

**THE HISTORICAL DEVELOPMENT OF THEOLOGICAL
EDUCATION BY EXTENSION (TEE) IN THE
EVANGELICAL LUTHERAN CHURCH OF TANZANIA,
SOUTHERN DIOCESE, 1990-1997.**

**A dissertation submitted in partial fulfilment of the requirements
for the degree of Master of Theology in the Department of Theology.**

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Church History often tends to be regarded as the least important of all theological subjects. It seems to be neither relevant or applicable. But in the true sense Church History is the vehicle of all theological subjects because without it, we cannot trace our Christian heritage. And failure to do so often results in our identity and role in the whole plan of God either being misguided or lost.

The most important thing in Church History is to provide and develop critical historical tools in the studying of Church History. This critical historical approach requires of the student not to merely reproduce dates, characters and events of the past; rather, it requires of a student to thoroughly and accurately discover and analyse factors that cause an event.

In our present situation critical historical tools help us to learn human kind's interpretation of God's working in history; this in turn, helps us in making our theology contextually relevant. Therefore, Church history is not merely about the past, instead it is on how the past educates us and corrects us in the making of our own history.¹

¹ TEEC, The TEEC celebrates 20 years of ministry in Southern Africa 1976-1996, 20th Anniversary edition, Johannesburg, TEEC Press, Vol.1, 1996, p.2-3.

ABBREVIATIONS

1. AEAM - The Association of Evangelicals of Africa and Madagascar.
2. ATIEA - The Association of Theological Institutions in Eastern Africa
3. CCT - The Christian Council of Tanzania
4. EAATEE - The East Africa Association for Theological Education by Extension
5. ELCT- The Evangelical Lutheran Church of Tanzania
6. LUCSA - Lutheran Communion in Southern Africa
7. TEEC - Theological Education by Extension College.
8. UWATA - Uamsho wa waKristo Tanzania (Reborn Christians in Tanzania)

DECLARATION

I hereby declare that the whole dissertation, unless specifically indicated to the contrary in the text, is my own original work and has not been submitted for a degree at any other University.

G.E. Mgeyekwa
November 1998

ABSTRACT

The ELCT Southern Diocese is recognised by the ELCT as having made substantial and exciting strides in Theological Education by Extension (TEE). It has further acquired the reputation of having a strong philosophical commitment to the cause of the TEE programme and of having a conviction regarding the importance of TEE as a means of improving Christian education among its members as well as increasing the number of church workers. The TEE programme has been running since 1990 when the ELCT Southern Diocese embarked on the TEE philosophy transformation. TEE is considered capable of playing a major role in achieving TEE goals and aspirations. The year 1990, in particular, when the plan was launched, marks a concrete take-off point for the rapid improvement of adult Christian education especially for parish workers, on a kind of scale which had hitherto been unprecedented.

This thesis is an attempt to document the spirit and substance of TEE development in the ELCT Southern Diocese. The scope of the different kinds of development that have taken place in TEE during this time is too wide to give a detailed and comprehensive treatment of the subject within the covers of a thesis of this size. An attempt is made to highlight the major features of TEE development in the Southern Diocese between 1990 and 1997 .

The thesis is supported by extensive reference to primary and secondary sources on TEE. Interviews with key informants from the various churches provide rich information. The thesis describes the TEE philosophy and policies behind the programme. The success story of the TEE programme is supported by a number of tables and the problems are given some possible solutions.

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CHAPTER ONE

INTRODUCTION

1.1 Location of the diocese

According to the ELCT Calendar the Southern Diocese is located in the south of Tanzania. It has the largest area among the Evangelical Lutheran dioceses in Tanzania. It covers part of the Iringa, Mbeya and Morogoro regions, as well as the Ruvuma, Mtwara and Lindi regions. To the north it is bordered by the Iringa, Ulanga-Kilombero, Morogoro, and East and Coastal Dioceses. To the north west lies the Konde Diocese, the South Western Diocese, and the South Central Diocese. To the south it is bordered by the Ruvuma river and Mozambique. To the East it is bordered by the Indian Ocean². (See also Appendix 3).

1.2 Size and self-reliance of the diocese

In 1997, according to the ELCT Calendar, the membership of the ELCT Southern Diocese was 197,620 persons out of which 97,414 were adults, and 100,206 children. There were 1,400 people in baptismal classes, 2,964 in confirmation classes, 105 Tanzanian pastors, 9 pastors from overseas, 597 evangelists, and 552 houses for worship. The Calendar shows also that the diocese has one hospital, one health centre and ten dispensaries. Concerning income the local income was 39% and donors from overseas gave 61%³.

². ELCT, *The Calendar*, Lushoto, Vuga Press, 1998.

³.ELCT, *The Calendar*, Lushoto, Vuga Press, 1998.

1.3 Reasons for choosing this topic

The Evangelical Lutheran Church of Tanzania has made special note of the Southern Diocese because of its commitment to launch the Theological Education by Extension programme in the diocese as a major tool to uplift the standard of Christian Education of the parish workers in the diocese, at different levels. The diocese is using much effort and different strategies to promote Theological Education by Extension.

The problem is that during this Theological Education by Extension programme which has been taking place in the diocese, many things have happened and no one has cared to put them on record critically. There is also a danger that history-making events are forgotten. This thesis is an opportunity to survey and record what has taken place during the process of Theological Education by Extension in the Southern Diocese from 1990 to 1997.

1.4 Aims of the dissertation

This thesis about Theological Education by Extension (TEE) has four main intentions:

- 1) To describe the historical development of TEE in the ELCT Southern Diocese from 1990 to 1997, and thus provide a much needed source of information.
- 2) To give the diocese, donors, partner churches and other dioceses, as well as individuals who have supported TEE in the Southern Diocese a brief overview of what has been achieved so far and what the remaining problems are. It is my hope that all TEE leaders, learners, donors etc., will find this dissertation informative and enlightening.

- 3) To suggest some possible ways on how to solve the remaining problems in the TEE programme in the Southern Diocese.
- 4) To help the dioceses or churches that have not yet started a TEE programme, so that they will not repeat the same mistakes made in the Southern Diocese.

1.5 Methods of research

In order to write this thesis, different methods were used in collecting the information:

- a) Available reports: annual reports from the coordinator of TEE and secretary of the Christian Education Department in the diocese from 1990-1997, were used. I also used the reports of the bishop concerning TEE in the diocese.
- b) Formal interviews: key informants were interviewed such as the coordinator of TEE in the diocese; the secretary of the Christian Education Department in the diocese, the bishop, parish pastors who are running this programme, the learners, ex-TEE students, and non-learners in order to get a fuller and richer description of the phenomenon.
- c) Experience, and personal discussions: The writer of this thesis is a Lutheran pastor of the ELCT Southern Diocese. He has had seven years in the ministry and taught TEE classes for two years, 1990 and 1992, attended two seminars of the TEE Educators in 1989 and 1990 and he was invited to teach some lessons at the TEE Seminar in 1995. During this time there were discussions with pastors, group leaders and learners in order to get a real picture of TEE in the Southern Diocese. All of them were very enriching.
- d) Different books about TEE were studied in order to see how the church, especially the Evangelical Lutheran Church in Tanzania as well as churches in other parts of the world, understand TEE and what other people think about TEE and to relate their ideas to the TEE programme in the Southern Diocese.

1.6 Limitation of the dissertation

The thesis is limited in that it deals with an account or history of TEE in the ELCT Southern Diocese (1990-1997). It does not discuss the theological training by residential training, nor does it deal with theological training by correspondence, or Christian education in primary schools, secondary schools and government institutions, which also contribute to the growth of the church intellectually and spiritually in this diocese.

1.7 Problems encountered during the research

The problem faced was record keeping. For example, the bishop is supposed to give his report to the synodical council after two years. All the records (1990-1997) lacked reliable reports on TEE. Therefore it was mainly the interviews which provided the information.

The same problem was found with the reports (1990-1997) of the TEE coordinating secretary of the ELCT Southern Diocese. These reports do not indicate the actual number of regular and effective learners, nor do they indicate the number of those learners who might have eventually dropped out.

Record keeping is very important because it will help individuals and congregations to monitor their growth and to ascertain their areas of strength and weakness.

In the next chapter we will be discussing the historical background of TEE.

CHAPTER TWO

HISTORICAL BACKGROUND OF TEE

2.1 Introduction

What is theological education? Theological education is concerned with good quality training of ministers, as are theological colleges, seminaries, Bible schools and universities.

There are three major theological education approaches in the world

1. Residential theological education training;
2. Theological education by correspondence;
3. The theological education by extension.

The first approach is the residential theological education training. Theological institutions like the seminaries, Bible colleges and universities with Departments of Religious Studies are numerous and competitive in their effort to recruit and train people today. This approach seems to be very successful in the developed countries. For many developing countries like Africa, this approach has been difficult to follow because of economic incapability. It has been proved that the cost of building and running a theological school with all it requires in our day is far above the ability of a church in Africa and other developing countries in the world. Rev. Nelson Unwene who was a teacher at the Lutheran Seminary, Obot Idim, Cross River State, Nigeria, and a member of the Lutheran World Federation (LWF) Western Research and Study Team, elaborates in his article “Theological Education in Africa with Stress on Theological Education by Extension” that apart from the inability to build and sustain an institution, these young churches fail to maintain the products of these theological institutions satisfactorily. In many churches of the developing countries like Africa, the congregations are spiritually

starved and neglected although they have a pastor. Some congregations are disappointed at the pastor's inability to meet his schedule, due perhaps to emergency calls from one parish or another. The pastor is always frustrated, extremely overworked, wretched, neglected, and even neglects his family for the sake of attempts to stretch to serve these churches. Reasons for this ugly picture are that not many congregations are financially able to afford the salary of a fulltime pastor in their midst. The number of pastors that poor countries' seminaries graduate cannot fill existing vacancies in the growing districts and circuits. Seminaries cannot enrol more students than they can support within limited subsidies from abroad. Poor recruitment for seminaries is another major problem. As a result there is a problem of unpopularity of theological education, the poor image of the pastor in the community, the strenuous demands from the pastor by the community.⁴

Secondly, the theological education by correspondence approach is another move towards offering theological education. Some churches have decided to educate their people through correspondence. For example, a person who wants to study theology through the University of South Africa (UNISA), has to study by correspondence. The different educational levels in which the courses are offered are equivalent in their content and level to those offered in residential theological institutions. The problem with this approach can be that the student can fail to get good facilities like a library or computers which are necessary for his/her study. Also the student may not find people to help him/her especially in the rural areas. Poor communication or communication breakdown can be another problem especially for the students living in the rural areas.

⁴ Nelson Unwene, Theological Education in Africa with stress on the theological education by extension, *African Theological Journal*, Vol. 8, Number 1, 1980, pp. 27-28

Finally, is the **Theological Education by Extension (TEE)** approach. TEE is a method of training for ministry in the church. It takes the teaching and learning to people where they are.⁵ In other words TEE is simply decentralized theological education, or TEE is that model of theological education which provides systematic, independent study together with regular supervised seminars in the context of people's varied life and work and ministry.⁶ TEE means taking theological studies to people in the churches and Christian fellowships by means of group studies, seminars and conferences. The TEE learning activities are convened by local subject coordinators or people who are skilled in the subject and trained in group dynamics. TEE is a group learning system.

The author of this dissertation suggests that among all the theological education approaches TEE gives the best alternative by offering mass education. Also TEE gives the promise that it is the cheapest system in terms of cost.

2.2 The importance of TEE in the life and growth of the church today

2.2.1 The need for feeding the flock and church growth

The nurture of Christians has been a constant need throughout the history of the church. In the Old and the New Testaments, Christians are exhorted and encouraged to grow and be mature in faith.

⁵ Margaret Thornton (ed), *Training TEE Leaders. A Course Guide*, Nairobi, Evangel Publishing House, 1990, pp 9-10; See also Fred Holland, *Teaching through TEE; Help for Leaders in Theological Education by Extension in Africa*, Nairobi, Evangel Publishing House, 1075 pp. 9-10.

⁶ Robert L. Youngblood (ed), *Cyprus: TEE come of age*, Wheaton, The Paternoster Press, 1984, p9.

*For though by this time you ought to be teachers, you need someone to teach you again the first principles of God's word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil.*⁷

Furthermore the book of Hosea states: “*My people are destroyed for lack of knowledge*”.⁸

These verses show that a necessary condition for growth is knowledge. Without Christian knowledge the church members will easily fall victims to the evil forces of the world. Without knowledge they will be unable to recognize the true gospel. Without knowledge they cannot proclaim a clear gospel to people who are longing for God's answer to their questions about their lives. The churches have tried in different ways to respond to this need for knowledge and growth. A good example from this period (20th century Christianity) is the introduction of the Theological Education by Extension movement (TEE).

According to the different reports that are available, it seems that the growth of the churches is very slow in many places and sometimes stagnant. Through experience it shows that after confirmation, most Christians receive no more systematic Christian teaching, although the churches offer a number of activities based on teaching and deepening the faith, designed to supplement Sunday sermons. These activities attract only a small number of believers. This means that for many members qualitative growth in the Christian life is lacking. They need training in discipleship, counselling, family life and ministry skills in order to create an atmosphere where Christians feel at home and live a holy life.

⁷ The Bible Society *The Holy Bible* Great Britain, Harper Collins, second edition, 1971, Heb.5: 12-14.

⁸ Ibid, Hosea 4: 6a

2.2.2 The need for church leadership

According to Canon John Simalenga, the TEE coordinating secretary for the Anglican Church in Tanzania, the Christian Council of Tanzania (CCT) and the East Africa Association for Theological Education by Extension (EAATEE) the churches recognize the importance of the doctrine of the priesthood of all believers. In the New Testament there are two places where the word "priest" is used referring to all Christians (1 Peter 2:9 and Revelation 1:5-6). But in the daily practice of church life the Christian churches' priests or pastors are the dominant figures. Priests have the best training. They are on many important committees and they are expected by their members to run the church. However, as a priest s/he is usually very busy. S/he is responsible for five to fifteen or even more congregations. Much of the work has to be done by local church elders and other parish workers. Most of these people have little training for the task. Special seminars are organised at the Bible Schools, but not all parish workers can attend. The seminars are very short and are seldomly held. More regular training is necessary as the work of the Lord is expanding greatly. TEE would be one of the best systems of improving the knowledge of parish workers.⁹ TEE in this aspect aims to equip sufficient parish workers, because it is obvious that the number of church members is growing faster than leaders can be trained. Something must be done, otherwise the situation may become dangerous.¹⁰

⁹ Interview with Canon John Simalenga, EAATEE Coordinator, Dodoma, 5/1/1998. Also interview with Zephaniah Mgeyekwa, Bishop of the ELCT Southern Diocese, Njombe, 20/07/1997.

¹⁰ ELCT, *The Calendars*, Lushoto, Vuga Press 1990-1998.

2.2.3 The need for permanent evangelism

Z. Mgeyekwa, Bishop of the ELCT Southern Diocese said that during his tour of the parishes he realised that the evangelistic zeal had decreased. Evangelism was often done by a few, and this resulted in spirituality decreasing or being stagnant in many places. But after the introduction of TEE more Christian evangelists and other parish workers have been motivated and equipped for this ministry.¹¹ The study of Christian education, as on the TEE programme for example, is something everyone can continue to learn, from the time s/he is born until the time s/he dies. A church whose people do not learn and use their knowledge, will stay spiritually very poor, and sometimes be unstable.

2.3 The origin and development of TEE

2.3.1 TEE worldwide

According to the report of the Tanzania National TEE consultation, the TEE model of teaching started in Guatemala in 1963, where the leaders and members of the Presbyterian church experienced a great need for further knowledge and training in the local congregations. Many congregations in the Presbyterian church in Guatemala were hit by a severe shortage of parish workers. Residential education was too expensive for them and also some evangelists who were working in the congregations could not go to study in the seminaries because they did not qualify for theological studies in those seminaries. Some evangelists could not join seminaries because they had certain duties to perform at home. Due to these reasons they started the TEE programme. From its small beginnings, the model has gained interest and has been put into practice by many churches and denominations. Especially it has proved to be useful in the churches of Latin America, Asia and Africa. Today an increased interest has also been shown from the churches of

¹¹ Interview with Z. Mgeyekwa, Bishop of the ELCT Southern Diocese, Njombe, 23/12/1997.

the post-Christian countries of Europe and North America. Departments for TEE are also found within the international and ecumenical bodies of the World Council of Churches (WCC) and Lutheran World Federation (LWF).¹² Therefore, TEE has proved that it is one of the most attractive and cheapest educational programmes beside the government programmes. Also the TEE system of studying theology seems to give a bigger chance for the students to share their gifts and increase friendship among the learners and facilitators which is a good thing for the life and growth of the church. By sharing their gifts they are bearing one another's burdens and so fulfilling the law of God.

Nelson Unwene wrote that TEE has proved to attract many students and churches because:

*Students do not travel great distances to attend classes. A large number of students in an area meet to receive instruction. The burden of boarding students is eliminated. Students remain with their families and do not break ties for the sake of their education. Students keep their jobs. TEE students are in constant practice....*¹³

¹² EAATEE, Report of Tanzania National TEE Consultation (to the TEE coordinators) Dar-es-Salaam, 27-30 July, 1995 pp.8-11; See also Ross F. Kinsler *The Extension Movement in Theological Education: A call to the renewal of Ministry*. South Pasadena, William Carey Library, 1997. p. xii; Ross F. Kinsler (ed) *Ministry by the people*, Theological Education by Extension, Geneva, World Council of Churches, 1983, p.33; TEE, *Year Book, part I*, Johannesburg, TEEC Press, 1995, p.1; Stewart G.Snook, *Developing Leaders through Theological Education by Extension*, Wheaton, Billy Graham Centre, 1992, pp.28-29; Ralph D. Winter (ed), *Theological Education by Extension*, South Pasadena, William Carey Library, 1969, pp. 80-103.

¹³ Nelson Unwene, Theological Education in Africa with stress on Theological Education by extension, *African Theological Journal*, Vol. 8, Number 1, 1980, p30.

Doctor F. Ross Kinsler¹⁴ gives a chronological order of the regional development of the TEE in the five regions:

The Evangelical Presbyterian Seminary of Guatemala began its experiment in what was called “extension theological education” program (in 1963) to meet the needs of vital expanding church.

Other churches around the world learned about this program and became interested, including Protestants, Anglicans and the Roman Catholics.

The theological extension movement was strongly supported by *Latin America and the Caribbean Churches* by holding the first international workshop on extension. The meeting took place in Armenia, Colombia, in 1967.

In *North America* the theological education by extension movement was warmly accepted. In 1968 the first workshop on TEE was held at Philadelphia and Wheaton.

¹⁴ As I have mentioned above, Dr Kinsler served for thirteen years on the faculty of the Presbyterian Seminary of Guatemala, where he was involved in the development of the theological education by extension programme which has served as a prototype for the extension movement. When he was a staff member of the World Council of Churches in the Programme on Theological Education, he was in touch with developments in theological education around the world. Ross Kinsler was completely involved in all phases of the extension seminary, and the growing movement world-wide. He was a very productive author of the specialized materials required for the students. (Source R. Kinsler 1997, Foreword, R. Kinsler, 1983: pp. vii-viii.)

