Writing for TEE:
A Handbook for Authors

Hartwig F. Harms

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About the Author

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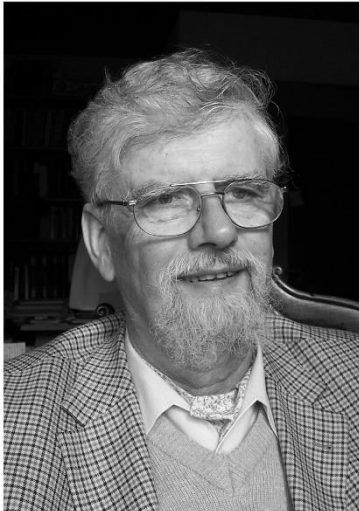
Dr Harms was born in 1939 in northern Germany, growing up in the countryside and Hamburg. He finished High School in 1959, graduated in 1966 in Classical Studies (Latin & Greek) and theology in Tübingen, Heidelberg, Göttingen and Hamburg universities. He finished with a Doctorate in Theology from Heidelberg in 1971.

In 1966, he married medical Doctor Susanne, and then spent five years preparing for service overseas. In 1972 they were sent by the German Hermannsburg Mission to Ethiopia, where Dr Harms was ordained by an Ethiopian church president as "pastor of Mekane Yesus Church", not as a missionary, but an "expatriate co-worker". They worked for 13 years in the countryside - 500 km from Addis Ababa. There Dr Harms taught in a Bible School for training of evangelists, where he also started a T.E.E. program during that time. They then spent more than 7 years in Addis Ababa at the Mekane Yesus Seminary, where Dr Harms was teaching Church History. In addition he took over the T.E.E. Department for 5 years, revising and developing new programs.

In 1993, they returned to Germany, where Dr Susanne, who had served faithfully in medical ministry for all those years, passed away from cancer in 1994. Dr Harms also had to stay in Germany due to some severe health issues, but continued to serve in the office: writing on the history of the Mission - and working for T.E.E. in Ethiopia. This allowed short trips to Ethiopia, usually filling these visits with courses for T.E.E. and for other writers. Dr Harms retired in 2004.

In 1998 Dr Harms married Christiane, after her husband had passed away unexpectedly. They have been married for 25 years. Christiane and her three adult children greatly enrich Dr Harms' life.

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Preface to the 2024 revised edition

Theological Education by Extension (T.E.E., now mostly abbreviated "TEE") has become a widely accepted tool in the training of voluntary and professional ministers in the church. It has its strengths and limitations. Certainly it is of no less quality than residential training in seminaries and Bible schools. What is different is its approach: T.E.E. is more oriented to practice: it makes wide use of the experience and growing insights of the learners and puts less emphasis on academic input and library research.

This does not mean that theology and theological books are of less importance for T.E.E.. It is undisputed that the Holy Bible and Christian theology must be the basis of home studies, regular group discussions and practice in the congregations. It means, however, that theological input in the study materials must always be related to the life and service of the participants. The theological input needs to be carefully chosen so that it will help the participants in their congregational ministry. It also has to be presented carefully and considerately, so that it will concentrate on the main issues and not be side-tracked by matters irrelevant for their present ministry. In other words: out of the vast field of theology those areas and issues are emphasized which have direct bearing on the present and future ministry of the participants in their context.

In order that the T.E.E. teaching materials can fulfil these tasks, they must be well planned and carefully prepared, and they must be tested before being made the basis of the daily self-study of the participants. This handbook is meant mainly to help instructors of potential authors to guide them in writing self-study materials for use in T.E.E. programmes. It grew out of 50 years of experience with theological distance education and different forms of self-study materials. It was tested in a number of workshops for training of T.E.E. writers and co-ordinators. The results were observed in T.E.E. courses in Ethiopia and Germany.

My acquaintance of T.E.E. goes back to 1972 when I spent a year for language studies in Addis Ababa. The seminary of the Evangelical Church Mekane Yesus in Ethiopia (here called "Mekane Yesus Church") was one of the first T.E.E. programs in Africa. The principal of the Mekane Yesus Seminary, Dr Loren Bliese, had started to train Orthodox priests and deacons in northern Ethiopia who wanted to know more about Evangelical-Lutheran teaching. He made

use of T.E.E. materials produced at the seminary. In another area, the Kambatta-Hadiyya subprovince, similar requests had arisen. The materials produced at the seminary had a double purpose: to train congregation leaders in different areas. The news about the start of T.E.E. in Guatemala by Ralph Winter and Ross Kinsler in 1963 had also reached Africa!

I was invited by one of the authors to accompany him to a group which would meet for a weekend. That gave me time to study the materials, written in Amharic: excellent teaching, but poorly organized - which he readily admitted. There had not been enough time for proper preparation! The T.E.E. materials at that time were just normal teaching sheets, divided up by lines and poor questions - far from good Programmed Instruction which at that time was thought to be absolutely necessary for T.E.E.. But nevertheless, the group had studied it and enjoyed the discussion with the instructor and fellowship together. My impression: T.E.E. works also without Programmed Instruction!

Soon I also got hold of one of the textbooks for T.E.E., edited by Fred Holland. It was well programmed, but also had its weakness: no independent thinking or decisions were included. (Later that was corrected.)

In the next year, 1973, I started my work in a Bible School in Western Ethiopia. The capacity of the Bible School was limited, but many more preachers and evangelists were needed than we could train. I wondered if we could start a T.E.E. course - and after long discussions and explanations it was permitted by the local synod. We started to prepare the courses. Then a revolution started in Ethiopia, Emperor Haile Selassie was overthrown and imprisoned. Troubles started in many areas - not yet in our region - but it was only a question of time. The churches were targets of revolutionary attacks. Now would be the time to prepare the congregations for the difficult times ahead when pastors might be prevented from visiting churches and members. Another reason for us to prepare teaching by extension.

We chose an extended catechism course as the foundation with five weekly lessons: three lessons on Biblical foundation of the topic, one systematic deepening of the topic and one lesson: "How to teach or preach the topic". Since my colleagues had no experience, I prepared outlines in English, and three of my colleagues started to translate the lessons in the local language, Oromifa. They were great in their support, and for two of them T.E.E. became the main focus of their teaching career: Rev. Shiferaw Sadi (later: Ph.D. in Theology) and Mr. Teferi

Angose. I met both of them again in Addis Ababa in the T.E.E. Dept. of the Seminary many years later, and both became good friends. My thanks go to them! I also give my appreciation to all other co-workers who supported the project fully.

When my furlough approached in 1977, I could hand over the responsibility to Rev. Shiferaw as my deputy, who had actually started the first groups in our area. This program is still active after 45 years, with changing numbers of participants.

For my furlough 1977/78 I got permission to visit Fuller Theological Seminary in Pasadena, California. Fred Holland had been called there and taught courses for T.E.E.. I learned a lot from him, particularly not to bind T.E.E. to Programmed Instruction.

I found my own ways and have tried to convey them to writers and their instructors: Look around and find which method of self-instruction works for you and offer it to the participants.

The author gratefully acknowledges his indebtedness to Ralph D. Winter and Ross Kinsler who started the TEE movement 1963 and to Fred Holland under whom he has done studies in T.E.E. at Fuller Theological Seminary. Many thanks go to Patricia Harrison with whom he conducted a workshop at Debre Zeyt, Ethiopia, in 1984 and to other colleagues with whom he co-operated in a series of TEE courses at Daystar University College in Nairobi, Kenya, from 1986 to 1991.

This book is intended to be a sequel to "Training T.E.E. Leaders: A Course Guide", edited by Margaret Thornton [Evangel Publishing House, Nairobi 1990]. That was meant as a handbook for training group leaders or tutors and was the outcome of a course for TEE enablers at Daystar University College in which this author participated. While continuing the basic approach and understanding of T.E.E. as outlined in that Course Guide, the author has concentrated in this Handbook on the preparation of good teaching material for use in T.E.E. programmes. He hopes that it will be found useful as a guideline both for trainers and authors.

Many thanks go to my colleagues and successors in the T.E.E. programmes of the Ethiopian Evangelical Church Mekane Yesus for their feedback and encouragement; they are too many to mention all, but I can't keep silent on the great contributions of Mr. Dawit Chibsa; who served for many years as the backbone of the T.E.E. Department in Addis Ababa. One of the new developments we started was a higher level course - a Diploma Course in English

equivalent to the residential Diploma Course. Several participants have switched over from the one course to the other - without problems. Now there are two new projects for which the Writers' Course in 2021 was planned: to translate this Diploma Course into some main languages of Ethiopia, and to plan for a Degree Course by Extension. T.E.E. found roots in the church!

I was also involved in T.E.E. work in Germany: caring that Ethiopian (Oromo) groups could participate in the Diploma course - and starting and organizing a T.E.E. programme for my home church. Both tasks were accomplished.

The manuscript of this guide developed gradually, I added small improvements and revisions every time I used it. The language of the main version was checked by Sr. Mary Kaldeway of Health Care Christian Fellowship International, South Africa, who has passed away several years ago. Also, many other kind friends have helped me to come to the present stage.

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Hermannsburg, Germany

1st version September 2003

Revised March 2024

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Introduction

1. What is the aim of this Handbook?

The Handbook sums up the experience of many authors and years of TEE writing and has three aims:

1.1 It is meant in the first place to be a *guide for instructors* of TEE writers. Those who write teaching materials for TEE need special instruction in the art of writing for distance education. Though the writing of textbooks for the use of students follows similar principles, there is an important difference: those who study by distance education cannot ask questions or get additional explanations in the classroom. The study material in their hands is their teacher, and unless it provides all necessary information and explanations, learners may soon find themselves at a loss. The authors of self-instructional materials ought to anticipate the questions of the learners and to include all answers needed. This can be learned in 'TEE writers courses'.

It is advisable from time to time - maybe every other year - to call the authors for refresher courses.

This Handbook can be used as an *outline for a TEE writers course.* It can also provide materials for refresher or upgrading courses. Handouts for courses can be prepared on the basis of this Handbook. The explanations can be adjusted and used as handouts for the participants.

1.2 It is meant as a *reference tool for TEE writers*.
It can serve as a resource book not only for TEE instructors but also for TEE writers. They will probably find here most of what is necessary for their writing techniques. By going through the units of this Handbook they will be able to see if they have included all necessary steps or if they skipped important details. So it can serve as a kind of *check-list.*

From time to time all involved in preparing material for TEE should ask themselves if they are still in line with the requirements of self-instructional materials in distance education. While all writers will develop their own style, they nevertheless should use

the rules set forth here as a list which helps them to check the appropriateness and quality of their work.

1.3 It is meant as a *self-study guide for potential TEE writers*.
Not every person who is asked to write for TEE has the chance of participating in a writers course immediately. Such new TEE writers can use this Handbook as a guide for themselves. Though sometimes condensed and referring to other sources, it nevertheless covers the most important areas and will be useful as an introduction to the basic concepts and methods of TEE and to the special features of self-study materials. At a later time they may want to improve their skills in a TEE writers' workshop or course which provides additional explanations, discussions and correction of exercises by experienced instructors.

2. Outline of the Handbook

2.1 The opening unit reminds us briefly of the *basic aims and philosophy of TEE* and sets it in relation to other forms of theological training. It focuses on two questions: (1.) for whom is TEE meant? And (2.) how does this influence our writing?

2.2 In the second unit, the *three ways in which learning takes place in TEE* - self-study, discussion and practice - are explained and set in correspondence with the *three domains of learning*. It is one of the marks of TEE, that all three domains are given balanced attention.

2.3 In the third unit, the *levels of learning* are discussed. They are presented in three groups so that they can be related to the three ways of learning.

2.4 In the fourth unit we look at the different *formats* which can be used *for TEE self-study materials*.

2.5 As our learners are adults, it is good to be aware of the *psychology of adults* and of the ways they learn best. This is dealt with in unit five.

2.6 The sixth unit is concerned with the *subject matter* to be taught. Not every interesting topic can be presented. Which of the many important themes in theology should be selected and discussed in TEE? We endeavour to find ways and criteria according to

which the selection should take place if the programme is to be useful and acceptable to the churches we want to serve.

2.7   The next unit deals with the *intended outcomes* of the TEE courses. What do we want to achieve? Clear aims and objectives are not only desirable, they are essential for writing good teaching materials in general, and still more for TEE. The art of *formulating clear objectives* is of utmost importance. We need them at every stage of the course, and for all domains and ways of learning.

2.8   Hints are given in unit eight as to *how to find the content* necessary to teach the selected subjects and to reach the intended outcomes. This refers to library research as well as to consultation with persons knowledgeable in the subject matter.

2.9   After the research, *research notes and your own ideas need to be organized* and arranged in a way fitting for your TEE programme. You will find a discussion of the options and the most important principles of arrangement in unit nine.

2.10   It is advisable to present the teaching in roughly equal portions which can be studied in a day. Format and organizing principles of such *daily lessons* are discussed in unit ten. While the format of Programmed Instruction will not be used by many, some of its concepts are also helpful for other formats.

2.11   *Good questions* are important in order to achieve active learning. Questions make the learner think about the new information and reinforce the point made. For TEE purposes, we focus on three kinds of questions. This is done in unit eleven.

2.12   While much of the TEE self-study material is self-contained, i.e. includes the complete teaching, it is also possible to make use of textbooks and other available materials and to combine them with *companion study guides*. These are described in unit twelve.

2.13   *Testing during the time of writing and development* of the course is essential in order that it will be of good quality and fitting for the people for whom it is meant. This is described in unit thirteen.

2.14   In order to prepare the manuscripts or typescripts for printing, *editing* by one or more editors is needed. A lot has to be considered here.

2.15   From time to time materials need *revision*. Before that is undertaken, they need to be *evaluated.* The points to be considered are found in this unit. They are largely identical with those considered for the *editing* work.

2.16   The learning will make an impact only if it helps people in their problems and fits their situation and context. How can we make the teaching *contextual*? This important question is considered in the final unit.

Unit 1: Writing for T.E.E.

Have you been asked to write teaching materials for TEE? It will be useful for you to be reminded for whom TEE is meant, what it is meant to achieve, how it works, and what this means for writing TEE materials. That is our task in this unit.

1. For whom is TEE?

TEE is an approach to decentralized training of committed Christians for their services in congregations. When it was started 1963 in Guatemala, it was meant as a means of training local pastors in their home areas in order to prevent their becoming estranged from their home congregations which so often happened when they received their training in the seminary in the capital city. So, the Seminary extended its services to where the need was: educating those who, because of their commitment and natural qualities, were the actual leaders of the congregations, so that they might become qualified church ministers. In contrast to the young men who usually were sent to the seminary, these natural leaders normally had a family and were unable to leave their homes for longer periods. Therefore, training had to be devised which would allow them to do most of their studies at home. That led to the inception of TEE: theological training which can be undertaken by staying at home and is aimed at providing ministers for the congregations.

Often those persons whom the congregations preferred as their leaders did not enjoy high school education. They had no university entrance level which was a prerequisite for theological training at a seminary. So, the extension training had to be designed in such a way that it gave quality education without necessarily demanding academic qualifications. This became possible through preparing self-study materials which provide room for learners of different educational levels: those with little formal education would take their time to master them, the ones with higher education could use the same material, but finish it in shorter time - each one at his own pace. 'Programmed Instruction', which at that time was a new educational tool, became the means to provide teaching for people of a wide range of educational levels.

The decision to aim at more mature people to be prepared for congregational ministry implied the need for two other features to be designed for the training. First, as most of those selected

were already serving their congregations it was for them 'in-service-training', and the theological teaching had to take that into account. Secondly, the people to be trained were no longer young students, but mature adults with a lot of life experience and with a respected position in their congregations. They had to be treated accordingly. On the other hand, their experience could be used for making the teaching practical and relevant.

The result was the concept of 'Theological Education by Extension' which teaches theology to mature leaders, trains the people where they live, aims at continuing and improving congregational services of the participants, and draws on their experience in life and congregational ministry. This has proved to be an effective way of theological training ever since. Many churches have experienced that in TEE they have received a potent tool of training leaders for their congregational ministries.

Occasionally Christian Education for all members of a church has been termed 'TEE'. The approach of TEE - self-study, discussion and practice - certainly is useful in many areas of education and some TEE materials can be helpful also for Christian Education of adults. However, we prefer to use the term 'TEE' for Theological Education only - that's what the first two letters of TEE stand for. That means: TEE is training people for ministry in the church. This includes not only pastors, but also preachers, evangelists, catechists, voluntary co-workers, group leaders and others involved actively in the congregation. Together they do the 'ministry'.

So, TEE is designed for the training of professional and voluntary ministers in the church. It can be used in many ways and for many different groups.

There are many different TEE Programs in the world. Each one has its own way of doing TEE. The levels of teaching differ, the subjects taught differ, the kinds of materials differ, the length of the courses differs. TEE can be adjusted to the people for whom it is meant: the kind of congregation for which leaders need to be trained. We speak of the *'target group'*. How and what we write in the teaching materials depends on the needs of the group we are trying to reach: their tasks and roles, their level and aims, their situation and context.

Therefore, before starting to write teaching materials for TEE, we will have to make sure for whom we are going to write and ask ourselves; what is the type or 'profile' of the future users, our target group?

2. What are the aims of TEE?

As just mentioned, the main purpose of TEE is to provide congregations with mature leaders who are theologically sufficiently qualified for their ministries. This aim includes training for ordained ministry and for lay ministers, they may be employed in the area where they are serving or do their service in their free time. In other words, it is <u>training for leadership in the congregations</u>.

Such training involves three aspects. The first aspect is that of the **personality**. Good church leaders guide mainly by their personality and their example (1 Pet. 5:3). They are expected to be absolutely faithful and trustworthy (2 Cor. 4:2). They need to be mature persons who command respect in their own family and in the society by the way they conduct themselves (1 Tim. 3:1-13). Therefore, the growth of the personal faith and the deepening of good family relations, the ability to reach balanced judgment and to relate well to other people are part of the aims in the training of leaders. Growth in maturity of the character and in the depth of the spirituality is high on the agenda of TEE.

The next aspect concerns the **practical competence**. Congregational leaders are expected to do and perform many things: to lead worship services and assemblies, to preach and pray, to teach children and adults in the basics of Christian faith, to counsel and to reconcile members, to manage the property and finances of the congregation faithfully. Each one will service in those areas which are assigned to him, according to the gifts entrusted to him (Rom. 12:6). Some of the gifts are natural skills, some are given by the Spirit (1 Cor. 12:4). But all of them need to be practised, and many can be improved by experience. It is one of the tasks of theological education to do this, and it is one of the aims of TEE to help the present and future church leaders to improve their practical skills. This applies also to 'higher training': service in the congregation is the starting point.

The third aspect is that of **sufficient knowledge**. In order to grow in faith and personality, and in order to improve the practical skills, sufficient information and basic knowledge is needed.

Of course, congregational ministers know about the way to salvation and the message of the Bible. However, for certain tasks - preaching, teaching, leading Bible studies - it needs deeper knowledge and insight of the Word of God and of the teaching of the church. For other aspects - like leading and counselling - it is helpful to have both knowledge of the experience of the Christian church as well as of some results of psychology and sociology. Practice must be undergirded by information and sufficient knowledge. To provide this is the third main aim of TEE.

All three aspects - growth of personality, improvement of practical competence, and provision of the necessary knowledge - are together the concerns of TEE and need to be considered as we prepare the teaching materials for it.

Again we will have to ask ourselves before starting to write TEE materials: In which aspects do the people whom we are going to train need to be strengthened most for their ministry?

3. How does TEE work?

Learning takes place in TEE via three ways: through self-study, group discussion and field practice. They belong together. None of them can be omitted without seriously endangering the intended results.

First there is the **self-study** at home with the help of self-instructional teaching material. It is designed in such a way that the learners can follow it and understand the presented teaching without additional explanations. This means, not only must there be clear and complete information, but also sufficient explanations and illustrations. Secondly, it must be prepared in such a way that the learners interact with the new teaching. They should neither feel bored nor overtaxed, but be encouraged that they can cope with the demands and happily go on. The self-study materials widely replace the teacher in providing the required knowledge and in encouraging the learners.

The second way learning takes place is through the regular **discussion** which goes on in group meetings or seminars for which the TEE participants of an area come together. They consider in their discussions how far the new teaching is helpful for themselves, relevant for their congregations and applicable in their service. They get deeper insight and respond, either making it their own conviction or devising alternatives. Together they look for ways of using

new insights in their special context, share related experiences and encourage each other in putting the teaching to the test. This part of the training is helping their faith and minds to mature.

The third way of learning in TEE is the congregational *practice*. This provides the field experience which has two main functions. The first is to reinforce the learning: what we do and apply immediately after hearing something has the best chance of being remembered. It is well known that we remember only 10% of what we hear a teacher tells us, 50% of what we see and hear, and 90% of what we have done - in role play or practice. That has great implications for learning. It means that for most people, not the amount of new information they have received makes them knowledgeable, but the use of it. Applied to theological education it means, that the memory of new theological knowledge is enhanced by applying it. The second function of immediate field experience is to help the learners to see the relevance and practicality of the teaching. The aim of TEE is to improve skills for ministry. The teaching and suggestions must be put to the test, and they must be tested immediately in order to be able to reflect on the experiences together with the others in the group. That gives the opportunity to either correct their own approach, or to look for alternatives. A third function could be added: it is the chance for participants to find out their own gifts by practising, also in areas which normally would not be tried.

4. Consequences for TEE Writing

What does all this mean for the preparation of TEE materials?

4.1   TEE is devised for training of Christians active in the ministry of the Church. That means, we have to teach all that is needed for doing this ministry. The emphasis will be on those aspects of theology which have a direct or indirect bearing on the practical challenges of congregational leaders and co-workers. This will influence the selection of topics and of examples.

4.2   TEE is devised to improve the ministry of leaders already active in the Church. Therefore, it will start at the level of the majority of those for whom the training is meant and take their potentials into account.

4.3 One of the aspects of the training is to help the participants to mature and grow spiritually. TEE materials will provide not only food for the intellect, but also for the spirituality. That will mean both stimulus for the personal prayer life and reflection as well as proposals for consideration of spiritual concerns in the group.

4.4 Another aspect of the training is the emphasis on field experience. In the TEE materials we will suggest ways the new things learned can be put into practice in the congregation.

4.5 The provision of sufficient knowledge for doing the ministry is the third aspect. That will include many fields and themes of traditional theology and Biblical interpretation. This is the main thrust for the self-study materials.

In other words: Writing for TEE means in first place to provide the necessary knowledge for the training of congregational leaders in the self-study materials. But it will be done by keeping in mind the other ways of learning through TEE and will include also helps and suggestions for the group discussions and congregational experience.

Questions for reflection and discussion

1. How will it show in the teaching materials if a TEE author respects the fact that the users are not inexperienced young men but mature congregation leaders?

2. Do you agree that it is more important for congregation leaders to get practical help for the problems in the congregation than theoretical knowledge of theological details? If so, how much theology is needed?

3. In which ways can TEE materials give impulses for the spiritual life of the participants? Find examples.

4. Can you observe that the three aims of TEE described above are being achieved?

Assignment

For whom will you write? What is your target group? Describe the people whom you expect to be the most important group among the TEE learners of your TEE programme:

1. their present role in church and society (family status, functions in the congregation, place in the society, economic situation);

2. their level (education, professional competence, maturity, ability to express themselves, knowledge of the Bible...);

3. their interest and aims (what are their real aims: to get personal satisfaction by learning, to serve the church better, to get employment, or to get higher status?);

4. their context (political and economic situation, ethnic and cultural identity, exposure to modern life, rural or urban context).

Write at least one full page.

Additional reading

- Kinsler, Ross, *The Extension Movement*, pp. 30-35

- Thornton, Margaret, *Training T.E.E. Leaders*, pp. 9-14

Unit 2: Three Ways of Learning

In this unit we will look at the three ways in which learning is achieved in TEE: self-study, discussion and practice. Each one caters specially for one of the three aspects of learning which are called the 'three domains of learning'. This unit will help you to see that TEE is not a one-sided affair but a holistic way of training.

1. The three Domains of Learning

Learning is not just a matter of acquiring knowledge and storing it in the memory. It is not a matter of the storing and thinking capacity of the mind only. Learning has also an emotional side: it affects our feeling and personality, and it is influenced positively and negatively by them. Finally, learning is connected with activities: we learn in order to do things and to apply new information in our lives. These three aspects are briefly summarized in the three words: KNOWING, BEING and DOING. In terms of educational psychology, we speak of the cognitive, the affective and the psycho-motor domains.

1.1 Cognitive domain

That is the area ('domain') of human learning which includes the receiving, storing and processing of new information. When a new stimulus or input reaches the brain, it must first be understood properly. When this has happened, it will either be stored in the memory, or it will be forgotten soon. If it is remembered, it can be recalled for future use.

So, cognitive learning is mainly a mental affair, and it includes:

- understanding the meaning of a message,

- understanding the implications of a message,

- storing the message in the memory, and

- recalling and reproducing the message when needed.

All this is the domain of <u>knowledge</u> (KNOWING).

1.2 Affective domain

That is the area of human personality which is responsible for acceptance or rejection of a message. Because it includes conscious and voluntary decisions, it is also sometimes called '***the volitional domain.***'

It is one thing to hear or read and understand new information. It is another thing to accept it and make it my own, or to reject it. Only if I agree to the content or intention of the message will I make it my own. Irrelevant or unacceptable material is easily forgotten or pushed aside. Also, only if I have agreed to it and accepted it will I use the new knowledge. Then it may change quite a lot in my life.

Acceptance or rejection of a message has to do with my feelings, my inner perception of truth, of beauty and of usefulness. Only if a message is agreeable to my feelings will I be convinced of its worth. Then, if I am convinced of this new truth, it may change my whole personality, which means that my feelings and my beliefs will be transformed. We speak of the 'heart' or the 'guts level' which are being touched. It is also here that faith has its seat. Therefore, this domain is of great importance for all religious instruction and also for TEE. It includes up to five steps:

- receiving a new message (not only taking note of it, but being willing to pay attention);

- responding to the message (superficially - or with some appreciation - or with full understanding of its meaning and implications);

- valuing the message (the new idea is accepted and internalized as something worthwhile) with different degrees of worth given to it:

  - agreeing to its value

  - or preferring it to formerly held values

  - or committing oneself to it;

- organization (the new conviction is given a place in your own life - or a new order and new priorities are set in your own life on basis of the new conviction);

- characterization (the new conviction has influence on the character of the person, it is reflected in consistent behaviour and habits, or even the whole person is changed by the new values).

