or some other thing of value, first changing hands. Church leaders living in this kind of society must have been haunted by this problem. The evil becomes very real when such leaders find themselves in situations where they are expected to, for example, give bribes before they could receive certain services. This is a societal problem which the church should deal with. That could explain the reason for some of those responding to the survey identifying corruption as a need that should have been dealt with in the self-instructional materials.

#### Church People's Needs

Questionnaire item 23 called for respondents to list the needs of church people which are addressed in the

self-instructional materials in current use, while item 24 called for respondents to list the important needs of church people which are not addressed at all by these materials. As mentioned above, such responses were to further reveal the extent of usefulness of these materials, a factor of great influence with regard to their utility by the learners.

**Table 23. -- Church People's Needs Addressed in the Materials**

Need	Frequency	Percentage
Leading others to Christ	50	76.9
Committed ethical Christian living	41	63.1
Ability to do personal Bible study	33	50.8
Understanding of spiritual gifts	29	44.6
Growth in grace and service to the Lord	18	27.7

n = 65

Table 23 displays a variety of church people's needs which were identified as being addressed in the materials. Arranging them in a descending order, these

were: leading others to Christ (76.9%), committed ethical Christian living (63.1%), ability to do personal Bible study (50.8%), understanding of spiritual gifts (44.6%), and growth in grace and service to the Lord (27.7%).

**Table 24. -- Church People's Needs Not Addressed in the Materials**

Need	Frequency	Percentage
Relating Christianity and African Traditional Religions	42	64.6
Financial planning	31	47.7
Dealing with poverty and economic crises	20	30.8
Principles of health care	16	24.6
How to take care of the environment	14	21.5

n = 65

In Table 24 is a list of important needs of church people which are not dealt with in the materials. Presenting them in a descending order, these were identified as: relating Christianity and African Traditional Religions (64.6%), financial planning (47.7%), dealing with poverty and economic crises (30.8%),

principles of health care (24.6%), and how to take care of the environment (21.5%).

## Discussion

There is no dispute that the self-instructional materials have to some extent helped meet some basic spiritual needs of church people. As was reported earlier, these materials seem to have enabled them to do personal Bible study, lead godly lives, understand spiritual gifts, lead others to Christ, and grow in grace and service to the Lord. It is commendable that these materials deal with such areas of life, especially considering that they are all important virtues for every Christian.

However, from another vantagepoint, these materials seem to be lacking too in dealing with issues that face the Baptist churches of Tanzania today. Responses indicated that while there are several other important issues facing church people today, these are not dealt with in the materials in current use.

Posing the issue of relating Christianity and African Traditional Religions as a need could suggest that there are some church members who are still caught between the two faiths. This is not difficult to understand, especially with realization that many of such members might have come from strong traditional religious backgrounds. Such backgrounds could still have some grip on them to an extent that they are struggling to make sense out of each of these faiths. A help in that area is absolutely

essential. In order to do this, a least two approaches could be attempted, namely: (1) teaching the people to have a clear understanding of both faiths, and (2) showing the people how Christianity could deal with issues raised by the African Traditional Religions.

Another important need that was cited as not being dealt with in the self-instructional materials has to do with principles of health care. Diseases are rife almost everywhere in Tanzania, yet health services are poor, or costly, or even not easily available in some places. Such situations have affected many of the church people. This should explain their need for being helped to acquire principles which would enable them to take care of their health.

Poverty and economic crises have had devastating effects on the lives of many people in Tanzania, Christians included. Living in such misery would have created questions in the minds of church people. These people would have hoped to be able to find adequate answers to such problems in Christianity. This explains the expectations that such issues should have been dealt with in the materials in current use.

Knowledge of financial planning as a need could reflect the fact that some church people do not know how to take care of their finances. The significance of this need lies in the fact that, in a sense, church people's financial abilities have direct bearing on the churches' finances. It could be for this reason that a feeling exists

that these people should be helped to be able to plan well for their finances, and hence their contributions to the church.

Environmental degradation has now become a perennial problem in Tanzania. Its effects have been far-reaching and painful. Things like deforestation, over-grazing, bush-fires, air and water pollution, indiscriminate waste disposal, and many others of like nature, have made life unbearable. What is even more painful is that many Christians, who should know better, have also been involved in these evil practices. It is no wonder then, that a concern has now been expressed that the self-instructional materials should be helping church people to be able to take care of their environment.

