NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

A Study of the Factors that Prevent Church Leaders From Implementing Theological Education by Extension in the A.C.K Mt. Kenya Central Diocese

BY

DANSON KIHWAGA MWANGI

A Thesis Submitted to the Graduate School in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Christian Education

JULY 2007

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Approved:

First Reader: _Suraja Raman_

Dr. Suraja Raman PhD

Second Reader: _____

Dr. Richard Starcher PhD

External Reader: _Mary Getui_

Prof. Mary Getui PhD

July, 2007

Student's Declaration

A STUDY OF THE FACTORS THAT PREVENT CHURCH LEADERS FROM
IMPLEMENTING THEOLOGICAL EDUCATION BY EXTENSION
IN THE A.C.K MT. KENYA CENTRAL DIOCESE

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

The views presented herein are not necessarily those of the Nairobi Evangelical
Graduate School of Theology or the Examiners

(Signed) _____
Danson Kihwaga Mwangi

July, 2007

ABSTRACT

TEE is a theological education program where the content, motives and skills are based on the Bible and theology. Students attain new attitude and knowledge and improve their ministry skills. It is extension education because training programs are brought to where the people are.

Nevertheless, it has been verified that this enterprise has not penetrated to many of our churches due to several factors. A research done at the A.C.K. Diocese of Mt. Kenya Central verified that the key factors impending the establishment and expansion of TEE work in many of our churches include: ignorance, apathy or indifference, negative attitude towards education, poverty, lack of established TEE leadership and administrative structures, lack of proper time planning, unclear perception of the roles of the vicar, the group leader and the coordinator and failure to recognize the importance of certificates.

For this reason, continuous TEE awareness campaigns, thorough periodical bulletins and visits by the coordinator can enlighten the people about TEE. Secondly, the curriculum should be flexible so as to attract a variety of students especially those in the teaching profession. Also, the Christians ought to be enlightened on the importance of education. We should promote literacy from all fronts. Equally important is decentralization of TEE administrative structures. Similarly, the coordinator should ensure that students get the learning materials and certificates on time. Finally, TEE should be established as a continuous training program with advancement opportunities where students get certificates from recognized theological institutions.

ACKNOWLEDGMENTS

CONTENTS

ABBREVIATIONS

A.C.K.-Anglican church of Kenya

C.C.R.S.-Certificate in Christian and Religious Studies

E.F.A.-Education for all

TEE-Theological education by extension

T.S.C. Teachers service commission

LIST OF FIGURES

CHAPTER ONE

INTRODUCTION

Introduction

Essentially, my interest in carrying out the study of TEE work in the A.C.K.

Diocese of Mt. Kenya Central developed out of my personal involvement in this noble

task for about four years. Over that period, I discovered that much needed to be done

for TEE to penetrate to our churches although I did not know where to begin. For this

reason, I got convinced that I had to take an urgent action.

Since then, the following questions trouble me: Why hadn't the TEE work

penetrated into many of our churches even over such a long time of its existence?

What could I do as a coordinator for this work to be effective? Essentially, TEE is a

discipleship program. Christ mandated the disciples not only to preach but also to

make disciples (Mathew 28: 19, 20). Thus in carrying out TEE work, we fulfill our

mandate to make disciples of all nations.

More so, TEE is a leadership development program and a method of preparing

and equipping people for works of ministry (Ephesians 4:12). For this reason, I sought

to discover why the TEE work had not penetrated into many of our churches.

"Problems can be opportunities or obstacles depending on how you look at them"

(anonymous). In this study, we not only needed to focus on the problems affecting

TEE but also on discovering certain theories that could make our work effective. We

needed to grasp problems thereof as an opportunity to serve God in a new way.

The first chapter in this paper consists of general introduction. Issues like choice of research method, problem and research statements and the significant of the study among others are discussed. The second chapter contains a literature review. In this chapter, previous research on the same subject is reviewed. Chapter three contains methodology and the research procedures chosen in this study. The data analysis is contained in chapter four. Finally, my recommendations and conclusions are articulated in chapter five.

Problem Statement

Previous research has verified that the TEE work has not taken root in many of our churches. More so, the future of the existing groups seems uncertain. Thus, my interest in carrying out this study was to propose a strategy of making a difference. We need to discover some strategies that will be instrumental in establishing sustainable TEE groups. As stated above, discipleship is a central Church's mandate. Similarly TEE is a leadership development program. Thus, exploring the perceptions of the church leaders of TEE would be the basis of implanting focused and sustainable groups in our churches.

Ethical Considerations

I would maintain confidentiality throughout the study. The identity of individual participants would remain confidential. This implies that no participant would know the identity of the other(s). More so, the participants consent would be obtained in advance. Thus, all of them would participate voluntarily. Lastly, I would be open and honest throughout the study especially as I deal with the participants.

Purpose Statement

The purpose of this qualitative study was to discover the factors preventing church leaders from implementing Theological Education by Extension in the A.C.K. Mt. Kenya Central Diocese. For the purposes of this study, the church leaders would be defined as all the Christians who participate in leadership in all the A.C.K. Churches of Mt. Kenya Central Diocese. They included both clergy and laity (the elected, appointed or volunteers).

Research Questions

The researcher desired to discover the reasons as to why TEE had not taken root in A.C.K Diocese of Mt. Kenya Central in spite of the un-numbered years the program had been advertised. In the first place answering the following questions would be necessary: What are the hindrances regarding the establishment and growth of TEE work? To achieve an enormous growth of TEE work in the Diocese, it would be also necessary to explore the following:

1. What value do church leaders attribute to TEE?

2. What might be our failures in advertising TEE?

3. What is commonly believed regarding an effective contextual theological education? In other words, how can we carry out the above mandate effectively?

4. What do the church administrators want to achieve in their training programs?

5. What is the major role of the TEE coordinator?

Definitions

1. **Theological Education by Extension**: This is the kind of theological education, which is offered at the local church to local Christians who may

also include local leaders.

> TEE is theological in the sense that the content, motives and skills derived from the Bible and theology are central are central …is education in that it aims to change students in attitude and knowledge and develop their skills and …is extension in that it brings training programs within the reach of people where they live (Snook 1992,6).

Therefore the TEE enterprise ventures to train the students where they are.

2. **The church leaders**: These are the policy makers in a given institution or a local church for this matter. As indicated above, they include both clergy and laity.

3. **Vicar:** This is a clergy man or woman in charge of a parish in the Anglican Church. He/ she is the Bishop's appointee and therefore transferable by the same person. As the principal administrator, the clergy has administrative as well as spiritual duties.

4. **Bishop**: According to the Oxford Advance Learner's Dictionary of current English, a Bishop is a Christian clergy man of high rank who organizes the work of the Church in a city or in a district. All the vicars in the parishes of a given Diocese are under him.

5. **Church**: This is commonly translated from the Greek Word "ekklesia" which means an assembly of God's people. It is a composition of people who are faithful to God with a single purpose to worship and serve Him.

6. **Parish**: According to the Anglican Church structures a parish consists of one or several local churches which are usually administered by a vicar.

7. **Region**: This is a section of the Diocese which consists of several parishes.

8. **Diocese**: A Diocese is also known as a Bishopric. This is Bishop's administrative area. It consists of several regions.

Population

The participants in this study were chosen from the Diocese of Mt. Kenya Central of the Anglican church of Kenya which consists of twenty six dioceses. Samples consisted of ten lay people and ten clergy chosen from the parishes and local churches where TEE work has not yet been established.