In *Africa* a first workshop on TEE was held in Kenya in 1969; others followed in 1970, 1971 and 1972 in various parts of Africa. As in many other parts of the world TEE in Africa was quickly accepted due to the instability of traditional residential schools to meet the needs of rapidly growing churches.

In *Asia, Australia, New Zealand and the Pacific*. They held the first workshop on TEE in 1970. This workshop brought together conservative evangelical missionaries and church leaders and led to the founding of the “Association for Theological Education by Extension”. A small central office and staff was set up in Bangalore to provide basic services, programmed materials, examinations, and orientation for centres.

In *Eastern and Western Europe*. The first workshop on TEE was held in November 1978 in Yugoslavia. This meeting brought together Protestant, Orthodox and Roman Catholic theological educators.¹⁵

¹⁵ Ross. F. Kinsler (ed) *Ministry by the People*, Theological Education by Extension, Geneva, World Council of Churches, 1983. pp.7-14; see also Robert Youngblood (ed) *Cyprus : TEE Come of Age*, Australia, the Paternoster Press, 1984, pp.9-24.

2.3.2 TEE in Africa

According to the 1995 report of the EAATEE secretary which was given to the TEE coordinators in Dar es Salaam, Tanzania, 27-30 July 1995, the secretary reported that there are more than 153 programmes of TEE in more than 33 countries of Africa having a total of nearly 38,487 recorded students.¹⁶

The EAATEE report states that the first TEE programmes in East Africa were started simultaneously in Kenya, Ethiopia and Zambia a year after the 1969 Limuru Conference on TEE which was attended by Dr Ross Kinsler. Through his personal crusade, TEE programmes were started in both ecumenical and evangelical churches in Africa and especially East Africa.

Since the Limuru conference, TEE spread into many parts of East Africa and outside East Africa. For example, in Anglophone Africa, and to a limited degree Francophone Africa.¹⁷ Today, the TEE programme is run by different denominations like Lutheran, Anglican, Moravian, Baptist, and many others in each country.¹⁸

For example, in Tanzania the EAATEE report shows that out of the twelve active programmes in Tanzania, five were Anglican: Diocese of Morogoro, Central Tanganyika, Western Tanganyika, Victoria Nyanza, and Kagera. Three TEE programmes were Lutheran, one Moravian, two Baptist and one Church of God. This study also shows that there is a growing number of TEE programmes in each denomination very often. Others which are now beginning are the Mennonite and Independent churches in the Mara area. Through this study and personal experience in Tanzania many churches have

¹⁶ EAATEE Report, Dar es Salaam, 27-30 July 1995, pp.21-22.

¹⁷ Ibid.

¹⁸ Report of the TEE coordinator of the Southern Diocese of the ELCT 1991.

increased the number of programmes. For example, the ELCT alone has more than seven (7) programmes today.

2.3.3 Some of the most successful TEE programmes in Africa

There are many interesting things for younger TEE programmes like that of the ELCT Southern Diocese to learn from the TEE College of Southern Africa, the Anglican Church and the ELCT Iringa diocese both from Tanzania, East Africa.

2.3.3.1 The Theological Education by Extension College of Southern Africa (TEEC)

The Theological Education by Extension College of Southern Africa was chosen in this list because it has been very successful in running the TEE programme in an interdenominational co-operation at all Basic, Award and Advanced levels.

The history of the TEEC begins in 1975, when the Joint Board for the Diploma in Theology appointed a committee to investigate the possibilities of a TEE programme in Southern Africa. The National Committee for Theological Education of the South African Council of Churches (SACC) then took up the work of the Joint Board committee and embodied their findings in a report to the SACC. On 23 March 1976 formal agreement was reached to set up a TEE programme in Southern Africa. It started thus as a response to an intensive investigation into the needs of a wide spectrum of churches for theological education.¹⁹ Today the following churches are working together in the TEEC: Church of the Province of Southern Africa (CPSA), Evangelical Lutheran Church in

¹⁹ TEEC, *Year Book, part 1* Johannesburg, TEEC press, 1995, p.2. Also Interview with Dr Gert Steyn, TEEC Director, TEEC Johannesburg, 20/5/1998. See also TEEC, An ecumenical venture, *The TEEC Journal*, TEEC Press, volume 1, 1997, p.2; Philippe Denis, *The Dominican Friar in South Africa. A Social History (1977-1990)*, Leiden, Brill, 1998, pp.191-196.

Southern Africa (ELCSA), Khanya AIC Theological Training and Research Institute, Lutheran Communion in Southern Africa (LUCSA), Methodist Church of Southern Africa (MCSA), Presbyterian Church of Southern Africa (PCSA), Roman Catholic Church (RCC), The Salvation Army (SA), United Congregational Church of Southern Africa (UCCSA).²⁰ And member churches extend in the countries of South Africa, Lesotho, Swaziland, Zimbabwe and Namibia.²¹

Registration

Registration takes place once a year. Registration begins in October every year. The official closing date for all students is January.²²

²⁰ TEEC, *Year Book, part I* Johannesburg. TEEC Press, 1998, p.29.

²¹ TEEC, Annual Report, 1996, Front page: Also Interview with Dr. Gert Steyn, TEEC Director, TEEC Johannesburg, 20/5/1998.

²² TEEC, *Year Book, part I* Johannesburg. TEEC Press, 1998, pp11-12.

Table 1. Enrolment of the TEE students between 1977-1997.²³

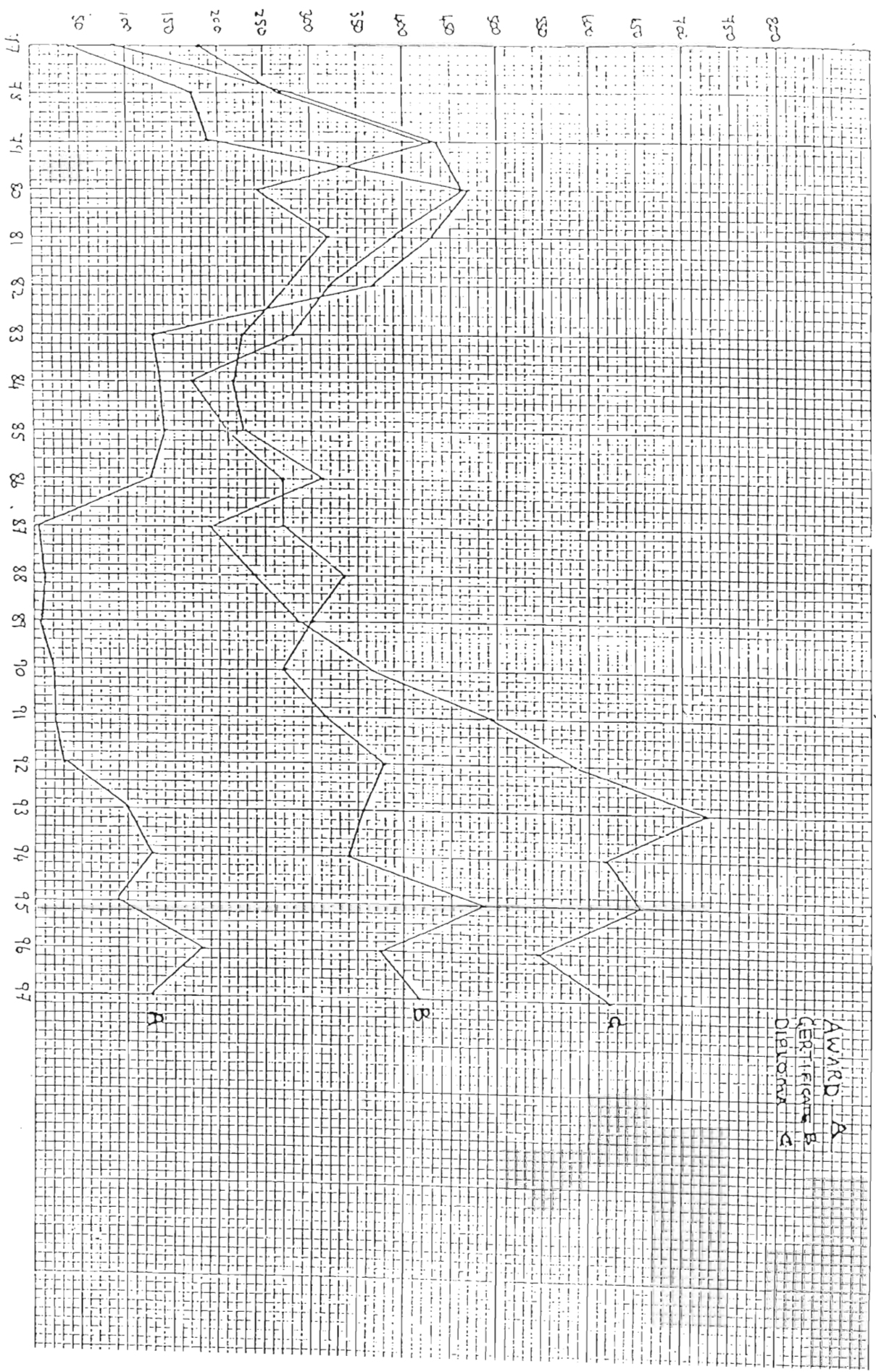
Year	Award	Certificate	Diploma	Total
1977	39	91	179	309
1978	173	277	269	719
1979	188	437	434	1059
1980	474	466	245	1185
1981	428	391	319	1138
1982	367	322	275	964
1983	129	282	227	638
1984	135	169	217	521
1985	139	209	230	578
1986	125	270	308	703
1987	3	271	188	462
1988	9	334	238	581
1989	7	298	282	587
1990	18	273	366	657
1991	18	313	492	823
1992	30	381	583	994
1993	97	355	727	1179
1994	123	342	617	1082
1995	90	486	653	1229
1996	179	377	542	1098
1997	123	416	621	1160
Total	2,894	6,760	8,012	17,666

²³ Kate Hughes, 1987, Appendix 1 and Dr. Gert Steyn, Registration statistics: last 10 years, paper handed to Gabriel Mgeyekwa, 20/5/1998, TEEC Johannesburg.

Graph 1. The TEEC Registrations 1977-1997²⁴

²⁴ Dr. Gert Steyn, TEEC Registrations: 1977-1997, Graph handed to Gabriel Mgeyekwa, 20/5/1998, TEEC Johannesburg.

Graph 1. The TEEC Registrations 1977-1997²⁴



AWARD A
 CERTIFICATE B
 DIPLOMA C

²⁴ Dr. Gert Steyn, TEEC Registrations: 1977-1997, Graph handed to Gabriel Mgeyekwa, 20/5/1998, TEEC Johannesburg.

When one looks at table 1 or graph 1, one will find big differences or changes. According to Dr Gert Steyn, the director of the TEE College in Southern Africa, they are caused by both social and economic hardship, from both students and the college. There were times when the college was compelled to reduce the number of students because of financial difficulties. At present the budget of the TEEC operates as follows: an average of 65 per cent comes from the students and average of 35 per cent from TEEC, i.e. money from local churches, donors and some individuals.²⁵

Programmes to equip people for ministry

The TEE programmes are designed to meet the needs of both the churches for ministerial formation and of those who wish to experience individual growth. People in those categories would benefit: those preparing for various lay ministries, those already in lay ministry needing further training, lay people who need to be equipped with a theology which will enable them to work out a Christian response in their situation, and those whom the churches have chosen for training for the ordained ministry outside the residential seminaries.

The following courses are offered by the TEE College of Southern Africa.

Programme One: Short Courses. These are designed for use by parish groups. They are of varying length (from 3-16 lessons per course). The following are available: Being with God (Prayer), Introduction to the Prophets, God's Word (How to study the Bible), God and Humankind (Doctrine), God's Family (Leader's Guide), God's Family (Christian Family Life), Visiting the Sick, Death and Dying, Marriage and Divorce, Alcoholism, Assessment and Personal Growth, Our Christian Calling, Ethics of Economic life, Introduction to Theology (Southern African Context) Module, Introduction to Theology

²⁵ Interview with Dr. Gert Steyn, Director TEEC, TEEC Johannesburg, 20/5/1998.

(A Christian Calling) Module, Pastoral Counselling, Ecumenical Studies and Christian - Muslim Dialogue. Short courses require attendance at workshops.

Programme two: Introduction to Theology Course. This course is designed to act as a bridge between school and post-matric theological studies, such as the Joint Board Diploma. When students have completed all the units below, this course could count as a credit towards the Diploma in Theology. The following units are available: Spirituality, Southern African Context, Study Skills, Assessment and Personal Growth, A Christian Calling and Basic Tools. All six units have to be completed in one year.

Programme three: TEEC Award in Theology. (Minimum educational requirement : Standard 5-6) These courses are designed mainly for lay people who would like to know more about their faith. They are designed for use by individuals or by parish groups. They are longer than the Short Courses: some consist of 24 lessons (quarter year courses), and others of 48 lessons (half year courses).

Introduction to the Bible (1 year), God and God's people (1 year), Amos (1 year), Jesus Christ and His people (1 year), The Gospel of Mark (1 year), Paul's Message (1 year), Basic Christian Doctrine (1 year), South African Church History (1 year), Pastoral Studies(1), Preaching (1 year) and Prayer and Worship in the Bible (1 year). Some of these courses are available in up to 7 national languages. A total of 12 credits are required to complete the TEEC Award in Theology. Credits for courses completed with the Roman Catholic Lumko Institute or with the Anglican Lay Minister/Worship Leader's Course can be considered towards the TEEC Award Programme.

Programme four: TEEC Certificate in Theology. Minimum educational requirement : Standard 8 or "O" level school education. These are full year courses. They are more comprehensive than the Award courses and are designed for students who want a thorough grounding in theology in a short space of time, or for those students with an intermediate level of education. The Certificate covers the whole range of theology: Biblical Studies, Church History, Doctrine, Pastoral Studies and Spirituality. This is particularly important for students studying for a recognized ministry within the church. The following are offered: Parables, Mark's Gospel and Preaching, Introduction to the Old Testament, Amos, Genesis, Exodus, Psalms, Introduction to the New Testament, 1 Corinthians, Romans, Philippians, Doctrine 1, Doctrine 2, Early Church History, SA Church History, Church and Social Involvement, Pastoral Studies, Spirituality, Christian Religious Education and Guide to Religions. A total of 12 credits are required to complete the TEEC Certificate in Theology. Credits for courses completed with the Roman Catholic Lumko Institute or with the Anglican Lay Minister/Worship Leaders. The Course can be considered toward the TEEC Certificate Programme.

Programme five: Joint Board Diploma in Theology. Minimum educational requirement : Standard 10 or "A" level education or students with a TEEC Certificate. This Diploma is offered by 15 other seminaries and colleges in Southern Africa which constitutes the Joint Board for the Diploma in Theology. The college became a constituent member of the Joint Board for the Diploma in Theology in 1976, an ecumenical body which supervises and moderates the diploma. A total of 13 credits are required, two of each from five subject groups, plus three electives. The subjects are Old Testament 1, Old Testament 2, New Testament 1, New Testament 2, New Testament 3, Systematic Theology 1, Systematic Theology 2, Ecumenism 1, Ecumenism 2, Early Church History,

Medieval Church History, Reformation, Post-Reformation, Church in Africa, Church in Southern Africa, Ethics Worship, Healing and Counselling and Christian Spirituality.²⁶

To explain the achievements of the Theological Education by Extension College of Southern Africa Dr. Gert Steyn outlined the following. One of the major achievements is that the TEEC has managed to go beyond the walls and challenge the structures, ideologies, and attitudes that often divide one from another, by building bridges across cultural, denominational, racial, theological, gender-oriented and socio-economic boundaries. The most important elements here are the strong ecumenic ties and flexibility. More women have been enrolled by the TEEC than many residential colleges. The TEEC succeeded in enrolling more than 17,666 students in a twenty-one year period. TEE programmes are running in the whole of Southern Africa. The TEE programme especially the Diploma level is recognised by many universities in Southern Africa. A person with a TEEC Diploma certificate can be admitted for the first degree by the University of South Africa (UNISA), University of Durban Westville, University of Stellenbosch etc. Many tutors, markers, come from different universities and also many of the preparers of the materials are lecturers or professors from universities who work on a part-time basis. The TEEC sometimes enrolls students from Europe and America, and lastly the TEEC is preparing its own study materials.²⁷

Dr. G. Steyn also explained what the problems were that TEEC has experienced up till 1997. The main difficulty faced by the TEEC was finance. Because of the lack of financial resources, many challenges face the TEEC. For example, it becomes difficult to develop new contextual courses, new tutorial centres, and to keep up to date with staff training, etc. All these are additional to the day-to-day running of the ministry. Managing

²⁶ Interview with Doctor Gert Steyn, Director TEEC, TEEC Johannesburg, 20/5/1998. See also TEEC, *Year Book 1*, Johannesburg, TEEC Press, 1998, p.6-9. TEEC, *Year Book parts 2,3,4,5* Johannesburg, TEEC Press, 1998.

²⁷ Interview with Dr. Gert Steyn, Director TEEC, TEEC Johannesburg, 20/5/1998.

this massive organization with the limited financial and human resources available becomes one of the hardest tasks.²⁸

The future plans of the TEE College of Southern Africa

For the future, the TEE College plans to increase cooperation with other TEE programmes in different regions of Africa like the TEE programmes in East Africa, Central Africa etc.,²⁹

to create and maintain equal opportunities for Theological Education by Extension, to enable and empower an increasing number of students from diverse denominational, cultural and educational backgrounds, to equip its students for ministry (lay and ordained) so that they can serve their communities by freely sharing the content of their Christian faith and addressing the changing needs of Southern Africa, to utilise multi-media resources, to develop tutorial groups, to suitably train staff and to create staff and implement an appropriate and well-ordered infrastructure.³⁰

Table one (1) and graph one (1) show that the TEE programme is gaining increasing strength and importance in the certificate and the diploma levels. My own criticism and viewpoint on the TEEC is its failure to enrol more TEE students at the Award level. The table above and the graph show that the difference of learners between the Award level and the higher levels, i.e. certificate and the diploma is too big. The College should do something to reduce the difference.

²⁸ Interview with Dr. Gert Steyn, TEEC Director, TEEC Johannesburg, 20/5/ 1998.

²⁹ Interview with Dr. Gert Steyn, Director of the TEEC, TEEC Johannesburg, 20/5/1998.

³⁰ TEEC, *Year Books parts 1,2,3,4,5*, Johannesburg TEEC Press, 1998. Vision statement on back cover.

Concerning the TEEC curriculum one can ask is there room for contextualization? How does it take place? Written material alone cannot enable the student to contextualize his or her studies, to appropriate them as relevant to the society and local community in which he or she lives and works. The Republic of South Africa has multiple contexts; black people and white, urban and rural, westernized and traditional, English speaking people and Afrikaans, Zulu, Tswana, Sotho, Xhosa and so on. Other TEEC students living in Namibia, Zimbabwe, Lesotho and Swaziland. It becomes clear that no written material can hope to relate specifically to each and every context.

2.3.3.2 The Anglican Church in Tanzania, East Africa

The Anglican Church was chosen because it is running TEE at all its course levels and was also one of the first churches to prepare a common syllabus for the whole country.