The needs which have been identified and discussed above seem to be real, contemporary, and pressing. Users of the self-instructional materials would be expected to enter learning situations with such issues in their minds. As was noted earlier in Chapter Two, more than anything else, these learners' desires to learn lie in their hopes of being able to solve immediate problems. If such possibilities are not envisaged, it is doubtful that they will bother themselves to just try and acquire knowledge which is either unrelated to their situations, or simply for its own sake.

The points just presented confirm the idea that in a program such as the one under consideration, it is unwise

to have a permanent curriculum. On the contrary, the ideal would be a dynamic curriculum, where from time to time, learners' needs are assessed and used to develop the corpus of that which is to be taught. In that way it will be expected that learners would be desirous to learn, with resultant maximum utilization of the study materials.

#### Other Teaching Methods

Questionnaire item 25 called for the respondents to list other teaching methods they feel should be used in the Extension Seminary Program. The responses were not necessarily expected to be indicative of the program participants' dissatisfaction with the use of self-instructional approach to ministerial training. Instead, they were to serve as warning signals of weaknesses inherent in the use of limited amount of teaching methods. Hence, this would reflect the need for variety as well as combination in instructional approaches, aspects which enhance learning.

Table 25. -- Need for Other Teaching Methods

Method	Frequency	Percentage
Ministry projects	9	13.9
Apprenticeship under a schooled pastor	11	16.9

n = 65

Table 25 shows that only two teaching methods, to complement the use of self-instructional materials and participation in regular group seminars, were suggested. These were: apprenticeship under a 'schooled' pastor (16.9%), and ministry projects (13.9%).

### Discussion

A general desire to do apprenticeship under a 'schooled' pastor may indicate that these learners would like to practice while in close proximity to someone whom they consider as a trained teacher. It should be remembered that these learners have to study alone--using the self-instructional materials, for about eight weeks before they are able to meet in group seminars. This is a considerably long period of time. Yet, it is likely that as they progress in their studies, such learners may encounter difficulties and questions which require immediate help from someone more knowledgeable. Although in the Extension Seminary Program under consideration the use of 'advisors' has been planned for, their functioning and effectiveness are questionable. This is especially due to two main factors. Firstly, long distances and poor transport system in most places where these learners live make it difficult or even impossible for them to consult with their advisors. Secondly, in some instances the advisors themselves have proved to be lacking academically, which may also explain usage of the terminology 'schooled' pastor.

Ministry projects as a need could reflect learners' desires for opportunities to practice and test what they learn from theory. This, too, was planned for and it is expected to be taking place in the program under consideration. But, it is also possible that too much has been assumed. As findings in this study have revealed, there seems to be a lot of stuff learners have studied but which do not necessarily relate to their circumstances. An obvious result of this is failure on the part of learners to see how such knowledge may apply to their real ministry situations. Therefore, what these learners could be suggesting is the need to be assigned ministry projects which will help them to actually see theoretical knowledge being translated into practical experience. Undeniably, this can only be achieved with study materials which are largely based on learners' needs.

#### Overall Discussion

Findings have revealed that for the most part, the self-instructional materials in the program under consideration do not meet learners' contextual needs. The same materials, too, while containing a lot of stuff which learners have to simply commit to memory without necessarily knowing how to put into practical use, are also considered too complex by the majority of learners. Of the two learning approaches, that is, self-instructional and group seminars, most program participants prefer the former. This may appear to be strange, especially

considering what has been reported above concerning the self-instructional materials themselves. But this is understandable, considering that even with shortcomings in both approaches, a choice has to be made anyway, regardless of whether one makes it with enthusiasm or not.

The general impression from these findings is that the self-instructional materials in the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa are not utilized as they should be. If they cannot meet important learners' needs, help the learners to own and utilize the inherent knowledge, and appear to be too complex for the learners, it is doubtful that there will be much excitement on the part of these learners to seriously and profitably use them. What may mostly be happening in this program could be just going through the motion of learning, but without actually accomplishing much in the real sense of learning.