Significance of the Study

This study conducted in the A.C.K. Diocese of Mt. Kenya Central enables us to understand why TEE work has not penetrated into many of our churches. Similarly, we expected to identify and formulate various strategies of launching and conducting focused and sustainable TEE small groups. More so, as stated earlier, the study would revitalize the essence of discipleship and leadership development which is church's mandate. In this regard, this study would be instrumental in our endeavor to fulfill the Great Commission within the context of a local church.

Delimitations

This study was limited to opinion leaders within the A.C.K. Diocese of Mt. Kenya Central. The participants were leaders from churches where there has never been any TEE program. Hence, this study would not include leaders from existing TEE programs.

Limitations

This study assumed that church leaders included both the clergy and laity. In this qualitative study, findings could be subjected to other interpretations. However, findings were limited by the willingness of the participants to share their perceptions. Further, findings would not necessarily be generalized to other contexts. However, others may find discoveries transferable.

CHAPTER TWO

LITERATURE REVIEW

TEE stands for theological education by extension. Thus TEE is a method of training people for ministry where they are. According to Thornton, it is concerned with good quality training of ministers, as are theological colleges, seminaries and Bible Schools. "It is the kind of ministry training which takes place at the learners' environment" (Thornton 1990, 9).

I first heard of TEE as a youth from an evangelist who was encouraging people to enroll. This was as soon as I completed my Kenya Certificate of Secondary School Education (K.C.S.E.). At that time, I was involved in church ministry and leadership especially among the youth. I desired to grow in my faith. Therefore, I got interested and bought the first book titled, "Bringing people to Jesus," an excellent text for beginners in evangelism. A few other young people enrolled. Thus, we started a TEE small group of five people with the evangelist as our group leader

Nevertheless, TEE has gone through various stages of development. Stewart G. Snook has given us a historical outline of how TEE has developed over several years:

Date	Period
1963–1974	Period of Origination
1975–1984	Period of rapid Expansion
1984–Present	Period of Evaluation.

According to Snook, TEE has gone through the above three phases. Plans to introduce theological education as an extension program were begun in 1962 and 1963. Snook believes that TEE work as a leadership training model was set forth. He,

among other researchers argues that 1975–1984 was a period of great expansion of TEE work throughout the world. From 1984 to present, TEE is in an era of evaluation. Many scholars have undertaken an assessment of the growth of TEE work in the world.

Researchers have assessed the weakness and strengths of TEE as compared to residential theological education. Similarly, TEE global and continental consultative conferences and workshops have been held by TEE scholars and coordinators in order to make the program more effective and viable.

Scholars argue that, TEE provides the best context for adult orientation to learning. Adult learning experience indicates adults are life centered. They learn new knowledge, skills, and attitudes most effectively when the learning methods relate to their prior life experiences. Therefore, TEE paradigm, provide the students with the relevant learning content and context since it is an adult education program.

Since beginning as coordinator two years ago, I have discovered that much needs to be done for the TEE work to be effective. We need to understand the essence of the program for it to take root. Margaret says that it is "Theological Education" as well as "Leadership training" (Thornton 1990, 10). Traditionally, theological education is offered at theological institutions.

However, the educational policies in Kenya have reduced the number of colleges which has made the higher education very expensive. A new paradigm is therefore urgent in the higher education sector which also includes theological education. Similarly, many of the lay leaders and Christians who need ministry training and discipleship programs cannot undertake residential courses due to various reasons.

In this regard, we need to train people where they are. Thornton also asserts that TEE is leadership training. Therefore, leaders in our churches are the target group. This implies that the program is supposed to be broken down into various levels for us to incorporate all the Christians who might be interested.

Nonetheless, the Diocese offers TEE at various levels. The Anglican Church's Provincial Board of Education and Training has entrusted TEE programs to Carlile College's (Church Army) Institute of Continuing Education. Carlile, an Anglican Church Theological College, is validated by a British university. Currently, it offers residential courses up to a higher diploma level in theology. Plans are underway for it to attain full accreditation.

According to the Provincial TEE syllabus, the program consists of two levels:

a. Lay leadership Awards;

    i. Preliminary Certificate of Lay Leadership Training,

    ii. Certificate of Lay Leadership Training and

    iii. Advanced Certificate of Lay Leadership Training.

b. Certificate in Christian and Religious Studies (C.C.R.S.).

Plans are underway to launch a TEE Diploma Program in our diocese. Nonetheless, Carlile College Institute of Continuing Education will continue to provide teaching and learning materials. Lay Leadership Awards materials have been translated into Kiswahili. A few years ago, some were translated into Kikuyu, the local vernacular.

Entrance into the above programs is open. Any born-again Christian regardless of previous academic qualifications can enroll. The C.C.R.S. program, however, requires one to have attained a pass in the O level or equivalent. The

program is more academic and thus can be challenging to those with minimal academic qualifications.

Nonetheless, learners in the above programs are Christians who are fully involved in church ministry. Most of them have secular jobs. Thus, classes must be held at a convenient time. Due to lack of enough personnel, we have centralized the C.C.R.S program. Some students have to travel long distances to get to only two centers in the whole Diocese.

Basically, learning takes place in three ways:

a) Through Self–teaching materials–the learners (sic) should have his or her own book and study it at home each day. The primary text book is the Bible. Lesson materials are aids to understanding it and it's implications for our lives.

b) Through Discussion–each week the Learners meet together with a leader. It should be a time for understanding, explaining, asking questions, seeing how the lessons relate to life–the group discussion is very important.

c) Through Activities–Field experience in Ministry. This is the life and work of the learner. It is also very important that the learners use in their lives the lessons they are learning through the self–teaching materials and discussions. (Thornton 1990, 13).

Therefore, the learning process consists of an imperative integration of all the above facets. The coordinator, who, as already mentioned, acts as the facilitator or tutor, guides the learners and encourages them to do their home assignments in the self–teaching materials. Thornton argues that learning always changes the thoughts and behavior of the learners. Thus, as they examine the materials which are aids to understanding the Bible, God transforms them (cf. Romans 12:1, 2). The Holy Spirit makes them the people God would like them to be. This transformation is known as spiritual life formation (Thornton 1990). The learners learn how to listen to and obey the leading of the Holy Spirit.

Secondly, the group discussions are important in that the independent learner gets an opportunity to interact with the other learners and the tutor. He or she shares the experiences and feelings of the other learners as well as those of the tutor. The

learners ask questions. Discussion is one of the learning methods in the field of education. Thus, students increase their understanding as they reflect on various ideas pertaining to the Christian faith, life and ministry within the discussion group.

Thirdly, as we have seen, Theological Education by Extension students learns from where they are. Turley (1991) argues that one of the primary aspects of TEE is the need for the learner to apply and practice the principles which have been learned. The author asserts that the essence of TEE is not to memorize cognitive material. He believes that the student should apply the learnt biblical principles in his or her personal life and ministry. This facet is possible in the TEE program unlike in the formal colleges where the students are isolated from the ministry fields.

Plueddemann in an unpublished paper, presented to the Nairobi Fellowship of Theological Colleges in Nairobi, Kenya on July 1987, called for a dynamic dialogue between theological studies and the student's experiences (Turley 1991). TEE enhances this dialogue because the learners are actively involved in the ministry. The role of the facilitator is to enable the learners to incorporate this principle in their learning process.