All this is the domain of <u>emotions, values and personality</u> (BEING).

1.3 Psycho-motor or skill domain

This is the area in which words are translated into action, theory into practice, abstract knowledge into practical skills, convictions into movement. Here not only the mind and the emotions, but also the muscles are involved: hands, feet, mouth and other parts of the body; that's what is meant by the word 'motor' in 'psycho-motor domain'.

This includes:

- practising skills - starting from simple manual activities to very complex skills;

- mastering the skills necessary for a certain work or profession;

- learning to control one's own behaviour: to act appropriately and to interact with others in acceptable and effective ways.

In other words: it is the domain of <u>practical application</u> (DOING).

2. The three Ways of Learning in TEE

It is evident that TEE uses three approaches: self-study, discussion and practice. As we compare these approaches with the three domains of learning, we will easily discover that each of them has its emphasis in a different domain. But there is also considerable overlapping.

You are probably acquainted with the illustrations of TEE as a fence or railway line: the two rails 'Bookwork' (self-study) and 'Field Experience' (practice) are connected through 'Seminars' (discussion meetings) as the poles or 'sleepers' (Holland p.10, Thornton p.11 and 12). An African equivalent would be the three-legged stool. The meaning of all these pictures is: all three ways of learning belong together and support each other. All are equally important to achieve satisfactory results.

When writing TEE materials we should be aware of these relations. Let us look at them in more detail now.

2.1 Learning by working through self-study materials

Here learning takes place as the learner reads or hears new information, understands it and then reacts to it.

- New input (information, stimuli) and explanations presented by the author of the book or teaching material are the *first important ingredient* of self-study materials. The learner reads them. Whether he understands and then reacts properly to them or not is mainly a matter of the clarity of the presentation and the quality of explanations, examples and illustrations - and that is a question of the skills of the author. If the learners remember the issue later it is partly the result of impressing them and catching their attention. That is one of the tasks of the author. Of course, the success depends not only on the author's skills, but also on the willingness of the learner to receive the new teaching and to do his part, which is the required home-work.

- Active involvement of the learner is the *second important ingredient* of self-study materials. The function of questions and tasks included in the teaching is to get the learner to actively respond to it. Only if the learner is permanently involved in this way, will the new information impress him, be remembered well and used. So, the author will include stimuli (questions and tasks) which ask for a response from the side of the learner. To write good questions and tasks, therefore, is as important as good input in the teaching.

- Most of the learning effected through the self-study will be on the cognitive level. New concepts, rules, information and content can be transferred in this way. That is the strength of this approach. However, by making the teaching interesting, the author touches the feeling of the learners, too, and helps them to positively react to it. This means that the affective domain is also touched. As the writer gives suggestions and hints about how it can be put into practice, the psycho-motor domain also comes into operation.

2.2 Learning by discussion

The second way of learning in TEE is by the group discussion. Regularly, the participants meet in groups to discuss their studies. This is another important way of learning.

- The aim of group discussion is not to get additional information, or to clarify unclear teaching. Of course there should also be room to correct misunderstandings. But the emphasis is on <u>reflecting</u> on what was studied at home and <u>sharing reactions and experiences</u>. The topics of the home-study are the basis and provide the themes of discussion. The purpose is to go beyond the cognitive level and to help the learners to make up their mind: either to accept or to reject the ideas presented in the study materials or to come to another conclusion.

- Often the teaching will challenge traditional values or customary convictions of the learners. These will not be changed by one-time reading and private meditation. They need to be considered together with the other learners, pondered upon and seen from different angles. They must be compared with the own experiences and those of others. Only then can the former convictions be modified or changed and the new ideas be accepted or rejected. Here is one of the most important tasks of group discussion: to <u>help all participants to make up their own mind</u>.

- The process of appropriating new ideas and pondering upon their consequences for one's own life is the <u>affective</u> side of learning. While it is mainly the task of the group leader (tutor) to help the learners in this process by preparing helpful questions and leading the discussion, the authors of TEE materials will already show the way and start the process of reflection by including suitable questions and tasks. Sometimes they will write: "Discuss this question in the group." In such a way, also the self-study materials will contribute to the affective side of the learning process. But most of this side will be taken care of in the discussion group.

- Another important task of the group discussion is to <u>receive feed-back from the field experience</u> and to help reflect on it. That is necessary in order to help the participants to cope with successes and frustrations. This task, which is again in the affective domain, will be touched on in the next section.

- In addition, the group <u>strengthens the motivation to learn and to apply</u> the teaching.

2.3 Learning by practising

The third way of learning in TEE is by field experience or practice in the home congregation. The participants are expected not only to study at home and discuss in the group, but also to test what was learned there. Without this practice, the learning process will be incomplete.

- As we saw earlier, practising has <u>more than one aspect</u>. It helps learners to remember the teaching, because we remember best what we do. It helps them find out if the new knowledge is helpful and worth incorporating into their own lives. Also it shows to the participants as well as to the congregations their strength and their weakness. This helps them to <u>find out their gifts</u> and the areas in which they can contribute best to the ministry of the congregation. Both the cognitive and affective aspects are part of this process.

- But the main thrust for the learners is <u>to improve their own skills</u> and <u>to use them</u> for the benefit of the congregation. Skills may be in the field of witnessing, teaching, administration, or serving the physical needs of others. The <u>psycho-motor </u>component is involved in each one of these skills, and this can be improved only by doing. Therefore, both study materials and group discussion should always lead to practice.

- Field experience can lead to both <u>encouraging and frustrating experiences</u>. Sometimes the advice and tasks given will work well. In other cases they may end in complete failure. It is important that such experiences are taken up again in the group: The participants share what they experienced. In this way they can find out if the reasons of success or failure were due to the person or the circumstances, or if the whole idea was not applicable in their context. If all fail with the same approach, it is not helpful in that surrounding. If only a few have failed and others succeeded, the reasons could be different. In any case it is important to think about it for future encouragement and for correction.

3. Consequences for TEE Writing

In this unit we have compared the three domains of learning with the three ways of learning in TEE.

3.1   It is evident, that the main thrust of self-study lies in the cognitive domain, that of the group discussion in the affective domain, and that of the field experience in the psycho-motor or skill domain.

3.2   For TEE writing this means that the materials will mainly provide the necessary information or input which is needed for the learners as the basis for their reflection and their congregational service. In other words: the main task of TEE materials is to help the learners to get the theological knowledge which can help them to serve in their congregation satisfactorily.

3.3   However, all three ways of learning in TEE are interconnected. None is exclusively limited to one domain: there is quite a lot of interplay.

3.4   Therefore, in the preparation of TEE materials, the authors will keep in mind also the affective and the skill domains when setting the objectives and in the questions and tasks. The objectives will always have in focus what the learners can do with it, and part of the questions and tasks will stimulate the learner's own thinking and start the process of reflection.

4. Where is the Teacher?

We are used to it that learning needs a teacher. In schools and academic institutions we have teachers and professors who give instruction and guide the students. Where is the teacher in TEE? Is it the leader of the discussion seminar? Or where is he?

It is true, we have teachers also in TEE. But they are not the group leaders. It is important to note that it is not the task of group leaders to teach the group. Their task is to help the participants to learn from each other, to facilitate common learning. They do so by steering the discussion and giving the direction through their questions. But they are not expected to give instruction and to decide who is correct.

Actually, the teacher is hidden somewhere else: in the TEE materials. As we sometimes say: "in TEE, the book is the teacher". Instruction - information or input as well as explanation - is found in the TEE books. If the books or materials are good, no additional explanations are needed in the group meetings. That means of course, that *the real teacher is the author of the TEE book or TEE materials*.

This can be a helpful guideline for the authors of TEE materials: that they see themselves as teachers who are to instruct the learners. As a good teacher, a TEE author will try to catch the interest of the learners, to give clear teaching and sufficient explanation, to connect the new teaching with what was previously taught and to look for application. As in the classroom, the author of self-study materials will put before the learners questions to ensure their active participation. Of course, sometimes a good teacher will also have discussion in his class. That is not possible in self-study materials but is a task of the regular group meetings or seminars. So, by and large the statement above is correct: In TEE, the book is the teacher.

We will come back to this sentence in later lessons.

Questions for reflection and discussion:

1. In which ways are the three aims of learning - knowing, being, doing - related to the three domains of learning?

2. a. What is the importance of the affective domain?

    b. Is it wise to overlook the affective side in learning if we want people to put into practice what they have learned?

    c. In which way can the study material include the affective domain of learning?

3. a. Is it proper to put the skill of teaching into the psycho-motor domain (which is the domain in which the muscles are involved)?

    b. In which way is the skill (psycho-motor) domain incorporated in the teaching materials?

Assignment

Write 2 pages on: Why is the affective domain so important for effective learning?

Additional reading

- Darnauer, Lyle, "The Volitional Domain", pp. 57-60

- Popham, James & Baker, Eva, *Establishing Instructional Goals*, pp. 48-49

Unit 3: Levels of Learning

In TEE, as in all good education, our main concern is that those who make use of the programme learn - not that we teach. Teaching is not an aim in itself - it is a means to make students learn. It has been said: *"Nothing is taught until it is learned."* To ensure that learning is taking place on the side of the participants is our chief aim. The degree to which it is, is the measurement of how successful our teaching was.

But just: what does learning mean? Or more to the point: how can we know that a person has learned something? If somebody says that he has 'learned the Catechism': does he know its words, has he understood its meaning, or does he use and apply its content in daily life? Here we have already three different categories: Knowledge, Insight, Application. Still these are pretty wide categories. E.g., 'knowledge' may mean different things, such as to recognize or recall, to be able to repeat the same words, or to explain an idea. It will help us to look at the different possibilities which are also termed 'levels of learning'. To help us remember this concept more easily we count three levels each in the three main categories Knowledge, Insight and Application.

The 'levels of learning', when mastered by the learners, will be their 'levels of competence'. If the learners are to sit for examinations at the end of the course, the test questions can be asked only on the levels which were intended and were taught properly. The three times three (3x3) levels are like steps leading to full mastery:
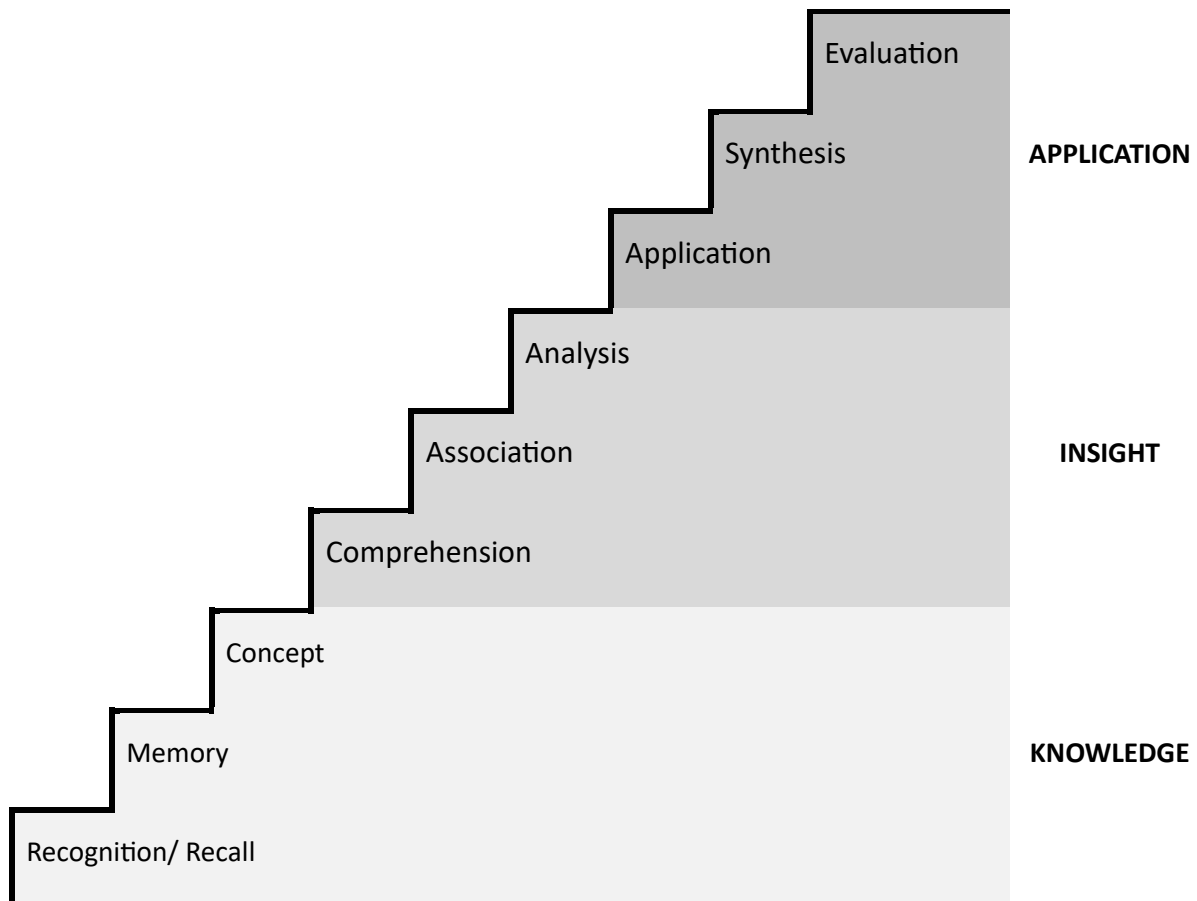
1. Knowledge: Levels pertaining to learning facts, names and ideas

1.1 Recognition and Recall Level

Facts and words which were heard, or things and pictures which were seen earlier are recognized clearly ('Yes, I know it - I have seen it once before!'). Or they are even recalled with the correct name ('That is a map of Africa').

This level reflects a more *passive* kind of learning: it is taking notice of words and images without necessarily connecting them with others and reproducing them in context.

Note: Recognition and Recall can also be distinguished as two levels.

1.2 Memory Level

Names, facts, full sentences or even longer pieces (of poetry, music or others) are reproduced correctly from memory.

This level reflects an *active* type of learning. Things read, heard or seen earlier have been stored in the memory, often by conscious memorization, in order to be reproduced word by word. It can include quite long and complex pieces of literature without necessarily implying that the text reproduced 'by heart' is also understood in its meaning and implications.

1.3 Concept Level

Words and concepts are described or defined correctly in own words.

Here we go beyond the reproduction type of learning. On this level, the learners are asked to show that they know the meaning of what they say, by using not just definitions which they have heard before, but by describing the matter in their own words or by giving examples or explanations. In other words: active processing of the information received is expected, though not yet complex.

2. Insight: Levels pertaining to learning complex ideas and matters

2.1 Comprehension Level

A story, message or teaching is understood from hearing or reading and is summarized in the learner's own words; or it is translated from one language to another.

While learning at concept level is concerned with isolated words and ideas, we go here into more complex processes. The task of comprehension requires the ability to find the inner progress of an event or a message and to bring it to a point, to distinguish between important and less important, to formulate more complicated relations or extended developments in short and precise statements. And in the case of the translation process, in addition to grasping the precise meaning, equivalents in the other language have to be found. In other words: comprehension requires a good understanding of the main gist or intention of an event or text.

2.2 Association Level

New information is associated correctly with things learned or experienced earlier.

At this level of learning, the former experience of the learners, their recognition and memory are challenged and they are asked to connect in their mind new teaching with former

knowledge. This involves and stimulates a certain degree of creativity, and it helps the learners to interconnect the isolated pieces of information with their life. It also helps them to corroborate or to challenge their previous world view.

2.3   Analysis Level

Different points and aspects in the information and in arguments are distinguished, their relation to each other is made clear and their proper designation and value is described.

This is an important step to the learners' finding their own point of view. Here they are asked to find out the number of aspects or arguments and their relationship towards each other. They are asked to look for cause and effect relationship, for contrast and similarity, for important and less important, for fitting and not fitting arguments and connections. They are asked to weigh the arguments pro and contra. It helps them to see behind the words and find the real intentions, and it helps them to make up their own mind in this matter.

3. Application: Levels pertaining to proper use and to problem solving

Note: Here we must distinguish between the mental preparation ('thinking about') and the actual performance ('using') as two different steps in each of the levels.

3.1 Application Level

The new information is translated into the learner's own context and used in his own life.

At this level the learners see how far the teaching is relevant for their own lives. Can it be used and applied also in their context? Or must there be some adjustments and changes to make it practical for their own surrounding and life situation? Sometimes, the rules or suggestions or challenges in the teaching can be used directly. In other cases, they won't work. At Application Level, the learners will see if the teaching is relevant for their situation and how it can be applied by them.

3.2 Synthesis Level

The new information is used to invent new ideas and to create solutions for new tasks.

Often the direct application in similar tasks is possible. In other cases, new solutions to problems have to be found. The given suggestions or rules may be a starting point, but they

don't suffice. They have to be combined with others in order to give a good solution to a challenge. That is creativity: to bring together different components and ideas to create something new. It may be verbally in the form of a speech on a new topic, or an essay on unexpected developments, or a piece of art, or a new way of solving a practical problem.

3.3 Evaluation level

The usage of the information in direct application or creative solutions can be assessed; fair judgment on their own performance, or ideas and practice of others can be given.

This is the level of critical judgment - be it on oneself or on others. Ideas, suggestions as well as practical performance are critically (or self-critically) observed and valued - on criteria given or self-established. Suggestions for improvement can be given. Reaching this level will help the learner to become both self-critical as well as self-confident; and it helps to see the performance of others in right perspective.

Questions for reflection and discussion:

Find appropriate questions and tasks for all 3 x 3 levels on the following topics: John 3:16; The Good Samaritan; The Eighth Commandment.

1. Which of the 3 x 3 levels are most important for learning through TEE? Why?

2. The three 'domains of learning' and the three categories in which the 'levels of learning' are grouped are not directly related, but there are connections. Which ones?

3. Why should learners who have to sit for examinations know from the start the intended level of competence?

Assignment

When writing a course on the Parables of Jesus, which place and weight should we give to the different 'levels of learning'? Why? (1 or 2 pages)

Additional reading

- Holland, Fred, *Teaching Through T.E.E.*, pp. 27-29

- Popham, James & Baker, Eva, *Establishing Instructional Goals*, pp. 52-54

- Ward, Ted and Margaret, *Programmed Instruction*, p. 11

Unit 4: Formats and Features of T.E.E. Materials

In this unit we will try to get an idea about possible formats for TEE materials. To sum it up in a short sentence: all formats usable for self-study can be employed.

When TEE was started in 1963, the method widely used was *Programmed Instruction*. That has its merits, and some of its principles are useful for all instructional materials. However, basing on the behaviouristic philosophy of B. F. Skinner, it has been discredited as being a manipulative style of teaching. Certainly it is an excellent method for teaching facts and skills which are clear-cut and undebatable. When it comes to helping learners to reach own conclusions and to form an opinion, more open ways of self-study are preferable which allow for personal viewpoints and creative replies. That can be done by adding 'open-ended' questions for reflection to the otherwise 'closed' way of Programmed Instruction. (That has been done in the TEXT-Africa series, published by Evangel Publishing House in Nairobi.) As an alternative, more open forms of instruction have been devised which use some of the principles of programming, but give room for one's own questions and conclusions. Such forms are termed *Semi-programmed materials* and draw more on the humanistic approach of John Dewey (Batlle p. 40-41).

A wide variety in formats has been developed for *workbooks* and *worksheets* which are basically semi-programmed. They provide blank space for student's responses, and therefore workbooks need a lot of paper. They can be used also in TEE, but are employed less frequently as TEE programs usually have to economize.

In many cases the use of existing standard *textbooks* or other available printed materials is a good alternative. They can be accompanied by *study guides* which lead the learners through their studies and ensure that the learning is interactive.

All these forms are options for self-study materials for TEE. All of them can give excellent instruction and stimulate the learners to put into practice what they have learned - if they are well prepared. A certain problem is that in some cases authors have just taken their notes, divided them by lines, added a few questions and then termed all of it 'Programmed Instruction'. Some weak and questionable materials of this kind have discredited both TEE and Programmed Materials. Therefore, two sentences have to be underlined here:

1. <u>TEE is not bound to Programmed Instruction</u>.

2. <u>Not all that looks like Programmed Instruction really is Programmed Instruction</u>.

Now let us look at the different options in more detail.

1. Programmed Instructional Material (PIM or PI)

Learning programs are self-instructional materials which lead the learners to a predetermined goal. They can be rendered in written form or in digital mode (as computer programs).

'Programme' (or 'program') means literally something 'written before' and usually refers to a plan which leads through an event to a certain aim. In learning and in computer language it means a series of logical steps which solve a problem or reach predefined learning objectives.

Materials known as *PI* (Programmed Instruction) or *PIM* (Programmed Instructional Material) follow certain rules which have to be employed in their preparation. They are carefully prepared step by step, meant for a special group of learners, and are tested by learners of the target group. If they look simple - which is sometimes what PI books are accused for - it is because they are meant for a special readership for whom this is appropriate. Whether they are easy or difficult depends on the level of the learners for whom they are prepared.

What makes PI different from other forms of self-instruction? There are three formal distinctive marks or features:

(i)   PIM is *'self-contained'*;

(ii)   PIM reaches its lesson objectives in carefully planned *'sequences'*; and

(iii)   PIM takes small steps called *'frames'*.

<u>Explanations</u>:

(i) '*Self-contained'* means that all necessary teaching and explanations are included in the text. PIM usually does not refer to other instructional tools; exception in TEE: the Bible and dictionaries may be referred to.

(ii) A *'sequence'* is a series of small steps which belong closely together and build on each other (literally: 'follow each other', from the Latin 'sequi'). They are also called *'sets'*. In a daily

lesson, we usually have 2 to 4 sequences which deal with one aspect each of the topic of the day.

(iii) *'Frames'* are the basic units or steps of which a sequence consists. The minimum number of frames is three; usually the sequence has five to twelve frames. - A frame has four components, abbreviated I-S-R-C:

a) Input or Information (the teaching);

b) Stimulus (a question or task);

c) Response (which the learner gives by reacting to the Stimulus; blank lines are provided on which the learner can give his/her response);

d) Confirmation (makes it possible to find out immediately if one's response is correct. The confirmation is found after a dividing line following the learner's response.)

> ***Note**: The term 'frame' goes back to the early days of PI, when all four components (or the first three) used to be separated from each other by dividing lines, so giving the small units the appearance of a series of framed paragraphs. In order to help the learners not to look to the Confirmation too early, it should be hidden by a cover sheet until the own answer is written. - In earlier programmes, the answers were placed at the bottom vertically.*

This format is a consequence of three basic principles for PI:

1) There is the principle of active responding. In order to make sure that the learners are actively participating and give the needed attention to the teaching, it is interrupted frequently by questions and tasks. While the learners respond to the Stimuli placed before them, the main points of the teaching are impressed in their mind and memory. 'Interactive learning' as it is termed helps the learners to come to deeper understanding and higher retention.

2) There is the principle of minimal errors. As the learners react to the Stimuli, they should be able to find the right Response without too much trouble. Behind this is the observation of educational psychology that students learn better when they feel that

they can cope with the tasks. That makes them happy and self-confident and improves the interest in learning. Therefore, only such questions shall be asked which can be answered by all who paid attention to the Input of the same or of former lessons.

In addition, care is taken not to give too much Input at a time, but rather to break it down into smaller bits. It depends on the subject and the level of the learners how small the bits have to be: In some cases it may be one or two lines only, in other cases it may be a full page. We speak of <u>optimal teaching steps</u> (optimal = the best possible). - What the best possible length of teaching steps is, can be found out only by testing.

3)   Finally there is the principle of <u>immediate knowledge of results</u>. That is again an outflow of the observation that students learn better when they feel reassured that they are on the right track. Therefore, they get the possibility of checking their Responses after they wrote them down. That is why Confirmation (either the full correct answer, or 'keys to the answers') is offered - on the same page, or at another place in the book. The learners cannot wait for the next teaching session to find out if their answers were good. It must be possible for them to correct themselves immediately.

These principles led to the three distinctive marks of PI mentioned before: self-contained teaching materials, sequencing and frames. They also make three other things necessary for the preparation of materials:

- clear objectives,

- well organized, logical teaching, and

- testing and improvement during the development of the materials.

Besides these principles and distinctive marks, PI makes use of other basic principles of teaching which are employed in all good teaching - be it oral or in writing:

(a) The target group is well defined. In order that the teaching meets the needs of the learners and is on the right level, it must be prepared with certain groups in mind.

(b) Topics are clearly related to Objectives. Topics as well as objectives will be prepared for all levels of the teaching - the whole course, the different units, and all lessons. And they will be interrelated.

(c) No Input without sufficient Explanation. In every lesson - except in revision lessons - there is some new teaching (input). It is advisable to teach in a lesson *one* issue or point only, or one main point with one or two side issues; too many points will confuse. But this one point must be well explained, and the frames with explanations should always be more and longer than the frames with the main teaching.

(d) Integration or Association of new teaching in all lessons. New teaching must be connected with previous teaching. While one topic builds on the other ('from the known to the unknown'), the learners will be made aware of the relations and connections.

(e) Application for all teaching. The learners should be able to see or find out why and for which purpose the teaching can be useful.

(f) Results are controllable. The intended outcome is made known from the start, and ways are determined to give evidence that it is reached - by tests or other ways. In PI, the figure '90/90' indicates the ideal outcome: 90% of the learners will give 90% correct answers. That presupposes careful testing in groups during the preparation of the materials.

For PIM, <u>testing</u> during and after the preparation is indispensable. No material should be termed PI unless it is tested sufficiently.

2. Semi-programmed Material (SPM) and Workbooks

Self-study materials which use some of the features of programming without fulfilling all of the above descriptions can be termed 'semi-programmed'. SPM is more flexible and allows for more creativity and the learners' own replies. Questions for reflection to stimulate their own thinking and decision will often be part of it.

