THE THEOLOGICAL EDUCATION BY EXTENSION (T.E.E) PROGRAMME OF THE ANGLICAN CHURCH OF KENYA: A CASE STUDY

by

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Declaration

"I declare that "**The Theological Education By Extension (T.E.E) Programme of the Anglican Church Of Kenya: A Case Study"** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references."

Abstract

This evaluation study was conducted to determine whether or not the Theological Education by Extension (TEE) Programme, of the Anglican Church of Kenya (ACK) is a suitable means of training lay church workers for pastoral ministry.

The research was carried out to asses the TEE Programme already in progress. As the Anglican Church of Kenya continues to grow, there is need for training of church workers, using a cost effective programme, without compromising the quality of the church workers. The research sampled five out of the twenty-nine ACK Dioceses, in which the TEE Programme is vibrant. In the five dioceses, the research further sampled lay leaders already in the church ministry. The research took the form of cycles in which implementation stages were conducted.

The result of the research was interpreted to draw the conclusion of the purpose of evaluation of the programme.

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AN EXPLANATION OF THE ACRONYMS USED IN THIS DISSERTATION

ACK: Anglican Church of Kenya

AVU: African Virtual University

BDL: Bureau for Learning Development's

CEI: Course Evaluation Instrument

CISA: Catholic Information Service for Africa

CREATE: Consortium for Research on Educational Access, Transitions and Equity

DE: Distance Education

FPE: Free Primary Education

KCSE: Kenya Certificate of Secondary Education

ICT: Information Computer Technology

OBE: Outcomes-Based Education

ODL: Open and Distance Learning

OEF: Open Education Faculty

NIV: New International Version

SAQA: South Africa Qualification Authority

TEE: Theological Education by Extension

UNESCO: United Nations Educational Scientific & Cultural Organization

UNISA: University of South Africa

US: United States

CHAPTER 1

INTRODUCTION

1.1 Introduction

Theological Education by Extension (TEE) has been used by the Anglican Church of Kenya (ACK) as one of the essential methods for training of the lay leaders for church ministry. The Anglican Church of Kenya has used Theological Education by Extension since 1975 as a ministry-oriented training method for church leadership. The primary focus of TEE in the ACK is to provide training for those who are already serving in church leadership positions; such as lay preachers, lay leaders, church evangelist and worship leaders. The Anglican Church of Kenya uses the TEE method because of the target group; the lay adults, who are in their personal professions and still volunteers for the church ministry. As adults and professionals, the lay leaders cannot leave their families, professions, and local congregations for a residential seminary for ministry training.

Even though the Anglican Church of Kenya has used TEE for training the laity for the ministry since 1975, an evaluation of the programme as an effective tool for training lay leaders for church ministry has never been carried out. This dissertation, therefore, sought to determine the effectiveness of the programme as a tool for training lay leaders for church ministry.

1.2 Theological Education by Extension: A Definition

Theological Education by Extension (TEE) is a programme based on the model of Open and Distance Education or Distance Learning. Mulholland (1976: 66) has called it simply "decentralized Theological Education". This is because TEE is a field based approach for providing Theological Education. It is a 'decentralised Theological Education' in that traditionally, the provision of Theological Education was understood to be a preserve of seminaries and a confine of the residential institutions. Theological Education being a preserve of seminaries and a confine of the residential institutions meant that the learner had to relocate to where the Theological Education was being offered. In the process, the learner's productive contribution to the society was adversely interrupted. On the other hand, in TEE (a decentralised Theological Education), instead of the learner relocating to the seminary, the seminary goes to the student.

Therefore, TEE will be discussed as an Open and Distance Education provider, leaner support friendly and resource materials focused for effecting training. In this research paper, Theological Education is discussed with a reference to academic subjects; in that, TEE is the mode in which Theological Education is transmitted.

1.3 The Formulation of the Research Question

This Research of limited scope will seek to answer one main question which in turn will lead to arrive at certain conclusions that will enable the making of some recommendations. In the light of this, the Research Question is formulated as follows: *How successful is the Theological Education by Extension in the training of Lay Church workers in the Anglican church of Kenya*? In order to arrive at the main research question, which helps with the demarcation of the Research problem, a number of questions will be considered such as:

- Does the students trained through the TEE Programme show any marked improvement in their church ministry?

- Is TEE as a form of training useful for the Lay Church Workers?

- Why should ACK consider TEE for the training of her church workers?

The formulated research questions were addressed during the research as follows:

- The question: *Does the students trained through the TEE Programme show any marked improvement in their church ministry?* This question was addressed under sections 4.3 (Questions Asked the Church Members and the Parish Priests) and 5.3 (Findings from the Church Members and the Parish Priests).

- The question: *Is TEE as a form of training useful for the Lay Church Workers?* This question was addressed under sections 4.2 (Questions asked the Lay

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Leaders), 5.2 (Findings from Lay Leaders) and 5.3 (Findings from the Church Members and the Parish Priests).

- The question: *Why should ACK consider TEE for the training of her church workers?* This question was addressed under sections 4.2 (Questions asked the Lay Leaders) and 5.2 (Findings from Lay Leaders).

1.4 Justification for the choice of the topic

The Anglican Church of Kenya has been growing at a very high rate yet there are not enough trained personnel to attend to the high number of Christians. Commenting on the situation of church growth and the lack of trained church workers to handle the churches in Andean Ecuador, Sills (2001:171), paints a similar predicament which confronts the Anglican Church of Kenya when he observes that, "The church in the majority world today is in desperate need of trained, biblical leadership. Explosive church growth in the majority world has left many churches without trained pastors. For instance, in some areas of Andean Ecuador, Highland Quichua pastors are pastoring ten and twelve churches. This growth has outstripped the ability of current programmes to produce sufficient numbers of trained leaders. In the Ecuadorian context, the Highland Quichua believers have twenty-five hundred churches with only five hundred pastors to serve them." The number of Dioceses has increased from six (6) in 1970 to twenty nine (29) in the year 2002 as illustrated by **Appendix 6**. One of the main components of what is known as the great commission of Christ to the church is, "Go ye therefore, and teach all nations ..." (Matthew 28:19). Since those words were spoken almost two centuries ago,

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people have been striving to fulfil this commission. In Christian evangelical movements and denominations this commission is viewed as one of the major missions of the church. In the case of Anglican Church of Kenya, this commission is seen as one of the purposes of the church and is a key element of its missions programme. Further, the words of Jesus Christ in Mathew that, "*the harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field*" (9: 37-38; NIV), correctly defines the situation in the ACK.

The Anglican Church of Kenya (A.C.K.) has been involved in education sector for along time. The Church currently runs several educational institutions such as Primary and Secondary schools, a University, Teachers training College and Seminaries (Bible Schools), Secretarial Colleges, etc. Since training in these areas is able to prepare the students for the employment market, the church has had to get self-sponsored students, both Anglicans and non-Anglicans, who can meet the full cost of training. The training of a clergy is quite expensive. According to the survey conducted by the Provincial Synod, (the governing and the policy making body of the A.C.K.), it costs between KShs. 181, 175 (US $3,000) and KShs. 276,100 (US $4,600) in a year to train a student in a residential college for one year, in a Diploma Programme and an Undergraduate Programme, respectively. These are clearly indicated in the **Appendixes 4ii, 4iii, 4iv** and **5ii**. The Diploma Programme takes a maximum of 3 years to complete, while an Undergraduate takes a minimum of 4 years to complete. The Dioceses reported that they were not able to train enough people to be clergy, hence the need to use the laity.

Theological Education by Extension is being used increasingly to offer theological training. A set of criteria has not been agreed on for evaluating the effective delivery of Theological Education through TEE. The purpose of this study was to establish such criteria for the evaluation of the delivery of distance Theological Education programmes that lead to certificate awards. The criteria the researcher established for the evaluation of the programme were based on an elaborate research and survey as follows:

- What were the objectives of the TEE Programme? For the Anglican Church of Kenya to establish the TEE programme as a means for training her people for the church ministry there must have been some objectives which they needed to achieve.

- Who does the TEE programme target? Who are involved? What is the laid down procedure for selection?

- How successful is the TEE model compared to other methods for instruction? The researcher wanted to find out why the Anglican Church of Kenya settled for this model as an appropriate means of training specific groups of people.

- What is the impact of the TEE programme? What are its strengths and weaknesses? In order to asses the success or the failure of the programme, the respondents who were the direct beneficiaries were interviewed.

In formulating the criteria for the evaluation of the TEE programme, the researcher was guided by the principles described by Steyn (1996:282), when he said "Criteria according to which students have to evaluate their own learning should be formulated in such a way

that they are familiar to the user. When the criteria refer to what is right or wrong, good or bad, ugly or beautiful or any other delimited parameters, it is important that everyone using these criteria agrees on the exact meaning of the parameters in terms of their application when evaluating. Consensus as to the meaning of criteria should be reached beforehand in collaboration with the participants in the evaluation process. The students themselves should be involved if possible." The stakeholders of this research were the students, the parish priests and Anglican Church of Kenya. However, the main beneficiary, the Anglican Church of Kenya's leadership was not interviewed. This was because the research was conducted to convince them so as to implement the findings.

In the case of Unisa, "The process of evaluation is set out in five stages: one, determining the purpose of the evaluation on the one hand and of the objective(s), performance or process(es) to be evaluated on the other hand; two, selecting the criteria (that is, standards) against which to evaluate; three, designing and implementing instruments for gathering information; four, judging that which is being evaluated by interpreting the information according to the selected criteria, and five, taking appropriate action." (Mackintosh, Heese & Van Niekerk, 2000:308). Over the years, Unisa has improved on the evaluation process by establishing stringent measures, which are not only in line with the Unisa's policy on quality education but, also with South Africa's quality of education. For example, Le Roux and Le Roux (2004:8), have noted that "To ensure that Unisa Study Guides and Tutorial Letters meet the requirements set out by the official Academic Policy of South Africa, course materials are evaluated using the Unisa Tuition Policy and the Bureau for Learning Development's (BLD) Course Evaluation Instrument. Both

documents are intended to bring study packages in line with South Africa's Academic Policy. Recommendations on how Unisa course material could be improved are also based on these documents."

The criteria for evaluation in Unisa are also determined by the Out-comes Based Education (OBE) approach. This approach is prescribed by the South African Qualification Authority (SAQA). Commenting on the OBE, Le Roux and Le Roux (2004:9), have observed that "The following points are intended to guide the interpersonal aspect of all Unisa courses:

- Lecturers need to start by carefully considering the most important skills a learner needs to acquire as he or she works through the course. Lecturers then need to align assessment strategies with these skills.

- Lecturers should constantly ask themselves how teaching can be planned to achieve high levels of learning (by which we mean the acquisition of factual knowledge, conceptual knowledge, procedural knowledge, and the development of metacognitive skills). Metacognition can be defined as having knowledge (cognition), and having understanding of, control over, and the ability to make appropriate use of that knowledge.

- It is not enough for learners to simply learn and remember factual information. The activities should require that learners apply their knowledge, analyse relevant matters, evaluate relevant statements, and create hypothetical scenarios based on the learners' newly acquired knowledge.

- Assessment strategies should be carefully designed to provide accurate information about what learners do, and do not, know."

Therefore, Unisa, an institution for Open and Distance Education, has established clear criteria for the evaluation of the courses it offers and the learners. For this reason, since Unisa operates within the OBE learning system, it has managed to bring about a shift from lecturer input to learner outputs. Outcomes are the targets which the learner needs to attain. In order to ensure accurate outcomes, the BLD Course Evaluation Instrument (CEI) consists of a series of questions formulated to assist the academic departments address matters related to issues such as: learning, graphic design and linguistic. "Learning outcomes are therefore seen as the starting point of a learning experience. The CEI evaluates the quality of learning outcomes in terms of the end results of the learning process." (Le Roux & Le Roux, 2004:11).

1.5 Research Methodology

The two main types of the research designs are Qualitative research, involving analysis of data such as words (e.g., from interviews), pictures (e.g., video), or objects (e.g., an artefact) and Quantitative research, involving analysis of numerical data. According to C. B. Fouche in de Vos (2002:272), "The qualitative research strategy differs inherently from the quantitative research design in that it does not usually provide the researcher with a step-by-step plan or fixed recipe to follow". According to Casebeer and Verhoef (2002:2), "Quantitative research is defined as the numerical representation and

manipulation of observations for the purpose of describing and explaining the phenomena that those observations reflect, and qualitative research is described as the non-numerical examination and interpretation of observations, for the purpose of discovering underlying meanings and patterns of relationships." A Quantitative research is an in-depth inquiry into an identified problem, based on testing a theory, measured with numbers, and analyzed using statistical techniques. The goal of quantitative methods is to determine whether the predictive generalizations of a theory hold true. On the other hand, a Qualitative research is the process of that has the goal of understanding a social or human problem from multiple perspectives. Qualitative research is conducted in a natural setting and involves a process of building a complex and holistic picture of the phenomenon of interest.

The determination of which research method is appropriate in any given study is based on the problem of interest, resources available, the skills of the researcher, and the audience for whom the research is being conducted. While it is the design which determines the researcher's choices and actions in conducting the research, it is not the case for a qualitative research. In qualitative research, it is the researcher who creates a research strategy suitable for the research during the research process. In the case of qualitative research, therefore, the researcher has a number of choices of strategies to use. While determining which research method to use in a research action, the distinction between the quantitative and qualitative plays a key role. Ereaut (2007:2), has beautifully summarised the distinction between the quantitative and qualitative research methodologies thus, "Qualitative research seeks out the 'why', not the 'how' of its topic

through the analysis of unstructured information – things like interview transcripts, emails, notes, feedback forms, photos and videos. It doesn't just rely on statistics or numbers, which are the domain of quantitative researchers."