The coordinator ought to be prepared to educate the people about the importance of education. According to "The Kenyan National Adult Literacy Survey" which was published in the Daily Nation magazine on Wednesday April 5, 2007, 40 percent of the people aged 15 years and above are still illiterate. Nevertheless, we can say TEE is a method of education which is suited for training church adult leaders who are already being utilized in the ministry. They live at home and are active members of the church. Further, TEE is considerably cheaper than residential training because learners do not need to pay for room and board.

Secondly, we have said that the education offered is equivalent to that which is offered in residential theological institutions. The challenge is to link our departments and programs with recognized theological education institutions and also to employ competent TEE coordinators.

Thirdly, unlike residential training, TEE provides an amicable opportunity for dialogue between cognitive learning and practice. Students can relate and apply the principles learnt to their lives and ministry directly.

The following is Snook's summary of the TEE program model which is commonly represented in a fencepost analogy:
1. Cognitive input utilizing self–study material.
2. The experience of the student participant serving God.
3. Reflection on one's action in group discussion (Snook 1992, 7).
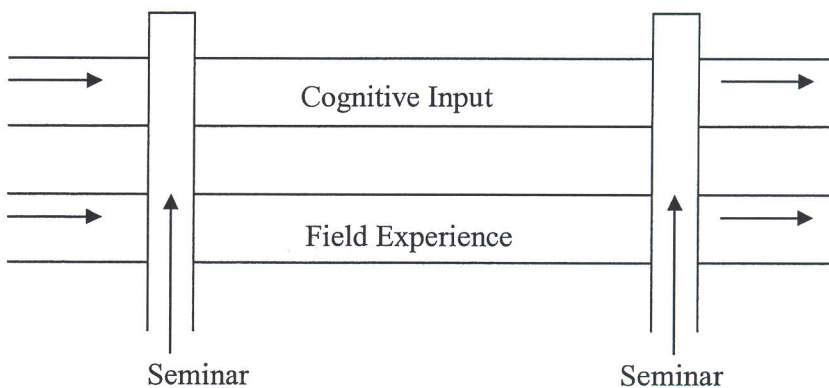
Figure 1. Snook's fencepost analogy

According to Snook(1992), the above is known as praxis oriented program because of the interaction between the three components. The student reflects cognitively on the biblical lesson given in the self–study material. Secondly, he or she responds to the need to serve God. Finally, all the students are encouraged to share their previous experiences in relation to ministry principles discussed in the lesson.

Anderson (2006), in his introductory remarks of Old Testament and New Testament, a Course book in the C.C.R.S. has asserted that the TEE program consists of three parts namely:

a. Home Study
b. Regular Seminars with a tutor and
c. Practical work (Anderson 2006, 2).

Firstly, instead of studying in a school or college, students do most of their study at home by themselves. He asserts that the book is home tutor. Admittedly, the learning materials are designed to allow the students to follow step by step until the content is grasped. The materials are designed to be read in specific hours each week as the students respond by answering the set questions. Most of the time, they are required to study the material alongside the Bible.

Secondly, Anderson argues that TEE is superior to a correspondence course in that the student has an opportunity to interact with a tutor at regular seminars. Thus TEE students do not study in isolation. They meet their tutor and other students in seminars usually held on weekly basis. In the Diocese, students meet at the churches nearest to their homes while the C.C.R.S. students converge at the centers as said earlier. Students are encouraged to attend the seminars regularly so as to keep on track. The tutor offers personal guidance to students wherever needed.

Thirdly, the students are encouraged to use their new knowledge and skills in the home study and seminars in their lives and places of work (Anderson 2006). Such immediate application is possible because the students do not leave their homes and ministries. Hence, they are encouraged to apply the knowledge and skills to their personal lives and ministries. TEE equips people to become more effective in their service to God and other people.

We also need to note that there are lesson objectives or goals at the beginning of every TEE lesson. This phenomenon enables the students to see what subjects will

be covered during a given week and what they are expected to know and do after the study. There are regular practical activities throughout the lessons being covered.

For this reason, this study would open my eyes to the various problems which hinder the progress of TEE work. I intended to formulate specific theories which will give me a focus in my future involvement in the enterprise.

TEE grounded me for more ministry learning and practice. No sooner had we done two course books than I joined Carlile College (Church Army) where I gained my initial residential theological education. Little did I know that I was going to be involved in TEE work and training later at various levels.

I was appointed as the acting Diocesan TEE Coordinator following a TEE facilitators' training I attended organized by the Anglican Provincial TEE department. I, therefore, felt that it was necessary for me to get on the ground and establish the TEE work in the diocese from the grass–root although I did not know the strategies that would make my work effective. The present study grew out of my field experience.

Conclusion

Christ mandated his disciples to "Go and make disciples of all Nations" (Matthew 28: 16f). Discipleship is the process of enabling Christians to grow to maturity in Christ. Christ commanded us not only to preach but also to teach. Therefore, teaching is one of our central roles as the church of Jesus Christ.

As indicated earlier, TEE is a spiritual life formation program. Therefore, in establishing and conducting the TEE classes we are responding to Christ's call–to make disciples.

Similarly, because it is a leadership training program, it will enable us to put in place a competent and effective leadership in our churches. Leaders are significant in

that they influence our minds and actions. An effective leader is the one who "knows the way, goes the way, and influences others to go the way" (anonymous). Therefore, trained leaders will show people the right way to go.

Finally, since the learning materials are aids to understanding the Bible, TEE enables the church to prepare the preachers so that they can apply the Bible relevantly. Thus, the students will participate in the church's preaching ministry effectively.

CHAPTER THREE

METHODOLOGY AND RESEARCH PROCEDURES

I chose to use qualitative design because my goal was discovery as opposed to hypothesis testing method in quantitative research design. For this reason I endeavored to draw inferences about the church leaders' perceptions of TEE. These inferences would be instrumental in the process of introducing this program in every local church throughout the diocese using relevant and appropriate methods.

In qualitative research, "the researcher begins by gathering detailed information from the participants and forms this information into categories or theories" (Creswell 2003, 133). The researcher studies things in their natural settings and tries to interpret them from the participants' viewpoint. In the process, the researcher discovers certain theories with respect to the phenomenon under study.

In this study, I begun by gathering information from the participants, then analyzed the data to form themes or categories essential to understanding how best to launch TEE Programs in local churches.

The Research Participants

Creswell (1998) asserts that the selection of participants in the grounded theory research design should be based on their ability to contribute to an evolving theory. Therefore, the opinion leaders in this study were chosen because they are the policy makers in the church. Ordinarily, people of ability are entrusted with leadership roles in the church and elsewhere. The participants were supposedly judged as

capable to contribute to the phenomenon under study. The same participants would be instrumental in the endeavor to establish TEE classes in our local churches. The study was conducted at eleven local churches since the Diocese is subdivided into eleven regions. From each region, one clergy and one lay person were selected. However, I managed to interview 10 lay people and 10 clergy.

The Data Collection Strategies and Procedures

I conducted semi-structured interviews with these research participants. Then I analyzed the data and formulated theories or categories. I then formulated these categories or themes into broad patterns or generalizations (Creswell 2003).

The Data Analysis Procedures

According to Creswell (2003), there are three basic processes of analyzing data in qualitative research. The first involves continual reflection about the data by the researcher throughout the study. I used the qualitative data analysis strategies set forth by Creswell. "These involve generating categories of information (open coding), selecting one of the categories and positioning it within a theoretical model (axial coding) and then explicating a story from the interconnections of these categories (selective coding)" (Creswell 2003 190–191).