While PIM is self-contained and has enough empty space for the replies of learners, SPM may give room for the answers also, or require a separate note-book. It may refer the learners to other books to supplement its own input. If ample space is given, and some creativity is asked for in the materials, they are also called 'workbooks'; if handed out lesson by lesson, they may

be called 'work sheets'. (There is, however, no fixed terminology. You may find that other types of books which make students work are also called 'workbooks'.)

SPM can also combine strictly programmed sequences with other styles. Different formats can be employed. The principle of 'immediate knowledge of results' is not always followed. There may be Confirmation for some questions which ask for knowledge, but for questions which ask for more complex tasks there will be no clear-cut 'key to the answer'.

SPM and Workbooks give more freedom both to authors and to learners. They are easier to produce and ask for more active participation than PIM, but may have the same good results - in some cases even be preferable.

3. Textbooks & Companion Study Guides

The third possibility for self-instructional materials is the use of textbooks which are available and used in schools. They are often very well prepared and even include questions for revision and for reflection.

Students who are used to working independently can study such a book alone. But for most participants in TEE programs this is not advisable. They need some guidance which tells them what to study and in which order. They need regular questions and tasks to go with the teaching - not only at the end of the lesson - in order to learn actively. Such questions, after studying one or more paragraphs, help to see the main point in the teaching and to digest it better.

To meet this need, Companion Study Guides are prepared. They are *Study Guides* because they guide the learners through their daily studies and tell them what to do. Because they go together with textbooks and accompany them, they are termed '*Companion* Study Guides'. (Such a term is needed to distinguish them from other types of Study Guides.)

The Companion Study Guide may lead the learner through a whole Textbook, or it may ask him to study parts of it. It also gives the opportunity of supplementing the teaching of the Textbook.

When preparing the Companion Study Guide, we divide the teaching of the book into portions so that there is a portion for each daily lesson. If possible, we allot a topic to all weekly portions

and also to the daily lesson. In addition we try to formulate objectives; often they are already clearly expressed, or at least implicitly included in the textbook. In any case, we add questions and tasks.

So, the following things should be found in the Companion Study Guides:

- For all weekly units: topics, possibly with objectives

- For the daily lesson: Topic (and objective);

  o Introduction (with surveys and revision which helps to integrate the teaching into the whole course;

  o Advice for the study of this day;

  o Assignment (portion to be studied and questions or tasks to be answered);

  o Summary;

  o Key to questions.

Textbooks together with Companion Study Guides ask the learners to work with two or more volumes. That is a bit more complicated, but learners get used to it quickly and may get as much profit from it as from a self-contained PI or SPM book. For the author it is much easier to produce a Study Guide to an existing Textbook than a complete course in SPM or PI format.

So, wherever good textbooks are available, they should be made use of, in order to economize the resources.

4. Audio-visual Materials

This group includes: tapes, CD, videos, educational programs broadcasted via radio or TV, and all sorts of pictures (slides, movies, posters, drawings...).

They can be used in three ways: for illustration, for enrichment, or as main medium of instruction. The use of computers is a category of its own.

4.1 Pictures and drawings can *clarify and illustrate* teaching in books or notes. It is good if many of them are used also in printed media.

4.2 Sample lessons recorded in classroom or important addresses recorded at church gatherings can be used to *enrich* the teaching. They may be used at home (if equipment is available) or in the group meeting. It is advisable to give some variation to teaching in this way.

4.3 It is even possible to give a *whole course mainly by tapes*, usually accompanied by work sheets. Either classroom lectures are recorded and distributed in this way, or the teaching is designed for this medium. That can also refer to video tapes. These can be used in countries where all participants have the necessary equipment and can afford the costs of the tapes. For most countries in Africa it may not be an option.

4.4 With electronic technology and wider distribution of computers and *internet*, TEE can also be offered using this means. Teaching materials can be sent through internet - both printed teaching and audio-visuals. This may be more of an option for the future. During the next few years it will hardly be an alternative for most countries and TEE programmes in Africa.

For most TEE programs, audio-visuals will be carefully selected as illustrations and as enrichment material. Seldom will they replace typed and printed media.

5. Which kinds of TEE Materials are best?

Times are gone in which TEE was equated with PI. It has been proved that more open forms of teaching materials - SPM, Workbooks and Textbooks with Study Guides - are as useful as PI. In some areas they are even better. In any case they are easier to produce.

Which form is best depends on the situation, target group and subject which is taught. It also depends on the availability of suitable materials. Wherever a good textbook is available, using that is a good alternative which should be investigated.

Before deciding which form we use for a new course, we should ask:

- *What is the aim of the course?* Is it to pass on knowledge (of a Bible book, or of facts)? Or skills and habits (how to interpret a text, how to prepare a message...)? Then PI is a viable option. Is it to make participants consider their situation, find their own viewpoint and contextualize their findings? Then SPM is preferable.

- *What is the subject area?* Does it include a lot of information and data, like Church History or History of Theology? Then a Textbook with a Companion Study Guide is a good means to convey the teaching. If it is more in the area of Practical Theology, PI and SPM can also be considered.

- *What is the educational background and level of the learners?* For learners at the stage of functional literacy (which says nothing about their mental abilities, only about their schooling background) it will be hard to write long answers. For them, PI or SPM asking only for brief replies is the best. On the other hand, learners on post-secondary level (12th grade passed and above) may be able to work with a Textbook even without an accompanying Study Guide.

- *Which materials are already available?* It will not be good stewardship of resources if a usable book exists and we start to write a new one. Whatever is available should be checked as an alternative. Even if it needs a lot of adjustment, it could at least be used as a model or as a source.

- *Which resources are available for preparation of materials?* It is clear that preparing a well designed and tested PIM will need double the time and resources of a new SPM course. Preparing a Companion Study Guide for an existing textbook takes only a fraction of the time for preparing a PI course of the same length.

  Before starting to write PI or SPM, we have to ask: Do we have the people and the time and the resources to finish the job? On the other hand, when we use a textbook which has to be bought from the bookshop we have to ask: how expensive is it? And how long will it be available? Would it be cheaper in the long run to produce our own materials?

The decision as to which format to use in which course is a matter of discussion between the author and the director of the TEE programme. Usually the decision will be between SPM/Workbook and Study Guide to an existing Textbook. Therefore, we will deal in this course mainly with these two formats.

Note: Somebody wishing to use PI mode can also learn most of what he needs in this course, as most principles of PI are used as the starting point for instruction. More information can be obtained from the books quoted under 'Additional reading'.

Questions for reflection and discussion

1. From among the books used in the TEE programme in your church identify at least two of each of the following types: those which are produced in the format of PI, those which use SPM format, and those which use Textbook with Companion Study Guide.

2. a. Share what you have seen yourself or heard from others: Which courses in the TEE programme known to you are liked best? From which ones do the learners profit least?

    b. Which type of course has the best books, and which type has the least helpful books? Is there any relation between the format and the quality? Or is it a question of the teaching content, or of the readability of the book poor quality of typing and printing?

Assignment

Think of two or three subjects for which you could write TEE materials. Discuss on one page which format you would suggest for these subjects, and give reasons.

Additional reading

- Batlle, *Theological Education by Extension*, pp. 38-41

- Harrison, Patricia, "Classification of Self-teaching Materials", pp. 80-83

- Harms, Hartwig, "Understanding Programmed Instruction", pp. 84-86

- Holland, Fred, *Teaching Through T.E.E.*, pp. 15-20

For those who want to go deeper into Programming the following titles are recommended (see Bibliography at the end for publishers):

- Winter, Ralph (ed.), *Theological Education by Extension*, 1969

- Markle, Susan Meyer, *Good Frames and Bad. A Grammar of Frame Writing*, 2nd ed., 1969

- Ward, Ted and Margaret, *Programmed Instruction for Theological Education by Extension*, 2nd ed., 1971

- Pipe, Peter, *Practical Programming*, Huntington, 1977

Unit 5: T.E.E. Learners Are Adults

Before we go on with the preparation for writing TEE materials, we should pause for a moment to recall for which kind of people we are going to write. As the audience affects the way we speak, and the type of readers expected affects the ways an author writes a book, we also should think of our target group and the characteristics of the learners we expect. The target group which we want to reach is has implications for the whole approach in TEE, and also for our writing of the TEE materials.

The present and future co-workers in congregations whom we are going to train are adult persons. Usually their age is between 20 and 65 years. That implies that we cannot treat them like children in a school. Neither can we treat them like students at university or college. Most of them have a lot of life experience and have reached a far degree of maturity. They make their own living, have families to support and study only in their spare time. All these factors we have to keep in mind while we write TEE materials.

1. Stages of adulthood

Personalities vary, their life situations vary and the process of their maturing varies. However, there are some similarities among the majority of people of the main age stages.

By the time a person has reached the age of 18, the time of adolescence usually has come to an end and, at least physically, former teenagers have become adults. That does not mean that they have reached full maturity. They continue to grow in experience and judgment. Also as adults, they go through several stages in their personal development and in the challenges they have to meet. Normally, three main stages are distinguished. We will have TEE participants from all three stages, so we should briefly review them:

1.1 Young adulthood (age 19 to 30 years)

These are the formative years of life in which basic decisions have to be made and implemented: choice of profession and of a marriage partner. The foundations for the family and for the means of livelihood are laid. The young adult has to assume responsibility for his or her own future.

While at the outset the opinion of friends ("peer group") is very important, the young adult comes more and more to his or her own opinions and decisions. That includes the whole view of life, and also the religious convictions. While young people tend to be more radical and opposed to compromise in the first few years, they learn to become realistic and to accept what is possible.

Young adulthood is the time of greatest physical and mental strength: it is the best time to learn. But young adults tend to be critical towards the older generation. They don't accept the words of others without proof - they want to probe the truth themselves.

1.2 Middle adulthood (age above 30 up to 60 years)

We could identify different stages in middle adulthood as well, but for our purposes we will consider this stage as a whole. It is the time of productivity, of child raising and of securing a place in society. During the first part of it, family and career are most important; in the second part, involvement outside home – in church and society - takes a big share of time and strength.

At this time, people are independent minded and want their opinion to be respected. They will not easily change their religious affiliation any more. But they are willing not only to find out more about their faith and its consequences in life, but also to shoulder responsibility and pay the price for it.

Physical strength continues for quite some time until, mostly between the age of 40 and 50 years, adults begin to realize that they have reached their peak and have to start to economize their energies. Learning abilities continue, though it takes a bit more time to memorize facts and figures. On the other hand, they have a lot of life experience which they can draw on.

1.3 Senior adulthood (60 years and above)

Sometime between the age of 55 and 65 we find out that a new generation has grown up which wants to take responsibility and is able to do so, and that we had best withdraw into the background. At the same time, health often begins to deteriorate and it becomes obvious that the end of life draws nearer. More and more friends pass away; life becomes more wearisome.

Coping with decreasing strength, with increasing loneliness and approaching death are the main challenges of this age. But at the same time, senior adults still have a lot of possibilities and tasks: to pass on their experience and wisdom to the coming generations. They and their voice are still needed. Whether their advice is also wanted will depend on their ability to communicate with the younger generation in a positive way. They have to convince, rather than demand obedience. That is true now also for Africa, where no longer older people are automatically respected and heard as in former times.

Learning is slower now, but the ability to learn does not stop. Senior adults will profit a lot from educational programs, especially if they take their life experience as the starting point. It will be of great profit to both the seniors and the congregations if they are still challenged to participate in learning and service as long as their physical and mental condition allows it.

2. Under which conditions do adults learn best?

Adults don't learn like children whose curiosity is great and who accept the authority of a teacher without much doubt. Adults also don't learn like adolescents who are critical of authorities but still can be convinced by reason and a teacher's personality. Adults want to be respected as persons of dignity and because of their own life experience. They want to continue from where they are now and go into directions they themselves have decided upon.

In other words: in adult education we don't deal with empty vessels which have to be filled, but with boxes which are already partially filled with a valuable load. Our task as educators is to help the participants to see the value of their previous experience, to assist them to make better use of it, to help them to find out what is still missing and let them choose themselves what they want to add or to change.

There are several conditions which need to be fulfilled in order that adults learn well. We shall mention some of them here. (The following seven points are adapted from a paper of Teferi Angose prepared for a TEE Writers Course: 'Psychology of Adults, and its Implication on our Writing', Addis Ababa 2000, based on G. A. Peterson's 'The Christian Education of Adults', pp. 54-55.)

1. *Adults learn best when they recognize that learning is part of their life.* Learning is not an exceptional matter but continues through all of the adult life as there is always

a desire to change and improve. Adults need to be aware that learning is an ongoing process.

2. *Adults learn best when they are motivated.* A sense of pride and achievement is the critical factor in motivating adults to learn. Adults learn partly because it gives them pleasure and helps them to feel better about themselves. On the other hand, they don't like to admit failure and must be saved from feeling bad about mistakes.

3. *Adults learn best when they realize that learning helps them to challenge the problems of life that they encounter.* Younger students learn in order to qualify themselves for a job they want to take up later on. Adults learn mainly in order to solve their immediate problems - be they social, political or spiritual. They are eager to see the effect which the learning will have on them or others in their vicinity.

4. *Adults learn best when they want to learn.* They are self-directed and make their own decisions. They want to be independent and in charge of their own life. They prefer to participate in a programme from which they can withdraw at any time.

5. *Adults learn best when they know that this way of learning is effective.* They want to be sure not to waste their time. They will accept a non-residential way of learning if it allows sharing of their experiences and so supports learning which builds upon what they know already. They need assurance that this informal way of learning is as effective as formal schools.

6. *Adults learn best when the lesson is applicable.* As said above, they want to solve their immediate problems. Application to life is a crucial and critical factor in the learning experience. Each lesson should contain something which can be applied in the lives of the adult learners.

7. *Adults learn best when the lesson is at their level of understanding.* If they feel that the lesson is beyond their academic standard they will drop it. The same thing happens if it is too easy. It ought to be on the right level.

These are conditions which apply to most adults. Apart from this, they are a very diverse group whose state of knowledge and experience is very diverse, depending on their life situation

and former education. It is a challenge for the educator to bring people of different backgrounds together and make them enrich each other in a creative way.

3. Implications for our writing of TEE Materials

The conditions in which adults find themselves and under which they learn best as described above have their consequences for our approach in TEE. One of them is that it is vital that we respect adults as persons who not only study what the teachers present to them but who also contribute from their experience and insight. That is why we do not call them 'students' but prefer to call them 'participants' or 'learners'. Of course, their contributions will be heard only in the group discussion, and it is one of the challenges of the discussion leader to encourage this process of sharing and not to lecture or to discourage participants' contributions by always commenting on them. But the TEE materials which are studied before the group session will be the preparation for this process and stimulate the learners to articulate their experience and opinion.

When writing TEE materials, we need to remember that our target group are adults, and that this implies a polite and encouraging approach:

1. *Adults are self-directed.* They want to do what they do on their own initiative and not be forced to do it.

   That means for TEE writing: The learners must feel free to use their own insights and judgment and to add to their knowledge as they decide. As much as possible the directives should be given as advice and not as command. When tasks are to be done, it is good to let the participants choose between alternatives.

2. *Adults are rich in experience.* That is reason enough to treat the learners with respect, and also to utilize this wealth.

   While it is not possible to take up individual experiences in a TEE book, the learners can be encouraged to recall them and to reflect on them. By listing some possible situations and asking if they know such or similar experiences, we assist them to bring their own past into the learning process and to share their experiences in the

group. If the teaching material is for learners who can express their thinking in writing, they may be asked to write a page or so on it.

3. *Adults are concerned with their personal development.* They are not so much interested in more knowledge than in continuing growth and improvement of their relationships. They may be afraid of radical changes, but are interested in developing their own potentials.

That means that our teaching must give them an opportunity to grow personally and spiritually. This implies both challenging their present views and exploring new possibilities together with them. That will not only enrich and strengthen their personality but also lead to greater proficiency both in their personal achievements and in their involvement in congregation and society.

4. *Adults are focused on problem solving.* They face a lot of problems and challenges in their lives, and they are looking for ways of coping with them.

Our writing must touch the current problems which the majority of our participants have to tackle so that they sense that the teaching is relevant. And it should open up ways which could help to either solve the problems, or to live with them. That does not mean that the teaching has to present ready-made solutions, but that it takes note of the challenges and that it allows the participants to think about them in new ways, to discuss with others and to reach a deeper understanding. This includes problems in daily life, in church and in society.

5. *Adults are concerned with direct application of the learning.* They go through numerous experiences and are involved in many relationships.

Most of the participants are involved in congregational work or community service. What they learn must be applicable in their fields of involvement. Application takes place most effectively when the teaching is put to a test immediately; then it becomes a new experience of their own and stays with them. Therefore, we will include in our TEE writing some tasks which lead to application in the congregation. But we need to give the participants some freedom to find their own ways or alternatives if our suggestions are not acceptable to them.

Conclusion

It is true: the real teacher in TEE is the author of the self-study materials. And the writing will be good if it uses good teaching methods. But we need to remember: our learners are adults. They must neither be treated like school children nor like students in formal education. They learn of their own free will, they have their own agenda and ways of learning, and they want to be treated with due respect.

Questions for reflection and discussion

1. How can we show our respect to the adult learners in our writing?

2. In which way can the experience of the learners be integrated into the teaching?

3. Do you agree that adults are concerned with their personal development? Give reasons!

Assignment

List some of the problems and challenges which your TEE learners face and which ought to be touched in the TEE materials or discussions.

Additional reading

More information on adult psychology in:

- Mekane Yesus Seminary TEE Diploma Programme, *Christian Education*, pp. 201-207

- Peterson, Gilbert, *The Christian Education of Adults*, 1984

- Gangel, Kenneth and Wilhoit, James, *The Christian Educator's Handbook on Spiritual Formation*, 1998

- Snook, Stewart, *Developing Leadership Through Theological Education by Extension*, 1992

- Batlle, Agustin & Rosario, *Theological Education by Extension*, pp. 24-28

- Thornton, Margaret (ed.), *Training T.E.E. Leaders*, pp. 17-24

- Kinsler, Ross and Emery, James (ed.), *Opting for Change*, p. 73

Unit 6: Selecting the Subjects

'Subject' means here: the field and theme of a course which is being studied in one or two or three months or more. We have only a limited time for our whole TEE programme. The learners can squeeze in the necessary time for learning only for a few months or years, and we need to make sure that we offer the courses which they need most. How do we find out which ones they need most urgently? That question is the topic of this unit which is, in fact, also a brief introduction to the design of a curriculum. At the same time it is a reminder to all authors that they are not meant to write about something which is of interest to themselves, but rather about that which will meet the needs and expectations of their target group.

1. *Which subjects should be included in a TEE programme?*

We can afford only to write about subjects which we know are needed and wanted. Let us remember that the TEE programme is meant to train leaders and co-workers for the church, especially for the local congregations. They are the main group for whom we write. They need the agreement of the congregational leaders both for the practical part of their studies and for their future ministry which is possible only if the congregational leaders (elders and pastors) co-operate. The whole programme needs the active support of the church administration and leadership as it involves trained personnel and considerable finances. So there are three groups of persons who need to be convinced that they benefit by our courses:

- the *learners* whom we want to be better ministers and co-workers in their congregations;

- the *leaders of the local congregations* who are to give room to the ministry of the TEE participants;

- the *church leaders* whose support is needed for the whole programme.

To get their interest, co-operation and support, we have to try to find out which subjects will be helpful and important to these three groups. It is not sufficient that we and our colleagues think a subject is important for our learners. The future participants have to be of that opinion too, and local as well as denominational church leaders will have to agree.

Once we have determined which subjects are most necessary and wanted, we will put them together in a programme. This programme is called a *'curriculum'*, and it serves as a guideline for the whole course. The curriculum will be set up before any course is written. It helps us to see which other subjects will be taught, and prevents us from repeating topics which are being taught in another course. Therefore, before starting to write any course, we will need to look at the curriculum where it exists, or set up a curriculum for the total training where there is none.

2. How can we find out which subjects are wanted and needed?

There is only one way to find out what people want and need: by talking to persons who are representatives of the three groups just mentioned.

2.1   First of all we talk to some people whom we consider to be typical of future participants to find out their *needs and wants*.

If it is a new TEE programme, we could ask some adults who have shown interest in such training. If we plan to revise existing TEE courses, we can talk to some present or former TEE participants. In either case, their opinions are important. Let us remember that our learners are adults, and they must feel that courses are relevant for their lives and service. Otherwise they will soon stop coming.

In order to arouse their interest and keep it, we have to make sure that

- the learners will profit by the course in the areas of their faith and personal maturity (their BEING);

- the course will be useful for their life and service (their DOING);

- the teaching contains information new to the participants and increases their understanding of faith and the Bible (their KNOWING);

- the teaching addresses their special situation or CONTEXT;

- the course provides answers for some of the expressed and FELT NEEDS of the participants;

- the course will tackle some of the DEEP NEEDS of the participants which they may not be aware of at the moment.

2.2 Secondly, we will talk to congregation leaders to find out the *needs of the local congregations*. We may think we know the situation and needs of the congregations. We certainly know that of our own congregation and in the wider surrounding. But do we know all? And do we know the viewpoints of others - of elders, pastors, evangelists, preachers, active members? It would be to our advantage if we inquire from as many involved persons as possible - be it in casual discussions, or in formal sessions. Such inquiries have a very important advantage: they make the congregation leaders aware of the programme which is in preparation. If they are asked and their contribution is valued as important they will also later give better support to the TEE programme.

2.3 Finally we will talk to church leaders to get their *opinion* and assure the *support of the church bodies* as this is critical to our TEE work.

Church leaders may have a good grasp of the problems and needs of the congregations and give us good hints for our plans. But even if they are preoccupied with other matters it is not only worthwhile but also essential to talk to them in order to give them the assurance that they are involved, their advice is wanted, and they have+ influence also on our TEE work. Their support and agreement is essential, as without it our work will be much more difficult if not impossible.

Contacts and discussions on these three levels will help us to find out which subjects are needed most in our TEE programme.

3. How to narrow down wishes and expectations?

Actually, our research as outlined in the previous section may not give a clear picture. Feedback from the different groups we have interviewed may differ widely, with agreement in some areas and differences of opinion in others. We may see clearly which subjects have high priority, and which ones are desirable for all or most of the people whom we have asked. In other points there may be quite diverse opinions, and we have to come to a final decision about the priorities in other ways. How to go about that?

After summarizing the different suggestions, wishes and expectations of the people to whom we talked, we will make our own proposal. It is best to do this in writing, in order not to miss important points.

Then start your own exploration

- by consulting with experts;

- by researching books on the topics under consideration;

- by discussing with your TEE colleagues.

Note: When you describe the subject on which you may want to work, <u>be as precise as possible</u>. E.g., it is not sufficient to call a course 'The Acts of the Apostles'. One can study the Acts from different viewpoints, for example as a document for the growth of the early church; as a sample for methods of evangelism; as a compendium for contextual preaching etc. Or it can be part of a Bible survey, or some portions can be selected and interpreted as examples for the method of exegesis. No course can include all aspects and study all chapters in detail. Therefore, include in your proposal *your emphasis* (e.g., 'Selected texts from Acts: A study of different sermons in Acts as model for contextual preaching/ witnessing').

3.1 Consult with experts

Talk with experts on theological education: teachers in seminaries, instructors in special programmes. They can give you important hints on what they consider to be most important and desirable in theological training. Talk also with the experts in church and synod (church unit) offices: secretaries and advisors for Sunday School, for Adult programmes etc. It is they who know most of the needs and deficiencies in the congregations.

3.2 Research books.

Look into some recent books, but also into classics on congregational work, pastoral ministry, ministerial training and theological education in general. Don't dig too deep, just enough to get some new impulses and fresh thoughts. There may be some points all known writers have overlooked so far - e.g. in the area of contextualization, gender matters, or wholistic service.

3.3 Present your ideas to colleagues who are also involved in TEE.

These may be colleagues in your institution or in others. Draw on their experience to probe your own ideas. And remember that you are not the only one writing for the TEE programme. Your course is one of many, and they all should fit together and support each other. Actually, each course is one in an extended curriculum. It is important that you are aware of what the other authors have written or are going to write - those working at courses before yours and after yours in the programme. In order to avoid both repetition and omission of important areas, there must be close consultation with colleagues.

4. Aspects for refining the Proposal

After your research and discussions you will refine your proposal and present it to your TEE director. The final decision will not be your personal one, but that of your TEE department/ programme.

As you rework your proposal, remember again the aims of TEE: they are to help people in their ministry in the congregations, to help them grow in maturity and to get the necessary information and basic knowledge. Every TEE Course - be it called Basic or Award, Certificate or Diploma or more, be it shorter or longer - has objectives which specify the aims for the target group for which it is offered.

As you make the final draft for your proposal, ask yourself: *Does the subject, as I have planned it, contribute to the aims of the whole course?* Does it help the learners to reach the objectives? Or should I better give it another emphasis?

Each subject is part of a curriculum and must be related to it. Make sure your subject is related to it and supportive to its aims. If it is not, either choose another subject - or change the curriculum. This is not a matter of your personal preference, or of an ad-hoc decision of the TEE staff, but needs a careful process of discussion with all involved in the decision making for your TEE programme.

Note: The design of a whole Curriculum follows basically the same lines as that outlined in this unit. The final decision on a curriculum is with the owner of the programme -

normally the governing board of the TEE programme or of the institution to which it belongs.

Questions for reflection and discussion

1.   What is the difference between felt needs and deep needs?

2.   Why is it important to be aware of the needs of the TEE participants?

3.   What is the benefit for TEE of talking to church elders about the problems of the congregations?

4.   How and when can we approach church leaders?

5.   What is the value of talking to 'experts' and colleagues about our plans for a TEE course?

Assignment

a.   [If a curriculum exists:] Explain how the course(s) planned by you fit(s) into the existing curriculum.

b.   [If no curriculum exists so far:] Explain how the course(s) planned by you will contribute to the tasks of the participants.