According to Canon J. Simalenga, TEE in the Anglican Church started in the diocese of Morogoro in 1979, with the aim of training both lay Christians and church leaders. After the Morogoro diocese many others followed, like the dioceses of Central Tanganyika, Western Tanganyika, Victoria, Nyanza, Kagera. Each diocese was struggling on its own. In 1997 the Anglican Church in Tanzania decided to establish a unified provincial programme by appointing a full-time TEE coordinator, equipping the coordinator's office with working tools such as desks, a computer, and printer for preparing TEE materials, targeting TEE to foundational and certificate levels to begin with, and later they will move on to higher levels of Diploma and Degrees.³¹

³¹ Interview with Canon John Simalenga, Church of the Province of Tanzania, Provincial Theological Education by Extension coordinator, Dodoma, 5/1/1998. See also EAATEE Report, Dar-es-Salaam, 27-30 July, 1995, pp.21, 23,28.

Curriculum

The report of the seminar of the TEE book writers, states that the programme offered in TEE in the dioceses is divided into two sections. Section one contains material from the common syllabus, and for section two each diocese will determine additional materials according to its local needs or problems of the people.

The following subjects are taught in the foundational levels (common syllabus)

Knowledge of the Bible, Spiritual life, Church Service, Islam, Church Discipline, Christian Dogmatics, African Traditional Religions and the History of the Anglican Church.

At the certificate level the student is supposed to choose from the following:

1. Pastoral Care and Counselling (30 weeks) and Islam (30 weeks)
or
2. Pastoral Care and Counselling (30 weeks), African Traditional Religions (10 weeks), Church Service (10 weeks) and Evangelism (10 weeks)
or
3. Islam (30 weeks), African Traditional Religions (10 weeks), Evangelism (10 weeks) and Church Service (10 weeks)³²

According to Canon John Simalenga, within a very short period the Anglican Church has succeeded in many ways. Pastors, evangelists and lay people who are entrusted to teach the TEE students are teaching faithfully. Many Anglican dioceses are running TEE at all

³² The Church of the Province of Tanzania, Anglican Church, Seminar of the TEE book writers, Mbagala, Dar-es-salaam, 3-8 March 1997, pp.3-22.

Basic level, Award level, and Advanced level. The Anglican Church has succeeded in writing its own TEE books. The number of church workers has increased, and among the learners the knowledge of God has improved.³³

It is the author's opinion that at the Certificate level the student should not choose courses. At this point a student needs to take all subjects including Biblical Studies, Systematic Theology, Church History and Practical Theology. The present syllabus shows that they have specialised in Practical Theology. The fact that the literature or course materials studied will almost exclusively be practical theology, leads to a narrowed focus.

Conclusion

It is difficult to say much for the TEE programme in the Anglican Church in Tanzania because the programme of ecumenism in TEE in the Anglican Church of Tanzania is a very recent venture (as it started in 1997) and so it is too early to make a judgement about its progress. It remains to be seen how successful these plans will be able to meet the needs and interests of the people in their dioceses and how enthusiastic the people will be about learning.

³³ Interview with Canon John Simalenga, TEE coordinating secretary Anglican Church in Tanzania, Dodoma, 5/1/1998.

2.3.3.3

The ELCT diocese of Iringa in East Africa

In the ELCT, the TEE programme started in 1974. The report of the coordinator shows that in the ELCT diocese of Arusha, TEE was started by two pastors, Rev. Gabriel Kimirei and Rev. Dean Peterson in 1974 in order to educate parish workers and lay Christians (i.e. Basic level). The courses are run on an ecumenical basis as a joint venture by the ELCT diocese of Arusha and the Roman Catholic diocese. The courses cover a large area. Educators come from both the Lutheran and Roman Catholic church. The main courses which are taught are:

First year :	Bible knowledge
Second year :	History of Christianity
Third year :	African Theology. ³⁴

The ELCT diocese of Karagwe started in the late 1980s. The Southern and North Western dioceses started in 1990 and the Dodoma diocese began in the early 1990s. The Diocese of Morogoro, and many others are in the process of establishing their programmes.³⁵ Unfortunately, from the conception of this TEE programme to the present, in the ELCT the Lutheran church has not yet made an official statement concerning TEE. Thus, every diocese is left to struggle on its own without any definite help or promise from the national office.³⁶

³⁴ Report of the coordinating secretary, ELCT, Diocese 1991. See also Dean A. Peterson, Theological Education by Extension, *African Theological Journal*, vol.10, Number 2, 1981, pp.65-70.

³⁵ Reports of the coordinating secretary ELCT Southern Diocese 1991-1993, 1995.

³⁶ Interview with Z. Mgeyekwa, bishop of the ELCT, Southern Diocese, Njombe, 23/12/1997.

It is necessary and urgent for the ELCT head office to make a positive statement concerning the TEE programmes. By doing so it will play an important role in helping to promote a sharing of experiences among the ELCT dioceses. It will also help to facilitate or strengthen church unity both at denominational and inter-denominational levels.

The ELCT Iringa diocese was chosen because it seems to take a leading position among the dioceses. Like the Anglican Church, they have been very successful at all Basic, Award, and Advanced levels.

In the ELCT diocese of Iringa in the Iringa Region Tanzania, an interesting and innovative TEE programme has been going on since 1985, when Iringa district was still under the ELCT Southern Diocese. The first TEE coordinator was Rev. Stefan Holmström, a missionary from Sweden.³⁷

The objectives of the TEE programme in the ELCT Iringa diocese are similar to that of the ELCT Southern Diocese. Rev. Gidion Mhenga the assistant to the TEE coordinator in the ELCT Iringa diocese (counterpart) pinpointed the following. The first objective is to train parish workers and the second is to develop the TEE programme from Basic level, to Award level and Advanced level.³⁸

³⁷ ELCT Iringa diocese, TEE Guideline, 1985, p.1

³⁸ Interview with Rev. Gidion Mhenga, TEE Coordinator (Counterpart), ELCT, Iringa diocese, Iringa, 6/1/1998.

A broadly-based and highly flexible curriculum for the TEE programme was worked out and was classified under three main areas according to the report of the coordinator Rune Person.

The Basic level takes three years and consists of nine courses (AEAM) plus two supplementary courses and one extra seminar every year (one week). The leaders, i.e. pastors, evangelists and trusted lay Christians have to pass a one week leaders' training course. The students are evangelists, church elders, youth and women leaders, choir members that is, people involved in regular church work. This means studying three to four hours every day at home, gathering together once a week for three to four hours. The TEE coordinator from the head-office visits every class at least once every year, to encourage, sort out problems, and answer questions. TEE materials are: To Follow Jesus, Talking with God, The Life of Jesus I and II, Bringing People to Jesus, The Old Testament Survey I, Acts I, the New Testament Survey II, and A Pastor and His Work plus two supplementary books and some extra reading materials.

The Award level also takes three years, consisting of nine courses (AEAM), plus six to seven supplementary books and two seminars every year of one week each. It is for leaders, i.e. teachers with theological training like pastors, theologians and those who are in charge of local villages known as evangelists. About 50 students, divided into three classes, have to study by themselves at home for three to four hours every day. Once a month they meet in classes with the TEE coordinator who is their actual teacher for about two days. TEE-materials are: Helping the Church to Grow, I Corinthians, John, Acts II, Powerful Bible Teaching, Old Testament Survey III and IV, New Testament Survey III, and Romans. Additional materials are The True Faith I-III, and Practical Evangelism is done together with the whole class at least once a year.

The Advanced level takes three years, but it may be extended to six years. This is a special pastors' class with the final goal of ordaining them as pastors in the Iringa diocese. Some may be teachers in colleges and high schools, some may be missionaries inside or outside Tanzania. The emphasis is on Mission Theology, 15-17 courses every year.

The leaders are the two TEE coordinators and teachers from the University College in Iringa. Students will study three weeks at home and one week at the University College every month where TEE has one classroom. This time might be extended to two weeks/month later on. They try to do missionary outreach once a year which means one to two weeks of practical evangelism in a remote area within or outside Tanzania. TEE materials are mainly Baptist TEE materials and a few books from AEAM. Subjects taught are:

First year: English, Psychology, Sociology, History of Israel, History of the Church, Exegesis, the Revelation of John, Christian Education, Kiswahili, Stewardship, Political Science, Biblical Foundation of Mission, Foundation of Leadership, and Greek Language.

Second year: English, Kiswahili, Political Science, History of the Church II, Islam and Christianity, New Testament Theology, Synoptics, Church Economy, African Traditional Religions, Greek Language, Research Methodology and Isaiah.

Third year: Preaching Skills, Church Service, Old Testament Theology, Parish Leadership, Marriage and its Laws, Church History III, Pastoral Care and Counselling, Kiswahili, English, the Theology of Confessions, Hebrews, Old Testament Survey II, Church Discipline, and Missionary Outreach.

Self-reliance: The TEE programme has several ways of supporting itself economically; there are two milling machines, an agricultural programme and livestock, and contributions from local congregations. For example, once a year on TEE day, the churches take an offering especially for TEE. Also, at TEE camps and seminars all students are expected to provide their own food to reduce cost. TEE books are not provided free of charge to students and teachers. They must be purchased, albeit at a very subsidised price.³⁹

There are many things which have been done by the TEE programme in Iringa diocese. A number of encouraging trends can be mentioned as well as some problems that have been observed.

According to Rev. Mhenga, the following are some of the achievements of TEE in the Iringa diocese. There is evidence to show that the teachers and the students and members of the diocese as a whole have worked cooperatively in carrying out TEE activities. The TEE programme is planted in all the parishes of the ELCT, diocese of Iringa. The diocese has succeeded in running Basic, Award and Advanced levels. The number of parish workers has increased. The knowledge of the Bible has improved,⁴⁰ and the TEE programme has increased friendship among TEE members.⁴¹

³⁹ Report of Rev. Rune Person, TEE-coordinator, ELCT, Iringa diocese, to the EAATEE Dar-es-salaam 27-30 July 1995, pp.29-30. Also Interview with Rev. Gidion Mhenga TEE-coordinator, ELCT, Iringa diocese, 6/1/1998.

⁴⁰ Interview with Rev. Gidion Mhenga, TEE-coordinator (counterpart), ELCT, Iringa diocese, Iringa, 6/1/1998.

⁴¹ Interview with Sarah Mdegela, Secretary of the ELCT diocese Iringa, Iringa 6/1/1998.

Although some successful trends are visible, the Iringa TEE programme is being faced with some problems. It is experiencing a serious shortage of foreign funds to purchase Evangel Texts from Nairobi, Kenya and elsewhere. A big proportion of the budget is being spent on TEE materials due to the Tanzania's prevailing economy.⁴² In some parishes the philosophy of TEE is being stirred up by different revival groups.⁴³ Some students do not complete their courses because the duration of courses seems to be too long, they cannot afford to buy TEE books or to pay other TEE contributions and also employment is uncertain for all TEE students.⁴⁴

The Award level: A question here is what criteria do the coordinators use to see that every student is supposed to study three to four hours every day? Take for example: A student of TEE who is a housewife or a worker - he or she spends almost 17 hours at work. For this in the Tanzanian context (life) we cannot be sure that a student of TEE at the village level or living in towns/cities will spare 3-4 hours daily for studies.

Because we are not sure that students of TEE at the Award level study 3-4 hours daily, for this matter it is not healthy to attend in classroom once a month with the TEE coordinator. Perhaps twice per month will be appropriate.

⁴² Interview with Rev. Gidion Mhenga, TEE-coordinator ELCT, Iringa diocese, Iringa, 6/1/1998.

⁴³ Interview with Rev. Oswald Ndelwa, Parish leader and TEE group leader, Pietermaritzburg, South Africa, 10/5/1998.

⁴⁴ Interview with Sarah Mdegela, diocesan secretary, Iringa, 10/5/1995.

At this level problems centred in the Tanzanian society can be taught. Subjects such as Alcoholism, Drug Trafficking, Deforestation, Different kinds of Abuse, Rape etc. can be included in the curriculum.

At the Advanced Level, the syllabus from first year to third year, does not show clearly that the emphasis is on Mission Theology as it is stated under this section. The researcher suggests that subjects such as Urban Church Ministry, Doing Mission in African Context etc should be included in the curriculum.

In comparing the three (3) syllabi, i.e. syllabi of the TEEC, in Southern Africa, the Anglican Church in Tanzania and the ELCT Iringa diocese also in Tanzania. One can find that the TEEC in Southern Africa and the Anglican Church in Tanzania seem to be more open to flexibility than the syllabus for the ELCT Iringa diocese. Flexibility is a good thing for our rapidly changing societies.

A personal opinion for the Iringa diocese is that the TEE programme in the ELCT Iringa diocese is about 14 years old now, and they are running all three TEE levels. This is a good time for them to prepare their own TEE books which can be combined with the imported books in their syllabi.

Employment is a gainful activity which enables an able-bodied adult to earn a living and which can result in an increase in productivity. The ELCT Iringa diocese has some vocational training centres. It will be a useful idea if the diocese replaced some TEE courses with vocational trades like tailoring, painting, typing, masonry (brick laying), carpentry (joinery) and shoe making in order to answer one of the key problems of the TEE students. The emphasis should be in both theory and practice. The duration of study could be reduced.

2.3.3.4

TEE in the ELCT Southern Diocese.

Many churches have had longer experience than ourselves in this work [of TEE]; many can point to greater success. There is only one thing we in the Southern Diocese can claim, and that is that we are fully aware of the fundamental importance of TEE as a means of improving the knowledge of our people.⁴⁵

Ever since the introduction of Christianity by the Lutheran missionaries in this area in 1891, the Southern Synod/Diocese has been trying very hard to educate its members, both adults and children. Adult Christian education receives special attention because it has been increasingly recognized as having a crucial role to play in accelerating and strengthening the *Bible knowledge* of believers and also bringing about rapid church *economic* development. During this period adult Christian education has been given a high priority which consequently led to its impressive and exciting development. But in spite of all these efforts, residential training has proved that it caters for only a tiny proportion of church ministers. In other words we can say that the number of believers is growing faster than leaders can be trained.⁴⁶

In his survey of 1988, assigned by the diocese, Reverend Klas Lundström⁴⁷ found that the Southern Diocese had 63 parishes, 468 worship centres, 21 evangelists who had studied one year at the Kidugala Bible School, 50 evangelists who had studied two years and 52 evangelists who had studied three years. These 123 comprised 21.7% of the total number of evangelists serving in various positions. 442 evangelists (78.3%) were serving

⁴⁵ Interview with Z. Mgeyekwa, Bishop of the ELCT, Southern Diocese, Njombe, 23/12/1997.

⁴⁶ The ELCT Calendars, Lushoto, Vuga Press 1990-1997.

⁴⁷ Klas Lundström was a Lutheran missionary from Sweden, he was teaching at Kidugala Lutheran Seminary of the ELCT, Southern Diocese.

congregations without theological training. Apart from these evangelists there were preachers, Sunday School teachers, Christian education teachers for primary schools, group leaders like youth leaders, women leaders, choir leaders. All were without even a short theological training concerning their jobs. After presenting this report to the diocese, the diocese decided to establish the TEE programme in April 1990. Sixteen parishes from the Njombe district started this programme in 1990. In 1991, 16 parishes from the Mufindi district also started TEE. Today TEE is planted in all the nine (9) districts of the Southern Diocese and the number of congregations joining the TEE programme are growing every year.⁴⁸ By 1992 it was estimated that about 400 people were taking part in these TEE classes. Therefore one can realize how much the Southern Diocese is concerned with adult Christian education.

The establishment of the TEE programme in 1990 is a good indication of this zeal. This Theological Education by Extension was designed to offer theological education to those parish workers in various leadership positions who had not had a chance to continue their formal Christian education through the traditional route of going either to a Bible School, or a theological seminary. Rev. Stefan Seitz the TEE coordinator of the ELCT Southern Diocese comments further: *First we must educate adults. Our children will not have an impact on our Christian education for five, ten, or even twenty years. The attitudes of the adults... on the other hand, have an impact now.*⁴⁹

⁴⁸ Report of the TEE coordinating secretary, ELCT, Southern Diocese, 1992.

⁴⁹ Interview with Rev. Stefan Seitz, former TEE coordinating secretary of the ELCT, Southern Diocese, Njombe, 10/7/1997.

Before the establishment of the TEE programme, adult Christian education beside residential theological training in the diocese was generally amorphous in nature. It was organized on a scattered, uncoordinated and very limited basis. It received a very small allocation of funds from the diocesan budget. It was characterized by a general vagueness as to its place and status in the development process, and lacked clearly defined objectives and directions. The immediate emphasis in the field of Christian educational development as a whole was being placed on the training of a high level of education through the formal system of education. But since the establishment of the TEE programme in 1990, adult Christian education has been seen as one of the major instruments in achieving the kind of Christian education development stipulated in the diocesan constitution.⁵⁰

In the interview with Bishop Z. Mgeyekwa of the ELCT Southern Diocese at Njombe, Mgeyekwa said that the diocese has put its faith in the people's own capacity to strengthen themselves in their faith and knowledge of the word of God by giving the parish workers basic knowledge. Mgeyekwa further stated that they cannot force people to change faith, habits and their attitudes. People cannot be developed in this aspect, they can only develop themselves. It is a question of providing good educators and also a question of education to the people.⁵¹

The role of the TEE educator in the Southern Diocese and elsewhere was well defined by Rev. Cleopus Lukilo the assistant to the bishop in the ELCT Southern Diocese as being that of a facilitator, a guide and a coordinator in helping adults learn and develop their own potential abilities.

⁵⁰ The ELCT, Southern Diocese, *Diocesan Constitution*: 1994 first edition pp. 20-30.

⁵¹ Interview with Z. Mgeyekwa, Bishop of the ELCT, Southern Diocese, Njombe, 20/7/1997.

A mother does not give walking or talking to her child; walking and talking are not things which she has and of which she gives a portion to the child. Rather, the mother helps the child to develop its own potential ability to walk and talk, and the TEE educator is in the same position. He is not giving to another something which he possesses. He is helping the learner to develop his own potential and his own capacity.⁵²

Concerning the future plans of TEE in the Southern Diocese, Reverend Goden Kitaponda the district pastor at Njombe further elaborated the concept of life long learning and learning associated with work:

The Southern Diocese believes that if we are to make real progress in adult Christian education it is essential that we should stop trying to divide up life into sections, one of which is for education and another, longer one which is for work - with occasional time off for courses. In a church (diocese) dedicated to change we must accept that Christian education and working are both parts of living and should continue from birth until we die.⁵³

⁵² Interview with C. Lukilo, Assistant to the bishop, ELCT, Southern Diocese, Njombe, 21/12/1997.

⁵³ Interview with Goden Kitaponda, former district pastor, Njombe, 5/7/1997.

2.4 Summary

This chapter gives an overview that in many parts of the world TEE is seen to be the most vigorous alternative for the preparation for the ministry compared to residential Theological Education and Theological Education by correspondence.

Chapter two also shows that TEE, as a world movement, is maturing. Achievements and weaknesses in every TEE programme are found. Both success and failures go together.

This critique has tried to be clear; but we will continue to need both an honest assessment of the past and renewed commitment to the future of the movement of TEE.