I used the above three types of coding to analyze data in the study in relation to Creswell's six steps, namely, "organizing and preparing the data for analysis, reading through all the data, beginning detailed analysis with a coding process, describing the setting of people and categories, advancing how the description and themes will be represented in the qualitative narrative and finally interpreting the data" (Creswell 2003, 191–195).

Therefore, the interpretation of the data as the final process of data analysis procedures was in relation to my diverse field of study and personal experience in life and the ministry. I also used the concepts discussed in the literature review. Finally, I proposed some recommendations for implementation in the A.C.K Diocese of Mt. Kenya Central or elsewhere by the TEE departments to enhance a holistic growth of Christians, leadership development and training of preachers within their lives' and ministries' contexts.

Validation and Verification Strategies

Validation and verification strategies seek to establish the research results' reliability by describing appropriate precautions undertaken by the researcher (Starcher 2006). Similarly, they are seen as strength in qualitative approach for they are used to determine the accuracy of the data from the views of the researcher, the participant, as well as the reader (Creswell 2003). Therefore, the participants were allowed to express their feelings about the authenticity of the data. Among other strategies, Creswell suggests that the bias brought to the study needs to be clarified (ibid.). Similarly, I established an audit trail allowing the data to be reviewed or assessed by an external auditor (ibid.).

CHAPTER FOUR

FINDINGS

The data collection process went smoothly although slower than I expected due to shortage of time to go out to the field. However, most the participants that co–operated demonstrated a lot of concern for the stagnation of TEE work in our churches. The focus in this chapter is what the twenty participants reported concerning TEE in the area.

In the first place, I identified the participants and requested them to answer my preliminary questions although some other questions, emerged as discussions went on. I explained to them the purpose of the study and they agreed to participate. Due to limitation of recording devices at my research context, I generally used observations and took field notes on the feelings of the individuals as they expressed their views. Then I translated the field notes into daily journal information or memos.

I kept on reflecting on the memos and compared the various categories expressed by different participants and managed to code all the interviews. Then I arranged the open codes into specific categories or themes following the grounded theory data analysis steps discussed earlier in chapter three. More specifically, I used the coding process to formulate the following themes from the data.

The Value of TEE

Firstly, most of the respondents expressed a lot of empathy due to the absence of TEE programs in their churches. This was as a result of their understanding that TEE is a teaching program and therefore a central biblical mandate.

Many of them believed that TEE is a valuable component in the church in that it increases the Christians' understanding of the Bible. In their view, the Bible is the Word of God and therefore it empowers the believers in their Christian lives. One of them quoted Mathew 4 where Jesus defeated Satan by quoting the scriptures. Similarly, proper and in-depth understanding of the scriptures enlightens an individual on God's will. Thus an opportunity to study the Bible is an opportunity to learn and understand the will of God.

Secondly, the respondents cited that TEE promotes spiritual growth. They argued that the Bible is spiritual food which is essential for spiritual growth. Stagnation and redundancy among the believers emerged as a common phenomenon in the church. There were limited opportunities for the new believers to grow in their faith. Thus, the church leaders that I spoke with felt that TEE programs would reduce this problem.

Thirdly, according to the interviewees, as a Bible study program, TEE edifies the believers. It increases their faith and love for God and other people. This implies that it improves their relationships both with God and other people. They are able to put their faith into practice in their personal lives.

Fourthly, the respondents described TEE as a vehicle to "equip the saints for ministry" as indicated by Paul in Ephesians 4. They believed that as a teaching or training ethos, TEE would shape the destiny of the church by facilitating a thorough preparation of the leaders so that they can serve God and His people more effectively.

Fifthly, related to the above factors is the categorical training of preachers. The respondents argued that the more people we train, the more preachers we prepare. Believers who understand the Bible preach more authentically.

Sixthly, many of the church leaders felt that TEE promotes spiritual and church stability. As indicated by the Apostle Paul, by being firmly rooted in the scripture, believers can't be swayed away by any kind of false teaching. They would be in a better position to distinguish and resist the contemporary heresies and Satan's deceptions.

Finally, it was agued by some that TEE can be an effective evangelism tool. Christians can be encouraged to enroll so that they can understand the need for them to receive Christ as their Savior through a comprehensive study of the word of God. TEE would also enable them to learn how to serve God more effectively.

Key Impediments

The key factors impending TEE's establishment and expansion in many churches is the major focus in this study. Many of the respondents were thrilled as they shared their views concerning TEE. This encouraged me. I thus encouraged them to express their views freely concerning the causes of the above scenario. Following the discussions, I managed to articulate the following factors from the data that I gathered.

Ignorance

Firstly, they cited ignorance as one of the major hindrances for the progress of TEE work. The prophet Hosea asserted, "People are destroyed for lack of knowledge." Evidently, many of the Christians do not know anything about the concept and the ethos of TEE, except a few leaders. Some of them felt that our department had not yet advertised the enterprise aggressively. Apparently, information about TEE's existence, its programs and strategies had not reached them.

Apathy

The second factor appeared to be a direct opposite of the above. Some of the respondents' feelings demonstrated that TEE has yet to take root because of the indifference among many people towards TEE. The perception of many is that the enterprise isn't a priority among other church programs. Some felt that the church has existed for many years without it; therefore, it cannot make any difference. This reveals that some Christians knew nothing about TEE while those who knew something were indifferent about the same. As I talked with them, I learnt that their negative attitude was as a result of the collapse of TEE groups in the past, lack of recognized certificates, and lack of competent and available coordinator. I got particularly interested to know why the previous groups collapsed. Lack of TEE programs' curriculum, shortage of an elaborated TEE meeting time-plan and distinct strategies to ensure sustainability of the groups emerged as some of the key impediments.

Poverty

Thirdly, poverty emerged as the other hindrance to TEE work. The participants thought that some interested Christians could not afford to buy the reading materials due to their low income levels. Most of the Christians are low or middle class peasants who struggle to make ends meet. Therefore, they cannot afford to buy the learning materials. In their view, the church could assist some of them, especially the poor volunteers to undertake the courses.

Lack of Established Leadership and Administrative Structures

Fourthly, some argued that unlike the other church departments in the Diocese, TEE did not have well established leadership and administration structures. According to them, TEE was a new program that required more time and redress. Several respondents argued that, TEE had not yet taken root because it lacked distinct established leadership and administrative structures that could facilitate TEE's establishment and learning.

Environment

Fifthly, lack of appropriate learning environment and facilities appeared to be another area of concern. The church building, the only structure in many church compounds, does not provide a good learning environment according to some of the interviewees. As we talked it emerged that one section of the church could be converted into a temporary class for the group discussion. Willingness to participate featured as the primary consideration. Other issues occurred to be secondary as the discussions went on.

Shortage of Time

Sixthly, due to the fact that some of the potential students came from the semi–urban areas, some respondents remarked that time was a factor that prevented the progress of TEE work. Many of the likely students were employed or operated small-scale businesses. It became apparent that TEE classes usually take about one hour per week. Therefore, the potential students can meet at a convenient time, even if it is in the evening or on Sunday, after or before the Sunday service.

Perception of Education

Seventhly, people's perception of education emerged as another major factor that impedes the TEE work. As already defined, TEE means theological education by extension. It "is education in that it aims to change students in attitude and knowledge and develop their skills" (Snook 1992, 6). In this regard, I discovered that people in the community, as well as those in our churches had a negative attitude towards education in general. They were not "education friendly". Thus, talking about education even in the church was unpopular.

