

Chapter 4 Empirical Research Findings

4.1 Introduction

As discussed in Chapter 3, Participatory Action Research (PAR) is cyclical and reflective in nature, so it tends to generate a lot of data. Since I began collecting data six years ago, I have led five different sets of researchers which I call PAR teams and number PAR 1, PAR 2, and so on. The reason that there has not been one stable PAR team is the dynamic nature of the educational context in which I am working, i.e. people change places with frequency, and the fact that the research population has been developing. Table 4.1 below presents the activity of the teams in schematic fashion.

	2000		2001		2002		December 2002 Event Maputo Bringing Together All Active Monitors & District Superintendents	2003	2004	2005
PAR 1	Active in Maputo				Active In the					
PAR 2	Active in Maputo & 2 districts		Active in 6 Districts		Active in 6 Districts		Some of PAR 2 are Part of PAR 5			
PAR 3	–		Active in Maputo & 9 districts		Active in 9 districts		Other are monitors			
PAR 4	–		Active In the		In Maputo & Field		Some of PAR 3 are Part of PAR 5			
PAR 5	–		–		–		Other are monitors			
PAR 5	–		–		–		Members of PAR 5 are Active in Maputo & the Field			
Phase One	Reflect Plan Refine	Test Re-plan					Reflect Jointly on the Present & Future			
Phase Two			Write Re-Test Reflect							
Phase Three			Plan, Test, Respond, Reflect, Re-Test		Reflect Plan Refine					
Phase Four							Write, Assess, Test, Reflect, Refine, Respond			

Table 4.1 Schematic Representation of the PAR Teams and Phases

Discussion: Table 4.1 presents the activities of the five PAR teams and the four phases of research leading to the empirical research findings detailed in this chapter, so it provides an organizational plan for the reporting of Chapter 4. The PAR teams are identified by their number written as an integer, PAR 1, PAR 2, etc. The phases are identified by their number written as a word, one, two, etc. The shading of some cells in Table 4.1 represents research involvement per team and phase. All of those who are part of PAR 5 had been part of a previous PAR team. In the table “Maputo” means the Bible school in Maputo which is the site of the training of many of the facilitators. “Districts” are ecclesiastical districts of the Church of the Nazarene organized geographically which sometime correspond to an administrative district of the Mozambican government, but usually do not. The districts are out in the “field” since they are not in the formal teaching/learning centre of the Bible school so the terms “districts” and “field” are sometimes used interchangeably. To the right of the PAR team designations, the writing in the cells indicates the place or places where the “action” or “activity” of the Participatory *Action Research* was occurring. The verbs of the cells in the lower half of the table are carefully chosen to classify the type of research activity which predominates in each phase. The spiralled figure at the bottom of the table is a reminder of the cyclic and non-linear nature of PAR.

Because of both the cyclical and reflective nature of PAR and the length of time I have been collecting data directly and through other team members, the volume of research findings to report in this chapter is very large and cumbersome. In order to facilitate the perusal of these findings, I present them from global to specific, first presenting the summarised findings in Sections 4.1 and 4.2 then the more detailed findings according to phase in Section 4.3. Since the first two sections synthesise findings of the third, more detail on any synthesised finding may be found by turning to specific findings in Section 4.3; in this way 4.3 furthers comment on Sections 4.1 and 4.2.

Repeatedly the word “monitor” appears in this chapter so it is important to revisit the term “monitor”. This term was adopted for use during discussions of the first PAR team. The creative idea of the other educators who were on the PAR 1 team was the training and deploying of trained pastors (monitors) to train others to pastor, so the role of “monitor” in the Mozambican Nazarene context is a result of this research. Monitors, then, are the church leaders who have at least four but usually seven or more years of formal training in public schooling and three to four years of theological training at one of the Nazarene institutions for pastoral training. They originate in places scattered across Mozambique. When they complete their theological training, they usually return to the region of the country from which they started, and they serve as pastors (leaders) of local churches. In these varying contexts they volunteer to be “monitors”, i.e. to facilitate the learning of a group of adult learners, usually on a weekly basis.

4.1.1 Chronological Narrative Report

At the outset of this project, in 2000, the growth of the membership in the Church of the Nazarene had outstripped the potential to prepare leaders adequately by means of the residential Bible School. The faculty of the Bible School was small and already taxed to the limit of their teaching loads so it was beyond the capacity of the education system to send educators out to the learners scattered across the county. The idea to train Bible School graduates to train others in the field to be

pastors was plausible. The question formulated before the research questions of this project was a logical extension of this situation: “what ‘package’ or ‘equipment’ could be put in the hands of these Bible School graduates which would equip them for the role of pastor-trainer?” They could be prepared to use the “package” or “tools” while they were at the Bible School. Then, after their preparation as both pastors and trainers-of-pastors they would be located near the learners but far from support structures, human and technical, which would be of help to them, so whatever this ‘package’ was going to be, it had to have several characteristics: among other things it needed to be portable, basic, biblical, replicable as well as approvable by the powers-that-be in the Church of the Nazarene.

When the task force met which was seeking this “package” and the personnel of the task force turned into a group of Nazarene educators searching for the right answer and their search became systematic, reflective, experimental, and participatory, the task force turned into the Participatory Action Research Team 1. PAR 1 in Phase One produced an optimistic possibility – that the basic TEE model, the whole of it, not just “the TEE books” – would be the package which would have within it, not all, but a lot of what the pastor-trainers would need to facilitate learning towards the projected outcomes which described what a Nazarene leader, particularly a pastor, would “know”, “be” and “do”. This was the possibility which needed to be tested.

The whole TEE model needed to work in the hands of typical graduates from the residential Bible School, so the ten team members of PAR 2, recent Bible School graduates, were chosen to thoroughly examine and utilize everything within the TEE model. During this phase, the holistic learning strategies that were in the “package” were discovered. “Holistic learning strategies” as a term was also still undiscovered and unused by the PAR team members. The “TEE model” was the term used, but it was understood by those involved in the research project that the model referred to more than “the books”, that it was much more holistic than simply reading books; that embedded in it were several educational activities which the PAR team members would later come to call “holistic learning strategies”. These educational activities included the three kinds of questions to facilitate cycles of questioning during “discussion” times; the collegiality resultant from the “cooperative learning groups”; the varying mental activities which were facilitated by the special way that the books were written, requiring reading, reflection, reorganization, and review; the spiritual quality of the learning environment which was produced by devotional openings, praying together and singing together and other activities implicit in the model. The findings of PAR 2 verified the possibility that the pastor-trainers, who started to be called “monitors”, were able to fully utilize the whole “package” of the TEE model.

In the myriad of experiences outside of the setting of the cooperative learning groups with the team members of PAR 2 several aspects of the realities of Mozambique surfaced as substantially different realities from learners and leaders who live in other parts of the world which continually influence the research population:

- Mozambicans define their identity by place, not by what they “do”; their place is part of their name;

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- Mozambicans live very close to death; death is part of their conscious living;
- Consequently, Mozambicans spend a lot of their time comforting the sick (who may die), comforting the dying and their families, comforting and encouraging the survivors of the deceased;
- Mozambican children have very few to no toys and are amazingly creative at making things to serve for their play from things like empty cans, pieces of wire, string, pretty paper, etc. that they find on the ground;
- Mozambique is a long country North to South (\pm 3,500 kilometres) but only has one highway that runs the length; when the regular rainy season or abnormal conditions like floods or cyclones damage the road, the country may be broken into two or more pieces for weeks.

Phase One ended with the experimental training session in XaiXai to see if monitors could be trained in short sessions, instead of the three-month long pilot programme format for training. By the end of the short session, most of the participants in XaiXai were able to utilize questions within the students texts to adequately conduct the face-to-face session format, so the training session gave evidence to expect that the other pastor-graduates from the Bible Schools, past and present, in Mozambique could be trained to train others by means of this abbreviated training format in the field.

By the end of Phase One the importance of proper, respectful, collaborative interface with the district church leadership had evidenced several times – in the setting up of locations for the praxis of PAR 2 team members in churches around Maputo, in the interview in XaiXai with veteran missionary educators, E Perkins, and in the mature perspectives of the PAR team member who was a district superintendent, P Sueia. Holistic learning strategies would be utilized by the monitors within the refined TEE model, *if* the district leadership favoured the potential. This aspect of favour within the ecclesiastical structure already gave evidence toward one answer the question as to the extent to which the holistic learning strategies would advance the learning of the developing leaders – one indicator of the extent is the support given or not by the district leadership. Any electric appliance depends on being plugged in. The potential for facilitation is built into the appliance, but it must be plugged in to become useful. Most of the eleven districts of Area 1, in the South, were open to plug the refined TEE model into their district structures. The refined TEE model came to be called the model of IBNAL (Instituto Bíblico Nazareno da África Lusófona).

Phase Two was the season of many “firsts”:

- the first Area Facilitator to be named and publicly introduced
- the first public explanation of the plan for pastors in the districts who were graduates of Nazarene Bible Schools to be trained to train others to pastor
- the first approval in the Church of the Nazarene a non-academic certificate programme for the preparation of pastors for ordination by the International Course of Study Advisory Committee of the “IBNAL Model”
- the first materials produced from the PAR research which would embed holistic learning strategies into written student guides
- the first feedback from monitors in the field at the Beira meeting of the six male team members of PAR 2.

Findings in Phase Two included some disconforming evidence to the multiple voices which were echoing recurrent themes and opinions. First, from Tete came the finding that the learner materials had to be in the maternal tongue. Second, in the PAR 3 sessions in Maputo, that the way to make “singing for learning” effective in the hands of monitors was not yet discovered. And thirdly, in Beira with the six men, fairly well-trained in the three-month long pilot programme, only two had managed to start cooperative learning groups in the six months – one because of sheer determination, not because he had the support of his leaders, the second because he was determined *and* well supported by his district leaders. Reflecting back on this, five years later, the reports of those six monitors generated evidence that was quite indicative of patterns of success and failure that subsequent groups of trained monitors would have when they returned to their districts. The potential in the monitors of their utilisation of holistic learning strategies within the IBNAL model depends both on their own determination *and* the partnership they are able to establish with their district leaders. If the monitors fail in developing a relationship of trust and respect with their leaders, then the potential of establishing cooperative learning groups in which to utilise holistic learning strategies is greatly diminished.

Another item of disconforming evidence which began to surface in Phase Three had to do with the difficulty the learners had in passing the courses because it was so hard for them to pay for the students texts. This was first voiced in XaiXai and Tete, then in Nampula, then in Beira. Buying the text book was one of the pass-fail requirements; it was intended to be a holistic, role-taking of responsibility toward their own learning. The problem of paying for the books generated some brain-storming sessions and a few limited solutions.

The July 2002 meetings of Nazarene educators from across Lusophone Africa, the “ANCA meetings” generated discussion which was food for hours of reflection by the PAR 4 team subsequent to the ANCA event on how to act on several recommendations. Reflections gave impetus to continued prioritisation of the production of materials in the three main maternal languages of the learner population and to choosing other faculty and students from the Bible School to broaden the base of participation in the planning of the December 2002 learningshop in order for the PAR team members to concentrate on the learning while others orchestrated the logistics. The quizzing event at the learningshop gave evidence to the wide body of attendees that it was possible for the whole set of verses to be memorized. The round table discussions concerning the student texts in formation gave the learningshop attendees authentic participation in the writing of the materials that they would use to facilitate learning in their cooperative learning groups. By the end of Phase Three, December 2002, many of the learners of the research population were already meeting regularly in cooperative learning groups across the country.

During Phase Four, repeated evidence surfaced of the viability of several holistic learning strategies: “teamwork” including “pair or trio groups”, “rehearsing integrity” including “role-taking”, “hero-identifying” and “hero-modelling”, and “classical spiritual disciplines”. Team building exercises during the training of monitors, whether in intensive sessions or long-term training, usually contributed to effective teamwork in the real world, particularly in the ecclesiastical districts in which leaders embraced the potentials of the learning system. Several forms of praxis were discovered in the midst of the Participatory Action Research: 1) the

“mini-praxis” of the Bartle model of teaching Bible via stick figures, 2) the social or collaborative praxis which would take place in the meetings of the Area Facilitators and in the meetings of the monitors as they shared in dialogue, reflected on practice, created solutions, 3) mini-praxis together with peer critiquing in the practicum on pastoral ministry of the 2nd certificate.

Throughout Phase Four, an overall geographic inconsistency of effectiveness of the holistic learning system was evidenced. Concern grew among the PAR 5 team members for the lack of consistent implementation across the North. Several team-produced strategies were utilised. Most of the PAR 5 team members, including the area Facilitators from Areas 2, 3 and 4, and the Facilitator from Maputo District, went to the North in July 2004, as a show of support, and to work directly with the monitors on specific solutions for their centres. Research was organized by the monitors of Area 5 (the North) to visit on the districts of the Area the learners in each who had left the system. The Area Facilitator was changed. Insight into holistic learning strategies and appreciation for the potential was evidenced by Area 5 monitors during the discussions on September 2, 2004 in Nampula. Still, the lowest number of respondents in the large hybrid survey are Area 5, the North with only 11.4% of the respondents and Area 2 Sofala/Manica with 11.1%. The relatively successful learning systems implemented in the other three areas give evidence that the other two areas, 2 and 5, with continued research and support, will also be able to facilitate learning in the cooperative learning groups which are now inactive.

4.1.2 Demographics of the Sample Learners and Leaders of the Church of the Nazarene in Mozambique

The following Tables 4.2 and 4.3 present the global demographics of the sample.

SUMMARY: GLOBAL DESCRIPTIVE RESULTS ON BIOGRAPHICAL DATA						
Data Collected Anonymously from Whole Sample						
9	Where Ministerial Preparation Began	812 of 933 total	121 = 13%	Place Tavane Furancungo Maputo SNMLaulane IBNAL Other	Learners 6 2 18 62 571 2	Leaders 15 7 36 55 34
10	Level of schooling on entering Ministerial Preparation	742 of 783 total	41 = 5.2%	<3 yrs 4 yrs 5 yrs 6-7 yrs 8-10 yrs 11-12yrs >12 yrs	15.9% 14.7% 15.2% 27.8% 17.4% 4.7% 3.2%	7.7% 15.3% 10.6% 33.6% 17.4% 7.7% .6%
11	Current level of schooling	870 of 951 total	81	Mean =	6.3 yrs	7.7 yrs
12	# IBNAL courses taught or studied			Count = Mean =	569 6.9 courses	115 16 courses

Table 4.2 Global Descriptive Findings Regarding the Schooling of the Whole Sample of “The Efficacy of Holistic Learning Strategies in the Development of Church Leaders in Mozambique: an Action Research Approach”

Data displayed on Table 4.2 were gathered from the anonymous survey conducted in 2005 and those on Table 4.3 from the biographical sheets which were filled out at the same time as the anonymous survey. Together the tables synthesise the findings observed in the many sets of statistics and diagrams which are discussed in Section 4.3.

SUMMARY: GLOBAL DESCRIPTIVE RESULTS ON BIOGRAPHICAL DATA						
Data of Whole Sample, Collected from Biographical Informational Sheets						
	Variable	Sample Totals/	Missing Data	STATISTICAL SUMMARY: Learners /Leaders or Other Sub-Sets & Valid %		
1	Current category of church leadership	906 of 952	46 = 4.8%	Elders = 64 or 7.1% District Licensed Pastors = 200 or 22.1% Students = 639 or 70.5%		
2	Geographical context by “area”	906 of 952	46 = 4.8%	Area 1 (South) = 326 or 36% Area 2 (Centre) = 101 or 11.1% Area 3 (Tete) = 158 or 17.4% Area 4 (Zambezia) = 218 or 24.1% Area 5 (North) =103 or 11.4%		
3	Geographical context by “category” within “area”	906 of 952 with 46 missing	Area 1 Area 2 Area 3 Area 4 Area 5	Elders 36 or 56.3% 3 or 4.7% 12 or 18.8% 9 or 14.1% 4 or 6.3% Of category	D Licensed 41 or 21.2% 6 or 3.1% 40 or 20.7% 98 or 50.8% 8 or 4.1% Of category	Students 239 or 38.7% 87 or 14.1% 104 or 16.8% 99 or 16.0% 89 or 14.4% Of category
4	Age	854 of 952 with 98 missing		Mean = 38.44 Median = 37 Mode = 30	“Adult Learners” = 533 or 62.4% by age >25 yrs or 588 or 68.8% by adult circumstance Mean = 37.3 years	
5	Learners who are IBNAL students	718 of 952	234		There are 678 IBNAL students make up 71.2% of the total sample.	
6	Maternal language	883 of 952	69 = 7.2%		1. Changaan = 197 or 22.3% 2. Chewa = 150 or 17% 3. Lomwe = 111 or 12.6% 4. Makhua = 87 or 9.9% 5. Portuguese = 85 or 9.6% 6. Masena = 67 or 7.6%	
7	Language preferred for reading	792 of 952	160	Prefer Portuguese	44.6% of total or 53.7% of respondents Prefer Local Tongue 38% of total or 45.7% of respondents	
8	Gender (Statistics taken from 2 nd survey)	817 of 897 total	80 = 8.9%		Male = 79.9%	Female = 20.1%

Table 4.3 Global Descriptive Findings Regarding the Whole Sample of “The Efficacy of Holistic Learning Strategies in the Development of Church Leaders in Mozambique: an Action Research Approach”

Summary: Tables 4.2 and 4.3 summarise several descriptive aspects of the whole research sample. A secondary intention of this PAR project was to provide this reliable description which is the one synthesized in Tables 4.2 and 4.3 and by the discussion below.

Table 4.2 present findings of particular interest to those from the Church of the Nazarene who may read them. The places where the research population began to prepare for ministry include the former residential Bible Schools in Tavane of Gaza Province and Furancungo of Tete Province. These are esteemed sites in Nazarene history. The curricular reform of ministerial courses of studies in the Church of the Nazarene which us the “4Cs” to categorise the exit outcomes surfaces in the findings as learners perceive that they have improved highly or greatly in three of the “4Cs”, i.e. “content”, “competency” and “character”:

- *content* (knowledge) which 67% judged that they have improved
- *competency* (skills) which 63% considered themselves improved
- *character* (spirituality) which 69% say they have improved

Of the whole sample of 952 leaders and learners, there are 678 respondents who are IBNAL students, 71.2% of the whole sample. According to the row 4 in the table above which accounts for the “age” of the respondents, there are 588 “Adult Learners” by definition of their circumstances. In Row 5 there are 678 IBNAL students. Why are there two different counts of these students? One explanation is the number of respondents who do not respond to the question which generates the statistics. This number varies: only 98 of the 952 respondents neglected to answer the question about age, while 234 respondents did not answer the questions about being an IBNAL student. The other aspect which affects these numbers is that not all the IBNAL students qualify to be in the category of “adult learner”. If the student is under 25 and still not in a leadership position, then he or she is not counted as an “adult learner”. So, the many references to the “adult learners” in the context of my research apply to at least 588 people, 68.8% of the whole sample. These learners have an average age of 37.3 years. The others in the survey sample are two other sub-groups, church leaders who are no longer studying and IBNAL students, about 100 of them, who do not qualify to be called “adult learners”.

The whole sample is made up of “leaders” who are categorized as “district licensed” or “elders” in the biographical survey who are scattered over the 5 geographic areas of Mozambique. They speak 33 different maternal languages, with seven languages accounting for 79% of the sample. They are almost 80% male, 20% female and have an age spread from 14 to 79 years old.

According, then, to the statistical description, the “majority” or “stereotypical” learner of the research population is male, 37 years old, speaks Changaan, Chewa, Lomwe, Makhua, Portuguese or Masena as a first language, prefers reading in Portuguese and already is serving in a position of leadership in the Church of the Nazarene of Mozambique in one of the five areas while he is a learner in the extension system called IBNAL. He has 6.3 years of schooling and has completed 7 courses of IBNAL with a monitor who has facilitated 16 courses.

4.1.3 Refinement of TEE model

Reference to “the TEE model” and “the refined TEE model” surfaced with frequency throughout the empirical study. In Phase One textual assessment of the TEE student texts and monitor training materials gave promise to their capacity to facilitate learning by means of holistic learning strategies that were fabric of the written material and the discussion groups of the TEE model. Interviews, both face-to-face and via e-mail with groups in Mozambique which produced and used the materials were promising as to the fit of the materials to the learner population that the PAR team members then perceived was “out there” which has been validated by the statistical description presented above in Section 4.1.2. The decision to try the TEE model in Phase One B, with PAR 2 and with the group in XaiXai validated the assessment given by the PAR 2 team of the potential of these books which stated clearly that they were “the teacher” in the hands of both the learners and the monitors, who would facilitate the application of the textual and biblical material. The assessment in the large hybrid study, in which 198 of 508 choose “studying IBNAL books at home” as one of the four “spiritual activities” that draw them close to God speaks positively to the spiritual quality of the books.

Evidence from other questions in the hybrid surveys is pertinent to the assessment of the TEE model per se as 64.4% of the whole sample rate “group discussion of the text material” as “very good” or “excellent”, and 75.9% are very satisfied to “be together in a study group” which is a classic feature of the model. “Textbooks in Portuguese instead of the maternal language” is one of the top problems noted by the sample, as was the “mixing of academic preparation of the learners in the same group”.

With the Nazarene Bible School in Maputo negotiating an articulation agreement that allows TEE courses to be accepted into the academic diploma programme at an approximate two-to-one ratio, within specific course-by-course criteria, the “major obstacle” cited by Gatimu *et al* (1997:14) is greatly diminished. The refinement is a solution to the problem in the context of this study. The articulation agreement¹ is not only a theoretical construct; the fact is that several IBNAL students have transited to the residential programme and have been given credit.

Snook (1992:53-57) cites one of the weaknesses of the TEE model which is consistent with empirical findings of the study in Mozambique –“lack of church acceptance and approval”. Repeated voices indicated that the TEE model as well as the IBNAL model and holistic learning strategies can all be effective but always conditioned by the favour of the ecclesiastical district in which they might or might not depending on the favour be utilised.

The refinement which most improves the TEE model is that in the IBNAL model is the deliberate, institutionalized, holistic and on-going *training of the facilitators* to utilize the model and who live near the learners, effectively multiplying the number of facilitators. The fact that these facilitators have a full academic level (diploma-level) more than the TEE learners also adds stability to the learning system.

¹ The details of the articulation agreement are found in Appendix L.

Discussion: The weaknesses listed by Kornfield and cited in Kenya at the TEE workshop in 1990, were kept in mind throughout the study, and can now be systematically reported in Table 4.4.

