

**THEOLOGICAL EDUCATION BY EXTENSION
FOR PARISHIONERS:
DEVELOPING A CURRICULUM**

by

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(i) DEDICATION

To

Jesus Christ

The Great Beginning and the End
of
Theological Education by Extension

and to

all who are involved in the work of
Theological Education by Extension
in Botswana and beyond.

(ii) ACKNOWLEDGEMENTS

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To all my cordial and wonderful colleagues and friends who responded in the interviews, I thank you for the very important part you played.

I must thank my family - my children for their love and constant encouragement. To my wife Jayachristi for her patience, ideas and for all the support she gives me.

(iii) SUMMARY

TEE for parishioners: Developing of a curriculum is a descriptive study.

Theological Education by Extension (TEE) for parishioners is the general area of study. However, focus is placed on the developing of a curriculum, particularly on the problems and challenges around developing of a relevant TEE curriculum.

Four different TEE programmes in Botswana were studied. The findings showed that problems were experienced by respondents and others who are involved in TEEs in Botswana. The respondents could identify and describe some of such problems and challenges. Therefore the researcher could arrive at the following conclusion:-

Students, staff and all other parties of a TEE must collectively and fully participate in the developing of the curriculum. Moreover, the socio-cultural context influences TEE curriculum; therefore, students need to be trained to respond to such influences in their life situations. Once again, it is important that the curriculum policy and the process of planning take into account of some basic concerns like the theological presuppositions, aims and objectives and basic commitments or foci behind the curriculum. If these concerns are well attended, a more relevant TEE curriculum can be developed.

(iv) KEY TERMS

Accreditation; Adult Education; Contextualisation; Globalisation; Curriculum; Curriculum Policy; Curriculum Structure; Situation Analysis; Socio-cultural Context; Theological Education by Extension; Theological Presuppositions; Training needs

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CHAPTER - I

AN INTRODUCTION TO THE TOPIC OF STUDY

1 The topic of the present study

The present study is entitled as, "THEOLOGICAL EDUCATION BY EXTENSION FOR PARISHIONERS: DEVELOPING OF A CURRICULUM."

The present study is necessarily bound to the researcher's own experience in a village parish of the Church of South India and his recent eight years of work with Kgolagano College of TEE¹ in Botswana.

1.1 The what of the study

1.1.1 The broad area of study - TEE for parishioners

The broad area of the study is Theological Education by Extension for parishioners.

Unlike residential seminaries and faculty of theology of a university, TEE extends and expands training opportunities to a greater number of parishioners in a local church without taking them away from where they live and work.

1.1.2 The problem area of study - developing of a TEE curriculum

The problem area which directs the present study is TEE curriculum.

1.1.3 The specific area of study - problems and challenges around developing of a TEE curriculum

Special attention is given in this present study to developing of curricula of TEEs² for parishioners in Botswana today. It is being specifically studied from the perspective of the problems and challenges regarding curriculum development. It is therefore aimed to identify, analyse and clarify some of the problems and challenges around developing of a relevant TEE curriculum.

1.1.4 The context of present study

The context of the present study is a few churches in Botswana and the TEEs initiated by them.³

1 From now on Theological Education by Extension will be known by the abbreviation TEE.

2 From now on Theological Education by Extension programmes will be written by TEEs. ◦

3 The present study focuses on the process of curriculum development in only four TEEs in Botswana, Inter Church Ministries, Kgolagano TEE, Bible Way TEE an Botswan Bible Training Institute and their member churches only.

A few students, staff members, Board members and funders of TEEs in Botswana will be interviewed on the problems and challenges around TEE curriculum. They will be chosen from the following existing TEEs in Botswana today ⁴: Inter Church Ministries, Kgolagano College of TEE in Botswana, Botswana Bible Training Institute and Bible Way TEE.

1.1.5 A brief historical overview of TEEs in Botswana

I do not intend to dwell at length on historical review of all TEEs in Botswana today, in this section. I'd however like to briefly introduce the origin of the four TEEs from Botswana, chosen for the purpose of the present study:

1.1.5.1 Inter Church Ministers⁵

A group of African instituted churches,⁶ interested in theological education by extension began ICM in 1991. They are a part of Botswana Council of Spiritual Churches, working along with Mennonite Ministries in Botswana.

1.1.5.2 Kgolagano College of TEE in Botswana⁷

In 1973, Botswana Christian Council set up a commission for theological education of their member churches. The Council sent a delegate to Guatemala where TEE first originated, so as to study how and why TEE was started in Guatemala and to learn from their experience. Until 1973, only a few missionary instituted churches⁸ could train their candidates for ordained ministry by sending them to Kuruman in South Africa. There emerged a large number of African instituted churches in Botswana after the political independence of the country in 1968. They all wanted their members and leaders to have theological education. But it was difficult

4 The "existing TEEs" here refers to those TEEs, known to the researcher.

5 Hereafter the abbreviation ICM is used for Inter Church Ministries

6 African instituted churches are those churches established by local people in Africa, in general, breaking away from the churches established by foreign christian missionaries; they are normally independent from the churches abroad.

7 Hereafter Kgolagano refers to Kgolagano College of Theological Education by Extension in Botswana.

8 Missionary instituted churches are the churches established by the foreign christian missionaries. They keep strong links with their original mission boards or mother churches abroad.

for them to leave their families and work so as to go and study in South Africa. It was also expensive for them to undertake theological study in South Africa. The Council also aimed at a relevant theological education which can address the socio-political and economic issues in Botswana. Therefore in May 1974, the Council established Kgolagano college of Theological Education by Extension in Botswana. Its first member churches were only the missionary instituted churches but later a few African instituted churches in Botswana joined the college.

1.1.5.3 Botswana Bible Training Institute⁹

BBTI is a Pentecostal TEE. It was started in 1974. Since then it has been run by an American missionary, resident in South Africa. It trains students from Pentecostal and from a few African instituted churches.

1.1.5. Bible Way TEE

Bible Way TEE was started in 1994 by Dr. John Baker, an American Baptist missionary, resident in Botswana. The students of Bible Way TEE come mainly from the Baptist Churches in Botswana.

1.2 The why of the study

The researcher intends to present the following concerns which emerged in his context [ref.section 1.1.4] and led him to look into the area of TEE for Parishioners, particularly to the area of developing a relevant curriculum. This may help the readers to see the overall importance of the present study.

- 1.2.1 In Botswana today there are about 200 churches¹⁰. But to date only a few churches are involved in theological education either by being members of a theological institution or by the fact that some of their members enrol with the existing TEEs in Botswana. In my opinion, this contributes to the existing unjust social relationships in the churches in Botswana on the basis of gender, race, tribe and age; I believe that TEE can train people to resist against the continued unjust sharing of resources in their church and society as well as to work for co-operation among the various churches.

9 Hereafter the abbreviation BBTI is used for Botswana Bible Training Institute.

10 This number includes both the African instituted and the missionary instituted. Ref. A. Akiki, *The list of African instituted and Missionary Established Churches in Botswana*, 1983, pp.2-4.

- 1.2.2 In the local churches in Botswana, it was noticed that normally it is only those who prepare for ordained ministry who are actively involved in theological education. Others to a large extent depend on ordained ministers for their understanding of faith and christian response to issues affecting their daily life. In my view, this leads a number of parishes in Botswana to become "pastor-centered institutions" or at times leaves them to be confused and divided. On the other hand, TEEs can prepare more members of the churches to actively participate in the life and work of the churches in Botswana.
- 1.2.3 In my opinion, a number of parishes are focusing on one-sided training of their members - for "individual salvation" and do not help them in their involvement in the day to day life and struggles against poverty, violence and other issues of their community. This is probably due to either lack of interest of churches in TEE or due to existing problems in the TEE curricula used by TEEs in Botswana today.
- 1.2.4 The leadership in many parishes is placed on one person or an expert. Thus the concept of "collective leadership" is either ignored or discouraged. But it is believed that theological education of all of God's people through TEEs with relevant curricula can equip the local churches towards more effective collective leadership.
- 1.2.5 Recently there is a rapid migration of people from villages to cities or to semi-urbans in Botswana; as an outcome, the cities are becoming more and more multi-cultural and multi-religious. In my opinion, this creates the need for more mutual understanding among people of different cultures and religious faiths in the cities and semi-urban areas in Botswana. It is hoped that having TEEs relevant curricula at parish level can build the much needed and enriching inter-personal relationships.
- 1.2.6 At Kgolagano a special commission was set up in June 1994 to review the institution. As a result, the curriculum of Kgolagano TEE has been reformulated, considering the various problems which were identified around the past curriculum itself. This experience increased my interest to identify and analyse some of the problems which arise around and influence the various TEE curricula in Botswana today.
- 1.2.7 The present attempt to identify and analyse some of the needs and problems around the curricula of TEEs may help the researcher to gain new insights and some guidelines into setting up of TEE for parishioners in the near future, particularly in framing relevant TEE curricula for parishioners of different contexts.
- 1.2.8 Finally it is hoped that the present study will make a small contribution to the field of curriculum revision or that of curriculum development efforts.

1.3 The nature of the present study

The present study is a qualitative-oriented research which is descriptive in its overall nature.

1.3.1 Qualitative-oriented research.

Denzin and Lincoln have produced a good hand book on qualitative research where they describe that “Qualitative research study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them”¹¹. Strauss and Corbin support this view. According to them, “Qualitative research is any kind of research that produces findings not arrived at by means of statistical procedures. It can refer to research about person’s lives, stories, behavior, but also about organisational functioning, social movements or inter actional relationships.”¹²

The present study is qualitative-oriented. It is done in the natural setting of TEEs in Botswana. It attempts to make sense of and interpret the problems around TEE curricula in terms of the meanings brought to them by those who work or study with TEEs. It does not use any statistical procedures, but involves empirical materials like personal experience, interviews and organisational functioning.

1.3.2 The rationale for the choice of the qualitative-oriented research.

It is believed that qualitative-oriented research strategy is appropriate for the present study, because:

1.3.2.1 The topic of the present study focuses on the problems and challenges around developing of a relevant TEE curricula. Qualitative-oriented research method permits the researcher to study this in depth and detail.

1.3.2.2 The present study has a quality dimension in the sense that it wants to determine the problems and challenges around developing of a relevant TEE curriculum. Moreover, as a matter of research, the present study requires description of the various aspects of a TEE curriculum rather than scaling or measuring.

1.3.2.3 Quality has to do with the delicate difference in meaning as Patton puts it: “Quality has to do with subtle and unique things that make a difference beyond the points of a standardised scale. Quality is what separates and falls between those points on a standardised scale.”¹³ The present study looks into the details of what the identified problems around TEE curriculum mean differently to the various students and staff of the particular four TEEs in Botswana chosen for the present study.

11 N.K. Denzin & Y.S. Lincoln, *Handbook of qualitative research*, c 1994, p.2.

12 A. Strauss & J. Corbin, *Basics of qualitative research: Grounded theory Procedures and techniques*, c 1990, p.17.

13 M.Q.Patton, *How to use qualitative methods in evaluation*, 1987, p.30

- 1.3.2.4 The present research relies on semi-structured interviews as the primary method of data collection like in other qualitative- oriented researches. The purpose of the interviews will be to have local practioners of TEEs in Botswana to reflect on and discuss the recent problems and challenges they experience around TEE curriculum. It is hoped to receive a more detailed and systamatic description of such problems and challenges directly from the practioners themselves that represent them in their own terms and that takes us close enough to the situation being studied.
- 1.3.2.5 The present study is qualitative-oriented and descriptive in its nature, because, unlike in a quantitative-oriented research, it is not aimed to discover how many and what kinds of people share a certain view on the problems around TEE curriculum. It is rather intended to work longer and with greater care, with a few people as respondents than interacting superficially with many of them. Moreover, the present study is focused on the various views, assumptions and behavior of the respondents. Therefore the very nature of the research problem warranted the using of qualitative-oriented approach.
- 1.3.2.6 The students and staff involved in TEE work already know something about the problems around TEE curricula. The present study aims at gaining new and fresh insights on such problems. It is believed that this can be achieved easier, by using qualitative-oriented research approach.

1.4 Methodology : A practical-theological approach

It is opted to use a practical theological methodology in the present qualitative-oriented research.

1.4.1 Practical theology as a theological discipline

1.4.1.1 Theology

- According to Heyns and Pieterse, "Theology is a science in the ordinary human sense; it can study people's statements about God and about their faith in God."¹⁴

1.4.1.2 Practical theology

Jonker describes the nature of practical theology on the basis of the above understanding of theology [see section 1.4.1.1]. According to him, "practical theology can only be regarded as a theological discipline if the object of study is the revelation of God."¹⁵ Pieterse however, regards the Bible as the source of revelation whereas praxis may also serve as a source of knowledge. This enables him to make the christian faith operate as

14 L.M. Heyns & H.J.C. Pieterse, *A Primer in Practical Theology*, c 1990, p.3.

15 W.D Jonker, *In dien van die Woord*, 1981, p.27.

object of study of practical theology.¹⁶ In other words, practical theology deals with human response to the revealing act of God. Therefore Heyns and Pieterse describe practical theology as "one of the fields of theological study which focuses on people's religious actions"¹⁷. Thus it deals inter alia with questions concerning the religious actions like preaching, worship, pastoral care and instruction. In other words, practical theology analyses the religious praxis of church and society scientifically. Therefore, instruction in Sunday Schools, at home or elsewhere in the congregation including TEE, is one of the major areas of study of Practical Theology.

1.4.2 The task of practical theology

Heyns and Pieterse describe that the task of practical theology is to develop its own practical theological theories that function in practice, evaluate these theories and if necessary evolve new theories for praxis. Such theory formation and criticism are based on empirical studies - that is, analysis of a praxis by means of the collection, description and processing of empirical data. Practical theology focuses on day to day experience of people. All scientific work of practical theology builds on ordinary experiential process, but it is monitored and differentiatedly evaluated.

Therefore practical theological methodology is appropriate for a research like the present one to deal with problems around TEE curricula. I concur with this approach as will become evident in this dissertation.

1.4.2.1 The various steps in practical-theological research.

The conduct of the practical theological study generally follows the following six steps:

- (i) **Discovery of a problem** - observes unsearched problems in praxis, identifies and describes the theory that underlies and directs praxis. This implies observing the deficiencies of such theories and their applicability to current realities. The problem is identified both in practice and in the literature.
- (ii) **Exposition of theory** - important concepts are described and placed in a conceptual framework highlighting their interrelationship and mutual influence.
- (iii) **Drawing up a research design** - an attempt is made to see what in fact is happening in practice, to know the factual real-life situation in connection with the above said espouse theories [section 1.4.2.1.(ii)]

16 H.S.C. Pieterse, *Practiese teologie mondig?* 1986 p.69.

17 L.M. Heyns & H.J.C. Pieterse, *A Primer in Practical Theology*, 1990, p.6.

- (iv) **Operationalisation** - In the initial stage of the empirical research, preliminary perspectives are set up, an instrument (eg. questionnaire) is created to measure the praxis, a sample from the total population under research is drawn, a pilot study is conducted, and data collection is undertaken.
- (v) **Data analysis and interpretation** - Data are analysed to determine relationships and causes; certain conclusions are arrived at which will then be formulated as findings.
- (vi) **Correlation and amended theory for praxis** - in this step, findings are related to existing theory. Existing concepts may be refined, reformulated and a sound theory for praxis may be produced:-

1.5 The how of the study

In this dissertation, it is intended to:

- 1.5.1 Identify some problems and challenges around TEE curricula in Botswana today, as strongly felt, experienced and expressed by those who are involved in TEEs. This will be done initially through an informal interview with those who are involved in TEEs. A critical review of related research literature to the present study will also be undertaken to facilitate this process.
- 1.5.2 presuppose and expose certain inter relations between problems and the relevancy of TEE curriculum. This will highlight the existing espouse theories on TEE curricula in Botswana today.
- 1.5.3 draw up a research design: respondents will be chosen from the four TEEs in Botswana mentioned earlier.[ref. section 1.1.4]
- 1.5.4 hold possible semi-structured and indepth interviews with the people chosen (ref. section 1.5.3) so as to get to know the respondents' view on problems around TEE curriculum and how they affect the relevancy of the curriculum.
- 1.5.5 determine if the findings from the interviews (ref.1.5.4) are related to the espouse theories.
- 1.5.2 In this process, it is hoped that I will also be able to refine and reformulate sound theories for praxis hypotheses which could also be used for further research.