The distinction between qualitative and qualitative research methodologies is important because the selection of a research approach influences the questions asked, the methods chosen, the statistical analyses used, the inferences made, and the ultimate goal of the research. "Quantitative and qualitative research methods are most often associated with deductive and inductive approaches, respectively. Deductive research begins with known theory and tests it, usually by attempting to provide evidence for or against a pre-specified hypothesis. Inductive research begins by making observations, usually in order to develop a new hypothesis or contribute to new theory. Quantitative research is usually linked to the notion of science as objective truth or fact, whereas qualitative research is more often identified with the view that science is lived experience and therefore subjectively determined. Quantitative research usually begins with pre-specified objectives focused on testing preconceived outcomes. Qualitative research usually begins with open-ended observation and analysis, most often looking for patterns and processes that explain "how and why" questions." (Casebeer &Verhoef, 2002: 3).

There are three types of qualitative methodologies namely; case studies, ethnographic studies and Phenomenological Studies, just as there are also three types of quantitative methodologies – experiments, quasi-experiments and surveys. In a qualitative case study, the researcher explores a single entity or phenomenon ('the case') bounded by time and

activity (e.g., a programme, event, institution, or social group) and collects detailed information through a variety of data collection procedures over a sustained period of time.

In ethnographic research the researcher studies an intact cultural group in a natural setting over a specific period of time. A cultural group can be any group of individuals who share a common social experience, location, or other social characteristic of interest -- this could range from an ethnographic study of refugees in crisis shelters, to children with HIV/AIDS in foster care, to a study of a cultural group in Kenya.

In a phenomenological study, human experiences are examined through the detailed description of the people being studied -- the goal is to understand the 'lived experience' of the individuals being studied. This approach involves researching a small group of people intensively over a long period of time. Surveys include cross-sectional and longitudinal studies using questionnaires or interviews for data collection with the intent of estimating the characteristics of a large population of interest based on a smaller sample from that population. Therefore, qualitative research methodologies are designed to provide the researcher with the perspective of target audience members through immersion in a culture or situation and direct interaction with the people under study. Qualitative methods used in social marketing include observations, in-depth interviews and focus groups. These methods are designed to help researchers understand the meanings people assign to social phenomena and to elucidate the mental processes underlying behaviours. Hypotheses are generated during data collection and analysis, and

measurement tends to be subjective. In the qualitative paradigm, the researcher becomes the instrument of data collection, and results may vary greatly depending upon who conducts the research (Weinreich, 2006:2).

In this research, the qualitative methodology was used. The type of qualitative research methodology which was used was case study. The approaches used involved data collection through interviews, documents, observations or archival records. Therefore, this research was carried out using a qualitative case study method due to its nature – carrying out a case study of an existing programme with a view of finding out its strengths and weaknesses. The interview approach is probably the most widely employed approach in qualitative research. It is the flexibility of the interview that makes it so highly attractive alternative method for the collection of qualitative data. In an unpublished article with unnamed author (2009:3), it is pointed out that Qualitative interviewing is usually very different from interviewing in quantitative research in a number of ways as follows:

- "The approach tends to be much less structured in qualitative research. In quantitative research, the approach is structured to maximize the reliability and validity of measurement of key concepts. It is also more structured because the researcher has a clearly specified set of research questions that are to be investigated. The structured interview is designed to answer these questions. Instead, in qualitative research, there is an emphasis on greater generality in the formulation of initial research ideas and on interviewees' own perspectives.

- In qualitative interviewing, there is much greater interest in the interviewee's point of view; in quantitative research, the interview reflects the researcher's concerns. This contrast is a direct outcome of the previous one.

- In qualitative interviewing, 'rambling' or going off at tangents is often encouraged—it gives insight into what the interviewee sees as relevant and important; in quantitative research, it is usually regarded as a nuisance and discouraged.

- In qualitative interviewing, interviewers can depart significantly from any schedule or guide that is being used. They can ask new questions that follow up interviewees' replies and can vary the order of questions and even the wording of questions. In quantitative research, none of these things should be done, because they will compromise the standardization of the interview process and hence the reliability and validity of measurement.

- As a result, qualitative interviewing tends to be flexible, responding to the direction in which interviewees take the interview and perhaps adjusting the emphases in the research as a result of significant issues that emerge in the course of interviews (see Box 15.3 for an example). By contrast, structured interviews are typically inflexible, because of the need to standardize the way in which each interviewee is dealt with.

- In qualitative interviewing, the researcher wants rich, detailed answers; in quantitative research the interview is supposed to generate answers that can be coded and processed quickly.

- In qualitative interviewing, the interviewee may be interviewed on more than one and sometimes even several occasions (see Box 15.1 for an example). In quantitative research, unless the research is longitudinal in character, the person will be interviewed on one occasion only."

According to Valenzuela and Shrivatsava (2009:3), the aspects of the qualitative research interviews are:

- Interviews are completed by the interviewer based on what the respondent says.

- Interviews are a far more personal form of research than questionnaires.

- In the personal interview, the interviewer works directly with the respondent.

- Unlike with mail surveys, the interviewer has the opportunity to probe or ask follow up questions.

- Interviews are generally easier for respondent, especially if what are sought are opinions or impressions.

- Interviews are time consuming and they are resource intensive.

- The interviewer is considered a part of the measurement instrument and interviewer has to be well trained in how to respond to any contingency.

In the qualitative research, observation is essential to collective the accurate data. In this case, therefore, depending on the nature of the research, the researcher may decide whether to be a participant or non-participant observer. According to H Strydom in de Vos (2002:280), "Participant observation can be described as a qualitative research procedure that studies the natural and everyday set-up in a particular community or

situation". The topic of this research warranted that participant observation be the method of approach to be used in data collection since the researcher was part of the research situation. In any research, especially one involving part of the community as the respondents, sampling is important in ensuring that the data collected is accurate and the most representative. The six types of sampling are purposive sampling, deviant case sampling, volunteer sampling, sequential sampling, snowball sampling, and theoretical sampling.

The purposive sampling technique was used in this research because during the planning stage described in Appendix **7**, the researcher critically thought about the parameters of the population to be considered and the random selection of the respondents was crucial to the success of the research, in that the selection was representative. In this qualitative research, the interviews took the form of questionnaires. The questionnaires provided the outcomes for observation and interpretation.

1.6 Chapter Divisions

Chapter one of this research, provides the introduction to the study and general background to the research study. This chapter has comprehensively covered the definition of terms and description of the problem that necessitated the formulation of the problem for investigation. The formulation of the problem has been justified by the statistics. Some literature study has been carried also in this chapter.

Chapter two has provided historical details offering background information that helps put the topic of the research in perspective. Relevant literature study has been carried out dating between 1960's to 2009, to give a clear picture of the topic.

Chapter three has provided a literature review covering areas that deal with the topic of research. Relevant literature has been used dating between 1960's to 2009, to give a clear picture of the topic.

In chapter four, the research methodology design is described. This includes the sampling, data collections and the analysis of the data collected. This is done in terms of qualitative research methodology.

In chapter five the findings of the research are established and discussed. The findings are represented and tabulated for verification and interpretation.

Chapter six gives a clear indication of the research findings, recommendations, and limitations and the concluding remarks for the way forward.

1.7 Conclusion

In light of the current rapidly changing society and the increasing emphasis on education, Open and Distance Education has become a necessary delivery system for education for many institutions and individuals. In Kenya, it is the direction of the future means of

training. Likewise, the Anglican Church of Kenya, which is in dire need of trained personnel for church ministry, has to make use of this form of training for her personnel. The Anglican Church, therefore, has to focus a fresh on the TEE Programme. Open and Distance Education has evolved significantly over the years. The mode of provision of education has improved tremendously from a simple delivery of education through correspondence to a more sophisticated and better means of delivery. The changes in the mode of delivery of Open and Distance Education has made it a necessity to continuously evaluate the existing distance programmes to asses their viability to meet the contextual needs of the society.

In the next chapter, the historical background to the study will show the various stages in which both the TEE and the Open and Distance Education have passed through. The historical background will not only reveal the stages through which TEE has gone through but also the factors that have led to a growing interest in Open and Distance Education.

CHAPTER   2

HISTORICAL BACKGROUND OF TEE

2.1 Introduction

In 1963 the Presbyterian Seminary in the city of Guatemala, Latin America, began a new leadership training programme which became known as Theological Education by Extension (TEE). This programme was in response to the observation that the conventional theological curriculum which they offered was not meeting the needs of the young, growing church, as many of the rural churches were without pastors. The lack of pastors in many of the rural churches was as a result of a limited number of pastors which could be trained at one particular period of time, limited availability of space in the seminaries and the constrain of funds for training. Further, the lack of pastors in ministry was due to the seminary graduate pastors getting engaged in other occupations such as getting employed as teachers in either government or church sponsored schools.

The residential mode of training was the original educational model for training church workers for pastoral ministry; and was modelled around the Western model of training. It was only natural that early missionaries believed that the goal of educating a pastor could best be accomplished through the establishment of seminaries like those they had attended. This usually meant a residential seminary programme, lasting several years, with an academically well-trained faculty and students whose educational level was

comparable to that of seminary students in the west. Peterson (2004:2) has observed that "The model of development which was in vogue during the period from the end of World War II until 1960 also accommodated this approach. Those who were interested in the growth and prosperity of their people would follow the example of the more prosperous nations in the west, it was thought, including the example of the western model of education." Unfortunately, the residential model of seminary education for church workers has not lived up to its expectations. Peterson (2004:2) continues to observe that "Several problems inherent in the model along with varying cultural dynamics raised questions as to its viability for the future. The costs, usually underwritten by a foreign mission board, have been exorbitant.

The failure of the original traditional model to produce enough well trained pastors for the rapidly growing churches all pointed to the need for a new approach to ministerial training of church workers. A new way of training pastors that would be financially viable, eliminate the problems of extracting students from their contexts, and be contextually appropriate was necessary. This led to the development of the TEE Programme, which consisted of home study materials, weekly classes with an instructor at several regional centres near the students' homes, and monthly meetings of all students together at the central campus. The programme continued to develop and adapt in the following years and soon spread to other parts of Latin America and the world as a fully developed TEE (Jacobs, 1986:67). TEE became increasingly popular in the young, growing churches of not only Latin America but also of Africa. According to Sam Burton (1998:18), "From Guatemala the vision and movement spread to Ecuador, Honduras, the

West Indies, Mexico, Costa Rica, a workshop-consultation held in Armenia, Colombia, in September 1967, and then on to Brazil and Bolivia, Asia, Africa, Indonesia and many parts of the world". Although the latest statistics of the total number of enrolled students in the TEE Programmes worldwide has not been compiled, however, the enrolment to the TEE Programmes worldwide could be quite high.

The basic change in the model for instruction from the school or classroom based to TEE method must have required efforts of, first, transforming "teachers" into facilitators through trainings on the extension method and the role of a facilitator in the TEE method of learning. Secondly, the effort required was to provide more effective study materials – that is materials which are self-instruction in nature, and thirdly to stand up to the challenges such as the misunderstanding of the TEE method.

2.2 Components of a TEE Programme

The typical TEE programme has three main components; first, lesson materials are prepared for individual study by the student at home. Through these materials, the student gains the facts and knowledge relating to the course of study. Many of the materials are in the form of programmed instruction. A programmed instruction is a technical name for a learning method which is effective for straightforward factual learning like TEE. According to Smith and Thornton (2001:31), "...there are three main features to a programmed instruction: the first feature is the sequencing or a series of logically connected steps. The material to be taught is reduced to basic teaching points, carefully

selected and presented in such a way that each step is based on preceding steps. The second feature is objective(s), which are derived from the basic teaching points to be learned in the unit of study. The third feature is format, which also includes three elements: firstly, the learner is presented with material that requires a response (this is called the stimulus). Secondly, the learner gives an answer (this is called the response). Thirdly, the learner is provided with an answer that enables one to determine whether one has answered correctly or not (this is called the confirmation or the reinforcement)." This form of instruction seems to be most appropriate considering the educational background of many of the students.

Secondly, Seminar meetings are held in a location which is central to the students to minimise the cost of travel and time spent reaching the venue. In most cases, the seminar meetings are held in existing church buildings or schools in regional centres near the homes of the students. The seminars are held on a weekly or on a monthly basis, depending on the agreed sequence of seminars in order to cover the syllabus in time and depending on the availability of the students. The seminars are convened and discussions led by the facilitator so that the students can discuss the material they learned in their individual studies and consider how it applies to their life and church work. The role of the facilitator is not so much to lecture but rather, "an interpreter of the learning materials, and the one who affirms each in their learning struggle. Development of attitude, values, character and behaviour are of great importance during these weekly seminars and Pomerville in Mulholland sees the "… learning situation provided by the weekly seminar as highly conducive to the kind of well-rounded learning experience that

will help the student be and do as well as know" (1976:67). The [teacher] also helps to clarify interrelationships in the lesson material that assist learners in making applications (Hart, 1990; Baylor, 2009).

Therefore, there is more to the weekly seminar than just the acquiring of further theological knowledge. It allows students to encourage and motivate each other maintaining their calling for ministerial formation or training. The setting is not only conducive to a well-rounded learning experience but enables a more personal and relationship to develop between the student and the teacher for better learning. Through the seminars the teacher can become aware of problems and difficulties which the students are facing as well as their visions for themselves and the community. These result in a more student centred, pastoral approach to Theological Education (Dunn, 2008:9).

Thirdly, since TEE is training for ministry, field experience is an important part of a TEE programme. The lesson materials are written to include work assignments which relate in practical ways to the student's own ministry. Since the students are normally involved in leadership positions, the knowledge gained in the lesson materials and through sharing in the seminars can be applied almost immediately. For example when the class was discussing a topic like offering pastoral care to a sick person, after class, I student may encounter a sick person and immediately begin applying the lesson learnt during the class discussion. Again, the class may be discussing a topic on baptism. Then within the week, on a Sunday, there is baptism in church. The student will be able to relate the theoretical

discussion with the practical service of baptism. This makes TEE a useful method for training as it helps students to integrate their learning practically as opposed to residential training where a student has to wait until graduation to start ministry. However, this does not in any way compromise the quality of the award. Open and Distance Education provides access to the most qualified faculty members and to the multi-disciplinary resources of the accrediting institution.