## CHAPTER 5

### CONCLUSIONS

#### Summary of Findings

The primary task of this study was to determine the general trend in the actual use of self-instructional materials by the participants of the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa. Four research questions were used to guide the study. These were:

1. How do the Extension Seminary Program participants perceive the self-instructional materials in current use with regard to meeting contextual needs?

2. How do the Extension Seminary Program participants perceive the quality of content of the self-instructional materials being used?

3. How do the Extension Seminary Program participants perceive the complexity of the self-instructional materials currently in use?

4. Is the self-instructional approach to ministerial training readily acceptable to the Extension Seminary Program participants?

In keeping with these research questions, a questionnaire was, therefore, designed to discover: (1) the participants' perception of the orientation, relevance, content, and complexity of the self-instructional materials

in current use, and (2) the participants' ability and willingness to use these materials profitably on their own. Respondents were asked to register, on a scale of 1 to 5 (1 for 'Definitely No', and 5 for 'Definitely Yes'), their opinions on various issues. Five open questions at the end of the survey allowed program participants to add, and freely express their opinions on some of the issues.

Concerning participants' perception of the self-instructional materials in current use with regard to meeting contextual needs, findings revealed two major categories of opinions. Firstly, the materials in current use were generally considered inappropriate for the Tanzanian context. They seemed to overlook certain important theological issues facing learners and the people they serve. Secondly, while there were some indications that to a certain extent the same materials might have helped meet some current needs, a significant number of respondents thought that there were still a host of other needs which have not been addressed.

On the participants' perception of the quality of content of the self-instructional materials being used, more than half of the respondents felt that materials provided opportunities for individual reflection as well as guidance on application. However, an indication that the texts also contained materials considered too foreign, and which learners might not know how to apply, was quite evident.

Respondents indicated reasonable agreement on the issue of complexity of texts. Findings revealed that the majority of participants thought that the materials were not at the learners' levels of understanding and, as a result, too difficult. Also, the lessons were thought to be too long.

Regarding the use of self-instruction, majority of respondents seemed to have readily accepted it as a helpful approach to ministerial training. Their responses indicated that they were sufficiently motivated and could learn well by self-instruction. However, in spite of such general opinion, some participants suggested the need of other teaching methods to be used alongside the self-instructional approach. These were ministry projects, and apprenticeship under a 'schooled' pastor.

### **Implications of the Findings and Recommendations**

The findings just summarized show that there have been both successes and shortcomings in the use of self-study materials in the program under consideration. It might not be fair to pronounce a quick or harsh judgement with regard to the noted failures, especially considering the program's youthfulness. Yet, there is need to accept the fact that such deficiencies in the materials could have hindered their effective use by the program participants.

But it should also be affirmed that whatever shortcomings might have been apparent, it is envisaged that churches will still continue to depend heavily on self-

instructional approach to ministerial training. This, then, calls for concerted efforts on the part of educators, program policy makers, program developers, and program operators to guarantee availability and effective use of relevant study materials. In that respect, findings of this study could thus have the following implications and recommendations:

1. Study materials must be prepared according to the needs of the consumer audience. It follows, therefore, that their setting should be essentially Tanzanian. They should be able to address relevant Tanzanian problems and concerns. In order to achieve this, efforts should be made to assign some people the task of gathering as wide a picture of needs as possible. Such surveys should be designed to sample concerns of church leaders and members, and to determine priorities of training needs throughout the Baptist churches of Tanzania. This will be in keeping with adult educational principles which call for learners to be given more freedom in determining what they want to study. The whole exercise also implies that the program must allow for a high degree of flexibility in its curriculum. Alongside the preparation of contextual study materials is the need, too, to identify, encourage, and train local writers who might make vital contributions in this area. To ensure continuity, a committee on study materials needs to be formed, one of its primary tasks being that of a continuous evaluation of the materials in use.

2. It would be necessary to ensure that study materials are prepared in such a way as to lead the learner to decide how to apply the information learned. Ideally, each lesson must include practical assignment. In this way the learner would be able to relate principles learned with real life situations.