In the following chapter, we will proceed to describe and analyze the structure of the TEE in the ELCT Southern Diocese.

CHAPTER THREE

THE STRUCTURE OF TEE IN THE ELCT SOUTHERN DIOCESE.

The Christian Education Department in the ELCT Southern Diocese is working parallel with other departments of the diocese: evangelism and missions department, medical department, women's department, projects and development department, youth and children's department, and the deaconage (deaconship) department.

There are five areas of Christian education. The first is to sustain and develop Christian education in the primary schools, Sunday schools for children and confirmation classes in the parishes. The second is to sustain and develop Christian education in the secondary schools and institutions, i.e. colleges. The third is to oversee the training of evangelists and fourth, to oversee the training of ministers at the certificate levels, diploma levels and degree levels, within the country and overseas. Lastly, the new task is to oversee the training of the parish workers through TEE. Rev. Hans Köbler the secretary of the Christian Education Department in the ELCT Southern Diocese said:

Obviously there is no ideal Adult Christian Education [TEE] organization pattern to which all churches could, or should follow. The type of organization has to reflect the needs and the resources of each church as well as its culture and church policy.⁵⁴

⁵⁴ Interview with Rev. Hans Köbler, secretary for Christian education department, ELCT, Southern Diocese, Njombe, 23/12/1997.

Although the national office of the ELCT has not yet made an official statement regarding TEE, the ELCT Southern Diocese has found that the TEE programme is one of the most helpful programmes in improving adult Christian education after the diocese decided to establish the TEE programme in 1990. Every parish in the diocese was required by the diocese head office to operate as a centre for TEE classes in addition to the provision of many other activities in the parish. Since parishes are the basic development communities and in order to facilitate the logical follow-up of this programme, the TEE programme was incorporated into the Christian Education Department which already had offices and materials in the parishes. The other reason for this incorporation was due to finance.

3.1 Parishes or congregations as centres of Theological Education by Extension.

According to an interview with Stefan Seitz,

The general principle is to place the main responsibility [for TEE] on the congregations at this stage. The congregation will then become a TEE educational centre, at which the provision of adult Christian education is the only one function. A congregation so conceived will increasingly become a focal point for the total Christian educational needs of the community, rather than serving as a somewhat detached institution for the education of children only.⁵⁵

⁵⁵ Interview with Rev. Stefan Seitz, former TEE coordinator, ELCT, Southern Diocese, Kidugala, 10/7/1997.

The overall person charged with the general responsibility for the TEE activities for the centre is the congregational pastor who is required to identify the congregational needs and find suitable instructors for the group or groups. In addition to these instructors, teaching TEE classes has become an integral part of the duties of the congregational pastors, sometimes assisted by trained evangelists who have other responsibilities in the parish.

To use the institution of the congregation as a vehicle for providing TEE in a diocese of scarce financial resources is a sound and pragmatic step, for it maximizes the use of existing educational resources, buildings, facilitators and materials. Furthermore, the congregations are the most widespread in the ELCT Southern Diocese.

In order to strengthen the education to the learners and educators, the Christian Education Department in collaboration with the TEE coordinating secretary organize short seminars for 3-4 days for each group. The educators and learners are also given books by the TEE head office which they buy at a minimal price.

3.2 Organizational structure

From the interviews it was discovered that there are different structures and methods for running TEE in the churches. For example, in the ELCT North Western diocese, the TEE work is a section within the mission and Evangelism Department, as it deals with the local Christians in order to equip them for their mission.⁵⁶ In the ELCT, Iringa diocese, TEE is an independent department.⁵⁷ Also in the Anglican church, TEE is an independent

⁵⁶ Interview with Rev. Simon Kabigumila from the ELCT, North Western diocese, Pietermaritzburg, South Africa, 3/4/1998.

⁵⁷ Interview with Rev. Gideon Mhenga, TEE counterpart, from the ELCT, Iringa diocese, Iringa, 6/1/1998.

department.⁵⁸ But in the ELCT, Southern Diocese TEE work is a section in the Christian Education Department.

By being incorporated into the Christian Education Department, TEE received a boost in status in the eyes of the people who had always viewed the Christian Education Department as being the most important and valuable provider of Christian education.

As a result of this TEE programme in the Christian Education Department, the department created a position of the TEE coordinator within its administrative structure. This coordinator is put on the same footing as other coordinators dealing with other sections in the Christian Education Department. The coordinator is headed by the secretary of the Christian Education Department of the diocese.

3.2.1 Cooperation within the Christian Education Department

The TEE Coordinator is answerable to the Diocesan Christian Education Secretary. Since TEE is a section of the Diocesan Christian Education Department, the TEE work and the curriculum development are closely coordinated within this department. During the first stage of his/her work, the TEE Coordinator should especially share workshops and seminars with the Christian Education Department. He/she should be well acquainted with the Diocese's educational institutions: camps, training centres, and Kidugala Lutheran Seminary.

⁵⁸ Interview with Canon John Simalenga, TEE coordinating secretary, Anglican church in Tanzania, Dodoma, 5/1/1998.

3.2.2 The tasks of the TEE coordinator

The TEE coordinator shall manage the existing three-year-courses through:

1. cooperating with the District Christian Education Secretaries who are responsible for the TEE-groups there;
2. distributing TEE books and looking after the book stock in the main office and the district offices; buying new books if needed;
3. designing, printing and distributing the TEE tests for every sub-course;
4. marking the TEE tests and issuing certificates (the tests are normally pre-read and marked by the District Christian Education Secretaries). Recording the test-results in the filing system and the TEE computer and informing the students on their results;
5. keeping all student records in the files and in the computer (Data base comprising all students is prepared);
6. bookkeeping (TEE work in the diocese has its own bank account);
7. planning, organizing and conducting seminars for the TEE students in the districts in cooperation with the District Pastor and the District Christian Education Secretary;
8. teaching part of the lessons at these TEE seminars on district-level;
9. giving a annual report on the TEE work to the diocese (Christian Education Council);
10. Conceive and further develop the TEE work in the years to come according to the following basic ideas developed in the Christian Education Department and the TEE Section: providing new and appropriate TEE books and materials;

11. Taking care of all other office equipment under the TEE.⁵⁹

3.2.3 Contact person in the district level.

The contact person can be a missionary, a pastor or any other person who is working or living in the district concerned. It is advised that he/she must be a theologian. His/her duties will be:

1. To communicate with the coordinator and to receive books and other TEE matters from the coordinator. He/she must sell TEE books and keep finance at the district level.
2. To communicate with the TEE group leaders in the congregations and when possible teach TEE classes also.
3. He/she must keep examination papers.
4. To supervise matters concerning TEE in the TEE seminar.⁶⁰

3.2.4 The TEE group leader

The TEE group leader can be a pastor or evangelist or any other person who can be trusted to supervise the group. Duties of a group leader are :

⁵⁹ Report of the Secretary for Christian Education Department of the ELCT, Southern Diocese, 1996. Job description pp. 1-2.

⁶⁰ Ibid.

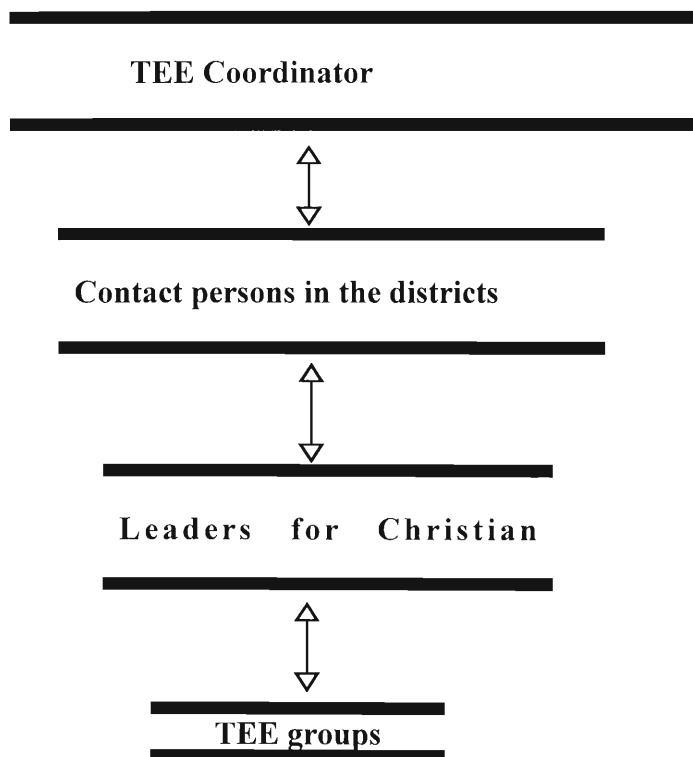
1. To guide the discussion in the group and to plan for the meetings.
2. To communicate with the contact person of the district.
3. To keep records of each student.
4. To sell and distribute TEE books to his group.⁶¹

The main duties of the TEE leaders at different levels can be summarized as follows; first, the planning, implementation and supervision of various TEE works in their areas. Secondly, recruitment of the TEE learners and educators. Thirdly, distributing teaching materials and other stationary to the TEE centres. Fourthly, to report on the TEE activities to the supervisors. Fifthly, to keep records of their work and teaching.

In carrying out their tasks, many TEE leaders face the problem of transport. Some leaders have a bicycle given by the Christian Education Department or which is their own personal property. Some have no bicycle and therefore they have to walk a long distance or take public transport, although in some places even public transport is not available. Through interviews it was discovered that leaders in the areas with this situation face problems of poor communication, poor attendance and low registration for TEE classes.

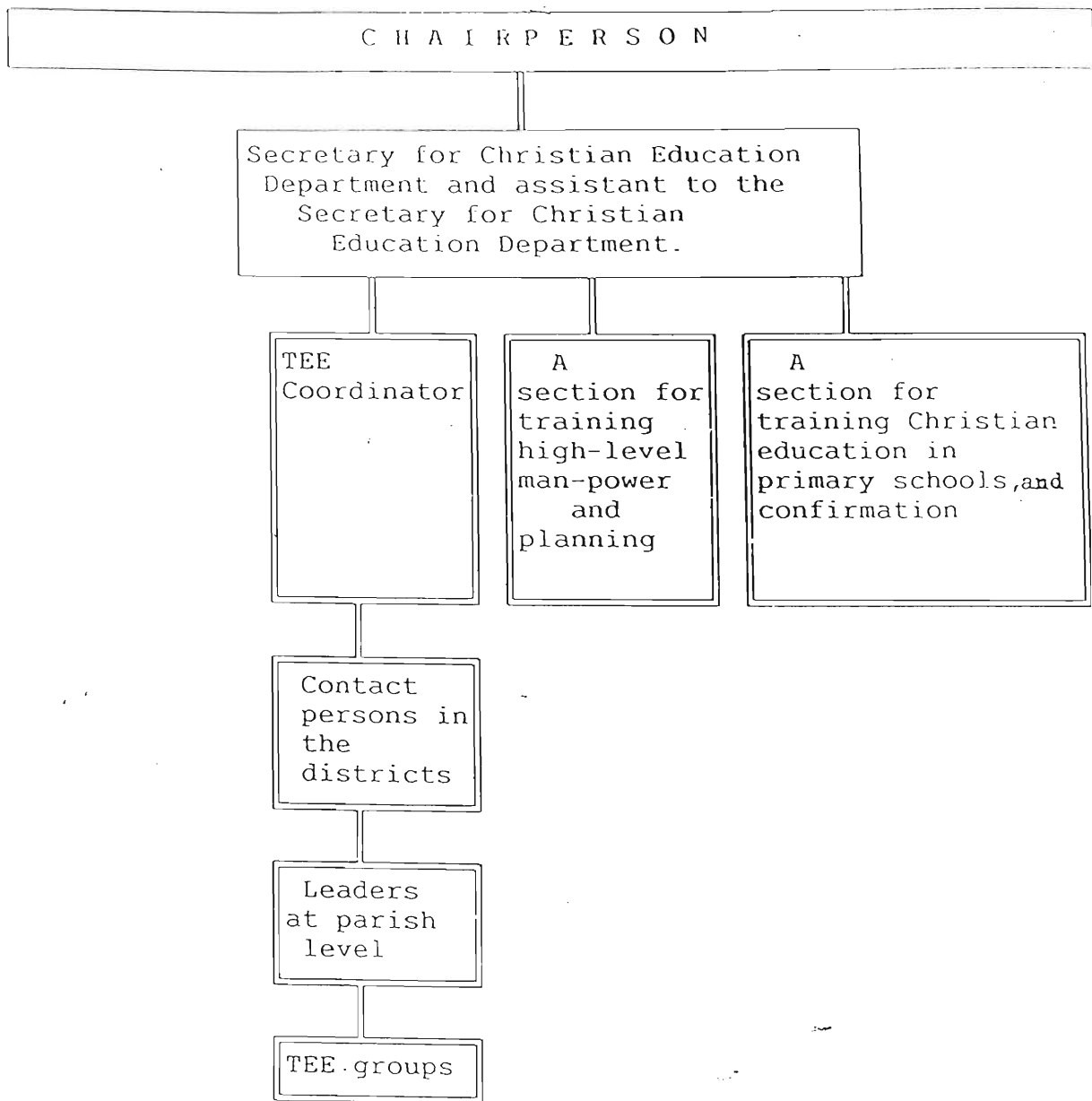
⁶¹ Ibid.

Diagram 1. The Structure of the TEE administration of the diocese.⁶²



⁶² Interview with Rev. Stefan Seitz, former TEE Coordinating Secretary, ELCT, Southern diocese, Njombe, 23/12/1997.

Diagram 2. The Structure of the TEE administration under the Christian Education Department



3.2.5 The relationship of the ELCT Southern Diocese with other churches which run TEE programmes in Tanzania and the EAATEE

a) The relationship between the ELCT Southern Diocese and other dioceses or Churches which run the TEE programme in Tanzania

The reports of the TEE coordinator of the diocese show that many TEE leaders from different dioceses or churches have often met for seminars, workshops and meetings to discuss matters which are common to all of them. Through this cooperation, the leaders have become close friends. In this relationship the leaders have shared experiences and gifts. It seems they have experienced many blessings. Presently they are discussing their syllabi to see if they can find common areas.⁶³

b) The relationship between the ELCT Southern Diocese and the Eastern Africa Association for Theological Education by Extension (EAATEE)

According to the EAATEE coordinating secretary EAATEE is serving TEE programmes and workers in Ethiopia, Kenya, Tanzania, Sudan, Uganda and Zaire (Democratic Republic of Congo). The EAATEE began in December 1991 with the aim:

1. To bring together leaders of TEE programmes in the member countries, for fellowship and getting to know each other.
2. To share reports and information on the development of the TEE programme.

⁶³ Reports of the TEE coordinator ELCT, Southern Diocese 1990-1997. See also Rev. Stefan Seitz, TEE coordinator, ELCT, Southern Diocese, A letter to the TEE leaders Southern Zone, Tanzania, dated 11/12/1997.

3. To discuss ways of cooperation in the field of TEE, in matters such as development of materials, seminars, and workshops.⁶⁴
4. Writing and editing new TEE materials to suit the local situation.⁶⁵

Like many other TEE coordinators from other churches, the reports of the TEE coordinator of the ELCT Southern Diocese have shown that he has been invited several times to attend the EAATEE seminars, workshops and meetings.⁶⁶

For effective organization and implementation of the TEE plan, the researcher's personal opinion is that in order to be more effective, the office of the TEE in the Southern Diocese should be separated from the Department of Christian Education. The Southern Diocese should establish the Department of TEE. The title of the TEE coordinator at diocesan level can be changed. The TEE coordinators will function at the districts, parishes and congregational levels.

Through this research it has been discovered that at the diocesan level, i.e. head office, the ELCT national office, and the Christian Council of Tanzania (CCT), they pay too little attention or no attention to TEE. For example, the reports of the bishop of the ELCT Southern Diocese lacks reliable records on TEE and no records on TEE were found from the ELCT national office and the CCT national office, because each church or diocese is struggling on its own.

⁶⁴ Canon John Simalenga, EAATEE EXECUTIVE SECRETARY, A Letter to the Leaders of TEE programme, dated 20.07.1993.

See also Canon J. Simalenga, EAATEE coordinating secretary, Report to the ATIEA, Dar-es-Salaam 14-19 April 1993.

⁶⁵ Interview with Canon John Simalenga, EAATEE, coordinating secretary, Dodoma, 5/1/1998.

⁶⁶ Reports of the TEE coordinator, ELCT - Southern Diocese 1993, 1994, and 1996.

A new level of commitment to cooperation between the TEE leaders and the diocesan top leaders in the ELCT diocese is needed. Otherwise a new level of commitment to cooperation is needed among the ELCT dioceses and denominations in Tanzania. For example to create forums for the sharing of ideas, experiences, seminars, facilities, personnel etc., they need to function as a body and not in isolation. Presently, generally speaking, each diocese or church is left to struggle on its own.

3.3 Summary

The chapter attempted to discuss the structure of the TEE programme in the ELCT Southern Diocese. The chapter describes the TEE programme in the Southern Diocese and its relationship between the Christian Education Department of the ELCT Southern Diocese and other parts of Eastern and Central Africa. The chapter ends by showing that the structure of the TEE programme in the Southern Diocese does not allow the TEE leaders to be effective organizers and implementers of the TEE goals, aims and objectives. The TEE coordinator in the ELCT Southern Diocese should not be under the control of the secretary for Christian Education Department of the diocese as we can see in the second diagram. Also it seems the higher authorities pay little or no attention to the TEE.

Having looked at the structure of TEE in the ELCT Southern Diocese, we see that the ELCT Southern Diocese expresses concern for running the TEE programme and the importance of TEE in the diocese. In the following chapter, we will look at the TEE books, and the training of the TEE educators.

CHAPTER FOUR

THE TEE BOOKS AND THE TRAINING OF THE TEE EDUCATORS IN THE ELCT SOUTHERN DIOCESE.

4.1 Target groups and study levels.

Canon John Simalenga, the Coordinator for TEE in the Anglican Church in Tanzania and Coordinator of the EAATEE, explained that the target groups and study levels of TEE in East Africa, if not the whole world, are usually divided into three:

1. *Basic Level*: for church members in general, especially persons with leading positions in the local congregation, for example Sunday School teachers, youth leaders, church elders, choir leaders and evangelists without a Bible school training.
2. *Award Level*: for persons who have finished the "Basic Level" of TEE or a Bible school course, for example, evangelists, and deaconesses.
3. *Advanced Level* [Diploma or Degree level]: Theological studies on an academic level, usually related to a theological college [or University].

The most common level of studies in the churches of Africa and East Africa is the "basic level"⁶⁷.

In the Southern Diocese the TEE programme is aimed at helping the adults, especially parish workers, i.e. Basic level those who did not get a chance to study theology for their work. The report of the secretary for Christian Education of the diocese mentioned that TEE is targeted to help the following:

⁶⁷. Interview with Canon J. Simalenga, coordinator for TEE, EAATEE and Anglican church in Tanzania, Dodoma 5/01/1998.

Evangelists, Christian Education teachers at primary schools, Sunday School teachers, Youth leaders, Leaders for women's groups, Preachers, Treasurers and the Choir leaders.⁶⁸ After the Basic Level the diocese plans to establish Award and Advanced levels.