2.3 The TEE Model for Training

TEE is distinguished from traditional models of leadership training, by several factors, of which the most obvious is the "extension" aspect. The extension means extending the seminary to where the student is. Whatever courses are offered in a seminary, are extended to the students to study where they are. By its mode of delivery, TEE would look like correspondence only that in a correspondence model, there is no teacher-student face to face encounter. TEE offers some kind of face to face encounter; where the teacher acts as the facilitator. As an extension programme, the training is offered at a location near the student's home, eliminating the need to spend months or years in preparation at an exclusive residential Bible school or seminary. One of the main visions of the TEE model of learning, according to Kinsler (2006:30), is "to encourage and enable local leaders to develop their gifts and ministries without leaving their homes, jobs, communities, families and local congregations".

Adult learners' needs and abilities are varied. Most of the students, who enrol in the TEE Programme, are mature learners who would be comfortable to learn at their own pace. In most cases, some of the learners have previous qualifications from other fields of studies (basically informal) and they would appreciate if their earlier learning can be considered. Because of the competing priorities of work, home, and school, adult learners desire a high degree of flexibility in order to achieve their learning. Therefore, TEE is a flexible programme which is not only able to adjust to the needs and abilities of the students but can also be developed and adapted to the local or contextual situation. The TEE model of learning, therefore, gives adults the greatest possible control over the time, place and pace of learning.

The TEE programme's self-study materials are designed with a view to motivating student's involvement in the ministry of their local churches. In the ACK TEE Programme, all of the books are written with parish ministry in mind. For example, the table below shows some of the books used in the parish level TEE Programme and the purpose for which the book was designed for the study:

TITLE OF THE BOOK	THE PURPOSE FOR STUDY
Following Jesus	To Help the student encounter Christ
Bringing People to Jesus	To help the student in Evangelism
Starting and Strengthening new churches	To help the student plant a church(es)
Stewardship	To help the student learn stewardship
Witnessing to Muslims	To help the student encounter Muslims
Women in ministry	To help the students appreciate the place of women in ministry

The self-study materials were initially designed to target church workers who were already in leadership in their local churches, often providing pastoral ministry as lay ministers, where trained pastors were unavailable. This provided students with a "hands on" experience as they trained and in essence, proving the practical aspect of TEE model. Kinsler (2006:34) has observed that, "In many places extension has been successful primarily because the students are so involved in practical work in their own congregations. This is not planned so much as assumed, because the students are the leaders, often the functioning pastors of their churches".

The practical aspect of the TEE model of learning is, to relate learning gained from the self-study materials to daily life and Christian service. Where possible, an effort is made to ensure that students are engaged in some form of practical Christian ministry; such as,

an assignment to visit the sick in hospital, preparation of a sermon and an attachment in a church or institution for practical training. In order to assess the practical part of learning, there are regular or weekly student encounters; where the encounter between the student and the facilitator and between the student and other students is crucial. The purpose of the encounter is to help students integrate their self-study with their daily life and ministry experience. The sharing of ideas and experiences is seen to be an essential element in the students' development (Smith & Thornton, 2001:22).

The goal of Theological Education by Extension programme is to provide those who are unable to study on campus with access to theological training, support, accountability, and participation in a grace-focused learning community. The access to theological training is made possible by bringing the seminary to where the student is by providing self-study materials. Thus, the programme extends accrediting college's impact far beyond the boundaries of the college's main campus. By using carefully prepared study guides and recorded lectures, students take courses with the assistance of a facilitator and interact with other students in online forums. The support is given through assigning a facilitator, who acts as a mentor to work with the student through the learning. Facilitators are selected through laid down procedure set by the respective TEE Programmes of each denomination and country. For example in Kenya, the TEE Programme of the Anglican Church of Kenya has a laid down procedure for the selection and training of the facilitators. The selection involves the diocesan bishops who recommend the favourable candidates for training by filling form CCRS/1, which is attached as **Appendix 1**. For one to be trained as a facilitator for the Certificate in

Christian and Religious Studies (CCRS), he / she must have a minimum qualification of a diploma in theology. The diocesan bishop must fill in form CCRS/1 to confirm the qualification of the nominees for training. The training is geared towards introducing the facilitators to the TEE model of learning.

Further, support is made possible by the study group members who form an important discussion group, where problems are discussed, through the moderation by a facilitator. As for accountability, the self-study materials have assignments which the student has to work through on his own and checked during the group discussion. On the other hand, there are assignments which the student must hand in to the facilitator for grading. Most importantly, TEE, helps students to grow spiritually. The group discussions are also places where members offer spiritual accountability to one another. Group members monitor one another by way of setting aside some minutes for fellowship, whereby every member is assigned a day to share from scriptures and testify. Usually, at the end of the course, the students should be able to show a marked spiritual growth compared to when they started the course.

2.4 The TEE Model and Other Models of Trainings

Educationally, Theological Education by Extension model is one approach among many approaches for ministry preparation, which is being used increasingly. It is a useful approach, but not necessarily suited to every situation. TEE method is particularly helpful to older students who desire higher education but cannot leave family and professional

commitments for residential study. TEE Model differs in some way from other models of training, such as Christian Education, Correspondence, ODE, and Part-Time Class. Even though TEE is not like any of the other models, it shares some characteristics with most of them.

The contemporary use of the terminology Theological Education (by Extension) makes it different from Christian Education in that, Theological Education is the training of church leaders by providing them with Bible and theological knowledge as well as ministry skills for the purposes of, sharing the Christian gospel with non-believers, preaching, teaching, church planting and pastoral care (Covell, 1980; Congyou, 2008). On the other hand, Christian Education is the process of teaching and training all believers for the purposes of establishing them in doctrine, Christian values, attitudes, lifestyles and general service to one another and the world (Pazmino, 1992; Brock, 2003). Christian Education includes helping Christians to be biblically informed. This can take on many characteristics, but most important is the ability to appropriate the Bible in such a way that it comes alive in the contemporary settings of person's life.

In correspondence type, the student learns from recommended materials in isolation, without any face-to-face contact with his/her teacher. Likewise, in Open and Distance Education, the student may never see the teacher, although now, with computer-based learning and advanced telecommunication, it is possible for the teacher and the student to communicate and even see one another using electronic media; though such technology could prove quite expensive. However, "TEE is more than a text. To the self-

instructional materials, that combine the functions of lectures and home assignments, is added regular contact between students and tutors or group facilitators, in seminars or group discussions" (Smith & Thornton, 2001: 22).

Open and Distance Education is the delivery of learning to learners who are separated; mostly by time and space, from those who are teaching them. Since learners and teachers are separated from each other by time and space, some kind of technology or media must be used for communication between them (Daniel, 2004:1). According to Demiray, (2004: 5), Distance education is described basically as any of the various forms of study, which separates teachers and learners except for supplementary face-to-face contacts and where teaching is conducted through a range of media. Students in distance education are, therefore, responsible for their own progress, in the sense that they must make their own arrangements about where and when to study, work without direct supervision, and basically develop skills in self-pacing and self-evaluation".

Besides the discussion of Open and Distance Education, this research paper also discusses Open and Distance Learning. Open and Distance Education is a method to bridge the distanced which separates the leaner and the teacher. The term Open and Distance Education "…covers various forms of study at all levels which are not under the continuous, immediate supervision of tutors present with their students in lecture rooms or on the same premises, but which, nevertheless, benefit from the planning, guidance and tuition of a tutorial organisation" (Holmberg, 1977:9). Burgstahler (2009:2) has in summary traced the stages through which the Open and Distance Education has gone

through when she writes, "For hundreds of years instructors have taught students across great distances via correspondence courses using printed materials. The early days of television witnessed the introduction of televised courses. Today, an instructor, can videoconference with several classrooms full of students. Early online courses using email were rapidly followed by web-based instruction. Today, the lines are blurred between different types of distance learning courses as multiple modes of delivery are employed in a single course". Burgstahler (2009:2), goes further to give an example, observing that, "... a class "library" could be a website; class discussions could take place using email; some course content could be delivered using printed materials and television; and the final activity could be a place-bound proctored exam".

The term Open and Distance Learning, can be used to describe any of a number of instructional situations. One of the earlier forms of Distance Learning was done through correspondence courses, and then followed instructional radio and television. Today, videotaped lectures, audiotapes and lessons sent through the e-mail, have been used as Distance Learning. Further, the Internet and video have taken distance learning in new directions, allowing distance learning to occur in real time. For example, Burgstahler (2009:3) has noted that, "The interactive video sessions, proctored examinations, and retreats for students in some distance learning courses require place-bound meetings".

Teaching in the case of the traditional class room or Part-Time Class setting is conducted by means of regular lectures and possibly home assignments. But in this case, valuable

time is often wasted taking notes that could be handed out in printed form. Open and Distance Education tends to be analysed, critiqued and measured against the norms of classroom learning. The situation appears to be the same in the field of Theological Education for Ministerial formation. The gist of the matter is can TEE be a useful tool for training church workers?

2.5 Conclusion

The church in Kenya has played an active role in education as far back at the time of the missionary Christianity in Kenya, when Missionaries introduced Western education in Kenya in the late 19th century. As the missionaries established themselves in Kenya, they started schools as a means of converting Africans to Christianity. Missionaries realized that it was not possible to spread the Gospel of Christ to the people without giving them basic education. "The European model of schooling was introduced into Kenya towards the end of the nineteenth century with the first school opened by the Christian Missionary Society near Mombasa in 1846" (Stanfield, 2005:1). "Later the British colonial government started to urge the missionaries to expand the educational system to include a technical focus in the curriculum in addition to religion. Although some were reluctant, for fear of losing the monopoly of schools to the government, some went along and even received funding. In 1908, the missionaries formed a joint committee on education that later became the Missionary Board of Education, representing all the Protestant missions in the British protectorate" (http://education.stateuniversity.com/pages/772/Kenya-EDUCATIONAL-SYSTEM-OVERVIEW.HTML Pg. 1).

The TEE model of leadership training responds to a number of problems. First, the conventional residential Bible schools and seminaries have not provided enough church leaders to keep up with the needs of rapidly growing churches. Secondly, many people, including some already serving as pastors and lay preachers, would like to study theology and leadership but are unable to enrol at residential schools because of not only the high cost of training but also because of commitments to family, jobs, and church leadership. Thirdly, students who attend the residential schools tend to be young and inexperienced and have not proven themselves in church leadership roles. Also, many of the seminaries are in urban settings, this makes it difficult for the students to return to ministries in rural contexts to adjust to life in these areas, which are often economically depressed. Fourthly, conventional Theological Education tends to be isolated from actual involvement in practical ministry and too often the students are not prepared to apply the concepts they have learned to the needs they encounter in the local churches. Fifth, the high cost of operating and maintaining a conventional Bible school increases the dependence on outside resources, since many of the younger churches do not have the ability to administer that kind of programme without outside assistance. Distance learning has re-emerged in this era of fiscal control as a cost effective artifice for reinventing the pedagogic structure of higher education. That is to say, that the driving force behind today's distance learning programmes is an economic rationale designed to facilitate the corporate downsizing dogma that now influences academia (McCormack, 2009:1).

CHAPTER 3

LITERATURE REVIEW

3.1 Introduction

In this research of limited scope, there are not any written literatures, specifically on this subject. It is an assessment of the already existing Theological Education by Extension (TEE) Programme of the Anglican Church of Kenya, in order to establish the success of the programme. However, some old literature and modern literature with relating topics have been reviewed. For example, literatures by Sir John Daniel (2004) on Open and Distance Education, Magdalene N. Juma (und) on external education, Richard Marsden (1996) on education and Portier and Wagemans (1995) among others, on TEE, Open and Distance Education, qualitative and quantitative research, etc were reviewed.

3.2 Early Form of Open and Distance Education

One of the oldest compilations of Open and Distance Education material is the Bible. The Bible, particularly the New Testament, is comprised of books written to inform and instruct people with whom the author was unable to have face-to-face interaction. For example, the prison epistles of Paul were written to instruct churches while Paul was a prisoner. The Bible is also an example of separation in time and culture. It has continued to provide instruction almost two millennia since it was written. The Bible has been

translated into every major language in the world and relates to people in cultures substantially different from those of the writers. The kind of learning, initially advocated through the Bible was non-formal education; non-formal in a sense that it targeted the illiterate, who had to learn by way of observation. This is what Paul meant when he advised Timothy (2 Timothy 3:10), "You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance…" Paul reminds Timothy of his "...way of life..." signify the non-formal way of instruction. Non-formal education was defined as every educational activity outside of formal. Therefore, Non-formal education "... is any organized, systematic, educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children (Coombs and Ahmed 1974: 8).

The history of ODL can be traced back to Saint Paul. Sir John Daniel (2004: 3) observes that "His letters, or epistles, to the young churches around the Mediterranean in the first century AD, were a powerful form of distance teaching. They were also a good example of flexible learning because there were few copies of each letter so most people heard them read out when their local church assembled. Only a very few people would have had copies to read at home. If you judge by the subsequent growth of the Christian church, Saint Paul's epistles are – because they continue to be read today – the most successful application of distance learning in history. Sir John Daniel (2004:3) concludes that, "Their success was founded on the two elements that continue to distinguish the most successful Open and Distance Education practice today. First, you have a carefully written text that presents and explains the subject matter. Second, you have a meeting of

interested students guided by a tutor who can give further explanations of the text, answer questions and test understanding. Today the text may not be on paper and the meeting may not take place face to face, but these two elements remain the two pillars of Open and Distance Education". Sir John Daniel (2004:4) further notes that, "St. Paul's Open and Distance Education was a private initiative, not something backed by the state. Indeed, both the Roman and Jewish authorities considered what he was doing to be highly subversive." This too can be a feature of Open and Distance Education.

In the advent of developed learning or structured learning, the Bible also uses formal learning as a way of instruction. From the Biblical method of Open and Distance Education to the current form of Open and Distance Education, formal education is the hallmark of Open and Distance Education. "Formal Education as used here is, of course, the highly institutionalized, chronologically graded and hierarchically structured 'education system', spanning lower primary school and the upper reaches of the university" (Coombs and Ahmed 1974:8).