WEAKNESS (KORNFIELD)	REFINED RESPONSE FROM MOZAMBIQUE
1 The failure of students to complete assignments because of involvement in more pressing matters.	Response from the Mozambique study: This was cited as a “big problem” by 6.9%. Another 2.4% said it was bad enough to make them quit but a majority, 72.8%, had “no problem” with doing the homework.
2 Lack of identification of the educator with his students because time is brief spent in each extension centre a growing personal relationship is difficult to establish.	The Mozambique model multiplies the number of trainers by not sending educators from the residential institution to the extension centres but by training, equipping and moral supporting trainers (monitors) who identify closely with the learners and live close to them.
3 Lack of time for the educator to be with his family since he travels constantly from centre to centre.	The proximity of the monitors to the cooperative learning group he or she facilitates greatly reduces this problem. Monitors usually do not stay outside the home.
4 Lack of being able to graduate in a relatively short period of time since to cover the same number of courses as a residential seminary would require between two and three times as many years.	If the learners and the monitors are willing and able to put in as many hours a week into extension learning as a student does in a residential institution, then the whole IBNAL programme is structured to be achievable in the same three years as the residential school. However, in practice, no centre moves that quickly.
5 Too much hinges on one individual teacher and there is lack of exposure to many teachers with varying fields, abilities and vision.	The refined model moves monitors to other centres for occasional courses or parts of courses for broader exposure of the learners, and also clusters learners from several centres occasionally for broader experience.
6 It is too easy to quit since there is little initial sacrifice involved in becoming part of the program.	Self-sacrifice is a condition from the outset in the written agreement to 1) pay for the student text, 2) do all the homework, 3) give something to support the monitor.
7 The travelling itinerary could be quite expensive.	Travel still can be quite expensive; that is why placement of monitors close-by the learners is optimal.
8 It would be difficult to be involved in evaluation of non-written assignments and of practical applications of the learner’s studies.	Again, with the monitors close-by and closely involved with the cooperative learning group, this becomes a non-issue.
9a The role of the educator, even more than in the residential setting, perhaps, would be that of providing cognitive input in a limited amount of time, so that affective and behavioural changes would have to occur at the students’ initiative.	The cognitive input (Quadrant A thinking) comes from the learners’ engagement with the material in the textbooks, not from the on-site presence of an educator. Affective and behaviour changes would be consequence of discussions as per others below in 9b.
9b [Others] felt that since teaching material presented the cognitive input, then the TEE teacher, even more than the residential teacher, has time to discuss application and behavioural changes.	The Mozambican model utilizes the TEE model material for the training of monitors to facilitate discussions which lead to reasoning on the materials in the Bible and in the texts and to applying these truths to the contexts of the learner. No refinement deemed necessary. Affirmation of the TEE training materials.
9c Gaddis of TEE in Zimbabwe added that they also have prepared teacher’s guides which suggest many affective type activities to promote change in the student.	The Mozambican model agrees with the premise of Gaddis that skills or effectiveness of the monitors can be enhanced by written guides with reasoning & application questions; “affective activities” in Mozambique include critical singing, praxis, & classical spiritual disciplines.
10 Frequent lack of resources, both written and human, to turn to for help during the interim period between the extension educator’s visits	The written guides for monitors and the position of the Area Facilitator to encourage the monitors as well as the proximity of the monitors to the learners are proactive solutions to combat this weakness.

Table 4.4 The PAR Study in Mozambique Response to Weakness in TEE Model as per Kornfield

4.1.4 Collectivism vs. Individualism and Use of Maternal Languages

The intent from the outset of this study has been to continually observe two issues in learning settings, that of collectivism vs. individualism and that of the use of maternal languages within an African context, as part of the observations during the data gathering phases but not to draw critical conclusions about either issue. Both issues ended up being important issues; they surfaced repeatedly in the empirical study so they must be taken into consideration in the summary findings of Chapter 5. Brief mention of the connection of these two issues to the essence of the research is included in the next short sub-section.

Mozambique is historically tribal, and is currently also quite multi-lingual (see Section 2.5.2). Mozambican traditional societies demonstrate collectivism in historical structuring and current customs that are considered “cultural”. The administrative structures of the Church of the Nazarene are prescribed in the international policy book; the officers, committees and their responsibilities are defined in writing. The findings of this study give evidence to support that the functioning of the administrative structures in Mozambique is different than the functioning of the structures of the same name in Nazarene churches in some other countries. The differences may be accounted for by this factor of societal organization, i.e. individualistic societies vs. collectivistic ones. Evidence researched throughout the study to the essential component of the approval and support of the district leadership for the establishment of any learning setting to take place whereas the control of district leadership of such learning settings is far less in the States, at least, which is individualistic.

In-tribe groups of people in Mozambique count on their extended family to help them in crises, so collaboration is within the common experience of the people. However, collaboration in learning settings is not commonplace so cooperation between learners within learning groups is not automatic. For a learner to open himself to trust another learner from even a slightly different origin, like the next clump of houses two kilometres away, requires a deliberate decision which may be facilitated by team-building skills and attitudes on the part of the monitor of the group. The individuals in a group may even have been on opposite sides of the civil strife. Identifying and modelling common heroes, like those from the Bible, affirm values the learners share because of their religious faith, so this action builds the group spirit and collective persona.

Tension from collectivistic, tribal societal organization probably affects the training groups at the resident school more than the cooperative learning groups scattered across the country because the societal differences are greater within the student body of the residential school. In PAR 2, tempers flared regarding perceived inequality in food distribution to the families of the six male team members. Closer analysis of incidents of conflict like this one might take into account collectivism.

If collectivism includes the norm that *achievement really needs public recognition to be achievement at all* evidence surfaces repeatedly about the importance of students' cards, of the ceremony of certifying monitors, of the certificates themselves, of the recognition of district leadership in the district assemblies, etc. Do individuals in individualistic societies put great importance to such public recognition? This might be seed for comparative research.

If collectivism means that *relationship prevails over task* then this study affirms this as true. The PAR team members showed that “Americans have watches, Africans have time” and that “it is 6:00 o’clock until it is 7:00”. Learners and leaders use time to talk, to be together, sit together, pray together, and sing together. It is not used to get more tasks done. The three aspects of togetherness in the IBNAL model – singing, praying and being – were very satisfying to 70 - 77% of the respondents.

The consensus between PAR 2 and PAR 3, groups of monitors in training in XaiXai, Nampula, Beira and Quelimane was that the student books could be written in Portuguese and discussed in the maternal languages which would facilitate the discussions, contribute to the extent learned and make discussions “penetrate” deeply into the learner. The disconforming voice was that the leaders and learners from Tete who consistently maintained that the books had to be in the maternal tongue.

In the July 2002 ANCA meetings, the position of the Ministry of Education of Mozambique (MINED) was described to Nazarene educators who were present. The position of MINED was that of facilitating early learning in children by using maternal languages when requested by the parents but also targets bilingual ness by the end of grade five. The findings of this study also give evidence to support that “singing for learning” seems to facilitate learning when the learners sing in maternal languages.

4.2 Research questions: what do the empirical findings show?

Table 4.5 below introduces the logical format of this section in which findings are presented by their relation to the three research questions.

RESEARCH QUESTIONS:	1. Do holistic learning strategies facilitate adult learning?	2. To what extent can holistic learning strategies advance the learning of leaders in development when used by minimally-prepared trainers?	3. If so, how do holistic learning strategies facilitate adult learning?	
Round Table Discussions	✓	✓	✓	3
Interviews: direct and via e-mail	✓	✓		2
Textual Analysis	✓	✓	✓	3
Hybrid Surveys	✓	✓	✓	3
Video and photos	✓		✓	2
Site visits	✓	✓	✓	3
	6	5	5	

Table 4.5 Organisation of Empirical Findings by Research Tool

In the research design described in Chapter 3 the empirical findings gathered by six research tools, those listed on the vertical axis of Table 4.5, should apply to the first research question, five or the six should apply to the second research question, and five research tools should apply to the major research question. The reporting in this section is organized by research question with reference to research tools. This section includes two other tables, 4.6 and 4.7, which also anchor the presentation of overall findings by summarising empirical findings at two important points of my study i.e. qualitative findings crystallised by July 2002 (Table 4.6) and the quantitative findings from the large hybrid survey conducted in 2005 (Table 4.7).

4.2.1 Summarised and Interpreted Findings Relative to the Preliminary Research Questions

The findings of this empirical study contribute evidence pertinent to the question, **“Do holistic learning strategies actually facilitate adult learning?”** The overall implication is “yes” according to the particular empirical findings which are displayed below. However, there are varying degrees of “yes” which immediately link the findings to the second question which is the **extent** to which they facilitate learning in the developing leaders. The seven holistic learning strategies which were defined and discussed theoretically in Chapter 2 and were being researched during the empirical phases were the following: 1) discussions of several types, 2) cooperative learning groups, 3) praxis, 4) teamwork, 5) rehearsing integrity, 6) singing for learning and 7) classical spiritual disciplines. Each of these seven is presented below in relation to the varying research tools identified in Table 4.54 which yielded findings as to whether or not the strategy facilitates adult learning and to what extent.

The first three holistic learning strategies identified above are embedded in what was referred in the empirical study as the “TEE model” and the “IBNAL model” so in analyzing texts from any of the research tools in which one of these models was referenced, the implication was that these three holistic learning strategies – discussions of several types, cooperative learning groups and praxis – were included in the reference. They were part of the “package” used by trainers of monitors and then by monitors themselves to facilitate learning among the developing leaders of the research population, the “package” referred to first as the “TEE model” then as the “IBNAL model”. Therefore, in the qualitative phases of my research, Phase One A and One B, Phase Two and Phase Three, the data generated from face-to-face or e-mailed interviews, round table discussions among several groups of participants in several site visits crystallised a positive answer to this first question and, at the same time, generated some findings relevant to the second question.

Based on recurrent themes which had surfaced by the end of Phase Three A (displayed in a subsequent Table 4.10), Table 4.6 below presents the recurrent themes coded according to their relevance to specific holistic learning strategies. The themes coded include “spiritual learning environment” as well as the seven holistic learning strategies mentioned above and “hero-modelling”, an aspect of the “rehearsing integrity” and are below above the table.

Recurrent Finding		Coded		Field Findings						
				PAR2-	XaiXai	Tete	PAR 3	Nam nula	Beira	Area 4
1	♥ Starting & ending w/ prayer & Biblical devotion is warm pattern	E		√	√	√	√	√	√	√
2	♥ Bonds between members enhanced by prayer	E	T	√	√	√	√	√	√	√
3	♥ Sitting in circle & open dialogue are new practices in educational settings, but they are positive.	Q	P	√	√	√	√	√	√	√
4	♥ Relationship prevails over task	G	T	√	√	√	√	√	√	√
5	♥ Holistic learning strategies challenge some old ways & that's OK	E	T	√	√	√	√	√	√	√
6	♥ Goal, song "To Be Like Christ" approved w/ enthusiasm	H	L	√	√	√	√	√	√	√
			R	√	√	√	√	√	√	√
8	♥ Goal, motto, song fit each other	R		√	√	√	√	√	√	√
9	♥ TEE books are appreciated by those present	P	Q	√	√	√	√	√	√	√
10	♥ Books will "work"	2 nd	Q	√	√	√	√	√	√	√
11	♥ Training in the hands of diploma grads can work as long as the district leaders are in favour.	2 nd	Q	√	√	√	√	√	√	√
12	♥ Much practice is necessary for good discussions	2 nd	Q	√	√	√	√	√	√	√
13	♥ Discussions based on the text material are reasonable to use if questions are available to monitors	2 nd	Q	√	√	√	√	√	√	√
14	♥ Books can be in Portuguese & discussion in maternal tongues contributes to extent & depth learned in discussions	P	Q	√	√	↓ ↓ ↓	√	√	√	√
15	♥ Consensus; every one is used to self-sacrifice; learners can do pass/fail requirements	R	T	√	√	√	√	√	√	√
16	♥ Pass/ fail requirements sound reasonable	R	T	√	↓	↓	√	↓	↓	√
17	♥ Group consensus: the 3 certificates motivate	R	T	√	√	√	√	√	√	√
18	♥ Public recognition is important confirmation	R	T	√	√	√	√	√	√	√
19	♥ Certificates act like symbols	R		√	√	√	√	√	√	√
20	♥ The support of the district leadership is essential	R		√	√	√	√	√	√	√
21	♥ Verse memorization is a priority	R	E	√	√	√	√	√	√	√
22	♥ Visual cues			-	-	√	√	√	√	√
23	♥ Singing for learning	S		↓	-	-	↓	-	-	-

Table 4.6 Coded Interpretation of Recurrent Themes at End of Phase Three A

E = spiritual learning Environment G = cooperative learning Groups
 L = Singing for Learning Q = Questions posed in group Discussions
 R = Rehearsing integrity S = Spiritual disciplines
 T = Teamwork P = Praxis (reflection – dialogue – action)
 H = Hero-modelling (as aspect of rehearsing integrity)
 2nd = reference to the second research question

Discussion: Table 4.6 also colour-codes the points of relevance to the research questions, so in consideration of the subject “discussions of several types” (which are embedded in the TEE and IBNAL models), data within the blue coloured cells constitute the first part of this analysis. The recurring theme (numbered “3”), which is “Sitting in circle and open dialogue are new practices in educational settings...” is a consensus recorded from data gathered in each setting identified along the column headings in Table 4.6, i.e. in the pilot programme, in XaiXai (Area 1), Tete (Area 3), in the PAR 3 team, in Nampula (Area 5), in Beira (Area 2) and in Quelimane (Area 4). Recurrent themes numbered 9, 10, 11, 12, 13 and 14 also are coded “Q” and coloured blue to indicate data relevant to “discussions of several types”. The discussions are based on the materials in the books, so if the student textbooks had not been appreciated that would have affected the discussions.

In Table 4.6 the code “2nd” refers to the second research question: “To what extent do holistic learning strategies advance learning in developing adults in Mozambique when used by minimally-prepared trainers?” The “voice” of six of seven sets of respondents indicated in finding #10 is that “the books work” in the hands of the learners provide adequate, understandable bases for group discussions. The disconforming voice, that from Tete, reported that the books are valid bases for discussion only if they are written in the maternal language. This “only if” condition relates to the **extent** to which discussions facilitate learning, i.e. to the extent that the books on which the discussions are based are written in the maternal tongue.

Findings numbered 11, 12 13 and 14 also relate to both of the first two research questions. The “training of pastors in the districts in the hands of diploma graduates works” **to the extent** that (#11) the district leaders are in favour and support the efforts of the monitors. Discussions conducted by monitors facilitate learning **to the extent** that (#12) monitors practice discussions during their training to perfect their skill, and (#13) **to the extent** that questions for the monitors are made available in writing as resource materials for the monitors to choose from for use in conducting cooperative learning groups. **The commonly held position in all seven sets of voices is that discussions held in the maternal tongues contribute to the depth and clarity of the learning; Tete, again, held that the books as well as the discussions needed to be in the maternal language.**

The findings in Table 4.6 are some of the crystalised findings of the quantitative aspects of my research. They are not the only quantitative aspects. Other findings of particular relevance to a holistic learning strategy or research question being discussed are cited as appropriate. However, the other findings which come to bear on the discussions are those from the large hybrid survey of 2005, so these findings are displayed as Table 4.7, using the same coding as in Table 4.6. Continued discussion of the empirical findings specific to the research questions in subsequent paragraphs draws from both the codified findings from qualitative phases of Table 4.6 displaying and the more quantitative data from the written several multi-variable questions of Table 4.7.

				CODES	
HOW MUCH OF A PROBLEM IS ? / Ranking of sum of responses					
1	Memorizing Scripture to pass the final exam	1	R	S	
2	Having the book in Portuguese not maternal language	2	Q		
3	Having to pay for the textbooks	3	R	P	
4	Finding time to fill in the books, to do the homework	4	R	P	
5	Mixing academic preparation of students in same group	5	G	T	
6	Difficulties with the monitor	6	G	T	
7	Difficulties with other students in your group	7	G	T	
REGULAR ASPECTS OF IBNAL: % rating Very High/Excellent					
8	Praying together	76.9%	G	E	
9	Being together in a study group	75.9%	G	T	
10	Skill of the monitor(s)	75.3%	G	T	
11	Singing together	70.1%	G	E	
12	Goal	69.4%	R	E	
13	Memorizing Scripture	67.6%	R	E	
14	Group discussion of material	64.4%	Q	G	
15	Applying Scripture lessons to life problems	64.0%	R	P	
16	Student texts	56.7%	Q	P	
IMPACT OF IBNAL: YOUR CHOICE OF TWO					
17	Increased spiritual growth	59.8%	R	S	
18	Increased appetite to study	40.7%	R	P	
19	Increased Bible knowledge	38.0%	P	S	
20	Improved skills like preaching, teaching	36.0%	P	S	
21	Improved Relationships	8.1%	T	P	
CHOICE OF YOUR TOP 4 SPIRITUAL ACTIVITIES					
22	Attending church services	63.9%	G	E	
23	Studying the Bible	46.2%	S		
24	Fasting	32.9%	S		
25	Reading the Bible	30.6%	S		
26	Going to Sunday School	30.0%	G	E	
27	Praying alone	27.4%	S		
28	Studying books at home for IBNAL classes	25.0%	R	Q	
29	Singing or listening to music	20.1%	S		
30	Taking holy communion	17.0%	S	E	
31	Praying with others in group	16.8%	G	E	
32	Being involved in theological class sessions	15.9%	E	Q	
33	Meditation	11.0%	S	E	
34	Practicing acts of mercy	10.7%	P		
35	Attending funerals	10.6%	G		
36	Evangelizing	9.7%	P		
37	Attending baptismal services	8.3%	G		
38	Being outside in nature	4.6%	S		
39	Attending weddings	4.5%	P		
40	Studying spiritual books at home	3.0%	S		

Table 4.7 Coded Interpretation of Quantitative Response Summary from Large Hybrid Survey of 2005

= spiritual learning Environment G = cooperative learning Groups
 L = Singing for Learning Q = Questions posed in group Discussions
 R = Rehearsing integrity S = Spiritual disciplines
 T = Teamwork P = Praxis (reflection – dialogue – action)
 H = Hero-modelling (as aspect of rehearsing integrity)

Returning to the discussion of finding relevant to the holistic learning strategy “group discussions”, including the issue of adequacy of the student textbooks to provide appropriate material on which to base valid group discussions and the role of maternal languages in the discussions, Table 4.7 displays relevant data. The position that the books could be in Portuguese and discussions held in maternal languages came from the majority of the voices recorded in 2002. Those speaking then were only the leaders, i.e. monitors-in-training and district superintendents; there were very few IBNAL students at that time. By the time the large hybrid study was administered in 2005, the whole population had grown in size and in experience with “group discussions. Line 2 of Table 4.7 indicates that “having the book in Portuguese, not the maternal language” was the 2nd ranked *problem* “with IBNAL”. This problem “with IBNAL” directly affects the learning, and probably contributes to the findings in lines numbered 14 and 16 which show that 64.4% of the sample considers the value of the discussions to be “very high” and 56.7% considers the student texts to be “very good” or “excellent”. These two percentages mean that over half the sample rates the texts and discussions highly. However, relative to the top percentage ratings of the “regular aspects of IBNAL”, these two percentages are 10 to 20 percentage points below the highest rated “praying together” in line 8. These relatively low ratings can be understood in terms of the “problems” the sample cited, i.e. problems number 2, 3 and 4 all have to do with the students books. Apparently then, leaders from Tete were anticipating correctly in 2001 and 2002 the problems that the learners would have if the learning materials and the learning setting were not both in the maternal language.

The empirical findings in Mozambique infer that the group discussions conducted in maternal languages facilitate learning more satisfactorily when the textual material on which the discussions are based is also in the maternal languages.

The issue of maternal languages also relates to the holistic learning strategy identified as “singing for learning”, the theory of which comes from the models of Martin Luther and John Wesley who integrated concepts, even doctrine, into simple, moving melodies which spoke truths deep into the hearts in collective experience, resulting in inspired learning, and the vibrant re-echoing of important words in the heads (brains) and hearts (affections) of the singers. Theoretically “singing for learning” results in holistic learning, however, I have spent five years in trying to make “singing for learning” work in the varying contexts in which I was facilitator. Evidence indicates that I, myself, as a well-trained educator can make it work on a very limited basis, but as a holistic learning strategy useable in the hands of the monitors it usually fails. I attribute this failure to two facts – that the music is in the non-maternal language, Portuguese, and that the music itself is imported, is not grown in the soil of African notes and rhythms. I return to this failure in Chapter 5, because the discussion is theoretical, not empirical.

The exceptional occasions that “singing for learning” give evidence to facilitating learning are settings in which the songs are used repeatedly over a time in which other aspects of the learning setting generate emotions and bonding between the singers, then the words are energized and enhanced in importance because of these other aspects are simultaneously influencing the whole learner. Occasions in which repeated, prayerful, deliberate reflection on the words in the learning setting until their meanings, connotations, poetry, and inspiration, etc. deeply

influenced the learners' affections hence conditions the success of the learning strategy. This happened with the thirteen monitors who asked for extra learning sessions in July of 2004. Another example of this was in the intensive involvement of the learners in the course on "How the Church of the Nazarene got to Your Area" when they sang (in their maternal language) as they marched the two hymns of celebration of the founding of the Church of the Nazarene.

As noted in Table 4.6, lines 6 and 7, the other minor success in "singing for learning" relates to singing the theme hymn "I Want to be Like Jesus" which also is analysed word by word, sung repeatedly and in different settings.² However, these successes are sporadic in the research so **the overall finding in relation to "singing for learning" is that it has not been generally successful as a holistic learning strategy, most probably because the singing is not done in the maternal languages and in native musical patterns.**

Another aspect about the books themselves, from line 28 of Table 4.7, which is separate from the issue of them being the base for group discussions, is the surprising importance given to "studying books at home for IBNAL classes". **A full quarter (25%) of the sample consider that reading and filling in the answers to the students pre-programmed textbooks, which include biblical content, is one of the four most important spiritual activities of their lives.**

Returning attention to Table 4.6, three recurring themes found there are coded as relevant to "praxis" – numbers 3, 9 and 14. Number three, "sitting in circle and open dialogue are new practices in educational settings..." was examined above as an aspect of "group discussions" but it is also an aspect of praxis (action-dialogue-reflection). In this case the **praxis** under consideration is active, participatory learning which is quite different from the passive, listening, and copying from the blackboard into their notebooks practice of the previous academic experience of the sample. Active, participatory learning starts as dialogue which passes through a period of critical reflection before it can be achieved in practice. This understanding is certainly a finding from the five years of transforming learning settings from passive, left-brain learning to active and holistic learning.