More so, the literacy level of our people is very low. Therefore, no progress could be made in TEE unless we changed people's attitude towards education. Deep discussions revealed the need to enlighten the Christians about the importance of education alongside the TEE campaigns. TEE would improve Christians' knowledge of the Word of God and develop their skills so that they could serve God in a better manner.

The Role of the Vicar

Eighthly, as already mentioned, the respondents included the clergy who were vicars. According to the Anglican Church structure, the vicar is primarily the administrator or the "chief executive officer" (C.E.O.) in the church. Thus, for any venture to succeed in the church, the vicar's hand is imperative. In this regard, vicars involved in this study felt that there was need for them to encourage their adherents, especially the leaders, to undertake TEE lessons. Related to this is the need for churches to support the poor TEE students. The vicars argued that once in a while, especially at the beginning, the church could buy the learning materials for Christians who could not afford them. Similarly, the non–clergy respondents believed that TEE work could take root in our churches with the support of the clergy. They openly

asserted that the clergy could enhance or hinder TEE work among other ventures in the church.

The Importance of the Group Leader

The ninth factor that impeded TEE work is the choice of the group leaders. A group leader in a TEE class is a student. He/she is the one who leads the group in the discussion. This implies that he/she ought to have more Bible knowledge than the other students. My respondents asserted that we have an acute shortage of such leaders in our churches. They, therefore, felt that we ought first of all to venture on TEE leaders' training before recruiting the students. According to them, the more leaders we shall train, the more sustainable groups we shall be able to establish.

For this reason, the respondents felt that the group leaders' choice ought to be done in consideration to an individual's prior Bible knowledge and interest. Training knowledgeable and interested group leaders would be more beneficial.

The Role of the Coordinator

The tenth factor that hinders the progress of TEE work, according to the interviewees, is the ineffectiveness of the coordinator. Primarily, the coordinator is the principle administrator of all the TEE programs in the Diocese. He/she enrolls the students, provides them with the learning materials, set the examinations, marks them and issues students with certificates. Apart from this, my respondents asserted that visiting the students regularly is one of the key roles of the coordinator.

They felt that underestimating the role of the coordinator could be a major impediment in the TEE work. Some quoted instances when the continuing students never saw the coordinator, examinations were never set, while still others never received their results or the certificates. Similarly, they argued that advertisement is

also one of the coordinator's primary roles. He/she should move throughout the churches enlightening the Christians about TEE and encouraging the group leaders. Some of the respondents asserted that no coordinator had ever visited their churches.

More importantly, they believed that assigning the coordinator other responsibilities would hinder TEE's work at large. However efficient, any coordinator with other duties cannot be effective.

Advancement Opportunities

Eleventh, I learnt that insufficient information about advancement opportunities is a factor that has hindered the progress of TEE. Many participants found unattractive a program that lacked any future advancement opportunities. For this reason, they proposed that it is necessary to introduce advanced TEE levels so as to make it more attractive, especially to the literate Christians. Nonetheless, they lacked adequate information about the levels of programs in our TEE department. Consequently, they suggested that we need to up-date everyone on our progress through periodic newsletters or bulletins.

De-centralization of Administration

Centralization of the TEE work's administration emerged as the eleventh principle factor that has impended its establishment and expansion. Currently, all the administrative activities are centralized at the diocesan office. The church leaders suggested that we should introduce regional offices with trained coordinators. This could make us more effective since several Christians can be reached within a short time. According to them, this method is advantageous in that the coordinators can easily move around their region to establish TEE groups and to monitor their progress.

Neglect of the Students

Primarily the major purpose of TEE is to enhance spiritual growth and maturity, to prepare church leaders and to train the preachers. In this respect, isolating the TEE students when choosing the leaders and preachers in the local church demoralizes them. The respondents argued that Christians are not interested in joining TEE because they think that no one will ever recognize or appreciate their education. Therefore, they held that providing the student with ministry practice opportunities would provide them opportunities for them to utilize and improve the knowledge and skills acquired from the learning materials and the group discussions. Involving the students in the local church ministry would increase enrollment and ensure continuity of the continuing ones. In this manner, the knowledge and skill gained would not only become useful and meaningful to the student but also to the entire church.

Failure to Recognize the Importance of Certificates

Finally the failure to recognize the importance of the certificates featured as a potential factor that impeded TEE's establishment and expansion. The respondents felt that the department does not prioritize timely distribution of certificates to the students. Completion of every course should be rewarded with certificates. This is the climax of taking a TEE course. The interviewees argued that the students who felt called by God to serve him in a particular field where Christian credentials matters could add their TEE certificates to their academic achievements.

In this regard, the importance of affiliating our programs with recognized institutions became prominent. Some respondents expressed the need to acquire appropriate recognition of our certificates. This factor would attract the elite Christians who would also use the knowledge and skills acquired in the TEE classes

to serve God in diverse ways. Some can join chaplaincy ministry in the Christian and public schools.

In conclusion, discussions with my respondent opened up my mind to the unknown key factors that have impended the establishment and expansion of the TEE in the A.C.K diocese, Mount Kenya central. My interaction with them was very interesting and educative. The next chapter consists of some recommendations regarding the implementation of inferences that 1 discovered from the above study.

CHAPTER FIVE

RECOMMENDATIONS

My main interest in carrying out this study was to discover the factors impeding TEE's establishment and expansion so that I can articulate a strategy that can make a difference. For this reason the following are the recommendations that I wish to propose after conducting my interviews and doing the data analysis. In the first place, we need to re-define the three-fold TEE's primary objectives. This includes promotion of spiritual growth and maturity, leadership development, and training of preachers. Enhancing spiritual growth and maturity should be at the heart of the TEE work. Christ mandated the disciples to "preach" and "teach." Therefore, bringing people to Christ through evangelism is our mandate, but alone, it is not enough. We can say that evangelism is the first level of the church's mandate. We ought to move to the second level which consists of discipleship. Discipleship is the attempt to bring the new coverts into maturity in Christ through constant study of God's Word, among other factors. This can be effected by teaching them to obey Christ's commands (Mathew 28:20).

The next trajectory in the three–fold aim should include leadership development. According to the Apostle Paul, one of the qualifications of a servant in the church is the ability to understand and apply the deep truths of the faith with a clear conscience (1Timothy 3:9). For this reason, TEE enables the leaders to comprehend and apply the Word of God to personal life and church ministry in the most appropriate manner. Nevertheless, we also ought to introduce a course on the basic leadership skills. Finally, we should provide the Christians who feel that they