The coordinator for the TEE Southern Diocese described the qualifications for joining the TEE programme as: ability to read and write, s/he must be interested in the TEE programme, s/he must be a parish worker or is expected to be a parish worker, s/he must be ready to complete the whole course [3 years], s/he must study at home honestly and faithfully, s/he must attend at least seven times for each course [seven out of ten because each book is ten seminars], s/he must be ready to buy the TEE books and to pay other contributions whenever needed.⁶⁹

4.2 What is taught at the TEE centres

As far as TEE was concerned, the Southern Diocese outlined the kind of TEE programme that were considered most desirable for the Southern Diocese:

*The main emphasis in this plan period will be on "basic level" to improve the knowledge of parish workers. It will include simple training in discipleship, evangelism, prayerful life and petition, the life of Jesus, the early church, the epistles of Saint Paul, dogmatics, duties of the church leader and some seminar materials.*⁷⁰

⁶⁸. Report of the secretary for Christian Education Department 1993.

⁶⁹. Interview with the former TEE coordinator of the ELCT Southern Diocese, Njombe, 23/01/1998.

⁷⁰ The TEE Guideline, ELCT, Southern Diocese, 1990, p.28.

As can be seen from the above quotation, the emphasis in the content of the TEE programme is directed towards the kind of learning which is immediately useful, relevant and practical in improving the knowledge of Christian education of the parish workers. Of course, the subjects taught at the TEE centres vary widely from one church to the other depending on the needs and environment of the people in a given area.

The integration of the TEE programme and the Christian Education Department through the congregations brought about a number of teething problems. Firstly, at times, some TEE educators complained of being overloaded with work since they had to teach Christian education in primary schools and in the TEE classes. Secondly, the TEE programme is criticized regarding the suitability of some of the texts used. Lastly, the honorarium for voluntary educators and contact persons in the districts is at times delayed for several months.

4.3 Study materials and syllabus

The original plan of the Southern Diocese for the TEE syllabus was to have study materials, the contents of which would fall into three categories - the programmed, the semi-programmed, and the non-programmed. It was envisaged that the first two categories would be found within the same book and both two types of material would be used in each lessons with the teacher(s) preparing, the non-programmed material.

First, *the programmed material* : This material is built up of many small units, or frames, ordered in a successive and logical way. Through the study of this lineal programming material a lot of learning is done by individual studies at home. The material confirms itself currently, and it is very useful for teaching people who have very little experience of previous studies.

Second, *the semi-programmed material* : This type of material, which sometimes is called "self-instructing" has more room for "open questions" and personal reflections than the "programmed" material above, but on the other hand it needs much more supervision and teaching by qualified teachers.

Third, *the non-programmed material*: The teaching is of a more traditional model where the teacher plays a central role. The material has to be made locally by a team of teachers, a process which demands access to many authors.⁷¹

Kiswahili is the only official language of the Republic of Tanzania. Therefore, all the TEE books they use are written in Kiswahili.

A general pattern of syllabus for a three year course in the diocese is the following:

⁷¹ Report of the TEE coordinating secretary of the ELCT Southern Diocese 1991.

Year 1.

Kumfuata Yesu

(To follow Jesus i.e. discipleship)

Kuleta watu kwa Yesu

(Bringing people to Jesus i.e. Evangelism)

Kuzungumza na Mungu

(Talking with God i.e. prayer, intercession, petition)

Year 2.

Maisha ya Kristo I and II

(The life of Jesus i.e. The four Gospels: Matthew, Mark, Luke and John)

Matendo I

(Acts I i.e. The early Church)

Year 3.

Uchunguzi wa Agano Jipya II

(The New Testament Survey II i.e. St Paul's letters)

Elimu ya Imani = Imani ya Kweli I-III

(Basic Dogmatics = The True Faith and the Guideline of the TEE)

Mchungaji na Kazi yake

(A pastor and his work)

Apart from the above courses they have one or more seminars every year, where various subjects are taught.⁷²

The researcher challenges the TEE syllabus for a three year course by suggesting that all books for year two should be in year one, i.e. the life of Jesus Christ (the four Gospels: Matthew, Mark, Luke and John), also Acts I, i.e. the early church. The researcher advises that the TEE learners should understand first, who is Jesus Christ?

The TEE books which are listed in year one should be in year two. After understanding who Jesus Christ is, the TEE students can reflect the life of Jesus Christ in their own society. Therefore in the second year the TEE student can learn: To follow Jesus - discipleship, bringing people to Jesus - evangelism and talking with God - prayer, intercession and petition.

In the third year the list of TEE books can remain as they are, i.e. they can study: The New Testament Survey II, i.e. St Paul's letters, Basic Dogmatics and A Pastor and his work, because these books seem to be more academic or theological.

Marvin J. Taylor, in his book *An Introduction to Christian Education* explained that to establish a well arranged or planned curriculum or syllabus is important for three main reasons. Firstly, it will enable the church to reach its aims and objectives. A second reason for preparing a well arranged (or planned) curriculum is to permit response to ecumenical concerns. If the syllabus is well organised it can be used by many denominations and thus it would be a means of drawing the churches together in a closer fellowship. The third reason for preparing a well organised syllabus is the need to renew

⁷² The TEE Guideline, ELCT, Southern Diocese, 1990, p. 28.

denominational effectiveness. If the curriculum (syllabus) is not well organised the church members will be attracted to curriculums of other churches or denominations.⁷³

The syllabus of the ELCT Southern Diocese needs to more clearly reflect the extension character. In particular care should be taken that courses are designed in such a way that they are not seen as self sufficient, but as an integral part of an extension setting. For example, the ELCT Southern Diocese syllabus for the TEE programme does not show if it is giving room for flexibility or contextualization. If so, one can ask how can we ensure that contextualization takes place in the syllabus of the TEE programme in the ELCT Southern Diocese and is this even possible?

In his book *The Purpose of the Church and its Ministry*, H. Richard Niebuhr reminds us that theology itself remains incomplete and open for change or modification when he said:

*....a theory of theological study which does not lead towards new endeavours, towards better, more precise and more inclusive understanding of the nature of theological endeavour under the government of God is not a theory of theology but a dogmatic statement backed by no more than individual authority that is, by no authority at all.*⁷⁴

This means even our syllabi need to be modified from time to time to suit time, place and local needs.

⁷³ Marvin J. Taylor (ed). *An Introduction to Christian Education*, Nashville, Abingdon Press, 1966. pp.157-158.

⁷⁴ H.R. Niebuhr, *The Purpose of the Church and its Ministry*, London, Harper and Row, 1980 p.134.

The following books are used (produced locally):

Imani ya Kweli I (The true faith part I), author, place, date not clear.

It is probably written by V. Bergquist, G. Degerfeldt, K. Lindmark, Ch. Ryden and T. Arvidsson, printed in Uppsala, by Swedish Evangelical Mission, 1984.

Imani ya Kweli II is written by Valetin Bergquist, Gerhard Degerfeldt, Kennet Lindmark, Chris Ryden and Torbjörn Arvidsson, printed in Uppsala, by Swedish Evangelical Mission 1987.

And *Imani ya Kweli III*. The author, place and date are not clear, probably it was written by the same group of people and printed at the same place with financial assistance from the same organization as *Imani ya Kweli I* and *II*.

When leaders, learners, and ex-TEE students (see reference section list of informants) were asked what problems they faced with these three books, out of 21 informants, 17 (81%) mentioned the following problems. Firstly, the language in some areas needs to be better edited, the Swahili grammar is not correct. Secondly, they said the books are not like other TEE books which are produced by AEAM. Therefore many students complain that they are too difficult for them, unless some modification is done. When one reads, all the three books have a detailed list of contents in each lesson, worth for TEE classes, they have too few questions for discussion i.e. they are mainly based on programmed materials. The answers should be put at the end of each lesson or at the end of each book. Presently they are written on loose papers, which can easily get lost or destroyed.

Concerning authors, dates and places of publishing, these should be shown clearly in each book, so that when one wants to quote, it is easy to copy all the necessary information.

The following books are produced by the Association of Evangelicals of Africa and Madagascar (AEAM):

Kumfuata Yesu (To follow Jesus) 1989,

Kuleta watu kwa Yesu (Bringing people to Jesus) 1988,

Kuzungumza na Mungu (Talking with Jesus), 1972,

Maisha ya Kristo Sehemu I na II (The life of Jesus part I and II) 1987, 1990, *Matendo I*

(Acts part I) 1978, *Uchunguzi wa Agano Jipya II* (The New Testament Survey part II)

1976, and *Mchungaji na Kazi yake* (A pastor and his work) 1974.

As I have mentioned above, this material is produced by the "Association of Evangelicals of Africa and Madagascar" (AEAM) and printed by Evangel Press in Nairobi, Kenya. It is available in Kiswahili, and suitable courses can be chosen according to local needs.

These materials are well organized for the TEE programme. Each chapter or topic covers most of the important information. When one reads these books s/he will discover that in some parts the language is not grammatical, it was necessary for language experts to go through it. The materials are too heavily based on programmed style. Also it is necessary to change the styles of exercises sometimes instead of applying the same style in all chapters and all books.

Through this research it has been discovered that both learners and facilitators complain about grammatically incorrect sentences in some books produced by the AEAM and *Imani ya kweli* = the true faith I-III. M.E. Madlala in his thesis, “An analysis of Teachers’ use of various means of assisting learners’ performance in the second language lessons where new materials are *being* trialed,” said, “Poor quality of grammar can leave learners in a state of confusion.”⁷⁵ This could cause poor performance in their examinations. Therefore clear language is necessary as it can help the learners to understand the lessons better and to improve their performance in their examinations.

4.4 New TEE books to be used from 1998 onwards (produced locally):

Mbinu za Kufundisha (Teaching skills) by Ulrike Hansen 1996, probably published in Bavaria, by Evangelical Lutheran Church in Bavaria Department of World Mission Press.

Imani ya Kiinjili, Katika Mazingira ya Kiafrika, Sehemu ya Kwanza (Christian Faith in the African Context I) 1990 by Rev. Klas Lundström published in Nairobi by Evangel Publishing House. In both of these books the language and materials are understandable, contextualized and applicable. However, they also seem to emphasize programmed materials. It would be better if they could add more questions for discussions.

⁷⁵ M.E. Madlala, An Analysis of teachers’ use of various means of assisting learners’ performance in the second language lessons where new materials are being trialed, Pietermaritzburg, University of Natal, 1998, p.105.

Imani ya Kweli I - II (The True Faith) and *Imani ya Injili Katika Mazingira ya Kiafrika, Sehemu ya Kwanza* (Christian Faith in the African context I) have tried to discuss the key problems in this area, but they could go deeper.

Concerning the writing of TEE books, it is necessary for missionaries and other skilled writers of books to impart their knowledge to the local ministers. At the moment in the Southern Diocese and in other churches with a similar situation, the task of writing TEE books is left to the missionaries alone. This procedure can make the TEE programme merely a temporary work. Anything can happen which may prevent the missionaries or skilled TEE book writers from coming and working in the country and this will be the end of TEE programmes. If they want TEE to be permanent, they should start now to train local ministers to write TEE books. It is also a good chance for local ministers to develop their talents in writing books.

Alice Frazer Evans and her colleagues in their book *The Globalization of Theological Education* said, working together of the people from different cultures can help them to think together about the new understandings of truth. Also they said cross-cultural relations will help to break that domination of ideas from one side and establish a new cooperation with the indigenous people and the others of our world.⁷⁶

A comprehensive programme of evaluation and revision of the existing TEE course materials should be initiated. Regular meetings of a panel of theologians, educationists with experience of extension methods and editorial staff should be made available to evaluate the study materials and comment on changes, and the editorial staff should be trained to take a more active role in monitoring the writing of the study materials. New

⁷⁶ Alice Frazer Evans and others, *The Globalization of Theological Education*, New York, Orbis Books, 1993, pp103, 133,

writers of the study materials should work closely with the diocesan editorial staff to ensure that new or revised courses incorporate the required extension approach to theology. All new courses should be planned sufficiently far ahead to allow for testing on a pilot group before publication.

4.5 The Training of the TEE educators

The educator of the TEE classes is a leader, a guide along a path which all will travel together. The organisers and teachers in the TEE programme can be no more than that; to be effective therefore they have consciously to identify themselves with those who are participating in it primarily as learners.⁷⁷

In view of the growing importance of the TEE programme in the Southern Diocese and the need to organize it systematically, the necessity for extensive and professional training of the TEE educators became increasingly evident and urgent. The eight years beginning in 1990 have witnessed impressive efforts in initiating and perpetuating the training of coordinators and teachers of the TEE programme at different levels. One can identify a number of seminars conducted in order to train the trainers.

Before describing the seminars, mention should be made of a two week crash course at Daystar College Nairobi, Kenya in March 1990. Many people from the present EAATEE member churches attended this course,⁷⁸ one of these churches being the ELCT Iringa diocese. The ELCT Southern Diocese was represented by two pastors, Rev. Klas

⁷⁷ Interview with Rev. Stefan Seitz, TEE, coordinating secretary, ELCT, Southern Diocese, Kidugala, 10/7/1997.

⁷⁸ It is difficult to get the exact number of the churches involved as well as their history because the missionaries who attended this seminar left the country a long ago because their contracts had finished and no records of this seminar were found in the files of the present TEE coordinator at the ELCT Southern Diocese.

Lundström, who came to be the second TEE coordinating secretary after Rev. Reinhard Hansen, and Rev. Svan Fogelquist. After this course they came back to the diocese and organized the first seminars for the TEE educators. The first seminar was conducted at Makongolosi 20-21/4/1990 and the second course was conducted at Kidugala 10-12/9/1990. The writer of this thesis attended this second course.

It is the author's opinion that it was necessary for one or two native pastors to attend the TEE course at Daystar University College, Nairobi in 1990, instead of two pastors from mother churches (missionaries) because usually missionaries only stay a short time in the country.

When one reads the reports one finds that short training courses form the only method used to train TEE educators. The TEE coordinator with the help of the secretary for the Christian Education Department, district pastors, and contact persons at the district levels, plans and conducts many short training courses. These short courses are of various duration between four days and a week. Most of these courses are organized in the districts with each district conducting courses separately. The teachers of these courses come from different areas. For example, teachers from the seminaries, parishes, medical doctors, from other dioceses, provided they have experience on the topic assigned to them. The reports show that every year there are leaders' seminars and students' seminars.⁷⁹

Both Rev. Hans Köbler and Rev. Reijo Oivaeus mentioned that it will be difficult to conduct these courses in the future because financially they depend heavily on their mother churches in Europe. Due to financial difficulties in Europe, the grant is decreasing by

⁷⁹ Reports of the TEE coordinating secretary ELCT, Southern Diocese, 1990-1997.

about 30% every year.⁸⁰ By the year 2000 the Church in Sweden will separate from the government and this means that church income will decrease because the government will no longer collect church tax. Church giving will be optional.⁸¹ This means probably the number of seminars for both leaders and students will be reduced due to the decrease of grant and the rising cost of living.

One can suggest that the costs of seminars can be reduced by introducing a TEE educators' course in the church institutions like the Bible Schools, Church Colleges or Church Universities, where all evangelists and pastors can take the course during their theological training.

Through this research it was discovered that all the seminars are denominational and are too short. In trying to answer the question "How Christian ministers and educators of the church of tomorrow may be trained today?", M.L. Stackhouse in his book *Apologia. Contextualization, Globalization and Mission in Theological Education* said, the ecumenically oriented training is necessary because the people's life and work (where they are going to serve) are dominated by new international structures and increasingly complex societies. M.L. Stackhouse also said, even their friends and relatives who begin to study agriculture or comparative cultures and religions are not going to be interested in a ministry based on sub-cultural (or denominational) particularism alone. Our new global context seems to demand a familiarity with a new range of subcultural contexts (or sensitivity to pluralism of churches) where mission and ministry must be developed in a

⁸⁰ Interview with Rev. Hans Köbler, Secretary for Christian Education Department ELCT, Southern Diocese, Njombe, 18/12/1997.

⁸¹ Interview with Rev. Reijo Oivaeus, TEE coordinating secretary, ELCT, Southern Diocese, Njombe, 18/12/1997.

new direction.⁸² A new level of cooperation between churches in running TEE seminars is needed. The challenge before the churches of Tanzania is much too large for any one church or denomination. They need to pull together to accomplish the task. It is time for them to put aside their petty differences that divide them and weaken the ministries. They need to be open to sharing training courses, facilities, equipment, experiences and personnel as doing so could make them more effective in their work.

4.6 Summary

Chapter four discusses TEE materials, the training of TEE facilitators, target groups and study levels. It also shows the insistence of the ELCT Southern Diocese in fulfilling its dream to run the TEE programme effectively in the diocese. It seems that the original intention of the diocese on TEE was very good. The problem is that if the diocese continues to look for TEE students, the problem of some learners dropping the courses is likely to remain. Another problem is that the TEE study materials and syllabus need to be improved. Also the diocese is failing to introduce different teaching skills to the TEE facilitators which are very important for the life and growth of the TEE in the Southern Diocese.

In the following chapter we shall discuss the enrolment of the TEE students, examination results and the diocese's financial statement for the TEE programme.

⁸² M.L. Stackhouse, *Apologia. Contextualization, Globalization and Mission in Theological Education*, Michigan, Grand Rapids, 1988. pp.21-23. See also Edward Farley, *Theologia. The Fragmentation and Unity of Theological Education*, Philadelphia, Fortress Press, 1989, pp.195-202.

CHAPTER FIVE

ENROLMENT OF THE TEE STUDENTS, EXAMINATION RESULTS AND FINANCIAL STATEMENT IN THE ELCT SOUTHERN DIOCESE 1990 -1997.

According to the report of the secretary for the Christian Education Department, the diocese should enrol between 400 to 500 students every year, not more because of economic reasons and better record keeping.⁸³ There should be between eight and fifteen students in each group.⁸⁴

The TEE programme had 239 students registered in 1990 and a projected 3,039 to 3,739 in 1990-1997. The diocese enrolled 3,224 students in eight years which gives an average of 403 students every year (see Table 2). The TEE coordinating secretary pointed out a serious problem of the TEE programme regarding ex-students when he said that although many students are enrolled, there are only a few student who manage to finish the whole course.⁸⁵

This study shows that currently only a few students manage to complete the whole course while the Church needs to educate all the registered students. It seems that the TEE programme either does not meet their needs or that courses offered and methods currently being utilized have had less impact on the learners of TEE. They need a new conscious effort to attract the students through programmes and activities which will attract more learners to the TEE programme. Rev. Cleopus Lukilo said some of the TEE students drop

⁸³ Report of the Secretary for Christian Education Department of the ELCT, Southern Diocese, 1993.

⁸⁴ TEE Guideline, ELCT, Southern Diocese, 1990, p.11.

⁸⁵ Reports of the TEE coordinating secretary ELCT, Southern Diocese 1993 and 1996.

out of the course because in some parishes, the classes are too far from them and there is no reliable transport and many TEE students drop the course because they go to look for jobs.⁸⁶

5.1 Enrolment of the TEE students

At the end of each year or the beginning of the following year, leaders of the TEE classes have to give reports of TEE to their top leaders, and every year in December or January/February they have to recruit new students for TEE. Usually these new students have to be approved by the parish leaders, i.e. elders or by another committee which has this responsibility.