3. The type of learners should be well known before preparing study materials. Having done that, then the lessons should be carefully written such that they are matched with learners' levels of understanding. In this regard, the vocabulary, sentence length, and the amount of materials to be learned must be appropriate. Important still, rather than having only one level of materials in the program, it might be desirable to prepare them at different levels in accordance with varying abilities of learners. To achieve good results in all these, it would be essential to always first test the study materials on a small group of learners and make necessary adjustments before releasing them for use by a larger audience.

4. The selection of teachers for the Extension Seminary Program should be done with great care. What goes on during group seminars is so vital, and, therefore, requires competent teachers who would organize and lead activities well enough to help learners achieve their learning objectives.

### Recommendations for Further Study

In the course of carrying out this study, certain very interesting and highly pertinent issues were raised but not dealt with in any appreciable detail. This was mainly because they did not fall within the scope of the research. They are here presented and recommended for further study:

1. An evaluation of the self-instructional materials used in the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa.

2. A study to determine factors influencing learning preferences between self-instruction and group learning.

3. A study to determine types of learners who prefer group to self-study environments in learning.

4. A study to determine effects of tutor training on learners' achievements in group seminars. Comparisons could be made between groups with tutors specifically trained to conduct seminars and those without any trained tutors.

## APPENDIX A

### THE QUESTIONNAIRE

Dear Seminary Branch Student,

I would like to request for your help in completing this questionnaire. In the Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa, the desire is to ensure that participants are properly and satisfactorily trained for their various ministries. The following questions aim at discovering your opinions on: (1) various issues concerning the self-instructional materials being used in the program, and (2) the self-instructional approach to ministerial training. By answering these questions, you will be providing helpful information to guide the program leaders in determining appropriate ways of training church leaders.

In answering these questions, please feel free to express your personal convictions. Your sincere opinions will be accepted, respected, and used for whatever their worth.

#### Part One

1. Your Name \_\_\_\_\_ (If you prefer not to indicate who you are, then leave item 1 blank).
  
2. The highest level of education I have attained is (Please mark ( V ) to the left side of the answer that fits your category. Please choose only one answer).  
  
----- Form 4 or higher  
  
----- Form 1 to Form 3  
  
----- Standard 7  
  
----- Standard 5 to Standard 6  
  
----- Standard 3 to Standard 4  
  
----- Standard 2 or less.
  
3. My position in the church where I attend is (Please mark ( V ) to the left side of the appropriate answer).  
  
----- Pastor  
  
----- Deacon  
  
----- Sunday School Teacher  
  
----- Head of Department  
  
----- A member (but not a leader)

## Part Two

## Instructions

Read and consider very carefully the following questions.

A. For each of the following seventeen questions, draw a circle around the number which best represents your opinion in that question.

1. Represents "Definitely No"
2. Represents "Moderately No"
3. Represents "Not Sure"
4. Represents "Moderately Yes"
5. Represents "Definitely Yes"

## Example:

	Definitely No	Moderately No	Not Sure	Moderately Yes	Definitely Yes
The Extension Seminary Program of the International Baptist Theological Seminary of Eastern Africa currently has four seminary branches.	1	2	3	4	(5)

In this item, the respondent definitely agrees that there are currently four seminary branches in the Extension Seminary Program. He, therefore, drew a circle around number 5. Following this example, please do likewise in the next seventeen questions.

	Definitely No	Moderately No	Not Sure	Moderately Yes	Definitely Yes
4. The self-instructional texts of the Extension Seminary Program fit well in the Tanzanian context.	1	2	3	4	5
5. The use of self-instructional texts enables me to further reflect independently on facts and concepts.	1	2	3	4	5
6. The self-instructional texts I have used in the Extension Seminary Program are at my level of understanding.	1	2	3	4	5
7. The self-instructional texts used in the Extension Seminary Program address theological issues we face in Tanzania.	1	2	3	4	5

8. The self-instructional texts I have used cover practical ways for me to apply their teachings in my ministry.	Definitely No 1	Moderately No 2	Not Sure 3	Moderately Yes 4	Definitely Yes 5
9. The self-instructional texts are too difficult for me.	1	2	3	4	5
10. The prospect of individual study using self-instructional texts does not lower my motivation to learn.	1	2	3	4	5
11. The self-instructional texts are too easy for me.	1	2	3	4	5
12. I learn better on my own using self-instructional texts than during group seminars.	1	2	3	4	5
13. The self-instructional texts of the Extension Seminary Program have an adequate amount of daily work for me.	1	2	3	4	5
14. I experience higher motivation for learning during group seminars than when I study on my own using self-instructional texts.	1	2	3	4	5
15. The lessons in these self-instructional texts address current issues of concern.	1	2	3	4	5
16. I learn better during group seminars than when I use self-instructional texts on my own.	1	2	3	4	5
17. The lessons in these texts are too brief.	1	2	3	4	5