are called into the church's preaching ministry with biblically sound preaching skills. We not only ought to teach them God's Word but also the basic exegetical, hermeneutical and homiletical skills. Consequently, this attempt will enable the church to fulfill the great commission. The following is a diagram that illustrates TEE's three-fold concept that represents TEE's three-fold objective.
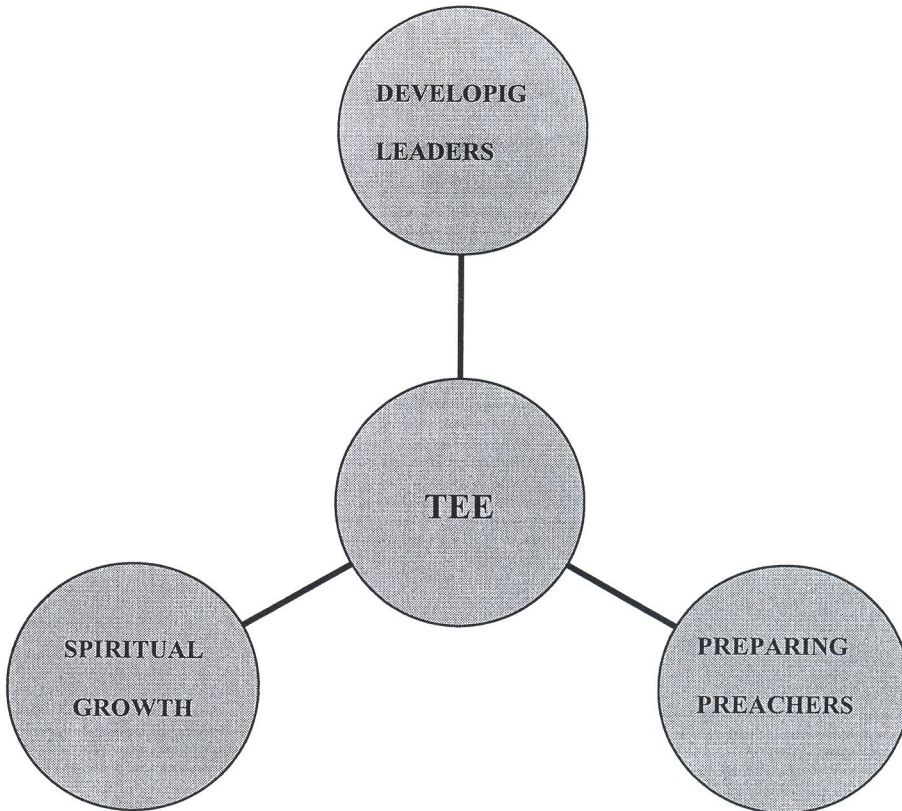

Figure 2. A TEE three-fold objectives.

Therefore, as we design and implement a TEE curriculum, we should ensure that the above objectives are put into consideration. For many years, TEE has been conducted without a distinct curriculum in the diocese. We should thus venture to determine the target group and design a curriculum that will meet the students' needs.

Equally important is the necessity to lay down our goals and objectives in relation to the students' needs. Then, we should determine the content and the TEE meeting time-plan. Next, is the need to set time limit. Finally, we should propose the tools that we can use to evaluate our achievements after the set time limit. These steps are essential in designing a TEE curriculum.

Below is a diagram that indicates the major factors and steps to consider in designing a TEE curriculum;

Determine the target group

Determine goals and objectives

Determine the evaluation

Determine the content (learning materials)

Determine the time limit
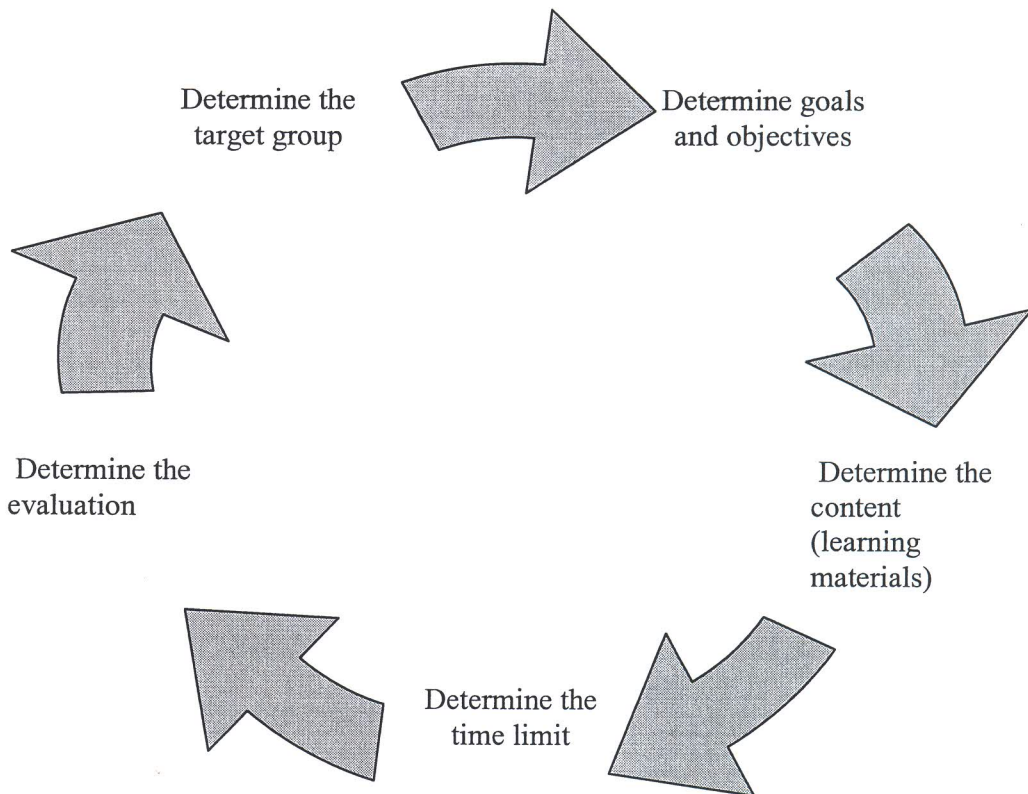
Figure 3. A proposed TEE curriculum

Following my study, I discovered that it is necessary to determine the target group and their needs so as to be effective in our work. Most of the church leaders do not want to begin TEE groups because those that have been started previously collapsed. Thus, establishing the learner's needs will give us a good foundation. Secondly, we need to establish what we want to achieve in the TEE's enterprise. This

would enable us to stick to our goals and objectives. Equally important is the need to design a TEE meeting time-plan which includes a sequence of the basic things we should do in a TEE meeting. This will be illustrated later. Proposing a time-limit would enable us to be determined to achieve our goals and objectives within a given time. Finally we need to do periodical evaluation so as to examine our progress and determine the areas where we should improve.

The above process is essential for our work to have eminent foundation and future. This is one of the theories that I discovered. When implemented appropriately, it will make us to move forward enormously.

The TEE meeting time-plan consists of the sequence of conducting a TEE group. This is essential since students and their group leader will understand what they are required to do in a TEE meeting. Firstly, the group leader should begin the meeting with a word of prayer and a short scriptural exhortation, or ask one of the students to do it. A program is essential since this is an opportunity for the students to apply their knowledge and skills.

Secondly, the group leader should guide them in doing a reflection of what was covered during the last meeting. Thirdly, the group should examine the previous homework and highlight the significant themes studied. All the students should be allowed to raise the difficulties they encountered. As stated earlier, the TEE group does not represent student-teacher teaching method. All members have different experiences. Thus they should be encouraged to share their experiences freely. Finally, the meeting should end by determining the next home work to be done, fixing the date and time of the next meeting, and saying the final prayers. This is represented below with a diagram.