Many skills are embedded in the **praxis** of action learning, skills needed by both sets of participants, i.e. the facilitators and the learners. These skills include broadening the listening competency of learners to the capturing of what classmates say as well as what the person in charge of the group says and increasing the skills of analysis, reflection, reorganisation and synthesis as brain activities at work on the content of the material in the textbooks during the questioning and answering of group discussion. Sitting in a circle for open dialogue also encourages learners to increase in social skills, like looking at classmates during discourse and around the circle when they themselves speak. Learners and monitors practice public speaking within the safe setting and on the relatively small platform of their group. Learners and facilitators improve in the way they prepare for the oral expression of what they have either thought through and written previously as answers to written questions in the student texts of what they have created in the midst of the group discussion by the mental ping-pong game as they listen to tentative answers from their classmates to questions the

² A music video of the theme hymn for use during monitor training might be more effective.

facilitators pose to the group. Learning to participate in group discussions takes some time and is not automatic; it is facilitated in training sessions that take into account the multiple sub-selves, mental, social and spiritual, of the monitors.

Toward “**praxis**” in active learning and facilitating holistic learning in groups, facilitators must first unlearn an attitude; they must pull themselves out of previous trappings of authority vested by a physical position in front of the group with all eyes focused on them and step into the experience of discovering truth side by side with a cooperative group which all have before them **the same content** (the student textbooks). New knowledge is constructed by kneading, moulding and shaping the content in the context of the group setting. The empirical findings #9 and #14 of Table 4.6 infer that **reflecting** on the book content and **dialogue** in the group setting facilitate **action**; these are the three parts of “praxis”.

The area of most change or highest impact from the large sample is on line 17 of Table 4.7, is “spiritual growth”. “Increased spirituality” was also the most commonly referred to change in the lives of the fifty-three IBNAL learners who have four years or more experience with holistic learning strategies. What does “spiritual growth” or “increased spirituality” mean in relation to learning? I propose that both are results of “**praxis**”. Biblical content is explained and processed when the learners fill in their student books so they **reflect** on that spiritual knowledge and biblical knowledge before and during the dialogue which takes place in the face-to-face sessions of the cooperative learning environment succeeds in putting the new knowledge into **action** in his or her life. “Spiritual growth” is success in transforming biblical theory to practice in social context to the extent that it can be even be noticed by classmates who watch the development of their colleagues.

If “spiritual growth” and “spirituality” are considered as results of “**praxis**”, then “dialogue-reflection-action” is a well-succeeded holistic learning strategy in this empirical study both in the lives of the learners and the monitors **to the extent** that the person has personal control over the action. The adults in Mozambique can become “more spiritual” as a result of “mini-praxis” (Bartle) utilized in IBNAL classes because nothing exterior to them, nothing from their context, prevents the manifestation of “spirituality”. However, forces beyond the personal control of the learners to transform, like economics, books in a second language that they understand imperfectly and district leadership which does not favour the establishment of holistic learning settings in their district affect the extent to which “praxis” can be fully implemented, hence diminish the learning.

“**Classical spiritual disciplines**” as holistic learning strategies tend to differ from praxis in aspects of social context. The disciplines were and still are practiced as life styles in communities of like believers in convents and monasteries who give each other mutual support and accountability. In a less cloistered but like sense, the cooperative learning groups of the IBNAL model provide encouragement for the members to practice the classical spiritual disciplines when alone and unwitnessed by others. Hence, the aspects marked in **yellow** in Tables 4.6 and 4.7 refer to “classical spiritual disciplines” as holistic learning strategies. “Singing for learning”, reported in line 23 and already discussed above is theoretically a powerful “classical spiritual discipline” but, in practice, it has not consistently been powerful or effective in the research population.

In Table 4.7, line 19 “biblical knowledge” may be a result of the “classical spiritual disciplines” as those listed in lines # 23 and #25 which are practices ranked high in value by the sample surveyed. The instrument did not measure the amount of time devoted to the spiritual activities in lines 22 to 40, it only asked the respondents to indicate their top four choices. The “classical spiritual disciplines” used systematically throughout all the courses in the model of IBNAL include Bible reading and Bible study practiced alone as part of “homework”. It is not possible to know (in Table 4.7) if the option “studying the Bible” chosen by 46.2% of the sample as one of their top four spiritual activities is conditioned or not by the study of the Bible being part of the model of IBNAL, so findings displayed in Tables 4.6 and 4.7 in relation to “classical spiritual disciplines” are inconclusive.

However, there are other findings related to the use of “classical spiritual disciplines”; these are found in the responses of the sample to the specific course which deliberately guides learners to experiment holistically with several, less frequently experienced disciplines like corporate silence and spiritual exercises. The findings, already well examined in previous discussions, give evidence to “classical spiritual disciplines” being a powerful holistic learning strategy. This course, “Holiness in Day to Day Life”, is one of the two most frequently remembered and cited courses of the group of 53 learners who have the greatest exposure to multiple holistic learning strategies within the four years of learning in over 30 courses of IBNAL. The fact that the course which uses corporate silence, spiritual exercises and Wesley Bands, though complex, was successfully conducted by monitors in the field implies that “classical spiritual disciplines” can, in fact, be used by monitors in learning settings to facilitate learning among adult learners who are developing leaders. **Overall, therefore, empirical findings support “classical spiritual disciplines” as a holistic learning strategy in the research population in Mozambique, including some insight into the metacognitive processes of the learners which are pertinent to the theoretical analysis.**

The holistic learning strategies of “**hero-modelling**” within that of “**rehearsing integrity**” overlap with “classical spiritual disciplines” in which the heroes being modelled are spiritual and, in the case of my study, *biblical* heroes, particularly Jesus, and the rehearsing being done is an imitation of practices the heroes practiced. The integrity of the heroes is identified, analysed, reflected upon, and applied to the current context of the learners for them to “try on” the ethical standards and life practices of the hero. So “hero-modelling” and “rehearsing integrity” are similar to “praxis”, the difference being in the site of practice. In both “praxis” and “classical spiritual disciplines” the usual site of the action (of praxis) and the carrying out of the disciplines is in life itself, in the real world context of the learners, while “hero-modelling” and “rehearsing integrity” are usually practiced in the learning settings.

The “trying on” of hero models, like the “trying on clothes” which takes place in a dressing room before investing in their purchase, occurs in the learning setting and is a trying on for fit, a trying on for comfort, mobility, and theoretical applicability to the context in which the model will be used. Learners “try on” spiritual disciplines in “Holiness in Day to Day Living” experimenting with their use in the directed learning setting. They are “rehearsing” practices they might choose to use in life. Learners identify heroes like Jesus and the Apostles who used such practices, and because the learners agree with the values of these heroes,

imitating their lives “makes sense”, which is a basic condition for learning. The “classical spiritual disciplines” used by these heroes make sense enough for the research sample to utilize them regularly in life (as indicated in lines numbered 23, 24, 25, 27, 29, 30 of Table 4.6) taking “hero-modelling” in a learning setting to full “praxis” in the setting of life.

Besides the value of singing the goal “To be Like Christ”, in lines #6 and #8 of Table 4.6 and discussed above, themes from lines #15, #16, and #21 give evidence that practicing in learning and public setting actions which rehearsed in each face-to-face session act as little rehearsals or “tryings on” of practices which, if carried out in practice become authentic integrity. This sounds a lot like “behaviour modification”, however it has more to do with whole-brain utilization than external motivation; the motivation for change has an intrinsic ideal – to be like the chosen hero.

In order to pass the courses of IBNAL (line #15 of Table 4.6) **self-sacrifice** is required of the monitor and the learners. All seven groups agreed with the premise but the break down came (Table 4.6 line #15), in the real world, when paying for the books was very difficult. Learning verses (#21) is a basic, recurrent practice of biblical heroes; it makes sense to this research sample. However, by 2005 putting this ideal into practice (Table 4.7, line #1) had become the biggest problem they found with the IBNAL model. The content of the books is deemed valuable (Table 4.6 line #9) by consensus in each of the seven sets of voices, but by 2005, the “time to do the homework” (Table 4.7) presents a bit of a problem, not as much of a problem as “memorizing Scripture”, but it was the 4th ranked problem. The findings specified in this paragraph probably reflect the universal human trend of: aspiration to high ideals and shortfall in putting the ideals into practice. Yet, the sample does not negate the efficacy of “hero-modelling” and “rehearsing integrity” as holistic learning strategies. These strategies are easy for the minimally-trained trainers, the monitors, to use and are highly contextualisable so the strategies are not limited in use by their difficulty. The extent to which “hero-modelling” and “rehearsing integrity” advance learning is inconclusive in the findings.

The high esteem reported in 2005 (Table 4.7 lines 12 and 13) for the goal and for memorizing Scripture in which 69.4% consider the goal and 67.6% consider memorizing Scripture “very good or excellent” indicate a clear “no pain, no gain” stance, in that the sample, even though memorizing Scripture presents the most frequent problem, it has an esteemed place in the learning system because it is recognized as a means to “spirituality”, to knowing the Bible, to imitating Christ and the Apostles. These ideals still motivate the learners and the leaders in the research context. The sample insists that self-sacrifice still needs to be their practice. They must endure the “pain” of memorization to “gain” Scriptural knowledge like that of their heroes. The Christian athlete endures the discipline of training to be fit enough to run the race to the end.

Empirical findings also attest to the acceptability to the sample and validity of the construct of deliberately making aspects of the learning environments spiritual and conducive to learning. This is not a holistic learning strategy, but it is a major theoretical premise of this PAR study as presented in Chapter 2, i.e., that the holistic learning strategies are used within spiritual learning environments. Initial

data input from round table discussions (Table 4.6 line #1, 2 and 5) evaluated the establishment of a pattern of meeting which became affectionately known as “our God-sandwich”. God, the bread of life, was the top and bottom of each encounter, the focus of the beginning and the end of each meeting, and the “stuff” of what those of us meeting would say or do was the filling between the two slices of Him as the bread. Imperfect as the analogy might be, the practice became the wide spread pattern throughout the learning system of IBNAL. Learning is the filling held together and surrounded by God; the resultant ambient provides predictability and security. Within this spiritual environment, it is natural to expect the theme of line #2 to arise and to be repeated, “that bonds between the members [of the cooperative learning group were] enhanced by prayer”. As people open themselves up to pray with others, then bonds of mutual trust develop, so within such bonds, novelties like holistic learning strategies (as per line #5 of Table 4.6) have a greater chance to be effected and effective. These were the thematic positions crystallised by repeated voices during the phases of qualitative research.

Coded in the **colour beige**, “spiritual environment” shows up several times in Table 4.7 in lines numbered 8, 11, 12, 13, 22, 26, 30, 31, 32 and 33. These ten references are not really the only indications of spirituality in the findings; most every one of the items has spiritual substance to the practice or to the finding however, these ten are sufficient to provide indices to the value ascribed to this factor. “Praying together”, “singing [spiritual songs] together”, the “goal” [to be like Christ] and “memorizing Scripture” are “regular aspects” of the learning system; they are not occasional events, they are normal happenings. These activities are not regular aspects of non-spiritual learning environments. “Praying together” is a case for courts of law in some settings; the other three activities might be considered “worthless” or of “low value” in other learning systems, however, in the research sample above 67% of those surveyed rate these four practices as “very good” or “excellent”. Spirituality in the learning ambient is esteemed. Other findings corroborate the bent of this sample to seek settings that are spiritual. The spiritual ambient sought by “attending church services” (line #22) which is the top rated choice of the spiritual activities of the sample. Sunday School (line #26), another choice of spiritual environment, is chosen as the 5th rated spiritual activity. Lower percentages of the sample would choose among their top four spiritual activities “taking holy communion”, “praying with others in group”, “being involved in theological class sessions” and “meditation” and each of these activities takes place in a spiritual environment.

The final two holistic learning strategies to consider in relation to the data gathered in the empirical study and relative to the first two research questions are “cooperative learning groups” and “**teamwork**”. “Work” is the significant difference between the two. “Cooperative learning groups” produce “learning” and are oriented to relationship not to task. “Teamwork” is working together to accomplish a task, so aspects of the group which contribute toward accomplishing the task at hand are positive, and, conversely, aspects which reduce or thwart accomplishment are negative. In Table 4.6, line #2 “bonds between members”, line #4 “relationship”, line #5 attitude of perceived “challenge”, line #15 “self-sacrifice”, line #17 “the 3 certificates”, line # 18 “public recognition” contribute positively to the working together in team. Not only were these aspects positive in 2002, but also in 2005 when data in Table 4.7 was gathered, the aspects of team and group appear to be among the most consistent data of all reported in the table, at least as consistent as the previous subject, esteeming settings which are

spiritual. The highest rated aspects of IBNAL are, in fact the “group” aspects (lines 8 through 12), “praying together”, “being together”, “the skills of the monitor” and “singing together”, two of which infer task – being together in a **study group** and “the skills of the monitor” to keep the ambient spiritual and to keep them on the task of learning.³ Since, then, the highest rated regular aspect of IBNAL relates to “group”, then it would be consistent and predictable to find that the aspects rated *lowest* as “problems” would also relate to “group”. Attention to line numbers 5, 6 and 7 shows that the “group” aspects are, in fact, those *least likely to be considered “problems”* as these occupy 5th, 6th, and 7th places among seven choices. Yet another consistent finding is that a group activity, “attending church services”, is the top rated choice of “spiritual activities”, selected by 63.9% of the sample out of 19 different possibilities.

It also seems to follow logic to find improved “relationships” at the bottom of the choices of greatest impact. Apparently this sample already had their relationships in tact, so growth or improvement in relationships though learning in the IBNAL system was a very infrequently chosen option (line 21), only 8.1% of the sample.

To what extent does the holistic learning strategy “cooperative learning groups” facilitate learning in developing adults in Mozambique when used by minimally-prepared trainers? The fit of this learning strategy to this sample seems optimal, but, since no base line was laid at the outset, there is no way to actually measure to what extent learning has taken place in the lives of this population. **The evidence seems to indicate that the holistic learning strategy “cooperative learning groups” is extremely well utilized by the monitors and well received by the sample such that there is no apparent limits resultant from the monitors being minimally trained. When (line #9) “being together in a study group” is highly rated by 76% of the sample, the probability surfaces that learning is enhanced.**

Finding #4 displayed in Table 4.6, “relationship prevails over task” is a finding that was crystallised by voices in each of the seven sets of participants indicated in the table. This finding is corroborated by data just discussed from Table 4.7 in which the 952 respondents rate as the top two aspects of the IBNAL model “being together” and “praying together”.

In the various tribes of population of this research one constant is *collectivism* even though this is probably modified in the urban settings of Mozambique. The collectivistic dynamic, “relationship prevails over task” clearly surfaces in the empirical evidence. Yet, the dynamic often surfaces unpredictably in that I am yet unable to discern *which* relationship will prevail over *which* task. So, in relation to “teamwork” as a holistic learning strategy, the extent to which it enhances learning seems to depend on the perception on the part of the learner as to *what* the task is and *how important* the task is. Perceptions of “task” seem deeply embedded in layers of relationships. For a task to become important to a learner it must be important to *someone* who is important to the learner. This aspect of collectivism is unpredictable and illusive to me, the outsider who was formed in an

³ “Group discussion” has a rather low 64.4% who consider it “very good or excellent” but this is probably affected by the lack of material in the maternal languages, not deficiencies of the monitors in the task of conducting, or the value of discussions in general.

individualistic culture; it remains to me the single least understood dynamic involved in the learning system. I have become convinced through the years of this PAR study that the issue of “collectivism vs. individualism” is very important to the study of any human system and is too frequently overlooked in educational studies. This issue tends to be included uncritically as “cultural differences” when it is fundamental and deserves critical attention.

4.2.2 Summarized and Interpreted Findings Relative to the Major Research Question: *How do holistic learning strategies facilitate adult learning?*

This section considers the empirical findings which relate to the major research question: “**How** do holistic learning strategies facilitate learning?” Data collected in first three phases of the empirical study were collected from leaders and not from the learner population which was only in formation at the time. Data collected during Phase Four are more closely associated with the population of learners so provide evidence more relevant to the actual learning being facilitated by the holistic learning strategies.

Holistic learning strategies **satisfy learners** in the sample; this is part of the answer as to “how” they facilitate learning. Observe again in Table 4.8 below how satisfied the learners are with the holistic learning system, aspect by aspect. Satisfaction contributes to how the holistic learning strategies facilitate learning.

REGULAR ASPECTS OF IBNAL: Sum of two highest ratings	Learners	%	Rank
Praying together	503	76.6%	1
Being together in a study group	474	75.7%	2
Skill of the monitor(s)	486	75.5%	3
Singing together	493	67.7%	4
Goal	515	67.7%	5
Memorizing Scripture	487	68.2%	6
Applying lessons to life problems	463	66.3%	7
Group discussion of material	497	63.4%	8
Student texts	477	57.0%	9

Table 4.8 Satisfaction Ratings of LEARNERS with Regular Aspects of IBNAL

In order to support or negate the theoretical explanation at the end of Chapter 2 of how holistic learning strategies facilitate learning, findings from the empirical study which show patterning, ordering, categorizing, congruency, relating, connecting and integrity in the lives of the learners are those to identify and to interpret as demonstrating such relationships. If a finding shows patterning, then it supports the theoretical explanation. If one shows greater connectivity or integrity then it supports the theoretical explanation. Again, it is important to note that the finding must demonstrate one of the relationships, i.e. patterning, ordering, categorizing, congruency, relating, connecting and/or integrity, showing up ***in the lives of learners*** for the finding to relate to the question: “How do holistic learning strategies facilitate adult learning?”

The data gathered by tools requiring introspection and disclosure of learners provide the deepest look into the actual thoughts and actions of the ***learners in the process of their learning***. Such evidence is found particularly in 1) the textual analysis of three video clips taken on site of learners in face-to-face

settings in 2004⁴, 2) the impressions captured at the close of the retreat in the South (November 2004) of “Holiness in Day to Day Living”, and 3) the written answers (December 2005) to open-ended questions of the learners who have more than four years in the IBNAL system and who identify the changes they perceive to taken place in their lives. Some of the evidence generated in the large hybrid survey of 2005 is also pertinent.

In the workshops of January 2003 on “Using Visual Cue Books for Pre-Literates” the theme of “reproducibility” as a patterning of practice surfaces in the “mini-praxis” settings which Bartle creates within the learning setting. The stories that Bartle tells with stick figures to be retold with miniature stick figures are varied, i.e. the content is diverse, but their method of delivery is standardised, and the set of methods is reproducible by pre-literates rehearsing in class then putting into practice in safe settings outside of class. This gives insight into how the TEE model works, too; the holistic learning strategies enable *the learners* to **connect with** and **order** the content because the content in the Text Africa books always is delivered in the same whole-brained way. Learners are enabled to **connect** new content with previous knowledge because of the familiar **pattern** of delivery.

In the video clip analysed (Appendix G) of a face-to-face session functioning in Matola, a trained monitor from the North was asked to conduct the face-to-face session for the group of learners, from the South, and absolutely unknown to him. He conducted the session and it proceeded in the normal **pattern** just as if the regular monitor was present. The learners and the substitute monitor acted on their knowledge of the **pattern** to actively enter into the learning setting. But not only is the pattern of delivery the same, the learners utilise a **pattern of active learning**, i.e. open discussion, participatory Bible reading, responding to and answering questions. By simply watching the video footage, the predictable **patterning** of both the delivery and the behavioural involvement of the learners is evidenced to observers, even those who do not understand what they are saying. Obviously and visibly the learners know something about the question the monitor poses. They **connect** with each other; they **relate** the Bible on the table in front of them to the question and to life.

Discussion is important of the two courses that tied for first place among those the 2nd certificate learners most remembered spontaneously. One of them “The Shepherd and His Work”, gives brief and simple instructions and biblical bases for *how* the pastor can integrate the biblical ideal of pastoring to the life practice of pastoring; this knowledge, when enhanced and improved by discussion with peers in the cooperative learning groups, gives **order** and **congruency** to his or her life as pastor. The learner is enabled to put into practice what he or she desires to effect in his or her role as pastor. The written content and the biblical content are moulded in the face-to-face session until the knowledge “makes sense”, “fits” or “relates to” the context in which the learner desires to utilise the knowledge; if the learner succeeds to **connect** the knowledge created in the face-to-face setting to the life settings then learning has actually been facilitated.

The **connection** or **relation** held in highest esteem by this sample of learners, based on the consistent evidence from the large hybrid study and analysed above, showing how they value and seek *spiritual* settings, is “spirituality”, the

⁴ See analytical textual comparison of three clips as Appendix G

condition or state of “possessing spiritual wisdom”, of “living in the favour and with the blessing of God, the supreme spiritual Being”. The sample said the “improved spirituality” in their lives was the area of greatest impact in their learning. What does their perception of their “improved spirituality” show about how holistic learning strategies facilitate learning? The learners perceive themselves to be “more spiritual” when they seem to themselves to be more whole, more complete, when they have fewer holes and gaps in their character, and they possess greater integrity or congruence between what they *want* to say, to do and to be and what they actually *do* say and do and who they actually *are*. They demonstrate consistently that they desire to be *spiritual people*.

The other course most frequently cited by them the learners was “Holiness in Day to Day Living”. This preference was probably due, in part, to their demonstrated desire to be spiritual. In the future the surveys might include indication of the reason they chose the books or courses they chose, but that question was not on the short survey they filled in. Yet there are other findings which begin to answer the “why” of this choice, i.e. the responses they wrote immediately at the end of the course. These “post-retreat statements” are formed in the “heat” of an intensive learning experience involving many different senses. The statements written by those learners with at least four years in the learning system which describe “how” their lives are different from before are not exclamations coming from a deliberately emotional period but are broader, “cooler”, more cerebral than the emotional statements about their learning. Since both sets of statements disclose cognitive and emotional processing, in the next paragraphs I take three strands and braid them together, two statements (one from each set) braided with an interpretative examination of how each gives evidence to patterning, ordering, categorizing, making congruent, making whole, relating, connecting and integrating.

The meaning of eight terms themselves must also first be briefly explored because there is overlapping between them; “making congruent” is a kind of “patterning”, “making whole” is almost the same as “integrating” and certainly includes “connecting”. For “ordering” to happen, “categorizing” probably needs to happen first. And so on. The overlapping in meaning contributes to the subjectivity of assigning any example to any one, because it probably is an example of more than one. There are nuances of meaning which I include in the discussions and examples which follow. But logically they must overlap and inter-relate because learning itself also does those things; new learning or new knowledge overlaps and inter-relates to previous learning, so words which speak of learning also coincide.

Patterning is repetitive design. In the following “post-retreat” statement, I found a thrice repeated construction which constitutes a pattern:

The parts that affected me most were the showing of the Passion of Christ and prayer outside in the sand. The Film showed us the pain that Jesus had with us and the prayer in the sand out where the sun was beating down signified a tiny fraction of the suffering that Jesus endured for us. Tasting the vinegar was a shock to my system because it was like Jesus experienced with the bitterness of our sins.