Additional reading

More information on curriculum and curriculum design can be found in:

- Mekane Yesus Seminary TEE Diploma Programme: *Christian Education*, pp. 96-101

- Castle, E., *Principles of Education for Teachers in Africa*

- Lawton, Denis, *Class, Culture and the Curriculum*

- Kinsler, Ross and Emery, James, *Opting for Change*, pp. 67f.

Unit 7: What Shall Be the Outcome?

Teaching is helping people to reach a certain goal. Teaching, including teaching through TEE, always has a purpose. The overall purpose of TEE is to help the participants to become better co-workers in the congregations. In order that this outcome will be achieved, all courses should contribute to this purpose at all levels.

Objectives are the form in which we formulate our 'purpose' or 'intended result' or 'planned outcome'. They are the key to good teaching which has lasting effect. Clear objectives help us to decide what to include and what to omit in our teaching because they help us to focus on the most important matters. Only if you know where you are going will you be able to choose the best way of bring learners there.

Objectives improve the quality of any teaching - be it in TEE, classroom teaching or sermons. They help the teacher to concentrate on the main point, and they help learners and listeners to better remember the teaching.

1. Planning the Outcome by formulating Objectives

Educational programmes are being forced more and more to state the outcomes they want to achieve in advance, and then to prove that they reached the planned outcome. That is needed also for TEE, and it is helpful also for the writing process. The planned outcome is stated in the objectives of the course.

1.1 What are objectives?

In the field of education, an objective is something at which we aim. It may also be called a *goal*, or *purpose*, or *educational intent*. It is what the teacher wants to be the effect of his lesson or course. It is what the learners want to achieve by studying the course. It is what those who run an educational institution want to be known as the results of their school. This shows already, that objectives are attached to various levels: to each lesson, to a course, to the whole time of studies. Some authors prefer to make distinctions when they talk of objectives. They use

- *purpose*, or *goal*, or *educational intent* for the objectives of the whole course,

- *aim* for more detailed objectives of a course or teaching unit, and

- *objectives* only for the planned achievements which can be observed.

While such distinctions are possible, they can also be confusing, as the different authors are not uniform in using these expressions. Therefore, in this course we will speak mostly of 'objectives'. When needed, we will qualify them by adding specifications ('course objectives, overall objectives, lesson objectives').

1.2 Which types of outcomes need to be aimed at?

Education will always have effects in three different aspects:

- visible outcome, i.e. skills which can be demonstrated;

- verifiable outcome, i.e. knowledge which can be checked;

- hidden outcome, i.e. changes in character and growth in maturity which only can be observed indirectly and often only later. In other words, the outcome which we aim at will be in the cognitive, affective and psycho-motor domains. Accordingly, we will have cognitive, affective and skill (psycho-motor) objectives.

1.3 Which type of outcome is most important?

The main aim in TEE is to improve the skills of the participants in their ministry in congregations. That does not happen by chance; it has to be planned and practised. Since improved skills for congregational service are clearly the overall objectives of the training, we will first specify the congregational work in which they are engaged and for which they should improve their skills (e.g. preaching, counselling, teaching). We will also state how we expect the achievements to be demonstrated at the end of the course. The other objectives will flow out of this first type. If we know the skill which will be taught, we can also identify which knowledge will be needed for these skills, and which grade of maturity is necessary to do the work well. Actually, all three aspects (which we know as the three domains of learning) are of great importance. But we should start by identifying the desired skills, because knowing these will help us to single out the fields of knowledge which are indispensable and also the grade of spiritual maturity which is desirable.

2. How to formulate helpful Objectives

<u>We need objectives at all stages of our TEE writing</u>: for the whole course, the units, and the lessons. They will be the pilots or guides for our writing. Therefore, we should try to formulate our objectives so clearly that they will guide us precisely on our way.

We may distinguish between general objectives and specific objectives.

2.1 General Objectives

They state the aims of the teaching in more or less general terms. They describe what should come out of the lesson, the unit, the course, or the whole study programme in <u>broad or inclusive statements</u>.

E.g.:   (i) I will teach preaching methods.

Or: (ii) The aim is to teach preaching methods.

Or: (iii) The aim of the course is better preaching of the participants.

Or: (iv) The course shall help the learners to become better preachers.

The objective is the same, but it is formulated in different ways. The first example is *teacher-centered*, i.e. it states what the teacher (author) wants to do. In the second example, the same is said in a *subject-centered* objective, i.e. the subject to be taught is the main reference point. The third example focuses on what the learners should achieve, i.e. it is *outcome-centered*, while the last example has the learners and their improved qualities as main point, i.e. it is *learner-centered*.

For the General Objectives we can use different approaches, depending on our preference. We may use *teacher-centered and subject-centered verbs* like: to teach, to introduce to, to explain, to make understand, to help to (do something) etc. Or we may use *learner-centered and outcome-centered verbs* like: to learn, to understand, to master, to know, to be able to (do something), to get a grasp of, to appreciate, to become competent etc.

The General Objectives will include *affective* objectives, e.g. 'learners will appreciate, love, become confident, mature, show interest in, be motivated to ...'. These objectives are difficult to verify; whether they are achieved or not will be seen only over a longer period of time. But

they are nevertheless of highest importance and should not be forgotten. Our aims are not only to impart knowledge and skills, but also to help the learners to change and mature.

2.2 Specific Objectives

The <u>objectives which can be verified</u> are called Specific Objectives. It can be observed if they have been achieved, and it can be measured to which degree they have been achieved. They are better worded in a *learner-centered* way, as the result can be verified only from learners' activities or behaviour (that's why they are also called *behavioural* objectives).

Activities specified in the Specific Objectives are such as:

> to write, to state, to list, to tell, to name, to quote by heart, to recite, to define, to describe, to explain, to summarize, to compare, to differentiate, to discriminate between.

All of them ask for activities which display achievements in the *cognitive* domain.

Verbs such as: to sing, to play an instrument, to teach, to judge, to evaluate, to prepare an outline, to deliver a devotion, to write an essay, to go and discuss with somebody on ... ask also for *skills* of different kind.

While the General Objectives give the direction of the teaching, it is <u>the Specific Objectives which spell out which areas and degrees of knowledge are needed and which kinds of skills must be mastered</u> to be able to say: we reached our aims.

2.3 From General Objectives for the course to Specific Objectives for the lessons

How do we go about trying to find and formulate objectives? And how many are needed at the different levels? It is best to start with the General Objectives for the whole course and then gradually to come down to the lesson objectives. The following approach has been found helpful and practicable:

1) <u>Decide on the Objectives for the whole course.</u>

   Start with General Objectives: What shall be the outcome of the course, stated in two or three sentences? (See to it that not only skills and knowledge objectives are

emphasized, but also affective objectives are included - the intended effects on the personality, maturity or growth of the learners.)

Then write the objectives again so that they are observable activities which the learners will do, or at least will be able to do, at the end of the course. Have at least as many Specific Objectives as you have units (weeks or chapters) in your course.

2) <u>Go on to write Objectives for the intermediate (weekly) unit.</u>

Look at the Specific Objectives for the whole course. Which ones will need or deserve a full unit (week, chapter) of teaching? Give some order to the different expected outcomes, so that the easiest one comes first and is a stepping stone for the next one. In this way, one builds on the other, until the final aim is achieved.

After you have an aim for each unit - which can be easily transformed into a theme for the unit (week) - write again General and Specific Objectives for them. See to it that you also include affective objectives. Have at least as many Specific Objectives as you plan to have lessons (daily portions). Normally this will mean at least four or five distinctive Specific Objectives.

3) <u>Turn the Specific Objectives of the intermediate units into Objectives for the (daily) lessons.</u>

You need *at least one Specific Objective for each lesson*. You may combine two or three which are closely related, but don't have too many. You may possibly include affective objectives, but that will not be possible for every lesson. However, every lesson should have a clear and distinct Specific Objective which will determine the topic of the lesson and its content.

In this way, you will soon find an outline for the whole course. By starting from the objectives you make sure that each unit and each day includes something which helps to reach the overall aim of the course.

Of course, that is only a first draft and sketch. While continuing your preparations and researching the subject you may find that you have to rearrange a lot in it. That is no problem.

The important point is: you have something to start with. And you are reminded by your Objectives that your aim is that the learners will be able to *do* something with it.

3. The Lesson Objective as Criterion Question

Especially for those who want to use PI format, but not only for them, the concept of the *Criterion Question* is of great help. A Criterion Question is the question which at the end of the lesson asks the learner to display what profit he/she has gained from studying the lesson. *It summarizes the teaching of the lesson.* If answered correctly, it shows that the main point of the lesson was understood and learned. In other words: it shows that the teacher/author reached his objective.

The easiest way to find this Criterion Question is to reword the Specific Objective of the lesson into Question and the expected Answer.

E.g.:   The <u>Specific Objective</u> for a lesson may be: that the learners can explain that the 4th petition of the Lord's Prayer includes all the basic needs of our body and our whole life.

Reworded as <u>Question and Answer </u>it reads:

Question: What is included in the prayer for daily bread?

Answer: All the basics needs of our body and our whole life.

To make clear that this is the <u>Criterion Question </u>we could write:

"When the learner is asked at the end of the lesson: 'What is included in the prayer for daily bread?' - he/she will answer: 'All the basics needs of our body and our whole life.'"

Or: *"At the end of the lesson, when asked:* 'What is included in the prayer for daily bread?' *the learner will answer:* 'All the basics needs of our body and our whole life.'"

In abbreviated form (*CR.Q* for Criterion Question; *A* for Answer) it can be written like this:

Cr.Q.:   'What is included in the prayer for daily bread?'

A: 'All the basics needs of our body and our whole life.'

The <u>Criterion Question is a very helpful device for writing lessons</u> not only in PI format, but also SPM texts, especially for post-primary level (basic and award levels). It forces the writer to decide what is really the main issue of this lesson - the one point he/she wants the learners to remember not only for half an hour, but for their life. Accordingly, we will make efforts to teach this one point and not to include other topics which may be of interest but are not so essential.

4. What if the set-up is determined by a Textbook which we follow?

The advice given in this unit so far has assumed that you are free to decide on the objectives and content of your course. That is the case often, but not always. It may be that you are asked to convert a textbook or course outline which is used in a residential course into TEE format. Or you know from the outset that you want to follow a book which gives excellent teaching. In such cases, the set-up and outline of your course and its units will widely follow the outline of the original teaching. Is it <u>still needed to write objectives</u> for the course, the weekly and daily units?

The answer is definitely: *yes, it is*. Even if you follow a given outline, you need to know what you want to achieve in your teaching. If the book or course which you follow is really good, it will have included clear objectives. These should be mentioned in the introduction or preface of the book, and in the introductory paragraph of each chapter. Or they become evident from the teaching itself.

Try to trace the objectives of the book or course which you follow. If you find them and feel that they are the right ones for your target group, use them. If you feel they need to be modified, adjust them to the needs of your future learners. If you could not trace clear objectives, write your own, related to the topics of your model.

Note that this step - looking for the objectives of a given textbook or course outline - is an excellent way to check its quality. If it does not have discernible objectives, it is of questionable quality. If it has only cognitive objectives, it is one-sided and needs to be amended. In this

case, you may make use of the cognitive objectives of the textbook but augment them by affective and skill objectives. If your model has good cognitive, affective and skill objectives it is likely to be a good teaching aid.

If you feel they match the needs of your target group, you can make use of them. Write them out in the same way as described earlier - as general and specific objectives for the whole course and for all (weekly) units. Probably you will discover that you will still have to adjust some of them, omit one or the other and add additional ones. Even if the textbook or course outline has excellent objectives which suite your target group, it will seldom fit the number of weeks/units of the TEE course. *In any case you will have to specify the objectives for the daily lessons.*

Conclusion

Spend enough time in developing good objectives! If your objectives are unclear, you will waste much time in your preparation - because you don't know what the main points are. Without clear objectives, your teaching will be fuzzy and not helpful. If you have crisp, clear objectives - and especially if you have clear daily Specific Objectives or Criterion Questions - you will not have much problem to give good teaching.

Questions for reflection and practice

1. Why is control of the outcome of training in schools and other educational programmes a necessity?

2. Why should one progress from writing the objectives for the whole course down to the lessons, and not the other way round?

3. Group activity: For a given subject (e.g. Stewardship, or: Sunday School Teaching) find General and Specific Objectives for the total course, the intermediate units, and at least for all the lessons of two units (weeks).

Assignment

Choose a topic which is familiar to you, or the topic on which you want to write a TEE text. Then go through the three stages of finding objectives as described above.

Additional reading

- Kinsler, Ross, *The Extension Movement*, pp. 255-258

- Mager, Robert, *Preparing Instructional Objectives*

- Popham, James and Baker, Eva, *Establishing Instructional Goals*

__Note__: The books by Mager and Popham & Baker are also models for PI and demonstrate that PI is not only for basic levels!

Unit 8: What to Teach?

You have selected your Subject (Unit Six). You have decided on your Objectives for the course and its parts (Unit Seven). Now comes the question: What to teach? What will be the Content of your teaching? How do you find it - and how do you decide between those topics which must be included and those which have to be omitted?

This lesson is on these questions. It wants to help you not to get drowned in your preparations. Because you will discover soon that there is so much which could be taught, and it is easy to get lost.

Introduction: From Subject to Topics and Content

The *subject* - this is the total area of teaching. It may be a very wide field. Even if you have narrowed it down to what your TEE participants need for their service, there is still a lot which belongs to this subject. The subject is a big box which contains many parcels and things which are more or less related to each other. The parcels are the different parts and aspects of the subject. The labels of the parcels which describe what is in them are the *topics*. Their *content* is your teaching: information and explanations on the topics.

You cannot include all the parcels you find in the big box in your teaching. You must select. Many of the topics which belong to the subject are important and good to know. But they are too many. It could take you months and years before you have learned all about them. And it would take you additional months or years to write down for your TEE learners what you have learned. And then it would be too much for them - and probably also confusing. So you have to select some. You have to find criteria and procedures for choosing or bypassing the related topics.

To find the topics on which you should teach, and to get the right amount of information on the content, you will need to go into three directions:

- consult with experts on the subject and with colleagues;

- do research on the subject;

- refine and specify your objectives.

What is described here may take you quite some time - up to two or three months. There is no strict order in which to do it. Probably it will not be done one after the other, but more or less mixed up, according to the order you find the information to include in your teaching. So you may go back and forth between topics and later put it in the correct sequence.

After a certain time you will have to make an end to your preparatory studies and sum them up. This is the last step which will be described below.

1. Consulting with colleagues and experts

Probably you are in contact with colleagues who have worked in the field of TEE. Discuss your ideas and plans with them. Show them your drafts. Ask their advice for your preparation. They may have good hints and advice for you. Draw on their experience. Even if they don't give direct advice, discussing with knowledgeable people helps you to sort out your own ideas.

Then there are the theological teachers of Bible Schools or Seminaries. They are not experts in the way of writing for TEE, but rather in their field of oral instruction. Ask them what they feel is important. Get from them the titles of new books for your subject. Discuss your outline with them. Then you will be sure not to miss important aspects. However, you will still have to make your own choice and decisions.

Finally there are the 'subject matter experts' in the church who can give you valuable advice. If you write about youth work, consult with some youth workers (youth secretaries) in the church. If your subject is on sermon preparation, talk to pastors who give teaching on this subject to voluntary preachers. If you write on the responsibility of elders, inquire about the tasks of elders from some presidents of congregations. There are experts at all levels of the church - in the local congregations, in the synod/area offices and in the church-at-large. Make use of them, ask their advice; you will profit from it.

This also has also another effect: if people are asked advice, it makes them aware of TEE and makes them more kindly disposed toward it.

2. Doing research on the subject

Asking colleagues and experts gives us direction and many good hints. But most of what we need to know about the subject will be found in written form.

There are the notes which you have written yourself. You may remember that you took notes when you studied in seminary. If you have them at hand, look through them. It is like consulting a former teacher. Or you may have given teaching on this subject yourself - be it in short courses or in longer ones. Perhaps you have even written some hand-outs. Look through them to be reminded of what you once knew about this subject and found important.

Then go on to a library - your own books or a seminary library. Look for books which are well-known and accepted. Ask for new books on your subject as well. Look through them.

> **Important**:
>
> Beware of spending too much time by reading the books completely. There are too many of them. Try to find quickly the two or three most helpful books. Your aim is not to fully know the whole field of your subject, but to find all topics which you have to include, and the sources from which you can get the best and most precise information about them. That means: at this stage you read carefully the tables of content of the different books. Survey the rest of the book quickly, and look up only selected chapters or sections in more detail. Take *short* notes of topics and important concepts which are well explained, with page number, so that you will later easily find the pages which gave you new ideas again.

3. Refining the Objectives

The objectives, their necessity and use were dealt with in the previous unit. It is assumed that you have a full set of objectives for all levels (course, weeks, daily lessons) and of all kinds (cognitive, affective, skill) before you start to do research on your teaching content.

However, it is to be remembered that your outline with objectives was a first draft only, a working model. As you learn more about the subject, get advice from colleagues and experts and look into recent and classic books on this subject, you will discover that you have to work at your objectives. So you will constantly adjust and refine them.

You may discover that you have omitted important aspects, which should be included. This may mean that you have to condense other parts. You may discover that some topics which you had included are no longer as helpful or necessary as you sensed when you included them. You can shorten or omit these and give more room for others.

So, <u>don't hesitate to improve your list of objectives</u>. As you progress, they will become more and more helpful for the learners and clearer for yourself.

4. Decide what you want to include in your teaching

It is easy to get lost at this stage of the preparation. There are so many books to read, and each one gives some good new ideas. However, we cannot include all related topics in a short TEE course. And it is not needed that we become experts who know everything about the subject. Therefore, it is necessary after a while to stop, or interrupt the research. (As you start to write the lessons, you will get again some chances to get more information!)

4.1 Limit your research

Decide beforehand how many weeks or months you will allot to this stage. Two or three weeks may be sufficient, <u>two months</u> should be the <u>maximum</u> if the subject is new to you. Going beyond this time may satisfy your desire to be better informed, but it will not improve your TEE writing.

Keep to your time limit. Just stop your library research at the set time.

4.2 Classify your notes

Look through the notes which you took during the time of your research. Classify them according to <u>three categories</u>, depending on how much they contribute to reaching the stated course objectives:

- topics and concepts <u>essential </u>for achieving the course objectives;

- topics and concepts <u>desirable</u> for the learners to know about;

- topics and concepts which <u>may be omitted</u> if space does not permit to include them. (The order is not important at this stage.)

4.3 Decide which are the main textbooks you want to follow

Now you have two good guides for your writing: the list of objectives, and the list of topics. You have looked into some books so that you know which ones would be most helpful for your subject. Decide which ones you will take as your main sources. <u>Take two or three only as your main reference books</u>. It is best if they do not have too many pages; this makes it easier for you. You will refer to others occasionally and get additional thoughts from them. However, work will be easier for you if you concentrate on a few main sources for important teachings, insights and ideas. These sources will be the main content of your TEE writing.

Conclusion

The main problem at this stage is not to find enough topics and content for the teaching, but to select what is most important. We could in effect say - ***writing for TEE is the art of omitting topics and thoughts which are not necessary***.

This unit has tried to give suggestions concerning how to go about the challenge of selecting the right topics and content: by asking advice from colleagues and experts, by researching relevant books within a set time-limit, and by keeping the objectives of the course in mind. The new insights we get in our research will enable us to improve our objectives. The objectives in turn help us to decide what should be included and what can be omitted.

Assignment

Either: Go into a library and within 2 hours find out the three most helpful books for your subject.

Or: Find from your own notes, hand-outs and books the main sources for the subject on which you want to write. Take not more than 3 hours for this task.

Additional reading

Most books on study methods have a section on library research and how to scan through books quickly.

Unit 9: Organizing Your Notes and Ideas

Sometimes we wonder how to find the best order for our teaching. We may have a lot of good ideas and notes. We may already have an outline of objectives and topics but are not happy with it. How do we arrange or re-arrange our teaching? This question refers not only to the outline for the whole course but also to the presentation of the teaching within each unit and lesson. In this unit we will look at some principles of organizing or structuring our notes and ideas - both for the outline of the whole course and for the teaching of each lesson.

1. How to organize the Course Outline - Option No.1

"Starting from the goal, working your way backwards"

This is an advice for all who make a draft for a new course and don't intend to follow an existing model. Especially if you focus on practical skills or application in the congregation, it is best to follow the steps or stages outlined below.

Stage 1: Remember your Course Objectives.

> What is your goal? What will be the outcome of the whole course? Which skills do you want to be mastered by the end? Which attitudes and knowledge should the learners attain and be able to demonstrate? Remember your General and Specific Objectives for the Course. If necessary, re-write them.

Stage 2: State the entrance level of the participants and know the number of weekly units.

> Keep in mind the entrance knowledge of the learners. Your task in writing course material is actually to lead the learners from this entrance level to the Course Objectives. This should be done in fairly even steps, according to the number of weeks which you can allow for your course.

> > Most TEE courses allow 8 or 10 or 12 weeks for a course, but any other number of weeks could be used.

Stage 3: Think which steps are necessary to reach the goal.

Each teaching unit (week) is one step on the way to the final goal. Break down the final goal into its parts or components and ask: '<u>Which skills and which degree of understanding are necessary to reach this level?</u>' This question is the leading question. In other words: try to find the steps which are needed to reach the goal. At first you may list them in any order which comes into your mind. Only see to it that you don't miss an important part.

Your task is now to arrange them into such an order that one builds upon the other, the easiest coming first, the most difficult coming at the end.

While it is possible to work down from the first week to the last week, it will often be easier to take the reverse order and to start from the last week. How this is done is explained in Stage 4 and 5.

Stage 4: Formulate the Objectives of the last weekly unit.

What will be the last step(s) which the learners have to climb to? What is the highest or last item which they have to know in order to master the objectives? This item belongs in the objectives and teaching of the last week (or last two weeks). State the objectives of the last week.

Don't put too many new things into the last week. Part of the last week may be needed for the *final assignment* or *revision*. It is good to reserve the last week partly for these purposes and only to add new matters which help the learners to see the practical use of the teaching.

If the length of the course allows, the last step with new teaching should be the week before the last (e.g. week seven of eight weeks).

Stage 5: Working back from the last goal.

Ask: which knowledge or skill is needed to reach the last step? This helps you to find the Objectives for the previous (or second to the last) step/ unit. - After this is fixed, ask: which knowledge or skill is needed to reach this second to the last step? Etc. etc.,

until you reached the starting level. In this way you will come down step by step from the final goal and get a good order for your weekly Objectives.

Note: The number of weeks for the course and the number of steps you find necessary to reach the goal will not always be identical. Sometimes one item is so complex that it needs two weeks to treat it in a satisfactory way. In this case you may have the same topic for two weeks. In other cases you have distinct topics or steps, but it is not necessary to use a full week for a topic. If this is true for two topics, you may try to find a common heading for both and group them together in one week. Do the necessary adjustments. In any case you will discuss your draft outline with the director of your TEE programme and get his advice, too.

2. How to organize the Course Outline - Option No. 2

"Following the order of a textbook, adapting it to the units of your course."

Often there is a textbook which we want to follow. Or we were asked to convert a residential course into TEE mode. Or we want to study a Bible book. In all these cases, there is a clear outline in the original book or course on which we base our teaching, and it is natural to follow its order.

However, only rarely will the model textbook or course fit the number of weeks allotted to your course. You may have to extend some chapters and shorten others. You may have to teach the content of two chapters in a week. Don't feel obliged to follow the given book outline, but adjust it wherever necessary. You may also omit parts and add others.

In this case also, you will write out your own weekly topics and objectives. But you can do so starting with the first weekly unit, and then go on.

There are cases when the study of a Bible book or other subject will be combined with training of practical skills (e.g. sermon preparation, teaching methods). In this case, you may have to mix the two approaches: for the practical objectives you follow the approach 'from goal to starting point', and then combine it with the order of the given original book.

3. Principles for arrangement of the teaching

In Sections 1 and 2 we dealt with the outline of a course. The following principles can be helpful for arranging the outline, too. But they are also applicable to all other levels and forms of teaching - for arranging the content of lessons and of other types of educational writing. Most of them are actually used in many circumstances in daily life.

(1) *From the known to the unknown.* This is one of the most important principles in all teaching, be it oral or in writing. It is good to start where the learners are and then to move on so that they can build on what they know already and relate the new teaching to their experience.

(2) *From easy to difficult, from simple to complex.* This principle is similar to the first one. It means to structure the teaching in such a way that each new piece of information is a stepping stone to the next one and each lesson builds on the former one. In this way the learners have time to understand and digest the easier parts before going on to the more difficult ones. It also gives them self-confidence and more interest in the teaching if they know that they have mastered the first steps.

(3) *From cause to effect: the logical order.* Here we start from the reason or first event or accepted truth and look at the effects which were caused by it, or which consequences could be drawn from it (e.g.: because Adam and Eve acted against God's command, they were expelled from Paradise and became mortal and all mankind with them; because Christ rose from death, he is also able to raise his followers from death). This is the way of 'scientific' thinking. Whenever we want to appeal to the own thinking and lead the learners to a logical conclusion this is the best approach.

(4) *From preconditions to intended end or goal: the teleological order.* This is similar to the previous principle. In the logical order the starting point is known and its consequences are to be searched for. In the teleological order the end point or goal is fixed and we look for a way to reach it. The goal-oriented approach in TEE (see 'Option 1' above) is an example of this organizing principle.

> The word 'teleology' usually denotes the ultimate purposes and final causes of life; here we use it also for goal orientation in teaching.

(5) *From the first to the next event: the chronological order.* Here time is the principle of arrangement: one after the other, in the order in which things happened. This is a natural way of telling historical events, the history of a people or a personal biography.

This approach can be varied by reversing the order: first the last event, and then the preceding one, in order to explain how the last could happen.

(6) *Area by area: the geographical order.* We may go from East to West or from North to South, or go in circles around a centre, or go country by country on the map.

This approach can be combined with the chronological order: E.g., in a description of a church we may describe her parts (synods, areas) starting at the centre and then moving geographically around the centre, mentioning the history of each part in chronological order. Or we can mention the oldest part first and describe its history and its locations, then go to the second oldest etc., criss-crossing the country.