Bible
exhortation

Previous
meeting
reflection

Opening
prayer

Discussion on
the
homework

Scheduling
the next
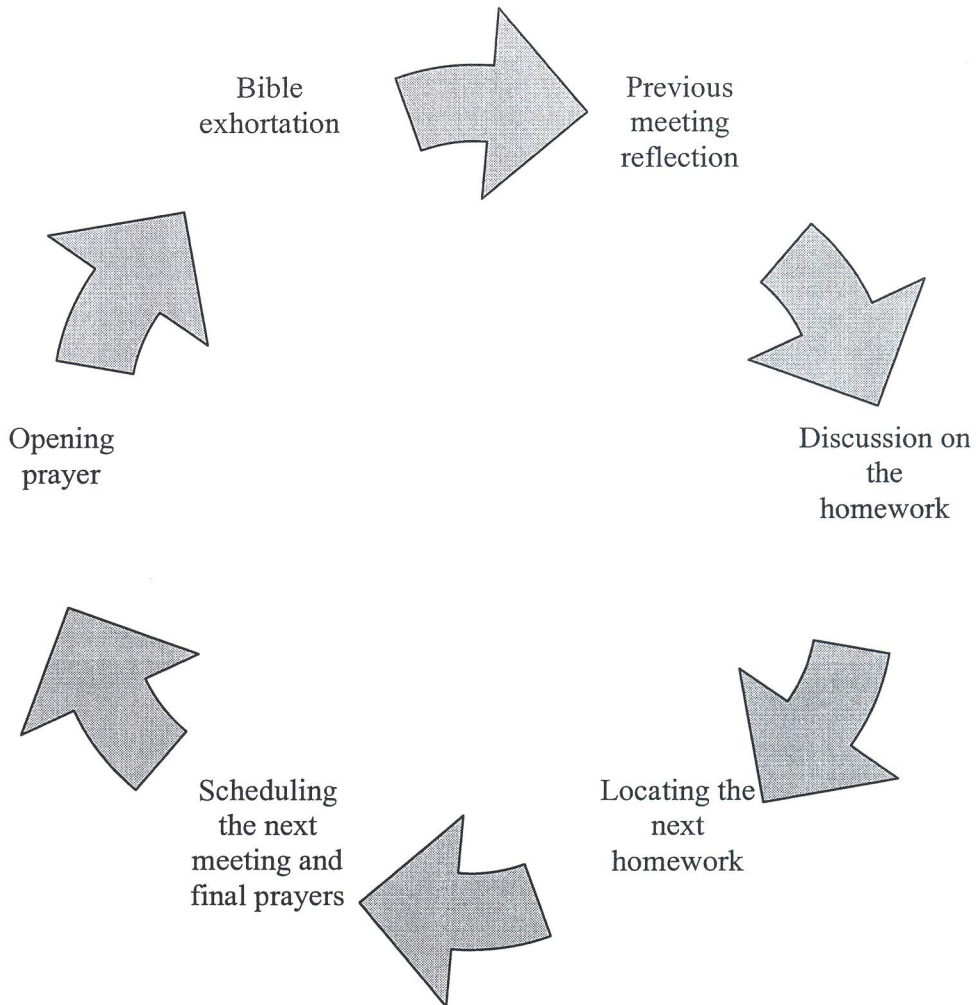meeting and
final prayers

Locating the
next
homework

Figure 4. A TEE meeting time plan

As a lay leadership adult or andragogical training program, the local church represents the best context for training and practice. As much as possible, the students should be allowed to utilize the knowledge and skills that they learn from their home assignments and the group discussion sessions. Students are believers who feel called by God to serve Him in a local church in various ways. Therefore, our main focus should be to develop their spiritual gifts so that they can serve God in a better manner. Eventually, with the advancement of TEE programs, some of the students might be ordained in the future without undertaking any residential theological education. For

this reason, TEE curriculum must be as flexible as possible in order to accommodate the above possibility among other felt needs that might emerge along the way. Thus, varied materials should be used, while students with desire and ability should be allowed to study to the highest level possible.

Through out my study, I kept on thinking of what would be the best strategy of launching sustainable TEE classes, since the focus of the study consisted of discovering the factors that impede TEE's establishment. Admittedly, one of the reasons why TEE has not taken root in our churches is lack of practical strategy of launching TEE classes. The following is a strategy in the venture to launch TEE classes;

A. Conducting awareness among the clergy,

B. Identifying capable co-coordinators with the help of the clergy,

C. Training of the co-coordinators,

D. Mobilization of the Christians by the clergy and the trained co-coordinators,

E. Visiting and registration of interested Christians by the diocesan coordinator who introduces the learning materials and charges. He/she explain the TEE meeting time plan,

F. Delivery of the learning materials once paid for,

G. The first class is convenient in relation to the students convenience,

H. Periodical visit of the coordinator for encouragement,

I. Evaluation; setting the examinations and dates, and

J. Awards; issuing the certificates. Graduation to the next book or course.

In the first place, conducting awareness among the clergy should involve enlightening them on the urgency of introducing TEE as a strategy to fulfill the great commission which consists of calling and teaching disciples. They should also be

introduced into the TEE's three fold objectives and the TEE's meeting time-plan so that they can assist the groups especially in the formative stages. This is also a forum to request them to encourage their church leaders to support the interested Christians who cannot afford the learning materials.

The above factors should be included in the group leaders' training course. As mentioned earlier, the TEE coordinators visits are essential for the groups to take off and continue. Issuing of certificates would encourage the students to continue learning. Below is a diagram that illustrates the above strategies;
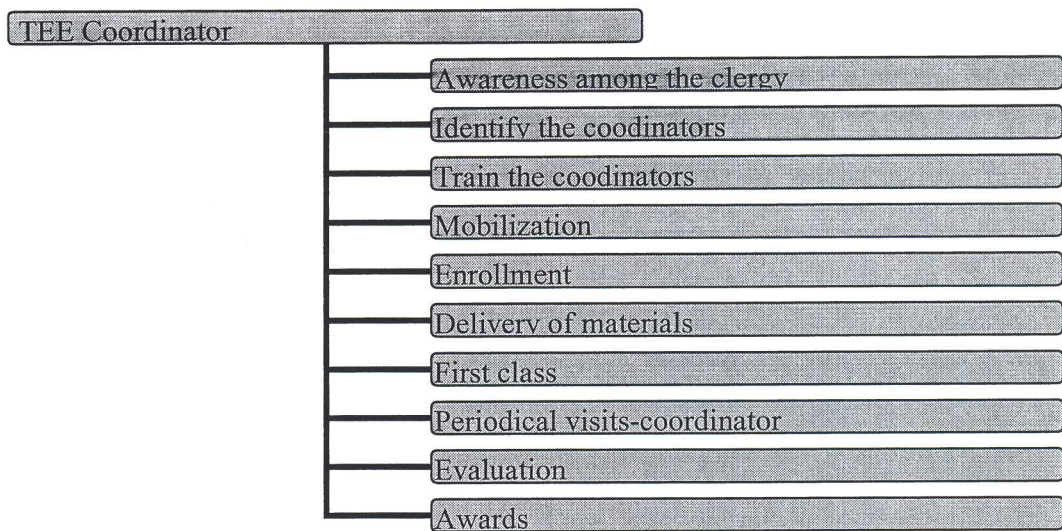
```
TEE Coordinator
                    ┌── Awareness among the clergy
                    ├── Identify the coodinators
                    ├── Train the coodinators
                    ├── Mobilization
                    ├── Enrollment
                    ├── Delivery of materials
                    ├── First class
                    ├── Periodical visits-coordinator
                    ├── Evaluation
                    └── Awards
```

Figure 5. Strategies of launching a TEE class

On the other hand, Kenya subscribes to the "Education for All" (E.F.A.). Hence, literacy should be seen as an urgent continuous process that requires sustainable learning and application strategies. Similarly, we have the responsibility to put in place a leadership and policy frameworks, enabling environment and resources that could promote adult literacy.

In this regard, the church ought to mobilize resources and promote literacy from its fronts. Apathy hinders TEE work. We ought therefore to change people's attitudes by promoting the importance of education. Secondly, we ought to establish

adult education programs alongside TEE classes. This would enable the interested illiterate adult students to carry on with TEE. It is our responsibility to promote adult and Bible literacy with the abilities and resources God has given us.