18. The lessons in these texts address current needs in my life and ministry.	Definitely No 1	Moderately No 2	Not Sure 3	Moderately Yes 4	Definitely Yes 5
19. The lessons in these texts are too long.	1	2	3	4	5
20. The self-instructional texts of the Extension Seminary Program address current needs of our church members.	1	2	3	4	5

B. For each of the following five questions, briefly write down your opinions:

21. Write down your educational needs which are addressed in the self-instructional texts of the Extension Seminary Program:

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

22. Write down important personal educational needs which are not addressed in these texts:

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

23. Write down the needs of church people which are addressed in these texts:

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

24. Write down the important needs of church people which are not addressed in these texts:

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

25. What are other teaching methods you would like to see used in the Extension Seminary Program?

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

**THE END**

**THANK YOU FOR YOUR RESPONSE TO THESE QUESTIONS**

## APPENDIX B

### THE QUESTIONNAIRE IN KISWAHILI

Mpendwa Mwanafunzi wa Tawi la Chuo,

Ningependa kukuomba msaada wako katika kujaza fomu hii. Katika mpango wa Tawi la Chuo, nia iliyopo ni kutaka kuhakikisha kuwa wanafunzi wanaandaliwa vizuri na kikamilifu kwa ajili ya huduma zao mbali mbali. Maswali yafuatayo yana lengo la kutaka kujua maoni yako kuhusu: (1) mambo kadhaa juu ya "Vitabu Maalum" vitumiwavyo katika mpango wa Tawi la Chuo, na (2) utaratibu wa kielimu wa kujifunza mwenyewe. Kwa kuyajibu maswali haya, utakuwa unatoa taarifa muhimu itakayowasaidia viongozi wa mpango kujua njia bora za kuwaandaa viongozi wa makanisa.

Katika kuyajibu maswali haya, tafadhali jisikie huru kuonyesha kile unachoamini ni sahihi. Maoni yako ya dhati yatapokelewa, yataheshimiwa, na yatatumiwa kwa uzito wake.

#### Sehemu ya Kwanza

1. Jina langu ni \_\_\_\_\_ (iwapo utapenda)
2. Kiwango cha juu cha elimu yangu ni (Tafadhali weka alama ( V ) sehemu moja tu)
  - Kidato cha 4 au zaidi
  - Kati ya Kidato cha 1 na 3
  - Darasa la 7
  - Kati ya Darasa la 5 na 6
  - Kati ya Darasa la 3 na 4
  - Darasa la 2 au chini.
3. Kazi yangu katika kanisa ninaloshiriki ni (Tafadhali weka alama ( V ) )
  - Mchungaji
  - Shemasi
  - Mwalimu wa Shule ya Jumapili
  - Mkuu wa Idara
  - Mshiriki mwaminifu (lakini si kiongozi)

## Sehemu ya Pili

## Maelezo

Soma na tafakari kwa makini sana maswali yafuatayo:

A. Kwa kila mojawapo ya maswali kumi na saba yafuatayo, chora mviringo kuzungukia nambari unayo inaeleza vizuri sana maoni yako kuhusu swali hilo.