The learner designs three comparisons and the three comparisons form a pattern from the thinking of the learner:

- the pain of Jesus shown in the Film, his own pain experienced in the sand;
- the suffering endured by Jesus, his own tiny fraction of suffering in the beating sun;
- the bitterness of our sins to Jesus, the shocking taste of vinegar to his system.

The “how I have changed” statement which I perceive to evidence patterning is this one by the classmate of the learner:

A colleague says: “he is excellent because he has changed so much spiritually: he visits the sick, gives himself sacrificially for others, loves everyone and gives a lot of evidence that he really is a Christian”.

The pattern I see is the repetition of actions which are good works, “he is excellent”, “he visits”, “he gives himself”, “he loves everyone” then the colleague states that the learner “gives a lot of evidence”, implying that the evidence is frequent and is repetitive, like the colleague’s statements are. The colleague does not make such a big deal about how bad the learner was before he “changed so much”, but emphasises the love in action, sacrificial action which has become regular mark (pattern) of the life of the learner.

Ordering is both decreasing chaos and clutter as well as putting into some kind of sequence. The “post retreat” statement showing ordering is this one:

The experience of the last 15 hours that affected me most was the suffering of Jesus Christ, man without sin, who knew no evil, gave himself for my salvation, died for my liberation and serves as link between me and my God, serving as the Way and the Truth of life.

This is a cerebral, non-emotional statement; the only one like is among the 13 learners. Actually, it is amazingly dry; he uses the word “affected” because that was the word given in the instructions, but he says nothing that denotes affectation. The learner is stating facts, in order, one after another – Christ was “suffering”, “man without sin”, “knew no evil”, “gave himself”, “died for liberation”, “serves as link”, “serves as...”. The learner includes himself in three facts – “my salvation”, “my liberation”, “link between *me* and *my* God”. He enters the ordering of his narration, in an orderly way.

The “changes in me” statement which exemplifies ordering follows:

I was one who that knew nothing about God. Since I began to study I know how to talk to people without arguing with them.

This statement of order is in the sense of order from chaos, rather than order as sequence. His life was chaotic; he “was pagan”, “knew nothing about God” and “argued with people”. Now his life is in order; he no longer feels chaotic because he even knows how to talk to people; he has something to talk about.

Categorising is separating by type or kind; it is discriminating one type from another. The “post-retreat” statement which demonstrates categorizing is this one:

In the last 15 hours I learned many useful things from the Word of God – I learned the practices of the early church, how to talk alone with God, I know what I should do and what should not do, to connect with others by speaking with God. The whole experience was a lesson to lead me to teach my people. Now I know how to defend myself when Satan and his allies want to tempt me; I shall be firm in Jesus Christ, my Saviour.

The learner categorises what he learned: type one learning is “practices of the early church”, type two learning is skills of two varieties “how to talk alone with God” and “how to connect with others by speaking with God”, type three learning is “rules of two varieties – the “should do’s” and “should not do’s”. Then, because of these different categories of learning he feels able to “teach” his people and to “defend” himself spiritually.

The following short statement of “how I have changed” shows categorizing:

My whole life has changed, because I was so closed, and now I am open to learn. I know how to choose between good and evil.

The categories in the thinking of this learner are “closed” vs. “open” and “good” vs. “evil” and since he perceives that his “whole life has changed” the categories in which he now operates his life are different from the categories in which he used to operate.

“Making congruent” is the lining up and measuring of wholes, particularly triangles, to verify their “congruency” which is a special kind, a spatial relationship of fit to or matching of each other. Several parts of the wholes are congruent to or equal to one another if the wholes are congruent. The “post-retreat” statement that demonstrates “making congruent” is the following:

It was wonderful and still is! I think this method is an excellent innovation. I was particularly affected by:

- The silence, from 8:30 p.m. yesterday. I never had experienced such a thing. I read, thought, and everything revolved around our God. No word came from my mouth but my heart was full of poetry, song and praise.
- The film: the “Passion of the Christ” affected me profoundly. I cried. It is so moving to see the dimensions of suffering that Jesus had to bear to redeem us.
- The spiritual activities impressed me. The diversity of them always innovative, always keeping us in constant contact with God through prayer.
- Suggestion: this practice could become an annual event in our courses.

Congruency is more complex than several of the other mental dynamics explored thus far. Within whole entities which are congruent to each other there are several points of matching and relationship. The statement above from the learner has several parts – the introduction and three points of measurement, the silence, the film and the spiritual activities, which function together to make the event

“wonderful” and the method “excellent”. The learner names the aspect, then describes the affect of the aspect on him, then makes a closing statement. What amazing internal structure in this introspective response: three main points, three constructs per point:

- Silence – new to me – “No word...song and praise.
- Film – profound/ I cried – “So moving...to redeem us”.
- Spiritual activities – impressed me – “The diversity...God through prayer”.

They all fit together, moving around a common centre that he names – “God” – making congruency.

The next statement which indicates “making congruent” is from the set of statements about “how my life is changed”; it is simpler than the statement just examined but strong in a different way:

*Studying has changed my family life as well as my preaching. I understand the value of marriage and **living in harmony** with my family. I not only understand the rules of preaching, but God has helped me with my pride, fear and self centeredness (see 1Timothy 3:1-6).*

This learner refers to several parcels of himself: his family, his role in preaching, his values, his ability to live in harmony, his understanding of external rules, and his understand that his inner self is God-touched. His sub-selves are at peace with each other; they fit together, they match, they are congruent one to the other.

Whole-making includes synthesising and integrating but is more complete than either; two parts may be integrated and synthesised and still not be a whole; they might be just a bigger part. Whole-making results in a completed entity, without holes, integral. The “post-retreat” statement which gives evidence to whole-making is the following:

I want to tell that since the first second yesterday afternoon, many wonderful things affected me that I have not experienced since my childhood. I hope that all that I have learned will be fruit for me and for my children, my grandchildren, my great grandchildren and for people in general. The whole design of this event was very interesting, culminating in the suffering that Jesus had in life because of the love of God. I will carry with me for the rest of my life the memory of these 15 hours. It was a historic event for me.

The statement enfolds aspects which are universal to human experience – time, generations of family, and memories of childhood. This learner emotionally celebrates the “many wonderful things [that] affected” him which constitute a “historic event” which he expects to carry with him for the [whole] “of...[his] life”. There a divine centre to the “whole design of the event” which he identifies as “the suffering that Jesus had in life”. The feeling of completeness or wholeness is so great that he expects the experience to have an ever-widening ripple effect – “be fruit for” himself, his children, grandchildren, and for people in general. Because the whole-making has a divine centre and a multi-generational effect, the learner perceives that time itself is marked by it – it is “historic”.

Far less emotional, but other statements which also indicate whole-making come from two learners who write “how their life is changed”.

I felt very empty, but now I feel complete, I able to serve and ready to teach the Word of God.

*The IBNAL books all together are very helpful, because they **touch on all** aspects of my Christian life. They are a good way to **bring learning to life**.*

The first learner says it outright, he “felt very empty but now [he feels] complete [whole]”; because of this completeness he is enabled to serve and to teach the Word. The second learner refers to whole-making in different ways. He says the books “all together” are helpful because “they touch on *all* aspects of my Christian life”. The books, as a whole affect all of life as a whole. The books “bring learning to” an implied *all* of life. The statements from both learners exemplify whole-making.

“**Relating**” frequently refers to bilaterality, one entity relating to another, a part relating to a whole, a whole to a part. However, relating may be more complex than simple bilaterality; when several parts relate to each other the results are a web of interconnected entities. Relating may refer to people, but not necessarily. In the “post-retreat” statement below the aspect of *relativity* is part of the relating exemplified in it:

In the last 15 hours the most marked experiences on my Christian life were the following: It is a habit for us to ask Christ to help us with the problems we have. We do so lightly. But today I felt the weight of praying to Jesus in a profound way, He did so much for me before I knew I needed His power. I became convinced that everything that a person does without God destines himself for perdition. Jesus, in His human form, cried out for God to help Him. God was already with Him, but Jesus, in our place, could not sense His presence.

The learner quantifies aspects of the learning he has experienced: “we ask *habitually* and *lightly* but today instead of lightly “I felt the weight of praying” not *habitually* but *profoundly*. The action is still praying but the intensity and the profundity are greater, *relative to* praying before the experience.

The learner also shows **relating** in the sense of relationships: Jesus relating to him (the learner) before the learner “knew...his power”, before the learner related to Jesus; people without God relating themselves (destine themselves) negatively to eternity, to perdition, Jesus relating to God in anguish (crying out for God to help), God with Jesus even though Jesus lacked the sense of presence. This statement is a web of relating one thing or one person to another.

The two examples of relating found in the set of “post-retreat” statements both refer to relating to people:

I have learned to respect my leaders, both of the church and others.

I did not respect my colleagues but now I know how to love putting it into practice.

The two learners consider these changes very important. The first one now relates respectfully to leaders in and out of the church. The second colleague learned to respect classmates and to love through actions. The learners' perception of their more proper relating to people is comparative – relative to how they related to people in the past, before they learned.

Connecting is popularly used as linking one thing to another. The “post-retreat” statement which demonstrates connecting is one in which the learner is connecting answers to the questions which came up in his mind during the hours of silence when the answers did not come from discussions but came from his own mind:

During the showing of the Film, some questions arose. I had this question: “Why did God accept that His Son, Jesus, the all-powerful, would die in that way?” But I ended up understanding that the answer is in John 3:16, that it is because of His love. The second question was “How can God forgive these people who killed Jesus; what can they do to be forgiven?” And the response I find in I John 1:9 that it is through compassion that God forgives. And I am asking God to take away my weakness and arm me to better confront our adversary, the devil. Thank you, Lord God. I am very grateful to be Your son.

The learning experience provokes two big questions in his mind and the learner searches for answers in his own knowledge and understanding and connects to them in ways which satisfy the discomfort he felt when the questions arose in his mind. He ends with another connecting piece – he perceives himself to be weak and inadequately armed to confront “our adversary, the devil” but he is connecting again to “the answer” to these two conditions – being God’s son. He is so sure that that connecting to God as a son will prove adequate that he thanks God for the answer that he expects to find in the future when “weakness” and confrontations assail him.

The short statement which follows is from the set of “how my life is changed”:

Now I know how to apply the Word. I now make visits and know how to encourage people.

This is an expression of connecting cognitive learning to practice. The ability the learner now has to “make visits” and to “encourage people” is an ability to put into practice what “the Word” says to do.

Integrating is a more complete kind of connecting; it implies more than one connection, a process which includes synthesis, valuing and internalization. After synthesising, the individual opts by valuing whether or not to integrate it into his or her life. The statement from the “post-retreat” set follows:

Sincerely speaking, or better, writing, all of the experiences of the last 15 hours affected me. But one affected me most was the film the “Passion of the Christ”. I must confess that it was terrible. I always knew that Christ suffered a lot for me but I never had imagined [an unreadable word here], another part that affected me and continues to is the period of silence. I never, never thought that this could happen, that we are together but no one dares to say a single word. To me it is one of the 7 key words of this course “Honourable”. In fulfilling one of the words, then we become wise,

loyal, transformed, self-disciplined, full of love and long-suffering, making progress in Holiness in Day to Day Living.

The learner modifies his word choice of “speaking” to “writing”, an indication that he intends to be precise in his expression. Previously (“always”) he “knew” “that Christ suffered a lot for me”...but he “never had imagined” some unreadable other level of knowledge that he has now. Likewise “silence” in which “no one dares to say a single word” was something he “never, never thought...could happen” in a group of people in community. Two understandings beyond his imagination are now **integrated into** his personal experience, the experience of being “honourable”. Keeping “silence” in community acted as a test of “honour” which is, in fact, a test of their individual and communal “integrity”.

He **connects** “honourable” to the other six words key words of the course, effectually integrating the whole course. He predicts a ripple effect that being “honourable” would facilitate being “wise” and “loyal”, etc. Finally he attaches all seven qualities to the experiential “progress” of **integrating them into living** (living which will have the quality of holiness) similarly to the progress he has just experienced of integrating into his life the two understandings that previously were beyond his imagination.

The “how my life has changed” statement demonstrates integration of theory to practice:

I had very little understanding. I was never well prepared for what I was doing. Now I am able to plan well a church service or lead the music or preach from the Bible on a number of topics. I feel well prepared. I didn't know that a pastor should be prepared, but now because of my training I can lead without difficulties.

“Integrity” is involved in the process which has taken place in the life of this learner. He had the title and responsibility of “pastor” before he was equipped to be a “pastor”; he was tolerating a falsehood, he was called “pastor” but did not know what a pastor knows how to do, nor did he understand what a pastor needs to understand to preach. He now is able to put knowledge into action and he “feel[s] well prepared”. Integration has taken place. There is no longer discrepancy or gap between “what is” and “what should be”, particularly “who *he is*” and what “who *he should be*” – in his personhood there is integrity. He has become a trained pastor so now he *is* what he *is called*.

Eight mental activities – patterning, ordering, categorizing, making congruent, making whole, relating, connecting and integrating – have been exemplified by statements taken from two sets of statements from the learners of this PAR study. The diversity within both the set of “post-retreat” statements and within the set of “how my life is changed” statements is quite flagrant. Learning certainly surfaces quite differently from one learner to another within the same cooperative learning group. The differences between the eight mental activities have become clearer as the mental workings of the learners were explored in the non-supervised, personal and spontaneous wording the learners chose to describe their experience. Each one of these eight mental activities, explored by the introspective statements of the learners, gives evidence to having some validity. **Therefore, there is empirical evidence to suggest that holistic learning**

strategies facilitate learning by dynamic mental activities like patterning, ordering, categorizing, making congruent, making whole, relating, connecting and integrating.

4.3 Overview of Detailed Findings

My research has been conducted through five PAR teams so the four phases of the research are loosely linked to whichever PAR team is most active at the time. Some teams had shorter lives than others. Some members besides me have been on each team in some capacity: Ken Walker, Paulo Sueia, Filimão Chambo and Jon Scott. As previously noted, each PAR team has other well-trained Nazarene educators called “advisors” who interact particularly with me and only occasionally with the other PAR members, but, who are not regularly involved in data collection. Advisors genuinely “advise” in the workings of the research project. A couple of teams overlap in time and space; others overlap in time but function in different spaces.

The sub-divisions of this section 4.3 are named for the phase of the research that they report. The first three phases record findings which are basically qualitative and were mostly collected from leaders in Mozambique as the learner sub-population was in formation. Phase Four includes empirical findings from the large hybrid survey conducted in 2005, so the report of Phase Four is the largest in volume; the findings in Phase Four are qualitative and quantitative and are also reported in chronological order. The detailed presentation of the findings is chronological because of several factors. First, because, as noted above, the volume of data is large and deliberately planned to overlap; chronological order is a commonly known *order* so it is one aspect that, once identified, does not have to be explained. Second, being cyclical in nature, the knowledge-under-construction is developing knowledge so reporting out of sequence would be confusing. Third, the research population has been in formation throughout the years of the research; to give a description of it at the outset of the empirical findings would be artificial in that most of the research population was not yet members of it.

In order to include almost everything but to simplify and clarify the presentation of the findings, I have many constructed tables which I use to introduce items, report efficiently and synthesize the research findings. Each cell of data in the tables represents critical listening, note-taking, textual analysis and synthesis. Each “site visit” implies a “round table” interface with those on site, holding “interviews” and using the “Delphi technique” which is asking questions orally, conversationally to a group and having them respond individually, in writing, as if the feedback was a one-on-one dialogue. Each “round table” and “interview” is a story, so I have dozens of stories. I choose to include a few stories which provide windows to the reality of my study. It is not an ethnographic study (Mouton 2002:148) because I am not usually immersed in the population of my research. I live in a developed, electrified, computerized, cosmopolitan setting which is one, but only one of the far-flung learning settings of my learner sub-population. The people who live in the setting of my research are the monitors, who I have trained as facilitators of the learner sub-population. During their training these monitors first participated by discussing at “round table” discussions the multiple sub-questions which feed into the answering my research questions. Then they were deployed to be the facilitators of learning within the whole population usually referred to as the

“population of my research” or “population of this study” where they continued in action learning settings and in several large surveys.

4.3.1 Presentation of Findings from Phase One A

The table which follows, Table 4.9, is the first of several which present data in very concentrated and semi-codified form. The table has a title “The Efficacy of Holistic Learning Strategies” and three lines of headings. The first heading specifies when the data was collected: the data from Table 4.9 was collected during “Phase One A” which refers to the first part of the first phase of my research. This heading is separated into “Data collection” and “Evidence” indicating the left side of the table records and classifies the data entering and the right side begins to interpret the evidence. The third heading specifies which PAR team was principally involved.

The second line of headings is the column headings which categorize the data arranged below them in column format. Within the column headings, the first one, “Tool Number and Year”, simply provides a tag or label of the research instrument for referencing purposes. In the column heading “Generalities regarding the instrument” the first entry in the cell identifies which kind of research instrument it is, and subsequent information is pertinent to understanding the instrument itself. For example Tool #1 in Table 4.9 specifies the “Generalities regarding the instrument” are “Round table, Sueia, Walk, Scott” which means that the instrument labelled as “Tool #1” was a round table discussion between Sueia, Walker and Scott. The next column heading “Main subject” identifies, in brief notation which is sometimes marked by a code the subject matter treated in the research instrument. The heading “Analysis codes” uses four symbols to classify the data generated during the instrument. A heart ♥ indicates a theme which is familiar already, one which reoccurs in discussions of the participants. A square □ indicates a new fact uncovered in the data from the instrument. An upward pointing arrow ↑ codes an idea or a slant or variation on an idea which is new, and a downward pointing arrow ↓ signals a problem that already exists or is predicted by means of the research instrument. Notations in the columns 5, 6, 7 and 8 begin to interpret the data collected in terms of the specified areas of research. Column 5 indicates findings which are pertinent to issues other than the three research questions, so is entitled “Other issues” and refers to subjects like the refinement of the TEE model as per the ten weaknesses stated by Kornfield, or the issue of collectivism as discussed in previous chapters. The last three columns are headed by the three research questions of this PAR study.

A discussion of the data collected follows each table. A full discussion of the full body of data collected as it pertains to the secondary issues and primary question of this research is the substance of the next two sections of this chapter.

Research Notes: The efficacy of holistic learning strategies in the development of church leaders in Mozambique: an action research approach					
PHASE One A: Evidence					
PHASE One A: Data collection					
Tool	Generalities regarding the instrument	Main subject	Analysis codes ♥ recurrent theme □ new factual data ↑ new idea or slant ↓ problem	Other issues: TEE Refinement of model re 10 Kornfield weaknesses/ Collectivism	HOLISTIC LEARNING STRATEGIES = HLS
Num-ber & Year					Do they work? To what extent do they work w/ minimally prep. monitors? How do they work?
PAR 1: May to Aug 2000 Two Mozambican Nazarene Church Leader/Educators, One Missionary Educator & M Scott					
#1 2000	Round table Sueia, Walker, M Scott	□ History of work done in TEE ♥ Nazarenes in curricular reform ↑ Train diploma grads to train others		↑ will help 2, 3, 5 & 10b	
#2 2000	Round table Sueia, Walker, M Scott	↑ Set up PAR 2 of selected graduates for pilot programme with TEE books & learning strategies, for our assessment		□ Plan to assess the TEE model	□ This plan will give evidence
#3 2000	Hybrid Survey of SNM faculty	Their schooling Theology formation	□ knowledge of their context		
#4 2000	Interviews with TEE book producers	Assessment of TEE books in Moz	□ names of other educators;	□ for 10a	♥ Affirms books work □ Prints ±5,000 books for several groups in Moz
#5 2000	Interview with linguistic expert	Languages of / bilingual ed in Moz	□ maps & linguistic demographics		
#6 2000	Interview with F Chambo	His experience in South Africa TE & TE Mozambique	♥ train trainers ♥ use TEE books	↑ 10a need guides for monitors	Written teaching guides will support monitors
#7 2000	Lit review: Mandlate, Sueia, Walker, M Scott,	Critical Reading of TEE literature including student books to assess	♥ TEE books will help ↑ other texts must be		□ TEE model utilizes HLS

	appropriateness	written for our learners					
#8 2000	E-mail interview to Nazarene educators in the field	♥we can do this: train monitors, use & produce books	↓ but buying books is almost impossible for our learners				
#9 2000	Round table: Mandlata, Sueia M. Scott	↑role of missionary educators, role of national church leaders	Collectivism: Importance of superintendents in system			↑essential to have consensus of local church authorities	
#10 2000	Interview w/ Bible society personnel	↓ not easy at all to get Bibles in maternal languages				↓best fit (Bibles for every learner in their maternal languages) not possible	
#11 2000	E-mail interview w/ TEE users in field	□ ProForbe sent us all of their exams, forms & training materials for use of TEE books ↑selected verses are memorized for each book as part of exams				↑selected verses memorized for each book could be translated into maternal languages by our own monitors	
#12 2000	Round table: Mandlata, Sueia, M Scott	↑like current pastoral internships <i>practica</i> as “real” monitors in centres ↑test full refined TEE model in PAR 2; pre-literates okay if a volunteer reads the lesson & writes their answers & they promise to start learning to read	Collectivism: this administrative cooperation Refined model to be tested / Collaborative effort to enable the underprivileged			↑this is a holistic solution for enabling many to learn	↑Idea: taking the best features from several working solutions and testing them should extend learning

Table 4.9 Data presentation from Phase One A – PAR 1 Team

Discussion: Overall, Table 4.9 presents the data collected by means of twelve different research instruments: four round table discussions, five interviews (2 by e-mail), one brief hybrid survey and the review of the TEE literature over the period of time May to August 200. The written documents for tools numbered 8 and 10 are included in Appendix A. As mentioned above, there are stories behind the summary statements and codes of each cell of Table 4.9 and the other tables which follow. I am including some details as narratives of these findings.

Just as the TEE educators observe, the members of groups take roles in relation to the others in the groups, and that is true about PAR teams as well as cooperative learning groups. When PAR 1 was first convened, it was a task force, not a research team. The task to be planned and executed was building an educational system in which to implement a reformed curriculum which would be successful in achieving exit outcomes as prescribed by the Church of the Nazarene. However, several needs of this project surfaced straightaway in the first meeting – the need to be researched, the need for participation and the need for reflexivity. The task force was becoming a Participatory Action Research team; however, group dynamics was an issue.

In the round table discussion of Tool #1, the participants each brought their expertise, as usual in such group meetings: P Sueia, an excellent Mozambique educator, gifted administrator, and the church leader responsible for distance education, was at the meeting with K Walker, American missionary educator in Africa (Swaziland) for 25 years, responsible for all of Nazarene education in Africa, long time friend and co-worker of Sueia; they had worked for years alongside each other in the field; they knew each other well, and they knew Mozambique well. And then there was me, veteran cross-cultural educator and designer of curriculum but brand new to Africa and brand new to working with the other two, definitely the “new kid on the block” and not member of the in-group. However, I was responsible for “designing the system”. They would help but I needed to do it quickly according to deadlines they gave me. There was some tension; I was not the convener of the round table, nor did I know enough about working relationships in Africa to do anything about it; I did not handle the tension well. Though trying not to, I shed some quiet tears and got quieter and quieter. They either did not notice or they ignored what was happening, and proceeded to talk – mostly between themselves.