It is difficult to obtain reliable statistics (1990-1997) on the number of TEE students who after registration continued to attend TEE classes on a regular basis and the number of students who actually completed courses. Table two (2) shows only the enrolment figures in the TEE programme. They do not indicate how many learners maintained regular attendance or how many students eventually dropped out.

In this section we will look at the enrolment of the TEE students from 1990-1997. The basic sources of information are the annual reports of the coordinating secretary of TEE in the Southern Diocese, which show many interesting facts.

⁸⁶ Interview with Rev. Cleopus Lukilo, Assistant to the bishop, Njombe, 21/12/1997.

Table 2. The Enrolment of the TEE Students 1990-1997.⁸⁷

Year	Number of Students - men and women
1990	239
1991	330
1992	439
1993	521
1994	436
1995	428
1996	411
1997	418
Total	3222
Average	403

In 1990 the total number of students in the whole diocese is shown to be 239. The average number of learners in each group was 15 students. The first sixteen parishes to establish the TEE programme were : Kidegembye, Mswiswi, Chunya, Makongolosi, Sadja, Mdandu, Nyanyembe, Mapanda, Igozi, Kidugala, Wangama, Imalinyi, Nganda, Ulembwe, Mhadzi, and Kibena.

Enrolment continued to increase in the diocese. In 1991 it reached a total of 330. The total number of TEE groups was 33. The figure represents an increase of 38% over the previous year.

⁸⁷ Reports of the TEE coordinating secretary of the ELCT, Southern Diocese 1990-1997.

The 1992 figure represents an increase in enrolment of 33% over the last year. The average numbers of students in each group was 14 students. In 1992 there were 32 TEE groups.

The 1993 figure shows that the diocese enrolled more students than ever before in the history of the diocese, with enrolment totalling 521 students which was an overall increase of 19% over the previous year. The report of the TEE coordinating secretary shows that the number of TEE groups in this year was 39, this gives an average of 13 students in each group.

In 1994 the number of students enrolled decreased. The total enrolment in this year was 436 students. The year's decrease was 85 students when compared to the previous year. The total number of TEE groups was 51. The average number of students in each group was 9 students as compared with 13 students last year.

The total enrolment in 1995 was 428 students, which was a decrease of 8 students over the year before. The total number of TEE groups rose to 54. The average number of students in each group was 8, almost the same as in the past year.

In 1996 the enrolment continued to decrease, the total enrolment in this year amounting to 411. This was a decrease of 17 students as compared to the past year. The report of the TEE coordinating secretary shows that the total number of TEE groups remained the same as the previous year which means 54 groups. This means the average number of students in each group was 8 as in the past year.

The 1997 figure shows the increase of 7 students as compared to the previous year. The total number of enrolment was 418 students. The total number of TEE groups was 54 which means there was an average of 8 students in each group.

When looking at the enrolment statistics you will find that they do not indicate the number of regular and effective learners nor do they indicate the number of those learners who eventually dropped out. However, the TEE coordinating secretary, in his 1993 report, has mentioned four basic reasons for the decrease in figures: Despair - probably they find the course is too long, Change of responsibilities, Transfer and Leaving the Lutheran Church and joining another denomination.

Several people gave reasons why the number of students decrease in the TEE programme. For some, TEE is wastage of time, they think TEE does not promise a good future for them, i.e. employment, or good salaries, and also for some TEE group leaders the attendance is too poor.⁸⁸ Most women leave TEE studies when they get married.⁸⁹ Some students slide back because their traditions and customs hold them back, for example during illness, death, and other difficult matters they are forced to consult their ancestors or traditional doctors.⁹⁰ Some students cease to study because they fail to buy TEE books and to pay contributions when necessary.⁹¹ When I was teaching a TEE class at Kidegembye parish, one of the learners said, some students drop the course because of bride wealth. They remain for a long time as a fiancée, because they cannot afford to pay the bride price, then eventually the couple decides to live together and bear children without the proper order of marriage which is against church discipline.⁹²

⁸⁸ Interview with Ev. Isaya Kilawa, Ext-TEE student, Makoga, 25/01/1998.

⁸⁹ Interview with Rev. Josiah Msigwa, Idunda parish, pastor and TEE leader, Njombe, 8/7/1997.

⁹⁰ Interview with Evangelist Jackson Mgimba, Ext-TEE student, Idunda, 1/7/1997.

⁹¹ Interview with Rev. Joseph Mhehwa, parish pastor and TEE leader, Njombe, 9/7/1997.

⁹² Interview with Felick Nyato, TEE student, Kidegembye, August 1992.

At the same parish , one of the TEE students joined the revival group (UWATA). When asked why she joined, she said, she found UWATA more attractive to her than TEE.⁹³

It has been the tradition of the diocese to look for new TEE students. The writer of this dissertation suggests that the diocese should also allow individuals who need to be equipped with theology which will enable them to work out a Christian response in their own situation to join the TEE classes when they wish, provided they are ready to meet all the admission requirements.

Through this research it has been discovered that some students do not complete their courses because they go to look for jobs. Like many other institutions of the ELCT Southern Diocese, the diocese can replace some courses with secular education. For example, training in self-help schemes like carpentry and tailoring according to the environment which will give a chance to support themselves or supplement their personal income; teaching them some secular subjects like English and Kiswahili which will enable them to pass examinations when they want to go to other fields and reduce the duration of study.

It is especially important that training be made available in areas which the informants identified as being the most common problems such as denominationalism, revival groups, customary law and traditional values, the fatal bride price and ancestral worship.

When ten (10) informants (see list of informants) were asked why some TEE learners leave the courses in search of African traditional religion or why other TEE learners have dual membership, i.e. belonging to the TEE classes but at the same time taking part in

⁹³ Interview with Rhoda Nyato, TEE student, Kidegembye, August, 1992.

African traditional practices or why others, regardless of the above, are content to belong to Christianity i.e. TEE classes. The ten informants gave the following answers: 40% said some students leave the TEE classes due to lack of spirituality in some TEE groups; 30% said some students remain dual members because both religions do not meet their needs; 30% said some TEE students remain committed to the TEE courses because they are satisfied with TEE teachings. From the above analysis, it is clear that the ELCT diocese needs to provide a “space” for the TEE students where they can feel at home and get involved actively and meaningfully in the TEE programme. It is also important that the ELCT Southern Diocese looks closely at the spiritual dynamics of ministry in the TEE programme. Stan Downes in his book *Summary of the Nairobi Church Survey* said, while it is important to develop strategies in our churches and to plan, it is equally important to realise that our mission is a spiritual mission and that we ‘wrestle not against mere flesh and blood’. Spirituality is essential to our endeavour as we enter into spiritual warfare over the very hearts and souls of people.⁹⁴ Dr E.M. Conradie in his article *An ABC in Theological Education?* said a competent theological training should cover all spiritual growth (Athens), intellectual growth (Berlin) and professional training for the ministry (Calcutta, Lima).⁹⁵ This means if one or more of these models lacks spiritual growth, intellectual growth or professional training for the ministry, it may cause the learners to drop out of the courses.

⁹⁴ Stan Downes, *Summary of the Nairobi Church Survey*, Nairobi, Daystar University College, 1989, pp. 78-79.

⁹⁵ Dr E.M. Conradie, *An ABC in Theological Education?*

In order to avoid the TEE students from backsliding into traditional religion, the diocese should not choose all courses for the students as it is used to doing. The diocese should allow the students to choose a certain number of subjects they want to be taught. Perhaps they will choose courses which will answer some of the key problems in their society and thus they will be attracted to learn. This idea is important because written material alone cannot enable the student to contextualise his or her studies, to appropriate them as relevant to the society and local community in which he or she lives and works. This is particularly true in the ELCT Southern Diocese situation. The ELCT Southern Diocese, for example, has multiple contexts, Bena people, Makonde people, Hehe people, Sangu people, urban, rural and so on. Thus it becomes clear that no written material can hope to relate specifically to each and every context. Most of the work of contextualization, so essential to extension education, has to be done by the students themselves with the help of each other and of the tutor (TEE leader). The written materials can only convey the necessity of contextualization, suggest broad ways of doing it and evoke individual responses from the students. This means that if the student is not aware of the necessity of contextualization and the TEE leaders are not trained to enable the process of contextualization to take place, theology by extension will not happen.

5.2 Examination results

Before summarizing the result of the examination, a note should be made of the procedure that was used in determining performance. Achievement was assessed on the basis of a "continuum" concept rather than on a mere 'pass' or 'fail' basis. The continuum was marked by three (3) levels at which a student was considered either passed or failed.

According to the TEE Guideline, the marking system was set as follows:

- a) Homework i.e. exercises in the TEE book counts 50%
- b) Attendance and participation in the discussions counts 50%
- c) The last examination counts 100%

Total: 200%

A student who gets 130 marks [65%] has passed. A student who gets 180 marks has reached honours level.⁹⁶

Table 3. Performance in the TEE Examination (male and female combined)⁹⁷

Year	Average performance
1990	78%
1991	76%
1992	75%
1993	84%
1994	77%
1995	78%
1996	79%
1997	77%
Average	78%

⁹⁶ TEE Guideline of the ELCT, Southern Diocese, 1990, pp. 26-27.

⁹⁷ Reports of the TEE coordinating secretary of the ELCT, Southern Diocese, 1990-1997.

Noah Mtokoma said it is sometimes difficult to judge that those are the marks TEE students deserve because sometimes the supervision of the final examinations is too weak. One would be inclined to consider those students who got an average of 78 percent as having satisfactorily passed, because in informal discussions when asked a simple question concerning their courses many of the students are not able to answer those questions thoroughly.⁹⁸ Ev. Danford Mteweke further strengthened this point when he said most students are still weak in the group discussions.⁹⁹ Some students ask their friends to do work for them, especially homework.¹⁰⁰

To conclude this section on examination results, one needs to look at the future of Christian education in the ELCT Southern Diocese. First, does the diocese itself want change? Does it consider that an improvement in Christian education can bring better quality of parish workers and also church members? If so the diocese must be more strict in the supervision of homework and examinations. Secondly, it will be helpful for the diocese if it will add oral examinations. If these oral examinations are properly organized they can encourage the students to learn, and limit all kinds of cheating.

⁹⁸ Interview with Ev. Noah Mtokoma, TEE contact person, Njombe district, Njombe, 19/1/1998.

⁹⁹ Interview with Evangelist Danford Mteweke, TEE group leader, Idunda, 11/12/1997.

¹⁰⁰ Interview with Naphthal Mlowe, Church member, Idunda, 20/1/1998.

Through this research it was discovered that some TEE leaders do not plan to listen to their students on the students' problems. They find it much easier to tell the students what to do. Some TEE leaders who hold up meetings are too often monologous, without much, if any, time being devoted to discussion; and even then the speech is usually on exhortation to work hard rather than an explanation of how to do things better.

The TEE leaders at all levels must make an effort to discover the sources of the problem by discussion. They must encourage the students to criticise mistakes which have been made, and they must be willing to work with the students in rectifying past mistakes and avoiding new ones. A willingness to discuss problems, to recognise mistakes made by the TEE leaders as well as those made by the TEE students, and to bring problems into the open.

Every TEE leader or TEE student should privately examine his own behaviour to see where he or she has fallen down, for everyone makes mistakes. For leaders who hold important positions these mistakes are likely to have serious effects. But if they acknowledge a mistake, first to themselves, and to those affected by it, it is usually possible for the error to be rectified or for its consequences to be minimised by cooperation between the leaders and the students. Leaders are not God; they are able to be effective, and to serve the students only on a basis of mutual respect between themselves and those who have entrusted them with responsibility. A person who can admit a fault, and strive to do better, is both more worthy of trust, and more likely to be trusted, than one who pretends to be infallible and tries to shift the blame onto others.

Another method which can improve the performance in their examinations is to encourage the students to organise themselves in groups especially when they do their homework, because some students are slow learners. They don't understand properly during the discussion with their TEE leader. But when they meet in groups (without their TEE leader) and discuss their homework, they understand quickly and better.

Concerning the marking system one can ask questions: How are marks allocated for participation in group discussion? Or how does the TEE justify the allocation of 50% of the assessment to group discussion?

5.3 Analysis of the income and costs of the TEE programme in general

Between 1990 and 1997 the diocese spent Tanzanian Shillings 12,836 665 in organizing and running its entire TEE programme. Table 4 shows the amount of local funds as well as those from donor Churches.

Table 4. Income and Costs of the TEE programme 1990-1997 in Tanzanian Shillings.¹⁰¹

Years	Local income and ordinary grants	Special grants	Total income	Total expenses
1990	35,300 (5%)	725,614 (95%)	760,914	371,397
1991	740,305 (31%)	1,635,600 (69%)	2,375,905	2,283,738
1992	155,350 (66%)	80,000 (34%)	235,350	699,260
1993	1,581,100 (84%)	293,540.95 (16%)	1,874,640.95	885,035
1994	1,078,450 (82%)	228,500.90 (18%)	1,306,950.90	1,204,337
1995	1,493,462.50 (65%)	803,160 (35%)	2,296,622.50	2,607,763
1996	2,371,130 (99.7%)	7,000 (0.3%)	2,378,130	2,638,465
1997	1,986,984 (100%)	- 0%	1,986,984	2,146,670
Total	9,442,081.50	3,773,415.85	13,215,497.35	12,836,665
Average	1,180,269.15 (67%)	471,676.99 (33%)	1,651,937.10	1,604,583.15

¹⁰¹ Reports of the TEE coordinating secretary ELCT, Southern Diocese 1990-1997.

When looking at table 4 above it is important to remember that the actual local income was not Shs 9,442,081.50 because most of the grants which form the biggest part of the income from the Southern Diocese (Christian Education Department) is money given by mother churches for educational activity, for example the Lutheran Coordination Services (LCS) and the Lutheran World Federation (LWF). More than 95% of the local budget is made of grants from the Southern Diocese which come from overseas.¹⁰²

1990 shows an income of Shs 760,914. A major share of the diocesan income came from individuals in Sweden who gave Shs 364,947, some parishes from Sweden gave Shs 360,667 and Shs 35,300 came from TEE book sales.

The total expenses went up to Shs 371,397. Out of this money 234,670 which is 63,2% was used for buying TEE books (510 copies), Shs 86,190 was used for seminars for the TEE leaders and students, and Shs 50,537 was used to buy office equipment.

The income continued to increase in the diocese. In 1991 it reached a total of Shs 2,375,905 which represents a jump of 212.2% over the last year. The sources of income were: credit from 1990 was Shs 389,517, grants from the Lutheran Church in Bavaria Germany was Shs 345,600, Church of Sweden Mission gave 975,000, parish of Säfte Sweden gave Shs 70,000 and selling TEE books was Shs 740,305.

A total of Shs 2,016,700 (88,3%) was used to buy TEE books. Shs 5,250 was used for administration and Shs 261,788 was used for seminars for both TEE group leaders and also TEE students.

¹⁰² Reports of the secretary for Christian Education Department 1990-1997.

The figures show that the diocesan expenses increased by 1,912,341 (515%) Shillings when compared with the last year.

In 1992 the total income was Shs 235,350. These funds came from credit from 1991 which was Shs 481,684. A grant from Säfte parish in Sweden was Shs 80,000, selling of TEE books was Shs 155,350.

These funds went on TEE books, administration costs, costs for seminars for both TEE leaders and TEE students and travel costs of the TEE coordinator. The total expenses for this year amounted to 699,260. The remaining money was kept in the bank.

The figures above show that there was a decrease in giving of Shs. 2,048,388 (285.7%) from the previous year.

In 1993 the figures show that the diocese earned Shs 1,874,640.95. In the report of the TEE coordinator it shows that the diocese (Christian Education Department) gave Shs 1,400,000, book sales were Shs 82,100, seminar fees were Shs 47,000, contribution from parishes Shs 52,000, and the Church of Sweden Mission gave Shs 293,540.95.

The congregational expenditure this year increased to Shs. 885,035. This is a difference of Shs 185,775 from the previous year. These funds went on TEE books, stationery, office expenses, other expenses and seminars. In the report of the TEE coordinator it shows that over 82% went to pay the costs of seminars for TEE leaders and TEE students.

In 1994 the income increased compared to the previous year, and amounted to Shs 1,306,950.90. The year's increase was Shs 319,302 as compared to the previous year. The difference in the income was due to the fact that in this year the diocese gave Shs 1,000,000 to support this programme while the previous year the diocese gave no money.

Another reason which made the income grow so high is that the partner churches from abroad supported this project by giving Shs 228,500, book sales contributed only 78,450.

The diocesan costs totalled Shs 1,204,337. The figure represents a jump of Shs 319,302 over the year before. These funds went on: salaries Shs 6,000, the TEE leaders' seminars, Shs 135,500, TEE book purchases Shs 275,000, stationery Shs 9,600, office expenses Shs 232,552, travel costs Shs 544,920, other expenses Shs 765.

In 1995 the income continued to increase. The income rose to Shs 2,296,622.50. This was an increase of Shs 989,671.60. The sources of income were as usual grants from the diocese Shs 1,200,000, book sales Shs 64,400, fees of seminars Shs 172,500, bank interest Shs 56,512.50, partner churches Shs 803,160.

In table 4, the figure show that the diocese spent a total of Shs 2,607,763 and Shs 781,079.35 was kept in the bank. In this year they spent a lot of money, more than they earned, because they had a big surplus from the previous year. This surplus was kept in the bank.

The year 1996 shows an income of Shs 2,378,130. The sources of income were: grant from the diocese, book sales, fees of seminars, contributions, bank interest, and partner churches. The grant from the diocese was 63% of the total income.

The figure shows that the total expenses amounted to Shs 2,638,465. The funds were used as follows: salaries Shs 23,400, TEE leaders seminars Shs 360,410, TEE students' seminars Shs 1,010,990, TEE book purchases Shs 785,000, stationery Shs 142,300, office expenses Shs 3,000, and travel costs Shs 313,365.

According to the report of the TEE coordinator, the income for 1997 totalled Shs 1,986,984. The total expenditure was Shs 2,146,670 and Shs 303,000 was kept in the bank. The sources of income were the grant from the diocese and book sales. The funds as usual went to pay salaries, TEE leaders' and students' seminars, book purchases, stationery, office expenses, and travel costs. The expenditure was more than funds earned because the living costs rose, therefore they had to use money which they had saved in the previous years.

From this study it seems the biggest problem is the failure to understand, and to apply to these activities, the concept of "Self-Reliance". The study shows that the programme spends a lot of money from donors. The diocese do not approach a programme by asking how they can run it by their effort, with the resources which they have in front of them. This applies from the parish level to the diocesan level; until when will the donors continue to support them? But it is obvious that there is a time whether they like or not, they will be the most responsible. The time will come when parishes or dioceses have a problem and they ask for help or advice, but they will rarely be shown how they can solve it within the parish or diocese without outside assistance or being given the training which would enable them to do so afterwards. The fact is that they are still thinking of getting external assistance even for the projects which are within their capacity, instead of reserving this for the really major projects which they cannot undertake without it.