(7) *According to the size of people groups: the demographical order.* When describing a country, or an organization like the church we can do so according to the size of the groups in it - e.g., from the most numerous one to the smallest.

(8) *According to importance or value.* When describing the life or nature of a group like a congregation, or any complex matter, event or living organism it may be natural to mention first what is most important for them and what they value most, or what is the most striking feature for an observer, and then other aspects according to their importance or value.

Since this involves judgment, we have to make clear whose judgment or evaluation we follow.

(9) *Canonical order.* This means the generally accepted order, especially of sacred writings. For us it means mainly the accepted order of the books of the Bible. E.g., when engaging in a Bible survey, we may follow the order of the books as we find them in our Bible. The same is true for quotations from various Bible parts in an exegetical study.

Be aware that the Bible editions display different orders: the order of OT books is quite different for Jews and Christians, and Orthodox, Roman-Catholic and Evangelical Bible editions can also display different selections and order.

(10) *Alphabetical order.* The order of the Alphabet ('a, b, c, d,...') can give you a guideline, e.g. in a study of different key words, or in preparing lists of names and words.

Again we have to be aware that the letters have different orders in various scripts: the order is different in Hebrew, Greek, Latin (=English), Ethiopic, Arabic etc.

(11) *Lexicographical order.* Different meanings or aspects of a concept (key word) are explained in the lexica one after the other. We can take the order used in a generally accepted lexicon when writing about various aspects of a key word.

When doing so, name the lexicon whose order you followed.

(12) *Subject order.* Many topics can be seen from different viewpoints. E.g., when teaching about marriage, you can look at it from the anthropological, sociological, psychological, cultural, historical, theological and ethical point of view. And within Theology, marriage can be looked at differently according to the theological disciplines: from the standpoint of Old Testament, New Testament, Church History, Systematics, Ethics, or Liturgy. Each subject or field of Theology has another perspective on the topic.

Usually the theological disciplines are quoted in the order indicated above. However, you are not bound to it, if you have reasons for another arrangement.

(13) *Accepted hermeneutical order.* When it comes to the interpretation of biblical texts, you do well to always follow the same approach or guideline: the one recommended by theologians of your church, or agreed upon by your colleagues.

It is helpful for each author if he follows a standard order in Biblical Interpretation. And it is good for the learners if all authors follow the same procedure. Then it will be easier for them to follow the same approach later for themselves.

4. Improve your outline

With all these possibilities in mind, work at your outline. At the beginning, it will be not much more than a skeleton: topics for each lesson and some important thoughts which may be the 'core content'. Don't bother about examples and questions at this stage.

Discuss your draft with a colleague or a 'subject matter expert'. This gives you fresh ideas. Improve and re-arrange as you feel comfortable. You may drop some points and add others. As you look through your draft, look for balance: that the content is distributed somewhat evenly.

Note 1:   It is best to start writing lessons only when you have an outline for the whole course.

Get the 'go ahead!' from the leader of the TEE programme before engaging in detailed writing.

Note 2:   It is possible to divide the work: One person produces the outline, and another one expands it to the full course, adds examples, questions and exercises.

Group work

Make an outline for a course on "Teaching in Sunday School", following Option No.1 and observing the Principles No. 1 and 2.

Assignment

Prepare an outline for the course which you plan according to Option No. 1.

Appendix I

From Course Objectives to Topics of the Units

Subject: …………………………………………

Course Title: ………………………………………………….

Overall Course Objectives/ Purpose:

………………………………………………….

……………………………………………………

……………………………………………………

……………………………………………………

General Objectives/ Aims:

1.   ……………………………………………………

2.   ……………………………………………………

3.   ……………………………………………………

4.   ……………………………………………… etc

5.   ……………………………………………… etc

NB: Try to state more General Objectives than the number of weekly units planned.

Specific Objectives:

1.   ……………………………………………………

2.   ……………………………………………………

3.   ……………………………………………………

4.   ……………………………………………………

5.   ……………………………………………… etc

Tentative Topics for Weekly Units:

1. ……………………………………………………………

2. ……………………………………………………………

3. ……………………………………………………………

4. ……………………………………………………………

5. ……………………………………………………………

Appendix II

Pattern for <u>Weekly TEE Course Outline</u>

Use at least one page for every projected week/ unit!

Week/ Unit No. ……

Topic for the (weekly) Unit: …………………………

(NB: the weekly topics are developed from the General and Specific Course Objectives - see previous page.)

General Objectives/ Aims for the Unit:

1.   ……………………………………………………………

2. ……………………………………………………………

3. ……………………………………………………………

4. ……………………………………………………………

5. …………………………………………………………… etc.

6. …………………………………………………………… etc.

NB: Try to state more Specific. Objectives than the number of lessons planned.

Specific Objectives/ Aims for the Unit:

1. ……………………………………………………………

2. ……………………………………………………………

3. ……………………………………………………………

4. ……………………………………………………………

5. …………………………………………………………… etc.

Topics for the Daily Lessons:

NB: Develop the daily topics out of the weekly objectives.

Lesson 1.   …………………………………………..

Lesson 2.   …………………………………………..

Lesson 3.   …………………………………………..

Lesson 4.   …………………………………………..

Lesson 5.   …………………………………………..

Appendix III

Pattern for <u>Daily TEE Lesson Outlines</u>

Week/ Unit No. ….   **Weekly topic**: ………………

Daily Lesson No. ….

Topic of the day/ lesson: ……………………………

Objectives for the day/ lesson:

………………………………………………………

………………………………………………………

………………………………………………………

………………………………………………………

………………………………………………………

Then re-formulate the Objectives in the form of **Criterion Question**:

   At the end of the lesson, when asked: ……………………………………………………………………

   ……..

   ……..

   Learners will answer: ………………………………………………………………………………………

   ………

   ………

NB: Use one page for each Daily Lesson!

Unit 10: The Daily Lesson: Input and Structure

We come now to the actual writing of lessons. After an outline for the whole course is prepared - i.e. objectives and topics of the whole course, of the intermediate units and of the lessons - it's time to start writing the lessons. What belongs in the daily lesson? How much can and shall we squeeze into it? In which order shall we present the teaching? These are the questions which we have to consider now.

1. *What to include and what to omit*

The problem is often not that we lack enough points for teaching, but that we have too many. So the question is usually: What to select? According to which criteria? - The answer to this question is: We include what is needed to achieve our objectives. *The objectives tell us what has to be included and what can be omitted.* - This is one of the reasons why clear objectives are so important for TEE writing and why in this course we have put such emphasis on writing good objectives.

1.1 Include what is necessary that the learners reach the objectives

There are many things which come into our mind as we start to think about the topic of a lesson. There are many more things which could be added to our first ideas as we read some books on the subject - just too many. There is no doubt: we have to select. The criterion according to which we select cannot be our personal preference. Not everything which we find interesting and exciting will be so for the learners. The criterion should be only the objectives of the lesson.

As we saw earlier, the aim of your teaching is that the learners will master certain *skills* and will attain both the *knowledge* needed and the *motivation* for applying them in the congregation. Each lesson shall contribute to this overall aim. All daily objectives are steps on the way to this overall aim. The things that help to achieve the daily objectives will be considered for inclusion in the lessons. Therefore, your leading question will be: 'What is absolutely essential for reaching the daily objectives?' That will have priority and be the main teaching of the lesson. Often this essential input with the accompanying explanations will take most of the space.

1.2 Add what supports the lesson objectives

Sometimes all available space will be used for the essential teaching of the day. When considering the time the learners need for their assignments there may not be any room for additional teaching. In other cases only half or three quarter of the lesson are needed for essential teaching, and there is room for some additional points. If so, you will ask yourself again: 'What is helpful in regard to the daily objectives? What is supportive to reaching them?' Out of the possible additional items choose those which make the teaching more relevant or illustrate the main point from another angle. You may also add something which helps to strengthen the motivation and interest of learners. Such additional points are also good and useful. We call them 'enrichment material'; that's what adds the spices to the food. Only beware that it does not happen as in some sermons: the stories told are fascinating, but they don't really fit to the main message. The result is that the listeners remember the stories but forget the message which the stories were meant to illustrate. That must not happen with our 'enrichment teaching'!

1.3 Omit whatever does not help to reach the objectives

There are many interesting and important details which would be good for the learners to know. They even may be supportive of the objectives. But they will overload the lesson. By squeezing too much into a lesson you achieve the contrary of your aim: you confuse and distract the attention. If you include too many points the learner could easily miss the main point you were aiming to make. Concentrate on the main aim which is expressed in the lesson objective(s). Dare to omit other topics and thoughts even though they are valuable in themselves.

2. How much to include in a Lesson

Usually we count the portion which is to be studied in one sitting as the daily lesson. Occasionally the topic can only be finished in two lessons. Here we speak about the teaching which is prepared for a daily lesson.

2.1 Establish the average length of study time

This is <u>not a question which you can decide, but a matter which you should find out</u>. The TEE programme for which you are asked to write may already have a pattern. If it is new and still to be set up, this pattern has to be decided in connection with the curriculum. Are the learners expected to study one hour daily, or two or three or four? That has to be agreed upon beforehand, considering the time the learners will be able to invest, the number of months or years which the course will last, and the level of the course. If a certificate or diploma is to be awarded at the end, a certain standard must be met. A decision about the number of years in which that is to be achieved has direct consequences for the daily study time. The writers will find out the expected study time from the director or staff of the TEE programme.

2.2 Find out how much can be covered by the average learner in the set time

After the daily study time is established, you can find out how much to write for each lesson. The styles of authors vary, and so does the difficulty of the various subjects. It is not possible to say: 'For each hour of study we need so many lines or pages.' In one TEE book it may take 20 minutes to finish a page, in another it could be 40 minutes. Another factor which influences the study time is the amount and difficulty of questions and tasks given. And finally, learners work at different speeds. You have to <u>find out for yourself</u> in each subject <u>how long it takes your learners to study what you write</u>. The only way is to draft a few lessons and let two or more people who are on the level of the expected average learners work through them. Let this be done <u>in your presence</u>. Write down the exact time when they start and when they finish. Observe them while they study and write the answers. Check how carefully they have replied to questions and tasks. If you are satisfied with the quality of the answers, you know the amount of time it takes an average learner to finish two or three pages of your writing. Then you can calculate how long your average lesson can be.

2.4 Include only one teaching point in each lesson

<u>Teach **one** issue daily - and teach it carefully</u>. By doing so you have taught more than by including three or five issues. Limit yourself! The main challenge in TEE writing is to keep yourself short enough - to omit all which is not needed. That does not mean that you can have no sub-points or sections. (In TEE we talk of *sequences*.) The main point may have two or three aspects which can each be treated in their own section. If the lessons take two or more hours

to study (e.g. in diploma courses) and are complex, even more than three sections or sequences may be needed. In this case, carefully teach one sub-point, then the next one(s), and in the closing paragraph have a summary or conclusion which embraces the whole lesson and its objectives.

2.5 Combining two topics in one lesson

Occasionally a topic can be finished briefly, and two issues could be combined in one lesson. If the topics are closely connected this is no problem. Also in this case, carefully teach on the first topic, including a closing paragraph. Then do the same with the second topic. At the end, have a short summary with a review of both topics.

2.6 Teaching one topic in two lessons

It can also happen that it is not possible to finish a topic in one daily lesson. In such a case, the teaching must be continued on the next day. It is not recommended to have one lesson with double length, but to split it in two lessons. We may use the same heading and add in brackets '(I)' and '(II)'. Or we repeat the heading and add '(continued)'. Of course, the break in the teaching should be at a sensible point. Hopefully you have some sub-divisions which allow you to interrupt the teaching after roughly halfway through. Remarks at the end of the first and at the start of the second day's teaching will make clear that the teaching continues. This pattern will not be used often. It is better to have topics which the learners can finish in a day and give them the feeling: 'Again I have learned a new thing!'

3. The Structure of the Daily Lesson

The elements of TEE lessons and the order in which they are presented are similar to a well prepared class session. By remembering the ingredients of a lesson plan for teaching a group we have already found the main parts. What is special for self-instructional material is the concept of sequences which give a clear structure to the lesson.

3.1 Elements of the daily lesson

The following elements or steps are needed to teach a topic well:

(1) <u>Heading</u>: The heading or topic of the lesson should highlight a central point of this day's teaching. It will be connected to the objectives of the day.

(2) <u>Introductory sentences</u>: You can introduce the new lesson by referring to a life situation as it is familiar to the learners, by reminding them of a well-known story or proverb, or by recalling the last lesson. From here you will proceed to the topic of the day which you announce in a full sentence. Many authors also state the objectives of the lesson at this stage. They want the learner to know from the start what is expected from him/her at the end of the lesson, or at least the direction the lesson will take. If you choose to announce the objectives, do so in a full sentence.

(3) <u>New teaching</u> (input or information): *The main teaching of the day is presented in one paragraph*. The new input may be a truth, or an experience, or the opinion of an important person, or the description of technique - whatever is the point of the day. It will be stated in a straightforward manner, short and precise but at the same time clear and understandable. In programming we speak of this input as the 'Rule', expressed by the letters **RUL**.

(4) <u>Explanations</u> (illustrations, examples, proof texts, arguments): This step is as important as the presentation of the new teaching. It usually takes more time and space than the main point. Actually, often *two or more examples*, proof texts or illustrations will be needed. Also so-called *'non-examples'* may be applied: an example for wrong understanding or wrong action. That is useful especially for exposing a common misunderstanding of the matter. But it should never be left at that point - a positive, correct example has to follow.

> *A 'non-example' in teaching on Christian marriage could read like the following passage*:
>
> Paul loves his wife and cares for his family. Usually he shares with his wife everything and tells her also about his earnings. But he did not tell her about his last increment and has recently started to stop on his way home to spend time playing with his friends. Do you think this is in line with the trustful relationship needed in a loving marriage?

In programming we speak of this stage as 'Example', expressed by the letters **EG** (from 'e.g.' = for example).

Note: The order assumed here is: first the new teaching (3), then the explanations (4).

In programming this is called RUL-EG. This is a common way of presenting teaching. However, it does not give a chance for the learners to discover the truth for themselves. This is different with the reverse order EG-RUL: first giving examples, quotes, experiences etc., and then coming to underlying teaching point as a result or conclusion. Many learners like the EG-RUL approach. It is good to use it from time to time for a change.

(5) <u>Assimilation or Integration</u>: If not done already in the introduction, some hints should be given at this stage how the new teaching fits into the previous learning or experience of the participants. This will help them to assimilate the new matter, i.e. to connect it with what they know already, to remember it better and to decide if they will give it close attention.

(6) <u>Application or Contextualization</u>: This is of highest importance for TEE learners, all of whom are adults. They learn in order to use and apply the teaching. Therefore**,** we have to help them to see the use of the new learning in their situation and context. When it is so far a general rule only, or not fully applicable to their own context, we need to encourage them to decide which parts of the new teaching they want to use and adapt it to their situation.

Note: Both Assimilation (5) and Application (6) will often be included in the form of <u>questions</u> which make the learners think and give them the freedom to find their own opinion and ways of adapting the teaching.

(7) <u>Summary</u>: A long and difficult lesson should be summarized at the end. In a sentence or paragraph the main point is stated again. Also for short and easy lessons, a short conclusion is helpful. Where a 'Criterion Question' is used (see above Unit 7, Section 3), this question takes the place of a summary.

3.2   *Sequencing*

In a short TEE lesson, one 'run' with the seven elements as outlined above will be sufficient to teach one topic carefully. But more often, the topic will have two or more

aspects. Especially when it comes to lessons meant for longer study time, it needs several runs. We call them *sequences* (from the Latin word for 'following').

3.2.1 If we have *two or more sub-points* to a topic (as mentioned above under 2.2), the structure will typically look as follows:

Opening part: Heading + Introductory Sentences

Sequence I: New teaching (1st aspect) + Explanations

Sequence II: New teaching (2nd aspect) + Explanations

Sequence III: New teaching (3rd aspect) + Explanations

Closing part: Assimilation (if not included earlier)

                  Application + Summary

3.2.2 If *two short topics are combined* in one lesson (see above 2.4), the pattern will be mostly as follows:

Opening part: Heading + Introductory sentences for both topics

Sequence I: Introduction to Topic I + New teaching + Explanations + Assimilation + Application

Sequence II: Introduction to Topic II + New teaching + Explanations + Assimilation + Application

Closing part: Summary

The difference is mainly in the Assimilation and Application: If it is two distinct topics which are taught in one lesson, these two elements have to be included separately for each of the topics; otherwise they can be combined.

3.2.3 If one *topic is spread over two days* (see above 2.5), it will be taught in more than two sequences, and basically the pattern outlined under 3.2.1 will be applied. The Opening part (Introduction) will be on the first day; the second day will start with a

short reminder (revision) of the main point of the previous day. The Application part will probably be included towards the end of the second lesson.

3.3 Sequencing for PI

Somebody wanting to write PIM will look carefully at the <u>sequencing</u>. It is <u>one of the marks of PI</u>.

PIM consists of frames which are combined to sequences - or of sequences broken down into frames - whichever way round you want to look at it. Also a sequence in a programmed lesson will include the seven elements mentioned under 3.1. Except for the Heading, they may be taken up by one frame each. Therefore, a short programme could consist of one sequence with six frames.

Depending on the content and the level of the learners, such a short programme can both be shortened and extended, and several sequences can be combined in one daily lesson.

The minimum number of frames in a short programme or sequence is three:

> 1 RUL-frame (including an introductory remark)

> 1 EG-frame (including a question leading to application); and

> 1 Criterion Question.

On the other hand, each sequence can be extended as needed. E.g., there can be:

> 2 or more RUL-frames ('building blocks' of the main teaching);

> 2 or more EG-frames (with examples, non-examples and proofs);

> 1 or more Review frames (both for revision and for assimilation);

> 1 or more Application frames (with cultural/ contextual situation and the chance/ task to come to own opinion and conclusion);

> 1 Criterion Question

If more than one sequence is being included, all will have a common opening and a common closing, as indicated above in 3.2.

Note: The best way to understand the concept of sequence is to analyse two or three lessons of PI. Therefore, such an exercise is recommended for this unit.

Conclusion

Now we have reached the point when we can start the actual writing of lessons. This has two main challenges: the decision of what shall be included in a lesson, and in which order. This Unit gave hints to both questions. <u>TEE writing</u> has been described as <u>'the art of omitting'</u> - meaning: omitting all which does not contribute to reaching the objectives and could be confusing for the learners. For the order of writing self-instructional lessons, the PI concept of <u>sequences</u> is most helpful and has been used as the model.

Group work

In the class or in groups analyse two or three PI lessons. Recommended are TEE books of the TEXT-Africa series edited by F. Holland and published by Evangel Publishing House, Nairobi.

Assignment

1. Start writing your first daily lesson. Instructions:

    In order to write a minimum sequence:

    (a) Choose one of the daily topics of your course outline.

    (b) State in two or three sentences what you want to teach (the 'core content').

    (c) Enlarge your core content by advancing an introductory sentence and ending with a question. Now you have written your first frame.

    (d) Add an example, explanation or proof, and end with another question: your second frame.

    (e) Summarize your teaching in a short sentence and close with a question which tests if the learner has understood your teaching.

2. Enlarge your minimum sequence. From the elements of teaching (above 3.1) add what is still lacking, e.g. Assimilation and Application. You may also give more space for Introduction, New Teaching and Explanations and add two questions.

   Write up to one A4 page.

Additional reading

- Savage, Peter, "Sequencing", pp. 29-34

- Mekane Yesus Seminary TEE Diploma Programme, *Christian Education*, pp. 134-139

- Thornton, Margaret (ed.), *Training T.E.E. Leaders*, p. 86

Unit 11: The Art of Writing Good Questions

Good teachers use many questions in their classroom teaching. The questions have various functions: to keep the attention of the pupils, to check if the pupils have understood the teaching, to give them a chance of sharing their own experience, to stimulate discussion and to help the students to find out in which areas of life the teaching can be applied.

It is similar in TEE teaching. Here 'the book is the teacher'. In other words: the TEE materials have to do what a good teacher does. Therefore, in TEE materials many *questions* are asked. They have the same functions as in classroom teaching which can be summed up in one sentence*: their task is to ensure active learning*.

In this Unit we will deal with the way of asking questions and try different approaches. Asking good questions is an art which needs to be practised. In TEE it is essential that we know how to prepare good questions - not only for the discussion time, but also for the TEE materials. Good questions are one of the marks of effective TEE teaching.

1. Different kinds and levels of Questions

Good teachers will employ manifold kinds of questions and tasks. They will not always use the same type but use variations. They will also vary the grade of difficulty in order to challenge all students. That is what we do also in TEE lessons.

Earlier (in Unit Three) we saw that learning encompasses many levels or steps. We made a distinction between the areas of Knowledge, Insight and Application, and we identified at least three levels in each of them. This distinction is also helpful as we come to the art of preparing questions. We can use them as a checklist for variety in formulating questions.

1.1 Knowledge questions

The Knowledge Questions <u>ask for facts, rules and experiences</u> which were learned or made earlier, consciously or by chance, and they ask for new observations. If used for guiding learners to make new observations of their own they are also called *discovery questions*.

There are usually clear answers to Knowledge Questions which can be judged and graded as 'correct' or 'not correct' or 'partially correct'.

1.1.1   There are questions which ask for <u>recognition</u> of facts or items seen or heard earlier:

   e.g.   🖊 What is this?

      🖊 Who was the person who ... ?

   Or they ask to <u>recall</u> persons or facts or themes heard or learned previously:

   e.g.   🖊 In the story (or on the picture), what happened ... ?

      🖊 What was/ is the name of ... ?

1.1.2   There are questions which ask for <u>memory</u> - be it teachings heard or read consciously, or be it rules or passages memorized:

   e.g.   🖊 Tell me the words of ...

      🖊 Complete the sentence: 'God so loved the world ...'

1.1.3   There are questions asking for the meaning of <u>concepts</u>:

   e.g.   🖊 What is the meaning of ... ?

      🖊 Define (or describe)

      🖊 List the three most important ...

Note 1:   Knowledge questions may have the form of *direct questions* (who?, whose?, what?, when?, where? etc. - the so-called 'w'-questions), or of *commands* (say!, list!, state!, define!, describe!). In written teaching and in tests they can also be rendered in form of *'fill-in-the-blanks'*, or *multiple choice*, or *cross-match*. Vary the form of your questions!

Note 2:   When used in TEE materials, the *main function of Knowledge Questions* is not to find out what the learners know (that is reserved for tests and examinations which may be written from time to time as agreed upon). In the TEE lessons such *questions have the <u>task of supporting the self-study</u>* of the participants:

   (1) to help the learners to learn attentively and actively;

   (2) to give the learners high motivation for continuing learning as they get confidence that they are mastering the teaching;

(3) to increase retention by using the same concepts repeatedly and by letting the learners think about them;

(4) to guide the learners through new texts, help them make their own observations and make them aware of important points;

(5) to help the learners to recall what they knew before or have learned earlier in order to refresh their memory;

(6) to help the learners to relate former experiences and knowledge to new learning (assimilation).

1.2 Insight Questions

The Insight Questions aim at <u>stimulating deeper understanding, personal thinking and decision in the learners</u>. They encourage the learners to make up their own mind and to utter their personal opinion. This involves not only the 'head' or 'brain' and its cognitive abilities, but also the 'heart' or 'guts' and their affective involvement.

The answers are more difficult to evaluate than those of Knowledge Questions. There is no clear-cut 'right' or 'wrong' answer to Insight Questions. Mostly we can only state: 'well formulated' or 'weak arguments', 'to the point' or 'missed the point'. And when we ask for personal opinion, we have to accept the opinion whether we like it or not.

1.2.1   Some insight question require <u>comprehension</u>. A paragraph, or a story, or a full book may have to be summarized in a few sentences. The main point of a message may have to be identified. Or a sentence or paragraph may have to be translated from one language to another. All these tasks require not only the knowledge of some concepts, but ask for deeper understanding of how the concepts relate to one another and of complex thoughts. Possible questions and tasks are:

e.g.   🖉 What is the main idea of ...?

🖉 Summarize in your own words ...

🖉 Translate ...

1.2.2 There are questions leading to <u>association</u> of new learning with former knowledge and experience, or of different parts with each other. Here we bridge the present lesson with the learners' experience of former lessons or earlier years. Direct connections and possible reasons are being investigated, similarities and contrasts are elicited. As long as we ask for themes treated before in our teaching we can expect certain answers. But as we encourage the learners to look into the wide field of personal experience, the answers may be completely unexpected and uncontrollable. Also, emotions may be touched of which we were not aware and may lead to personal reactions which are outside of our expectations. So, *the answers to the same question could be very different* from learner to learner. - Questions and tasks in this category are:

e.g.:   ✐ What does this remind you of?

✐ What is your experience with ...?

✐ Give an example for ...

✐ What are your feelings about...?

✐ Compare and contrast ...

1.2.3 There are questions requiring <u>analysis</u> of thoughts, happenings or texts. The main ingredients or motives or themes may have to be identified and their relationship to each other be made clear. They may be categorised or contrasted with others, e.g. facts and opinions may be distinguished, historical reports which are well documented and myths without evidence may have to be differentiated. Analysis is an important basis for the evaluation of actions and opinions, be they personal or those of others. Typical questions and tasks are:

e.g.:   ✐ Tell the main part of ... /

✐ Find the outline of (a given text) ...

✐ What are the facts, and what is personal opinion of the author?

✐ Which hidden motives do you see behind...?

✐ On a separate page, discuss the thesis of the author.

Note: The *functions of questions and tasks on the Insight level* are:

(1) to make the learners aware of the intentions and motives of authors and speakers;

(2) to help the learners to find the main message of texts and speeches;

(3) to help the learners to see the complexity of most documents and traditions;

(4) to help the learners to find their own opinion and make decisions.

1.3 Application Questions

The last group, the Application Questions, will help the learners to relate the teaching in the lesson to their life situation and encourage them to apply it in their context. *Without this important third step our teaching would have no lasting impact*.

The questions in this area will include two types: those which prepare the application mentally, and those which ask for direct application in form of practice.