3.3 Open and Distance Education in Kenya

Open and Distance Education is not new in Kenya, yet it going by the trends in which the universities in Kenya have been moving towards offering courses outside the traditional mode of learning, it is evident that the Open and Distance Education in Kenya is regaining new grounds. Sir John Daniel (2004:1), while addressing the National Policy Consultative Forum on Open Learning and Open and Distance Education in Kenya,

acknowledged the fact that Open and Distance Education has been in Kenya long before; when he observed that, "Mention of the University of Nairobi reminds us that Kenya has traditionally been a leader in Open and Distance Education in Africa and has helped other African countries to launch their distance learning systems. Further, the Ministry of Education, of the Kenyan Government, affirms that, "Through Sessional Paper number 1 of 2005, the Kenyan government have resolved to promote open and distance learning at the primary and tertiary levels. We recognize that e-learning is the key if this is to be done on a large scale" (*Minister for Education, Science and Technology on the occasion of the Pan-Africa conference on e-Learning held in Addis Ababa May 24 – May 27, 2006:1*).

Open and Distance Learning as a mode of Education and Training, is becoming very important, in the Kenyan Educational System. Many students in the tertiary education system in Kenya are enrolling in parallel courses, offered either on campus in the evening classes or at a distance. Tertiary education has expanded rapidly since independence in 1963. Public universities have grown from only one constituent college with an enrolment of 572 students in 1963 to fifteen with enrolment at over 70,000 in 2009. Entry into higher education institutions is based on performance at the Kenya Certificate of Secondary Education (KCSE), for which an average of 200,000 students sits annually, of which about 80,000 pass with a qualification for university education. Public universities admit roughly 15,000 students and those denied often opt for private universities or continue their studies abroad (Brown, 2004:2).

Another option offered by public universities is parallel degree programmes which admit self-financing students, provided that they meet the minimum admission criteria (an average grade of C+ or above). The students who register for the flexible programmes or Open and Distance Education are referred to as part time students. This programme has proven popular because of its flexible entry requirements. The programme is flexible in entry requirement in a sense that, it has opened up opportunities for working people, whose full time jobs and other personal commitments do not allow them to pursue further studies on a full-time basis. Working students need not resign from their jobs before proceeding for further studies since they can pursue their studies after work through evening and weekend classes. **Appendix 2: Table 1**, confirms that this was the trend between 2001 and 2006. In that period, the number of students who enrolled for the part time classes at the public universities showed a steady increase every year. Kipchumba (2008:1), has observed that, "In 1998, the University of Nairobi admitted a handful of students into a new programme that allowed parallel teaching of courses offered in its mainstream classes. The courses were mainly business-related. Ten years later, this programme, known as Module II, has grown in leaps and bounds and is arguably the best thing that has happened to Kenya's education in a decade."

3.3.1   The Anglican Church of Kenya and ODE

TEE in the Anglican Church of Kenya, shares the history of the Open and Distance Education in Kenya, and the new trends taking place in the Open and Distance Education in Kenya. The TEE programme was first started in the Anglican Church of Kenya in

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1975, yet the church is still in need of trained church workers and the impetuous to develop higher courses to ensure high numbers in enrolment. As the changes in the mode of delivery of Open and Distance Education, the Anglican Church of Kenya must correspondingly revise the TEE programme to meet the increasing demand on education and the changing society.

In Kenya, since ODE has increasingly become one of the key modes of delivery system for education, the Anglican Church of Kenya, with her need for training of personnel for church ministry, is appreciating ODE as the direction of the future means of training.

3.4 A Global Overview of Open and Distance Education

Open and Distance Education is becoming increasingly global and popular, as both economic forces encourage and new technologies facilitate its spread; "...creating new alliances as traditional educational institutions join with businesses, foreign governments, and international organizations to offer and use distance education. Developing countries now have new opportunities to access knowledge and enhance their human capital." (Potashnik and Capper, 1998:42). Demiray (2004: 4) observed that, Distance education system is applied by over than 200 countries which advocates itself as an alternative according to conventional education, inserted modern communication means to its operation for to be functional or to render service meeting needs of masses. Of course it is (p. 3) not true to say that distance education is unique alternative to all education systems, especially of the conventional education". There is tremendous growth and

diversity in Open and Distance Education—in the number and types of individuals' learning outside traditional classrooms, in the variety of providers, and in the range and effectiveness of new technologies serving as delivery tools for learning. The popularity of Open and Distance Education is well captured by the United States General Accounting Office when they report that, "Open and Distance Education is a growing force in postsecondary education, and its rise has implications for the federal student aid programmes...Students who rely extensively on Open and Distance Education, like their counterparts in traditional campus-based settings, often receive federal aid under Title IV of the Higher Education Act, as amended, to cover the costs of their education, though their reliance on federal aid is somewhat less than students who are not involved in any Open and Distance Education (Kennedy, et al, 2004: 7).

Globally, the Open and Distance Education have been able to bridge societies, being hindered by neither political nor ideological barriers. Examples of Open and Distance Education circumventing political and ideological barriers can be found in the former Soviet Union and South Africa. Until recently many individuals in the Soviet Union relied on Open and Distance Education for theological instruction. Currently, individuals in several Middle Eastern nations rely on Open and Distance Education to receive Christian theological instruction. The University of South Africa is serving both theological and non theological disciplines. In 1989, 88,000 South African blacks were enrolled in higher education. Eighty-three per cent of those enrolled (73,040) were unable to attend residential schools. The only means open was Open and Distance Education, so

they enrolled in one of the two Open and Distance Education institutions—University of South Africa or Vista University (Vergnani, 1992).

3.4.1 Mega Universities for Open and Distance Education

There are several universities and colleges around the world that offer some form of Open and Distance Education. However, in this section, the focus is the mega-universities to focus on Open and Distance Education. Daniel (1995) defines mega-universities active student enrolment for more than 100,000 each year in tertiary education courses as institutions that have an According to Daniel (1995: 15), "...mega-universities combine three criteria: distance teaching, tertiary education and large numbers of students. Demiray (2004:4) has observed that, "In the last ten or fifteen years, distance learning has boomed in all over the world. Large open universities enrolling over two million students have been established in Asia, including the Chinese Radio and Television University, the Sukhothai Trammathirat Open University (STOU) in Thailand, the Universitas Terbuka (UT) in Indonesia, and half-dozen open universities in India". Although Daniel (1995) lists ten mega-universities, there are many others which may have shown a remarkable increase in enrolment. The ten mega-universities are:

1. China Central TV and Broadcasting University, China (CCRTVU)

2. Centre National d'Enseignement a Distance, France (CNED)

3. Indira Gandhi National Open University, India (IGNOU)

4. University Terbuka, Indonesia (UT)

5. Korea National Open University, Korea (KNOU)

6. University of South Africa, South Africa (UNISA)

7. Universidad Nacional de Education a Distance, Spain (UNED)

8. Sukhothai Thammathirat Open University, Thailand (STOU)

9. Anadolu University, Turkey (AU)

10. Open University, United Kingdom (OUUK)

Three universities offering Open and Distance Education, among the ten listed above are discussed below as examples:

3.4.2   University of South Africa

The University of South Africa (UNISA) is an autonomous distance education university with its main campus located in Pretoria. Main model of instruction is independent study via print media, audio and video cassettes, video-aided instructions supplementing the study package, video-conferencing, face- to- face student support is conducted at the Unisa's regional centres. The average age of the students is 31 years and most of the majority are in full-time employment (Heese, 1997:168). With approximately 200,000 to 300,000 enrolled student populations, it qualifies as one of the world's mega-universities (Edirisingha, 2009:2).

3.4.3   Universitas Terbuka (UT), Indonesia

Universitas Terbuka (UT) is the only state-run university dedicated to distance learning in Indonesia, with 32 Distance Learning Programmes units. Generally, UT offers two types of courses, i.e., those designed for prospective participants with high-school level qualifications, and those specifically intended for in-service teachers. Since 2003, UT has also offered graduate study programs designed for urban students who have easy access to the Internet (Muka, 2009). According to Niekerk and Goodwin-Davey (1997:24), "By the end of 1995, the number of students had reached 353,000 students in degree programmes with an annual intake of 70,000". In 2002, the annual intake of students reached 264,375. Currently students who registered at UT have reached over 430,000 (Muka & Baru, 2009). The mode of teaching at UT includes self-contained study materials, study groups, student activities and tutorials while the media used are print (books main content, user's guide and practice and other reference), audio cassettes, video tapes, radio, television broadcast of teaching materials and tutorials (Niekerk & Goodwin-Davey, 1997; Muka & Baru, 2009).

3.4.4   Anadolu University, Turkey

The Anadolu University in Turkey offers both on campus courses and distance education. "The student numbers for campus programmes were 17,190 in 1995, while students enrolled in open education programmes in 1995 totalled 823,370 in Turkey" (Niekerk & Goodwin-Davey, 1997:30). In 2001-2002 Academic year, Open Education Faculty (OEF)

– that is the Anadolu University, had 524.494 active and 134.849 passive so that totally 659.343 students (Demiray, 2004). The Open Education Faculty's teaching system is based on the combination of three educational components as; printed materials, television and radio broadcasts, and academic counselling (Niekerk & Goodwin-Davey, 1997; Demiray, 2004). Demiray (2004:16) observes that, "Printed materials are prepared by the academic staff from various universities and edited by the faculty members of Anadolu University according to the principles and techniques of distance learning".

On the other hand, television and radio broadcasts at OEF are designed to be supplementary to the printed materials. As in the printed materials, various university members work on television and radio programs, either as authors or as tutors (or both). "More than 300 programs are produced in OEF studios by the OEF staff and broadcasts are aired every year to students throughout the country. Broadcasting services are carried out by the state owned Turkish Radio and Television (TRT) Corporation" (Demiray, 2004:17).

The purpose of discussing the different open and distance institutions in this section is to show the characteristics and commonalities shared by institutions offering ODE. The same characteristics and commonalities are shared with the institutions offering ODE in Kenya, as discussed in **3.5** below. Some of the characteristics and commonalities are:

- Large numbers of enrolment in the ODE programmes compared to those enrolled for on campus learning in the same university.

- Diverse and wide range of modes of delivery of learning through ODE.

- Low tuition costs in ODE compared to on campus enrolment.

- The flexibility of learning through ODE

3.5 Open and Distance Education and Public Universities in Kenya

Institutions of open and distance learning tend to be institutes or faculties/units within public and private universities. Educators of adults face the challenge of serving a student population and society that is increasingly diverse; the adult student population is expected to be the fastest growing segment of higher education and, in fact, older students will constitute the majority (Galusha, und: 2). Kenya has fifteen public Universities and twenty-four private Universities, and almost each of them has components of Open and Distance Education; referred to by arrange of names, such as open learning, external programme, extension and extra mural education. Even then, the kind of Open and Distance Education offered by these institutions cannot pass as "real" Open and Distance Education in the sense of it. This is because the face to face component of instruction dominates each method of delivery.

With a total of 39 accredited universities in Kenya, the Kenya's university education is still faced with the challenge of few spaces to admit the high numbers of qualifiers to tertiary education for the normal degree programmes. According to Kipchumba in the Daily Nation, "The University of Nairobi and Moi University were the first public universities to offer degrees under the self-sponsored programme. The programme has expanded tremendously since then and now offers qualifications in various fields such as

medicine and engineering, which are traditional domains of public universities, and in business, which traditionally have been the domain of private institutions. Today, students enrolled under Module II are the majority in public universities. The University of Nairobi has the highest number of learners under the privately-sponsored students programme with 32,010 out of a total of 44,914. Kenyatta University has 11,568 out of a total of 20, 426 while Moi University has 8,068 from the 16,000 students" (2008:1). The reason for this high numbers of students flooding the Open and Distance Education programmes is threefold. First, it has to do with the population increase, which, initially was indicated by the number of students graduating from secondary schools increasing each year, with a high percentage missing places at the public and the private universities in Kenya. **Appendix 3: Table 2**, indicates that the enrolment into form 1 and the subsequent graduation from the secondary education in Kenya showed a steady increase between 2001 and 2005. Due to the students' desire to pursue their careers, those who have failed to get admission in the regular programmes in the public universities, opt for Open and Distance Education. The increase of the number of the secondary / high school graduates is due to the population increase. As the Kenyan population increases, this is also affecting the enrolment in the education sector. From the statistics, it is clear that Open and Distance Education will define the future training pattern, not only globally but also in Kenya. This further implies that the Theological Education by Extension programmes will be gaining over the residential seminaries as the alternative form of training for church ministry.

The population increase in enrolment, is further compounded with, both the government of Kenya's introduction of Free Primary Education (FPE) in 2003 and the scraping of tuition fee in the secondary school in 2008. "Kenya's Free Primary Education (FPE) policy has succeeded in opening school doors to children from poor households. Before 2003 all parents had to contribute to certain types of school costs, and this meant that many poor children could not go to school. Since the introduction of FPE many more poor children go to school. At the same time, the number of children sent to private primary schools has nearly tripled and the results from some state primary schools have fallen" (Bold, et al, 2009:1). In the final analysis, free education has made the population of those seeking education in both primary and secondary education to increase significantly. Realising the large number of students who miss chances in the tertiary institutions, most institutions of higher learning in Kenya are now opening centres for learning near to the people; whereby people can attend evening classes without being inconvenienced. This has come as a discovery that Open and Distance Education is able to deal with large numbers more cost-effectively than traditional education, and has proved to do so also in developing countries. The accommodative nature of Open and Distance Education encourages students to learn at their own pace and convenience as opposed to the traditional mode of learning. TEE is an Open Learning. The term Open Learning describes policies and practices that permit entry to learning with as few barriers as possible. People can face many barriers to learning. For example, there may be age barriers (Daniel, 2004:2). Part of the success story of the Kenyan Government's introduction of FPE in 2003 is when, an eighty-year old man put on short trousers and turned up to the school in his village. The old man's action helped to confirm that Open

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and Distance Education is truly 'open'; age is not a barrier. TEE learners are primarily adult learners, who understand that in TEE mode of learning, there are no barriers.