I had (and still have) a lot to learn about working within close relationships in Africa, but through the dynamics and emotions of that meeting, I learned the importance of “team building exercises” in encounters. In these, the ones who sit “at the round table” all have a chance to become *people* sitting together, discussing a cause that has interest to each one. I considered using the term “focus group” instead of “round table” for the encounters which are the very frequent instruments for the collection of data. But “round table” is my deliberate choice of term over “focus group” because the implication of the latter term is the *focus*, whatever it might be, while with “round table” the implication is the *equality* of participation in the circle of discussion. Round table is, then, more of an attitude and dynamic than a concrete “table”. It is the sitting in a circle or semi-circle so that everyone can see each other. Sometimes there are actual tables between the participants and so much the better but most of the places in the Mozambique context do not have the luxury of the table itself.

By the time the round table discussions which constitute Tool #2 arrived, I had reflected on the happenings, and gained some notion of African (or collectivistic, perhaps) group dynamics in non-formal conversations, so I was different in the dynamics of this discussion. In Tool #2 the three of us reflected together and came up with some ideas for assessing the viability of the idea which was authored by Sueia, Walker and Mandlate, i.e. that of training the Bible school students to become trainers of pastors in the field. As we reflected on the widespread use of the TEE model, our consensus was to research the books by reading them ourselves and then using them in a pilot programme in the two nearby church districts with Bible school graduates in praxis to do the field testing. This decision is what is summarized in the cell of the table which looks like this:

↑Set up PAR 2 of selected graduates for pilot programme with TEE books & learning strategies, for our assessment
--

The potential impact of this decision is that this plan (to test the model in a pilot project setting) would start us on the path of refining the TEE model as noted in this cell:

<input type="checkbox"/> Plan to assess the TEE model

and, as noted in the next two cells,

<input type="checkbox"/> This plan will give evidence	<input type="checkbox"/> This plan will give evidence
---	---

the plan would provide evidence toward answering two of the two preliminary research questions i.e. “Do holistic learning styles facilitate adult learning?” and “To what extent do holistic learning styles advance learning in developing leaders in the Church of the Nazarene in Mozambique?”

Similar to the narration of the last four paragraphs, each cell and each line of the tables synthesize findings distilled from the instruments used. The tiny group of faculty, seven, was given the hybrid survey⁵ which was Tool #3 which asks “Which Christian workers had the most influence on your call? and “Of all the workers in Africa, who would be your choice for teaching the following subject areas...” Only four faculty responded to the questionnaire but the names they wrote began to give face to the educational context which was so new to me, names of people yet unknown to me but who would become known as types of contextual “heroes” to the present-day educators who were responding to the survey. The very fact that only four of seven responded also was informative about the kind of response the PAR teams might expect from future surveying.

In Tool #4, the interviews regarding the TEE books in Africa took place at the office of the S.I.M. mission from where the several step process to produce books in Portuguese was coordinated. S.I.M. paid Evangelit of Kenya for rights to translate the Text Africa books from English into Portuguese. Mozambican pastors translated to a 3rd-grade level target audience. The translations were formatted for printing in the S.I.M. office and printed in Mozambique. I asked R. Hanna, “Who uses the books besides S.I.M.?” He gave a long answer with many names and e-mail addresses which led to connecting with them by e-mails referred to in Tool

⁵ See Appendix A1 for the survey to the faculty and A2 for e-mailed interview to Area Coordinators.

#11 (e-mail interviews). Hanna sold me a couple of TEE titles and lent me a book on training leaders to facilitate the TEE model.

Tool #5 (interview with linguistic expert) led to understanding the linguistic diversity of Mozambique. Gardner, the linguistic expert, took me to the bi-lingual department of Mozambique public school administration and introduced me to linguists and educators he had trained. Each of them, investing their lives in the native languages of Mozambique, emphasize in thought and deed the importance of the use of mother tongues in learning. Gardner had helped to prepare the ethnic and linguistic maps which he gave for my use. These were published in a monograph written in 2002, and as part of the literature review in Chapter 2.

The interview with F. Chambo in South Africa constitutes Tool # 6. A young Mozambican already with experience working in Nazarene theological education by extension in South Africa, Chambo was the curriculum editor for the model already being used in the Church of the Nazarene in Mozambique which was an adaptation of what was being used in South Africa. He gave me the set of twenty-four Text Africa books in Portuguese which belonged to the Nazarene Extension Programme in Mozambique.

“What are you working on at this time?” I asked him. “Writing or actually adapting teacher support materials for the different courses of this 1999 curriculum”, he replied.

“Everyone thought you were coming to Mozambique this year; when are you returning? We need you on the team,” I told him. “I expected to go this year, but with the new baby at home, we decided to wait until next year [2001]”, was his reply. “In the meantime” he continued, “you can get the first monitors trained, and I’ll work here on materials for them to use; we can work together”. Chambo did move in 2001 and has been an integral part of the research team since then.

The responses from the four missionaries who responded at length to Tool #8 (E-mail interviews to Nazarene educators in the field) provided contextualized opinion about the feasibility of training monitors to train others to pastor. These four missionaries were already involved in teaching by using the curricular model by Chambo and their experience in teaching in context was very important. They lived and interfaced regularly with the people who would become the “sub-population of learners in my study”. These missionary educators lived thousands of kilometres from our base in Maputo; I could not go to visit them, yet, so by e-mailed I interviewed them. I asked questions about the learners, “what is the most common level of instruction that your students have?” and “what are the first languages of most of your students?” By that time the PAR 1 team knew there were over 30 Mozambican languages, but did not know which ones were most used by the target sub-population of learners.

Tool #8 (E-mail interviews to Nazarene educators in the field) has four multi-variable questions⁶ for them to describe the context and the learners. It also includes four open-ended questions for the respondents to “speak their minds”. The subject of students paying for their textbook is not explicit in any of the questions but one of the missionary educators, the one living in the site farthest

⁶ See Appendix A2 for e-mailed interview..

from Maputo – the North – wrote in “the students will not be able to pay for their textbooks”. In later discussions with the educators of PAR 1, they felt that the students could pay, so that requirement became part of the modified TEE model.

Another question in Tool #8 asks about the “teachers” who were already actively using the Chambo (1999) curriculum. The answer was telling: Area 1 (the South) had two missionary and two national teachers, Area 2 (Central) had two missionary teachers, Area 3 (Tete, also Central) had three national teachers, Area 4 (Zambezia) had no teachers, Area 5 (the North) had the one missionary educator who had answered the e-mailed interview and one national teacher. The grand total of facilitators in the extension system was twelve. This was a considerable shortfall. This ratio of facilitators to potential learners was the kind of dilemma which had surfaced in other parts of the world in which the numerical growth of the Church had outstripped the capacity to prepare leaders.

Tool #12 (Round table discussion among three PAR 1 members) marks the end of the first half of Phase 1 (Phase One A), the theoretical cycle of PAR 1 before the “action” is taken which is the empowerment of PAR 2 to carry out Phase One B, the research plan. In the long discussions between Mandlate, Sueia and I, we produced a draft version of a refined model of TEE which would be tested by the PAR 2 team. Aspects taken from other programmes are specified in Table 4.4.

The status of the research at end of Phase One A is the following:

- PAR 1 is formed as a research team, not a task force;
- PAR 1 plans for the PAR 2 team to refine by practice the existing model of TEE and to reformulate the existing Nazarene theological education by extension model (Chambo 1999) in Mozambique by critical assessment of other curricular models;
- PAR 1, reflecting critically on the Text Africa books and the cooperative learning group structure of the TEE model, hopes for success in the PAR 2 testing and data collecting.

Summarized in short coded statements in cells of the three columns at the right of Table 4.9, the preliminary data are described in more detail here. In respect to all three research questions, the data generated so far are qualitative. Important findings of Phase One A include the knowledge within PAR 1 that the prescribed model of TEE utilizes holistic learning strategies including the reading/analysis/writing features of the books themselves, the three types of discussion questions prescribed, cooperative learning groups and spiritual learning environments. Before the research, the TEE model was virtually unknown or uncritically assessed among those of the research population. The critical reading of the TEE literature, including student books and monitor training materials gave evidence that TEE might well be a holistic solution for the enabling of many in Mozambique to learn. And the knowledge of the success of the model in other Evangelical groups in Mozambique to the extent that over 5,000 copies of the books are printed for the demand, the PAR 1 members were optimistic about the applicability of the model to the Nazarene learners in Mozambique. Based on this optimism, the plan at the end of Phase One A was to continue reflection and assessment through the members of the PAR 2 team in a pilot programme which generated a broader base of predicting success because the success would depend on facilitators like PAR 2 team members. The model to be tested by the

PAR 2 team would be a combination of the regular TEE model, the existing Nazarene TEE model, edited by Chambo in 1999, other Nazarene models (Troutman 1999) and other Nazarene institutions. The learning sites will be carefully set up within the leadership structure of the districts. Facilitating the use of maternal languages within the learning environments as much as possible, including the use of Scriptures in maternal languages, was also an on-going intention of the model. The Nazarene educators already experienced in the field had given their opinion about the most important of these languages but all of their teaching was being done in Portuguese. As mentioned in Chapter 3 the key activity for PAR 1 team was **Reflective Planning** and the key activity for describing the PAR 2 team is **Reflective Learning**.

4.3.2 Presentation of Findings from Phase One B

During the three months of the pilot programme with the ten recent Bible School graduates who were selected to become the PAR 2 team, six men and four women. The four women team members joined us three days a week, for a total of 200 hours in round table discussions about many topics pertinent to analysis of the TEE model. The six men and I spent five hours a day, five days a week for twelve weeks (300 hours) evaluating every detail that came to mind of the model, the curricular plan as well as many holistic learning strategies; on Sundays, with the men, their wives and children went with J Scott and me to local Churches of the Nazarene to attend services, encourage with special songs and preaching. Besides this time with me and occasional visits from other members of PAR 1, each of the ten team members was involved in praxis, assigned to a group of learners to lead the group in the study of one of the Text Africa books as the monitors of these groups. The pilot programme was a very intense learning experience for all involved.

After one of the first of the five-hour round table discussions with me, one of the men, Questa, asked for a ride with me to the city. Two kilometres from campus, the car I was driving had a flat tire, but I did not have the right tool to change it. The other young man with us made a phone call to a friend to come help us so we sat in the car to wait. Questa said, "While we wait, let me tell you a little bit about my life". I agreed, of course. "There are sixty untrained pastors on my district. I was the only one who could come to the Bible School because the others all have many children. [There is a limit to the number of children families may have to be accepted into the resident Bible School.] I must learn well so that I can go back to teach them". "Where do you live?" I asked. "In Milange, near to Malawi". "Do the men live close to you?" I continued. "Oh, no, they live all scattered out in the district. I will go to them by bicycle. All of us in Zambezia ride all over on bicycles. I'll show you tomorrow on the maps in our meeting room, I will show you where they live". The mechanic came so we changed the tire. The next day, and the day after that, first with Questa, then with the other men students from up-country, I spent hour after hour in front of the maps of Mozambique while they pointed to this river and that village, showing me where they lived and travelled. In discussions everyday, we always referred to their "students back home".

The summarized data in Table 4.3 was gathered by the PAR 2 team during Phase One B of the research. The findings are distilled from the many hours around the table together in reflective discussions, refining the model through simulated classes and round table discussions on many holistic learning strategies. The

regular place of meeting is pictured as Visual 4.1. Table 4.3 follows the photograph.



Visual 4.1 PAR 2 Team Members in Simulated TEE class, Maputo, October 2000

One of the female monitor-in-training, G Macia, second from right leads the group discussion on one of the Text Africa books. A Banda, second from left, participates with his opinion. Each participant has before him or her an open Bible, an open hymnal and an open TEE book. The physical setting for this simulated class is the u-shaped, well-lighted, comfortably outfitted conference room set up especially for the three-month experience of PAR 2 at the Bible School in Maputo.

Research Notes: A STUDY IN HOLISTIC LEARNING STRATEGIES

PHASE One B: Data collection								PHASE One B: Evidence			
Tool Number & Year	Generalities regarding Instrument	Main subject	Analysis Codes ♥ recurrent theme ☐ new factual data ↑ new idea or slant ↓ problem	Other issues: TEE Refinement of model re 10 Kornfield weaknesses/ Collectivism	Do holistic learning strategies HLS work?	To what extent do HLS facilitate learning in hand of minimally prepared monitors?	How do HLS work?				
PAR 2: 9-11/2000 Diploma-level graduates - 4 Females from the South, 6 Males from 3 Central Provinces & MScott											
#13 2000	Round table discussions PAR 2	Team building exercises	☐ sitting in circle & open dialogue is new as an educational setting ↑ building bonded relationships requires time invested	educational paradigm of lecture & rote is their norm	↓ open dialogue is foreign to them	↓ open dialogue is foreign to them	☐ HLS challenge some old ways				
#14 2000	Round table discussions PAR 2	Reading of Text Africa books	♥ all 12 on PAR 2 appreciate TEE books ☐ all agree that those "at home" will appreciate them, too		♥ 12 say bks work & anticipate success for others						
#15 2000	Textual analysis PAR 2	Three types of TEE discussion questions	☐ the 12 learners vary in ability to formulate questions			↓ much practice is necessary for good discuxns					
#16 2000	Round table discussions PAR 2	Classical spiritual disciplines	☐ reflection, prayer, fasting, are not new to them; silence is less frequent		☐ they are at ease with spiritual disciplines		☐ include -ing God in class is easy to do				
#17 2000	Hybrid survey with PAR 2	Reading of Text Africa books	☐ timing their home-work; one unit of learning takes 1 hr – 1 hr 45 minutes to complete	Addresses Kornfield's #1	☐ amount of daily time studying is reasonable						

#18 2000	Round table discussions PAR 2	Conducting a short devotional opening	<input type="checkbox"/> is within their training so they feel competent				♥ including God is easy
#19 2000	Round table discussions PAR 2	Content of Text Africa lessons	<input type="checkbox"/> discussions based on text material are reasonable to them ♥TEE books score again	Counters #9	<input type="checkbox"/> such discussions are the kind they'll have		
#20 2000	Round table discussions PAR 2	"Praxis" before the experience	↓all 12 are nervous, unsure, but up for it				<input type="checkbox"/> praxis moves learners
#21 2000	Round table discussions PAR 2	"Praxis" after the experience	↑all 12 come back chatty, full of questions and suggestions				♥praxis moves learners
#22 2000	Round table discussions PAR 2	The role-playing of each one as monitor	<input type="checkbox"/> ↓ Poorly controlled discussion can injure even the strongest; must equip monitors to handle flare-ups			<input type="checkbox"/> need to add conflict management to monitor training	<input type="checkbox"/> discus – sions can move learners
#23 2000	Textual analysis PAR 2	Intended learning outcomes / 4 Cs of Nazarene ministerial prep	<input type="checkbox"/> explained as goals these make sense to the 12 of them			<input type="checkbox"/> ILOs as goals in a game are understandable	
#24 2000	Textual analysis	Self-sacrifice / pass-fail requirements	<input type="checkbox"/> consensus; every one is used to self-sacrifice; learners can do these	Addresses Kornfield's #6			<input type="checkbox"/> pass/fail sound reasonable
#25 2000	Round table discussions	Maternal language learning	<input type="checkbox"/> all 12 agree that books could be read in Portuguese & discussed in maternal tongues		<input type="checkbox"/> maternal tongue discuxn will facilitate	<input type="checkbox"/> maternal tongue discuxn will contribute to extent learned	<input type="checkbox"/> maternal tongue discussion go deep
#26 2000	Round table discussions PAR 2 & 1	The problems the PAR 2 team is having	<input type="checkbox"/> ↓management of food for their families not going smoothly	<input type="checkbox"/> ↓Tension betwn egoism collectivism			
#27 2000	Round table discussions	Critical singing	<input type="checkbox"/> This strategy is not easy to use effectively			<input type="checkbox"/> May be too hard to use	

#28 2000	Round table discussions PAR 2	Plan of conferring 3 certificates in prep for ordination	<input type="checkbox"/> Group consensus: these are wonderfully motivational	<input type="checkbox"/> Public recognition is important confirmation			<input type="checkbox"/> Certificates act like Symbols
#29 2000	Round table discussions” PAR 2	Rehearsing integrity: Two of six men working off campus after promising not to	<input type="checkbox"/> ↑ Lack of integrity discussed openly & consequence was decided by vote	♥Tension between collectivism & egoism			<input type="checkbox"/> ↑ Tension affects groups
#30 2000	Round table discussions PAR 2	Taking the hero role knowing goal, theme song & motto	<input type="checkbox"/> all 12 approve of goal, song & motto “To Be Like Christ”			<input type="checkbox"/> Goal, theme song & motto are easy to learn to use	<input type="checkbox"/> Goal, motto, song are congruent
#31 2000	Round table discussions	Qxn from Praxis: how to handle not doing homework in praxis sessions	↑When homework consisting of answering questions is not finished the learner does not take part in the group discussion.	♥This is Kornfield’s #1 weakness		<input type="checkbox"/> Praxis seems to be quite effective	
#32 2000	PAR 1 visits PAR 2	Inspection + round table at learning setting	↑ PAR 2 interpretation: “the big guys are for us! They came & sat with us!”	♥Valued as approval of local authority			<input type="checkbox"/> Site visit of elders affirms
#33 2000	Round table discussions	Ending of PAR 2 training period	↑ Theme hymn, dressing up, recognition of wives, certificates – all important	♥Public recognition is an important			<input type="checkbox"/> Taking of hero role does take place
#34 2000	Interview	Cooperative learning group cohesiveness	<input type="checkbox"/> When one of six stayed to finish up a course & others left, he lost ability to concentrate & had to leave				<input type="checkbox"/> Bonds of group affect each one
#35 2000	Round table discussion PAR 1	Assessment of PAR 2 training	♥pilot of training worked ♥small # of centres worked	♥Multiplying trainers can be done		♥ monitors can be trained to train others	

Table 4.10 Data presentation from Phase One B – PAR 2 Team

DISCUSSION: Tool #13 on Table 4.10 is “round table discussion” which is used as “team building exercises”. Such practices, called “ice breakers” or “warm-ups” in social or some educational settings and are rather common in some places, but they were very new to the PAR 2 team members. Everyday started with singing together, inquiring of each other, and hearing prayer requests before a session of group prayer. The session would proceed to Bible reading and open dialogue about the biblical texts. The PAR 2 team members made comment about the “richness” of such meetings, the “family bonds” that were being knit among the team members, the “example” that creating such a learning environment (spiritual) was to them to replicate. Now five years from the time that PAR 2 met daily, the relational knowledge, the negative as well as the positive knowledge, of all twelve that would sit around those tables is considerable; building bonded relationships requires time invested. After the time is invested, the relationship lasts.

The physical position of sitting in a circle or semi-circle instead of in rows was a novelty which the PAR 2 team also accepted well. Besides facilitating democratic spirit and the free exchange of dialogue, the circular seating was a constant reminder of the “differentness” of the activity of the PAR team as opposed to that in traditional classroom settings in which classes were being held simultaneously to the PAR 2 meetings. PAR 2 never had a negative comment about the circular seating, even though it was very new to them to sit in a circle in an educational setting.

On the PAR 2 team, we exchanged stories, of course, dozens of stories; we spent lots of time together. I shared with the team members that my husband and I were first assigned to come to Mozambique with our two young children in 1974. Our belongings were packed in a container to send to Tete where we would go to teach the untrained pastors there but the escalation of the war kept us from coming; we arrived twenty-six years later. Albino Banda, the student from Tete, spoke up: “If you had come in 1974, my father would have been one of your students. He is a Nazarene pastor but he has never had one class in his whole life; he has been a pastor for forty years without one class”.

After class Albino Banda told me more about his family. He, too, was delayed in getting to Bible school to study. He tried studying in Malawi at the Nazarene Bible School there, but he and his family decided it would be better to study in the country of Mozambique. When it was the day for him to come to Maputo, his brother sold a goat to have money to buy a bus ticket. He was on the way to buy the ticket when a family member ran to find him with terrible news. His mother had looked up at a branch of a tree where there was a venous snake that spit in her mouth. She was in a coma. Banda got to her to say good-bye. She died. Banda did not come to Bible School that year. He stayed home to help with the family. The next year his brother, Benjamin said it was time for Albino to go to Maputo, even though Albino's daughter was ill. Benjamin would take care of the daughter and then, when she was well enough to travel, would take the girl and Albino's wife to the Bible College. Albino came to the Bible School. The next week his daughter died.

In time I came to realize that personal losses like these are unfortunately frequent and numerous in the lives of families in Mozambique. As a nation they live much closer to suffering and death than many people in the world. I have lived for years in the Brazil, Portugal, Romania, the Azores and the USA. Mozambicans live

considerably closer to death than any other people group of my experience. This proximity to death is fibre of the reality of their lives. This is a significant aspect to the context of my learners which does not surface in theory but certainly surfaces repeatedly in the learning environments of my population. Death is always near-by.

On the Sundays during the pilot programme, the six men of PAR 2, their wives and children would go in vehicles driven by J Scott, an advisor for PAR 1 and Par 2 and me to local Churches of the Nazarene in the Maputo area. These occasions gave opportunity to observe Mozambican family life in normal settings so that contrasts could be noted from other cultures in our experience. Children are generally very happy, given freedom to play close to the soil, have virtually no commercial toys but create toys out of any little item they find on the ground, and play with people more than things. When young children cry, they are given to their mother to nurse, not on schedules, but when they want to nurse; they spend hours of their day strapped close to the body of the mother or an older brother or sister.

In each local church, the PAR team members would introduce themselves, tell a little bit about the research being conducted and about the Bible School, testify to the change God had made in their lives, and the group would sing a series of three songs I taught them. So yet another observation of difference in Mozambique was found in the way people introduce themselves and even the formation of the name of a person. Introductions in the American context would normally be like this: "Hello. My name is Sam, and I am a fisherman," while in Mozambique the introduction "Hello. I am Rosa António do Carvalho". The differences in the two are striking; Americans, at least, maybe others, identify themselves by what they do, by their profession. Mozambican names have three parts: the first name is their given name; the second name is the given name of their father so it ties them to their father, and the third or last name is the name of the village they come from so it ties them to their heritage. So, the name of Rosa's father is "António" and they are from "Carvalho". Ethnic heritage is embedded in the naming system.