It is imperative that there should be a more deliberate effort made in these projects. Whenever a project is being carried or any new development is being proposed, the first question must be:

What can this parish or diocese do to run this project by itself? And if the considered answer must be "not everything", then the second question should be: How much can be done without seeking financial help from outside the parish, or diocese?

And always the further or third question must be asked: Is this being done in the most economical, efficient, and appropriate manner, in the light of the circumstances?

A poor diocese does not develop on the basis of aid. It cannot be self-reliant if it depends much upon external help.

The parishes or diocese should establish economic projects in order to supplement external help.

The parish or diocese can have business enterprises like shops, housing, hotel and milling machines provided that they are seriously managed. The parish or diocese ought to employ people to run these projects who have undergone the necessary training in those businesses and also who are very committed to serve the church. It is not good for the parish or diocese to rely on aid. John Bosco Mrope in his book, *Zaka ya Kanisa I* (Giving to the Lord I), says that the development of the economies of European countries and America enabled the missionary work to be successful. Also missionary areas were not areas for religious matters but areas of industries, agriculture, learning, medical services etc.¹⁰³ The enterprises, if they are very successful, can be used as areas of demonstration for members as well as to raise funds for the parish or diocese. It is not necessary that they run the same type of projects every year or in the whole diocese. They can change according to time and place.

Another important thing to remember is that in the diocese generally the temptation must be resisted to establish a new project (programme) every time more development is

¹⁰³ John Bosco Mrope, *Zaka ya Kanisa I* (Giving to the Lord I), Ndanda, Ndanda Mission press, 1975, p.25. See also A.C, Krass, *Go... and make disciples*, London, SPCK, 1976, p.155.

needed. By 1990 the TEE programme was started. Between 1990-1997 they started Bible camps at Brandt, and in other districts and another institution at Emmarberg - Makambako. Probably the number of new programmes or institutions will increase in the future. Probably some increase was necessary; they could not have carried out decisions without setting up the appropriate new institution. But still new institutions (programmes) are proposed very often and it is difficult to know the work that some of them do. Sometimes there is a duplication of the previous programmes. It would be wrong to assume that the increased number of institutions is just a sign of careless multiplication: yet it must be remembered that every institution involves extra administrative costs, and it should be carefully considered whether a new one is necessary now rather than in the future.

5.4 Costs of the TEE books

The diocese succeeded in buying the TEE books for the leaders and students whenever they were needed. For example, in 1990 they bought 510 books from Kenya; in 1991 they bought 4,088 books from Kenya; in 1992 they bought 416 books from Kenya; in 1993 they spent TSHS. 63,500 for book purchases; in 1994 they spent TSHS 275,000 for book purchases; in 1995 they spent TSHS 571,750; in 1996 they spent TSHS 785,000 for book purchases and in 1997 they spent TSHS 672,510.¹⁰⁴ In his reports the TEE coordinator complains about the rising costs of the TEE materials, for example in 1993 each book cost TSHS 1,000, the leaders and students were able to buy it for TSHS 250. Today the price of each book is more than TSHS 1,600, but the leaders and students pay the same price i.e. TSHS 250 for each book.¹⁰⁵

¹⁰⁴ Report of the TEE coordinator, ELCT Southern Diocese, 1990-1997.

¹⁰⁵ Ibid 1993 and 1997.

The following table gives a summary of the cost of the TEE books.

YEAR	COST in Tanzanian shillings
1990	234 670
1991	2 016 700
1992	540 000
1993	63 500
1994	275 000
1995	571 750
1996	785 000
1997	672 510

Although the idea of supplementing the costs of the TEE material sounds attractive it involves forbidding financial expenditure in the context of Tanzania's prevailing economy. As stated above it has been estimated that the cost of one book from Nairobi, Kenya is more than TSHS 1,600 i.e. more than 3 US dollars. And the inflation of the Tanzanian economy is escalating. It is therefore highly unlikely that many TEE centres could be added to every parish in every district so that they could embrace the bulk of the population. One would, therefore, be inclined to conclude that the idea of the diocese to prepare their own TEE materials would be the best solution for this problem.

The reports of the TEE coordinating secretary of the ELCT Southern Diocese show that the students and facilitators are paying only 250 Tanzanian shillings which is about 15% of the total cost of a book. It is my personal opinion that the price could be raised to 50% or 70%. If some students cannot afford to buy them, the diocese can establish small

libraries in the congregations where the students or facilitators can borrow books or go and read in those libraries whenever they are supposed to do exercises.

The leaders of the congregations or parishes should be given full responsibility to take care of these small libraries. The parishes should include in their budget the cost estimate of running TEE for the whole year. The amount of money should be sufficient to cover the maintenance of the library and other costs which are needed for TEE programme. The diocese or the TEE coordinator of the diocese will help the parishes to bring the books ordered by the parishes and to make appropriate plans. He will observe the carrying out of those plans, to evaluate what took place and draw implications from the experience that will enable them to improve the process in the future.

5.5 Summary

Chapter five attempts to provide a brief account of the implementation of the TEE programme in the ELCT Southern Diocese. The main points around which the discussion took place were: (1) Enrolment of the TEE students; (2) Examination results; and (3) Financial Statement in the ELCT Southern Diocese.

We have seen from this chapter that record keeping, especially enrolments and examination results are some of the main problems of the TEE programme in the ELCT Southern Diocese. Through this study it shows that the reports of the TEE coordinator of the diocese should be improved and be more detailed.

On the other hand the TEE programme in the ELCT Southern Diocese is financially depending heavily on mother churches. It was due to this external financial support, TEE in the ELCT Southern Diocese was able to survive. The ELCT Southern Diocese is supposed to find ways of how it can support itself without external help.

The next chapter discusses women and the TEE programme in the ELCT Southern Diocese. The main points which will be discussed are the women and enrolment, also women and examination results.

CHAPTER SIX

WOMEN AND THE TEE PROGRAMME IN THE ELCT SOUTHERN DIOCESE.

*We must think positively about how the position of women in their own societies and elsewhere could not only be improved, but how their large potential contribution can be better utilized for the benefit of all.*¹⁰⁶

The integration of women in the TEE programme has revealed some problems which arise out of a complex historical process which has always tended to place women at the lowest level of development. Efforts to involve women in development programmes have also been hampered by the many roles that women play as wives, mothers and domestic workers. The division of labour which assigns those roles to women has caused them to spend much more of their time and energy in activities that are of no significance to their economic well-being. In the Southern Diocese, particularly in rural areas, women play dominant roles as producers, though most of them do not control the fruits of their labour.

The gender division of labour in the Southern Diocese as in other parts of Tanzania has been influenced by the traditional cultural values which assign to women roles associated with second class people, whose rightful place is in the kitchen.

The women in the Southern Diocese like their counterparts in other parts of Tanzania and other countries in a similar situation, continue to suffer from gender discrimination and also from the poverty that afflicts their societies. Women are being exploited as agricultural workers involved in food and commercial crops production. Women need to

¹⁰⁶ Interview with Anna Oivaeus, TEE co-worker, ELCT Southern Diocese, Njombe, 10/2/1998.

be encouraged to realise their potential but this is only possible if they are able to influence changes in the cultural and economic environment.

6.1 Women and enrolment

Table 5. Enrolment percentages of male and female students¹⁰⁷

Year	Males students	Females students
1990	75%	25%
1991	73%	27%
1992	74%	26%
1993	75%	25%
1994	73%	27%
1995	65%	35%
1996	51%	49%
1997	65%	35%
Average	69%	31%

When one looks at the above table s/he finds that in 1996, the enrolment of female students rose. This was because the coordinating secretary of the TEE in the ELCT Southern Diocese wanted to help females by enrolling more of them. He met with criticism from some church members and some leaders who were not ready to accept women in the ministry of the word of God because of their culture and traditions.

¹⁰⁷ Reports of the coordinating secretary ELCT-Southern Diocese, 1990-1997.

Therefore, in the following years the number of females students enrolled went down again.¹⁰⁸

The great value of female participation in TEE is already well known. TEE improves women's ability to educate their children about their faith. TEE also may result in more loyalty of the women and their families to their own church. This research and personal experience has found that the TEE training of women can reduce denominational instability in the family. This is important for our modern context, which is characterised by multiple denominations and even religions. Dioceses with low female enrolment in TEE should take particular note of this.

The Bible says : *Train up a child in the way he should go, and when he is old he will not depart from it.*¹⁰⁹ Many women can play better roles in training their children than men. The above table shows that female enrolment stood at an average of 31% over the eight years.

Rev. Gerson Msemwa the parish pastor and TEE group leader said there are several factors for the low enrolment of females in the TEE studies. One is time constraints. Most women, particularly in the villages, are overburdened by farm work and routine household chores so that they have little time and energy left for taking home study. Poor lighting facilities also discourage them from joining TEE classes. Many women can neither afford

¹⁰⁸ Interview with Ev. Noah Mtokoma, TEE contact person, Njombe district, Njombe 19/1/1998.

¹⁰⁹ The Bible Society's *The Holy Bible*, Great Britain, Harper Collins, 2nd edition, 1971 (RSV) Prov. 22:6.

to buy the books and other materials nor raise sufficient funds to cover the TEE contribution.¹¹⁰ Due to these factors they become reluctant to register for TEE classes.

Another contributing factor is the customary and traditional values where males are thought to be more important for this ministry than females. This factor continues to contribute to an environment which perpetuates inequality between men and women in many fields of Christian life. The diocesan efforts to raise the status of women have very often faced resistance.¹¹¹

If they are better trained, women can increase the number of church attenders. Reverend C. Lukilo explained that there are about 65% women attendees in most churches in the Southern Diocese. It ought to be remembered also that while there are more women than men in most churches, the level of attendance by both men and women is extremely low.¹¹²

Since a larger proportion of women go to church than men, it is reasonable to believe that if women are well trained, they can have an impact in attracting inactive members back to church and inviting believers of other faiths to the fellowship of Jesus Christ. The ordained ministers are always few in number. An ordained minister may visit his/her congregation once a month or less often if he/she has no automobile. The end result of this is that most of the work like sustaining the church, preaching, visitation of the sick in

¹¹⁰ Interview with Rev. Gerson Msemwa, parish pastor and TEE group leader, Njombe, 9/7/1997. Also Interview with Rev. B. Mlowe, parish pastor and TEE group leader, Njombe, 8/7/1997.

¹¹¹ Interview with Rev. Cleopus Lukilo, Assistant to the bishop, ELCT Southern Diocese, Njombe, 21/12/1997.

¹¹² Interview with Rev. Cleopus Lukilo, Assistant to the bishop, ELCT, Southern Diocese, Njombe, 21/12/1997.

homes or in hospitals and backsliders is done by lay ministers - mainly women. There is a challenge to equip the women lay ministers so that the standard of sermons, counselling skills and evangelism may be elevated. Many of them are good, but not in such a way that they no longer need help.

Lukilo further explained that another key problem in the Southern Diocese is denominational discrimination.¹¹³ Well educated women can help in eliminating denominational discrimination. Women can teach their children that most denominations lead to the same path, the straight path. As long as they keep that in mind and remember the three basic traits that most denominations share which are MODESTY, HONESTY, AND TRUTHFULNESS, it is not difficult to see the principles we all have in common. Usually it is the lack of knowledge that leads people to develop differences. But when they see how similar most denominations are, most problems are eliminated.

The Ministry of Community Development, Culture, Youth and Sports explained that the health situation in Tanzania like that of the other third world countries is generally poor. The health condition of women is weakened because of factors like overwork, frequency of unspaced births and undernourishment which gives rise to illness. In cases of outbreaks of diseases, women and children become more vulnerable. The poor health of a mother, who is also a householder keeper, would generally affect the health of other members of the family, in particular, the children.

Diseases like diarrhoea, dysentery, cholera, malnutrition and anaemia claim a greater proportion of lives of women and children. Furthermore, children below five years are

¹¹³ Ibid.

susceptible to attacks of six immunizable diseases such as measles, whooping cough, diphtheria, polio, tuberculosis and tetanus.¹¹⁴

Therefore, the gains from females will be also greater when the TEE programme is combined with secular education like **health care** and family planning programs, in order to answer the people's key problems. It has been proved by many experts that female education has an enormous social impact. Educating females is clearly much more effective in generating social benefits, and yields non pecuniary benefits in the poor societies.

Lawrence H. Summers explained that educating women helps prevent the **spread of diseases**. Empowering women in the control of diseases will result in much good fruit. By educating women they are more likely to enter into stable marriages and look out for their reproductive health, and much less likely to become prostitutes.

Female education also contributes to lower population growth. Educating women **reduces fertility**, in that educated women want to have fewer children and are better able to attain their desired level of fertility. In countries where female education levels are higher, fertility levels are lower.

Lawrence H. Summers further explained that educating women reduces **child mortality**. There is evidence that mothers channel much more of their income on their children than their husbands do, if they are well taught about good nutrition. Women education also increases the willingness to seek proper medical care and improves sanitation practices.

¹¹⁴ Ministry of Community, development, culture, youth and sports, *Situation of women in Tanzania* Dar-es-Salaam, Government Printers, 1988, p.45.

Small wonder that most of the children of more educated women are much more likely to grow up healthy.

By increasing knowledge about health care practices and reducing the average number of pregnancies, female education significantly reduces the risk of **maternal mortality**. This is based only on the impact on the number of births and does not include what are surely significant impacts on the risks associated with any given birth.¹¹⁵

David Morely and Lovel Hermione wrote *Train a man and you train an individual; train a woman and you build a nation*.¹¹⁶

¹¹⁵ Lawrence H. Summers, *Investigating in all the people, Educating women in Developing Countries*, Washington, D.C., World Bank Press, 1994, pp.8-13. See also K. Subbarao and Laura Raney *Social Gains from Female Education*. Washington, D.C., World Bank Press, 1993, pp.10-37.

¹¹⁶ David Morely and Lovel Hermione (eds), *My Name is Today*, London, Macmillan, 1986, p.46.

6.2 Women and examination results

Table 6. Female/male ratio in the performance of examinations in all the 9 books. 1990-1997. ¹¹⁷

Year	Female	Male
1990	71%	85%
1991	69%	83%
1992	68%	82%
1993	88%	80%
1994	76%	78%
1995	77%	79%
1996	81%	77%
1997	73%	81%
Average	75%	81%

When one looks at the table above, in 1993 the female students made a sudden change in the performance of examination results. The problem in this year is that the report of the TEE coordinator does not explain why. None of the present TEE staff members were there in 1993.

In 1996 the females' performance in the examinations was high. According to the former TEE coordinator Rev. Stefan Seitz, the type of books and the type of questions they set can sometimes make big differences in the performance.¹¹⁸ It is my guess that in both 1993 and 1996 in order to improve the females' performance, more TEE leaders on their own initiative introduced the idea of competitive examinations for females at group or parish or district levels. The writer of this thesis used to do so when he was teaching TEE classes in 1990 and 1992 and a few other group leaders did the same. But it is very seldom to find

¹¹⁷ Reports of the TEE coordinator, ELCT, Southern Diocese 1990-1997.

¹¹⁸ Interview with Rev. Stefan Seitz, former TEE coordinator, Njombe, 23/12/1997.

leaders with this spirit of helping the needy students because it means more work for them while the salary remains the same.

There are a number of explanations why women always find themselves in a weaker position. Firstly, women have heavy commitments at home and in the society at large so that the majority of them are unable to attend their meeting regularly. It is also true that many men have not yet changed their attitudes to take up some of the family roles which are considered to be female roles. Consequently women have to stay at home to perform these family tasks.¹¹⁹

The study shows that most of the women with a better attendance record are young unmarried girls who have no family commitments.

Regarding the first problem which concerns the heavy commitments women have at home, the church counsellors such as pastors and evangelists should give family counselling to both men and women so as to change their attitude and help them feel that they need to both be involved in the family roles. Women should be given a chance to uplift their standards.

Secondly, Nathanael Mgalilwa the district secretary at Njombe further elaborated that, the distance of the TEE classes also contributes to the decline in the number of women attending TEE classes, since many live far away from the centres. Women stay at home preoccupying themselves with family responsibilities, moreover most men do not want their wives to be away from home for many hours.¹²⁰

¹¹⁹ Interview with Aladzusa Chaula, TEE student, Nganda, 26/7/1997.

¹²⁰ Interview with Nathanael Mgalilwa, district secretary, Idunda, 20/1/1998.

The TEE leaders should establish TEE classes nearer to the students whenever possible so that more women can attend for consultation times. Group work at home can also be of help.

Thirdly, since many learners are standard seven leavers (primary school leavers) it is possible that many women are not yet aware of different channels of learning skills or knowledge compared to men. Lack of this knowledge can contribute to their lower pass mark.

Group work should be encouraged so that women can get more time for individual attention to group grasp and learning skills. Through group discussion women can share knowledge.

Fourthly Reverend Stefan Seitz said that it seems to be that this difference in performance is a cultural thing. Men are more free and confident with their studies than women, even at Kidugala Lutheran Seminary. The selection criterion for females was made slightly lower than that of males which means the minimum qualifying mark required for females to join Bible School or form one or form five was lower compared to that required for males.¹²¹

The stereotype should be monitored by the TEE programme, where selections should be related to qualifications and willingness to study through the TEE programme, not through gender.

¹²¹ Interview with Rev. Stefan Seitz, former TEE coordinator of the ELCT - Southern Diocese, Njombe, 23/12/1997.

Generally, women should be given more chance to improve their performance. The TEE programme should be designed in such a way that it caters for them all. Women from different high positions within the diocese, country or outside the country should be invited to hold workshops where they can demonstrate the capability of women as well as their important roles within the family and community.

6.3 Summary and suggestions

The diocese should be involved in the monitoring of the enrolment of females for the TEE programme. The average of 31% in female enrolment is not enough to meet the objectives of the TEE programme. There should also be deliberate efforts to motivate the females to join the programme.

Women in high positions should play a more active role in motivating their fellow women about the correct meaning of women development. Women so positioned are better placed to educate fellow women. They should serve as role models for others.

In other words, women of the Southern Diocese and elsewhere, should insist that change takes place. The history of the world shows that the deprived can get allies and need to get allies from the dominant group as they wage their struggle for equality, human dignity and progress. There is no one, no group, that can be liberated by others. The struggle for women's development has to be conducted by women; not in opposition to men, but as part of the social development of the whole people.

The diocese should apply all efforts to change the traditional values and attitudes which prevent women from joining the TEE programme. For example, some parents prevent their daughters from joining because they fear that once their daughters become committed to the work of the Lord it seems that for some of them, it becomes difficult to get married.

Having more females join the TEE programme makes them better off immediately and enriches their families. In the course of time, having more females join the TEE classes can transform societies as their sons and daughters and grandsons and granddaughters reap the benefits from their mothers.

The final chapter is the summary and conclusion.

CHAPTER SEVEN

SUMMARY AND CONCLUSION

The preceding chapters have been a modest attempt at recording and analysing the major developments of the TEE programme in the ELCT Southern Diocese of Tanzania from 1990-1997. The Southern Diocese has recognized the crucial importance of the TEE programme in equipping parish workers and improving Christian education for adults, and has consequently given it high priority.