1. Inamaanisha "Sikubaliani Kabisa"
2. Inamaanisha "Sikubaliani"
3. Inamaanisha "Sina Maoni"
4. Inamaanisha "Ninakubaliana"
5. Inamaanisha "Ninakubaliana Kabisa"

## Mfano:

Mpango wa Tawi la Chuo kwa wakati huu unayo matawi manne.	Sikubaliani Kabisa 1	Sikubaliani 2	Sina Maoni 3	Ninakubaliana 4	Ninakubaliana Kabisa 5
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Katika jambo hili, aliyejibu anakubaliana kabisa kwamba kwa wakati huu mapango wa Tawi la Chuo unayo matawi manne. Hivyo amechora mviringo katika nambari 5. Kwa kutumia mfano huo, tafadhali fanya hivyo katika maswali kumi na saba yafuatayo:

4. Vitabu Maalum vya mpango wa Tawi la Chuo vinafaa sana kwa mazingira ya Kitanzania.	Sikubaliani Kabisa 1	Sikubaliani 2	Sina Maoni 3	Ninakubaliana 4	Ninakubaliana Kabisa 5
5. Matumizi ya Vitabu Maalum huniwezesha kutafakari na kutathmini mwenyewe mafundisho.	1	2	3	4	5
6. Vitabu Maalum vya mpango wa Tawi la Chuo nilivyovitumia vimeandikwa kulingana na uwezo wangu wa kuelewa.	1	2	3	4	5

7. Vitabu Maalum vya mpango wa Tawi la Chuo hugusia masuala nyeti ya kitheologia yakabiliwayo Tanzania.	Sikubaliani Kabisa 1	Sikubaliani 2	Sina Maoni 3	Ninakubaliana 4	Ninakubaliana Kabisa 5
8. Vitabu Maalum nilivyovitumia vina maelezo ya kutosha jinsi niwezavyo kuyatumia niliyojifunza kimaisha na katika huduma yangu.	1	2	3	4	5
9. Vitabu hivi ni vigumu sana kwangu.	1	2	3	4	5
10. Motisha wangu wa kujifunza hubakia juu hata kama ni kujifunza peke yangu kwa kutumia hivi Vitabu Maalum.	1	2	3	4	5
11. Vitabu hivi ni rahisi mno kwangu.	1	2	3	4	5
12. Ninajifunza vema pale ninapojisomea na kufanya kazi mwenyewe katika Vitabu Maalum kuliko wakati wa semina.	1	2	3	4	5

13. Katika Vitabu Maalum vya mpango wa Tawi la Chuo kiasi cha kazi ya kusoma na kufanya kila siku kimekadiriwa vizuri.	Sikubaliani Kabisa 1	Sikubaliani 2	Sina Maoni 3	Ninakubaliana 4	Ninakubaliana Kabisa 5
14. Motisha wangu wa kujifunza huwa juu wakati wa semina kuliko wakati nikijifunza mwenyewe kwa kutumia Vitabu Maalum.	1	2	3	4	5
15. Masomo yaliyomo katika Vitabu Maalum hugusia masuala muhimu yatukabiliyo sasa.	1	2	3	4	5
16. Ninajifunza vema wakati wa semina kuliko wakati nikijifunza peke yangu kwa kutumia Vitabu Maalum.	1	2	3	4	5
17. Masomo yaliyomo vitabuni yamefanywa mafupi sana.	1	2	3	4	5
18. Masomo yaliyomo vitabuni yanagusia mahitaji yangu ya kila siku.	1	2	3	4	5

19. Masomo katika vitabu hivi ni marefu sana.	Sikubaliani Kabisa 1	Sikubaliani 2	Sina Maoni 3	Ninakubaliana 4	Ninakubaliana Kabisa 5
20. Vitabu vya mpango wa Tawi la Chuo vinagusia mahitaji ya sasa ya washiriki wa makanisa yetu.	1	2	3	4	5

B. Kwa kila mojawapo ya maswali matano yafuatayo, andika maoni yako kwa ufupi:

21. Andika mahitaji yako ya kielimu ambayo hugusiwa katika Vitabu Maalum vya mpango wa Tawi la Chuo:

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

22. Andika mahitaji yako muhimu ya kielimu ambayo hayagusiwi katika vitabu hivi:

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

23. Andika mahitaji ya washiriki makanisani ambayo hugusiwa katika vitabu hivi:

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

24. Andika mahitaji muhimu ya washiriki makanisani ambayo hayagusiwi katika vitabu hivi:

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

25. Ni njia zipi nyingine za kufundisha ungependa kuona zikitumiwa katika mpango wa Tawi la Chuo?

- 1.-----
- 2.-----
- 3.-----
- 4.-----
- 5.-----

**MWISHO**

**ASANTE KWA KUYAJIBU MASWALI HAYA**

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