1.6 Two major stages of the study

This present study will be treated in two major stages but they do overlap because of its nature being a qualitative-oriented research: First, the researcher observes or recollects his own perceptions on the various problems and challenges around TEE curricula. He clarifies and confirms them through preliminary informal

interviews with others who are involved in TEE work or study in Botswana. This will hopefully help him to grasp the existing espouse theories around TEE curricula. The researcher then intends to conduct semi-structured interviews with respondents from Bible Way TEE, ICM, Kgolagano and BBTI. Then he'd like to analyse the data collected and to determine if the espouse theories of those who are involved in TEEs are also the theories in practice. It is hoped that this approach will help him to refine the theories set in the initial stage of the study (ref.section 1.5.2).

1.7 SUMMARY

The topic of the present study is, "Theological Education by Extension for parishioners: developing of a curriculum." Specific focus was made on the problems and challenges around curriculum. At the outset, the introductory chapter highlighted the general background as well as some concerns and reasons which led the researcher to study the problems and challenges around developing of relevant TEE curricula in Botswana today. This may help the readers to understand the importance of the study. The introduction also included a brief description of the nature and methodology of the present study. It concludes with a brief description of the design of the rest of the study.

CHAPTER II

PRELIMINARY INTERVIEWS AND REVIEW OF RELATED LITERATURE

Some informal interviews had been held at the beginning of this study, with a few people related to TEEs in Botswana as Governing Board members, directors, staff and students on the needs and problems around their TEE curricula.

Moreover, a review was done on some literature related to the present study. These preliminary interviews and review of related literature were helpful to identify a number of needs and problems related to developing of a TEE curriculum. The researcher could further explore and describe such problems, their causes and consequences.

In the present chapter, it is intended to briefly :

1. describe the key word "T.E.E" and
2. describe the key word "curriculum" This will help readers to avoid vagueness and misunderstandings. Then the study moves on to :
3. discuss some of the problems and challenges around TEE curriculum and
4. identify and describe the theories underlying the praxis of developing a relevant TEE curriculum.

2.1 Description of the key word - T. E. E.

2.1.1 What is Theological Education by Extension ?

Recently there has been a lot of writings¹ about Theological Education by Extension; a great deal more will still be said about TEE movement. It is hoped that a glance on the following aspects of TEE will help the readers to familiarise with the present general and specific research domain:

2.1.2 TEE - Origin and purpose

Discovery is the daughter of need. TEE is a child of a specific need - the need for an alternative model for theological education. It was in 1963, TEE originated globally

1 For some of the writings on Theological Education by Extension, please refer to the following sources R.Kinsler, *The Extension movement in Theological Education*, 1981; S. Snook, *Developing leaders through TEE*, 1992; W. Ralph, *Theological Education by Extension*, 1969; G.Virgel, *Discipline through Theological Education by Extension*, 1980; D. Esterline, *A proposal for the evaluation of theological education by extension*, 1986.

for the first time by the Presbyterian Seminary of Guatemala in Central America. Until then the seminary structure in Guatemala limited admission to a small number of young people without much experience who could leave their families, communities and churches and afford to go and study theology in the city of Guatemala. Other traditional and mature local church leaders were left out in the villages. They also didn't have sound education. Therefore the seminary organised TEE. In a year the number of students increased from 6 to 200 and through the TEE alternative, the seminary could gradually help the expanding Presbyterian churches to meet its need for theological training.

2.1.3 TEE - Different approaches

There is a great diversity of TEE that are already operating in Africa and beyond today.²

2.1.4 TEE - Shared vision

TEEs, to a large extent share the common vision: to encourage and enable local leaders to develop their gifts and ministries without them leaving their homes, jobs, communities and local congregations. The word "extension" itself (from "Theological Education by Extension") indicates that our concern in TEE movement is to extend (stretch, expand, spread, or to adapt) the resources of theological education to reach the people who are the traditional leaders of churches³.

2.1.5 TEE -some important elements

Somehow, a number of TEEs in Botswana and beyond seem to regard students and self-study materials of students as two of the most important elements. The steady discipline of students reading everyday at home as well as their regular reflection on their life situations and experience are also important. The field work for students in their local churches or in their communities and the regular seminars or workshops held in the study centers are also some other equally helpful ingredients in TEEs.⁴

2 TEE - college in Johannesburg, RSA does much of its work by correspondence, with possible tutorial support. Some seminaries and educational institutions like Daystar University in Kenya added extension programmes to their regular residential programme. In some TEEs like the TEE - Zambia and Kgolagano College of TEE in Botswana, the central staff is unable to visit study-centers in villages frequently since these countries cover vast areas. They train pastors and former graduates to tutor in local study groups. Countries like Ghana and Nigeria who have diversity of language, culture and geography organize TEE at districts and regional levels. TEEs like Fambidzano in Zimbabwe organize short term residential programmes at various points in the country; still a few theological institutions like the Presbyterian Seminary in Guatemala phased out their residential programme in favor of TEE.

3 F.R. Kinsler, *The Extension Movement in Theological Education*, 1981, p.25

4 F.R. Kinsler, *The Extension movement in Theological Education*, 1981, pp.25-29. cf. S. Snook, *Developing leaders Through TEE, Monograph* 1992.

2.1.6 TEE - Different perspectives

TEE can be viewed from different perspectives⁵ -eg. in terms of a biblical concept of "church and its ministry", we may describe that TEE opens the door to theological education to all; it promotes ministerial training of all in a local church. In socio-economic terms, TEE reaches people of various social classes and economic levels; it builds up awareness in them on their potential and basic human rights. TEE sets them free from being submissive to exploitation, from the "culture of silence" and transforms them into makers of their own development. In terms of leadership and indigenisation, TEE reaches out to the natural leaders of our churches in their own villages. As an alternative system of theological education, TEE has tremendous potential to promote a learning where theory and practice are integrated, where teachers and students relate to each other as complementary equals and where learning takes place in all of life.

2.2 Description of the key word - "Curriculum"

The term "curriculum" stems from the Latin word "currere" which means "to run a race or course"⁶. A wide variety of description of the term "curriculum" exists in the literature.

2.2.1 The traditional view and historical background

The traditional view of curriculum meant "a document or plan of training, leading to a product or education".⁷ This view prevails even today. Curriculum is often equated with "course guide", "syllabi" or "text books or package of materials accompanied by directions for their use".⁸ However, this notion of curriculum has been widely criticised and frequently modified in the modern curriculum literature.

From the early years of the 20th century, knowledge or study could not be contained in print form anymore. People began to learn through other media like radio, television and computers. People could interpret for themselves the information which they heard or saw without the direct help of a teacher. In the course of time, "text book knowledge" became inadequate; maintaining the relevance and updating materials in print form also became costly and difficult. Meanwhile, secondary schools came into existence gradually all over the world and in the schools,

5 This information was quoted indirectly and elaborated by the present researcher, from F.R.Kinsler, *The Extension Movement in Theological Education*, 1981, pp.25-29.

6 J.B Sykes (eds.), *The concise Oxford dictionary of current English*, 1982, p.233.

7 C.Corrilleth, *Curriculum in Context*, 1990, p.5.

8 J.Wiles & J.Bondi, *Curriculum Development: A Guide to Practice*, 1989, pp.6-7.

teachers were compelled to accommodate the various needs and interests of their individual students. As a result, it became a necessity to view and describe curriculum in a wider sense.

2.2.2. A diversity of uses of the term curriculum

The following are some views of curriculum which illustrate different emphases they make. The various views presented below may also create a backdrop to subsequent sections:-

2.2.2.1 A number of educators involved in the development of school programmes and curriculum development expressed a strong concern for the "practice" or "performance" aspect⁹ of educational programmes. The curriculum specialists, namely Casewell and Campbell also lay stress on this view saying, "Curriculum is what actually occurs in school classrooms."¹⁰

2.2.2.2 The strongly felt and expressed concern for practice or performance in education also demanded "accountability"¹¹ from students and staff. Therefore the description of the word curriculum became inseparably linked with "ends" or "outcomes" of the educational practice.¹²

2.2.2.3 In due course a new emphasis was brought forth on the description of curriculum namely "experience". For instance, a curriculum specialist, Tyler says, "Curriculum is composed of all of the experiences children have under the guidance of the teacher" or "under the auspices of the school."¹³

2.2.2.4 Soon the socialising and interacting function of staff and students in schooling experience was considered important, while developing a curriculum. Curriculum was seen as an "ongoing social process comprised of the interactions of students, teachers, knowledge and milieu."¹⁴ Contributing to this view of curriculum, Grundy stated that "curriculum develops through the dynamic interaction of action and reflection.

9 J.Wiles & J.Bondi, *Op. Cit.*, 1989 p. 6. Education practice or performance here refers to classroom interaction between teacher and students or among students.

10 L.C.Hollis, *Personalizing information process in educational, occupational and personal-social*, 1969, p.16.

11 J.Wiles & J.Bondi, *Op. Cit.*, 1989, p.7. The education practice demanded teachers and students to set up aims and objectives and be accountable by their education practice to the set aims and objectives.

12 J.Wiles & J.Bondi *Op. Cit.*, 1989, p.7. The need for accountability in education practice made it necessary to evaluate the education practice.

13 R.W.Tyler, *The curriculum then and now in proceedings of the 1956 conference on testing problems*, 1957, p.79.

14 C.Cornbleth, *Curriculum in Context*, 1990, p.5.

That is, the curriculum is constituted through an active process in which planning, acting and evaluating are all reciprocally related and integrated into the process.”¹⁵

2.2.3 The major dimensions of the views on curriculum

After looking at the above said views, Lewy in his International Encyclopedia of curriculum¹⁶ highlights two major dimensions of the various views on curriculum. They are :

2.2.3.1 “Means - Ends” dimension

Curriculum ends (goals) are often described in terms of learning outcomes. This implies, while designing curriculum, subject matters be chosen to reflect those expected outcomes. Here curriculum content is regarded as the means to achieve certain ends rather than the ends themselves.

In other words, the relevancy of a curriculum also depends on the parties involved in curriculum making. If all parties in a learning situation eg. students, staff, consultants and all others are actively involved in the developing of a curriculum their expectation and needs can be contained most in the subject matters they choose.

2.2.3.2 “Existential - Personal” dimension

The other major dimension of curriculum, according to Lewy’s encyclopedia is the personal experience of students and their interaction with curriculum content. This implies that the curriculum content must be experienced by students and be meaningful to them in their daily life.

2.2.4 A relevant curriculum

The word “relevance” according to the concise Oxford dictionary means “pertinent to the matter in hand” or “belong as part” or “be appropriate”.¹⁷ Therefore relevant curriculum is appropriate to all who are related to it and to the socio-cultural context where such a curriculum emerges.

Based on the discussions so far on curriculum, obviously a relevant curriculum should therefore assist all parties- students, staff and other policy makers to actively involve in the designing of a curriculum and to bring forth the major dimensions of a curriculum. For instance, all subject matters chosen in a curriculum must reflect the intended learning outcomes. A relevant curriculum must be meaningful to students, staff and to all others related to TEE and contribute constructively to their daily life experience.

15 W.D.Jonker, *In diens van die woord*, 1981, p.27

16 A,Lewy, *The International Encyclopedia*, 1991, p.15.

17 J.B.Sykes [ed.], *The concise oxford dictionary of current English*, 1982, p.877.

2.2.5 Curriculum in context

Recently "Curriculum in Context"¹⁸ has emerged as a theme discussed by curriculum specialists. They believe that curriculum as practice can be understood adequately only with special attention to its setting or context. Cornbleth stated that "The contexts of educational structure and socio-cultural realities of students and teachers do contribute generously to the making of a relevant curriculum."¹⁹

As the curriculum specialists further air their views, they fight against decontextualisation of the curriculum. Cornbleth, argued: "A curriculum is conceptually decontextualised by treating it as a separate product (as a document or syllabus) which is fully separated from curriculum policy making and education practice. It is operationally decontextualised by treating it aloof from its structural and socio-cultural contexts"²⁰

I support the above said views of the curriculum specialists. There can not be a curriculum which is neutral because a curriculum reflects the intentions and expectations of people who are involved in developing it as well as that of the society. Therefore special attention was paid in the present study, to the following various aspect of the context which influence and determine curriculum to a large extent.

2.2.5.1 Curriculum structure and relevancy of TEE curriculum

As indicated earlier, curriculum structure consists of various parties - students, staff, consultants, Governing Board members, curriculum specialists, funders and so on. According to Cornbleth, "It is the various parties of the curriculum structure and their emerging or established roles and relationships at various levels, including their shared beliefs and norms that make up the curriculum structure. It plays a very important role in the process of curriculum development"²¹. It is perhaps important to support this description because active participation implies sharing of beliefs and norms of the participants. Here curriculum is seen once again as a process of ongoing social interactions of various parties of a curriculum structure and their knowledge. However, this interaction should include all parties who are involved in an educational programme eg. study material writers, student organisers, and church leaders especially if they are not on Governing Board. Only such an interaction can make a curriculum relevant and creative [ref. section 2.2.4]

2.2.5.2 Socio-cultural context and relevancy of TEE curriculum

According to the view of the curriculum specialist Cornbleth, the socio-cultural

18 C.Cornbleth, *Curriculum in Context*, 1990, p.5.

19 C.Cornbleth, *Op. Cit.*, 1990, pp. 1-8 cf. S.Grundy, *Curriculum : product or practice ?*, 1987, pp. 115-119.

20 C.Cornbleth, *Op. Cit.*, 1990, p. 13.

21 C.Cornbleth, *Op.cit.*, 1990, p.14

context influences the making of a relevant curriculum [ref. section 2.2.4] The social analysts²² Holland and Henroit describe the socio-cultural context as follows, "What people are feeling, what they are undergoing, how they perceive this, how they are responding - these are experiences that constitute the primary data of the context."²³ In my opinion this is the context from where any TEE curriculum emerges and takes its shape.

In this regard we must consider what Cochrane, De Gruchy and Petersen said to christian educa-tors: "the church does not stand above the dynamics of socio-political life of people; church is an integral part of it, a participant in society. This demands that social analysis includes an analysis of the church's role within society. This will also mean that, reading the Bible and interpreting our faith requires maximum effort to understand what is going on in the world today at the utmost profound levels."²⁴ I concur with this statement. This statement bears implication for developing a relevant TEE curriculum - TEE serves as an instrument to interpret our faith in our life situations; so, socio-cultural context does affect the developing of a relevant TEE curriculum.

2.2.5.3 Curriculum policy and planning and relevancy of the curriculum

In her publication on Curriculum in context, Cornbleth discusses curriculum policy and planning. According to her, "Policy making in curriculum involves only determining the goal to be accomplished".²⁵ She uses the term "policy" to mean decision making. Describing curriculum planning she describes, "Planning is a process of intentionally designing or effecting change in the structure, programme and impact of education systems and organisations".²⁶ She qualifies this statement as follows: "curriculum planning is not simply preactive plan making; it is a dynamic process. In this process, at times the initial curriculum plans are modified in curriculum practice, which affects subsequent planning and practice".²⁷ The above said decision making (policy) and planning of a curriculum process could be compared with the blue print of an architect: Blue print is a more or less detailed outline of a not yet constructed building. Having a blue print at hand does not mean that the building will be constructed as planned at all. Moreover, at times we notice that even if the building is constructed as planned, it may not serve its originally intended functions.

22 The term " Social Analysts" refers to those who are skilled in analysing the humman relationship in the sociaty

23 H.Joe & H.S.J.Peter, *Social Analysis: Linking faith and justice* 1984, p.8.

24 J.R.Cochrane, J.W.De Gruchy & R.Petersen, *In word and deed - towards a Practical Theology for social transformation*, 1991, p.18.

25 C.Cornbleth *Curriculum in context*, 1990, p.156.

26 C.Cornbleth, *Op. Cit.*, 1990, p. 155.

27 C.Cornbleth, *Op. Cit.*, 1990, p. 156.

In the opinion of those whom I consulted during the preliminary interviews, a relevant TEE curriculum is designed or any change is effected in the TEE curriculum plan, only after determining some of the basic aspects of the curriculum like:

- i] Does the curriculum have an educational philosophy or theological presuppositions behind it?
- ii] Does the curriculum accommodate the contribution from adults - eg. of their needs and perspectives?
- iii] Does the curriculum have objectives and goals?
- iv] Does the curriculum have one / a few basic commitments?
- v] Does the curriculum keep the fundamental dimensions of learning?