Written drafts or essays or suggestions can be commented upon by a knowledgeable person (e.g. the tutor). The contributions developed in discussions will find acceptance or rejection by the group or others involved. The outcome of the practical assignments will be seen by other people involved, but mainly by the learner himself.

1.3.1   There are questions and tasks which ask for <u>application</u> of a new teaching to the learner's personal situation, to the congregation, or the surroundings. Application questions and tasks encourage the learner to make the step from knowing to doing. They can be of very different content. It may be that a rule or guideline (e.g. 'how to prepare discussion questions') has to be practised. It may be that a skill or an advice for his personal life (e.g. to use flannel graphs in teaching children, or to discuss money matters with the spouse) has to be tried out. It may be that a general advice (e.g. how to increase willingness to stewardship) has to be adjusted in order to meet the challenges of the own context.

E.g.:   🖉 What consequences does this word of Jesus have for your life?

🖉 Within the next week, invite a neighbour and try to tell him about ...

✐ Discuss with two elders if it is possible in your congregation to ...

✐ Prepare ... and use it in your teaching of children.

✐ Do you agree that this is a good advice? If not, propose an alternative which is more appropriate for your congregation (or context).

1.3.2   There are questions and assignments which require <u>synthesis</u> of different ideas. Synthesis means 'putting together'. Often new teaching (rules, advice, skills) is combined with former knowledge and experience to create something new. E.g., the rules on sermon preparation are used to make a sermon outline. Or the teaching in Systematic Theology on Creation is compared with the stories about the creation of the world in the former religion of the people and points of contact are investigated. Or the Biblical view on marriage is applied to traditional marriage and suggestions are made as to which traditional elements can be kept in a Christian marriage and which ones need to be changed.

The *difference between Application and Synthesis* questions is that Synthesis questions do not make direct use of rules and examples. Rather, old and new elements are being used to create new solutions and suggestions, stories, poems or other pieces of original art. Creativity is being encouraged, i.e. the ability to find something new in order to meet challenges. Life is very colourful and always puts new challenges before us for which the old rules and replies don't fit any more and have to be modified. Creative solutions are tried when questions or assignments ask for synthesis. They can be:

E.g.:   ✐ Draft an outline for your course.

✐ Prepare a sermon on ...

✐ Write an essay on 'Christian response to female circumcision' (or another topic).

1.3.3   The last kind of Application questions asks for <u>evaluation</u>. Evaluation means that the learners will look back critically at their own work or that of others. It includes the ideas and suggestions uttered as well as the performance in practice. The learners are

asked to give a fair *assessment* of the results of their studies and of the effects of their practical application. Or the group works together on such an assessment. The aim is not to judge the person, but to help him or her to improve for the future.

Another aspect is the *appraisal* of the ideas and acts of others, whether read in books, heard orally or seen in practice. It is one of the basic aims of TEE training to give the necessary competence and self-confidence for the learners to come to well based and balanced decisions and judgments. On the basis of the analysis (1.2.3), the learners are encouraged to judge themselves and give reasons to their judgment.

Typical questions are:

E.g.   ✐ Give a report on your teaching in the Confirmation Class (or other practice). What gave you satisfaction concerning your performance and the reaction of the confirmands?

   ✐ Do you think that .... is a good suggestion and applicable in your congregation? Give reasons.

   ✐ Of the two ways to do ... , which one do you prefer? Why?

Note: **All kinds of questions and tasks will be used during a TEE course**. They are basically the same for written TEE lessons and for the oral group discussions. However, there is a difference in the emphasis. In TEE materials, most of the questions will be from the first category, the Knowledge Questions. Since the main emphasis of the self-study material is on the cognitive input, most of the questions will be from that area.

However, the TEE lessons will have prepared the learners for the group discussion and the field practice. So, there will also be some Insight Questions - maybe one to three in a daily lesson - and a few Application Questions to lead to practice of the skills as well as to critical evaluation. There should be a practical task at least every two weeks.

In the Group Discussion only very few Knowledge Questions should be asked, while most of the Questions will be from the areas of Insight and Application.

2. The Criterion Question as a basis for other Questions

We have heard of the Criterion Question in Unit Seven as one of the basic terms in PI. The Criterion Question or Criterion Test sums up the teaching of a sequence or of a lesson. Because the Criterion Question together with the expected answer is a kind of summary, it can be used as a starting point for formulating questions in the teaching sequence. While this technique is basic for writing PI, SPM and other self-instructional materials will also benefit from this approach.

The point is the following: <u>The Criterion Question</u> with its expected answer <u>uses</u> (at least it should use) <u>the *core concepts*</u>, i.e. the most important words and ideas which are central for the lesson. It is these concepts which should stick in the minds of the learners. This will not be achieved by simple repetition, because repeating concepts or questions will bore the learners and they will stop paying attention**.** It is better to continue using the same concepts in different connections and sentences. Then the word as such is not only repeated, but the learners have to think about it and its meaning. This approach includes the questions asked in the lesson. We should take care that the main concepts are used both in the questions and in the expected answers. To make sure that this happens, we take two steps: we start by writing the Criterion Question, and then we single out the main concepts which are then used to develop a Stimulus-Response-Table.

2.1 A Criterion Question and its Core Concepts

Here is an example which could serve as a model. It is from a course on Christian Education. We want to speak about the threefold aim of Christian Education.

The <u>Criterion Question</u> summarizes our point. E.g.:

Question: "What are the three main aims of Christian Education?"

Answer: "Christian Education aims at helping people to know Christ, to grow in faith, and to live as followers of Christ."

After fixing this Criterion Question and the Answer which the learners are expected to answer correctly at the end of the lesson, we go back and look for the different concepts in both Question and Answer. We may underline or circle all <u>Concepts</u> and

give them a number. Where a concept consists of more than one word, each of them can get a sub-number (a, b). If concepts are repeated, they need not get a new number.

Here is the same Criterion Question as above, including the underlining of <u>Core Concepts</u> and their numbers:

Question: "What are the <u>three</u>[1] main <u>aims</u>[2] of <u>Christian Education</u>[3]?"

Answer: "Christian Education[3] aims[2] at <u>help</u>ing[4] <u>people</u>[5] to know[6] Christ, to grow[7a] in faith[7b], and to live as followers[8b] of <u>Christ</u>[8b]."

Note: When identifying the concepts, we don't make distinctions between nouns and verbs: the same concept is behind 'to aim' and 'the aim'. This is also true for 'to live' and 'life', or for 'to help' (or 'assist') and 'the help'.

2.2 Stimulus-Response-Table

Now the concepts of the Criterion Question can become a guideline for drafting questions. The task is: to <u>use every concept at least once in a question and once in an answer</u>.

In PI, questions and tasks are called *'Stimulus'*, and the expected answer is called *'Response'*. Therefore, the list of questions and answers is called *'Stimulus-Response-Table'*. (The Response is printed first in the table below, as it is advisable to list first the expected answers (responses) and then to find appropriate questions (stimuli).

Response	Stimulus
1. three	How many main aims does Christian Education have?
2. aims	Helping people to know Christ, to grow in faith and to live as followers of Christ are the three main _____ of Christian Education.
3. Christian Education:	Which part of the work of ministers aims at helping people to know Christ, to grow in faith and to follow him in life?

4. helping	(to know Christ, to grow in faith, to follow Christ) What does Christian Education try to do?
5. people:	Who shall be helped by Christen Education?
6a. know	What must people be helped to do first before they can follow Christ?
6b. Christ	Whom does Christian Education want people to know?
6. know Christ	What is the first aim of Christian Education?
7a. growth	Christian Education can assist people so that they _____ in faith.
7b. in faith	Which kind of growth shall be strengthened with the help of Christian Education?
7. growth in faith	What is the second aim of Christian Education?
8a. life	here must it be seen that people are Christ's followers?
8b. followers of Christ	What shall our life as Christians reveal? (Response: That we are ...)
8. life as followers of Christ	What is the third aim of Christian Education? (Response: That people follow Christ/ live as followers of Christ)

Remarks:

1.   This Stimulus-Response-Table will be *prepared before the teaching is drafted*. As the writing of the lesson progresses, we can make use of the pre-formulated questions at appropriate places, adjusting and connecting them with the input so that they fit well.

2.   The *order* in which the *questions* are used eventually in the lesson can be completely *different from the numbered order of the concepts*. The important point is simply that all concepts will be used.

3. Some of the questions are a bit awkward and sound artificial (e.g. on concept 5). Such questions must be amended as they are included in the teaching. The main point here is that the author reminds himself that he should *try to formulate a question for each concept*. <u>If we cannot think of a good question, there is a high probability that this concept is not so important for our lesson</u>.

4. The expected answer ('Response') is not fully formulated here. *The real answer could consist of one or two words only, or of a full sentence*.

5. In this example three aims of Christian Education are stated. Whenever a Criterion Question includes *two or three parts of equal importance* it is natural to have *a sequence for each* of them and then to sum it up at the end.

6. The possible questions are not exhausted with this Stimulus-Response-Table. As you will have remarked, the questions used here are all from the area of Knowledge Questions. You should still *add as many questions of different types as you feel necessary*.

While this approach is primarily for those who write PIM, it is a good idea also for authors who write in other formats to make and follow a Stimulus-Response-Table from time to time. It helps to make sure that your questions are not repetitious while at the same time using all important concepts.

3. Copy Questions

A special word of **warning** has to be given on the so-called 'copy question'. These are questions which can be answered just by looking back, without any effort and thinking.

E.g.: Jerusalem was the capital city of the kingdom of Judah.

Question: What was the capital city of the kingdom of Judah?

The answer can be given without any delay by any person, even if he does not know what a capital city is, where Jerusalem is found, and of which kingdom we speak. Such a question does not teach anything, and it does not test anything. It is useless. <u>Copy questions are useless</u>. Therefore, the main rule in regard to copy questions is the advice:

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Rule No. 1: Avoid Copy Questions

</div>

Questions should be shaped in such a way that the learners have to think for a short while on it. Even though we intend that all can answer the question, it must *include a small challenge*. In the example above we could at least try to change a few words. To take the first example, we can ask:

What is the name of the former capital city of Judah?

or: What was the capital city of the Southern Kingdom?

or: What was the main town of Judah?

or: What importance (or: function) did Jerusalem have for Judah?

The question is still easy, but by using equivalents or well-known descriptions we make the learners think about the teaching and so enhance it. It is still better to formulate questions in such a way that words and concepts taught in former paragraphs (frames) are included. In this way we avoid that the learners just look back to the last two or three sentences and then find the answer.

However, there is an *exception* to rule No. 1: It is acceptable to formulate questions which can be answered easily from the first paragraph of a teaching and which almost look like copy questions. When a new topic is introduced we may want the learners to write the main concept or concepts of the topic. Especially if it includes a word which is new for most of the learners, or which is difficult to spell and we want them once to copy the word carefully and correctly. In such a case we speak of the *first use of a concept*.

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Rule No. 2: 'First-use questions' are acceptable

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'First-use questions' have their value. Nevertheless, they are recommended only in the introductory frame (paragraph) when this word or topic is being introduced.

4. Confirmation of Correct Answers

One of the principles of programmed learning is that learners should be able to know the result of their efforts immediately. While this is a basic rule for PI, it is also widely recommended in other forms of self-study materials. The *learners can't wait until the next group meeting* to find out if their answers were correct and they are still on the right path.

This rule applies to most Knowledge questions. It is not valid for Insight and Application questions. We have seen earlier that for most of the latter two types there is no clear 'right' or 'wrong'. If open questions are being used, and the answer involves personal experience, opinion and decision, or if creative answers are expected, there can be no clear 'correct' or 'incorrect', not even 'good' or 'weak'. In such cases it is possible to give a model or to indicate the answer which the author has in mind. However, the opinion, decision or proposal of the learner has to be accepted. In such cases no 'correct' reply is given in the Confirmation part, but short phrases like: 'Your answer.' 'Your opinion.' 'Discuss your reply with ...'.

Do not include new information and teaching in your response! Doing so induces the learners to check the Confirmation after their own answer - or even before it.

How and where will the learners find the Confirmation ('Key to the answers') of their responses? In the early days of PI, the Confirmation was found at the bottom or margin of the same page, or on the top of the following page. Later, the format of frames was introduced. A strong line after the space for the response indicated that the learners should *cover* all the text which followed by a sheet of strong paper (the *'masque'*) and move it down only after writing their own answer. Then the Confirmation, i.e. the right answer, was found directly at the top of the next 'frame' - either only the desired word(s), or included in a full sentence. This way is employed in many PI books, also in the TEXT-Africa series. A variation of this is to collect all replies at the end of the lesson, but to 'scramble' the numbers in order to discourage the learners from looking at the next answer before working at the question.

For SPM and other TEE formats, there is also another possibility: to collect the Confirmation part at the end of the weekly Unit, or of the book. *There is no fixed rule*. Together with the director of your TEE programme or the editor of your TEE text, choose the way which suits your purposes best. But don't forget to write down the replies you expect (or the hints)

directly after writing the question. Mark them by colour, underlining or marking them in some way which will assist the typist to find them more easily and place them at the appropriate place.

Less important than the question of where to place the *Confirmation part* is *its use*. There is the tendency with some learners always first to look up the Confirmation and then to write it down at the space provided or in their own note books. The learners have to be reminded not only in the introduction, but regularly, that they do not profit from this habit. Regularly *tell them to look up the answer only after they have written down their own answer*. It is true, they will also learn something by looking up the answer in the confirmation part, but they will learn much more if they first try to find their own answer. After finding that their answer was right most of the time, many of them will not bother to check their answers always. But there must be an opportunity to do so.

In order to avoid the risk of the learners feeling they should copy the right answer from the Confirmation part, the **tutors (group leaders) shall be advised never to check if the written replies of the learners are correct**. Their task is only to make sure that the learners have written down something, i.e. that they have done their home-work. They need not bother about the right and wrong answers - except if the TEE material says: 'Show your answer to the group leader'.

Discussion and Practice in the group:

1.   Which questions support the learning process, and which ones do not?

2.   Go back to Unit Three, Question 1. Develop together questions and tasks on all (3 x 3) levels for one or two topics or themes.

3.   Write up a Criterion Question on a selected daily topic, mark the Concepts and prepare a Stimulus-Response-Table.

Assignment:

Choose two daily topics on the subject which you are currently working on and work out a Stimulus-Response-Table for both.

Additional reading

- Thornton, Margaret (ed.), *Training T.E.E. Leaders*, pp. 49-53

Unit 12: Companion Study Guides

Much of what was said in the previous units is meant for writing a self-contained course (PIM, SPM or Workbook format). What if an existing Textbook is the basis of the course, and your task is to write a Companion Study Guide? Whenever a good textbook is available it is definitely a good alternative to make use of it - provided it covers your subject and is fitting in length. The main reason for considering this alternative is the time you need for writing a course: it is much quicker to prepare a good Companion Study Guide than to write a full SPM text. - In this Unit you will get advice on how to proceed with selecting the Textbook and with writing the accompanying Study Guide.

Note: Many kinds of teaching helps are being called 'Study Guide'. In order to differentiate, the term *'Companion Study Guide'* has been used here to designate guidelines which help TEE learners to study a given text or textbook on their own.

1. Textbooks fitting for use in TEE

1.1 Criteria for selecting a textbook for TEE:

Which textbooks can be considered for use in TEE? The following criteria should be considered:

(1) The Textbook is recommended by knowledgeable persons. May be it is already a standard text in Bible schools or seminaries of your church. Or it is written by an author who is well known and accepted.

(2) The Textbook covers the subject according to the TEE curriculum. If the TEE programme was designed to teach the curriculum of a Bible school there will be no problem to use the textbook in a similar way as the Bible School does. If the TEE curriculum has its own design, it should be checked carefully if the textbook covers the subject as intended.

(3) The Textbook is on the appropriate level.

Its grade of difficulty should be right for the learners. Also the length should be what can be covered in the projected time. If not fully fitting, adjustment is possible by

omitting some paragraphs or chapters from a Textbook, or by adding some topics not covered in it.

(4)   The Textbook is affordable.

Whether it is to be paid by the TEE learners or provided by the TEE programme: its price must be inexpensive enough to be affordable.

(5)   The Textbook is still in print with the probability that it will be available in the years to come.

If a textbook is no longer available from the publisher, permission has to be obtained to reproduce it locally. (Reprinting it can still be cheaper than writing a full course yourself.)

1.2 Who selects the Textbook?

The person asked to write on a subject will give his opinion as to whether a book can be used as a basis for TEE. However, the decision concerning its selection rests with those responsible for the TEE programme: the staff and its director (or Dean of TEE Department), and finally with the governing body of the programme.

2. Preparing the Companion Study Guide

By taking a Textbook as a basis, the approach as outlined in Units Six to Ten can be shortened drastically. Nevertheless, the preparation of Companion Study Guides also needs careful thought and preparation and has its special challenges.

2.1 Division into units

The Textbook will have to be divided into units in order to fit in with the number of study weeks (mostly 4 or 6 or 8 or 10 weeks). Make a preliminary division.

This is the first challenge. Seldom the number of chapters (or lessons or units) of the Textbook will conform with the number of projected weeks. In some cases more than one chapter will have to be covered in a week, in other cases one chapter may have to be stretched over two

weeks. You may have to re-arrange, or select some topics and omit others which are less important.

What tells you which parts to select and which ones to omit or shorten? You will get the criteria from the Course Objectives. They are important also when having a textbook as the basis!

2.2 Topics and Objectives for all levels

Unit Seven and Eight outlined how to establish topics and objectives. These can be found much easier when you have a textbook as the basis for your course. But you need topics and objectives for the course, its units and lessons also when preparing Companion Study Guides. You may follow these steps:

Step No. 1: Finding the aims or objectives of the Textbook

A good Textbook will have clear aims or objectives. They can be found in the Preface, Introduction or Conclusion at the end. Mark and copy them.

Step No. 2: Adjusting the Course Objectives

Will the objectives of the Textbook fit to those of the TEE course? Maybe you can use the objectives of the Textbook without changing them. However, you may need to adjust them, or supplement them. Many textbooks are good in teaching knowledge or information, but less effective in helping the learners to see their importance and application to their lives. _Add the appropriate affective and skill objectives_ for the sake of your TEE participants.

Step No. 3: Weekly Topics and Objectives

The objectives which you want to achieve in the total TEE course will also determine the topics and objectives of the weekly units.

(1) Develop your preliminary division (see above 2.1) into weekly units. Maybe you still have some questions as to whether some parts of the Textbook need to be condensed and some expanded or supplemented. If so, you may decide the open questions now on the basis of your Course Objectives.

(2) Give <u>Topics to the weekly units</u>. They can be the same as the titles in the Textbook, or they can be different. When two or three chapters of the Textbook are contracted into one weekly TEE Unit, try to find a common headline.

(3) Try to formulate <u>Objectives for each weekly unit</u> and ask yourself: What should be the outcome of this week? Answering this question will make it easier for you to see on which matters you should put emphasis in the studies, and which questions and tasks to add. (The *weekly Objectives are mainly needed for your own preparation*. But it will also be helpful for the learners to know them before each week. Therefore, it is good to state them briefly in the <u>Introduction</u> of each week which gives a short preview of the teaching.)

Step No. 4: Daily Topics and Objectives

(1) Divide the weekly unit into <u>daily portions</u> or lessons. Try to get portions of approximately the same length. But look for portions which can be put under a common theme so that it makes sense. (To some degree differences in *length of reading assignments can be balanced by the questions and task*s required: when the learners have to read only a short portion you give more tasks, and when they have to read more than average you ask questions which can be answered more quickly.)

(2) Find a <u>Topic for each daily lesson</u>. Take it from the content of the reading assignment which you will choose, or from the tasks you give to the learners.

(3) Try to formulate a <u>Specific Objective</u> for each daily lesson. You can take it from the implicit objective of the portion of the Textbook which is to be read, or from the application (contextualization) which you have in mind. Or you can summarize the teaching of the day in a <u>Criterion Question</u>.

The first three steps <u>must</u> be completed before you start with the writing of the Companion Study Guide. (There is always the chance of improving on them as you progress.) It is recommended that also the <u>fourth step</u> - at least the drafting of the daily topics - is done before starting to write the first daily guidelines.

3. Elements of the Daily Study Guide

As we sit down to write the instructions and explanations for the daily study, we should remember that the Textbooks are usually written for use in the class. There the teacher gives additional explanations and, together with the students, looks for possible application. He also uses questions to reach the objectives of the lesson. <u>When used in TEE, most of what is added in the classroom, should be included in the Companion Study Guide.</u>

The task of the Study Guide is to help the learners to study the Textbook without the teacher and to apply its teaching in their life and ministry. It will help them if they

✎ know in advance how much they have to study for a particular day;

✎ have an idea about the main issue(s) of the daily study;

✎ get explanations and additional help on difficult points;

✎ are challenged by regular questions to learn actively;

✎ see the benefit of what they learn.

These tasks lead to the following format:

1. *Topic* of the day.

2. *Introduction* which states the main issue/ main aim of this day's study; it can include a short review of the previous lesson(s).

3. *Instruction* on *what is to be studied and how the Textbook is to be used*:

   (a) *pages* (exact paragraphs) to be read by the learner;

   (b) *preparatory remarks* which give a hint of the important points and give advice or encouragement (e.g. 'This is very important, don't skip it. It is a rather hard (or long) lesson, but you will benefit from it.')

   (c) *guiding questions* - especially when the portion is long (e.g. 'When you read it, ask yourself ...' or: 'Look out for ...')

4. **Reading assignment* ('Now start reading the first ... paragraphs/ from ... to ...')

5. ***Additional explanations*** on important concepts, difficult thoughts, unknown names.

6. ***Questions and tasks***. (If the Textbook has its own questions, they may be used.)

   Important notice:

   <u>**No. 4-6**</u> - the parts marked by an asterisk - *will be repeated as often as needed*. The reading assignment usually will be divided in two, three or four portions, each one followed by the necessary explanations and questions. This is better for the learners - up to Diploma level - than studying the whole daily reading assignment without interruption and then answering all questions together. If all questions are asked at the end of the lesson, learners may get tired while reading and have forgotten the main point of the previous paragraphs when they come to the end. *As the teacher in class interrupts his teaching from time to time to ask questions, so we do in the Companion Study Guide*: by dividing the lesson into two, three or four rounds of assignment, explanations and questions.

7. ***Summary*** may follow - especially if the lesson touches different themes and you want to underline again the main point or points.

8. ***Key to the answers***. Write them directly after you formulated your questions, marking them by different colours or fonts. It is up to you and the editor of the book to decide where they will be placed in the printed version.

4. Additions

Sometimes we find that a textbook omits some points or aspects which we feel are important. Or we do not share its viewpoint in one lesson. What can we do in this case?

4.1 Using a textbook does not mean that we endorse all of its teaching

This is an important point to remember. To recommend or to use a book does not mean that we accept all sentences and teachings in it. We should read all books critically, also those of well accepted and well-known authors. And we should also teach our TEE participants to read books critically. We can learn a lot also from authors with whom we do not agree at all theologically.

Therefore, if a Textbook is basically good but we want to supplement it at some points, or we disagree with some of its teaching, we should not be afraid of clearly stating it.

We are not allowed to alter a text written by somebody else. Also when reprinting a text we may neither omit nor change parts of the text without consent of the author. But <u>we are free in our Companion Study Guides to give our opinion</u>. We can comment on them, and we can ask critical questions which the learners will have to think about.

4.2 Omit from a textbook, or add to its teaching, as you feel necessary

<u>Omitting</u> parts of a textbook is not a problem. You may skip a chapter, or a section or paragraph as felt unnecessary. But it is good to indicate the reason for skipping it: because time is not sufficient, or the points are not so important for the aims of the course, or because you do not agree with its content. That helps those learners who read it anyhow on their own.

When you want to <u>add to the teaching</u>, you can do so as felt necessary. If it is only a minor point, you can do so under 'Additional Explanations'. If it is more, you can add a page or more in the Study Guide. But it is also possible to take a full daily lesson, or even a complete week, and add teaching in SPM mode.

Feel free to adjust and to supplement the teaching of the Textbook. Use it as the basis of your teaching, not as a holy text which may not be altered.

4.3 Length of the Companion Study Guide

How many pages should a Companion Study Guide have? There is no definite answer to this question. In some cases, it is less than a page per lesson. In other cases, the Companion Study Guide is almost as long as the Textbook. Just make it <u>as short as possible and as long as needed</u>!

Questions for reflection and discussion

1.   What is the advantage of using the same textbooks in residential Bible schools and seminaries?

2.   In which cases, and for which target groups, will a self-contained SPM course be preferable to a Companion Study Guide with a good Textbook?

3.   Why should TEE participants learn to be critical readers?

4.   Look up two or three Companion Study Guides. Check if they display the seven elements described in Section 3. Make proposals as to how to improve them.

Assignment

Investigate a Textbook on the subject you chose (or on a similar subject).

(a) Find the objectives of the Textbook and adjust them for TEE.

(b) Divide its chapters/lessons into 6 or 8 weekly units.

Unit 13: Self-Editing and Developmental Testing

It is not enough that we write TEE texts and programmes. We want to write <u>good</u> texts and offer <u>good</u> courses. The whole TEE programme will be accepted and find many participants only if it is of good quality.

Printing or duplication in large quantities is an expensive undertaking. We must be quite sure that our teaching is top quality material and will be well accepted before we produce it in quantities. For this purpose, it will have to be checked and improved in two stages: developmental testing and editing. The developmental testing and self-editing are to be done by the author him- or herself. The editorial tasks of making it ready for printing will involve other people. That will be the theme of the next Unit; now we are talking about self-editing and developmental testing.

1. Why self-editing and developmental testing?

Self-editing is any improvement of written texts which the author makes himself. Developmental testing means checking the quality of writing during the process of writing. Both are needed before turning in the manuscript or typescript to the editor. The author will want to make sure:

- that the teaching is correct;

- that the topics are well connected and in good order;

- that the text is easy to read;

- that the level and content is appropriate for the target group.

2. Four ways of testing

Here are four ways in which the author should check the quality while in the process of writing:

Test No. 1: Reading the Text Aloud

Read the text aloud for yourself. Listen to your own voice. Does it sound nice? Or do you have problems to read your own writing easily? Do you hesitate at certain points?