Some degree of success has been observed. For example, the TEE programme is running in every district of the Southern Diocese. The TEE leaders are teaching regularly and faithfully. The leadership abilities of parish workers, who attended or completed a TEE course, has improved.¹²² For the TEE students who are serious with their studies, TEE has increased the interest for studying.¹²³ The TEE programme has helped to improve lesson and sermon preparation.¹²⁴ TEE has increased the self-confidence of parish workers during their work.¹²⁵ The TEE programme has helped some people who were running into different denominations or revival groups to be stable.¹²⁶ Some TEE students have left drinking strong beer or preparing it after joining TEE.¹²⁷ TEE has increased Gospel knowledge, and also friendship among TEE students and also between the learners and their facilitators.¹²⁸ The work load for parish pastors has been reduced because the number

¹²² Interview with Rev. Samson Mbogela, parish pastor and TEE leader, Njombe, 9/7/1997.

¹²³ Interview with Ev. Pasko Nziku, preacher and ex-TEE student, Makoga, 25/1/1998.

¹²⁴ Interview with Abel Mgeyekwa, TEE student, Nganda, 26/7/1997.

¹²⁵ Interview with Jonathan Mgya, ex-TEE student, Idunda, 24/1/1998.

¹²⁶ Interview with Elimu Kahemele, preacher, Idunda, 24/1/1998.

¹²⁷ Interview with Alatwonesa Mgeyekwa, Church member, Nganda, 16/1/1998.

¹²⁸ Interview with Janeth Mgeyekwa, Church member, Idunda, 20/1/1998.

of parish workers has increased. They can perform many of the duties which were done by pastors.¹²⁹ The spirituality and commitment of most learners have increased. Some students were nominal in their faith before, some of them were not committed to their work, and also they were not witnessing or involved in evangelism. Now they have become involved and active.¹³⁰ It is difficult to obtain reliable statistics on the number of students who after registration continued to attend the TEE classes on a regular basis or how many students eventually dropped out or the number of students who completed the course. However the fact remains that the enrolments were successful every year (see Table 2). In 1990 the diocese managed to enrol 239 students and in 1997, 418. In 1990 only 16 parishes had TEE programme. By 1997 there were more than 54.

It is also helpful for the ELCT Southern Diocese to learn from the relevant successful experiences of other churches and then adapt them to suit local circumstances, because they are becoming increasingly convinced that in the Southern Diocese they have not yet found the right TEE policy or have not yet succeeded in implementing it or some combination of these two activities.

Not many TEE programmes in Africa have been able to achieve fruitful relationships between church and government universities in theological education by extension. In Tanzania there is no government University Department concerned with theological education by extension. Theological training is offered by seminaries within the country or outside the country. The only TEE programme in which substantial progress has been made is the TEE College of Southern Africa. The TEE College has been approved by many universities in Southern Africa. This means that in their teaching programme especially for Diploma level they follow a diploma curriculum comparable to the university level, likewise the standard of examinations. Good results in the diploma are

¹²⁹ Interview with Rev. Gerson Msemwa, parish pastor and TEE leader, Njombe, 9/7/1997.

¹³⁰ Interview with Rev. Cleopus Lukilo, assistant to the bishop, Njombe, 21/12/1997.

recognised as entrance qualifications for the first degree in many universities in Southern Africa.

In order to compare the Anglican Church in Tanzania and the ELCT Southern Diocese, we shall discuss their TEE books. Both the Anglican Church and the ELCT Southern Diocese are writing their own TEE books but the Anglican Church is more advanced. The Anglican TEE books are used by all the Anglican churches in Tanzania and some other denominations to train their lay people and ordained ministers. The Anglican books are also being used by several small seminaries to train their students. It is not only in the area of students that they have ecumenical cooperation but in the actual writing of the TEE books itself. They have had their TEE books written by the Anglican missionaries together with local ministers and also they have invited some experts from other denominations in a joint venture.

Finally, it is interesting to compare the TEE programme of the ELCT Southern Diocese with the TEE programme of the ELCT Iringa Diocese in terms of their respective facts and figures. In the Southern Diocese, TEE is eight years old, while in the Iringa Diocese it is fourteen years old. In membership, the Southern Diocese is more than three times bigger than the Iringa Diocese.¹³¹ In the Iringa Diocese TEE is running in all 52 parishes¹³² while in the Southern Diocese the total number of parishes which run the TEE programme is 54 out of 79.¹³³ In the Southern Diocese, a combination of TEE books are used. Some are imported from other countries and some are prepared locally, and are thus contextualized. In the Iringa Diocese all TEE books are ordered from outside the Diocese. In the Iringa Diocese TEE is running at Basic, Award and Advanced levels while in the Southern Diocese they run only the Basic level.

¹³¹ ELCT, *The Calendar*, Lushoto, Vuga Press, 1998.

¹³² Interview with Rev. G. Mhenga, assistant to the TEE coordinator Iringa diocese, Iringa 6/01/1998.

¹³³ Interview with Rev. S. Seitz, TEE coordinator Southern Diocese, Kidugala, 10/07/1997.

The table below shows clearly their differences:

	Diocese of Iringa	Southern Diocese
Foundation year of TEE	1985	1990
Membership	67 518	197 620
Parishes running TEE programme	All 52 parishes of the diocese	54 parishes out of 79 parishes of the diocese
TEE books	100% from outside	Some are locally prepared and some from outside
Study levels	Basic, Award and Advanced levels	Only basic level

Despite their differences, there is clearly one thing that all the TEE programmes have in common. Theological education by extension took shape in many churches as a series of responses to a series of problems encountered in the task of ministerial training and the rapid numerical growth of the church.

Ecumenism and interdenominational cooperation in TEE within the country and outside the country is important. Ecumenism can help to create closer ties between different denominations. For example if a student who has been learning TEE in one diocese is transferred because of work, or marriage he or she can continue to study in the new diocese or church if there is unity in the TEE programmes. The ELCT, CCT and other churches which have not yet made a positive official statement concerning TEE should do so in order to facilitate TEE ecumenical growth.

There are some vocational training centres in the ELCT Southern Diocese, providing long and short courses for both men and women. Another way which men and women can advance themselves in knowledge and skills is through replacing a few theological courses with secular education. These secular subjects can encourage the students to complete their courses and give the learners extra skills and knowledge on how to improve their economic and social well-being at home. Skills which are relevant to their lives can be

offered, for example, poultry keeping, health science, animal and crop husbandry, typing and tailoring.

The members of the ELCT Southern Diocese have cause for great satisfaction in their achievements of the past eight years. But they have no cause at all for complacency. They have done quite well, but with effort, and more intelligent effort, they could do better. In the coming years they need to build on what they have achieved. They need to increase their efficiency, and their self-reliance. In particular they need to put more effort into continually looking to see what they can do for themselves out of their own resources.

The advancement of women in TEE has been constrained by the multiple roles they play as wives, mothers and workers. Also customary law and traditional values continue to contribute to an environment which perpetuates inequality between men and women in the TEE programme. The efforts of the diocese to raise the status of women have faced resistance. Potential for fuller involvement and participation of women in the TEE programme exists. The women's potential as a human resource needs to be developed.

The TEE programme which has been initiated needs to be systematically evaluated in order to keep TEE in the Southern Diocese on the right course. However, when evaluation is carried out, the success of the TEE programme efforts in the Southern Diocese and elsewhere cannot be measured by its administrative structure, nor can it be measured by the high numbers of people enrolled in the TEE classes. Some of the most important measures of success for the TEE programme in the Southern Diocese and in other churches must be to see the learners increase in self-confidence, be eager to learn and work and increase in the knowledge of the word of God.

The TEE programme in the Southern Diocese will move forward on the basis of "Praxis" which means the *dynamic and continuing process* of action and *reflection* which generates change and growth. TEE in the Southern Diocese and TEE programmes in other churches will continue to play an indispensable role in the process of church development.

Certainly, there is no room for complacency, for although the TEE take-off has been successful, it is obviously necessary to sustain the momentum in order to cruise steadily forward and higher.

APPENDIX 1. CO-ORDINATORS WHO HAVE SERVED THE TEE PROGRAMME IN THE ELCT SOUTHERN DIOCESE FROM 1990-1997¹³⁴

- | | | |
|----|---------------------------------------|-------------------------|
| 1. | Hansen Reinhard (Rev.) (from Germany) | January - May 1990 |
| 2. | Lundström Klas (Rev.) (from Sweden) | June 1990 - May, 1993 |
| 3. | Imberge Gösta (Rev.) (from Sweden) | June 1993 - April 1996 |
| 4. | Seitz Stefan (Rev.) (from Germany) | May 1996 - mid Dec.1997 |
| 5. | Oivaeu Reijo (Rev.) (from Sweden) | Mid Dec.1997 - present. |

A personal opinion for the TEE coordinators in the ELCT Southern Diocese is that because the missionaries come in the country to work for short periods, it would be better if they get (counterparts) i.e. local pastors who will act as an assistant to the TEE coordinator of the diocese. The danger is that when the time comes for the missionaries to hand over this position to the local ministers they will find that there is no one who has an experience of this position.

¹³⁴ Reports of the Coordinator of the TEE in the ELCT Southern Diocese 1990-1997.

APPENDIX 2. A NOTE TO THE DONORS OF THE TEE PROGRAMME IN THE ELCT SOUTHERN DIOCESE. 1990-1997¹³⁵

Looking Forward

We are continually thankful to the TEE donors in the ELCT Southern diocese for they are showing us the ecumenical vision of TEE in our Church. As we look to the future, we are hoping our donors will help us in the following areas:

1. Course development and expansion i.e. to reach Award, certificate, diploma, even degree levels.
2. Sharing with local ministers to write our own TEE study materials, instead of importing them.
3. Training more TEE educators.

The work and mission of TEE over the past 8 years has been based on the vision of strengthening the ministers and stewardship.

"Strengthening" in the sense that we have sought to develop a sense of self-confidence in their ministry and eradicate attitudes that often brought negativity to their minds.

"Stewardship" in the sense that we continue to seek to use all of the resources available to us. Not only does our vision compel us to be faithful stewards here at our diocese but it also allows us to be in the gracious position of receiving the gifts of others (for the common good).

We give thanks for all of the donors who have made the TEE programme in our diocese a part of their own activities and who have supported us through the years.

¹³⁵ Reports of the coordinator of the TEE in the ELCT Southern Diocese 1990-1997.

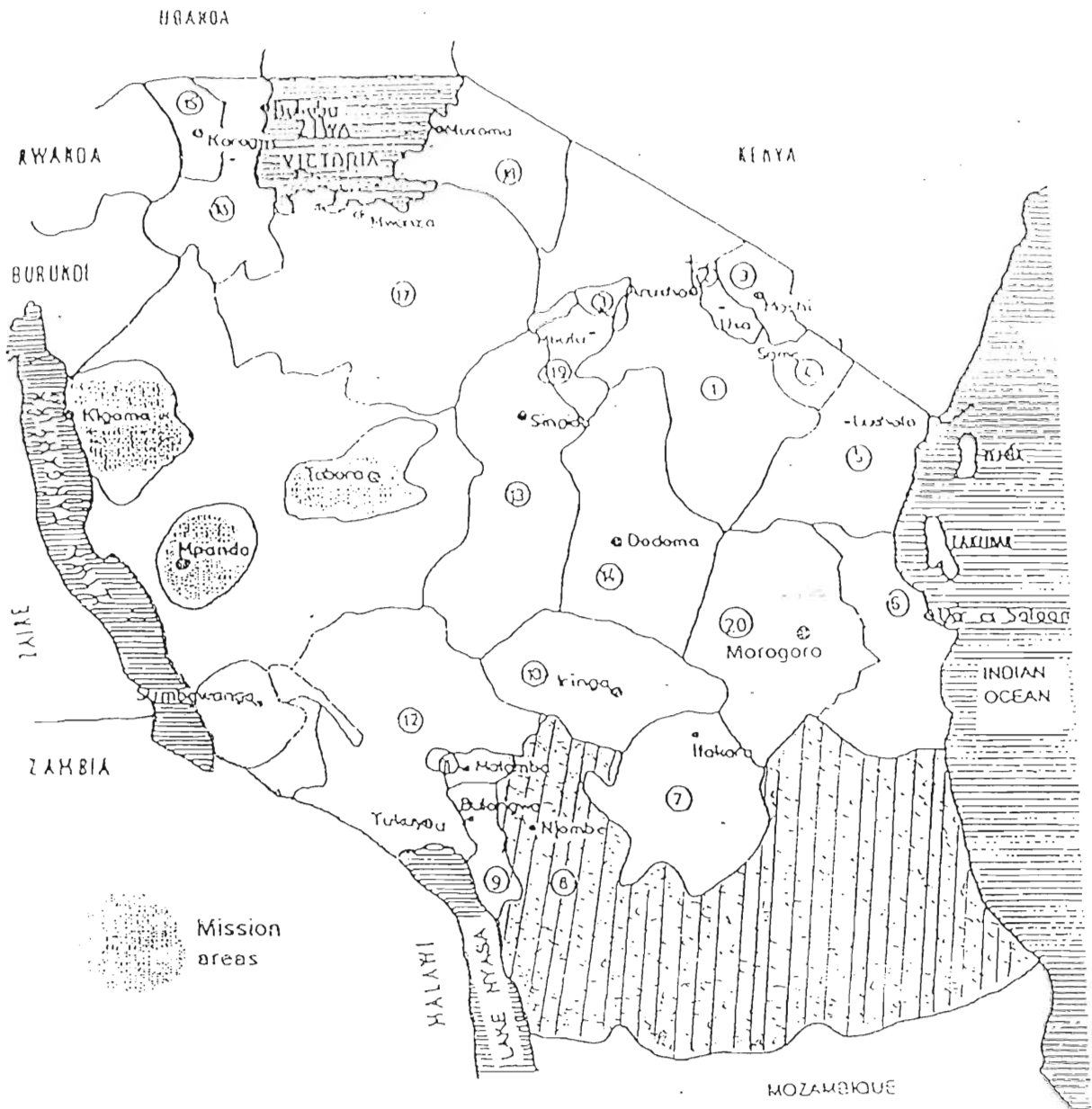
Thank you to all of our donors

1. Church of Sweden Mission (CSM)
2. Evangelical Lutheran Church in Bavaria Department of World Mission (MWB)
3. Parish of Säfte (Sweden)
4. Swedish Evangelical Mission (SEM)
5. All other donor groups or individuals who have supported the TEE programme if by mistake they have not been mentioned in the annual reports of the TEE coordinator of the diocese (1990-1997).

APPENDIX 3. DIOCESES OF THE ELCT¹³⁶

¹³⁶ ELCT, *The Calendar*, Lushato, Vuga Press, 1998.

APPENDIX 3. DIOCESES OF THE ELCT¹³⁴



KEY

- 1. Diocese in Arusha Region;
- 2. Diocese of Meru
- 3. Northern Diocese;
- 4. Pare Diocese;
- 5. North Eastern Diocese;
- 6. East and Coastal Diocese
- 7. Ulanga/ Kilombero
- * 8. Southern Diocese
- 9. South Central Diocese

- 10. Iringa Diocese
- 11. South Western Diocese
- 12. Konde Diocese
- 13. Central Diocese
- 14. Dodoma Diocese
- 15. Karagwe Diocese
- 16. North Western Diocese;
- 17. East of Lake Victoria Diocese
- 18. Diocese in Mara Region
- 19. Mbulu Diocese
- 20. Morogoro Diocese

¹³⁴ELCT, *The Calendar*, Lushato, Vuga press, 1998.

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List of Informants

Leaders

	Name	Denomination	Sex	Occupation	Place	Date
1.	Kabigumila, S.	Lutheran	Male	Pastor	P.burg	10/05/1998
2.	Kitaponda, G.	Lutheran	Male	Pastor	Njombe	05/07/1997
3.	Köbler, H.	Lutheran	Male	Pastor	Njombe	2-4/12/1997 18/12/1997 23/12/1997
4.	Lukilo, C.	Lutheran	Male	Pastor	Njombe	08/07/1997
5.	Mbogela, S.	Lutheran	Male	Pastor	Njombe	09/07/1997
6.	Mgalihwa, N.	Lutheran	Male	D.Secretary	Idunda	20/01/1998
7.	Mgeyekwa, Z.	Lutheran	Male	Pastor/Bishop	Njombe	20/07/1997 23/12/1997
8.	Mhehwa, J.	Lutheran	Male	Pastor	Njombe	09/07/1997
9.	Mhenga, G.	Lutheran	Male	Pastor	Iringa	06/01/1998
10.	Mlowe, B.	Lutheran	Male	Pastor	Njombe	08/07/1997
11.	Msemwa, G.	Lutheran	Male	Pastor	Njombe	09/07/1997
12.	Msigwa, J.	Lutheran	Male	Pastor	Njombe	08/07/1997
13.	Mteweke, D.	Lutheran	Male	Evangelist	Njombe	11/12/1997
14.	Mtokoma, N.	Lutheran	Male	Evangelist	Njombe	19/01/1998
15.	Ndelwa, O.	Lutheran	Male	Pastor	PMB	10/05/1998
16.	Oivaeus, R.	Lutheran	Male	Pastor	Njombe	18/12/1997 10/02/1998
17.	Oivaeus, A.	Lutheran	Female	Deacon and TEE co-worker ELCT Southern Diocese	Njombe	10/02/1998

18.	Seitz, S.	Lutheran	Male	Pastor	Kidugala	10/07/1997
					Njombe	18/12/1997
						23/12/1997
19.	Simalenga, J.	Anglican	Male	Canon	Dodoma	05/01/1998
20.	Steyn, Gert (Dr)	Dutch Reformed	Male	Pastor and TEEC Director	Johannesburg	20/05/1998

Ex - TEE Students

	Name	Denomination	Sex	Occupation	Place	Date
1.	Kilawa, I.	Lutheran	Male	Evangelist	Makoga	25/01/1998
2.	Mgaya, J.	Lutheran	Male	Preacher/elder	Idunda	24/01/1998
3.	Mgimba, J.	Lutheran	Male	Evangelist	Idunda	01/07/1997
4.	Nziku, P.	Lutheran	Male	Evangelist	Makoga	25/01/1998

Learners

	Name	Denomination	Sex	Occupation	Place	Date
1.	Chaula, A.	Lutheran	Female	Preacher	Ng'anda	26/07/1997
2.	Mgeyekwa, A.	Lutheran	Male	Preacher	Ng'anda	26/07/1998
3.	Nyato, F.	Lutheran	Female	Preacher	Kidegembye	March 1992
4.	Nyato, R.	Lutheran	Female	Church elder	Kidegembye	March 1992

Non TEE Learners or Leaders

	Name	Denomination	Sex	Occupation	Place	Date
1.	Mdegela, S.	Lutheran	Female	Church secretary	Iringa	06/01/1998
2.	Mgeyekwa, A.	Lutheran	Female	Church member	Ng'anda	16/01/1998
3.	Mgeyekwa, J.	Lutheran	Female	Church member	Idunda	20/01/1998
4.	Mlowe, N.	Lutheran	Male	Church member	Idunda	20/01/1998
5.	Kahemele, E.	Lutheran	Male	Preacher	Idunda	24/01/1998