2.3 Some problems around TEE Curriculum

From the first informal interviews held and the readings of the related literature, a number of problems around TEE curricula in Botswana, were identified. They can be listed under various facets of the curriculum. eg:

- (i) understanding of the concept "curriculum"
- (ii) curriculum structure
- (iii) socio-cultural context²⁸ and curriculum
- (iv) the learner as the focus of curriculum and
- (v) curriculum policy and planning.

In this present study of limited scope, the researcher can highlight only some problems. Therefore it is his intention to focus on the problems only in the following areas of TEE - curricula in Botswana today.

- 2.3.1 curriculum structure
- 2.3.2 socio-cultural context²⁸ and
- 2.3.3 the curriculum policy and planning

The above listed are the three major problem areas as identified and expressed by the theological educators and students of TEEs in Botswana.

The following pages will highlight, interpret and discuss some problems and challenges in the above said three areas of developing a curriculum. By doing so, the researcher hopes to formulate some preliminary perspectives or espouse theories on the inter relation between those problems and the relevancy of TEE curriculum. Such perspectives or theories could later be developed as hypotheses for further research.

2.3.1 Problems around curriculum structure

Cornbleth in her book on "curriculum in context" explains the problems around curriculum structure. She presents the curriculum structure in several layers;

28 The term, "socio-cultural context" includes the social, political economic, cultural realities and structures in any given society

Curriculum structure can be considered at several layers or levels, from the individual classroom to the school organisation to the national education system".²⁹ I agree with Cornbleth to say there are various groups and committees and networks who constitute the different parties of a curriculum structure. I believe that Cornbleth used the word "layers" or "levels" to refer to such parties of a curriculum structure. In my opinion, the various parties of a TEE curriculum structure can include the students, students' body at local, country and regional levels, the staff of various categories in TEE (national and regional level staff as well as both administrative and supporting staff) and their committees, the Governors and the Governing Board, member churches of a TEE, the partner theological institutions as well as the associations of theological institutions at various levels where the TEE is a member.

The developing of a TEE curriculum may originate in a planning group in a study center in a village. The field notes from the preliminary interviews reveal that the structural context of curriculum of Kgolagano and BBTI also include other macro networks and decision making structures at national, regional, continental and inter-continental levels. For instance, the newly set up national working forum for TEE in Botswana, namely the annual ecumenical conference³⁰, ATISCA,³¹ ASATI,³² AEAM-TEE,³³ and EAATEE,³⁴. The major aims of such net works include evaluation and improvement of individual TEE institutions as well as promoting mutual co-operation and accreditation among the existing TEEs. It is perhaps also important to note that CATI³⁵, WATI³⁶, ICAA³⁷ and WCC-PETE³⁸ as some of the other existing continental level associations of theological institutions; they set aside personnel and set up programmes to guide and evaluate TEE curricula in Africa and specifically in Botswana.

The respondents of the preliminary interviews rightly argued that the problems

29 C.Cornbleth, *Curriculum in Context*, 1990, p.6.

30 A national level working forum for theological education was set up in February 1995 in Botswana. The forum will convene annually as an ecumenical conference where the theological colleges and their member churches will review and plan their curricula.

31 ATISCA stands for Association of Theological Institutions in Southern and Central Africa.

32 ASATI stands for Association of Southern African Theological Institutions.

33 AEAM-TEE is for Association of Evangelical in Africa and Madagascar-TEE.

34 EAA-TEE stands for East African Association of TEE.

35 CATI is the abbreviation for Conference of African Theological Institutions.

36 WATI is the World Association of Theological Institutions.

37 ICAA stands for International Council of Accrediting Agencies.

38 WCC-PETE is for World Council of Churches Programme on Ecumenical Theological Education.

around TEE curricula in Botswana can be best addressed and desired curriculum changes can be effected promptly only if all parties involved in the curriculum structure actively and fully participate in the curriculum designing process. The researcher found this view as true in his own experience while reviewing and planning the work of Kgolagano. Moreover, this view is well in line with the thinking of the popular curriculum specialists like Cornbleth. She argues: "Desired curriculum changes are unlikely to occur in antagonistic contexts. Curriculum reform requires compatible contextual change in the education system or structural contexts of curriculum."³⁹

2.3.1.1 Students and TEE curriculum structure

In my view, it is the professional students who form the immediate party of the structural context of curriculum. However, the group of students can also include those who are identified among parishioners as potential students of a TEE.

According to Cornbleth, "students are the immediate layer of the education system and therefore that of the curriculum structure". Augustine and Rosario Battle in their writings address the TEE students as "agents of their own education".⁴⁰ I concur with the Battle's view on adults as agents of their own education. During my work with Kgolagano, I found that adults learn what they want to learn; what interests them to learn is that which is useful to them here and now, based on their own needs and values. This indicates the importance of the active and full participation of students in the developing of a curriculum.

According to the respondents in my preliminary interview, participation of students in the developing of a curriculum takes place at various levels. For instance in the study-centers students express the various issues affecting their daily life and their training needs. This occurs mainly during the time of orientation, evaluation and planning of study-units: But students freely make their contribution in the making of a curriculum, mainly if they are encouraged by the staff. Regular visits of the staff to study-centers and mutually planned frequent sessions of evaluation of the students and staff on the study-units offered are found helpful.

Students also serve in some TEE-committees eg. Academic committees of Kgolagano and ICM (being invited), Review commissions set up by Kgolagano. They are also selected and sent to regional and continental level consultations where they are trained in developing of a relevant TEE curriculum.

2.3.1.2 Theological educators and TEE curriculum structure

Kgolagano, Bible Way TEE, ICM and BBTI were started by theological educators who came from USA to Botswana as missionaries. Their previous experience in

39 C.Cornbleth, *Curriculum in Context*, 1990, p.99.

40 A.Battle & R.Battle, *Theological Education by Extension*, 1983, p.5.

theological education helped them in setting up these institutions. However, according to a few respondents some of those missionaries either imposed or insisted on introducing much of their ideas, beliefs and values as the final while developing the curricula.

The preliminary interviews with the students and staff of Bible Way TEE and BBTI make it clear that these TEEs were set up by Theological educators who were not experienced in TEEs. This had contributed to the developing of TEE curricula which did not fully address their training needs.

The field notes from the preliminary interviews and the review of related literature emphasise the need for theological educators to visit or to be exchanged with other TEEs in the region or continent. For instance, the study programmes of TEEs like Kgolagano address the socio-political, economic and cultural issues of Botswana and therefore, of the region. But they do this independently on their own institutional level. Short or long term exposures to other TEEs can also help theological educators to compare others' efforts with theirs and introduce necessary and creative changes in their curricula. TEEs of Botswana and that of the region can thus enrich each other and in turn their curricula. This would also empower the TEEs concerned in Botswana or Southern Africa region to respond to the needs of Botswana and Southern Africa region more effectively. But in practice, it is not many theological educators who visit and have exposure to other TEEs inland or abroad. It is understood that this was due to lack of funds or differences in their perspectives (eg. "liberal", "radical", "conservative" etc.) in theology. The respondents argue that such situation is unhelpful for developing of a relevant and creative TEE curriculum. In the case of ICM, the tutorial work and the writing of study materials in ICM is done by a few missionaries from North America through Mennonite Ministries. Kgolagano is trying to include and train local citizens in their tutorial work and in the developing of a relevant curriculum.

2.3.1.3 TEE Curriculum and accreditation

Accreditation⁴¹ is one of the ways by which the developing of a particular TEE curriculum is influenced by the decision making structures of other TEEs, residential seminaries and international accrediting bodies at national, international, regional, continental and inter-continental levels. TEEs seek recognition for them as recognised theological institutions and the various study courses as recognised courses. In this matter the view of Cornbleth is of great interest: "the experience of people in other educational institutions can enhance understanding of one's own situation by highlighting aspects unseen at home as well as by illuminating commonalities and differences."⁴²

In this process of accreditation, TEEs build co-operation with nearby universities or seminaries or amongst themselves as TEEs.

41 According to the concise Oxford dictionary, "accreditation" means to obtain official recognition (ref. p.7.)

42 C.Cornbleth, *Curriculum in Context*, 1990, p.168.

(a) Accreditation of TEEs by universities and residential seminaries.

Theological educators working in TEEs, in general, fear that their programmes will be viewed as of less value than that of their counterparts in a residential seminary or by a faculty of theology in a nearby university if they are not accredited by the latter. Therefore they seek and expend their time and energy in negotiating and debating with universities to accredit their institutions or study programmes. Often they are tempted to change their curricula without any critical integration, to suit that of universities and seminaries for the sake of accreditation. On the other hand, the directors of TEEs in Botswana argue that the universities, seminaries and other accrediting institutions would like to measure the standard of TEE only by looking at things that can be counted. For eg. the number of books in the library, the number of academic degrees which the staff members hold etc. But I concur with the opinion of my respondents: many of the issues related to ministerial, theological and personal formation of students are difficult to quantify.

(b) Mutual accreditation among TEEs - a new attempt

Kinsler and Emery regard TEE as "an alternative model of theological education."⁴³ According to them it is as good as the theological education of a seminary /university faculty. But they are still different, for instance in their target groups, methods and study materials. Kinsler and Emery hit the nail on the heads of those who look down upon TEEs. They argue, "It is illogical or unanswerable to ask if an electrical engineer is as good as a lawyer, or a teacher as good as a medical doctor. Which is better, a car or an aeroplane? It all depends on for what purpose one is going."⁴⁴ In my view they have rightly argued, because in the final analysis, in any model [residential or extension] of theological education, the top quality curriculum will come from people involved in the curriculum structure with a vision that inspires both students and teachers to more dedicated service.

It seems there is a recent development in the area of accreditation among TEEs in Southern Africa. They are taking joint efforts on mutual accreditation. They also offer joint study-programmes and awards.

Kgolagano, BBTI, ICM and Bible Way TEE are also open for dialogue with other TEEs in the country or in Southern Africa region; they are willing to see and appreciate differences in their purposes and contexts, therefore in their curricula. They like to accredit each other's study programmes.⁴⁵ However, it is interesting to note the opinion of a respondent from Kgolagano that any such accreditation should be fully based on continued dialogue and criticism between the TEEs concerned. Otherwise, such accreditation efforts will make TEEs to be mechanical (not creative) and to be

43 F.R.Kinsler & J.H. Emery, *Opting for change*, 1991, p.30.

44 F.R.Kinsler & J.H.Emery, *Op. Cit.*, 1991, p.30.

45 D.Samual & G.Kealotswe, *Ecumenical Conference in Botswana*, (unpublished report) 1995, p.3

pleased with themselves and not to improve their work. According to him this could rather create possibilities for students to take the accredited awards as "awards of superiority" and therefore in some sense a license to exploit those without it. Kinsler and Emery also caution TEEs in this regard: "For places where education is difficult to get, accredited awards are seen as valuable, not for ministry but only as a stepping stone to further degrees and a way to escape the hardships of rural life".⁴⁶

In Botswana, it seems it has been difficult for any mutual accreditation between the TEEs who are "evangelically-oriented" and other TEEs. Lombard argues that "Evangelicals are a major force in African theology, but they frequently suffer from politically conservative alliances with fundamentalist groups, pouring in money from the first world."⁴⁷ Some of such "evangelically-oriented christian groups outside Africa have initiated and heavily funded a few of the existing accrediting institutions [eg. ACTEA] in Africa. It should be noted that according to the respondent from BBTI, such groups also preserve their own conditions to accredit which in turn can influence the designing of TEE curricula. Therefore the TEEs accredited by such groups need to be always alert to keep themselves open for ecumenical dialogue and co-operation with TEEs of other theological orientation - eg. ecumenical and charismatic. Gifford rightly says that, "the choice for Africa should not be between God and the world or between politically progressive ecumenism and fundamentalist evangelicalism."⁴⁸ I therefore believe theological institutions in Botswana can accredit each other as institutions and their study programmes effectively, if they take efforts to overcome the above described difficulties. Thus they can help each other in the developing of relevant TEE curriculum.

2.3.1.4 Borrowing samples of curricula from other institutions

In the previous section it was seen how the policy makers, theological educators and writers of other theological institutions can contribute to or influence the developing of a relevant TEE curriculum through accreditation (ref. 2.3.1.3). Borrowing samples of curricula from other theological institutions is another way by which the policy makers, theological educators and writers of other theological institutions participate or influence the developing of a TEE curriculum.

Because of its nature as an extension programme, TEE reaches out to more and more people for training them. Each TEE is thus challenged to review the existing curriculum and develop new relevant curriculum every time. A number of TEEs find it difficult to secure efficient personnel and sufficient funding to develop relevant curricula. As a result, TEEs are in general, compelled to borrow samples of curricula from other theological institutions.

46 F.R. Kinsler & J.H. Emery, *Opting for change*. Cit., 1991, p 28.

47 C.Lombard, *The study of religion in independent Namibia*, [unpublished article] 1991, p.9.

48 P.Gifford,(ed.), *Christianity : to save or to enslave?*, 1990, p.34.

Apparently the theological educators in Kgolagano and BBTI in the time of their inception got to know numerous training needs of people in their life situation in Botswana; therefore they were urged to respond to such needs. In response, they acted on emergency basis. Both in Kgolagano in its first years and in BBTI, the staff and policy makers used samples of other theological curricula. For instance, they used curricula from residential seminaries of their staff from another context (designed for a different target group coming from a different life situation in U.S.A.) without evaluating them in a differentiated way before integrating them.

Patricia lists such widespread problem of "borrowing syndrome"⁴⁹ as one of the first in her list of the difficulties which TEEs across the world encounter. She implies that as a result of such uncritical borrowing of curriculum, sooner or later the students and potential students of TEEs will not find their curriculum relevant and lose their interest.

2.3.1.5 Developing of a curriculum - A collective effort of all parties

One of the major emphases of the present area of discussion is the full and active participation of all parties of a curriculum structure, in developing a relevant curriculum.

My reading of related literature and preliminary interviews introduced to me some existing ways of encouraging full and active participation of all parties of a curriculum structure in the developing of a curriculum. Two of them are:

- (i) All parties of a curriculum structure developing a habit of reading relevant guide books on curriculum development and
- (ii) all parties of a curriculum structure attending or conducting workshops on curriculum development.

The existing national, regional, continental and inter-continental networks and TEE committees could help TEEs to improve the above said efforts. In this regard, the recommendations which came out of the recent national level ecumenical conference in Botswana are encouraging to note.

It was also interesting to know from my respondents during the preliminary interview that WCC-PETE had initiated a continental level TEE consultation in Malawi in 1991.

49 J.H.Patricia, *Theological Education by Extension - A Progress Report*, Evangelical Review of Theology, 1991, vol 15, No1, p.38.

As a result, a TEE Africa directory is now prepared and is just about to be published. Efforts are also being taken to set up regional based data-bank and co-ordinating offices at regional levels. It is also hoped that such efforts will help TEEs in Africa to get to know each other's curriculum and approach in developing relevant curriculum.

It was found from the field notes of the informal interviews that the TEE curriculum structure of Kgolagano include various parties. eg. the students, the staff, the board members, curriculum consultants, funders and representatives from TEE Associations at country or regional levels. The curriculum structure of ICM to some extent include students and staff - both academic and administrative.

2.3.2 Socio-cultural context and TEE curriculum

In this section, it will be intended to review the influence of the socio-cultural context while developing a TEE curriculum. Once again the view and experiences of those who are involved TEE work in Botswana will be highlighted.

According to Kinsler and Emery, "The major value of TEE is its commitment to training in context and to a basic understanding of service to a specific community in which the church is set, of which the church is a part, and to which the church is called to serve."⁵⁰ In other words, they argue that TEEs should aim at meeting the needs of the local church which in turn seek to minister to the needs of the larger community. But their statement leads us to raise some questions e.g. How best can we develop a TEE curriculum which prepare people at local church level to address the needs of the local church and their community? Probably the other side of the same question is: in what ways do the existing socio-cultural factors of the community influence a particular TEE curriculum? What ever the answer be, the relationship should be a two way, reciprocal one, between the TEE on the one hand and the local church and the community on the other.