Secondly, some students fail to attain the mandatory / qualification points set by the public universities for selections. In this case, the students enrol for distance courses to improve on their marks in order to qualify for their careers. These bridging courses have become very popular with tertiary institutions in Kenya, who have started the Pre-University courses for students who could not attain the minimum requirements for particular courses. The Appendix**es 4i** and **5i** confirms that Day Star and St. Paul's universities are among the institutions that offer bridging courses or the pre-university programmes for those students wishing to join the university but could not meet the required grades. According to Dr. Freida Brown in EdInvest News, "Open and Distance Education can improve the quality and relevance of education. In Namibia, South Africa and Tanzania for example, Open and Distance Education is being used to provide remedial or bridging programmes to secondary school graduates who lack the necessary qualifications for tertiary admission. Teachers can benefit from using the internet to access current information and teaching aids" (2004:3).

Thirdly, the cost implications in the traditional education are forcing most people to join Open and Distance Education. Open and Distance Education is generally considered cost efficient because of its potential to benefit from economies of scale. The cost of developing and designing courses and instructional materials are one-time costs or fixed costs, which are spread over time. These materials are then made available, either online

or through correspondence and reused many times. On the other hand in traditional education, the more students who use the materials the greater the cost efficiency. In Kenya, the residential trainings are very expensive as can be affirmed through the fee structures attached in the **Appendixes 4ii, 4iii, 4iv** and **5ii**. The Anglican church of Kenya is increasingly turning to Open and Distance Education as a way of training church ministers. Further, the TEE Programme will be the programme for the church to use for training her church ministers. This is because, despite the soaring demand for higher education, the cost of parallel programmes remains prohibitive. Fees range between KShs. 90,000 for art-based degrees to KShs. 450,000 for medicine per academic year (Kipchumba, 2008).

Theological Education leading to a degree, specifically in the traditional sense of a residential programme, is unavailable to many who desire it. Some reasons for residential Theological Education being unavailable include financial limitations, geographical location of the school or student, political turmoil, family commitments, and work commitments. As stated earlier, Open and Distance Education has been able to overcome these barriers. Open and Distance Education is viewed in many developing countries as a means of meeting the educational needs of their populations in an efficient way (Arger, 1990a).

3.6 Open and Distance Education Delivery Modes in Kenya

- **Print Based Open and Distance Education**

Many of the large-scale Open and Distance Education programmes in the faculty of External Studies University of Nairobi can be classified as print (paper) based Open and Distance Education. This does not imply that there are no other support components built into the course, but points to the fact that print materials is the primary delivery strategy. The print materials are in the form of study lecture units, course notes, and practical guides.

- **Institution – Based Mode of Study**

This mode of study includes the full-time residential mode in which students in the programme study with the rest of the regular Kenyatta University students or in their own groups, and the full-time institution based mode in which students opting for this mode should be in employment with any educational institution, preferably primary or secondary school during the entire period of study. Such students are required to attend residential sessions at the university during the vacation periods of August, December and April for a total period of not less than 14 weeks per year and institution-based guidance under the so-called Quality Assurance of 72 hours per academic year.

Examinations consist of coursework assessment, assessment of practical, which contribute 50 percent, and one final university examination, which contributes another 50 per cent. At least all the units are examined by the end of the semester in session in which they are taken.

- **Mixed Mode Provision**

Mixed mode programmes such as the 'parallel' degree courses offered for the University of Nairobi use a combination of face to face and distance learning strategies. Other diploma courses offered by Universities in Kenya, particularly Post-graduate diplomas in Education, Community Health and others are good examples of mixed mode.

- **Satellite and Web based Open and Distance Education**

According to Juma (un. d:12), "The African Virtual University (AVU) is a distance learning programme whose main missions is to bridge the digital divide and knowledge gap between Africa and the rest of the world by dramatically increasing access to global educational resources throughout Africa. This is achieved through the integration of satellite technology and the Internet to allow cost-effective and efficient delivery of educational programmes throughout the continent and increased access to global educational resources in Africa".

3.7 Resource Materials for Open and Distance Education

While discussing communication in Open and Distance Education, Rigmor (1995: 60), identifies three issues specific to the Open and Distance Education which does arise due to the individualised nature of the learning arrangements. First, Rigmor argues that when the learning package is prepared, the students are not present and at times are not taken in mind when the materials are being developed. The success of the resource materials is determined, to a large extent, understanding the kind of recipients of the programme. This is, key so that the resource materials are not prepared in a vacuum and for a vacuum or imaginary student. Secondly, Rigmor (1965: 60) points out that the primary delivery of Distance Learning is written language rather than spoken and so this has an important implication on the design and delivery of curricula. In the case of TEE, with its unique delivery system of combining contact as well as isolation learning, spoken is very important for discussions. However, just as there are presumptions in Open and Distance Education, likewise, they apply to TEE. "The presumption that is applied in Open and Distance Education is that, all students, irrespective of their individual differences (e.g. prior knowledge), should be able to study the self-study materials successfully" (Portier & Wagemans, 1995: 65). But as Portier and Wagemans have reflected, in the TEE Programme, the efficiency and effectiveness of the learning process is usually influenced by the differences in the previous educational qualifications. Therefore, in the process of learning, some students will require much more time, effort and support to cope with their learning in order to reach a certain mastery level.

Thirdly, Rigmor notes that students may have relatively limited access to some texts which have the potential to contribute significantly to their education. The use of libraries by the distance learners is almost impossible.

Portier and Wagemans have well observed that "Student groups that take courses in an open and distance learning context can be characterised as very heterogeneous. Students have different individual backgrounds, learning needs, knowledge and skills. Within the context of Open and Distance Education, they can study courses which are mostly based on printed, self-study materials" (1995:65). In the TEE Programme, learning materials and designed in such a way that they are self-instructional materials. In other words, the learning materials in themselves are the "teacher".

3.8 Conclusion

During the African Anglican Bishops' conference held in Lagos, Nigeria between 26th October and 1st November, 2004, the bishops resolved that the Anglican Church in Africa will no longer accept funding from the West (especially the Episcopal church of America since they have started the ordination and consecration of same sex persons for church ministry). According to Church Society (2004:1), "Africa's Anglican archbishops decided on Thursday to reject donations from any diocese that recognizes gay clergy and refuse cooperation with any missionary that supports the idea. Their decision at a meeting with their counterparts from Asia, the Caribbean and Latin America was the latest attack by church conservatives against the consecration of an openly gay bishop in the United

States. The African archbishops also recommended that the Episcopal Church USA, the American branch of the Anglican Church, be disciplined…"

The decisions of the bishops and the Archbishops, has translated into luck of donor funding to train more clergy for the ordained ministry in Africa. Hence the need for an alternative and affordable means of training. This means that the Anglican Church in Africa must look for cost effective ways for training church ministers.

Open and Distance Education has re-emerged in this era of fiscal control as a cost effective artifice for reinventing the pedagogic structure of higher education. That is to say, that the driving force behind today's Open and Distance Education programmes is an economic rationale designed to facilitate the corporate downsizing dogma that now influences academia. Regardless of the economic motivation, one should also recognize that based on historic applications Open and Distance Education offers opportunities to advance the benefits of higher education to populations that are dislocated by time and place and difficult to reach. Beyond the theoretical claims of economic expedience, some older and newer forms of Open and Distance Education technologies offer benefits to users such as greater individualized control over the learning process (McCormack, 2009).

CHAPTER 4

THE RESEARCH METHODOLOGY

4.1 Introduction

This research project involved five Dioceses, which were selected purposively because they have in existence, active TEE Programmes. The five dioceses were Kajiado, All-Saints, Mt. Kenya, Thika and Nairobi. The corresponding Diocesan TEE Directors were used by the researcher as co-researchers and committee members for the purpose of helping with the discussion and implementation of the research results. They were selected because they are co-ordinating and directing the TEE Programme in their respective dioceses. Secondly, they were selected because of distance and accessibility. Out of the 29 Dioceses of the Anglican church of Kenya, the five selected dioceses are not only nearer to Nairobi but also closer to one another. Again, the selection of the five dioceses was done purposively to reduce the cost for travels and to ensure easier communication with the directors. The researcher was the chair, co-ordinator and convenor of all the deliberations.

The planning of this research came out as a result of the need to do an evaluation of the TEE Programme for the Anglican Church of Kenya. In order to carry out a comprehensive evaluation, the type of research necessary was a case study. A qualitative research method was necessary since the data was to be gathered qualitatively through

questionnaires. The mapping of the parameters for the research was done while selecting the respondents to ensure the accuracy of the research findings. Since the research involved the diocesan TEE directors, the formal meetings were necessary for the discussions of every stage of the research. This method was chosen because, as a form of qualitative research, it was easier for the data collection. Further, this form of data gathering was chosen as part of involving the diocesan directors in the research.

The first meeting and the subsequent meetings took place in Nairobi due to the centrality of the research co-ordinating centre. The first meeting was held with a view to briefing the diocesan TEE directors as the purpose of the research. During the meeting, the researcher made the directors aware of the concerns that have been raised by the leadership of the Anglican Church of Kenya regarding the lack of enough man-power for the church ministry. It was therefore of great importance to look at TEE Programme to establish if it could be the answer for the Anglican Church of Kenya for the training of more man-power for church ministry. This meeting was very instrumental for the researcher had hoped to use it in setting the agenda for the research and getting to let the diocesan directors know their part in the research. The meeting took place on 12th September 2007. The minutes of the meeting are enclosed as **Appendix 7.**

During the planning of the research and in the light of the identified problem in Chapter 1; *How successful is the Theological Education by Extension in the training of Lay Church workers in the Anglican church of Kenya?*, each diocesan TEE director was to collect data from their respective Dioceses. This was to help in establishing the number

of people who can be equipped through TEE Programme for effective church ministry. The total number of the untrained Lay Leaders from the five dioceses involved in this research was established to be one hundred and twenty four as tabulated in **Appendix 8**.

4.2 Questions asked the Lay Leaders

The committee members distributed a total of one hundred and twenty four questionnaires corresponding to the total number of the respondents (untrained Lay Leaders) from the committee members' respective dioceses. A sample of the questionnaire is attached as **Appendix 9.** The choosing of the parishes within the dioceses was done purposively; that is to ensure that one of the parishes was in an urban setting while the other was in the rural setting. When it came to selecting the respective urban or rural parishes, it was again done purposively to ensure that the parish selected had more than two respondents. The selection of the respondents (the untrained Lay Leaders) was purposive, since this was either one has been trained or not. There were ninety six respondents from parishes within the urban setting and twenty eight respondents from parishes within the rural setting.

The purpose of the questions in **Appendix 9,** asked the respondents were as follows:

- Question 1: *How old are you?* This question was asked in order to establish the age bracket of most of the Lay Leaders serving in the church.

- Question 2: *For how long have you been a Lay Leader in your church?* This question was asked to help understand the importance of the Lay Leaders'

ministry in the church. The longer a lay leader has served, the more useful is his / her ministry in the church. This question was asked with a view to addressing the research formulated question in chapter 1: *Why should ACK consider TEE for the training of her church workers?* It follows that if the ministry of the Lay Leaders is important for the ACK, then the ACK should consider training her personnel.

- Question 3: *What is your highest level of education?* By asking the respondents their highest level of education, the researcher sought to understand the language which should be used as the mode of instruction.

- Questions 4 to 6 were asked in order to establish whether the respondents had been trained before for the church ministry and the type of training and the award they could have received.

- Questions 7 to 9 were asked with a view to help the Lay Leaders, generally to analyse their competence in the church ministry and also to establish their willingness for training. Questions 4 to 9 were asked with the focus of addressing the research formulated question in chapter 1: *Is TEE as a form of training useful for the Lay Church Workers?*

All the filled questionnaires were collected from the respondents by the diocesan TEE directors and submitted by them to the following meeting convened by the researcher. The researcher and the diocesan directors discussed and tabulated the outcomes from the questionnaires is attached as **Appendix 10.**

4.3 Questions asked to church members and Parish Priests

In the second part of the research, the researcher and the diocesan TEE directors purposed to evaluate the performance of the Lay Leaders after the training to see if there is any improvement. This was geared towards answering one of the key questions in chapter 1: *Does the students trained through the TEE Programme show any marked improvement in their church ministry?* Therefore, the researcher and the diocesan directors purposively decided to use the Parish Priests (ordained church ministers) and the lay members of the churches where the Lay Leaders are currently serving in the ministry of the church. The questionnaires, in this case, targeted those lay people who are members of the churches in which the Lay Leaders are taking the course and the parish priest in charge of the church where the Lay Reader is stationed. The Parish Priests and the lay members were selected because they are in contact with the Lay Leaders regularly and therefore are able to note the difference in the ministry life of the Lay Leaders. A sample of the questions asked for evaluating the Lay Leaders is attached as **Appendix 11**.

The purposes of the questions asked to the respondents were as follows:

- Question 1: *How old are you?* The purpose of asking question 1 was to know the level of maturity of the respondents who participated in this research also to know the average of the maturity of the church.

- Questions 2-5 were asked in order to establish how much the respondents know their Lay Leaders for this would ensure the accuracy of the research outcome.

- Question 6: *Does the church require Lay Leaders?* The purpose of this question was to find out from the ordinary church members, since basically, they are the ones being served by the Catholic Church.

- Questions 7-9: The purposes of these questions were to establish whether the training of the Lay Leaders was noticeable in their church ministry. The answer from the church members would prove that the training of the Lay Leaders was positively recognised.

- Question 10: since the Lay Leaders serve in the church under the Parish Priest, this question was asked in order to establish the period in which the Parish Priest had worked with the Lay Leaders; who are being targeted for training. The Parish Priests are in a better position to know the Lay Leaders in depth; as far as their competence in the church ministry.