If you can't read it fluently, the flow of thoughts is not good and needs improvement. Wherever you pause and go back with your eyes there is a weak point. Wherever you read a phrase or sentence twice it needs to be formulated anew, or explanations have to be added. If your voice is not fully convincing for your own ears but sounds a bit cautious, most probably the argument is weak and should be amended.

Reading aloud for yourself can reveal a lot. Therefore, <u>do it regularly</u>. That way you will already find many points for improvement.

Test No. 2: The Cloze Test (Readability Test)

This test, developed by a man with the name Cloze, can tell you if your writing is readable and on the right level. It is also called "Cloze deletion test." It will show if your teaching is understandable and just at the right level for the kind of people for whom it was meant, or if it is too easy or too difficult. For this test you need some volunteers who are of the same level as the target group for whom you write.

Choose from your own writing <u>a passage containing about 250 words</u>. (Leave out any question which the learners would have to answer.) Let the first 35 words remain unchanged as they are to allow the readers to get familiar with your subject. Then delete the 36th word and every tenth word after it. <u>Delete a total of 20 words</u>. Rewrite the passage so that it is not possible to tell how long the omitted words are (i.e. the blanks or dotted lines should all be of the same length).

Ask some people with similar qualifications as your target group. They will have to read the passage and fill the empty spaces with their own suggestions for appropriate words. 'Appropriate' means: the actual word that is missing, or one of similar meaning. *If they fail to provide appropriate words in more than <u>seven</u> of twenty spaces it means that what your way or style of writing is too difficult. If they do <u>not</u> miss <u>any</u> word, your text is too easy.*

Here is a sample. It is from an article on T.E.E., written for post-secondary level, i.e. for readers who have finished high school:

> The world of theological education so far is neatly divided into the camp of those who support T.E.E. and the camp of those who oppose it.
>
> Those who support it can again be clearly divided _____ those who know only T.E.E. and nothing else, and _____ who see it as one way of theological training _____ other ways.
>
> Those who oppose it will also have _____ groups: those who fear the competition to seminaries and _____, and those who have only vague ideas about it. _____ may give it a limited try for voluntary church _____ with little education, but not for "real theologians".
>
> Church _____ and interested laymen look with amazement at this ideological _____ among theological educators. They wonder if they can afford _____ neglect T.E.E. when they see the need for well trained _____ workers. This is specially true for growing churches and _____ with a vision to expand and reach out. They _____ ask if T.E.E. is a viable option for leadership _____? And how they could start?
>
> It is for the _____ group these lines here are written. To make it _____ from the start: the author sees in T.E.E. an _____ tool of theological training at all possible levels, not _____ for lay leaders. It has, as all tools, its _____ and its limitations. Unless these are known beforehand, _____ likely to become a failure. In the more than 50 years of its existence churches have had their share of experiences, and it is from these we should learn.

Have you completed the missing words - may be hesitating only a few times briefly? Then the text is for your level.

It is highly recommended that you prepare such a test at the beginning of your writing for TEE. Select *a passage from one of your first lessons*, prepare it in a similar way and test it. If the result is satisfactory, it will give you confidence when you continue your writing. Otherwise

you have an indication whether you should write in an easier style, or whether you should make it a bit more demanding.

Note: The Cloze test works in <u>two ways</u>. When using it during the writing process we take it as a test to see if our teaching is understandable for the people for whom it is meant. In other words: we are testing *ourselves*.

It can also be used to find out if applicants are of the level we expect. By taking a typical passage from the first course and presenting it to the applicants in the same way as in developmental testing we can see if they are able to follow the teaching. In other words: it could be used also as an *entrance test*.

And finally we can apply the test to make sure that any books we want to use in our teaching are appropriate for the learners. E.g., *if you are not sure if a Textbook is on the right level* for your purposes, you can *test it* in the same way.

Test No. 3: Oral Testing of TEE Lessons

Indispensable is it that you test a few lessons orally. The test persons should have similar qualifications as your expected target group. It is not bad if one of them is right at the minimum level and two others a bit above it.

Read the lessons personally to the test people, one by one, without any other person being present so that they don't feel under pressure. Explain to them that *not they are being tested* but that *you and your text* are on test. Also tell them in advance that you will not repeat any sentence or question and not discuss during the reading, but that you may discuss afterwards.

Then proceed according to your explanations: In clear voice read each sentence only once. After each question give time to think and then listen to the answer. Don't correct wrong answers. - *Observe* the test person while you are reading, mark in your manuscript where you saw from *the expression of the face* that the text was not clear, and note which answers were correct and which ones were not.

After the testing, tell the test person that he or she did well, but that you may have to improve. If the test person wishes, you may now tell him or her the correct answers. Then you can

repeat the same procedure with a second lesson. (Probably the testers will be tired after two rounds. So it will be better to continue another day.)

The advantage of this test is that *you can do it at any time* of your writing, *without having the manuscript typed*. And you can make *immediately corrections and improvements* which you can test already with the next person.

<u>Apply this kind of testing frequently in the first weeks of your writing</u>. This will teach you a lot and give you the assurance that your writing is for the right people and on the right level.

Test No. 4: Written Testing of TEE Lessons

Another test will take place when the manuscript is typed. Find three (or more) other persons. This time you can take them together. Also this time you should be present personally. Explain again that not they are being tested but that they are testing you and your writing.

Let each of them have a printout or a typed version of a lesson: the full text with questions - but without the confirmation ('key to the answers'). <u>Note the exact time</u> when you hand out the first lesson, and the same when they hand it back. From that you can see how long it took them to finish the lesson. After completing the first lesson, they can have the second etc.

Why is it needed to note the exact time? Because it helps you to find out *how much time the learners spend* for completing a lesson. Remember: learners must be sure that their learning times will be approximately equal every day. <u>The written testing tells you how long you can make the lessons</u>, which type of questions are answered quickly, and for which ones the learners need more time.

This is also the reason why you have to be present yourself and observe them. If they study the lessons without your observation, you can never be sure how long it really took them. By being present you can also get some *oral feed-back*. They should be encouraged to give short comments in writing. But in discussion you may get a clearer picture of their opinions.

Afterwards you can correct the answers. <u>If 80 or 90% of the answers are correct</u> and the wrong ones concern different questions, <u>you can be quite satisfied</u>. But if two or three testers miss the same question, you need to either re-formulate the question or check if the teaching needs to be improved.

Again, such written testing is *recommended especially for the first weeks of the TEE course*, but not only for then. Also later it is helpful. <u>The more you test, the better your programme will be</u>. Only after long experience could you shorten this procedure.

3. Self-editing

The different tests will help you to improve your writing style and the clarity of your teaching. After everything is finished, you will have it typed and a first printout is made. It would be nice if now the task of the author would be finished! But that is not the case.

The author will once again go through the text. He (or she) can be sure that the teaching is understandable. But still there is a lot to be improved. We have to check if there is consistency in formulating and presenting objectives and headings and in using grammar and orthography and if names were always written the same way. We may see if there is a good and logical flow of thoughts, if the lessons and sections are well connected, and if questions and tasks are clear and varying. In short, we will read through the whole text once or twice and do some editing on it. The more we correct ourselves, the less the editor will have to do so. Which points should we look for? The checklist at the end of the next unit will give you more than enough hints.

After making the corrections in the text (which will usually be done on the computer) we can make a complete printout and hand it over to the director of the TEE programme. He will have to take care of the next stages of editing.

Questions for reflection and discussion

1. Does testing of written lessons by the author while the writing is going on take more time or does it save time?

2. How much editing should be done by the author himself, and how much can be left to the editor?

Assignment

Test a sequence or lesson which you wrote in the way described above as 'Oral Testing'. Explain what you have learned from it.

Additional reading

- Kinsler, Ross and Emery, James (ed.), *Opting for Change*, pp. 74-76

- Luey, Beth, *Handbook for Academic Authors*

Unit 14: Editing and Preparing for Print

After checking the manuscript himself/herself carefully, the author will hand it in to the director (dean) of the TEE programme. It will be his task to see to it that it is made ready for printing. He may do so himself or ask other people to do so. In any case will he also ask the opinion of colleagues and experts before having it printed. The bigger the number of printed copies, the more care will have to be taken in order to avoid waste of money.

The editing process has two stages - 'deep editing' and 'copy editing'. At both stages the author may be involved, too. This is why authors also need an understanding of the tasks awaiting the editors.

1. Deep Editing

This part of editing is also called *'substantive editing'*, because it looks mainly at the substance, and to the quality of the content. It should be done by one or two persons who know the subject and can critically evaluate the teaching on it. *This applies to all kinds of publications*, and also to TEE materials.

It may be good to involve two people who each employ a different emphasis.

1.1 Editing for content

A 'subject matter expert' should be engaged for this purpose. This could be a teacher at a seminary or Bible school who teaches this subject, or a specialist in this field. Where the TEE programme is observed with some suspicion, it is essential that the courses be corrected by theologians or experts trusted in the church. Then they can give balanced opinions on the programme in case of opposition. Also, by becoming involved, they themselves will better understand the TEE method. However, the main purpose is that the author and those responsible for the TEE programme will be assured that this course is checked and, with the necessary corrections and amendments, approved by somebody who is knowledgeable and respected.

This person should be asked:

- to see if the teaching is theologically sound and correct;

- to state if it agrees with the teaching in residential theological training of the church;

- to correct minor flaws;

- to state if important points have been omitted;

- to make proposals in case major changes are desirable.

At this stage, there is no need to look for style, correct spelling and punctuation.

If major changes are proposed, the proposals should be discussed with the author - be it by the 'expert' himself, or by the editor. In case it leads to a major revision, this should be submitted later again to the same 'expert', or to another one.

1.2 Editing for teaching methods and readability

Another person may be asked to take the next step: to check if the presentation is in line with good teaching methods as we use them in TEE, and if it is well readable. This should preferably be somebody who has experience in writing texts for TEE.

This person should be asked:

- to look if the teaching follows a good order;

- to check if topics and objectives are clear and if the teaching of the lesson agrees with them;

- to see if there is enough explanation on each teaching point;

- to check if the questions and tasks are clear, to the point, and include all kinds and levels;

  o especially if there are enough insight questions and tasks leading to application;

- to look for good connection and flow of the thought.

Here also, proposals for change and corrections are encouraged. Minor ones can be included right away, major ones will be discussed with the author and his agreement should be sought.

The main <u>difficulty</u> in both deep and copy editing is that *we may not like to criticise the work of a colleague or friend* for fear he/she may become offended. Certainly, degrading comments should be avoided. But *positive suggestions for improvement* should be welcomed. It is better to amend the manuscript before being printed, even if the author is not very happy. Otherwise he may feel much worse later when the printed course is not appreciated and accepted. The <u>editing work is done also for the sake of the author</u>!

However**,** editing is <u>necessary</u> mainly <u>for the sake of the TEE learners</u> who will use the course. Finally, it is necessary also <u>for the sake of the good name of the TEE programme</u>. That is important both for the future of the TEE work and for economy in printing. Only good books sell in the long run.

2. Copy Editing

This is **'*editing for sense and correct language'*,** and it is the final preparation for printing.

After the manuscript has reached a stage that content and arrangement are right, another round of editing will start. Now the main tasks are to look for style, correct spelling and punctuation, consistency in quotation marks and names etc. This can be entrusted to a person who is known to speak and write with good style and who is careful in his corrections.

The task is not only to discover mistakes and to correct them. It is also to see to it that the teaching is understandable and easy reading. Some <u>words</u> may be repeated too often. Others may be old fashioned or not understood by all readers. Then better equivalents will be inserted. Sometimes, certain sentences, phrases or thoughts are repeated unnecessarily. Such redundancies make the reading very tedious. They need to be removed.

Special care will be taken to observe how lessons, paragraphs and sentences are connected. A good <u>flow of thoughts</u> is desirable. The question that needs to be asked for this item is: 'Does it need better connections?'

Titles, names and quotations need extra attention. Are the <u>titles and daily topics</u> formulated in a consistent manner? Are all <u>names</u> spelled correctly? In case of living persons: are they written as these people write their own names? Are the <u>quotations</u> carefully cited, i.e.

complete and correct? Are quotation marks and dots which indicate omitted words used consistently? Are <u>books quoted</u> in a consistent and acceptable way?

There are many things to watch out for, so one round of checking may not be enough. It is a good idea to invite some more people to share the work, each one looking for specific aspects. Four or six eyes see more than two.

A checklist which tells which matters to look for in editing is attached to this lesson. This may be useful for people asked to edit a manuscript, but also for the authors.

3. Preparing the Final Version for Print

It may take some weeks until the manuscript has reached the stage when all people concerned agree: that it is now ready for print. Also the agreement of the author to the improvements should be clearly expressed, even if the course does not carry his/her name.

If the books are being printed commercially in large quantities, the publisher may want to have them assessed not only by consultants, but by pilot groups. This applies to PIM like the books of TEXT-Africa in any case. (For the procedure of such assessment see Unit 15 below.) If our first edition is a limited one and meant for a few hundred copies only, we may feel that we can go ahead with duplication or copy printing without tests by small groups.

This is the time now for formatting and lay-out which will be prepared by a good secretary or person with 'lay-out' skills. When the manuscript is typed by the author on the computer, he may be tempted to prepare the formatting (type and size of letters, bold face and italics, indented paragraphs etc.) as he goes along. Make sure before proposing your lay-out if that is really helpful. It may not be compatible with the final lay-out programme.

Conclusion

The editing process consists of many tasks and steps and *takes time - almost as long as the actual writing*. But it is necessary to take the time in order to make sure that the printed outcome will be of maximum benefit to all concerned.

One of the problems of editing is that after reading a manuscript two or three times, it is not easy to discover the flaws and mistakes. This is especially true for the author himself.

Therefore, he/she should welcome the contributions of others. *Never think that it is a good sign if a returned manuscript has only a few corrections*. It does not necessarily mean that the manuscript is good. It may only mean that the editors hesitated to change it.

Group work

Let us assume that you have handed in your manuscript to the TEE director and it is to be edited by three persons: a subject expert, a TEE expert and a copy editor. These people should go through the attached 'Checklist for Editing T.E.E. materials' and come to common agreement concerning which points should be checked by which of the three persons.

Additional reading

- Kinsler, Ross and Emery, James (ed.), *Opting for Change*, pp. 77-79

- Butcher, Judith, *Copy-Editing. The Cambridge Handbook for Editors, Authors and Publishers*

Appendix IV

Checklist for Editing T.E.E. Materials

1. Objectives

1.1 *Objectives*. Are they stated at all stages and for the whole course, for the weekly units and the daily lessons?

1.2 *Affective and skill objectives*. Do the General Objectives, at least for the whole course, preferably also for the weekly units, include affective objectives and skill (psycho-motor) objectives?

1.3 *Specific objectives*. Do weekly and daily Specific Objectives aim at observable and measurable responses and activities?

1.4 *Congruence*. Do objectives and teaching go together? Do the objectives guide the teaching, and is the outcome of the teaching what the objectives intended?

1.5 *Criterion questions*. If they are used, do the questions in the lesson relate to them and use their concepts?

2. Titles

2.1 Relation between *titles and objectives*. Do the titles (topics) go together with the objectives?

2.2 Relation between *titles of units and lessons*. Do the titles (topics) of the weekly units summarize the main content of all lessons in that week?

2.3 *Consistency*. Are the titles worded in a somehow similar and consistent way?

3. Content

3.1 *Relevancy*. Is the teaching helpful for life and service of the TEE participants?

3.2 *Theological correctness*. Is the teaching in agreement with Scriptures and the doctrines of the Church?

3.3   *Spirituality*. Does the teaching help the learners to mature and be spiritually enriched?

3.4   *Contextualization*. Does the teaching encourage learners to adjust and apply it in their **specific** context?

3.5   *Level*. Is the teaching written at the educational level of the learners?

4.   Assignments

4.1   *Relation to objectives*. Do the questions ask for items which are directly or indirectly related to the objectives or the Criterion Question?

4.2   *Types of questions*. Is there a good mix of Knowledge, Insight and Application questions?

4.3   *Tasks*. Are tasks, projects and assignments which lead to practice or field experience included regularly?

4.4   *Clarity.* Are the questions and tasks clear, understandable and written at the level of the learners?

4.5   *Space for responses*. If the responses are to be written in a blank or underlined space in the printed book (workbook), does the space reflect the expected length of the response?

4.6   *Confirmation*. Are the answers which are provided, or the keys to the answers, precise and correct?

4.7   *Tests*. If tests (examinations) are provided together with the book: Do they ask for concepts and skills which are related to the objectives and which have actually been taught?

5.   Length

5.1   *Overall length*. Is the number of weeks appropriate for this topic and in balance with other courses of the TEE programme?

5.2   *Time needed* for study. Can the lessons be managed in the time normally required for lessons in your TEE programme (e.g. 45 minutes, 90 minutes, 4 hours - according to level and agreement)?

5.3   *Equal length*. Are the lessons fairly equal in length and time required to study them - including the assignments?

6.   Style

6.1   *Level.* Is the choice of words suitable for the level of the average learners (target group)?

6.2   *Language.* Is today's language being used? Is it inoffensive to women and minorities?

6.3   *Readability.* Is there a good mix of short and medium length sentences?

6.4   *Human interest.* Does the style catch the attention of the learners? Are there enough examples with which they can identify? Do persons in the stories have names?

6.5   *Figures of speech.* Are idioms, metaphors and examples appropriate and understandable to the average learner of our TEE programme?

6.6   *Good attitude to learners.* Are the learners addressed appropriately, i.e. respectfully as adults? Are they encouraged to continue in their studies and to use what they have learned in their lives and service in the congregations?

6.7   *Spelling*. Is the spelling correct, i.e. accepted? Is it consistent - esp. in names?

6.8   *Punctuation.* Is the punctuation complete and consistent?

7.   Quotations

7.1   *Accuracy.* Are the quotations accurate and in quotation marks?

7.2   *Consistency of Bible quotations.* Is the same version cited throughout? Is it stated in the Introduction or in one of the first lessons, which Bible translation is used? Are Bible verses always printed in the same format?

7.3   *Quotations from different Bible versions*. If different versions are used: Is the version stated after each quotation? (E.g.: RSV, NEV) - If one version is quoted as a rule, but occasionally another one: Are the exceptions indicated?

7.4   *Copyrights.* If copyrighted material is quoted at length: is permission obtained?

7.5   *Bibliography.* Are the sources stated in a complete and consistent way?

7.6   *Footnotes or Endnotes.* If they are used (which will not be the case in TEE often), are the numbers or asterisks included at the right word of the main text? Do they include only secondary explanations, comments and references?

Unit 15: Evaluation and Revision

When the first edition of the printed material is almost used up, the TEE administration will consider duplicating or printing it anew. This provides an opportunity to revise the material, correct printing mistakes and to improve the content. This Unit is concerned with the questions, decisions and preparations for a second edition.

1. Corrections or Revision?

There is hardly a book without printing mistakes. Even if a lot of care has gone into the proof reading and preparation of print, you and your readers will discover flaws and mistakes after it is too late to correct them. A second edition is the chance to amend the book.

1.1 Be prepared for the next edition

Often the decision to print the text again comes unexpectedly, and then it is too late to go through the whole of it and mark the printing mistakes and sentences which need improvement. Therefore, the author will <u>start</u> to collect the points which need correction <u>immediately after it was printed the first time</u>. Therefore: *Have a special copy* in which you include all desirable corrections. Mark them at the margin so that you find them easily when asked to hand them in to the editor or printer.

The same is true for the editor or TEE director. He should reserve a copy in which he marks immediately all points in need of correction whenever he is told by a tutor or participant or other readers that they found a mistake or a weakness.

1.2 Reprint or revision?

The important question is whether a reprint of the former edition is sufficient or if a minor or major revision needs to be undertaken. The decision is up to the TEE director. Hopefully TEE director and co-ordinators will have collected feed-back from the groups and make their decision on this basis.

A <u>*reprint*</u> means: to reproduce the old text and its lay-out without major changes. Depending on the technology used for reproduction, minor corrections can be included or added on an extra page (*'Addenda and Corrigenda'* = points to add and to correct). Whenever the content

and presentation are good and only a few words need to be corrected, this is possible. It is the cheapest way, of course.

However, if the mistakes are many and the feed-back indicates that there are also weaknesses in the presentation and content, a _revision_ may be required. In this case, the text (or larger parts of it) will have to be retyped or set again. That gives the opportunity to change full sentences, paragraphs or even lessons. **After a book was in use for several years, it will be time in any case to consider seriously a major revision.**

The danger of a revision is that while former mistakes are corrected, new ones are added. Therefore, a revision also needs a lot of careful proof-reading so that the new edition will be a real improvement and not make things worse. That means: <u>sufficient time</u> - several weeks or months - must be available to do it carefully.

If too many points need to be corrected or revised, it is sometimes better to write a completely new course. But that decision will not be taken easily.

1.3 Who revises - the author or somebody else?

All authors will be aware that they are not perfect, and that their product could be improved. However, it is one thing to admit it, and another one to go about to revise the writing. Many authors find it very hard, if not impossible, to change what they produced earlier. The TEE director will have to talk to them. If the _author_ is willing to do it himself that is fine. They should discuss beforehand to which extend the text needs to be revised, and in which time frame. The author will have to accept any additional changes the TEE director or another editor may have to make. Often it is the thoughts and passages which the author likes most which will be cancelled or changed by others. Don't be sad if this happens to your writings!

Another possibility is to give the task of revision to a _colleague_ or an _outsider_. In many cases it is better to ask somebody from outside who is not afraid of offending the author. His or her own colleagues are often too cautious and don't dare to make deep changes.

This fear is understandable but not helpful for the TEE programme and for the learners. We want them to get the best teaching available. Also the reputation of the TEE programme and its acceptance in the church will depend on the feed-back of the learners. If they are not

satisfied with a course it may spoil the name of TEE. So, don't hesitate to improve what needs to be improved, even if your colleagues are not delighted.

1.4 Author's rights

What we have discussed above leads us to reflect briefly on the rights of the author. In any scientific writing, in fiction and poetry the author owns what he has written. He may sell the copyright to a publisher who can print and reprint the book under the conditions agreed upon. Usually it is printed under the name of the author whose fame and name will be determined by the success of his books. Therefore, the publisher may not change the content of it without the consent of the author.

If it is the policy of a TEE programme to publish TEE texts under the name of the authors, this rule applies here as well. This means that texts may not be revised without consent of the original author. If he agreed and another person undertook the revision, the new edition may appear with the notice: 'revised by N.N.' - or a similar text.

However, most TEE programmes have the policy not to mention the name of the author or authors. That gives the leaders more flexibility when it comes to improvement and revision of the texts. In these cases there is no legal obligation to consult the original authors before an edition is revised. But it is still a matter of courtesy to inform them and ask their agreement. The fact that TEE texts are usually written without extra payment and by salaried co-workers does not warrant that such laws of politeness can be bypassed.

2. Evaluation of TEE Materials

A reprint or revision of TEE materials will be undertaken only if it is sure that it is basically good teaching. How do we evaluate the quality? Publishers and TEE programmes that print their books in large quantities will do such evaluation constantly. Often the first edition is a preliminary one and produced in small quantities only for testing. After the first reactions it will be decided if it can be printed in a large edition or needs further improvement. How do we evaluate?

We have three main ways: comments from users, individual testing and group testing.

2.1 Comments from Users

It is extremely helpful to get feed-back from the groups that have used the teaching materials. The more detailed the comments are, the more helpful they are. Group leaders should be encouraged to collect such comments and to pass them on.

Some TEE programmes include as their last page a questionnaire in which they ask for such feed-back. The learners are asked to cut it out and to return it through their group leader. This is certainly a good idea for the first edition of any TEE book.

Whenever two or more comments agree in their complaints they should be taken seriously. If the response is basically positive but there is criticism of some lessons, the weak points of these lessons can be spotted by the following way of testing.

2.2 Assessment by Individual Testing

The procedure is similar to that described in Unit Thirteen as Test No. 4 - Written Testing. There it was described as a way of developmental testing to be employed by the author. The same approach can be used to find out which lessons need major revision.

The procedure is the following:

a. Choose those lessons which are being questioned.

b. Give them to three or more test persons of the level of the target group (or a bit above).

c. Give them the lessons one by one, without the Confirmation part, i.e. the answers.

d. Let them work under supervision. Write down when they start a lesson and when they finish. Hand out the next lesson only after the previous one is returned.

e. Ask the testers not only to give the answers carefully, but also to underline or mark unclear passages and to give short comments at the end.

f. Check and compare the answers. If two or three replies to the same question are not as expected by the author, this indicates a weakness.

g. Make a protocol for the testing, using a form like that in Appendix I.

In this way you can find out the weaknesses of TEE lessons. The weakness can be a matter of unclear teaching, of insufficient explanations or of fuzzy formulation of the questions. The editor or whoever works on the revision will try to spot the weak points and to improve them.

Only a new test of the same kind will reveal if the revision was successful.

2.3 Assessment by Group Testing

Still more revealing is a test by groups. This is the way programmed texts are tested before being printed in quantities. In this kind of testing, not only selected lessons are under scrutiny, but the whole course.

For this kind of thorough testing you need two or three groups that agree to act as test groups. In one way they will act like normal TEE groups: work through the papers at home, come to group discussions and practise what is required. But they will receive the lessons without the Confirmation part included in the full text. And they will be asked to hand in their papers at the group meeting. (They may be told the correct answers only after their answers were handed in.)

Their answers will be checked one by one - either by the group leader after the group meeting, or by another person while the group discussion is going on. The results will be recorded on a form which has on its horizontal line numbers for all participants (no names), and on the vertical numbers for all questions. You may have three signs:

> e.g. '+' for correct, '–' for wrong, and 'o' for partly correct.

The results will be forwarded to the leader of the TEE programme and will be the basis for evaluation of the text. If a question was answered correctly by 90% of the learners, both teaching and question are considered to be clear. If most of the learners fail to find the right answer, teaching or question are unclear and must be reworked. If 60 to 80% fail to answer correctly, minor improvement of teaching or question may be sufficient.