Kinsler and Emery seem to respond to the above questions when they said that, "TEE should be concerned with the process of personal, church and social change, in accordance with Gods purpose for humankind."⁵¹ They go on to rightly argue that the biblical writers too understood God's call in terms of the people (Israel) and a community (the church) for the sake of the world (The peoples). This will imply that TEE curriculum should prepare people to respond to social issues and to contribute to the church and social transformation.

The socio-cultural realities in a community may change in time and therefore the TEE curriculum too needs to be reviewed and changed to address the new needs and challenge of the community. Thus, the existing socio-cultural realities also influence the developing of a relevant curriculum. Therefore, I believe that Cornbleth is right say:

50 F.Kinsler & J.H.Emery, (Eds), *Opting for change*, 1991, p.60.

51 F.Kinsler & J.H.Emery, (eds.), *Op. Cit.*, 1991, p. 41.

"If curriculum changes do not focus on contextual change, or if our experience has been such that changing a curriculum document has led to little desired change in classroom practice, we may come to reject a documentary conception of curriculum and curriculum change and seek alternatives."⁵²

(a) Socio-cultural context and situation analysis

"Situation analysis" is a word used by some of the respondents of my preliminary interviews to explain the process of finding out the needs of the students, member churches, funders and others related to their TEE work in Botswana.

According to the directors of Kgolagano and ICM they both undertook a situation analysis at the time of their inception so as to identify the needs of their potential students. Kgolagano continues doing such situation analysis whenever it holds formal reviews and forward plannings of its study programmes. This helps the TEE to identify the burning issues and strongly felt needs of the community. This also helps to identify the relevant training needs of their students so that they may be trained to address the socio-cultural issues which affect them in their daily life.

(b) Situation analysis - an ongoing and collective effort

According to Hart TEEs are oriented to adult learners and all their meetings with the staff are learning-teaching exchanges. Hart in his statement points out the necessity for constant review and planning of curricula. He emphasised the fact that: "situation analysis and curriculum development remain an ongoing collective effort in order to shape and keep a relevant TEE curriculum."⁵³ Another curriculum specialist namely Nichols also has concurred with this view in her book on developing a curriculum: "Knowledge and insights derived from assessment are fed back and provide a fresh starting point for further development."⁵⁴ Thus curriculum specialists express the need for establishing a structure (e.g. a team or committee) in TEEs who can help them on a permanent and collective basis to identify training needs and to initiate changes in the curriculum. Since such a structure has not yet been in place in many TEEs in Botswana, TEE curricula gradually become out dated and therefore not interesting to students.

The following pages are set apart to briefly discuss some important aspects of TEE curriculum in relation to the socio-cultural context where a TEE exists.

2.3.2.1 Socio-cultural context and the training needs of the constituency.

During the preliminary interview, the directors of ICM, BBTI, Kgolagano and Bible Way TEE raised the following concern: At times various members of a local church who are not ordained ministers or lay ministers join TEEs. Then after a short while

52 C.Cornbleth, *Curriculum in context*, 1990, p.85.

53 R.K.Hart, [mission Review] *Reflections on the future of Theological Education by Extension*, Evangelical review of theology 1991, vol 15, No 1., p.26.

54 A.Nichols, *Developing a curriculum*, 1990, p.17.

they realise that their needs and interests are not included in their TEE curricula. In other words, the changes occurring in the socio-cultural context of the church, the needs and challenges it bring to the students had not been adequately related to their TEE curricula. This must have demotivated the students concerned. This once again reminds us the importance of identifying and accommodating the training needs of member churches in TEE curriculum.

The traditional western pattern of ministry still prevails in our churches in Botswana. It demands the heads and the training committees to recruit and train only one person as a pastor or a few individual members of a local church as lay leaders (eg. Sunday school teachers, youth workers and so on). The rest of the congregation are left to play the role of mere observers or as blind followers in the church. This implies that analysing and accommodating the challenges of socio-cultural context and the training needs of individual christians and families of member churches at local level help developing of a relevant TEE curriculum.

2.3.2.2 Socio-cultural context and the training needs of students

The respondents confirmed the fact that their students come from all spheres of life: being teachers, nurses, local government officers, housewives, farmers and business people. Therefore their training needs can vary, since the groups whom they serve in the community also differ in their particular socio-cultural background. Other students of TEEs are involved in the work of the church as catechists, Sunday school teachers, women and youth leaders. They too work with different target groups in their church (e.g. with children, youth, women, the sick, the elderly etc.) Therefore, they also expect to equip themselves to better serve their community through their churches.

In Kgolagano and BBTI the majority of the students join TEE study having been referred by their churches for theological training. There are others who join on their own in BBTI, Kgolagano, ICM and the Bible Way TEE who opt to study only specific study units (e.g. on ethics or counseling or church administration, preaching etc.) once again based on their different training needs.

Moreover, TEE students in Botswana like to learn, through different methods e.g. some only through workshops, others by reading and discussions with tutors and others only by correspondence. According to the view of the respondents, adults learn what affects their daily life and what addresses their daily socio-political and economic problems. They learn by discovering for themselves and from their own experience in their community.

Therefore, again in agreement with the respondents, I believe that it is important to find out from students and churches their day to day training needs. As in any other adult education programme, TEE students should be encouraged to state their own needs. Augustine and Rosario Battle rightly argue saying that "TEE should evolve as the programme progress and according to the needs of the students."⁵⁵

55 A. Battle & R. Battle, *Theological Education by Extension*, 1983, p.6.

In short, it is evident that only by TEEs, churches and students working hand in hand, will they be able to find out the training needs and hence be able to develop a relevant TEE curriculum.

2.3.2.3 TEE curriculum and contextualisation

Contextualisation is an important matter while developing a relevant TEE curriculum. The report of the ecumenical conference in Botswana in 1995 indicates that in the TEE world terms like "inculturation" "contextualisation", "indigenisation" and "localisation" are used quite often.⁵⁶ In my opinion, these terms do differ in their meaning. But, in various degrees, they all talk about relating Gospel to the life-situations of people and the responsibility of christians to make their relevant response to the Gospel. Stackhouse, a practical theologian, brings home this point saying "The task of the practical theologian is learning how to read the context and speak to it concretely in terms of its own needs".⁵⁷ Many theological educators name this task as contextualisation. To them, contextualisation in theological education includes the agenda of reconciliation and justice⁵⁸, notions of self reliance⁵⁹, liberation of women⁶⁰ and all current issues of a place.⁶¹ In other words, contextualisation demands TEE curriculum critically to incorporate all agendas that focus on total human and ecological liberation in a particular geographical area. Kinsler and Emery open our eyes to see the word "context Includes geographical, climatic, historical, traditional, multi-cultural, socio-economic, inter faith, political, educational and other aspects of a particular context,"⁶²

56 The following is the brief descriptions given by R.J.Schreiter in his book on "*constructing local theologies*" on these terms. e.g. (a) Inculturation is a noun, often used in Roman Catholic-circles to explain the social process of adapting oneself to a culture. But in the biblical context it explains ways of understanding "the word becoming flesh" (incarnation cf. Jn. 1:14) in a new cultural context.

(b) Contextualisation focuses especially on the role of context or life situation of people in theology. It aims at critical integration of the Gospel with the socio-political, economic realities of a community.

(c) Indigenisation emphasises the fact that theology is done by and for local people (rather than by outsiders) of a geographical area. Therefore the role of local cultural expressions (e.g. local beliefs, symbols etc.) play an important role in theology.

(d) Localisation emphasises the same meaning as that of contextualisation but has some church overtones through its association with local church.

57 M.L.Stackhouse, *Apologia-Contextualisation, Globalisation and Mission in Theological Education*, 1988, p.106.

58 C.S.Banana, *Theology of promise*, 1982, p.12.

59 K.Appiah-kubi & S. Torres, *African Theology en route*, 1979, p.27.

60 in the spirit of Tutu and Boesak 1979 in Appiah-kubi & Torres pp.162-175.

61 F.Kinsler & J.H.Emery, *Opting for Change*, 1991, pp.55-57.

62 J.S.Pobee, *Comments on the future of Theological Education in Africa* 1989, p.23.

Pobee highlights the extreme significance of this task, using a new term, "re-contextualisation". He says that "The major challenge for theology in Africa would be to re-contextualise the Goodnews, so that the Word may become flesh in Africa too". This re-contextualisation "would entail, inter alia, that a deliberate praxis-oriented theology be developed, rooted in African tradition and experience".⁶³

Following are some of the implications of attending to contextualisation while developing a TEE curriculum:

The TEE curricula which respond to the demands of contextualisation will be able to train students to engage in social analysis, help them to understand their environment and train them to address the needs, hopes and challenges of their context.

Kinsler and Emery state that, "adequate contextualisation demands real student immersion in church and society in various forms of learning and of creative ministry and service"⁶⁴. TEE students in Botswana do their study normally while they are already involved in real ministry assignments either in their local churches (e.g. as Sunday School teachers, preachers etc.) or in their daily work in their society (e.g. as nurses, civil workers etc). Therefore, according to the respondents, often Kgolagano, ICM, BBTI and Bible Way TEE miss to consider such field work as a part of their curricula. Some TEEs do include various forms of meaningful church work (eg. preaching, conducting worship services etc.). However they have not explored alternative ways of helping students to integrate their home study and seminars with what they experience in their day to day life and work (eg. counselling the bereaved, working with the homeless and prisoners etc) Once again this is where the difficulty lies. Because TEE students need to know not only how to critically integrate what is learnt in home and weekly seminars but also to reflect on what is learnt in their every day life and ministry. It is mainly the results of such attempts which could help TEEs in making constructive and contextualised changes in their curricula. I agree with the directors of TEEs in Botswana in saying that community work and church work are inter-related, they do overlap; often there is no absolutely clear distinction between them. e.g. visits to the sick, counselling etc. are treated both as community work and church work. However, in practice, many TEE students do not see this connection so important. Therefore they become unable to integrate their practical and theoretical learning nor to reflect theologically on their daily life and work in their community.

2.3.2.4 TEE-curriculum and globalisation

The term "globalisation" is used to explain another important element in the developing of a relevant TEE curriculum. The area of TEE curriculum and globalisation is of particular interest to Evans, Evans and Roozen. They analyse others' views on the meaning of the word "globalisation" as follows:

63 J.S. Pobee, *Comments on the future of Theological Education in Africa*, 1989, p. 22.

64 F.R.Kinsler & J.H.Emery, *Opting for Change*, 1992, p.56.

According to Evans, Evans and Roozen, "For some, globalisation includes a growing mutuality and equality between churches in first and third world countries. It involves a new openness to and respect for the great variety of churches in local concrete situations."⁶⁵ It is probably interesting to note here how Pobee fights against the spirit of denominationalism in many churches within Africa. He writes, "An important factor in the continued colonial captivity of the African churches is the persistence of denominationalism, which is not only wasteful but also obfuscates the christian message and ministry of reconciliation"⁶⁶

"For others", Evans, Evans and Roozen write, "globalisation means dialogue between christianity and other religions."⁶⁷ Browning developed this view of globalisation further. He included in his definition of "globalisation" ecumenism, dialogue and social action as accompanying activities under the major theme of globalisation as evangelisation".⁶⁸ Hough and Cobb pressed on this meaning of globalisation. They argued that, "the task of theological education is to keep alive the message of God's concern for the entire world as is revealed in Scripture."⁶⁹

This understanding of globalisation is in tune with Evans, Evans and Roosten's third meaning of globalisation as they put it, "globalisation also refers to the mission of the church to the world, not only to convert and evangelise but to improve and develop the lives of the millions of poor, starving and politically disadvantaged people"⁷⁰ Stackhouse discusses this further that "whatever the seminary develops as a programme must be of significance to humankind. It may not be consciously or preconsciously limited in implication to some segment of humanity in terms of race, class, culture or gender."⁷¹ In this regard it is interesting to note from some of the respondents that insights discovered or generated out of one context are not only relevant to that context, they are of universal significance. Stackhouse states "science, technology, international politics, social institutions and ethical elements are in all religions and culture"⁷² This is why Kinsler and Emery advise TEEs to train people to be globally minded or to become "world christians". According to them, a "world christian" is someone who plays an active role in the ministry of the church to the whole world and who shares the vision of bringing the gospel to the entire "inhabited world" ("the oikoumene").⁷³

65 A.F. Evans, R.A. Evans & D.A. Roozen, (eds.), *The Globalisation of Theological Education* 1993, p.33.

66 J.S. Pobee, *Comments on the future of Theological Education in Africa*, 1989, p.1.

67 A.F. Evans, R.A. Evans & D.A. Roozen, *The globalisation of Theological Education*, 1993 [Eds.], p.33.

68 D.S. Browning, *Globalisation and the task of Theological Education*. 1986, p.15

69 J. Hough & J. Cobb, *Christian Identity and Theological Education*, 1985, p.42.

70 A.F. Evans, R.A. Evans & D.A. Roozen, *Op. Cit.*, 1993 [Eds.], p.33.

71 M.L. Stackhouse, *Apologia-Contextualisation, Globalisation and Mission in Theological Education*, 1988, p.107.

72 M.L. Stackhouse, *Op. Cit.*, 1988, p.107.

73 R. Kinsler & J.H. Emery, (eds.), *Opting for Change*, 1991, p.61.

In my opinion TEE curricula and the various study programmes offered by TEEs should be significant to all humankind and to all in a community. They should reflect issues and interests of all humankind (eg. poverty, gender issues, community-life etc.). Therefore to a large extent, I concur with the third view on globalisation as listed above by Evans, Evans and Roozen. However, I agree with them that globalisation also includes ecumenism and dialogue with people of other religious faiths as well.

2.3.3 Problems around curriculum policy and planning

The phrase "curriculum policy and planning" and its importance was already viewed closely (ref. section 2.2.5.3). As described earlier (in 2.2.5.3), the directors of BBTI, ICM, Kgolagano and Bible Way TEE expected some basic concerns to be considered during curriculum policy and planning eg.:

- (i) having an educational philosophy or theological presuppositions behind TEE curriculum
- (ii) accommodating the contribution from adults-their perspectives and needs.
- (iii) having objectives and goals
- (iv) keeping one / a few basic commitments in the curriculum as well as
- (v) keeping the fundamental dimensions of learning.

In the present section it is intended to highlight the views of curriculum specialists on each of the above concerns. This section will also brief what the researcher discussed and learnt from his respondents of the preliminary interviews on how these concerns are treated in curriculum policy and planning of the various TEEs in Botswana. It will further highlight some problems which emerged in that process.

2.3.3.1 Theological presuppositions and TEE curriculum

Curriculum specialists like Wiles and Bondi say that "A philosophy is essential as a prerequisite to serious curriculum improvement."⁷⁴ Tyler, an early curriculum specialist likened educational philosophy to "a screen for selecting educational objectives."⁷⁵ Theological educators like Kinsler and Emery seem to support these views, when they say "a certain theology or theological presuppositions form the basis of any TEE curriculum".⁷⁶ They argue that such theological presuppositions "permeates and influences the ways in which the students learn and do things"⁷⁷. They go on to explain what they meant by this

74 J.Wiles & J.Bondi, *Curriculum Development : A Guide to Practice*, 1989, p.7.

75 R.W.Tyler, *The curriculum then and now in proceedings of the 1956 conference on testing problems*, 1957, p.23.

76 F.R. Kinsler & J.H. Emery, *Opting for change*, 1991, p.46

77 F.R. Kinsler & J.H. Emery, *Op. Cit.*, p. 46. According to the Consize Oxford dictionary, presupposition is a thing, assumed beforehand as basis of arguement. A theological presupposition is an element of faith assumed beforehand as basis of an argument or as a term of reference of a religious programme.

statement: "Faith is the base for our theological education work. We express our faith by using, borrowing, adopting and inheriting "images" from our historical context and by using theological presuppositions. These mediations and assumptions which enable us to interpret and live out our faith are inevitable and necessary".⁷⁸ I agree with Kinsler and Emory here. Theological presuppositions help TEE curriculum designers (that is, students staff, consultants and all other partners) in many ways. For instance, they help them to suggest a purpose in education, to clarify objectives and activities of TEEs, to describe the roles of persons working in curriculum, and to guide the selection of strategies for curriculum change.

It sounds a positive note when the respondents argued saying: having theological presuppositions for a TEE curriculum, helps all who are involved in the TEE to consider its implications for the recruiting of students, faculty facilitators, practical works of students and other aspects of their programmes. In my opinion, this argument should be supported. Reviewing and relating to such theological presuppositions, those who are involved in TEEs will all be better able to make consistent everyday decisions.