- Questions 11-13: these questioned were asked to the Parish Priests not only to get their personal evaluation of the success of the training but also that the researcher may establish that there is an improvement in the ministry of a Lay Leader once he / she have been trained.

4.4 Conclusion

At the end of the three months in which the implementation / evaluation was to take place, the researcher and the committee met to analyse and tabulate the outcome. Since the researcher and the committee members are qualified in analysis and tabulation, they managed to analyse and tabulate the results of the questionnaires. The members first

analysed each question from the all the respondents before moving to the next question. For example the answer of question 1 from all the respondents was analysed and tabulated before moving to the answer to question 2. A table, with columns and rows was drawn for the tabulation of the results. The columns represented the answers to the corresponding questions in the rows. The questions to the respondents were relatively easy with choices for an answer. The questions in the tabulated table are denoted by *Q1, Q2, Q3, Q4, Q5, Q6, Q7 Q8, Q9, Q10, Q11, Q12,* and *Q13*. The possible answer to the questions in the tabulated table are denoted by *A1, A2, A3, A4, Yes, no* and *to some extent*. The results are tabulated in a table and attached as **Appendix 12.**

CHAPTER 5

RESEARCH FINDINGS

5.1 Introduction

The findings of this research were reached after intensive planning, discussions and intense critiquing by the researcher and the committee made up of the diocesan TEE directors. The researcher enlisted five other competent assistants as co-researchers for the purposes of the identification of the respondents, collection and the correlation of the data. It is for this strategy that the findings are believed to be accurate and a true reflection and representation of the case. The results were arrived at after the collection of the data, tabulation, observation and discussion. The questions which had been asked to the respondents were each analysed against the purpose of the research. The answers to the questions were therefore, either to confirm or disagree with what the researcher had set out to find. The findings of this research were therefore arrived at after the respondents had filled the questionnaires and the answers from the questionnaires analysed, tabulated and discussed.

5.2 Findings from Lay Leaders

The findings from the Lay Leaders are tabulated and discussed in **Appendix 10**. From the 124 respondents, 66 (53%) of them are over 51 years of age. This shows that a majority

of the Lay Leaders serving in church ministry are mature adults, who could be professionals in other fields. Young people serving as Lay Leaders are only 2 (2%), showing that young people, especially those under 20 years old, could be busy pursuing careers rather than serve as Lay Reader in church ministry. Therefore, the church needs to focus on those who are over 51 years of age and equip them for church ministry. At such an age, most people are at the prime of their life and stable in their careers. For that matter, they cannot abandon their careers for a residential training.

Question 3 in the questionnaire established that out of the 124 Lay Leaders sampled, 41% of them have got primary and secondary qualifications and therefore had never had any higher training in any field, leave alone for church ministry. This finding shows that the level of the Lay Leaders without theological training, yet are serving in church ministry, is high, thus justifying the need for a programme that can equip them effectively. Further to question 3 is question 4, which shows that of all the Lay Leaders, 61% has never had any theological training to serve in the church ministry. Even for those who have had at least some training, the training lasted only between four weeks to one month.

The majority of the Lay Leaders, 87%, admitted that they were not competent enough, and therefore, all the Lay Leaders would like more training to improve their skills in serving. When asked in question 9 the appropriate method they would prefer for training, 54% suggested an extension / distance learning method.

The findings from the response by the Lay Leaders show a number of issues:

- Most of those serving as Lay Leaders in the ministry of the Anglican Church of Kenya are old and mature professionals, who are not in a position to abandon their professions to go for a residential theological training.

- The majority of the Lay Leaders, even though have some formal education, have never been trained for church ministry, while those who have been trained, the duration of the training was less than one month. Leading the Lay Leaders to admit their in competency in the church ministry.

- Most Lay Leaders would prefer the extension or Open and Distance Education method of training.

From these findings, it would appear that TEE is the ideal programme for training the Lay Leaders for church ministry, thus answering the formulated question in chapter 1, that: *Why should ACK consider TEE for the training of her church workers?*

5.3 Findings from the Church Members and Parish Priests

The findings from the church members and Parish Priests are tabulated and discussed in **Appendix 12**. There were 30 lay church members and 10 Parish Priests as respondents respectively. The findings from the church members and the parish priests were basically to evaluate the success of the research; to find out if the Lay Leaders who had gone through the research, showed any marked improvement in their service of the church ministry. This was significant as it would help answer one of the formulated research

questions in Chapter 1: *Does the students trained through the TEE Programme show any marked improvement in their church ministry?*

From the questionnaires given to the church members, 90% of those interviewed had known the Lay Leaders being evaluated for over six years. This period was enough for the church members to have known their Lay Leaders, before and after the research to be able to notice the difference. 97% of the church members interviewed were able to notice that their Lay Leaders were more competent after the training / research, while 80% of the Parish Priests were able to notice the average change in the trained Lay Leaders. The research has been very successful. This research has answered the question; *does the students trained through the TEE Programme show any marked improvement in their church ministry?* The research has proved that, trained Lay Leaders were effective (even though it cannot be measured on economy of scale).

After the positive result achieved through the training of the Lay Leaders, it was a general consensus among the respondents that Lay Leaders' training is necessary with a 100% of the Parish Priests and 80% of the church members encouraging the idea of the Lay Leaders' training.

However, with 60% of the Lay Leaders being over 51 years of age, the residential mode of training would not be appropriate, which makes it possible to have them trained through the TEE mode of training.

5.4 Conclusion

The research findings show that the research was a success. All the respondents who were purposively selected were able to respond positively by filling all the questionnaires that were sent to them. The success of the research findings can be attributed to three reasons. The first reason for the success of the research can be attributed to the number of the respondents sampled; a reasonable number of the respondents were sampled. In first part, there were 124 respondents, a figure which could be managed in this research. In the second part, a total number of 40 (30 lay church members and 10 Parish Priests) respondents were sampled. The second reason for the success can be attributed to the number of questions asked. In both of the sections of the research, the maximum questions asked were only 10. The Lay Leaders were asked 9 questions, the lay members of the church were asked 10 question and the Parish Priests were asked 3 questions. The number of questions small enough answer in one sitting. Thirdly, the success of the research findings can be attributed to the way the questions were framed. The questions were straight forward and with multiple-choices, which made them easier for the respondents to answer.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

The Theological Education by Extension is truly the system of training, not only for pastoral ministry but also for Lay Leadership ministry of the Anglican Church of Kenya. As the financial resources for the residential training becomes scarce, new alternative methods, which are cost effective must be sought. Again, as demands for professional commitment and family obligations increase, a suitable formula for training for church ministry has to be designed that will not uproot both the laity and the clergy from their family commitments. This research has helped to establish that so many Lay Leaders are ill equipped for ministry and the TEE Programme can be used for equipping them at their convenience.

The main objective for the Anglican Church of Kenya to establish the TEE programme was to address the problem of lack of enough trained clergy for the pastoral ministry. The ACK sort to train the Lay Leaders who were able to, some extent, offer spiritual oversight in the churches, in the absence of a clergy. The TEE programme, therefore, became the alternative model of training due to its beneficial characteristics of; being cost effective, flexibility and the self-instruction materials. At the end of their training, the church members of their respective churches were to be in a position to benefit from the

Lay Leaders' professional training through the TEE programme. Secondly, the targeted group were those individuals who could offer their time for church ministry, if not for a permanent basis, but for part-time. They were mature individuals who, apart from being professionals in their respective fields, had family responsibilities. The procedure for selection was not based on high academic qualification but the only academic requirement was that one is able to read and write. Thirdly, the impact of the TEE programme was evident through the positive change in the ministry of the trained Lay Leaders. The success was not only confirmed by the Lay Leaders themselves but also the members of their respective churches where they stationed.

6.2 TEE: The answer for Lay Leadership Training in the ACK

From the findings of the research, there are many lay church-workers in the Anglican Church of Kenya, who have been licensed to do ministry yet are still in need of further schooling to meet the educational requirements for ordination. The laity in the ACK, therefore, needs an educational programme that can train and equip them for church ministry while they are already involved in the ministry; but, at the same time, they still continue with their respective professions and private engagements. Theological Education by Extension (TEE) is seen as the answer for the contexts where students, such as those who are subsistence farmers and whose families depend upon their presence, cannot easily uproot and move to the cities. Most of the times, these men are already serving as pastors and need to be trained in their current ministry contexts. TEE offers great hope in many respects and the classical arguments for TEE seem promising (Sills,

2004:2). TEE permits students to receive Theological Education requiring a limited class attendance; therefore, the students cannot abandon their respective professions and private engagements for full time class attendance. Theological Education by Extension is an important tool for theological training, which can help overcome the difficulties that the laity encounters for luck of training.

Even though the T.E.E Programme was started by the Anglican church of Kenya in 1975, the provincial Synod of the Anglican church of Kenya, in 2004 at the full synod meeting, requested Carlile College of Church Army Africa to help run the programme for accreditation and facilitation purposes. T.E.E. is therefore the Open and Distance Education arm of Carlile College in the Department of the Continuing Education. One of the purposes of this research was to find out if the programme is viable for the training of the lay church workers in terms of improvement of their skills. In turn, this would be a challenge for the Anglican Church of Kenya to expand the programme compared to the current capacity.

6.3 Limitations

During the formulation and implementation of the research problem, a number of limitations and problems were encountered which would have enabled a very accurate out come:

- The choosing of the Respondents may have not been done professionally. The researcher relied on the good will of the assistant researchers for the distribution of the questionnaires.

- Luck of funds to cover a wider research area and use of more respondents. At the beginning of the research in September 2007, there were 29 dioceses in the ACK and at the end of the research project in April 2008, there were 30 dioceses. By working with only 5 dioceses, a representation of 16% cannot necessarily portray an accurate picture. For a more accurate result, probably over 50% of the dioceses could have been considered for the research. For a research of this magnitude, a respondent of 124 is far too small again to give a true picture of the situation.

- Methods of data collection: in this research, the method used was the questionnaires. A combination of methods could have given a more accurate result. A combination of interviews with questionnaires could have help but again this would have involved costs of transport, accommodation, literature etc.

- A period of seven months is a short period to carry out more circles for accurate results for of this nature.

- Luck of TEE learning materials; especially courses for Diploma and Degree levels which could have been used in the research.

The limitations, however, does not mean that the research did not have any element of success. This was a new field of research for the TEE programme of the ACK. It acted as an eye opener and opening of new ground for further research.

6.4 Recommendations

The researcher, noted that out of the 124 Lay Leaders involved in the research, only 2 were below the age of 20 which translates to 1.64% only. It could be possible that the young people are opting for residential training for church ministry due to the old paradigm belief that residential training is more qualitative than distance learning. The research has proved otherwise. The ACK should consider a paradigm shift from a belief that residential training is the only means of ministerial training.

The paradigm shift in training of the church workers in the ACK should consider the use of Open and Distance Education as a viable method for training. There are institutions that offer diplomas and degrees; like the Theological Education by Extension College of South Africa (TEEC) and University of South Africa (UNISA). The ACK should consider registering those Lay Leaders who are below 51 years of age for the Open and Distance Education through the accredited institution. This is because they still have a longer period to serve the church and therefore needs to be equipped accordingly. From the research findings, 40% of the Lay Leaders are less than 51 years as it is confirmed by the **Appendixes 9, 10** and **12**.

Due to the success of the TEE Programme for training for ministry, the Anglican Church of Kenya should consider developing more courses for the diploma and the degree levels. This calls for a commitment to have the TEE courses and qualifications awarded accredited by relevant recognised institutions.

6.5 Further Studies

During the research process, four key areas needing further studies were identified. First, it is worth investigating further why the older people are opting to serve as Lay Leaders. From the research findings, 60% of the Lay Leaders who were sampled were over 51 years of age. For a research, 60% is quiet a significant percentage that cannot be ignored. In the ACK, the retirement age for the Lay Leaders in the church ministry, until 2009 was 55 years while for Parish Priest is 65 years. The retirement age for the civil servant in the Government of Kenya used to be 55 years until in June 2009 when it was extended to 60 years. The discussion is still ongoing if the ACK could also extend the retirement age of the Lay Leaders to 60 years.

Secondly, still on the age bracket, it will also be worth investigating why the younger people are not enrolling in the TEE Programme for training. The research findings established that only 2 out of 124 Lay Leaders sampled, as demonstrated by the **Appendixes 9** and **10**, were below 20 years of age. This is a representation of 1.6%.

The third area requiring further studies is on enrolment figures through the TEE Programme. While TEE with its potential to train many church workers is not tapped, it could be worth researching why most people are not enrolling for training through TEE of the ACK. While it is a fact that the enrolment figures in the Open and Distance

Education programmes are more than those in the residential training, the TEE Programme of the ACK appears to have low enrolment figures.

Fourth area for further studies would the accreditation status of the TEE Programme of the ACK. If the courses of the TEE Programme of the ACK were accredited, what impact would this make on the enrolment and quality of the programme? At the present, Carlile College is overseeing the running of the TEE Programme. However, Carlile College itself is not an accredited institution by the Commission for Higher Education (Kenyan accrediting body) but working with collaboration with UNISA.

6.6 Conclusion

The evaluation study research has convincingly established that the Theological Education by Extension (TEE) Programme, a form of Open and Distance Education, of the Anglican Church of Kenya (ACK) is a suitable means of training Lay Leaders for the pastoral ministry of the Anglican Church of Kenya. Even though TEE is an Open and Distance Education Programme which has been used by the ACK for the purposes of providing theological training to their lay leaders and spiritual formation in general, the programme needs to be revamped to offer higher level awards at the levels of diplomas and degrees.

Just as in Kenya, Open and Distance Education is becoming a means of further education and professional skills enhancement, the ACK needs to appreciate TEE as a viable

programme for ministerial formation and training. TEE does not compromise educational and qualification standards once it is accredited by national accrediting bodies.

Since the research was carried out to asses the TEE Programme already in progress and has established it success, there is need to start mechanisms for the accreditation process and development of high levels. Due to the continual growth of the Anglican Church of Kenya, the need for training of both the clergy and the lay church workers will continue to be a reality. The next reality is that the high cost of theological training in residential institutions is approaching an unaffordable level for the ACK. This is leading to a search for a cost effective programme, which can be used for the same purpose, without compromising the quality of the church workers.