This way of testing demands time and care. But it pays in the long run, because the result will be a book which does not need to be revised time and again, but which can be reprinted on demand. Professional publishers will go this way (Evangel Publishing House does this for the

TEXT-Africa Series edited by Fred Holland). TEE programmes which expect that their materials will be in use for the next ten years or so, will profit from this careful preparation too.

3. What to look for when revising a TEE Text?

The feed-back from users tells if a text needs revision. The testing by individuals and by groups helps to find the points which need improvement most urgently. However, these are not the only things for which we look when a revision is due.

Any time that a book is redone or reset is a good opportunity to also polish language and form of the text. In other words: it is an opportunity to edit the text. The 'Checklist for Editing' at the end of the previous Unit is also a guideline for revising. Look not only for content, but also for objectives, titles, style and accuracy. Don't miss this chance to improve the book even though it takes time.

Conclusion

Before TEE texts are reprinted, the people in charge must know if a reprint without changes is sufficient, or minor or major revision is needed. Feedback from users and tests help to make the right decision. A major revision may need several months of work. Therefore, it is mandatory to check in time which courses need revision, so that the work can be done carefully and with good results.

Exercise

The facilitator/ lecturer distributes a duplicated TEE lesson without the Confirmation part. The lesson should have not more than 2 pages.

The participants are given a limited time to fill in the answers. Then the facilitator reads the correct answers, and each one grades his own answers. The results are collected on the blackboard using the format of Appendix II.

Find out together why some questions were not answered correctly, and suggest improvement of teaching or question.

Additional reading

- Kinsler, Ross and Emery, James (ed.), *Opting for Change*, pp. 77-79

Appendix V

Form for <u>Assessment of T.E.E. Materials</u>

Title: _____

Lesson checked	Date	Test person	Educational level	Time used (minutes)	Equivalent for target group (see Footnote*)	No. of correct answers out of total	% of correct answers	Remarks of test person concerning length of lesson	Remarks of test person concerning the quality
Examples:									
W.I, Lesson 1	22/10/01	Bonaya Sh.	12th grade	25 min.	50 min.	17/18	94%	o.k.	acceptable
W.I, Lesson 1	22/10/01	Aberash G.	8th grade	52 min.	52 min.	15/18	83%	fine	some instructions unclear
W.I, Lesson 1	23/10/01	Timo P.	10th grade	38 min.	57 min.	14/18	78%	o.k.	some questions awkward

* **Note concerning equivalency:** If the educational standard of the test person is above the expected minimum entrance level of the target group, a multiplying factor should be applied to convert the time used into the approximate time which a person of minimum entrance level would need. Find the factor by comparison of test persons. (In the example it is assumed that somebody with 12th grade works 2 times faster than someone with 8th grade, and one with 10th grade 1.5 times faster.)

Appendix VI

Form for <u>Assessment of TEE lessons</u>

Course Name: ....

Week: ....

Lesson: ....

Group: ....

Answers checked by: ....

Date: ....

*Questions   / #*Participants

* # \	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	No of correct answers	No of wrong answers
1																		
2																		
3																		
4																		
5																		
6																		
7																		
8																		
9																		
10																		
11																		
12																		
13																		
14																		
15																		
16																		

Appendix VI

Unit 16: Contextualization in T.E.E.

The topic of contextualization deserves some special attention. Contextualization has been recognised as one of the important challenges in all theological education. It has two levels. On the first level is the task of identifying how the Biblical message applies to our context, i.e. for the situation in which we live. On the deeper level we seek to reflect on how our context shapes not only our questions but also our way of reading and understanding the Bible. Contextualization is a prime focus of TEE.

1. TEE is Training for Contextual Ministry

While this should be true for all theological training, one of the main features of TEE from its start has been that it is training in context and for the context.

1.1 TEE is Training in Context

As decentralized training, TEE has taken theological education to the areas where people live and serve the church. And therefore, the ministry of the trainees was in focus from the very beginning. Since it is training people while they are serving their church, their problems and tasks can be addressed. The discussion sessions provide a unique opportunity to identify and verbalize the actual situation and its implications for the life and faith of believers as well as the responses of the congregation leaders to these challenges. The *contex*t includes the *culture and language of the people, their economic situation and climatic conditions, their educational opportunities and experiences, the availability of health care and their political freedom or exploitation*. All these factors have bearing on the religious life and, therefore, also on the ministry.

In a seminary - far away from the actual problems of people and congregations - it is easy to forget their circumstances. In a setting in the midst of the congregations, it is unavoidable that the training is shaped by them. Unless the problems of the people are taken into account, the training for ministry will have no impact on them. TEE has been one of the best tools to make training relevant because it is done in context.

1.2 TEE is Training for the Context

The intention behind TEE is to prepare people for a ministry which is appropriate for the context. The idea is not to train them at a predetermined standard with the hope that later they will apply what they have learnt in the congregations to which they will be called eventually. It is rather to train people who are already involved in the congregational ministry of preaching, teaching, leading and administration. They come with their questions and experiences and look for answers which help them in their service. TEE may not always provide them with clear-cut solutions for their problems and questions. But the participants will hopefully learn together to reflect on the teaching, to adapt the advice given and together to devise ways to tackle the problems. In other words: *TEE should empower the participants to respond to the challenges in their context*.

In TEE, predetermined standards of knowledge which have to be reached is not what is most important, but the needs of the congregations. The task is to equip those who do the ministry with the skills needed to tackle the problems of their congregations. Since the problems are manifold, the training should be flexible. Since every aspect of life is being touched, the training must be holistic.

1.3 Contextualization in a time of Globalization?

On the one hand we speak of contextualization. On the other hand we live in a time of globalization. Is contextualization still a timely topic?

It is true that global developments are increasingly shaping our lives - even in the bush. Modern means of communication reach everywhere. There is a difference in impact in urban and rural areas, but no community is completely free of external influences and universal trends of modern life. It is impossible to avoid them. They are just part of our life - to a smaller or higher degree.

While radio, TV, telephone and the internet link more and more people to the developments of modern society, there is also a reaction: people are becoming increasingly aware of their roots; they are trying to ascertain their past and to recapture their culture. Actually, both trends are there at the same time: that of *globalization* and that of *cultural restoration*. The

situation in each segment of society and in each community is determined by the special mixture of traditional culture, speed of change, and strength of traditional values.

So, globalization is not contradictory to contextualization - it is part of the context. Actually, part of the special challenges in a given context may be caused by the growing influence of globalization on some people, while others completely ignore or oppose it.

2. Tasks in Contextualization

What are our tasks if we want to prepare ministers in context and for their context? Certainly we need to become aware of the different aspects of context, and to make the learners aware of them in order to respond in an appropriate way.

2.1 Identifying the context

Like an onion, the context has many layers.

2.1.1   At the centre is the special situation in the local congregation and community. In which respect do they differ from the neighbouring congregations and communities? What makes them different? External conditions, special tradition, religious influences, strong personalities?

2.1.2   The next layer are the congregations and communities of the surrounding area. What unites them? What makes them special when compared with other areas?

2.1.3   Then comes the context of the synod (presbytery, diocese) and region. What are their special features?

2.1.4   Beyond this we have the national level - in church and society. What unites our church and makes us feel part of her? What separates us from other denominations? Are there things we have in common with other churches if we compare them with churches outside our country? Similarly in regard to society and the nation: what unites us as we compare ourselves with other countries?

2.1.5   Now comes the continental level. Do the churches and nations within the continent (e.g. Africa) have some conditions in common - as compared to other continents?

2.1.6 Finally we have reached the <u>global level</u>. How far does the world-wide ecumenical relationship with other churches shape our situation? How far has globalization reached us? How far are we part of the international community and do resolutions and actions of the UN affect our lives?

Our life is influenced by all these layers of church and society. They are the context in which we live. *To identify them* and become conscious of them is *our first task in contextualisation*.

2.2 Identifying the challenges of the context

What do these different aspects of context mean for the ministry of our trainees? Which challenges do they face from the different layers of their context? The following questions are by no means exhaustive; they are only meant to create awareness of the many context-related challenges.

2.2.1 On the <u>local level</u>: Which economic pressures are there on the trainees, their congregation, their community? Which deficiencies in education and health care? What about their cultural identity and religious influences? Are there tensions within congregation? Between which groups? Which position does the congregation have in the community: is it accepted or marginalized?

2.2.2 In the <u>surrounding area</u>: What is the habitat and main way of living for the people? Which chances and limitation result from it? What kind of communication structures, cohesion in the society or tensions are there between groups? What effect does all this have on the church - her structure, finances and administration? On paid and voluntary leadership? On the mobility of the younger generation?

2.2.3 In the <u>regional context</u>: What position does this part of the country have in relation to the others? Does it have consequences for the grade and speed of development? To what extent is there a common identity as compared to other regions? What does all this mean for the regional church unit (synod/ presbytery/ diocese)? Does the regional church unit have its own profile? Do initiatives come from its leadership which promote, encourage and support the congregations?

2.2.4   On the <u>national level</u>: How far do developments on the national level - internal struggles as well as positive incentives - have repercussion on the local congregation? Are there tensions between decisions of the national church and local interests?

2.2.5   On the <u>continental level</u>: How far are local communities and congregations affected by problems resulting from continent-wide developments? E.g.: colonial past, resurgence of 'tribalism', AIDS endemic, new epidemics.

2.2.6   On the <u>global</u> level: How far has modern life and technology changed the conditions of our trainees and their congregations? Has globalization reached them? In what respect?

These are but examples to raise awareness of the implications of the context - from the local to the global level - on the life and faith of congregations and their leaders. You cannot overlook these things if you want your training to be relevant. The task is not to present answers to all challenges. That is beyond our capabilities. But we must acknowledge them in order to *identify the challenges* which the congregations face and to help their leaders to find their own response.

2.3 Identifying the Significance of the Context for Doing Theology

Preaching and teaching will have significant impact only if they address the people in their problems. The task of theological education is to help preachers and teachers of the church to scratch where it itches, to identify the problems of their audience and to address them in meaningful ways. The problems of people vary according to their context. Therefore, there are no prefabricated answers which are universally true. Rather, the Bible has to be consulted and the situation has to be considered theologically in the context in order to find the appropriate responses. That is what is also called *'doing theology in context'*.

The <u>task</u> of theological education is not to provide the learners with a store of correct answers, but <u>to help them to reflect on their situation and find their own answers</u>. That is also the task of TEE. In order to fulfil this task we should be aware of those aspects of the context which have significance for doing theology - for the topics which need consideration and for the ways of reflecting theologically and finding appropriate responses.

The ***following examples*** are not exhaustive. They only indicate the direction in which we have to look.

2.3.1 <u>Aspects of culture and tradition</u>: To what extent does the traditional way of life shape the thinking and life of the people? Do the stories, traditions and laws of the group govern their lives? This refers to the position of the elders and the role of women. It refers to marriage and family life. It refers to obligations to neighbours and to people of other groups. It refers to the ways of traditional education and transition from childhood to adulthood. It refers to the ways the rules of the group are upheld, the ways of judgment, punishment and reconciliation. It refers to the extent to which traditional medicine is applied. It refers to the relationship to nature - how far it is protected and exploited and whether it is seen as animated by spirits.

All these traits will have bearing on questions of Christian Ethics and Pastoral Care.

2.3.2 <u>Aspects of world-view and religion</u>: To which extent is traditional world-view still influential? Does the traditional or dominant religion of the surrounding area influence the thinking of the congregation's members - consciously or unconsciously? This refers to the image people have of God and their belief in spirits and ghosts, the influence of spiritual beings and ancestors on the life, their forms of worship and to the position of religious practitioners who conduct traditional ceremonies. It refers also to the ways people conceive of the origin and shape of the earth and sky, of the reasons for diseases and of the power of magic.

All these traits will have bearing on the way the Bible is read and understood (hermeneutics), on questions of worship and liturgy, and on themes of systematic theology.

2.3.3 <u>Aspects of economy</u>: Is the setting rural or urban, traditional or modern? Do people live from what they grow or collect and exchange (subsistence economy), or do they earn wages and buy goods? Is the area dominated by poverty or affluence, or is it mixed and full of tensions? Is the group exploited and dominated by others - from inside or outside the country? Is it self-sufficient or even dominating others?

All these aspects will have impact when it comes to questions of self-esteem and dignity of the people and the way they view their relationship to God as the origin and governor of life. It will also have impact on stewardship: what and how much people will be able to spare and give in terms of time, goods and talents, for the sake of people in need and for the congregation.

2.3.4 <u>Aspects of society</u>: Is the congregation situated in a society which has a lot traditional influence, or is it dominated by modern technology and bureaucracy? Does political rule in the country go from the top down (autocratic, dictatorial, hierarchical) or the reverse (democratic, participatory)? Is the area part of the dominating centre or part of the more marginal periphery? Did all people have the chance to go to school, or only a few? If the setting is more traditional: how far do modern, western influences reach? How strong is the traffic and contact with the urban world? Are there tensions between an educated elite and traditional people of power? How far has globalization reached the area? Is secularisation having an impact? Is there still a lot of group (family) cohesion, or is individualism spreading? Are traditional morals weakened by western movies and TV? Is there a backlash - back to traditional values? These and more questions again have impact on the way the Bible is read, on the topics of social ethics and of pastoral care.

Actually, there is hardly any aspect of life which is not of importance - both for the personal faith and life of the believers and for the congregation and church as a whole. The whole context is of significance for the ministry of the church, and therefore also for theological education.

2.4 Reflecting on the Challenges of the Context in the Light of the Bible

So far we have identified the layers, the challenges and the aspects of the context which need to be taken into account when doing and teaching theology. Now the question is <u>how we come to an appropriate response to the context and its challenges</u> in theology and ministry. The task is to bring the light and message of the Bible in relation to the context and to find what God wants his people to do in their special situation.

It is impossible to give guidelines for all aspects of contextualization. A few hints and examples may suffice here. *Contextualization means: to translate the biblical message into the context of the congregation*. So, it is relating context and Bible. The starting point may be the Bible from which we come to the context and then decide what needs to be done. Or we may start from the context which poses the questions and then we try to find answers from the Bible.

2.4.1   Example #1: *Problems caused by traditional cultural values* (cf. above 2.3.1)

Often problems in the group or congregation start because traditional values and culture don't mix easily with Christian values. Such problems need to be addressed accordingly, i.e. starting from their context. E.g., there may be conflicts in the congregation because a respected leader has taken a <u>second wife</u>. The rules of the church may be clear: that is not accepted. However, the tradition of his culture is different. Men of respect are expected to have more than one wife; if the first wife has no children, a man should marry a second one; or work becomes too much for the first wife, so she urges him to take a young and strong second wife. How do we deal with this matter? May be the rules of the church don't allow any discussion. But when searching the Scriptures we can see that the answer is not so easy. Polygamy was permitted - though certainly not recommended - in the OT; but it was clearly discouraged in the NT and forbidden for bishops and deacons. This means, the Bible also allows it for different positions according to the context. Having found this in the Scriptures and considering their own context, the elders may come to different positions in different situations:

- If a society does expect everybody to follow the same rule, and any exception will cause many others to follow the unwanted example, the consensus may be: unacceptable in any case.

- If the way of life is nomadic, and a family without a strong wife cannot survive, the church elders may refrain from putting the person under church discipline, though he cannot be a leader any more.

- In another case they may find that the quest for more honour by having more wives disturbs the peace, or that the economic problems behind it could be solved by adopting a child or by the help of neighbours.

- In another society which does not allow polygamy, the whole matter is not an open question. There the problem could take another form: that of an out-of-wedlock alliance. This has never been supported in the church, though in some cases there is more tendency to overlook it than in others.

We see: <u>the same challenge may lead to different answers according to the cultural traditions</u>, the personal situation, and the local and wider context.

2.4.2   Example #2: *Challenges caused by different world-views* (cf. above 2.3.2)

Traditional religion and world-view can cause conflicts and make it necessary to think how a matter looks in light of the Biblical message. E.g.: Can a Christian seek help from <u>traditional healers</u> or medicine? This is a burning question for many. Again there is no clear-cut answer from the Bible. In the Bible, God is the ultimate source of health, while disease may have been caused by the consequences of sin, by Satan as a test of the faith, or by spirits. Jesus healed people by forgiving sins, by casting out demons, or simply by touching, or even by his word from afar. The apostles could heal some people by prayer. Modern medicine was not yet invented in Biblical times; nobody knew of bacteria and viruses and little was known about other ways of infection. Where should Christians turn now when sick? To a doctor who may not believe in God, or to a traditional healer?

Actually, much depends on the understanding of the causes of diseases both by the sick and the healers and which means they use for healing. Are they convinced disease is caused by the evil eye, by a spell or black magic? Does the healer try to find the cause of disease by divination or by spirit possession, and does he or she involve magical means to combat it? Is the reason suspected to be family discord and a process of reconciliation is suggested? Does the healer use purely herbal medicine which has healing power? When the healer involves magic or spiritual powers in his healing, we will remember that the OT forbids this not because it is not effective, but because it is

not from God. If no magic is involved, Christians may opt for using traditional ways of healing if they are not contrary to Scripture.

The question is similar for Christians in Western countries. In spite of all the advances of modern medicine, a lot of doubtful offers for help come from questionable sources. Also here it is impossible to give an answer which is universally true. Also St. Paul knew that what is dangerous for the one may be harmless for the other person (Romans 14:2-6; 1 Corinthians 8:1-6).

The same is true for habits like smoking and drinking alcoholic beverages moderately. <u>What is right in one context</u> - that Christians opt completely against any use of it - <u>may not be necessary in another</u>. If Christians come to different conclusions in such matters, St. Paul has a very important advice: 'Don't pass judgment on each other!' (Romans 14:10-12, *author's translation*).

2.4.3   Example #3: *The Economic situation as a matter of tension* (cf. above 2.3.3)

The <u>economic context</u> has to be taken into account also. E.g., somebody who has to worry from day to day how to feed his or her children will read the Bible in another way than a person with secure income. Those who are economically exploited or driven from their ancestral land have other concerns than rich people who have inherited a large fortune. The tensions arising may be felt in violent crime which makes life unbearable for both poor and rich.

What is the <u>Christian response</u>? This <u>will vary</u> according to the reasons of poverty, the kind of exploitation, the degree of pressure felt, and the possibilities of making change. The Christian response will not be violent revolution, but certainly empowerment of the poor to improve their lot, and support of their causes over against the greed of the rich ones. This will look different in the African rural context and in Latin American suburbs. In addition, the church will have to sharpen the conscience of those in control so that they will give chances to the others. Again, it varies with the context what that means in detail.

2.4.4 Example #4. *Impact of the socio-political situation* (cf. above 2.3.4)

As with the economic situation, so also the place of the congregation in society determines many of her special problems and challenges. When marginal or oppressed groups hear the words 'righteousness', 'justice', and 'salvation', they may understand something different from a member of the dominant political group. And a member of an opposition party may be well educated and without economic problems; but if he has to go into hiding because the ruling party does not allow other parties, his prayers will have a different content from those of members of the government.

The whole understanding of faith and the Bible will be influenced by <u>the position</u> somebody has <u>in the society</u>. For many, the main concern, next to economic survival, may be liberation from oppression. The task of the ministers here will be to help the people to listen to the Bible, what it has to say about the dignity of human beings and their rights, but also what it has to say about violence and hatred. They will side with them in their struggles for liberty and dignity. But they will also have to assist the dominant classes to understand their bondage and learn to share power.

2.4.5 Example #5: *The Word of the Bible as the starting point*

So far we started from different aspects of the context and tried to respond to its challenges by bringing them into the light of the Bible. Another way of contextualizing is <u>to start from the Bible and then to look for the appropriate application</u>. E.g., when reading the Gospel of Matthew, we may come across the admonition to love each other, even our enemies (Mathew 5:43-48) and ask what this means for us. The application may look very different when it is heard in a situation of tribal conflicts, or in a situation of exploitation of the landless by rich landlords, or in a group of affluent families whose problems are tensions within the families (e.g. mother-in-law and daughter-in-law) or economic competition. The application will be shaped by the situation.

We have looked at the two directions in contextualizing: The first direction starts from the context and goes to the Bible and further to the appropriate response (examples #1-4). The

other direction is from the word of the Bible to the present situation and to a contextual application (example #5). We have seen that <u>contextualization is more than finding a personal application</u>. It makes the Biblical message relevant by letting it speak into the special situation of believers which varies with the context. It reflects on the challenges of the context by relating it to the Bible. The result may be that <u>the same texts can be understood in different ways and lead to different responses, if the context is a different one.</u>

One of the discoveries in this process will be that the Bible is not based on a uniform background, but that God's Word was originally spoken into very different contexts. One of the tasks of theology is to analyse the context into which a Bible word was spoken originally, and then to consider how it can be transferred into our context.

3. Ways to a contextualized T.E.E. Programme

After considering the need of contextualizing TEE and some implications of contextualization, we have to identify ways how our TEE programme can become contextual. We will find that it involves different approaches.

3.1 Making the curriculum contextual

It already starts in the process of preparing the curriculum. Were people from the grassroots involved in the preparation? Not that they should be part of the preparatory committee, but were <u>some of those consulted who are the main target group?</u> Were people for whom the TEE programme is meant asked about their problems, needs and wishes? Were the circumstances of the congregations and their needs taken into account? Did <u>church leaders and others with good ins</u>ight into the church and her situation have <u>a chance to give their advice</u>?

If so, the curriculum will include those subjects and topics which are most pressing and needed. It will start where the congregations are and answer to their needs.

3.2 Making the teaching in the TEE materials contextual

Each author will, as far as he is able, strive to make the content of his course contextual. He will try to <u>include those topics which reflect the situation of the participants and their congregations</u>. He will take up typical situations and problems which many of the learners are

facing. He will use examples and idioms which are culturally relevant. He will deal with problems arising from the transition of traditional life to modern society. He will do so from what he has observed and realized, but also from what he hears when discussing his thoughts with others. And he will try to get the reactions of some of the target group when he has his lessons tested.

Nevertheless, <u>the task of contextualizing is not on the shoulders of the author alone</u>. For two reasons: First, written and printed texts are always produced for a wider audience, not just for a local congregation. Neighbouring congregations will already have slightly different contexts, let alone those of another region or nation. Secondly, contextualization is not a matter of a teacher of preacher offering solutions to the people. It is the people themselves who must take the main steps: to recognize their situation, to find guidance and help in God's Word, and to decide which solution is appropriate for them. <u>The author</u> of a book <u>can only assist them in identifying their situation and challenges, and in directing them to possible solutions</u>.

How can this be done? By <u>using examples</u> and asking: 'Is this your situation? Can you identify with this person?' By giving <u>tasks</u> which help to analyse and reflect on their own situation, e.g. by letting them discuss with elders, or note down their observations. By asking: 'What would be your response or advice or solution?' Besides picturing situations with which the learners can identify, the author uses <u>insight and application questions</u> to bring people to their own response.

3.3 Contextualizing in the TEE group discussion

<u>The most important place of contextualization is in the group</u> in which the teaching is discussed. Actually, contextualizing the teaching is the main task of the TEE group. Contextualizing on this level includes: applying it to their own situation, understanding its relevance for themselves and for others, deciding to accept it for themselves, and to devise ways of using it. The members of the group are from the same surrounding and usually from very similar contexts. Therefore, they can help each other in identifying their situation and devising means to respond to it appropriately from their standpoint as Christians.

The <u>group leader</u> will have an important role in this process. Not by telling the participants what is right, but by <u>asking helpful questions</u> and assisting the group together to find the

answers. Therefore, the main preparation of the leader is to formulate good questions: not those which ask for knowledge or control learning, but those which stimulate the process of contextualization.

3.4 Congregational ministry as the final site of contextualization

Contextualization is still short of its goal if it is only a mental activity or matter of discussion. It has come to completion only if it has led to doing: in the actual life of the congregation or community. It has done its job only when it has moved people to act or react, to change themselves or their situation. As God's Word became flesh in Jesus Christ, so the message of the Bible needs to become flesh and be implemented holistically. That is the aim of contextualization.

Therefore, we will not stop at the group discussion in TEE. Rather, all <u>participants are expected to move on and to use in their ministry what they discover and decide together</u>. It may be that their common agreement is directly applicable and acceptable. It may be that they find that in their congregation or segment of it there is resistance. It is only in discussion with the members of their congregation or society that they will be able to see which form the contextualization will have to take in their ministry or in their involvement in the community.

Contextualization is not an armchair affair. The last proof of its relevancy is the personal encounter on the grass roots level. It is found out in working *with* the people, not for or apart from them. Thus the very purpose of the practical tasks in TEE is to help the participants to contextualize the teaching.

Conclusion

Contextualization is not an additional theme in theology - it is a way of doing theology. It is not to be considered at a special stage in the preparation of teaching materials - it is one of the elements at all levels. It touches all stages of theologizing and of teaching theology. In TEE, there is a unique opportunity of bringing the context into focus at all levels - from the first planning of the programme to the ministry of the participants in TEE training. Contextualization will make the teaching relevant - and this means: helpful for the participants and for their congregations.

Question for Reflection and Discussion:

1. *Where a TEE programme exists:*

    Is your TEE programme contextualized? Has contextualization been a concern in all four aspects of TEE as outlined above in Section 2.3? Which areas need more attention when it comes to contextualization?

2. *Where TEE is starting:*

    How will you make sure that your TEE courses are contextual?

Assignment:

Take any course which is said to be well contextualized. Read through the teaching of one week. (1) Identify the contextualized teaching points and (2) identify the points where more contextual relevancy is desirable, and make suggestions as to how to include it.

Additional reading:

- Kinsler, Ross, *The Extension Movement*, pp. 42-47

- Kinsler, Ross and James Emery, *Opting for Change*, pp. 55-57

- Ferris, Robert, "The Future of Theological Education," pp. 41-64

- Ngoetjana, Lucas, "The Concept, Theory and Methodology of Contextualization," pp. 5- 9

- Tesgara, Melkamu, TEE and Contextualization. Paper delivered at the EECMY TEE Writers' Workshop 1997 and the Bible Schools Teachers Writers' Course 1999 (photocopied)

- Tirfe, Tegafaw, Contextualization of our lessons. Paper at the EECMY TEE Writers' Workshop 2000 (photocopied)

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