2.3.3.2 Curriculum development and contribution of adults

In Cornbelth's view, curriculum policy making and planning occur at several points within (and outside) an education system. The various curriculum decisions are taken jointly by students, staff, board members and consultants. However, as said earlier, students are the "immediate layer of the education system".⁷⁹ (ref. section 2.1.1). This implies that students should play primary role in the curriculum policy and planning.

Below is a bird's eye view on the recommendation related to the development of adult education adopted by the Conference of the United Nations Educational, Scientific and Cultural Organisation in Nairobi (Oct 1976). "Adult education is an integral part of a global scheme for life-long education and learning. Moreover, in such a scheme, men and women are agents of their own education".⁸⁰

From the above listed recommendations of UNESCO, it is clear that adults' experience is broad; it tends to be unique for each individual. Adults want to base their learning on their own experience and use their experience as a source of their learning. It is perhaps encouraging to agree with Augustine and Rosario Batlle here. They state that, "The contemporary (andragogical) approach to education values the experience of adults as a rich ingredient for learning."⁸¹ This implies that TEE curricula must lead students to learn mainly from their own experiences.

78 F.R.Kinsler & J.H.Emery, *Op.Cit.* p.47.

79 C.Cornbleth, *Curriculum in Context*, 1990, p.99.

80 A.Batlle & R.Batlle, *Theological Education by Extension*, 1983, p.31.

81 A.Batlle & R.Batlle, *Op. Cit.*, 1983, p.31.

Students of ICM, BBTI, Bible Way TEE and Kgolagano are adults and in this sense, these TEEs are adult education programmes. Therefore, in my opinion it is important that TEEs encourage their students to participate in all steps of decision making and planning during the curriculum development process. This will ensure the developing of an effective curriculum which can reflect the perspectives, needs, interests and values of students.

2.3.3.3 Problems around aims, objectives and outcome of TEE curriculum

Nichols, a curriculum specialist describes aims and objectives as follows: "Aims indicate the general direction of the course. But objectives are what the staff and students hope to achieve by learning an area or aspect of the curriculum. They are rational bases to guide and direct the activities of students in their daily reading at home and in their regular seminars or workshops."⁸²

According to Oyiengo, they "provide a guide to the learners' thereby sustaining their motivation; they help to decide on the most appropriate teaching / learning method and the most appropriate learning activities"⁸³ Oyiengo is right in his argument. TEE curriculum needs to reflect the overall direction in which the staff, students and the Board members of a certain TEE programme work.

I once again join the respondents who supported the argument of Oyiengo: "objectives can be equated to targets that one aims at achieving. Therefore objectives should be set up both from the instructors as well as from learners' points of view".⁸⁴ Oyiengo recommends both general and specific objectives for TEEs. According to him, "General objectives are long term objectives in that they are achieved over a long period through many TEE lessons. Specific objectives are attained after a very short period: This is usually after a topic lasting one session".⁸⁵ However during the preliminary interviews, a number of TEE staff and students were found to discuss aims and objectives as a new matter of discussion; they were not used to set up and follow aims and objectives so far.

Another area of concern in developing a relevant TEE curriculum is checking the outcomes of the study in the life and work of students. It became clear during the preliminary interviews that theological educators and students are not used to check if the outcomes of their study for a period matches with objectives. Studies are rarely done of graduates of TEE to indicate how well they have attained the aims of the TEE and how effective they are in their life and ministry. In my view, the respondents are right to argue that results of such a study could have helped them to alter the curriculum so as to help TEEs to better attain their aims.

82 A. Nichols, *curriculum development*, 1990, p. 37.

83 K.A.Oyiengo, *Developing & Significance of objectives*, (unpublished), 1995, p.3

84 K.A.Oyiengo, *Op. Cit.*, 1995, p.3.

85 K.A. Oyiengo, *Op. Cit.*, 1995, p.4.

A few staff and students of BBTI and Bible Way TEE stated that the planning of objectives and evaluation of the outcome do not work because their objectives are not defined in terms of observable and measurable terms. This means, after learning, the learners should be able to do something tangible that can be assessed by the instructor and the community to determine if s/he attained what s/he set out to do. Kinsler and Emery seem to agree with this. They explain this concern as follows: "Course designers, teachers, students and evaluators need to clarify exactly what the students must be able to do at the end of each course and at the end of the curriculum, so that all can see that the objectives have been achieved."⁸⁶

2.3.3.4 Basic commitments throughout the curriculum

According to Kinsler and Emery, "Each theological institution should be very clear about the essential foci and / or perspectives that it wishes to develop among the students and their churches in their particular context."⁸⁷ To a large extent, I agree with this statement. However I believe it is important to clarify such foci or perspectives and to consider how these perspectives should be present in all parts of the curriculum and perhaps throughout the life of the TEE.

Some TEEs found it helpful to have a few essential foci or perspectives throughout all study subjects presented in a curriculum plan. For instance, TEEs like TEE College in Johannesburg and Kgolagano College of TEE in Botswana would like to ensure their students receive a theological education which helps them to see their community and the world from the perspectives of the disadvantaged- that of women, herdboys, refugees etc. and to reread the Bible and theology from their perspective. BBTI wants the perspectives of women and youth to be present in all its study programmes. The study programmes of Bible Way TEE intends to overcome the dualism of the spiritual and material dimensions of life. But TEEs with such interests have not gone beyond offering a few courses on Women's or youth's concerns. This is probably due to lack of regular planning and updating of their curricula.

2.3.3.5 TEE curriculum and basic dimensions of learning

It is important to note the advice of Kinsler and Emery in this area. They say, "study courses and learning activities emerging from any TEE curriculum should enable students to balance all dimensions of learning - cognitive (knowledge), affective (attitudes) and psychomotor drives (skills)"⁸⁸. The researcher and the respondents of his preliminary interviews agree with this view and confirm the importance of keeping this in mind while making curriculum policy and planning. All existing TEEs in Botswana and their curricula focus on biblical, theological, historical and pastoral courses. All these fields include cognitive, affective and psychomotor dimensions of learning

86 F.R.Kinsler & J.H.Emery, *Opting for change*, 1991, p.71.

87 F.R.Kinsler & J.H.Emery, *Op. Cit.*, 1991, p.69.

88 F.R.Kinsler & J.H.Emery, *Op. Cit.*, 1991, p.7.

Gerber, in the UNISA study guide discusses the difficulty in the ways educational institutions attempt to incorporate the practical dimension into the theoretical learning. According to him, "TEE curricula which follow traditional academic models, in their approach in realising the "theory - praxis" relationship proceeds from theory to practice. This leads students to feel that "the pursuit of theology consists of some years of study on theory, after which they would proceed to apply what they had learnt, in practice, as professionals."⁸⁹ The field notes indicate that this was the experience of Bible Way TEE and BBTI .

On the other hand, ICM curriculum follows the USA originated clinical pastoral model where students begin to learn by moving from practice to theory. They are encouraged to "learn by doing" (eg. church administration, preaching etc) It is important to note that this model was developed in a social, cultural frame work which is not that of Southern Africa. Moreover, it is significant to underline what is said by Gerber in the UNISA study guide for practical theology, "the consistent emphasis on practice and empiricism has tended to ignore the undoubted anthropological (and even theological) implications"⁹⁰ I agree with Gerber in his opinion here. The respondent from, ICM too expressed his concern that their students showed no interest in learning theology nor in reflecting on their praxis.

According to my respondents during the informal preliminary interviews, another fundamental dimension of learning for a student of TEE, is to share his learning and training with others in her or his local church. But in practice, those students who prepare for ordained and lay ministry through TEEs in Botswana have been given specific responsibilities within their churches. They train themselves for such given responsibilities and do not bother to share their training with others in their local churches. Moreover, it was noted that the existing TEE curricula in Botswana equip students mainly to do the work of ministry and not to train or encourage others to lead and participate in ministry. As a result, some of those who receive theological education possess their gifts and control their responsibilities in the local churches for their own self-interest.

Finally, it is intended to discuss another important dimension of learning through TEE. This dimension was strongly expressed as a concern by the participants of a consultation of TEEs in Africa, Asia and Latin America held in Costa Ricca in 1992: TEEs in Africa, Asia and Latin America prepare students only to attend to duties in their local churches. They hardly help them in organising local churches in their involvement in larger societies. This particular concern was further reflected by Kinsler and Emery "To learn through TEE is to train the whole local congregation to seek God's reign and God's justice for all people in the larger community."⁹¹ But in reality, in the respondents' view, to some extent all TEEs in Botswana still miss the mark here and train their students to serve the local church only. As a result, "those members of the church who are actively engaged

89 J.J.Gerber, *UNISA study guide for study field of Practical Theology PTH 405*, 1989, pp:124-135.

90 J.J.Gerber, *Op. Cit.*, 1989, p.124.

91 F.R.Kinsler & J.H.Emery, *Opting for Change*, 1991, p.42.

in struggles for justice happen to abandon the church or the church abandons them” as a respondent puts it.

2.4 The findings

The findings discovered so far from the preliminary informal interviews and the review of related literature are listed below under the three major area of TEE curriculum development:

Area - 1 Problems around TEE curriculum structure

- 2.4.1 Having a curriculum structure in TEEs through which students can actively partake in the developing of their TEE curricula on a permanent basis helps making a relevant curriculum.
- 2.4.2 The more the theological educators are educated and experienced the more relevant TEE curriculum will be.
- 2.4.3 Curriculum designing is a collective effort. All parties in a local / national / continental TEE curriculum structure (eg. students, staff, officials, funders etc.) participating jointly in workshops on curriculum development will result in a more relevant TEE curriculum.
- 2.4.4 Mutual accreditation of TEEs is helpful in designing a relevant TEE curriculum.
- 2.4.5 If similarities and differences are taken into account, then the using of samples from other TEEs and residential seminaries can enhance the relevancy of TEE curriculum.

Area-2. Socio-cultural context and TEE curriculum

- 2.4.6 Regular analysis of the training needs of students and member churches of TEEs will contribute to the emerging of a relevant TEE curriculum.
- 2.4.7 Regular analysis of the training needs of member churches of TEEs will lead to the shaping of a relevant TEE curriculum.
- 2.4.8 Relating the study adequately to the socio-cultural context helps developing a relevant TEE curriculum.
- 2.4.9 Accommodating global concerns in the TEE curriculum contribute to the making of a relevant curriculum.

Area -3 Problems on curriculum policy and planning

- 2.4.10 Having and explaining theological presuppositions behind the TEE programme helps to develop relevant TEE curriculum.

- 2.4.11 Accommodating the ways by which adults learn, their needs, values and perspectives in the designing of TEE curriculum makes the curriculum relevant.
- 2.4.12 The collective planning of objectives in a TEE and regular evaluation of the outcome leads to the making of a relevant TEE curriculum.
- 2.4.13 Having a few foci or basic commitments in a TEE curriculum makes a significant difference in its relevance.
- 2.4.14 Keeping a balance of all fundamental dimensions of learning- knowledge, attitudes and skills helps the developing of a relevant TEE curriculum.

2.5 Exposition of the Espouse theories

The above said findings in section 2.4 could be formulated into three espouse theories. In other words, in this dissertation, it is being argued that:

- 2.5.1 the full and active participation of all parties of a TEE curriculum structure will help in shaping a curriculum more relevantly.
- 2.5.2 if the TEE curriculum is related to the issues of the socio- cultural context, it will help in framing a more relevant curriculum.
- 2.5.3 having a curriculum policy and planning which includes the basic concerns like accommodating theological presuppositions, contribution from adults and graduates, aims and objectives as well as basic commitments or foci will help in the developing of a relevant curriculum.

2.6 SUMMARY

At the outset of the present chapter the meanings/background of the key-words TEE and curriculum were explored. Some informal preliminary interviews were held with a few people who have practical experience in TEEs in Botswana at various levels, on the problems around their TEE curricula. The data obtained was analysed and the findings were reviewed. A discussion followed on some problems identified so far under three major areas of curriculum development namely: curriculum structure, socio-cultural context and curriculum development and curriculum policy and planning. After discussing those problems under the said three major areas, at the end of chapter two, the findings were listed under each major area of curriculum development. This helped the researcher construct three espouse theories on the problems around TEE curriculum.

CHAPTER III

RESEARCH METHODOLOGY

3.1 An Introduction

The second major stage of the present study is an empirical research work. The researcher had already collected, and to some extent analysed the data soon after his preliminary informal interviews and review of problems around and the relevancy of TEE curriculum. However, the questions still remained: Do these problems which the researcher identified still exist in practice? How best can we confirm this? What are the views and notions of a few TEE students, staff and others from TEEs in Botswana on the specific problems treated by the researcher in this study? Are the espouse theories also the same theories in use?

To respond to the above questions, an empirical research was undertaken. Some issues of the research design opted are discussed in here this chapter.

3.2 Objectives of the research

It is intended to compare and determine the espouse theories around TEE curriculum with the theories used by the students, staff and other TEE personnel who are involved in the field. This is believed to be important because: any espouse theory emerging from the preliminary informal discussion and the review of literature on the problems around TEE curriculum should be refined and reformulated into a sound theory for praxis, mainly based on the responses of those who are actually involved in the making of TEE curricula in one way or other.

Therefore the researcher raised the following questions with those who are involved in TEEs in Botswana and attempted to find responses to them:

- 3.2.1 Does the full and collective participation of all parties of TEE curriculum structure play a significant role in developing a more relevant TEE curriculum?
- 3.2.2 Will it help if the curriculum is related to the socio-cultural context in making a more relevant TEE curriculum?
- 3.2.3 Does a curriculum policy and planning which considers all implications of the basic concerns like having theological presuppositions, educational needs, and perspectives of adults, aims and objectives and basic commitments foci help making the curriculum more relevant?

3.3 A qualitative-oriented approach

As indicated earlier, the researcher followed a qualitative-oriented approach in his research [see section 1.3].

Following are some of the important characteristics of qualitative-oriented research,¹ evident in the present research:

3.3.1 Natural settings as the source of data and researcher as key instrument

The researcher spent considerable time wherever possible at homes and / or working places of the respondents to understand their perspectives on the problems around TEE curriculum. Some respondents preferred a private place to avoid interruption. However, the warmth and security of home or work environment or a mutually agreed place encouraged the respondents' relaxation and freedom in expressing their views. I was also interested in learning as much as possible the contexts of the respondents where their views had taken shape. In addition, throughout the review of the related literature and the empirical research, my own insights served as a key instrument for analysis.

3.3.2 The research was descriptive

The researcher attempted to set aside all his own views as far as possible. The respondents were approached with the assumption that nothing was trivial. All data including field notes and interview transcripts were not taken for granted; everything was a matter of enquiry.

3.3.3 Process and not products

The researcher listened to the theories of the respondents on various problems around, and relevancy of, TEEs. He was equally interested in getting to know from his respondents how their expectations / theories were translated into their daily activities, procedures and interactions. During the interviews, it became clear that a few of the said theories of the respondents were not that of their theories in use. The more the researcher understood the respondents and their situation, the more he became clear about the description and interpretation of their theories on the problems around TEE curriculum and its relevancy.

3.3.4 "Meaning" was the concern

It was interesting to observe the ways the different respondents made sense out of their lives. I raised questions to discover what the respondents actually experienced and how they interpreted their experiences in connection with the problems they identified around TEE curriculum.

3.3.5 Influence of the researcher on his respondents

The researcher tried his best to minimise his control and his effects on his respondents.

1 R.C. Bogdan & S.K. Biklen, *Qualitative Research for Education*, c 1992, p. 29.

He modeled his interviews on a normal conversation between equals rather than a formal question and answer exchange.

3.3.6 Emphasis on validity

The research ensured a close fit between the data and what actually people said and did. By listening to the respondents' verbal and nonverbal communication about what was in their mind the researcher tried to obtain their first hand knowledge on the problems around and the relevancy of TEE curriculum.

3.4 A practical - theological methodology

The researcher uses practical - theological methodology as the over all method of the present research. [see section 1.4]

3.5 Semi-structured interview schedule

The theoretical concepts were converted into operational concepts and put in a semi-structured interview schedule. The researcher combined an informal conversational approach with a semi-structured interview schedule: For instance, he began introducing each theme of discussion namely "curriculum structure" "socio-cultural context" and "curriculum policy and planning".