During a round table discussion about the national system of educational the PAR 2 team was telling me something about "external testing" in Mozambique. I understood the words but the process was not clear to me. After the meeting, I asked Mandlate, one of the PAR 1 team, to explain it to me. He gave me an impressive story about his own educational experience. He, like most young Gaza youth, spent his days watching cattle, so he could not attend school. He taught himself to read and loved reading, so he read and read to prepare himself for external exams which, if passed, give 5th grade equivalency. He passed the "external exams" for the 5th, and then each other level the 7th, the 10th and the 12th grade equivalencies without going to school. He did pastoral training at university level in Swaziland, pastored the largest Church of the Nazarene in Africa (in Maputo) and was now going to do a Masters in Theology (at 60-years old). What a model for our Nazarene adult learners!

The male members of the PAR 2 came to the meeting room five days a week and the female members came three days a week. On the days that the women students did not attend session with us, the men and I were working through an extra book of the Text Africa series called *Honouring and Worshipping God*. They

took turns being monitor and leading the simulated class sessions. They really got very involved in discussions and sometimes the "heat" of emotions would rise as they defended one position or another. The behaviour of Alberto Caetano caught my eye. Generally, when they were involved in simulated class sessions, I watched how they handled themselves and listened to them defend their positions. They all could produce Biblical and contextual material for their answers, but Caetano, in a very calm and assured manner, seemed to always come into the discussion basing his reasoning and comments on a very deep understanding of the nature of God. He gave repeated evidence of knowing God very well, and that knowledge was *the* answer to many problems his colleagues presented in their arguments. His knowledge of God inspired an idea – if the learning facilitated in the lives of the learners preparing for ministry could result in their knowing God very well like Caetano does, then they will be well prepared. From this idea, the PAR 4 team wrote the material for a foundational course, built on the attributes of God. Knowing God equals basic knowledge called "The Story of God" and we put it into the IBNAL Student Guidebook – because of what we learned from listening to Caetano.

The features from other curricular models which were considered to adopt for the new Mozambique model were identified by the PAR 1 Team and reconsidered by the PAR 2 in testing mode to ascertain whether the feature would be an improvement. The eight curricular models were from two previous Nazarene TEE programmes (which did not use the TEE books and relied on lectures), the Nazarene residence Bible School in Maputo, and the TEE programmes functioning under other Evangelical groups in other parts of Mozambique, the Nazarene programmes in residence institutions in Brazil, Germany and the USA. The features considered for adoption seemed to offer either an important aspect to make sure was already in the model or promised to be an improvement to it. These include: balance of curriculum, integrity of facilitators, decentralized system of administration, verses to learn and memorize for each course the Text Africa series of student textbooks, materials to train trainers, an explicit philosophy of adult learning, a few of the books in Portuguese from the Brazilian seminary, the 3-tiered model of sequential certificates, well-designed syllabi which include the Nazarene outcome statements organized by the 4 Cs. Within a holistic model which would include all of these features, the actual learning by the adults would be optimized within a stable but contextually moulded learning environment. The two halves of Table 4.11 presented below present the features to adopt as the last row at the bottom and the last column to the right. The model was now a refined model of the TEE model; it was different from the Chambo model and was starting to be called the "IBNAL model".

COMPARISON OF INSTRUCTIONAL PROGRAMMES WHICH HAVE INFLUENCE ON NAZARENES IN MOZAMBIQUE – November, 2000					
<i>Programmes:</i>	<i>Nazarene Residence Bible School</i>	<i>Nazarene Extension Program Troutman's</i>	<i>Nazarene Extension Program Chambo's</i>	<i>Evangelical Extension Ed PROFORBE, SIM, etc.</i>	<i>Evangelical Extension Ed Kenya, etc.</i>
Descriptive Aspects:					
Location	Maputo	Mozambique	Mozambique	Mozambique	Africa
Years of functioning	1980-2001	1996-99	1999	1985 ⇒	1970's ⇒
Entry level of learners	4 yrs formal until 2001 7 yrs formal From 2002	Not specified		Varies from group to group	Varies from group to group
Preparation of learning facilitators	Basic diploma in theology	Basic diploma in theology		Learners selected from the groups who are studying together	
Duration of program	8 terms	Variable	Variable	No set program so it continues as long as there are materials.	
Ed resources for learners	Very few	Planned but not developed		Carefully written pre-programmed texts	
Capsule description of program design	Balanced program of lectured courses	A balance program of lectured courses based on model from residential school		Series of text-based Biblical courses given in small group settings linked to local churches	
Perceived strengths	Controlled, consistent content	A move toward decentralizing training	Was approved by group of people	Relevance to adults. Carefully written texts. Widely tested materials. Texts adaptable to varied programs of study.	
Perceived problems	Minimal practice and variety of academic levels	Too few facilitators and incomplete bridge to residence school.		No systematized training of facilitators so program tended to degenerate.	
Aspects to consider adopting	Balance of curriculum; integrity of faculty.	Aspects of the decentralized system of administration		Verses for each course. The student texts.	Materials to train trainers. Philosophy of adult ed.

Table 4.11a Comparison of Instructional Programmes which have Influence on Nazarenes in Mozambique

Programmes:				PLAN FOR IBNAL AS OF NOVEMBER 2000
Descriptors:	Nazarene Seminary	Nazarenes in Eurasia Region	Nazarenes in USA	
Location	Brazil	Germany	USA	Lusophone Africa
Years of functioning	1970 ⇒	1985⇒	1997	2000 ⇒
Entry level of learners	Post 12 yrs	Post 12 yrs	Post 12 yrs	0 yrs for 1 st certificate 3 yrs for 2 nd 5 yrs for 3 rd
Preparation of earning facilitators	Masters' degree preferred	Masters' degree preferred	Masters' degree preferred	At least diploma plus methodology specific to courses
Duration of program	Normally 4 yrs.	Have 4 programs of 4 lengths	Depends on rate of module offerings	3-8 yrs depending on rate of course offerings
Ed resources for learners	Student texts plus syllabi	Student texts plus syllabi	Student texts plus modules	Student texts
Capsule description of program design	A u-level preparation of Nazarene ministers		Sequence of well designed ed experiences	3-tiered OBE design of 42 courses delivered by trained trainers
Perceived strengths	Decentralized system keeps learner at home church	Choice of 4 programs to train Christian workers	Leader of OBE training; 4 Cs; Flexible	4 Cs design; trained trainers; contextualized materials; holistic learning strategies
Perceived problems	Emphasis on content	Detachment from maternal languages	Lack of systematic training of trainers	Difficulty of long-term motivation of monitors who are volunteer
Aspects to consider adopting	A few of the books in Portuguese	The 3 tiered model of sequential certificates	Syllabi design; Outcome statements; 4 Cs	Holistic system will be flexible, sound, and relevant to adult learners.

Table 4.11b Continuation of Comparison of Instructional Programmes which have Influence on Nazarenes in Mozambique

Discussion: Table 4.11 is displayed in two parts but is one table. The table presents a critical analysis of curricula which relate to Nazarenes in Mozambique. In the critical assessments of these curricular designs, aspects for consideration to adopt were identified by the PAR 1 Team and reconsidered by the PAR 2 related to combined model for use in IBNAL.



Visual 4.2 M Scott Conducting Round Table Discussions in Monitors Training, XaiXai, 12/2000

Discussion: This seating arrangement may not look like a “round table” but it is seating arranged for equality, dialogue, mutuality and interaction, and it was quite new to all the participants who would normally have sat in parallel rows, decreasing potential for interactivity.

Table 4.12 which follows organises the findings from the week-long series of meetings in XaiXai at which church leaders were introduced to the IBNAL model, including their training to become facilitators of learning for the learner populations in their districts.

MONITOR TRAINING IN XAI XAI – DEC. 2000 – 5 DAY “INTENSIVE” – 25 PASTORES & 7 SUPERINTENDENTS						
#36 2000	Round table discussions In Xai Xai Sueia, M Scott + Leaders	Classical spiritual disciplines	♥ Starting & ending w/ prayer & brief biblical devotion became a warm pattern in the pilot programme			♥ Bonds between members enhanced by prayer
#37 2000	Round table discussions Sueia, M Scott + Leaders	Team building exercises	☐ even tho sitting in circle & open dialogue is a new educational setting, they respond positively to it	♥ Relationship prevails over task		♥ HLS challenge some old ways
#38 2000	Round table discussions Sueia, M Scott + Leaders	Taking the hero role knowing goal, theme song & motto	♥ all 32 approve w/ enthusiasm the of goal, song & motto “To Be Like Christ”		♥ Goal, theme song & motto are easy to learn to use	♥ Goal, motto, song fit ea other
#39 2000	Round table discussions M Scott + Leaders	Reading of Text Africa books	♥ all 32 present appreciate TEE books		♥ 27 say books will work	
#40 2000	Interview w/ missionary E Perkins, experienced TEE user	Potential of TEE in the districts around XaiXai & geography of area	♥ As long as the district leaders are in favour, the plan, i.e. training in the hands of diploma grads should be able to work. ☐ They are not used to working with discussions so this skill is a stretch		☐ “To the extent that leaders are in favour”	
#41 2000	Textual analysis; M Scott + Leaders	Three types of discussion questions				♥ much practice is necessary for good discussns
#42 2000	Round table discussions M Scott + Leaders	Content of Text Africa lessons	♥ discussions based on text material are reasonable to them if choices of questions are available to them		♥ such discussions are the kind they’ll have	☐ guides with questions for monitors are necessary

#43 2000	Round table discussions M Scott + Leaders	The role-playing of each one as monitor	<input type="checkbox"/> Some of these learners are not yet able to abandon lecture mode to move to asking discussion questions			<input type="checkbox"/> role-playing for monitors shows how they lead	
#44 2000	Textual analysis M Scott + Leaders	Self-sacrifice / pass-fail requirements	<input checked="" type="checkbox"/> consensus; every one is used to self-sacrifice; learners can do these				<input checked="" type="checkbox"/> pass/fail sound reasonable
#45 2000	Round table discussions M Scott + Leaders	Maternal language learning	<input checked="" type="checkbox"/> most all 32 agree that books could be read in Portuguese & discussed in maternal tongues		<input checked="" type="checkbox"/> maternal tongue discuxn will facilitate	<input checked="" type="checkbox"/> maternal tongue discuxn will contribute to extent learned	<input checked="" type="checkbox"/> maternal tongue discuxn go deep
#46 2000	Round table discussions M Scott + Leaders	Plan of conferring 3 certificates in prep for ordination	<input checked="" type="checkbox"/> Group consensus: these are wonderfully motivational	<input checked="" type="checkbox"/> Public recognition is important confirmation			<input checked="" type="checkbox"/> Certificates act like symbols
#47	Interview w/ district superintendents	Their opinions about programme potential & certificates	<input type="checkbox"/> This is not very new for them since Perkins have been using TEE books & Nazarene model; optimistic.	<input type="checkbox"/> This district favour is part of collectivism &		<input checked="" type="checkbox"/> Yet another time repeated the need for district favour	

Table 4.12 Data Presentation from Phase One B – XaiXai

Discussion: The intention of the five-day training session in XaiXai was to replicate as much as possible of the PAR 2 experience over three months. Of course, the time period of three months offered much more opportunity for repetition and relationship than the short-term training could. However, the intensive schedule did offer time to repeat discussion of some of the same subjects treated in round table discussions with PAR 1. This repetition was deliberate to see if the responses from round table discussions in XaiXai would affirm the findings of PAR 3. By means of this crystallisation the responses could be verified. Listening to the perspectives voiced straight from leaders embedded in the context in which learning will take place lent perspective and generalisability to the PAR 3 findings. Repetition, review, reframing are results of the reflectivity that is the nature of PAR.

A quick visual scan of Table 4.12 shows many hearts ♥ which are the code for recurrent theme. That is a good sign. Multiple voices echoing recurrent themes, positions or ideas effectually crystallise qualitative research. The 22 heart-icons recorded in Table 4.12 crystallise the findings of PAR 1 and PAR 2. Each recurrent finding relates, directly or indirectly, to the research questions as is noted in Table 4.13 below which interprets the alignment of the findings within the research.

Recurrent Finding	Research Interpretation
♥ Starting & ending w/ prayer & brief biblical devotion became a warm pattern in the pilot	SPIRITUAL LEARNING ENVIRONMENTS: The warmth of acceptance of this familiar pattern is evidence that it increases the possibility that the learning environment will be spiritual. Inviting God to intervene in daily life can be just words or can be genuine invitation for God to interact in the group setting. Sandwiching the meat of the group encounter between the bread of prayer before and after is acting on faith that God will fulfil promises “to be there” and “to teach and remind” of Truth.
♥ Bonds between members enhanced by prayer	COOPERATIVE LEARNING GROUPS: Evidence that praying together increases trust, honesty and transparency to the setting of cooperative learning groups to enhance the cooperation between the members.
♥ Though sitting in circle & open dialogue are new in an educational setting, they respond positively to them	TEE MODEL; ADULT LEARNING; DISCUSSION. Do these practices enhance or create barriers to learning? In the experience of both PAR 2 and the group in XaiXai, there is evidence that they open the group to learn a new way.
♥ Relationship prevails over task	COLLECTIVISM; COOPERATIVE LEARNING GROUPS: Relationship may be the principle task after all.
♥ HLS challenge some old ways	ADULT LEARNING. That PAR 2 and the group in XaiXai first resist a bit, then enter in affirms challenging the status quo of rote learning. Using new learning strategies to connect learners to “old” experience should ultimately enhance learning by dendrite proliferation across hemispheres.
♥ All 32 approve w/ enthusiasm the of goal, song & motto “To Be Like Christ”	HERO IDENTIFICATION, CRITICAL SINGING, CHORAL REPETITION, HERO MODELING. The enthusiasm is evidence of congruence between what is deep desire and aspiration of the learners and their openness to put the goal to use within several modalities.
♥ Goal, theme song & motto are easy to learn to use	
♥ Goal, motto, song fit ea other	
♥ All 32 present appreciate TEE books	TEE MODEL. Appreciate of the “TEE books” implies several holistic learning strategies which are implicit in the model. When learners use the books they read, answer questions in writing, meet in cooperative learning groups in which there is mutual accountability, so the appreciation for “the TEE books” is evidence that supports the viability of the whole TEE model for use with the whole population.
♥ 27 say books will work	The gap between the 32 who appreciate the books and the 27 who say the books will work accounts for five people who left the course before they had actually worked through the books in simulated class settings.
♥ As long as the district leaders are in favour, the plan, i.e. training in the hands of diploma grads should be able to work.	TRAINING MONITORS TO TRAIN PASTORS. This question lays juxtaposition to the research question “To what extent do holistic learning strategies advance learning [when used by minimally prepared monitors]?” This question can only be answered later on so that the learners can assess the monitors.

♥Much practice is necessary for good discussions	TRAINING MONITORS. This is more evidence to support the need for practicing the leading of discussions during the training of the monitors for them to handle discussions well.
♥Discussions based on the text material are reasonable to them if choices of questions are available to them	DISCUSSIONS; COOPERATIVE LEARNING GROUPS; TEE MODEL; VIABILITY OF MONITORS. Evidence indicates that the discussions the monitors will be able to handle are, in fact, the kind embedded in the TEE model, i.e. those based on the text material which includes biblical material, too. Evidence points to the reasonableness of monitors handling these discussions.
♥Such discussions are the kind they'll have	
♥Consensus; every one is used to self-sacrifice; learners can do these	SELF-SACRIFICE AS PART OF HOLISTIC LEARNING STRATEGY – Rehearsing integrity: hero-modelling / role-modelling / role-taking / self-sacrifice. This consensus in both the PAR 2 team and the XaiXai group supports the PAR 1 position that the self-sacrifice required to pass the courses is embedded in the life role they willingly take up.
♥Pass/ fail sound reasonable	PASS/FAIL REQUIREMENTS AS PART OF HOLISTIC LEARNING STRATEGY – Teamwork: team building work projects/ studying together / peer tutoring / pass-fail requirements. Evidence that the pass/fail requirements are “reasonable” is a nod from the constituency for the Nazarene version of the TEE model which requires more of the learners than is required in other contexts as per curricular comparisons.
♥most all 32 agree that books could be in Portuguese & discuss in maternal tongues	MATERNAL LANGUAGE CONSIDERATIONS. The agreement by all 3 groups so far, PAR 1, PAR 2 and the group in XaiXai, that the potential of the practice of reading the books in Portuguese and discussing the material in the maternal language of the group is optimistic. The impact of such practice is yet to be measured since the practice is still theoretical; the practice to date in the research has been reading and discussion [and singing] in Portuguese.
♥maternal tongue discussion will facilitate them	
♥maternal tongue discussion will contribute to extent learned	
♥maternal tongue discussion go deep	
♥ Group consensus: the 3 certificates are wonderfully motivational	TEE MODEL; NAZARENE TEE MODEL. The idea of conferring certificates 3 times, at the end of each set of 14 courses, is a feature adapted from another TE model [Germany]. At this stage, the certificates are only ideas but the opinion about their value is quite strong, based on the extrinsic motivation they would provide, the affirmation of public recognition. The certificates would become concrete symbols of achievement, self-sacrifice and approval by the educational leaders who sign them.
♥ Public recognition is important confirmation	
♥Certificates act like symbols	
♥Yet another time repeated the need for district favour	TEE MODEL; NAZARENE TEE MODEL; COLLECTIVISM. This finding reemphasises the need for regular, consist, and continual interface between this educational programme which functions within the auspices of the church district. The district superintendents will affect the learning of potential leaders as they affect the viability of the programme function.

Table 4.13 Interpretation of Recurrent Themes at End of Phase One

Discussion: Table 4.13 presents the summary status of the research at the end of Phase One. Phase One was obviously formational and developmental and voluminous in findings. The key words to describe the activity of the Participatory Action Research in Phase One are **Reflective Planning** and **Reflective Learning**. PAR 1 gave important indication as to how to set up relationships for research, relationships for working academically. In Phase One A, the PAR 2 team gave detailed and thorough evidence that much of what was planned by PAR 1 would work. Then the group in XaiXai, with whom the format for concentrated monitor training in the field was tried, also affirmed the strategies to shape training sensitively in relational, spiritual fashion within the modified TEE model, the modified Nazarene TEE model, within “the IBNAL model”. By the end of 2000, findings as evidence for answers to the research questions were pencilled in, to be further researched by the PAR teams in cyclic research during Phase Two.

4.3.3 Presentation of findings from Phase Two

The following table introduces the section of the PAR research which reports the findings from Phase Two of the PAR research


Phase Two	2000	2001	2002	Dec 2002	2003	2004	2005
	Key Word =	Reflective Writing					
Actions of PAR 3		Write & Re-Test Reflect	Test in field				
							

Table 4.14 Schematic Representation of Phase Two and Actions of PAR 3

Discussion: Table 4.14 is a portion of Table 4.1 meant to situate this phase in time and to introduce the key words which describe the activity of the phase and the personnel. From January 2001 to June of 2001, **Reflective Writing** is the key activity, and the writing was done by those on the PAR 3 team within the re-testing of the IBNAL model.

At the outset of Phase Two, the members of PAR 1 team each moved to different job responsibilities so that team, as such, stopped meeting. Each of the four PAR 1 team members was a content specialist. Each of the eleven PAR 2 team members, except for me, was a representative of a particular Mozambican context or type of leader or learner, and each of them was chosen to be on the team. The PAR 3 team members, numbering 15, were except for me, all Mozambican Bible School students or pastors from near the school who had not been chosen by their leaders or by the Bible School faculty but who volunteered to come to the round table sessions to be part of the building of the Nazarene TEE model to

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prepare pastors. The learning settings for the round table discussions, simulated classes, critical singing, and all of the other strategies which they experienced in their brief (50-60) hours with me were not optimal because the schedules of the sessions conflicted with the class meetings of the Bible School students so the meetings could not take place in the specially lighted and furnished room where PAR 2 had met; they took place in other, less perfect settings. Time constraints also came to bear on the difficulty of their participation in the research. Because half of them were not residence students, they had to block off time from their busy professional schedules to come to the Bible School for sessions with me. The other half of them who were still residential students had to add the hours spent in discussions with me to their already full class load. The desire to become part of a working solution kept these men and women coming to the sessions with me. I salute them. The PAR 3 team members are pictured below include Lévy Mahalambe, Manuel Vale Afonso, and João Manonga who became part of the PAR 4 and PAR 5 teams.



Visual 4.3 PAR 3 team members: (seated left to right) Jorge Macharenga, Augusto Castelo, Isabel Castelo; (standing left to right) Samuel Chone, Manuel Vale Afonso, Margaret Scott, Zeca Pedro, Jonas Mate, José Muiane, Francisco Mathe, Obede Langa, Luis Mbéue, José Macamo , not pictured, Lévy Mahalambe, Jr. and João Manonga.

The most important actions which took place during Phase Two include the sessions with PAR 3 team members and four other items which are listed below:

- January: Youth Camp in Tete; first public explanation of IBNAL model; personally meeting the three district superintendents; investiture of Albino Banda as first “Area Facilitator”; 32 hours of contact time with many diploma-level graduates training to be monitors.

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- February: team member of PAR 1, K Walker, presents status report of our research, including the contextualized and pilot-programme tested curriculum, to the International Course-of-Study Advisory Committee (ICOSAC) which approved it unanimously.
- February-May: Weekly round table sessions, totalling 50-60 contact hours, with the PAR 3 team members.
- May field encounter (in Beira) with the six men of PAR 2. Data collection via round table discussions.

Phase Two was short but important. The January Youth Camp in the province of Tete, signalled several “firsts”, each one with its own significance. It was my first trip out of the South of Mozambique, to Central Mozambique. Many of the Chichewa majority there had been refugees to Malawi during the years of war, so had been schooled in their mother tongue, unlike most every other linguistic group in the country. (The other exception is that of the Changaan youth who are schooled in Changaan-speaking parts of South Africa.) The difference this makes is that they not only speak it but they also read well in their mother tongue.

The province of Tete is “Area 3” of the five “areas” of the Church of the Nazarene in Mozambique. According to the IBNAL model, each area would come to have a “Facilitator” to facilitate learning in learners through moral and technical support to the monitors in the area and be liaison with the national coordinator. The Coordinator of Area 3 suggested to the three District Superintendents that Albino Banda (PAR 2) be the Area Facilitator, and they agreed. (Ironic – he is the one whose father had served as a lay pastor for 40 years without any pastoral training. Now he would facilitate training across the province.)

The IBNAL model was explained in public for the first time to the group of 200+ youth who were gathered. There were now two viable options for ministerial preparation – in Maputo at the Bible School and extension centres which would be started in Tete. These would constitute a viable option for the many lay pastors who (like Albino Banda’s father) had never had a means to prepare for the ministry. Albino Banda was installed as the first Area Facilitator of IBNAL. With the public explanation Pastor Banda and I gave as a public prayer request – that the IBNAL model for preparation would be accepted at the international level of the Church of the Nazarene so that the studies that they would undertake would be approved to qualify them for ordination.