The third reality is the poverty level in Kenya affecting not only individual households but also most institutions. Most people believe that church profession is poorly paying. As a result, not many would leave their well paying professions to go for a residential training, hence the need of a flexible programme, which can equip the church workers at their convenience.

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APPENDIX 1: Form CCRS/1 for selection of Facilitators for training

Form CCRS/1 TEE Facilitators

Anglican Church of Kenya - TEE Programme
Trinity College, P.O. Box 72430, NAIROBI   Telephone: (02) 558655

CERTIFICATE IN CHRISTIAN AND RELIGIOUS STUDIES

CCRS/1

FACILITATOR'S PROFILE

Tutors/Facilitators must be approved by the ACK TEE Programme, Trinity College

FACILITATO   : NAME: _____

I.D. NO._____
Address: _____
Telephone: _____

THEOLOGICAL QUALIFICATIONS

DIPLOMA: _____ YEAR**:**
_____COLLEGE_____
   Name of Award

DEGREE: _____ YEAR:
_____COLLEGE_____
   Name of Award

OTHER
DEGREES: _____YEAR: _____COLLEGE_____
   Name of Award

TEE TRAINING

Please give details (Delete one)

1. TEE GROUP LEADER'S COURSE   *YES/NO*_____
   (Minimum one week)   *If yes, When/Where*

2. TEE DIRECTOR'S COURSE   *YES/NO*_____
                                                        If yes, When/Where

3. CERTIFICATE LEVEL FACILITATORS COURSE   *YES/NO*_____

4. DAYSTAR UNIVERSITY TEE ENABLERS' COURSE   *ES/NO*_____
                                              If yes, When/Where

5. OTHER TEE TRAINING COURSE   *YES/NO*_____
                                              If yes, When/Where

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DIOCESAN RECOMMENDATION

The Rev_____ is recommended to be a TEE group facilitator for the Certificate in Christian and Religious Studies in the Diocese of _____

Signed…………………………………………………………..

Diocesan Bishop

Date: ……………………………………………………………………

===
For Official Use:

Approved   ☐   Provisional approval pending training   ☐   TEE Group: _____

Registrar: …………………………………………………..   Date: ……………………………………..

APPENDIX 2: *Table 1 showing the enrolment into tertiary education between 2001*

and 2006

INSTITUTION	2001/2002		2002/2003		2003/2004		2004/2005		2005/2006	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Public universities										
Nairobi	**15,426**	**9.270**	**16,200**	**9,489**	**16,992**	**9,720**	**21,268**	**11,706**	**20,940**	**11,665**
Full time	8,724	4,450	9,163	4,428	9,603	4,406	9,987	5,250	9,800	5,325
Part time	6,702	4,820	7,037	5,061	7,389	5,314	11,281	6,456	11,140	6,340
Kenyatta	**6,831**	**4,984**	**10,737**	**4,998**	**10,753**	**5,023**	**11,252**	**4,803**	**10,896**	**4,787**
Full time	5,384	3,983	4,972	3,329	5,221	3,495	4,313	2,887	4,356	2,947
Part time	1,447	1,001	5,765	1,669	5,532	1,528	6,939	1,916	6,540	1,840
Moi	**5,469**	**3,869**	**6,274**	**4,549**	**5,804**	**4,643**	**6,796**	**5,214**	**6,731**	**5,314**
Full time	4,066	3,179	4,086	3,195	4,107	3,211	4,304	3,195	4,311	3,200
Part time	1,403	690	2,188	1,354	1,697	1,432	2,492	2,019	2,420	2,114
Egerton	**6,816**	**2,285**	**6,975**	**2,387**	**6,908**	**2,444**	**6,350**	**2,247**	**6,262**	**2,236**
Full time	6,161	2,053	6,307	2,151	6,207	2,196	5,540	1,960	5,322	1,890
Part time	655	232	668	236	701	248	810	287	940	346
Jomo Kenyatta	**2,565**	**1,115**	**3,184**	**1,404**	**3,202**	**1,455**	**4,315**	**1,959**	**4,207**	**1,111**
Full time	857	339	1,442	613	1,373	624	2,201	999	2,240	1,016
Part time	1,708	776	1,742	791	1,829	831	2114	960	1,967	95
Maseno	**2,530**	**1,518**	**3,505**	**2,130**	**3,428**	**2,179**	**3,413**	**2,168**	**2,826**	**1,698**
Full time	1,922	1,132	2,885	1,736	2,777	1,765	2,660	1,690	2,106	1,240
Part time	608	386	620	394	651	414	753	478	720	458
WEUCO	-	-	-	-	-	-	-	-	775	287
Full time	-	-	-	-	-	-	-	-	420	182
Part time	-	-	-	-	-	-	-	-	355	105
Sub-total	39,637	23,041	46,875	24,957	47,087	25,464	53,394	28,097	51,862	27,385
Private universities										
Private accredited	3,122	4,089	3,476	4,163	3,650	4,371	3,796	4,546	3,820	4,624
Unaccredited	949	511	748	742	763	757	801	907	853	947
Sub-total	4,071	4,600	4,224	4,905	4,413	5,128	4,597	5,453	4,673	5,571
TOTAL	43,708	27,641	51,099	29,862	51,500	30,592	57,991	33,550	56,535	32,956
GRAND TOTAL	71,349		80,961		82,092		91,541		89,491	

Source: Economic Survey, 2006

APPENDIX 3:   *Table 2 showing enrolment in Secondary schools by class and gender, 2001-2005*

Form	2001		2002		2003		2004		2005	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Form 1	107,442	98,892	110,965	99,501	128,887	122,935	145,145	125,542	124,469	111,384
Form 2	102,222	91,399	105,576	97,836	121,279	117,500	124,585	114,063	132,867	119,471
Form 3	98,879	86,391	100,423	88,282	106,262	98,239	117,975	105,118	122,912	107,770
Form 4	94,747	83,174	94,813	81,205	102,322	85,089	101,301	89,416	110,909	98,367
Sub-total	403,390	359,855	411,777	366,824	458,750	423,763	489,006	434,128	491,157	436,992
GRAND TOTAL	763,245		778,601		882,513		923,134		928,149	

Source: Economic Survey 2006.

DAYSTAR ATHI RIVER CAMPUS

	PREUNIVERSITY 1ST SEMESTER			PREUNIVERSITY 2ND SEMESTER		
	Boarder	**Day scholar** With Transport	**Day scholar** No Transport	**Boarder**	**Day scholar** With Transport	**Day scholar** No Transport
Tuition	60,000.00	60,000.00	60,000.00	60,000.00	60,000.00	60,000.00
Exam	1,250.00	1,250.00	1,250.00	1,250.00	1,250.00	1,250.00
Computer	3,000.00	3,000.00	3,000.00	3,000.00	3,000.00	3,000.00
Activity	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00
Library	2,000.00	2,000.00	2,000.00	2,000.00	2,000.00	2,000.00
Medical	15,000.00	15,000.00	15,000.00	-	-	-
DUPA	1,000.00	1,000.00	1,000.00	-	-	-
Orientation	5,250.00	3,000.00	3,000.00	-	-	-
Registration	1,000.00	1,000.00	1,000.00	-	-	-
Caution	2,000.00	2,000.00	2,000.00	-	-	-
Textbook Loan	1,250.00	1,250.00	1,250.00	1,250.00	1,250.00	1,250.00
Boarding	39,288.00	-	-	39,288.00	-	-
Transport –Nairobi	-	17,500.00	-	-	17,500.00	-
TOTAL	**132,038.00**	108,000.00	**90,500.00**	107,788.00	**86,000.00**	68,500.00
Instalment fee	2,000.00	2,000.00	2,000.00	2,000.00	2,000.00	2,000.00
	134,038.00	110,000.00	**92,500.00**	109,788.00	**88,000.00**	70,500.00

Source: Day Star University's website – www.daystaruniversity.org

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APPENDIX 4ii: *Showing Fees for 2007/8 Academic Year (in KShs.):*

UNDERGRADUATE PROGRAMME

	Boarder	Day scholar With Transport	Day scholar No Transport	Boarder	Day scholar With Transport	Day scholar No Transport
Tuition	82,000.00	82,000.00	82,000.00	82,000.00	82,000.00	82,000.00
Exam	1,250.00	1,250.00	1,250.00	1,250.00	1,250.00	1,250.00
Computer	3,000.00	3,000.00	3,000.00	3,000.00	3,000.00	3,000.00
Activity	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00
Library	2,000.00	2,000.00	2,000.00	2,000.00	2,000.00	2,000.00
Medical	15,000.00	15,000.00	15,000.00	-	-	-
DUPA	1,000.00	1,000.00	1,000.00	-	-	-
Orientation	5,250.00	3,000.00	3,000.00	-	-	-
Registration	1,000.00	1,000.00	1,000.00	-	-	-
Caution	2,000.00	2,000.00	2,000.00	-	-	-
Textbook Loan	1,250.00	1,250.00	1,250.00	1,250.00	1,250.00	1,250.00
Boarding	39,288.00	-	-	39,288.00	-	-
Transport —Nairobi	-	17,500.00	-	-	17,500.00	-
TOTAL	**154,038.00**	130,000.00	**112,500.00**	129,788.00	**108,000.00**	90,500.00
Instalment fee	2,000.00	2,000.00	2,000.00	2,000.00	2,000.00	2,000.00
	156,038.00	132,000.00	**114,500.00**	131,788.00	**110,000.00**	92,500.00

Source: Day Star University's website – www.daystaruniversity.org

APPENDIX 4iii: *Showing Fees for 2007/8 Academic Year (in KShs.):*

DAYSTAR	NAIROBI	CAMPUS		
DIPLOMA PROGRAMME			**PREUNIVERSITY**	
	1st Semester	2nd Semester	1st Semester	2nd Semester
Tuition	69,375.00	69,375.00	60,000.00	60,000.00
Exam	1,250.00	1,250.00	1,250.00	1,250.00
Computer	3,000.00	3,000.00	3,000.00	3,000.00
Activity	1,000.00	1,000.00	1,000.00	1,000.00
Library	2,000.00	2,000.00	2,000.00	2,000.00
Medical	15,000.00	-	15,000.00	-
DUPA	1,000.00	-	1,000.00	-
Orientation	3,000.00	-	3,000.00	-
Registration	1,000.00	-	1,000.00	-
Caution	2,000.00	-	2,000.00	-
Textbook Loan	1,250.00	1,250.00	1,250.00	1,250.00
TOTAL	**99,875.00**	**77,875.00**	**90,500.00**	**68,500.00**
Instalment fee	2,000.00	2,000.00	2,000.00	2,000.00
TOTAL	**101,875.00**	**79,875.00**	**92,500.00**	**70,500.00**

Source: Day Star University's website – www.daystaruniversity.org

APPENDIX 4iv: *Showing Fees for 2007/8 Academic Year (in KShs.):*

	UNDERGRADUATE DAY CLASSES		UNDERGRADUATE — EVENING CLASSES	
	1st Semester	2nd Semester	1st Semester	2nd Semester
Tuition	93,040.00	93,040.00	93,040.00	93,040.00
Exam	1,250.00	1,250.00	1,250.00	1,250.00
Computer	3,000.00	3,000.00	3,000.00	3,000.00
Activity	1,000.00	1,000.00	1,000.00	1,000.00
Library	2,000.00	2,000.00	2,000.00	2,000.00
Medical	15,000.00	-	-	-
DUPA	1,000.00	-	-	-
Orientation	3,000.00	-	3,000.00	-
Registration	1,000.00	-	1,000.00	-
Caution	2,000.00	-	2,000.00	-
Textbook Loan	1,250.00	1,250.00	1,250.00	1,250.00
TOTAL	**123,540.00**	**101,540.00**	**107,540.00**	**101,540.00**
Instalment fee	2,000.00	2,000.00	2,000.00	2,000.00
	125,540.00	**103,540.00**	**109,540.00**	**103,540.00**

Source: Day Star University's website – www.daystaruniversity.org

APPENDIX 5i: *Showing Fees for Pre-University 2006 – 2007 Academic Year*

ITEM	AMOUNT (KShs.)	FREQUENCY
Application	1,000	Once
SPULSA Fee	300	Per Year
Caution Money	2,000	Once (refundable)
Medical	2,500	Per Semester
Examinations	2,500	Per Semester
Registration	1,000	Per Semester
Computer	2,000	Per Semester
Tuition	37,500	Per Semester
Boarding	40,650	Per Semester
Lunch and Tea Only	8,250	Per Semester

Source: St. Paul's University Limuru website – wwwspul.org.

APPENDIX 5ii: *Showing Fees for Bachelor of Business Administration and Management and Bachelor of Arts in Communication 2006 – 2007 Academic Year*

ITEM	AMOUNT (KShs.)	FREQUENCY
Application	1,000	Once
SPULSA Fee	300	Per Year
Caution Money	2,000	Once (refundable)
Medical	2,500	Per Semester
Examinations	2,500	Per Semester
Registration	1,000	Per Semester
Computer	2,000	Per Semester
Development	5,000	Once — on joining
Tuition	60,000	Per Semester
Graduation	3,000	Once: in final year
Field Work	30,000	Once: in final year
Boarding	40,650	Per Semester
Lunch and Tea Only	8,250	

Source: St. Paul's University Limuru website – wwwspul.org.