Then the respondents were let to react. The researcher tried to rely entirely on the spontaneous generation of questions in the natural flow of an interaction. Most questions deviated from the immediate context and the researcher had to "go with the flow" most of the time. The researcher could usually get his respondent back on track through subtle gestures, (eg. stop nodding head or taking notes) and gently changing the subject during breaks in conversation. (e.g. "I'd like to go back to something you said earlier / the other day").

However, an open-ended questionnaire was set up. It was used by the researcher whenever needed. This helped the researcher to obtain systematic information from the long and free conversations. This also ensured that respondents came to know exactly what the researcher was trying to find out as well as for the researcher to know what the respondents meant exactly about the problems around TEE curriculum. Moreover, this was necessary because it was possible to interview participants only for a very limited period of time and others only once. A Semi-structured interview schedule enabled the conversation to be systematic and to reduce interviewer judgment during the interviews. It also made data analysis easier since it was possible to locate each respondent's views to the same themes and their details rather quickly. In this way, the researcher could also ensure that a standard direction and procedure was followed without inhibiting the spontaneity of response. This would once again help future researchers to know exactly what was and what was not previously asked.

3.6 Drawing of a sample

It was impossible to study the TEE curricula of all TEEs in Botswana or even one particular TEE and to expect response from all who involved in TEEs. The interviews held were also indepth and needed much time for each respondent. Therefore the researcher had to carefully draw respondents from various TEEs in Botswana and to give balance (representation) to the four TEEs identified in Botswana, namely Botswana Bible Training Institute, Bible Way TEE school, Inter Church Ministries and Kgolagano College of TEE in Botswana.

The principle applied in the selection of the sample was that of building a pool of respondents ("snowballing"): The researcher contacted the directors of the above said four TEEs. They also gave him list of some of their students, staff, Board members and funders as well as their physical addresses. However, in his present research, the researcher selected only twelve respondents from all the above said TEEs in Botswana. Since the directors of these TEEs administer their institutions on daily basis, they were chosen. The members of the Governing Boards (wherever applicable), staff and students were chosen for inter view so as to understand their perspectives and views which could shed more light on the responses of the directors. Most of the Board members chosen were officers because it was believed their active involvement as officers of the respective TEEs would be helpful. Most of the students chosen were senior students (who are at least in their second or third years of study). The availability and agreements of the respondents also served as a determining factor while selecting the respondents.

3.7 Pilot study

A pilot study was then conducted with a few respondents. The pilot group attempted to identify problems around TEE curriculum and discuss if TEE curriculum could become more relevant, resolving the problems identified. The pilot study was helpful also to examine whether the semi-structured interview schedule in fact could be able to find out the respondents' opinion on what contributes to the developing of a relevant TEE curriculum. A few probes and follow-up original questions in the semi-structured interview schedule were corrected, rejected and substituted so as to establish the validity and reliability of the interview schedule, before proceeding to the entire sample. This process also provided the author with more confidence in the continued procedures and methods until the completion of his final study.

3.8 Data collection procedure

Relevant data were collected by the researcher, by having repeated face to face encounters between him and his respondents. All such interviews were directed toward understanding respondents' experience and views on the problems around TEE curriculum as expressed in their own words. Data was collected in similar fasions from all respondents as follows: Interviews were held individually at different

times in different settings. At the commencing of interviews, personal particulars of each respondent were noted. The researcher gave an explanation of the purpose of the research to the respondents and ensured that the latter fully understood what was required of them. This increased respondents' motivation to respond openly and in detail. Sufficient time was set aside (at least one and a half hours) for each respondent to describe problems around their TEE curricula and to share their experiences. As said earlier, open ended questions focussing on the major themes of study were used. The researcher tried to be clear and precise in his questions, asking one question at a time. Asking verbal and nonverbal feedback helped to save time to focus on critical questions. All interviews were relaxed and conversational, throughout the conversation the researcher tried to communicate understanding and sympathy. He needed to show sincere interest in what the respondents were saying, knowing when and how to probe and ask the right questions. All respondents were prone to exaggerate their successes and down-play their failures. Therefore the researcher at times had to read between the lines of his respondents' remarks and probe for sufficient details and evidences to see if they were fabricating a story. On the other hand, the fact that the researcher was personally known to most of the respondents helped towards the freedom to express their honest opinions.

Body language such as voice pitch and facial expressions of the respondents were carefully noted and recorded after each session. Use of tape recorder based on mutual agreement was helpful for the researcher to be more attentive to his respondents. However he also took notes of major points and key-words made by the respondents; this helped the researcher to formulate new questions as the interview moved along and to check out something that was said earlier.

3.9 Time and length of study

The semi-structured long interviews were often difficult to arrange and time consuming. The researcher collected data through such interviews over a period of several months from November 1994 to July 1995. However, in this way the researcher could obtain information in a face-to-face situation.

3.10 SUMMARY

The researcher opted for a practical theological methodology for the present qualitative-oriented research (see section 1.3 and 1.4). A few characteristics of qualitative-oriented research evident in the present study were highlighted in the early part of this chapter. The chapter ends with a brief description on the drawing of a sample, the pilot study and the data collection procedure.

CHAPTER IV

DATA ANALYSIS, INTERPRETATION AND CONCLUDING REMARKS

4.1 An Introduction

I support the view of Patton saying that, in a qualitative-oriented research, "analysis and interpretation are conceptually separate processes. But in practice they are not neatly separated"¹. According to Taylor and Bogdan, "in qualitative research, data analysis and interpretation is an ongoing process. Data collection and analysis go hand in hand. They are interwoven"²

The researcher started analysing the data soon after he began his data collection process through his preliminary informal interviews and review of related literature. He read through his field notes, and kept track of his findings on the problems around TEE curricula. He was hence motivated and guided by such initial data analysis to involve in in-depth data collection through semi-structured interviews. Therefore, towards the end of the research, when all the evidence was in, so to speak, the researcher concentrated most on data analysis and interpretation.

4.2 Three Phases in data analysis and interpretation

In Bogdan's view, data analysis entails the following distinct phases³:

- 4.2.1 **Phase -1: An ongoing discovery phase** - the first phase where the researcher through his informal preliminary interviews and reviewing of related literature identified problems around curricula and developed concepts and espouse theories (see chapters 1 and 2).
- 4.2.2 **Phase -2: Preparing and ordering the data** - this phase typically occurred after the data have been collected. The aim of this phase was to facilitate analysis. According to Bogdan and Biklen, this phase includes systematically arranging the interview transcripts and field notes.⁴

1 M.Q. Patton, *How to use qualitative methods in evaluation*, c 1987, p.144.

2 S.J.Taylor & R.C.Bogdan, *Introduction to Qualitative Research Methods*, c 1984, p.128

3 S.J Taylor & R.C. Bogdan, *Op.Cit.*, 1984, p.130.

4 R.C.Bogdan & S.K.Biklen, *Qualitative Research Education*, c 1992, p.153.

4.2.2.1 Data from field notes

During the collection of data, the researcher made some field notes on e.g. the problems identified by his respondents around their TEE curricula and on their perspectives and experience related to such problems. Most of the interviews were recorded in audio cassettes. The researcher could not record two of his respondents since they did not feel at ease with recording. So the researcher had to write their responses in his field notes. But the field notes could only be written in haste and were not very legible. Therefore all field notes were prepared for analysing by typing them immediately after each interview.

4.2.2.2 Data from audio cassettes

Before each interview, each audio-cassette was labeled properly and it was made sure that the tapes and recorder were functioning well. However, it was very difficult to trace a particular quotation on a cassette since the researcher had recorded a number of cassettes. Therefore the information from the tapes were prepared for analysis by transcribing the data. Although it was a time consuming task, the researcher preferred to do his own typing and transcribing. This helped him to get accurate notes and to familiarise with the data well which is a prerequisite of analysis. Moreover the present study being qualitative-oriented, analysis began before the data collection process was complete. Again it was necessary to check transcriptions of interviews by direct comparison with cassette recordings because it was difficult to indicate silences, exclamations and so forth by means of punctuation. When all the interviews were transcribed, it produced an abundance of data. (Please refer to appendix-2 for an example of the transcribed interviews).

4.2.2.3 Data from non-verbal communication

After each interview with the respondents, notes were taken by the researcher, of each respondents' body language communicated during the long interviews. Facial expressions, gestures, postures, changes in voice / tone, the emotions, general attitudes etc. were carefully noted. Non-verbal communication such as these could confirm what had been expressed verbally by the respondents. This also helped the researcher to be alert to exaggerations and distortions in the respondents' view and stories. Taylor and Bogdan argue that all "lie a bit cheat a bit".⁵ The researcher is in agreement with them. People are prone to exaggerate their successes and to deny or down-play their failures. Therefore, often body languages were helpful in assessing if the respondents' statements were true or not.

All the above described data were transcribed and then filed in a computer.

5 S.J.Taylor & R.Bogdan, *Introduction to Qualitative research Method*, c 1984. p.98.

4.2.3 Phase-3: Understanding the data in context-

Bogdan and Biklen explain this phase as discovering what is to be learnt (from the analysis of the data in the context in which they were collected) and deciding what you will tell others”⁶ In other words, this is the phase where the researcher determines how the espouse theories (see section 2.5) on problems around TEE curriculum relates to theories in use.

In this Phase-3 special focus was made on findings from semistructured interviews and interpretation.

The researcher opted to use the analytical induction approach in data analysis and interpretation. According to Dreyer, this approach was established in 1934 by the Polish sociologist and philosopher Znaniecki who wanted to make universal statements and laws⁷. Taylor and Bogden describe that the following steps are involved in an analytical induction⁸:

1. Develop a rough definition of the phenomenon to be explained
2. Formulate an hypothesis [or espouse theory] to explain that phenomenon in terms of the existing data, other research and the researcher’s own insight and intuition.
3. Study one case to see if the facts of the case support the espouse theory. If not, the espouse theory is modified.
4. Actively search for exceptional (negative) cases in order to refute the espouse theory. If such cases encountered, the espouse theory is reformulated.
5. Proceed this testing of hypotheses (espouse theory) by examining a number of cases until a general pattern or relationship has been established.

The researcher had already formulated a few espouse theories to explain the problems around TEE curriculum, in terms of the data from his informal preliminary interviews, review of others’ research work as well as based on his own insight and intuition (see section 2.5). Therefore, he would like to list his findings from the semi-structured long interviews and interpret them following steps 3- 5 above of the analytical induction approach. The findings and interpretations are given below under the three specific areas of the present research:

4.2.3.1 Area - 1 TEE curriculum structure and relevancy of the curriculum

a) Espouse theory states that

“the full and active participation of all parties of a TEE curriculum structure will help in making curriculum more relevant”

6 R.C.Bogdan & S.K.Biklen, *Qualitative Research Education*, c 1992, p.153.

7 J.S. Dreyer, *UNISA study guide for Practical Theology PTA 302-A*, c 1993, p. 250.

8 S.J. Tyler & R. Bogdan, *Introduction to Qualitative Research Methods*, c 1984, p.127.

b) Findings and interpretation

i) Responses from Bible Way TEE

The researcher examined first the responses from the respondents of Bible Way TEE. The respondents agreed with the above said espouse theory-1. They believe that active and full participation of all parties of a curriculum structure will help developing of a relevant curriculum. But they named only teachers, students and administrators as parties in a TEE curriculum structure who could help in curriculum making. Apparently the head or representatives from the constituent church (Baptist church), representatives from other theological institutions and networks of TEEs have not been identified as other parties of their curriculum structure. At present, in practice, it is only the director who develops the curriculum. One of the respondents was the director of Bible Way TEE himself. He explained: "I am not making the curriculum sitting in my office. I try to be with people and make questionnaires for people to respond". However, I noticed his voice was down and reflected insufficient confidence, not agreeing fully with what he said.

Moreover, none of the respondents except the director himself could comment on the various basic concerns which should be considered during curriculum policy and planning. The facial expressions and the tone of director's voice gave an indication that he expects his own beliefs and values to come out as the final while developing the curriculum. All respondents said that curriculum-making should take place in the head office and study-centers. But on the contrary the director reported that in practice, much of the work is done from his office. They do not have any Board or committees where the leaders of the Baptist church could attend and advise the director on developing a relevant curriculum.

Students should be the immediate (most important) party of a TEE curriculum structure (ref. section 2.3.1.1) But the respondent who was a student from Bible Way TEE said that she had nothing to do with the curriculum making and there is no established structure (neither a permanent committee nor a commission) through which students can participate in the developing of a curriculum on a permanent basis. However, the director showed interest to take efforts to encourage the participation of other parties of his curriculum structure.

Bible Way TEE respondents did not feel comfortable in consulting the curricula or personnel of universities and any other formal educational institutions. "They tend to be academic and meet the academic needs and not the problems of people and their environment", one of the respondents commented. But the insufficient participation of students in the developing of a curriculum does not help the Bible Way TEE to meet fully the problems of people and their environment. Bible Way TEE begins (after the ecumenical conference held in February, 1995) to think of working with other TEEs in Botswana using their study materials. This may lead them in the near future to treat personnel from other TEEs as a party of their TEE curriculum structure.

Since it is mainly the director himself who develops the curriculum, he borrowed the curriculum from the seminary where he studied in USA and used it as the curriculum for Bible Way TEE. It should be noted here that curriculum, for him meant to a large extent, as a plan of study units. However, they all feel that the above said concerns will be resolved shortly. Therefore, it seems that the Bible Way TEE to a large extent supports the above espouse theory. But they are not fully using the above espouse theory in practice.

ii) Responses from other TEEs

The director of ICM who was a respondent agreed that if all parties involve in the shaping of curriculum, it will make the curriculum more relevant. However, according to him, students should decide the courses of their study. He said, "students must be free to choose what they need to learn, although it is the students, bishops and Mennonite Ministries who jointly make the curriculum" Describing the process of developing a curriculum, he said that students express in their study-centers what they would like to study. The bishops met with the Mennonites in 1994 and expressed the needs of deacons and other officers in their churches. The director of ICM claimed, "ICM is run by students. They are bishops and ministers, their needs reflect needs of their churches." But a student in her response commented that "The Mennonites care for us. They set up every thing for us to study". In practice it appears that the Mennonites Ministries (from where the director comes) takes the final responsibility for developing their curriculum. Although the director and the staff (who are Mennonites) do not intend, knowingly or unknowingly in practice, to a large extent they get chances to introduce their ideas, beliefs and values as the final while developing the curriculum. However, they are willing to review the participation of other parties in the curriculum structure. According to the director, students are now included in the tutorial work and in the writing of study materials. (All study materials are written in Setswana). This indicates that they are gradually willing to take efforts to have students as the primary and immediate party of their curriculum structure.

ICM respondents also do not believe in working with university since the educational level of their students is far below the educational level of the university of Botswana. But they suggest that TEEs in Botswana could enter into joint efforts and mutual accreditation. In practice, they used to work with Khanya TEE of RSA (eg. using their study materials) but have stopped to do so.

The respondents from Kgolagano also argued that all parties of TEE curriculum must fully participate in developing their curriculum. They named member churches, Board members, students and staff members as the parties. Churches and other related institutions are represented on the Governing Board. When Kgolagano was established they had missionaries from USA as pioneers. However, they sent two staff to have exposure to TEEs in Central America before setting up Kgolagano. Then they organise overall review and forward planning on a regular basis to encourage equal and full participation of all parties of the curriculum structure. According to a Kgolagano student, "curriculum-making is presumably an ongoing discussion at every level. So curriculum

takes shape all the time in any place". In actual practice, according to the respondents' view, review and planning of curriculum need to take place more frequently in Kgolagano.

Unlike Bible Way TEE and ICM, Kgolagano respondents argue that TEE curriculum structure could include personnel from the university. Kgolagano Governing Board has two representatives from the University of Botswana and is working closely with UNISA and TEE college in relation to its Diploma study programme. Respondents from Kgolagano reported that they invite personnel from other TEEs in Botswana and beyond as consultants while developing curriculum. Kgolagano and TEE college are the verge of mutually accrediting their study programmes.

Kgolagano respondents showed interest in improving the process of curriculum development as an ongoing collective effort of all parties Kgolagano recently organised a series of workshops on curriculum development where the policy-makers, staff, students and TEE consultants were invited to attend. This turned out to be fruitful - eg. all participants brought their joint knowledge and experience, their complementary skills and expertise. In the respondents' opinion, this also brought the benefit of ideas that are developed through interaction with each other as well as a wider application of the results of their work in the emerging curricula. Kgolagano recently had also organised a national level ecumenical conference. As an outcome, theological institutions in Botswana formed a national network to promote collective efforts of TEEs in the country including that of developing relevant curricula.