If, as discussed above, the conferring of each of the three certificates has value to the learners, then it is based on the value imputed by the highest authorities of the denomination to be a course of study with “international approval for ordination”. That question was answered during Phase Two as PAR 1 team member K Walker presented the full documentation describing the model to the international committee, and it was unanimously accepted. It was the first certificate-level course of study for preparing pastors to be accepted at this international level. The names of all the PAR 1 and PAR 2 team members were on the document as designers of the model. What a cause for celebration for the work of the PAR teams thus far, and an encouragement to continue the reflective task to the end of

real learning taking place for the learners who would now be more encouraged to enter into this system of learning.

In the round table discussions of PAR 3 attention was given to the learning strategies “verse memorization”, “singing for learning”, “key words” and “use of visual cues”. Memorizing Bible verses that state truths linked to the main ideas of the texts is a feature of the ProForbe curriculum which was brought into the IBNAL model by broad consensus of PAR 1 and PAR 2. The verse memorization was given priority as one of the pass/fail requirements of the IBNAL model. But the selection of the verses which would be linked to each of the 42 courses of the IBNAL curriculum had not been chosen yet at the end of Phase One. That selection was one critically reflective activity of the PAR 3 team. Each session, in round table discussion, they assessed verses that I brought as “candidates” for selection, and then they voted on the four or five which would be linked to each course. The total number of verses selected was 169 verses, which means that the learners who complete the IBNAL programme of training have had in-depth exposure and explanation to these key Bible verses. These verses are included as Appendix C.

I experimented again with the use of “singing for learning” as a holistic learning strategy. Singing for other purposes, for spiritual enhancement, for uniting the group, for enjoyment, etc. was easy for the monitors-in-training to make use of but singing which links the words to main ideas of the lesson, was, like in PAR 2, not easy to make happen. I began to suspect that, at least part of the problem with this learning strategy is that the singing I have to work with is in Portuguese, not their maternal languages.

The “use of visual cues” and “key words” as visual cues was assessed during PAR 3 as I explored their responses to different visual stimuli. One day in class I asked them, “What colours do you usually associate with Christmas?” Each person around the circle was free to give their response: “no special colours”, “pink and blue”, “black”, “brown”. “Red and green” did not appear one time, clear evidence that colour associations are cultural.

Another day around the round table, I asked them to pick an animal that represented “sin” to them. “Snakes”, said the first person in the circle. “Is that because of the Bible story about Eve and the serpent or for some other reason?” I asked. “No, it’s not because of the Bible story; it’s because even a tiny drop of the poison from their mouths can kill you”. “Bats”, said another, “because they are always hanging around, waiting to drop on you”. “The lion”, replied another, “because it is stronger than you, and you can’t win over it without help”. Still another said, “I know. Sin is like lice, once you have them with you, it is terrible to get rid of”. How vivid was the Mozambican imagery for sin that day!

The critical discussions of the PAR 3 team resulted in the material presented in two student texts for the learners of my research population. The first text, the *IBNAL Student Guide*, includes the visual cues, maps and songs to use in learning “The Story of God” as well as the verses selected for memorization for each of the forty-two courses, facilitating the utilization of each of the three learning strategies mentioned above throughout the educational system. The second set of materials is the four leaflets used after a public showing of the JESUS Film. The leaflets, like *The Story of God*, also utilize three of the learning strategies – “verse memorization”, “singing for learning” and “use of visual cues”,

and became part of another student text⁷. Draft versions of these text materials were the product of the participatory action research of round table discussions of PAR 2 and PAR 3 teams.

The fourth important action of Phase Two was a reunion of the six men from PAR 2 who had been in their home districts from the first of December until the meeting in May. The reunion had been planned since before they left Maputo. They were assigned to bring their reports to the round table as to how they were able or not to set up cooperative learning groups when they arrived home. The six had had mixed success; one was placed in a church setting where he did not speak the maternal language of the people. His colleagues encouraged him to learn the language. One had been cut off from his appointment because the rains had washed out the only road to access the place, so he was biding his time, teaching a small group at the house of his mother-in-law. Another took a job and was working full time so did not yet have his life organized to volunteer. Another had very sick children but had managed to get together several in a class he had started two weeks prior. Questa reported visiting the sixty pastors were there scattered over the district as he expected; his problem was figuring out how to cluster them into groups which could manage to meet together to study. Banda had started a learning group in the church he was pastoring and three other pastors who had already been teaching were also actively leading learning groups. The reports reflected realities infrequently mentioned in educational studies – linguistic barriers, flooding, time constraints of volunteerism, sickness, working without infrastructures in place, widely scattered cooperative learning groups without financial or transportation means – and also the relative success of the one who was properly placed, empowered, equipped and supported.

As a summary status report of the research at the end of Phase Two, Table 4.15, similar to the one at the end of Phase One, is included below and shows the patterns of agreement in the findings thus far.

⁷ The leaflets are included as Appendix D are part of the text called *Using the Jesus Film to Plant Churches*

Recurrent Finding	Research			
	PAR 2	XaiXai	Tete	PAR 3
♥ Starting & ending w/ prayer & Biblical devotion is warm pattern	√	√	√	√
♥ Bonds between members enhanced by prayer	√	√	√	√
♥ Even though sitting in circle & open dialogue are new in an educational setting, the response to them is positively.	√	√	√	√
♥ Relationship prevails over task	√	√	√	√
♥ Holistic learning strategies challenge some old ways-that's OK	√	√	√	√
♥ Goal, song "To Be Like Christ" approved w/ enthusiasm	√	√	√	√
♥ Goal, theme song & motto are easy to learn to use				
♥ Goal, motto, song fit each other				
♥ TEE books are appreciated by those present	√	√	√	√
♥ Those present say books will work (Tete – in Chichewa)	√	√	√	√
♥ As long as the district leaders are in favour, the plan, i.e. training in the hands of Bible School grads should be able to work.	√	√	√	√
♥ Much practice is necessary for good discussions	√	√	√	√
♥ Discussions based on the text material are reasonable to them if choices of questions are available to them	√	√	√	√
♥ Most agree that books could be in Portuguese & discuss in maternal tongues which will facilitate the discussions contribute to extent learned make discussions sink in deeply	√	√	↓	√
	√	√	↓	√
	√	√	↓	√
♥ Consensus; every one is used to self-sacrifice; learners can do pass/fail requirements	√	√	√	√
♥ Pass/ fail requirements sound reasonable	√	√	√	√
♥ Group consensus: the 3 certificates motivate	√	√	√	√
♥ Public recognition is important confirmation	√	√	√	√
♥ Certificates act like symbols	√	√	√	√
♥ The support of the district leadership is essential	√	√	√	√
♥ Verse memorization is a priority	√	-	-	√
♥ Visual cues	-	-	-	√
♥ Critical singing	↓	-	-	↓

Table 4.15 Interpretation of Recurrent Themes at End of Phase Two

Discussion: The majority of the voices, those representing South and Central Mozambique in PAR 2, those volunteers from the South in XaiXai and in PAR 3 were in agreement. In Tete the problem immediately raised was that of the books in Portuguese; for them, at least the first certificate books need to be in Chichewa.

“Singing for learning” is a holistic learning strategy that still has not been presented in a way to make it work for the monitors to utilise.

4.3.4 Presentation of findings from Phase Three A

Table 4.9 below introduces the findings from the first part of Phase Three, which is called Phase Three A.


PHASE Three A	2000	20	01	2002	Dec '02	2003	2004	2005
	Key words =		Reflective Praxis		Reflective Synthesis			
Actions of the PAR 4, in Dec: PAR 2,3 and 4			A Plan, Test, Respond, Reflect, Re-Test, Refine, Re-Write		B Reflect, Plan, Refine			
								

Table 4.16 Schematic Representation of Phase Three A and Actions of PAR 4

Discussion: Like Table 4.14, the table above, Table 4.16, is a portion of another table to posit this phase in time and to introduce the key words which describe the activity of the phase and the personnel who are involved in it. At the end of the short Phase Two, the long, complex Phase Three began. The PAR 4 team was formed and was very active. Many more monitors were trained, and team members from the other PAR worked at recruiting learners. From May 2001 to July 2002 **Reflective Praxis** and **Reflective Synthesis** were the key activities among many, many actions taken by the PAR 4 team. The eleven members of PAR 4 team, except for Filimão Chambo and Bonifácio Mirashi, were already experienced in leading cooperative learning groups in the IBNAL model being researched and most had been members of previous PAR teams. The members of the PAR 4 team which functioned during Phases Three A and Three B were the following:

- M Scott, research coordinator of PAR 1, 2 and 3
- F Chambo – editor of the previous TEE model (1999) and advisor of PAR 1
- Bonifácio Mirashi – newly returned to Mozambique after eight years of study in Swaziland and new to PAR and IBNAL
- A Banda, and G Macia – from PAR 2
- Elaine Perkins, Phil Troutman and J Scott – American missionaries, veterans in using TEE books and other holistic learning strategies;
- Manuel Vale Afonso, João Manonga, Lévy Mahalambe – from PAR 3.

The centre of reflection, action and planning of the first three teams, PAR 1, 2 and 3, was definitely wherever I was personally, so that meant Maputo with my occasional visits to the districts in the field. As the first groups of monitors were being deployed in the districts, the number of learners was being built up but the

priority action was the training of monitors. The primary lines of communication and empowerment were between the Maputo national training centre where I spent most of my time to the monitors who became scattered across the country during the course of Phases One and Two.

In May 2001, two Mozambican educators moved from outside of Mozambique to Maputo: F Chambo from South Africa and B Mirashi from Nazarene College of Theology in Swaziland to work full-time and be active PAR team members in Maputo. The PAR activity in May was the formation of a united team of three team members in Maputo as basis for extending unified relationship to the Area Facilitators out in the field. On bases of trust and understanding among the team members in Maputo, I started extensive work with PAR 2 and 3 team members in the field.

Like Phase One, Phase Three was also broken into two parts – A and B. In Phase Three A, the activity at the central office, was coordinated by F Chambo and B Mirashi, while J Scott and I made repeated trips into the field to interface with members of PAR 2 and PAR 3, conducting many data collections via interviews and round table discussions at site inspections, and a few video recordings and photos. During Phase Three A all the team members were involved, as usual, in reflectivity, in Maputo *and* in the field. The types of activity were different – the activity in Maputo was production of educational materials which would facilitate the employment of holistic learning strategies in the hands of the monitors. The action of the PAR 4 members in the field was training, equipping and supporting the semi-trained monitors to facilitate learning directly with the learners. During Phase Three, the centre of planning and decision-making was still Maputo, but the locus of training and equipping monitors as facilitators shifted from only Maputo to include field bases, so the principal instrument of data collection during Phase Three A were round table discussions and interviews during site visits in the field. During Phase Three A there was dynamic communication between the field and Maputo because of the many site visits. The key word to describe Phase Three A is ***Responsive Praxis***. Praxis already implies reflection and action; the responsiveness indicates the inclusion of data from the field into the substance of the praxis.

The most important actions which took place during Phase Three A are listed in the Table 4.10 below.

Actions of Phase Three A: May 2001 – June 2002		
1 July 2001	Nampula	My first road trip to the North, (since Tete is Central, not North, and I flew to Tete in January.)
2 Aug 13-17, 2001	Nampula	Intensive course for TEE Monitors
3 Aug 14, 2001	Nampula	Phone request to Maputo for a new graduate, J Manonga, to respond to “cry” from Mooma and to move his family there
4 Aug 21-24, 2001	XaiXai	Intensive course for TEE Monitors, M Scott and B Mirashi
5 Sept 8 2001	Nampula	Receive Manonga family
6 Sept 9 2001	Milange, Zambezia	Site visit to PAR 2 team member
7 Sept 10 2001	Furan-cungo, Tete	Visit ruins of Bible School; stay with District Superintendent Phiri
8 Sept 10 – 14	Tete (city), Tete	
9 Nov 12-14 2001	Beira; Sofala.	Intensive course for TEE monitors
10 Nov 15-20 2001	Johannesburg, SA	Presentation of IBNAL model by M Scott and F Chambo at Africa-wide meeting of Nazarene educators
11 Jan 2002	Quelimane	Start translation into Masena (of “Story of God”)
12 Feb 2002	Nampula	Short intensive course for TEE students to test materials
13 Feb 2002	Milange, Zambezia	Site visits
14 Feb 2002	Tete	Monitor Encounter
15 Feb 2002	Maputo	Show video footage from Nampula, Milange and Tete to Bible School students
16 March 2002	Quelimane, Zambezia	Intensive course for TEE monitors
17 July 2002	Seven districts of North	Two cars full of leaders to seven districts for several purposes including visits to sites and to former IBNAL students
18 July 2002	Mocuba, Zambezia	Intensive course for TEE monitors

Table 4.17 Actions of Phase Three A and Actions of PAR 4

Discussion: Table 4.17 summarises the principle actions of Phase Three A in which site visits and the team of facilitators across the country was developing and getting some practice at working together. The goal of Christlikeness, as part of the “IBNAL model” was the guiding star in each of the intensive training courses for the monitors; many aspects of the model were packed into that goal including the singing of the theme hymn, explanation of the seal of IBNAL,

memorization of biblical passages, the Bible-based textbooks, written guides for monitors which were being produced and always spoke to the goal. While Table 4.10 is basically organized in chronological order, the following Tables 4.18 through 4.23 present findings, also in chronological order, but per action with coding in ALL CAPITAL LETTERS of the principle points of attachment of the actions to the research and interpretive comments added in the right columns.

Phase Three A: May 2001 – June 2002	IMPACT OF THE ACTION ON THE RESEARCH
<p>1 July, 2001</p> <p>My first road trip to the North, (since Tete is Central, not North, and I flew to Tete in January.)</p> <p>Hear cries for a “teacher” in the district assembly Nampula Sul;</p> <p>Take video footage of baptisms and of potential students in Nampula Sul.</p>	<p>MAPS/REFLECTION. With the six men of PAR 2, I had stood before the maps on the walls of the Bible School; travelling overland I remembered their stories, saw their people; I “saw” Mozambique from South to North, from East to Tete, through their eyes as I visited PAR 2 members <i>en situ</i>.</p> <p>SITE VISIT/VIDEO TAPING. Potential learners asked for one thing – a “teacher”; are willing to build a house like their own (mud and coconut palms) for one to come. Pastoral activities like baptisms, entertaining guests and district assemblies are carried out in ways quite different than in the South.</p>
<p>2 August 13-17 2001 Nampula Intensive course for TEE Monitors</p>	<p>DISTRICT LEADERSHIP/ TEAMWORK. District Superintendent from Nampula Sul wants a monitor to come to his district, so will do his part to make the house construction happen.</p>
<p>3 From Nampula Make phone request to Maputo for a new graduate, J Manonga, to respond to “cry” from Mooma and to move his family there.</p>	<p>TEAMWORK. From the North, M Scott phones F Chambo and B Mirashi to negotiate possibility of one of the August graduates, J Manonga, PAR 3, to go to Mooma instead of home to home district</p>

Table 4.18 Interpretations of Actions #1, #2 and #3 of Phase Three A

Discussion: There are few human experiences that are more moving than personal visits to places on earth that are far different than the reality normally experienced by the visitor. Such is the substance of what is taking place during Actions #1 and #2. The realities of life in remote sites throughout Mozambique compared with the realities of life in Maputo are like those of another “planet”. Occasional site visits like these require a bit of courage and spirit of adventure, but the demands on people like J Manonga, in Action #3, to make quick decision to take his wife and two little children from the Bible School to a different district in Mozambique rather than to go home, are greater demands than those of mere visits. Obviously the trust spoken of and hoped for among all of the PAR team members was manifested by J Manonga as he accepted the challenge, site unseen, to move to Mooma. In March of 2006, he is still the principal monitor of the cooperative learning group in Nampula Sul and his students are taking the courses of the 3rd Certificate.

Table 4.19 below continues to present in detail with interpretive comments the next actions of Phase Three A.

Phase Three A: May 2001 – June 2002	IMPACT OF THE ACTION ON THE RESEARCH
4 August 21-24, 2001 XaiXai. Intensive course for TEE Monitors, M Scott and B Mirashi	PRAXIS. The Area 1 monitors bring practice-related questions to PAR team members who conduct practice sessions on new materials and new practice. TEAMWORK. Monitors meet by district with their superintendents to reflect and plan together.
5 September 8, 2001 Mocuba Receive Manonga family/ visit Mocuba.	SITE VISIT. Visit churches which are potential IBNAL centres in Mocuba, PAR 2 member. TEAMWORK. From Maputo Manonga family arrives in North, then goes to visit family in Mocuba while learners finish house in Mooma.
6 September 9, 2001 Milange Site visit to PAR 2 member	SITE VISIT. Visit sites in district, and make plans for other visits. Visit and pray with PAR team member and his family. Take Chichewa materials to him. He still is not facilitating in any centre
7 September 10, 2001 Furancungo, Tete Visit ruins of Bible School; stay with District Superintendent,	SITE VISIT. People on the road direct us to what they called the “venerated place” of the old Bible School. DS Phiri shows us ruins of houses, classrooms, and offices, bullet marks, and graves on old property.
8 September 10 – 14 Tete (city), Tete Intensive course for TEE monitors	TEAMWORK. Monitors work with Area Facilitator to fill out reports on first courses given. Round table discussions about pass/fail requirements; difficulty with payment of books; too few monitors. When terrorists strike World Trade Center, Area Coordinator brings TV to show monitors the newscasts. Monitors pray for Scotts safety in trip planned to US.
9 November 12-14, 2001 Beira, Sofala.	SITE VISIT. TEAM BUILDING. F Chambo conducts first training of TEE monitors in Area 2.
10 November 15-20, 2001 Johannesburg, SA Africa-wide meeting of Nazarene educators, presentation of IBNAL model by M Scott and F Chambo	TEAMWORK. PAR team members work together in and out of PAR environment, reporting to other interested parties on the status of the “IBNAL model” including the training of the trainers at the “hub” (the residential school campus) for deployment to districts.

Table 4.19 Interpretations of Actions #4 through #10 of Phase Three A

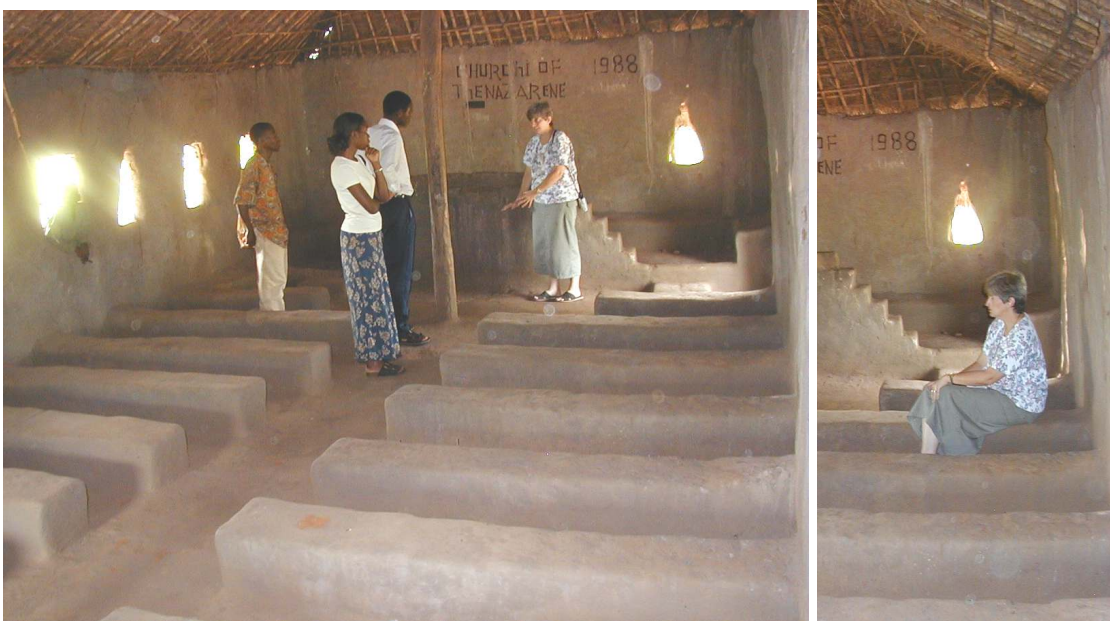
Discussion: The planning and reflecting together done by the district superintendents and monitors of Area 1 in XaiXai (Action # 4) was a solution from the participants of the encounter to the communication difficulties they experience in the field. Such work groups by district began to be a regular part of the programmed time during the intensive courses. With the completion of Action #9, monitor training had been initiated in each of the five Areas of Mozambique.

Table 4.20 describes Actions #11, #12 and #13 of Phase Three A of this study.

Phase Three A: May 2001 – June 2002	IMPACT OF THE ACTION ON THE RESEARCH
<p>11 January, 2002 Stop in Quelimane Nampula</p> <p>Intensive course for TEE monitors</p>	<p>MATERNAL LANGUAGES. Plans set to translate the leaflets for accompanying JESUS Film into Makhua and Masena as well as Chichewa and Changaan.</p> <p>SITE VISIT. Visit Manonga on site in Mooma; plan to test “Story of God” among his learners.</p>
<p>12 February, 2002 Nampula</p> <p>Short intensive course for TEE students to test materials</p>	<p>TEAM WORK; SITE VISIT. I test “Story of God” among Nampula Sul learners, on site, translated from Portuguese to Makhua. I learn to hang illustrations by clothespins on string tied to sticks which hold up palm leaf coverings on roof. Simple map drawing takes 3x longer than predicted. Learning to sing a single hymn in two full days was not very successful but choruses were learned faster. Dirt floors work. Memorizing Scripture in maternal tongue works. Meals served in bowls on the ground, shared by 4 or 5 work. Taking a shower in a tiny straw hut, by pouring heated water from a plastic mug works, especially by moonlight works.</p>
<p>13 February, 2002 Zambezia</p> <p>Drive from Nampula to Tete through Milange, Zambezia and on to home of dying monitor</p> <p>Stop in mud church, soon to be an IBNAL centre.</p>	<p>SITE VISIT. where PAR 2 team member, Questa, takes J Scott and me to visit trained monitor, recent grad, dying from AIDS in a very, very remote inaccessible family homestead requiring passage of van through small river, up steep rock embankment and through corn fields to reach the site.</p> <p>SITE VISIT/STILL PHOTO. On site dilemma: how can learners sit in a circle in a mud walled church with benches made of mud? Solution: each sits with back to wall, bench between his/her knees to also serve as a desk. See photos below.</p>

Table 4.20 Interpretations of Actions #11, #12 and #13 of Phase Three A

Discussion: Without site visits like these in Actions #11, #12 and #13, any facilitation of learning which the PAR team members in Maputo attempt to prescribe is merely theoretical and ignores the realities of the field. Among the realities is AIDS which, by February 2002 had claimed a trained monitor, his wife and baby. Death lives close-by in Mozambique. AIDS touches IBNAL.