APPENDIX 6: *Number of Dioceses in the Anglican Church of Kenya: 1927 - 2002*

YEAR	NO. OF DIOCESES
1927	1
1955	3
1961	5
1970	6
1975	7
1983	8
1984	9
1985	11
1987	12
1990	13
1991	14
1993	20
1995	21
1996	22
1997	25
1998	27
1999	28
2002	29

(Source: ACK Church Man Pocket Diary 2008)

APPENDIX 7: *Planning of the Research*

MINUTES OF THE RESEACHERS FOR THE LAY LEADERSHIP TRAINING HELD ON 12TH SEPTEMBER, 2007 AT 10.00 AM AT THE PROVICIAL TEE OFFICE – NAIROBI

Present:

1. Rev. Simon John Oriedo   Chairman & co-coordinating the Research

2. Rev. John McCammon   Secretary (Kajiado Diocese)

3. Rev. James Ochieng'   All Saints Diocese

4. Rev. Mrs. Mary Kang'ara   Mt. Kenya South Diocese

5. Rev. Mrs. Joyce Kabuba   Thika Diocese

Min 01/Sept/2007   Chairman's introduction speech

The chairman welcomed members after which he introduced the purpose of calling the meeting. As the Provincial Coordinator (Director) of the Anglican Church of Kenya's (ACK) Theological Education by Extension (TEE) Programme, many Diocesan bishops, and to some extent, the Parish Priests have complained that the Lay Church Workers are poorly prepared to minister effectively in the church. It has further been observed during the Provincial Synod that there are very few ordained clergy to cope with the increasing number of congregations and communicants.

Committee members (Researchers) unanimously agreed that the need to train or equip Lay people to supplement the clergy is a concern of every Diocese in the Province of the Anglican Church of Kenya. The Researchers asked how the TEE Programme can come up with a way forward on how to meet the general concerns or solve the problem of the untrained Lay Church Workers. The Chairman informed the committee that he had called them to partner with him in research to find out how the problem can be solved. Each member of the committee was, therefore, to be a Researcher as well.

Min 02/Sept/2007   Planning for the Research

After a session of brainstorming and deliberations, the members resolved that the following steps and actions will be taken:

1. Data will be collected through questionnaires. The chairman was mandated to design the questionnaires.

2. the rest of the members (Diocesan TEE Directors) to:

   - Randomly identify two local churches and preferably one in an urban setting and the other in a rural setting.

   - Within the identified churches, they are to identify the untrained Lay Leaders targeted for the Action Plan.

Min 03/Sept/2007   A.O.B

- The members were encouraged to take their assignments seriously and to attend regular meetings for the purpose of monitoring the progress of the research.

- There being no any other business, the meeting ended with the date of the next meeting fixed for Wednesday 12th October, 2007.

Chairman: _____ Date _____

Secretary: _____ Date _____

APPENDIX 8:   *Reporting from the planning stage*

MINUTES OF THE RESEARCHERS' FOR THE LAY LEADERSHIP TRAINING HELD ON 12TH OCTOBER, 2007 FROM 10.00 AM

Attendance:

1. Rev. Simon J. Oriedo   Chairing / Researcher

2. Rev. John McCammon   Secretary (Kajiado Diocese)

3. Rev. James Ochieng'   All Saints Diocese

4. Rev. Mrs. Mary Kang'ara   Mt. Kenya South Diocese

5. Rev. Mrs. Joyce Kabuba   Thika Diocese

Min 04/ October/ 2007:   Report from the previous Min. 02/ Sept/ 2007

i.   The Chairman tabled the questionnaires to be used in collecting the data for the members to study, amend and adopt for implementation. After deliberations and scrutiny of the questionnaire, it was accepted by the members.

ii.   The members' reports were tabulated as follows: the following were the churches identified by the respective Diocesan TEE Directors and the number of the untrained Lay Leaders in the respective churches.

	Kajiado Diocese	All Saints Diocese	Mt. Kenya South.	Thika Diocese	Nairobi Diocese	**TOTAL**
Urban Church & No. L/L	Emmanuel **6**	Cathedral **30**	St. Paul's **20**	St.Andrew's **15**	St. James' **25**	**96**
Rural Church & No. L/L	Bissil **3**	Kibera **10**	Kanyariri **5**	Makongeni **4**	Kariobangi **6**	**28**
TOTAL	9	**40**	**25**	**19**	**31**	**124**

Key: L/L = Lay Leaders.

Min. 05/ October/ 2007:   Use of Questionnaires

Members resolved that the exercise of the questionnaires to take only one month from

13th. October 2007. The members picked the questionnaires in proportion to the number

of Lay Leaders in the respective churches identified.

Min. 06/ October/2007:   A.O.B.

There being no other business, the meeting closed and next meeting was fixed for

November 14th, 2007.

Chairman: _____ Date_____

Secretary: _____   Date_____

APPENDIX 9:   *Questionnaire for Lay Leadership Training*

QUESTIONNAIRE FOR LAY LEADERSHIP TRAINING RESEARCH

1. How old are you? a) *Less than 20yrs ____ b) Between 21-40 yrs ___ c) Between 41-50 yrs ___ d) Over 51 yrs___*

2. For how long have you been a Lay Leader in your church? *a) Less than 1yr___ b) Between 1-5 yrs ___ c) Between 6-10 yrs ___ d) Over 10 yrs ___*

3. What is your highest level of education? *a) Primary ___ b) Secondary ___ c) Diploma ___ d) Degree ___*

4. Have you ever been trained for church ministry? *a) Yes ___ b) No ___*

5. If No. 4 above is Yes, how long did the training take? *a) Less than 1 week ___ b) Between 2 weeks-3 months ___ c) Between 4 months- 1 yr ___ d) Over 1 yr ___*

6. Which method was used for in your training? *a) Informal/Apprenticeship ___ b) Residential training ___*

7. Do you feel competent enough in your service? *a) Yes ___ b) To some extent ___ c) No ___*

8. Do you need further training for effective church ministry? *a) No ___ b) Yes ___*

9. If question 8 is yes, which method of training would you prefer?

    a)   Residential   ___   b)   Extension/Distance   ___

APPENDIX 10: *Reporting on the Lay Leadership Questionnaires*

MINUTES OF THE RESEARCHERS' MEETING FOR THE LAY LEADERSHIP TRAINING HELD ON 14<u>TH</u> NOVEMBER, 2007

<u>Present:</u>

1. Rev. Simon J. Oriedo   Chairing

2. Rev. John McCammon   Kajiado Diocese - Secretary

3. Rev. James Ochieng'   All Saints Diocese

4. Rev. Mrs. Mary Kang'ara   Mt. Kenya South Diocese

5. Rev. Mrs. Joyce Kabuba   Thika Diocese

Min 07/ Nov/ 2007: Reporting on the Questionnaires

The members received the results of the questionnaires from each of the co-researchers or the Diocesan TEE Directors. The members then consolidated all the results and tabulated in a table form as below:

	A1	A2	A3	A4	Yes	No
Q1	2	19	37	66		
Q2	4	30	50	40		
Q3	23	28	54	19		
Q4					48	76
Q5	2	43	3	0		
Q6	21	27				
Q7	9				7	108
Q8					124	0
Q9	57	67				

Keys:

- Q1, Q2… Q9 refers to the question asked the respondents in the questionnaire.
- A1, A2… A4 refers to the possible response / answer given by the respondent from the choice given.

Min 08/ Nov/ 2007: Moving to Cycle 2 of the Research

After discussing the results of the questionnaires presented in the table above, the members further discussed how to implement the Research and move on to Cycle 2. It was therefore resolved that:

1. Since there are two levels of the TEE Programme, i.e. ***Basic Level***, which is meant for training those with low academic qualifications like Primary and the ***Certificate in Christian and Religious Studies***, the training should start.

2. Diocesan TEE Directors were advised to make use of some of the already trained group facilitators to facilitate group discussions as the training begins.

3. The 51 Lay Leaders with the highest academic qualifications of Primary and Secondary Education to be enrolled in the Basic Level while the 73 Lay Leaders with the academic qualifications of Diplomas and Degrees be enrolled for the Certificate in Christian and Religious Studies .

4. Basic Level Programme students are going to study the book: ***"The Shepherd and His floc*k".** This book was chosen because it is useful for equipping those Lay Workers who are in charge of local churches and are usually called upon to offer pastoral care whenever the church minister (pastor) is not available. This book has been published by the Evangel Publishing House and forms part of Text Africa series, which have been tested for Lay Leadership Training. Further, it is a self instructional material. On the other hand, those enrolled for the Certificate in Christian and Religious Studies will begin by studying the book ***"The Theology of the Bible".*** This book was selected because it is appropriate for teaching Biblical themes which the Lay Leaders need to equip them to preach sound effectively. The book is a self instructional text written by The Rev. Keith Anderson. Formerly, the book formed apart of a course which was offered by the Nairobi University as Nairobi Certificate in Religious Studies.

5. The training was scheduled to start on 1st January, 2008 until 31st March 2008. This is to take three months. December 2007 was skipped due to the coming national general elections and the Christmas festivities.

6. Due to the need for closer supervision of this stage, the members felt that the next meeting should take place on 16th April, 2008. The members argued that this will give them enough time to monitor the training and to get a feed back from the local church members as they report on the improvements they have noticed in the ministry of their Lay Leaders.

7. The Chairman is to prepare another questionnaire to be used with the Lay Church members where the respective Lay Leaders are training to evaluate the improvement in their ministry. The Chairman should pass the questionnaires to the members by 28th March, 2008. Three questionnaires are to be given for each local church. The respondents are to be chosen both selectively and randomly as follows:

   - One respondent from the Local Church Council.

   - One should be any member of the congregation chosen randomly.

   - One influential member of the congregation who is not a member of the Local Church Council.

Min 09/ Nov/ 2007: A.O.B

There being no any other business, the meeting closed until 16th April, 2008.

Chairman: _____ Date_____

Secretary: _____ Date_____

APPENDIX 11:   *Questionnaire for evaluating Lay Leadership Research*

QUESTIONNAIRE FOR EVALUATING THE LAY LEADERSHIP TRAINING RESEARCH

1. How old are you? a) Less than 30yrs___ b) Between 31-50yrs___

   c) Over 60yrs___

2. For how long have you been a member of this church? a) Less than 10yrs___

   b) Between 11-20yrs___ c) Over 21yrs___

3. For how long have you known the Lay Leaders in your church?

   a) Less than 5yrs___ b) Between 6-10yrs___ c) Between 11-15yrs___

   d) Over 15yrs___

4. Do you think that the Lay Leaders need to be equipped for church ministry?

   a) Yes___ b) No___

5. Have you been satisfied by the ministry of the Lay Leaders?

   a) Yes___ b) No___ c) To some extent___

6. Does the church require Lay Leaders? a) Yes___ b) No___

7. Are you aware that for the past three months the Lay Leaders in your church have been taking a course for Lay Leadership training?

a) Yes___ b) No___

8. Have you been able to notice the change in competency in the Lay Leaders since they begun the training? a) Yes___ b) No___

9. If No. 8 is yes, how would you rate their performance now, after joining the training? a) Worse___ b)Better than before___

c) No difference___

For Parish Priests only

10. For how long have you known the Lay Leader? a) Less than 1yr___

b) Between 1-5yrs___ c) Over 6yrs

11. How would you rate your Lay Leaders performance before the training?

a) Average___ b) Below average___ c) Above average___

12. How would you rate them after they begun the training? a) Average___

b) Below average___ c) Above average___

13. Would you encourage the Lay Leaders to continue with training?

a) Yes___ b) No___

APPENDIX 12:   *Reports of the Questionnaires for the evaluation*

Minutes of the Researchers for Lay Leadership Training Held Tuesday, 16<u>th</u> April 2008

<u>Present:</u>

6. Rev. Simon J. Oriedo   Chairing

7. Rev. John McCammon   Kajiado Diocese - Secretary

8. Rev. Mrs. Mary Kang'ara   Mt. Kenya South Diocese

<u>Absent with apology</u>

1. Rev. James Ochieng'

2. Rev. Mrs. Joyce Kabuba

Min 10/April/ 08:   Absentee Members

The chairman reported that he had received apologies from two members of the committee absent from the meeting. He noted that, although they were absent, they had handed in their results for the questionnaires carried out in their respective Dioceses.

Min 11/April/ 08:   Reports of the Questionnaires

The members tabled their results of the questionnaires which were tabulated as below. The respondents who were selectively chosen from each church were only three plus a

clergy from every Parish, making a total of 40 (i.e. 30 lay people from 10 churches and

10 parish priests from the respective churches).

	A1	A2	A3	A4	Yes	No	To some Extent
Q1	7	17	6		-	-	-
Q2	6	18	6	-	-	-	-
Q3	3	15	11	1	-	-	-
Q4	-	-	-	-	24	6	-
Q5	-	-	-	-	1	26	3
Q6	-	-	-	-	28	2	-
Q7	-	-	-	-	30	0	-
Q8	-	-	-	-	29	1	-
Q9	0	30	0	-	-	-	-
Q10	2	6	2	-	-	-	-
Q11	3	7	0	-	-	-	-
Q12	8	0	2	-	-	-	-
Q13	-	-	-	-	10	0	-

Keys:

Q1, Q2…Q13 the questions asked the respondents

A1, A2….A4 the response of the respondents

Min 12/April/ 08:   Interpretation of the Data

The members noted that:

- The research has been very successful.

- Trained Lay Leaders were effective (even though cannot be measured on economy of scale).

- 60% of the Lay Leaders are over 51 years of age, which makes it impossible to have them train in residential environment.

- 96.7% of the parishioners interviewed were able to notice that when their Lay Leaders are equipped, then they can be competent.

- 80% of the Parish Priests were able to notice the average change in the trained Lay Leaders.

- 100% of the Parish Priests and 80% of the laity would encourage the Lay Leaders' training.

Min 13/April/ 08:   Way Forward

The Researchers considered this Research as an eye opener that so many Lay Leaders have been ill equipped yet the TEE Programme can be used for equipping them at their convenience. It was therefore resolved that the chairman attends the next Provincial Synod of the Anglican Church of Kenya to table the findings of this Research for discussion and implementation in the whole Province.

Min 14/April/ 08   A. O. B

The chairman thanked the members for their tireless effort during the period of the Research and the support given to him. He did appreciate those who filled the questionnaires thus making his work easier.

And there being no other business, the meeting ended with the understanding that the when called upon by the province to help with the Lay Leadership training, the members will avail them-selves to offer technical support.

Chairman: _____ Date_____

Secretary: _____ Date_____