BBTI respondents also believe that active and full participation of all parties of a TEE curriculum structure will increase the relevancy of the curriculum. But its curriculum was done by one American Missionary who lives in South Africa. BBTI is "not given permission "by" a christain missionary" from USA, to suggest changes in the existing imported curriculum or study -materials. In my opinion, this is due to his fear that the local people in Botswana may "water down"⁹ the theological education. As a result, although BBTI exist in the country for about 20 years, the staff, the students and member churches could not participate in the developing or reviewing of their curriculum. The number of students have not considerably dropped out. But, according to the respondents, this situation has created frustration and spirit of legalism and fatalism in the staff and students.¹⁰ The member churches are not represented on their Governing Board. The Board consists of people selected by the founder missionary. "I would like to see the Botswana students review their own curriculum. We should train Botswana ministers to serve the Botswana church, let Botswana decide what they want to study", said the director who was one of the respondents.

9 Here "water down " is used to mean changing the meaning or message or the style (method) from what the missionary originally had for himself in his TEE work.

10 Taken from the memo on informal interview with Rev.J.Philip, Director of BBTI. Here by "spirit of legalism" he meant the way students feel it as a law to do certain study units whether they are interested in them or not. "Spirit of fatalism" makes students to take for granted that everything said in their curriculum as unalterable and eternal.

BBTI too do not feel comfortable having personnel from the University as a party to their curriculum structure. In their opinion, the university focuses on elites and their needs. But according to them, the church in Botswana is made predominantly of the uneducated and the less influential whom the TEEs cater for in their training. Therefore they prefer to recognise and work with other TEEs. They are already working with ICM to some degrees while making their curriculum. They also borrow and use the study materials from ICM. Like Bible Way TEE, ICM and Kgolagano, BBTI believe that such co-operation among TEEs can help to avoid duplication and share resources. However, in this area of making joint efforts (eg. in writing materials, conducting tutorial workshops etc) and mutual accreditation, all these four TEEs have miles to go. They all aim at training people (mainly traditional leaders - both lay and ordained, of the churches in Botswana) to relate their faith to their daily problems and to sharpen their skills of leadership. But in practice, this remains as the perspective of mainly the directors. The staff and students in general believe that no one should change the meaning or message of the Bible or styles of leadership what the western missionaries originally had it for themselves.

The researcher couldn't come across sufficient number of recent publications or guide - books on curriculum development in the library of any of the above said TEEs in Botswana. Those books which are available in TEE libraries in Botswana are not well known to the students, staff, policy-makers and consultants of any TEE in Botswana. This situation is also unhelpful to keep curriculum development as an ongoing collective effort of all parties of a curriculum structure.

C. Result

After identifying and reviewing the above general patterns in the theories in use the researcher confirms that the espouse theory -1 is also the (ref. section 4.2.3.1 a) theory in use. But this theory to a great extent remains as a good opinion and is not yet fully practiced by the said TEEs. The findings point out that this could be due to the following reasons said by the respondents:

- (i) The target group of TEEs in Botswana are different from that of the university. Therefore TEEs and university in general could not interact and enrich each others' curriculum.
- (ii) TEEs in Botswana differ in the categories of the various parties of their curriculum structures - eg. ICM do not have any Governing Board other than students; BBTI and Bible Way TEE do not have leaders of churches as parties to their curriculum structure.

4.2.3.2 Area -2 Curriculum and socio-cultural context

- (a) **Espouse theory states that**

"if the curriculum is related to the issues of the socio-cultural context, it will help developing a more relevant curriculum"

(b) **Findings and interpretation**

(i) **Responses from ICM**

The responses from ICM were examined first. The respondents were in general of the opinion that the socio-cultural context of the TEE influence the developing of a TEE curriculum. They said that they believe in situation analysis. They reported that they held a consultation of African independent churches' bishops in 1992. As a follow up another survey was made to assess the training needs of all leaders. The researcher was interested to know if the training needs expressed in the above said consultation and survey reflected their socio-cultural realities and needs. One of the respondents stated, "We are training leaders. They are trained to be more effective in their service." The respondent meant here their service to local churches. The socio-cultural needs and issues of their community were not referred while the respondents listed and described the training needs.

While writing and tutoring around these training needs, in my view, they either miss or inadequately relate the study to social analysis of their context. In their approach in preparing students to address socio-cultural issues, they do not identify the pressing socio-cultural issues and build lessons around such issues and themes. Instead, while discussing specific study units, e.g. church administration they relate the study units to their socio-cultural context. One of the respondents said, "when doing Bible study, we move from Biblical understanding or Biblical message to our Setswana culture." ICM students do analyse their society and discuss their study after their work. They talk about what is happening day by day in their families and churches. For instance, students talk about how migration of people from villages to the city of Gaborone affect churches. They analyse the cause for such events in their own ways relating them to their traditions eg. in their view, poor rain is because, while making prayers for rain, unlike in the past, people do not go to villages to pray near mountains and under trees. But the responses from students make it clear that they wish they could be trained to "really name and describe the causes of such socio-cultural realities (eg. where people migrate from villages to cities) and to find out how christian faith can help to address such causes", as one of their students puts it. All ICM study programmes are offered in Setswana (Feelings of full satisfaction and pride expressed in the respondent's face while saying this to the researcher).

ICM curriculum does not include issues and problems of people of other cultures and nationalities. The respondents did not like to comment on this position of theirs. However, I believe the fact that the ICM director and all teaching staff members are from abroad (North America) knowingly or unknowingly leads to some extent, exchange of experience, concerns, values and beliefs between them and the students. According to the respondents, they used to describe ecumenism as keeping good relationship with other African Independent churches. ICM in itself is an association of African independent churches for TEE. But they have now begun to see the need

for having dialogues and working relationships with the denominations established by missionaries from abroad (Eg. Anglican, Methodists and so on). Therefore recently they had held a series of workshops jointly with Kgolagano on building more cooperation with missionary established churches in Botswana on theological education. However no respondent was interested in talking about dialogue with people of other religions faith.

(ii) **Responses from other TEEs in Botswana.**

The respondents from Kgolagano were also of the opinion that the socio-cultural context of the TEE influence the developing of a TEE curriculum. They also highlighted their focus on sharpening the skills of the church leaders and equipping them to relate their faith to day to day socio-cultural issue in Botswana. One of the respondents from Kgolagano (a student) stated that there is need for member churches of Kgolagano to provide opportunity for their students for practical training in their local churches on study-units like counselling and finance and administration. They believe that situation analysis is an important and effective exercise. They hold situation analysis on a regular basis to identify the training needs and opinions of all parties of their curriculum structure. The respondents listed a few training needs of member churches of Kgolagano. e.g training for youth work, hospital work, group dynamics etc. The content and spontaneity of their response reflected their familiarisation with their social-cultural needs and their commitment to address such needs. I believe that such expressed needs emerged from their own socio-cultural context in Botswana today. According to the view of Kgolagano respondents TEE curriculum should be based on the local needs and issues. On the other hand, people of various cultures and nationalities live and work at places or villages all over Botswana. Therefore what is important for a relevant curriculum is to accommodate the concerns and needs of all people in a place. This was a significant finding. However, they wanted to caution that the needs and issues of other nations and cultures should not dominate the local ones. The researcher found that their warning was based on their view that some study-units of Kgolagano had been loaded with theologies and reflections coming from outside Botswana.

Respondents from Kgolagano emphasised highly the importance of social analysis. They indicated that they re-wrote their study units to some extent attempting to relate the study to social analysis of students' context. A series of three weeks workshops were organised on a regular basis, namely Training for Transformation so as to train its students in social analysis. They are at the verge of offering short TEE courses on social analysis, in co-operation with the Institute for contextual Theology. Moreover, Kgolagano covers vast geographical area and therefore cover people of different race, tribe and religion. But as per the recent review report of Kgolagano their curriculum still needs to accommodate the particular life-situation, problems, needs and perceptions of the various communities in a particular village or city in the whole country. The respondents were of the opinion that it is only by fulfilling this that Kgolagano will be more effective in its contextualisation.

The respondents were happy and proud to say that their TEE is ecumenical and most of the missionary established churches in Botswana are their member churches. But in practice, denominational interest of the member churches dominate in the TEE work. Eg. the member churches of Kgolagano namely UCCSA and ELCB have recently started their own Bible study houses (mini seminaries). However, Kgolagano takes efforts to address this particular concern during the recent review and planning. One of the respondent said, "Kgolagano still needs to fully opt to train their students to respond well to the emerging multi-faith life situations in Botswana today" According to her, people in far flung villages still need to be exposed to people of other cultures and nationalities. Kgolagano has opened study centers in far flung areas in the country. On the other hand, study centers in cities like Gaborone and Francistown are placed among people of different religious faiths. Therefore, the curriculum of Kgolagano should train its students to become globally minded. It should include global concerns like justice, issues of wars, peace, environment, basic human needs, international events, trends and needs, understanding and appreciation of the varieties of peoples and cultures.

Moreover, Kgolagano receive regularly some faculty or visiting teachers from other parts of the world. According to the respondents' view, Kgolagano still needs to pay attention to ways of including them in the process of the curriculum development and assessment of the outcomes. In my view, this suggestion will help Kgolagano to make more significant contribution to the welfare of to humankind. The respondents agreed to this view with confidence and determination.

BBTI respondents also agree with the above espouse theory. According to them their TEE curriculum prepares students to be effective in the situation they are in - e.g. to be in dialogue with people of other religious faiths, to understand the fear, mistrust and frustration of refugees and so on. One of the respondents commented, "if a student serves in an area where there is no electricity, what if the TEE curriculum trains them to learn Greek? Instead, the students must be helped to understand the problem-perhaps that of the socio-economic structure where they are in and in finding solution." However, the respondents were not used to the term "situation analysis" and they have not yet reviewed their curriculum for the past ten years. The overall responses made it clear that the training needs of students in BBTI have not yet been identified formally (e.g through evaluation workshops or questionnaires), although they intended doing so soon.

Moreover, the director of BBTI argues that their curriculum seeks to raise the consciousness of students to be aware of their importance before God: "Complaining about environment, digging diamonds for greediness all because people are not aware of God watching who has a purpose for such resources". But on the contrary, one of the student respondents of BBTI argued that "Gospel has nothing to do with social problems." In my opinion, if the director, local staff and students are given the freedom and encouragement, their own perspectives and socio-cultural needs would have been reflected more in their curriculum. BBTI respondents in general, agree that contextualisation is not only using African proverbs, beliefs and praise poems but also critically integrating the Gospel into their socio-cultural context. Most of the time the respondents expressed shyness and humility during the interview, probably,

expressing their need to grow in the area of relating curriculum to the context. This was also confirmed by the confidence expressed in the voices of the respondents. TEE curricula of the BBTI and Bible way TEE have place for the writers and artists of other countries. But in my observation, such writers and artists come from Western American and North American countries and not from other countries of Southern Africa region like South Africa, Tanzania and Zimbabwe

Respondents from Bible Way TEE argue that other peoples' problems do not affect Botswana citizens. e.g. teaching liberation theology is irrelevant for Botswana. They have a different understanding of liberation theology. According to them, it focuses only on the material and physical needs eg. food, cloth and shelter. But it does not address the spiritual needs of people. However, in my view, to some extent, these arises a contradiction. They argue that students should be trained to look at their society in an analytical way in order to address the needs of the society. While doing socio-analysis of their society, the students are compelled to look into others problems as well. Social analysis in a context where people of different countries / cultures live lead theological students knowingly or unknowingly, to a necessity for mutual understanding of beliefs, theologies and experiences between local people and peoples of other nations and cultures.

The respondents from Bible Way TEE take local culture seriously. They seem to use a lot of cultural expressions - e.g. Setswans praise poems, proverbs, stories etc. as their teaching aids. However, they could not fully believe in the need for training people on how to integrate Gospel with the socio-political and economic realities of the local community. One of the respondents said, "TEE is an effective channel to win a number of souls for heaven."

Like BBTI, Bible Way TEE also did not undertake adequate situation analysis as the basis for their TEEs. It seems this was due to scarcity of staff personnel. Moreover, the fact that they have never tried it in the past interests them only slowly to undertake such analysis.

Therefore, Bible Way TEE agree to some extent that the socio-cultural context of a TEE affects the developing of a curriculum.

The responses from the interviews were looked at closely. The emerging general patterns in the theories used by respondents were also analysed. Then it is concluded that, to some extend the espouse theory, "If the curriculum is related to the issues of the socio-cultural context it will help developing of a more relevant curriculum" is also in use in the said TEEs in Botswana.

However, it is interesting to note:

- i) how differently the various TEEs in Botswana understand the terms like context and global concerns. e.g. "context" for Bible Way TEE means the local images, language

and tradition; for BBTI it includes humankind; for ICM it means daily news and problems. "Global concern" for Kgolagano respondents means some concerns which affect the lives of people in Botswana and beyond e.g. environment, poverty, militarism etc. which are global in their nature or dimension. For Bible Way TEE there is no global issue, they differ completely from nation to nation. The different understanding of TEEs of such terms also determines and guides their developing of curricula.

- ii) the view of the respondents that some heads of member churches of TEEs in Botswana are in general, not willing to support any situation analysis. This is probably due to their fear of being exposed or known as persons who still need to develop. This is where the difficulty lies: it is the same heads of churches who also expect their people to be trained to address their socio-cultural needs. They know the goodness of undertaking adequate situation analysis, they are the policy - makers or Governing Board members but they fail support any effort on situation analysis.

4.2.3.3 Area-3 Curriculum policy and planning

- (a) **The espouse theory states that**

"having a curriculum policy and planning which includes the basic concerns like having theological presuppositions, contribution from adults, aims and objectives and basic commitments / foci will help the developing of a relevant curriculum".

- b) **Findings and interpretation**

- i) **Responses from Kgolagano TEE**

The respondents from Kgolagano claimed that they usually attend to various concerns in their curriculum policy and planning. They argued that this was why they have clear guidelines and mission statements for their TEE. I understand that they have derived their guidelines from a biblical text.

The respondents claimed that their curriculum policy and planning focussed on how adults (TEE students, staff and others involved in TEE) learn. According to them, they received responses regularly from their students on their training needs, participatory methods of learning and on their way of learning from experience. They could also voice their views and criticisms at different levels [eg. in the weekly meetings in their study centers, meetings of the commission to review and plan etc.] during the recent review of their curriculum.

Moreover, in their view, Kgolagano shows interest in assessing the effectiveness of the life and ministry of their graduates. Graduates relate, or rather ought to relate, their study to their socio-cultural context. On the other hand, any change in the socio-cultural realities [e.g. values, traditions, beliefs etc.] challenges students to refresh

their study. The Kgolagano respondents reported that in the process of reviewing the effectiveness of graduates they listed what had been helpful and unhelpful. The result of such evaluation could help them to update their curriculum over a period of time and in their continued curriculum planning. At times such an evaluation even made the college change and introduce new and relevant curricula. Respondents also explained how they have planned to offer refresher courses to graduates who are already in ministry. They are organising short TEE study programmes around the new socio-cultural issues in Botswana today eg. AIDS, street children and other various issues of social discrimination.

The respondents of Kgolagano described the fact that they have a special emphasis on justice and peace in all their study units- Biblical, Theological, Historical and Ministerial studies. They also identify and include a few central concerns of local Setswana culture [e.g. health and healing, community, family etc.] throughout their curriculum. They argue that they take every efforts to relate their curriculum policy and planning to their socio-cultural context as well as to see that all parties of their curriculum structure are involved. As a result, they could come up with proposals for keeping such special foci/basic commitments throughout their curriculum.

The respondents also shared relevant documents [eg. Kgolagano prospectus, study materials, report of the commission to review and plan etc.] with me. They were examined and found supporting the above said views of the respondents.

The respondents from BBTI also emphasised that curriculum policy and planning should consider the basic concerns like contribution from adults and having a theological presupposition behind the curriculum. They appreciated the ways adults learn and argued that this should be accommodated in the curriculum policy and planning: in their opinion, they learn by discovering the meaning of things in their own experiences and at their own pace. Accommodating this view during curriculum planning would make the curriculum relevant. But, according to the respondents, the adults could not make their contributions, their nature and ways of learning were not considered and the respondents did not have any say in the undesirable situation was the consequence of the full control of the missionary from RSA on BBTI.