Most importantly, it is our mandate as a TEE department to provide the church with a biblical literate leadership. The EFA report verified that the majority of the illiterate people in the country are women. In this regard, our programs should incorporate both men and women.

We can also reduce ignorance and apathy, by improving our programs administrative and advertising structures. Decentralizing TEE's administration would open new avenues of making TEE accessible to a wider spectrum of churches in the diocese. At the same time, we need to make use of every forum to educate the believers and all people about the importance of adult education, which also includes TEE. Finally, we should establish TEE as a sustainable, continuous learning and practice process.

Another imperative precept is the training of group leaders. As a student, the group leader leads the group in discussions. Thus, we ought to identify and train them continuously, especially on small groups' dynamics and leadership skills, so that they can be effective in recruiting students and in leading them in discussions.

Learning material issues also need to be addressed. In the first place, we have seen that the literacy level of the people in Kenya is very low. Therefore, we need to translate some learning materials into the vernacular languages. Secondly, many potential students cannot afford the learning materials because of the depth of their poverty. Therefore, the church should support the willing ones, especially those who participate in the church ministry as volunteers by buying the learning materials for them. Finally, the diocese should solicit or provide for a TEE fund in its budget so as

to distribute the learning materials in a subsidized fee to the churches. This would increase the population of students in any given group.

TEE work can be more effective if we integrated it with the other major church ministries. For example, every local church has women, men, and youth, children's departments. Thus, TEE should be introduced as a mandatory church department throughout the diocese. We should for this matter integrate TEE with all the above departments. A curriculum suitable for any given age group should be written. TEE ought to be "education for all."

Vicars should participate actively in the venture to promote Bible literacy among all Christians in the diocese. Further, their participation in advertising TEE's programs and the recruitment process is integral.

Another imperative precept in establishing and expanding the TEE venture involves addressing the certificate issues. People are not interested in joining a training program where certificates are delayed or not given at all. A certificate is a symbol of merit. Therefore, we should ensure that certificates are given at the end of every course, including the TEE leaders' training. More importantly, we should link our programs with recognized theological colleges so to improve our credibility. For example, we should offer certificates which could be recognized by the Teachers Service Commission (T.S.C.) for the teachers who enroll to be considered for upgrading, appointments to head Christian Religious Studies departments and in spiritual guidance roles in institutions as chaplains. This initiative calls us to include counseling in the TEE curriculum.

Related to the above factor is the advancement opportunity. We ought to introduce advanced level programs like diploma and even degree programs. My interaction with the respondents verified that we need a high literacy level in the

church. The clergy recommended the introduction of recognized diploma and degree programs in the TEE departments. Basically, TEE has been designed as a lay leadership training program. Time has come for us to make a difference so as to meet the emerging felt need to upgrade the education of our clergy. In the same regard, I believe that the clergy doing TEE at the higher levels can encourage the Christians to enroll at the same or the lower levels. Thus, we ought to promote literacy and theological education among the clergy through TEE. Clergy can do theological training as they offer their pastoral duties.

Finally, the respondents' proposals regarding the roles of the TEE coordinator ought to be considered. His or her major function consists of ensuring that the learning materials reach the students in time, advertising the courses, recruiting students, visiting the groups, registering the students, setting and sending or taking the examinations to the groups, processing the certificates and training the group leaders. He/she also prepares the departmental budget and presents it to the board of finance for approval and links the programs with recognized theological collages. The roles of the TEE coordinator are summarized in the following chart:
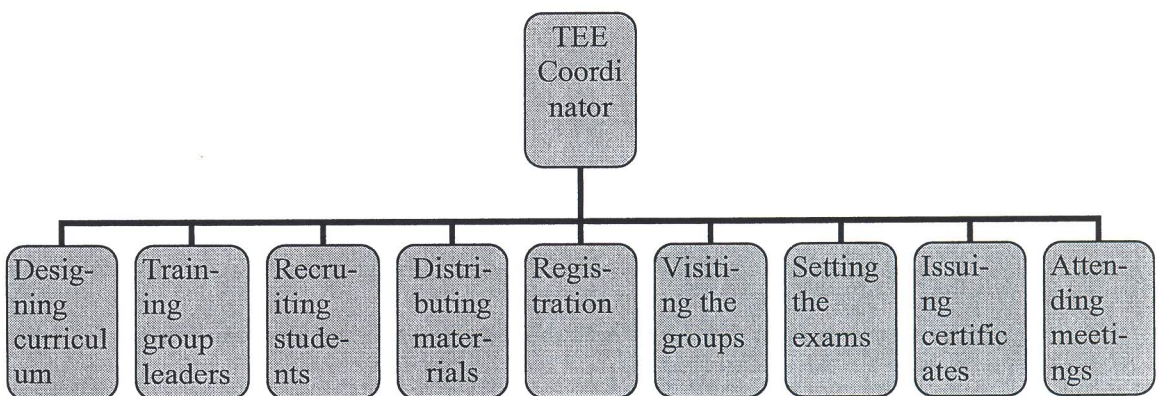

Figure 6. The roles of a TEE coordinator

For this reason, to facilitate effectiveness of TEE, investing in effective full time TEE coordinators is a prerequisite. Besides promotion of Bible literacy among

both the clergy and laity in the Diocese, the venture would enable the local churches to fulfill the "Great Commission."

Conclusion

According to the 2006 EFA global monitoring report, literacy is a key catalyst in any successful strategy for eradicating poverty and achieving the millennium development goals. This implies that all the educational institutions throughout the world should formulate a global strategy to promote literacy, especially among the adults. What are we doing as the church of Jesus Christ who has a divine mandate to "teach" the word of God?

I believe we need to get on the ground and forge the way forward. However, as a believing community our mandate is clear. Establishing TEE in a new way shall be a milestone in our endeavor to fulfill the great commission. We walk by faith and not by sight. "If God is for us, who can be against us?" (Romans 8; 31) N.I.V. The Apostle Paul wrote these words soon after the inauguration of the church as a global missionary enterprise. Teaching ought to be at the top of our church agenda.

The church therefore ought to come up with a millennium theological educational strategy. Otherwise, the church, its traditional programs and persons will became irrelevant in the changing society .We ought to wake up now and act. This millennial theological education strategy is theological education by extension.

We have enough resources to make a difference. The hindrances are nothing compared to what God has given us. God has commissioned us to transform the world through preaching and teaching. We ought to make our church institutions and administrators to clearly understand and utilize this unexploited privilege God has endowed on us. No developmental goals can be achieved without laying down the

strategies to eradicate illiteracy. Similarly, however attractive strategic planning we might do, implementation relies solely on our understanding and interpretation of the word of God.

Promotion of Bible literacy is important for us since it is our mandate. TEE is the cheapest mode of theological education in terms of cost since the students are exempted the accommodation and traveling costs. We have a goal to launching TEE groups in every parish by the end of 2008. Thus, by making use of the above concepts, we can get somewhere. May the almighty God enable us to achieve this plan!

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VITA

The author is currently a Masters of Arts degree student at Nairobi Evangelical Graduate School of Theology where he also attained a postgraduate diploma in Christian ministries. He also holds a bachelors degree and a higher diploma in theology.

His diverse ministry experience as a parish priest for ten years and a TEE coordinator for three years is enormous. He is in a stable marriage and has fathered two daughters. Balancing his roles as a student, parish priest/pastor, TEE coordinator, a husband and a father has been a great challenge