The respondents also cited illustrations from their experience on the importance for assessing the effectiveness of the ministry of BBTI graduates. In practice, BBTI still needs to organise a permanent arrangement to assess the performance of their graduates. At present there is no interaction between the staff and BBTI graduates after their graduation day.

Most of the respondents of BBTI were unable to state the aims of their TEE programmes, without having to consult their prospectus. In other words, I understood that aims of the TEE are not clearly spelled out and well-known to all faculty. It is then obvious that they could not draw sufficient guidance from the aims and objectives for their daily and periodical work. While discussing aims and objectives, the respondents

referred to "what the syllabus is supposed to cover" and not what they expect to achieve. Apparently, these respondents were the staff of BBTI; for them, aims of TEEs are determined by either by curriculum specialists or by syllabus. In the opinion of the respondents from BBTI students should have strictly a particular years of study on theory after which they would proceed to apply what they had learnt in practice as professionals. Therefore, in practice they are not interested to encourage field work or any other alternative ways to incorporate the practical dimension into their theoretical learning .

The respondents also believe that it would be helpful, to have basic commitments throughout a TEE curriculum although in actual practice they have not yet introduced any. In my opinion, this is probably due to lack of regular planning and updating of their curriculum.

The respondents from ICM were also of the opinion that the curriculum policy and planning process should include the basic concerns like having theological presuppositions, aims and objectives and basic commitments / foci. According to the director, some christian values like love, holiness, joy and peace govern its TEE curriculum. But other respondents (staff and students) were not aware of this.

Talking about the contribution from adults, they highlighted a few other ways by which adults learn. eg. adults learn by looking at pictures and by using big printed letters. ICM in practice has already these concerns partially in their curriculum planning. However, the respondent who was a student reported that they had been hardly invited by the staff for any session of curriculum planning. In the opinion of respondents, these concerns must be taken into account of while making curriculum policy and planning.

The respondents also find it useful from their experience to assess the effectiveness of the life and ministry of their graduates: this process would bring insights which can enrich curriculum planning. One of the respondents explained how difficult it was for their graduates to practice what they learn, e.g. in the area of preaching, keeping records or charring meetings. At times, due to their low level of education and old age some students study even the same study unit three or four times. However, when a respondent of ICM was asked if their socio-cultural context and its influence on the graduates had been considered while assessing their performance, there was no response; instead the respondent felt nervous and uneasy.

The respondents from Bible Way TEE too argued that the curriculum policy and planning should include some basic concerns like basic commitments or foci, contribution of graduates in curriculum development etc. Like Kgolagano, BBTI and ICM they also showed interest in assessing the effectiveness of the life and ministry of their graduates. They believe that findings of such evaluations enrich curriculum policy and planning. But they have not yet done any such assessment.

The respondents reported that they keep biblical foundations as the major focus of their curriculum: evangelism and discipleship are the other foci. But Bible Way TEE is satisfied with offering a few lessons and study-units on evangelism and discipleship. In my view, since biblical foundation, evangelism and discipleship are major foci of their curriculum they could also be presented as general themes running through all study-units offered.

One of the respondents from Bible Way TEE said "I never know certain particular ways by which adults learn." In my opinion, this response came out because the Bible Way TEE originated only recently unlike the other three TEEs of the present study. However, since this response was from the director himself, it is important to note that there is an urgent need for Bible Way TEE to accommodate the contribution of adults (mainly students) in the developing of a curriculum. As it is now, in the view of some students (adults) their curriculum remains as "a mechanic routine socially imposed by the church" and gradually and they drop out from their study.

It was agreed by the respondents from Bible Way TEE that indeed, well described theological presuppositions help in designing curriculum as well as in effecting changes in curriculum planning. Moreover, at times, curriculum planning leads to review and re-drafting of theological presuppositions. The field notes I made during the interviews indicate that the respondents of Bible Way TEE were not interested in reflecting on and constructing a theological presupposition for their TEE-curriculum. One of them was not clear if such a thing existed in their curriculum, It was later found that they had borrowed a theological presupposition from a curriculum specialist in USA. It was prepared in abroad without any contribution made by the staff members or students of Bible Way TEE. Again that theological presupposition was not explained nor accepted by the administrator, the staff and students. When goals are unclear, when there is no agreement about what TEEs should accomplish, what point of reference will they have when they intend reviewing their curricula, recruiting of students and when making decision on other aspects of the programmes?

The respondents did not show any enthusiasm in talking about aims and objectives. They could not see curriculum and policy as a dynamic process. In my observation and view, the staff and students of Bible Way TEE did not participate in the formulation of aims and objective of their TEE and their study-programmes. Since they find them being imposed on them, they find the aims as well as the curriculum planning as a dry routine and not as a matter of interest.

After examining the responses from students, staff and officials of the various TEEs the researcher found the following general patterns under the area of curriculum policy and planning:

- i) The analysis of all responses reveal that the above espouse theory - 3rd (ref. section 4.2.3.3 a) is to some extent used by the four TEEs in Botswana selected for the present study.

- ii) The responses from some respondents revealed the fact that not all TEEs look into the basic concerns described in the above espouse theory and consider them while setting up curriculum policy and planning.

4.3 Concluding remarks

Reflecting on the findings and interpretations of the present research, I believe that special attention could be paid to the following:

- 4.3.1 TEEs in general argue that theological education should be a critical vehicle for building an inclusive ministry for an inclusive church. Whatever their good intentions are, formal theological education has been, until quite recently, exclusive. But TEEs include the poor, less educated, women, racial minorities and older people with job and family commitments.

Therefore in the light of the majority of the respondents in the present study being men, one might seriously ask, "Are TEEs in Botswana equal in their proportion of gender amongst their students, staff, Board members and funders.?"

- 4.3.2 it is recommended by the researcher that a follow-up study on the present subject should be undertaken which may yield further guide-lines to construct relevant and creative TEE curricula for parishioners.
- 4.3.3 The findings of the present research challenges theological educators. It is indeed high time that, identifying problems and challenges around curricula and developing relevant curricula should become a priority in the teaching ministry of the church.

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APPENDIX - 1

QUESTIONS FOR INTERVIEW

The respondents were asked to comment on / talk about the following three major areas of curriculum development:-

- Area - 1 : Curriculum structure
- Area - 2 : Curriculum and socio-cultural context and
- Area - 3 : Curriculum policy and planning

Following were some of the probes and follow-up questions raised by the researcher during the interviews so as to deepen the comment of the respondents to the above said areas as well as to deepen response to a first question under those areas. Questions were also raised to clarify and confirm the collected data or to specify places, experiences, people and feelings in respondents' life.

(Note : All questions were modified to set the various respondents in relation to their involvement with TEE eg. students, staff, officials etc.).

Area - 1 Curriculum structure

Aim of raising the following questions was to determine if the respondent actively participated in curriculum development; to see if s/he is of the opinion that active participation of all parties involved in TEEs can improve the relevance of a TEE curriculum. The researcher was interested in getting to know if the views of the respondents has been based on their practice.

- 1.1 What does the word "curriculum" means to you?.
- 1.2 What makes a TEE - curriculum relevant?
- 1.3 Who (are the parties that) should participate in curriculum development?
- 1.4 Where should the shaping of curriculum take place?
- 1.5 What would you like to see changed in the near future in your TEE with respect to the \place and participants of curriculum development?
- 1.6 Did you (as a staff/Board member) use the curriculum of the seminary where you learnt while developing the curriculum in your TEE? if yes, say why and if not, please say why not?
- 1.7 Did you as a staff / Board member use or look at the curriculum of the University of Botswana - Department of Theology and Religious studies while developing your TEE curriculum? If yes, please say in what ways it helped you? if no, why not?
- 1.8 Do you use or intend to use any study material from other seminaries or TEE institutions in Botswana? If yes, please say from which institutions and why you used their materials. If no, why not?

- 1.9 Have you ever experienced a student of another TEE approaching you for admission to one of your study courses, but seeking exemption from certain subjects which s/he had already done in the previous institution? If yes, kindly say how you handled the request. If no, say why not.

Area 2 curriculum and Socio-cultural context

Aim: To determine if the respondents are interested in the training needs of the students, church and community; to get to know the opinion of the respondents on whether the socio-cultural context of the TEE influence the shaping of their curriculum. If they said that the socio-cultural context influenced their TEE curriculum the researcher was interested in determining to what extent degrees did it influence the curriculum.

- 2.1 What are the training needs of your students?
2.2 What are the training needs of your church?
2.3 Who identified the training needs of your students?
2.4 Who identified the training of needs of your church?
2.5 How did you last identify the training needs of your students?
2.6 How did you last identify the training needs of your church?
2.7 Who are the other groups for whose training needs you cater?
2.8 What are the training needs of such groups (please name each target group and list their training needs separately)
2.9 Have you or your TEE ever made any effort to assess the training needs of your students? If yes, how? If no, why not?
2.10 Does it make any difference to the relevancy of your curriculum if it includes issues and problems of people of other cultures and nationalities? If yes, why and to what extent? If no, why not?
2.11 comment on the term "context"
2.12 Comment on term "contextuality" of a TEE curriculum.
2.13 Does your TEE curriculum include training students to analyse their society and to address the needs of their daily life? If yes, why do you include it? If no, why not?

Area 3 curriculum policy and planning

Aim: To determine the respondents consider and include basic concerns like having theological presuppositions, contribution from adults, aims and objectives and basic commitments or foci during the process of their curriculum policy and planning. The researcher also wanted to know if, according to the view of the respondents, this would make any difference to the relevancy of the TEE curriculum.

- 3.1 Do you have any theological presupposition as a term of reference for your programme? If yes, say what it is / they are. If no, say why not.
3.2 What do you say / have as fundamental dimensions of learning in your TEE ?
3.3 Please comment on the life and ministry of your graduates.

- 3.4 Do you undertake any assessment on the life and ministry of your graduates? If yes, please say when last you did so and in what ways was it helpful to you in the making of a relevant curriculum? If no, say why not.
- 3.5 How do adults learn? (response will indicate the awareness of the respondents on the way by which adults learn which is different from the ways by which other groups like youth, children learn) If yes, please say how? If no, why not?
- 3.6 Is there any difference in the way adults learn from that of children and youth? If yes, please say how. If no, why not?
- 3.7 Did you take into account the adults and their own ways of learning while making a TEE curriculum? If yes, why? If no, please say why not?
- 3.8 Do you keep a special theme or focus in all your study-units?
- 3.9 If you keep a special theme or focus in all your study-units why do you keep such a special theme?
- 3.10 If you keep a special theme or foci in your study-units please say what are the special foci (or what focus) you keep in your TEE study units
- 3.11 If you keep special focus in all your study-units please say if keeping a special focus (foci) makes a difference in the relevancy of TEE curriculum
- 3.12 If you do not keep any special theme or focus, please say why not.

APPENDIX -2

A SAMPLE TRANSCRIPT FROM THE SEMI-STRUCTURED INTERVIEW

Interview : 29/06/1995 at 9 a.m in a respondent's home

Respondent : ICM [From Inter Church Ministries]

<u>Speaker</u>	<u>Transcript of interview</u>	<u>Researcher's Notations</u>
Area 1 Curriculum structure		
Qn-1	Could you please say a little on the curriculum structure of your TEE. Who are the various parties in your curriculum structure? How active they are in developing your curriculum? Please say your experience, difficulties and possibilities on developing a TEE curriculum.	
ICM-1	Our students, bishops and the Mennonite Ministries are involved in the making of our curriculum.	started with enthusiasm but needed probes and follow-up questions.
Qn-2	What does a curriculum mean, to you?	
ICM-2	Curriculum means programmes of study	voice sounded confident
Qn-3	What makes a TEE curriculum relevant?	
ICM-3	Relevant curriculum meets the needs of students	He sounded rushing. He did not intend to say more.
Qn-4	Where does the framing of your curriculum take place ?	
ICM-4	Bishops met with Mennonites in Francis-town and expressed the needs of decons and other officers of independents churches. The students in the study groups let the Mennonites know the	Expressed enthusiasm in his tone and used words of exaggeration about students' participation.

courses they want to study. It is not the latter who decide. Eg. The proposal from the Mennonites for a study on family-life and Bible was refused by students. However students are the most important party in making our curriculum. They are free to choose what they need to learn.

Qn-5 Do you work with University of Botswana while making your curriculum? [e.g. borrowing and using their curriculum]

ICM-5 No, students of ICM are far below the educational level of the University of Botswana. There could be no overlap between ICM and University of Botswana.

Qn-6 Do other staff or students in ICM have the same opinion on this?

ICM-6 Yes, of course.

He sounded as though he had not been ready to give details

Qn-7 Do you use or intend to use any study material from other seminaries or TEE institution in Botswana or Southern Africa?

ICM-7 People want accreditation because they move around. We used Khanya TEE materials because one: we did not have our own materials, two : because of independent churches relate to Khanya materials through OAIC (Organisation of African Independent Churches) where we are also members. Then ICM students felt Khanya offering more theology course than Biblical Study courses; some students after completing Khanya materials wanted to continue to study. So we started to write our own materials.

He was confident. He expressed strong feelings of and pride satisfaction in writing/using their own materials.

Qn-8 Can TEEs show interest in recognising each other's study programmes? Please explain your answer in detail.

- ICM-11 Yes, They want to know administration of churches and two, Biblical knowledge.
- Qn-12 Are these needs coming out from the issues of their socio-cultural context?
- ICM-12 These training needs are not that of Mennonites Churches. Primarily our students are bishops and pastors. ICM Is run by students. Not each member church has a vote. But all students have votes on the Board. Ours is similar to Howard University which is run by graduates. In a way students' needs already reflect needs of their churches. Hardly used the terms like socio-cultural context.
- Qn-13 Does ICM curriculum include issues / problems of people of other cultures?
- ICM-13 I don't have much to say on this one. Our own curriculum is very Botswana based. Only course which is not based in Botswana is Church History. Students are not interested in history, but theology of the church. They are not interested in who established a particular church but why Baptists do not baptise children. Once again we do not emphasise much on culture. They are impatient, they say they know their culture. They move from biblical understanding to its meaning to their culture. We talk a lot about Setswana belief. We don't use praise poems. We can't train an older bishop Setswana culture. Feeling of obligation and priority were expressed to focus on the needs of people in Botswana and not beyond. He was also nervous while talking about accommodating problems of other culture
- Qn-14 Can you comment on the word "context"?
- ICM-14 None of our study material comes from overseas. We don't have a problem with contextuality. It's not something we discuss about. We only train people from Botswana. We use materials written in Botswana, using only Setswana. I lecture, they take notes and discuss in groups. He was clear and confident but did not sound self-critique.

Qn-15 Do you train your students to analyse their society, find out and address their daily life issues? please explain.

ICM-15 Analysing of society and addressing the needs is worked out in terms of breaking of families, moving from rural to urban and... Students say why poor rain is while praying for rain people do not go to villages to pray near mountains and under a tree (in villages). We don't have chiefs any more to make prayer for rain City counselors can not do that. They also talk about how migration affect churches. They don't talk too much about politics in the sense of the employment policy of the Government. But they do discuss about Government and the freedom in religion.

Feelings of satisfaction were expressed. He was careful to prescribe limits while talking about the training of students to address their daily issues.

Area - 3 Curriculum policy and planning

Qn-16 Please comment on some basic concerns eg having contribution from graduates, adults, basic foci etc. which should be included during the process of curriculum policy and planning.

ICM-16 I went to hear one student preaching on Easter story just before his exam. To my surprise nothing he learnt from the workshop came out in the preaching. I also realise our students take a course 3 or 4 times because they are not literate. They also use Jesus pictures in African setting which Kgolagano office have. Looking at the pictures they begin discussions on the background of the text.

Laughed. Feelings of unfamiliarity were expressed with the process of curriculum policy and planning.

Qn-17 Do you take into account of your students and their own way of learning as adults? Please explain.

ICM-17 Adults learn from looking at pictures and by reading big printed letters.

He was Clear and confident.

Qn-18 Do you make special focus on any theme throughout your curriculum?

ICM-18 Yes, we do.

Qn-19 What special foci or basic commitments do you make in your TEE curriculum?
[Please say why do you make those foci]

ICM-19 To mention two particular foci throughout ICM curriculum are: church administration and Biblical studies.

Quick and not interested in describing the reasons for the special foci of ICM.