Visual 4.4 Solving the Dilemma of How to Sit in a Circle

Discussion: The dilemma raised by the PAR 2 team member on site in this mud church in a remote site in Zambezia was, “How do the learners sit in a circle when the pews made out of mud and immoveable? Discussion of alternatives followed, and the workable solution which surfaced was the following: learners each sit with the bench between their knees, leaning on walls so that they can look around to other colleagues and can use the benches as desks to hold their books and Bibles.

Table 4.21 continues the interpretations of the actions of Phase Three A.

Phase Three A: May 2001 – June 2002	IMPACT OF THE ACTION ON THE RESEARCH
14 February 2002 Tete Monitor Encounter; put together a book in Chichewa; bought seeds to experiment with gardens.	TEAMWORK; PASS/FAIL REQUIREMENTS. The monitors report increasing difficulty in the learners buying the textbooks, so, in brain-storming sessions, each district devised plan to buy seeds, have learners work gardens, sell products to pay for books. Also monitors collated and stapled a student book newly printed in Chichewa.
15 Maputo, Bible School Show video footage from Nampula, Milange and Tete to Bible School students	TEAMWORK/COMMUNICATION. What amazement from the Bible School faculty and students from the lower five provinces as they see the difficulties in crossing the Zambeze River on the rickety ferry and a little bit of what life in the Church of the Nazarene is like in the most remote places.
16 March, 2002 Quelimane, Zambezia Intensive course for TEE monitors	TEAMWORK; IBNAL MODEL. First training in Area 4 for previous Bible School graduates to learn to be monitors. My first time to meet superintendents from Area 4, and to learn from them the geographic contours of their districts and names of their churches. PAR 3 member, M Afonso is appointed IBNAL Facilitator for Area 4.

Table 4.21 Interpretations of Actions #14 through #16 of Phase Three A

Discussion: The value of showing video footage (Action #15) of some of the most extreme situations in Mozambique contributed to understanding of life in other parts of the country, especially the ferry crossing of the Zambeze River which affects all of those in the research population who live in or come from the four provinces north of the river.

The pragmatic goal of preparing more leaders for every church district attracted the district superintendents and eventually all thirty-one of them participated in the intensive courses organized for the training for monitors. In Action #16, I meet the District Superintendents from Area 4.

Table 4.22 below continues the presentation of details and interpretation of actions from Phase Three A.

Phase Three A: May 2001 – June 2002	IMPACT OF THE ACTION ON THE RESEARCH
<p>17 July 2002 Seven districts of the North</p> <p>Two cars full of leaders to seven districts in the North for several purposes including visits to sites and to former IBNAL students;</p> <p>show JESUS Film in Makhua;</p> <p>test- teaching of leaflets in Makhua</p> <p>Personnel: E Duarte, PAR 3 advisor, L Mahalambe PAR 3 and 4, J Scott PAR 1, 2 and 3 advisor, PAR 4; the superintendent of each district; two Makhua-speaking monitors and me</p> <p>Distribute Bibles in Makhua, take still photos and video footage at each of 7 assemblies</p>	<p>TEAMWORK. Ten days of gruelling schedules across terrible road conditions which break vehicles, consequently the schedules of the occupants, test spiritual, physical and mental fortitude; challenge workings in team, immerse participants in the realities of Mozambique beyond the Zambezee.</p> <p>SITE VISITS. Enquiry about former extension students sober PAR team members as the number of former students now deceased is discovered. Transportation difficulties for the learners and monitors who might be placed in some centres become evident. All pastors serve as pastors without remuneration. The sum total received in offerings during the year usually was not enough to produce the luncheon meal for the district assembly delegates. Some people in the North live in villages where bartering is the economic activity and virtually no cash is used for trading.</p> <p>VISUAL CUES. Using leaflets in Makhua with scenes from film after the showing of JESUS Film gives evidence to effectiveness of using scenes to learn story; all ages eagerly listened and sought to receive all four of the leaflets (of course). Paper for any use is rare.</p> <p>MATERNAL LANGUAGES. Special offerings made possible distribution of Bibles in Makhua to all of the pastors who gave reports at the district assemblies. See pictures below of pastors with their Bibles.</p>
<p>18 July 2002 Mocuba</p> <p>Intensive course for TEE monitors</p>	<p>TEAMWORK. On return road trip from Nampula to Zambezia for intensive course with monitors in Area 4, three of us on PAR 3 were in an automobile accident; team member, L Mahalambe, also in the accident, took my place to conduct the intensive organized by Area Facilitator, PAR 3 team member, M Afonso. The team shows it knows how to function as a team in the field as well as in more controlled settings.</p>

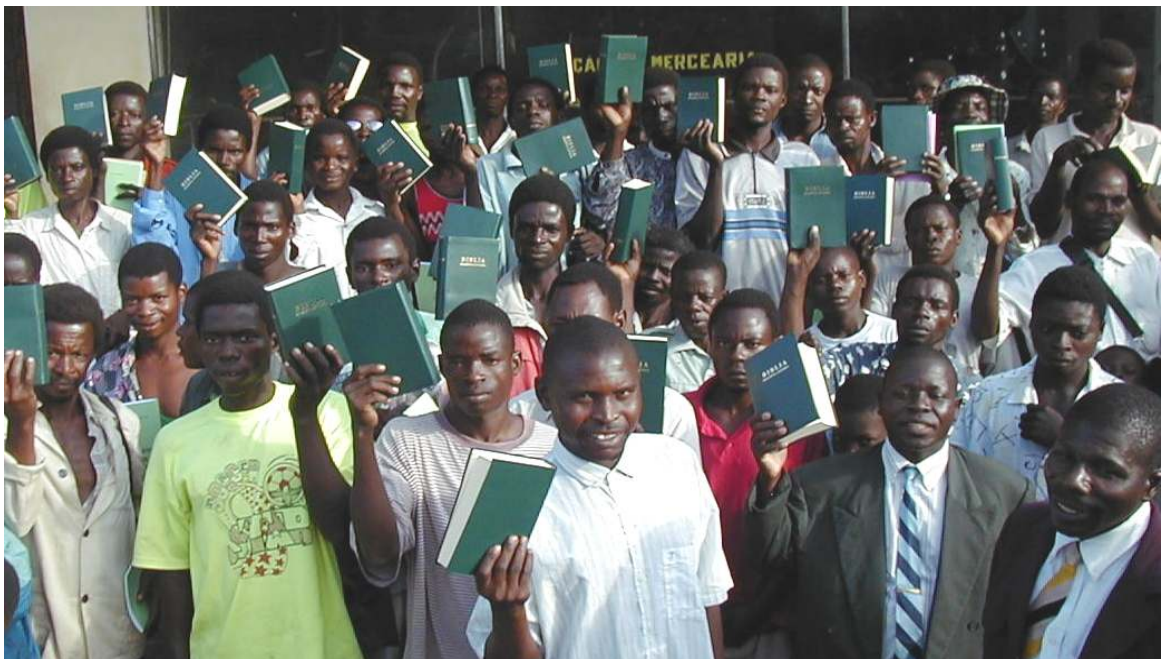
Table 4.22 Interpretations of Actions #17 and #18 of Phase Three A

Discussion: The multitude of experiences involved in Action #17 was a turning point in the PAR research because the experiences brought the participants so close to the realities of the learners. In the seven district assemblies the hearing of report after report of the pastors, over 200 of them – some very young, some very old – all evidencing a great need to be trained but a great dedication to serve whether trained or not was an unforgettable experience for all of the personnel new to their reality. Part of the reality came through reading through the names of previous extension students and hearing how many of them had died.

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So among the realities of Mozambique that hurt deeply, like AIDS and other illnesses, are traffic accidents that are always imminent because of the obstructions and pedestrians in the streets and on the roadsides which challenge the most experienced drivers. The accident in Zambezia on the trip from Nampula to Maputo claimed one of the vehicles which had taken half of the personnel to the seven district assemblies in Action #17. Brief minutes after the accident, the Nazarene District Superintendent, saw the accident while passing the site in a public mini-van. He recognized the vehicle, left the van and came to the site to aid the three of us in the vehicle; he mobilized the members of the local Nazarene church to stand guard over the vehicle during the night and then proceeded to Mocuba to attend, with his wife, the intensive course for monitors. He was ill the night he aided at the accident site and during the days of training. In less than two weeks, he died. Death is always close-by in Mozambique. The wife of the deceased superintendent is still a monitor.

The joy of their receiving Bibles in their maternal languages was seven-times evident, i.e. obvious in each of the seven assemblies. See the photo as Visual 4.5 below:



Visual 4.5: Pastors of Area 5 Receive Bibles in Makhua, their Maternal Language

The photo of Visual 4.5 shows men in the district assembly in southern Nampula Province, the ecclesiastical district “Nampula Sul”. The two men in the lower right corner wearing suits are the only ones who came to Maputo to be prepared at the resident Bible School. The other men holding up their newly received Bibles in Makhua include those who clearly voiced, in 2001 their deep desire for a pastor and who built a house (like theirs) for us to move a Bible School graduate to live among them. This photo was taken of them a year later in July 2002. Another photo, Visual 4.8, shows them in their district assembly of July 2003 receiving the certificate of completion of their first 14 courses.

Table 4.23 below displays the findings per site which were gathered by Delphi technique, asking all participants to fill out response cards to a few questions I would ask at each site, and then read for consensus and reoccurring themes.

Recurrent Finding	Field Findings						
	PAR 2	Xai Xai	Tete	PAR 3	Nampul	Beira	Queilimane
♥ Starting & ending w/ prayer & Biblical devotion is warm pattern	√	√	√	√	√	√	√
♥ Bonds in group enhanced by prayer	√	√	√	√	√	√	√
♥ Sitting in circle & open dialogue are new in educational settings but positive.	√	√	√	√	√	√	√
♥ Relationship prevails over task	√	√	√	√	√	√	√
♥ Holistic learning strategies challenge some old ways and that's OK	√	√	√	√	√	√	√
♥ Goal, song "To Be Like Christ" approved w/ enthusiasm	√	√	√	√	√	√	√
♥ Goal, theme song & motto are easy to learn to use	√	√	√	√	√	√	√
♥ Goal, motto, song fit each other	√	√	√	√	√	√	√
♥ TEE books appreciated by those present	√	√	√	√	√	√	√
♥ Those present say books will work (Tete – in Chichewa)	√	√	↓	√	√	√	√
♥ As long as the district leaders are in favour, the plan, i.e. training in the hands of diploma grads should be able to work.	√	√	√	√	√	√	√
♥ Much practice necessary for good discussions	√	√	√	√	√	√	√
♥ Discussions based on the text material are reasonable to them if questions are available to them	√	√	√	√	√	√	√
♥ Most agree that books could be in Portuguese & discuss in maternal tongues this contributes to extent & depth learned by facilitating the discussions	√	√	↓↓↓	√	√	√	√
♥ Consensus; self-sacrifice is normal; learners can do pass/fail requirements	√	√	√	√	√	√	√
♥ Pass/ fail requirements are reasonable	√	↓	↓	√	↓	↓	√
♥ Consensus: the 3 certificates motivate	√	√	√	√	√	√	√
♥ Public recognition is important	√	√	√	√	√	√	√
♥ Certificates act like symbols	√	√	√	√	√	√	√
♥ District leadership support essential	√	√	√	√	√	√	√
♥ Verse memorization is a priority	√	√	√	√	√	√	√
♥ Visual cues	-	-	√	√	√	√	√
♥ Singing for learning	↓	-	-	↓	√	-	-

Table 4.23 Interpretation of Recurrent Themes at End of Phase Three A

Discussion: Table 4.23 above is quite repetitive because the data collected were also repetitive then. The red arrows represent dissent, the dashes represent that the item was not presented to that particular group. The red arrows cluster around three issues: 1) the use of the learning strategy “singing for learning” which was non-essential, so I stopped trying to train with it, 2) the plea in Tete for the student books to be produced in Chichewa and 3) the pass/fail requirement that the books must be purchased by the students in order to pass. Increasingly this opinion began to surface more and more that the students were hard pressed to buy the books.

The difficulty with students buying the textbooks became more frequent, so regularly time dedicated to this problem was allotted during the intensive courses with the monitors, time for them to meet together to brain-storm solutions for small projects to cooperatively generate funds for the books of the whole group. One group cooperatively planted and harvested a peanut garden to buy books for everyone. Another group made baskets to sell. Two or three districts voted to earmark money for this cause from contributions made to the district budget.

By the end of Phase Three A the PAR 4 team considered that the first widespread “opinion poll” was completed. It was not a written poll or survey. It was data collection using other research instruments during the visits I had made to all ten provinces of Mozambique collecting data from leaders and learners in each of the five administrative areas of the Church of the Nazarene in the country. Some photographs and videos from the many site visits conducted document the visits. The data which are recorded by check marks in Table 4.16 above are sometimes given in interviews, sometimes on cards via Delphi technique. One video with narration in English is presented on a DVD as Appendix G. There were many voices of many strata participating actively in the process of data production and collection. Learning was beginning to take place in remote corners of Mozambique where heretofore no learning groups existed as monitors located those who wanted to learn and started to meet with them. There was no little excitement about that fact. Genuinely it could be said that the leaders and learners had a broad participation in the formulation of the system of learning which would shape the leadership of the Church of the Nazarene for the next few years.

4.3.5 Presentation of findings from Phase Three B

The findings from Phase Three B are reported in this section. The table below introduces the typical actions and the personnel of the phase, and the spiral reminds that all of the action is cyclical.


PHASE Three A	2000	20	01	2002		Dec 2002
	Key words =		Reflective Praxis	Reflective Synthesis		
Actions of the PAR 4 and, in Dec, PAR 1,2,3 and 4			A Plan,Test, Respond, Reflect, Re-Test, Refine, Re-Write	B Reflect, Plan Refine	Reflect Jointly on the Present & Future	
						

Table 4.25 Schematic Representation of Phase Two B and Actions of PAR 4

Discussion: If the centre of activity in Phase Three A was the field, the centre of activity in Phase Three B was definitely Maputo as it begins and ends with large encounters on the campus of the Bible School in Maputo with the weeks in between filled with the key activity **Reflective Synthesis**. The PAR 4 collected data at the encounter in July with a medium-sized group of about forty leaders in open discussions. These data were synthesized at smaller tables of discussion to distil questions for discussions which took place at the second large encounter in December. The July encounter brought together the PAR 4 members from Maputo and those from the field, other Nazarene educators from Maputo and other the church leaders from the field for 4 days of critical dialogue in Round Table Discussions. One Maputo faculty member, who had never yet participated in an event with participants seated in a circle and involved in open dialogue, commented with an enthusiastic smile that it was “like the United Nations”. The second encounter, with over 150 in attendance in December of 2002, clearly marked the end of Phase Three by means of several shifts which are delineated in later discussion.

Phase Three B: July to December of 2002

July 2002, Maputo. Medium-sized encounter called Lusophone ANCA meetings

September 2002, Tete. . Intensive course for TEE monitors

December 2-11, 2002, Maputo. Large encounter of District Superintendents and Active Monitors, those who had already taught a course and completed one report form, PAR 1, PAR 2, and PAR 3 all present; PAR 5 is formed.

The five days of meetings of Lusophone ANCA had recording secretaries who transcribed all of the presentations and open discussion sessions. This amounts to forty-four pages of single-spaced notations. Although the PAR 4 team organized the event, only a portion of the meetings concentrated on subjects directly related to IBNAL, and most of that concentration related to issues more political than didactic. However, some of the questions which were initiated from

the attendees identified some of the concerns of the leaders present. "What if there are not enough local churches to support monitors/programme?" This is based on lack of understanding of the finances of IBNAL since the monitors serve as volunteers. "How will a monitor work as a pastor if does not have the gift of preaching and vice versa?" This is a good question which never was well discussed because other questions got in the way. "If a monitor has not pastored, how is he or she able to answer questions from pastors?" After long discussion on this question it was decided that a monitor cannot serve as a monitor without also being a pastor. Several questions dealt with issues of power in relation to one single case that was being disputed by a single district superintendent which unfortunately derailed some discussion of broader issues but re-emphasised the importance of careful interface with the district leadership.

There were three questions discussed which were relevant or challenging to issues of learning. "How will [learning] centres be evaluated to ensure are on track?" The answers generated within the discussions were the following:

- a. *District leadership should evaluate progress of those being trained.*
- b. *When do retraining or in-service training, can be evaluation*
- c. *When train monitors, do have practicum with class have to teach and able to see who can/cannot. Not everyone receives a monitor certificate. If cannot do teaching, will not receive Monitor certificate.*
- d. *District needs to give feedback on students and how are doing, i.e. if some students not serious about subjects, monitors will see and report to district.*
- e. *Question was to see if IBNAL had considered this. If DS, have they attended classes and know how they should work?*
 - 1) *Not designed to have someone come in every day and take notes, but do expect to see spiritual and personal growth in life of monitor and students.*
 - 2) *Could attend a class not to say evaluating, but to be present*
 - 3) *Another way can take place, as District forms, should form own District Ministerial Studies Board.*
 - 4) *Have Credentials board on every district which monitors those who get their license.*
 - 5) *All DSs have been at monitor training intensives and are keeping up with the progress.*

An important underlying issue here was "partnership", i.e. may stakeholders working together toward goals which are held in common. The infrastructures of the Church of the Nazarene are engineered to work together in partnership. In this case it would be the educational structure working with the district leadership. One of the frequently voiced important protocols is for the learning system *not* to try to function independently of the church structures. In a previous address, the Field Director, E Duarte had just said:

It is important that we understand concept of partnership. We have lived for long time in state of dependency, blamed colonialists, and even in the church there is a degree of colonialist spirit. Always thought of someone who has more than we do, he is generous to give and we need it and they will just give it to us. Praise the Lord this way of thinking has left the church.

There is work to be done so we can fully take on our role as partners in education, in all areas of ministry in the church.

Obviously, from the point of view of an African Nazarene leader, Duarte was stating both a truth and a hoped-for-ideal. The truth – that dependency was a historical element of the system and that it was many times paternalistic. The hoped-for-ideal – that the way of thinking had left the church so that the assumption of roles as full and equal partners could take place. The subsequent discussion quoted above give evidence that the terms of partnership were evolving and not yet defined. This reality affects the extent to which holistic learning strategies can facilitate learning because if the structure does not bring the facilitator to the learners, the link to the learning system is absent.

Four other questions had pertinence to Phase Three B of PAR research:

- *Question: In light of cycles of primary education and fact that students to be taught in local languages, should we model our approach along the same lines to reach the majority of our church as it is right now, using local languages in future curriculum?*
- *Response [by a PAR member]: WE DO! Looking at IBNAL, by December 2002, all of 1st certificate books in Portuguese and the three largest language groups, Makhua, Changaan, and Chichewa, in the Church of the Nazarene.*
 - *1st certificate is moving towards being able to be accomplished in languages.*
 - *IBNAL looks closely at what the Ministry of Education does.*
 - *Similarity of terminology used by Ministry of Education and terminology of the Church of the Nazarene over last 5 years.*

The interchange above here indicates the direction toward local languages of IBNAL is parallel to the direction of the Ministry of Education of Mozambique. This was a known dynamic among those directly involved in PAR 1, 2 and 3, but it was only becoming known to other stakeholders of the learning system.

- *Question: Will it be possible to ordain people who do not speak Portuguese?*
- *Response [from a PAR team member]: The statement by the General Church is that anyone can be ordained as long as have met the qualification for ordination in their local language. Every local language does not have the same academic level, but believe we can put the Course of Study into any language – training for ministry, not academic level. Content, Character, Competency, Context. Only content requires academic level. Could go to school to degree level and learn only content to pass. If could chose what want in Minister of the Gospel, character would be number one, Competency would be second – how to pray and minister, then Context to minister to the local church, and content. Content is important to do other things. But keep in mind, we are training ministers for ministry, not for academia. Problem, do not have textbooks, research materials. What have to do? Develop in local languages, as many as we can afford, and get teachers at higher level to learn as much as can and put into local languages. Need diploma in*

theology and education. Can take programme back and maybe even write into own languages.

This question and answer interchange asks a question which has come up in Tete. The answer given there was the same – that ordination is not dependent on the language spoken but on the ministerial competencies learned. The response in the ANCA meeting was, again, given by a member of a PAR team, who knew the answer before the answer was known by those in the broader context.

Another question continued to deal with the subject of maternal languages:

- *Question: Are external exams being administered in local languages.*
- *Response [from Nazarene who is a high official in the state Ministry of Education, Mucavele]: keep hearing about 10% of the population [of Mozambique] speaks Portuguese as primary language. Is easier for church to work in local languages than government. Will introduce languages that are homogeneous in linguistic terms, not in big cities. Will use Mozambique languages at parents' request, and will not be obligatory. Problem with lack of understanding of Portuguese and could mean children will be behind. Want to educate children and not make them behind. Objective of Ministry of Education that when student finishes 5th class can speak Portuguese. **Dr Mucavele encourages us, as the church, to teach in Portuguese. Desire for everyone to speak Portuguese but also to value own language. Good to require pastors to speak Portuguese.***

The question above gave the solution that the Ministry of Education of Mozambique has taken to teaching in maternal languages – that be an option for children, but that by 5th grade the children be bilingual, able to speak Portuguese. The response from Mucavele, Nazarene educator within the Ministry of Education, stated his opinion that Nazarene pastors should also be bi-lingual.

- *Question: How is it possible for someone who has been to Bible School and knows how to preach not know how to teach?*
- *Response [from a PAR team member]: Part of this issue is that the monitor is not a teacher but a facilitator. 'The book is the professor.' The student brings their questions on what have studied and the monitor/facilitator moderates the discussion, similar to what Filimao (F Chambo) is doing right now – facilitating discussion.*

This question and answer began a discussion which was the longest of the ANCA meetings and evolved to the question: "Should it be a requirement at the Bible School that every student be trained as a monitor?" It was decided to highly recommend to the Senate (of the Bible School) that it be a requirement. Those trained might or might not end up qualifying for certification as a monitor, but the church, and they themselves, would benefit from their being trained. Then the question was debated as to which group has authority at the end of the training whether the person can be certified or not as a monitor – the Bible School faculty or the district. There was more long discussion without clear resolution.

After the July event, there were several little meetings between F Chambo, B Mirashi and myself, in which I asked them as well-trained Mozambican Nazarene educators to interpret to me the findings and the cultural nuances of the July encounter. Reflecting on the discussions and presentations of the ANCA meetings, the PAR 4 team understood that the substance of the proceedings was positive toward making IBNAL an effective agent of learning. The church leaders as a body called for all Bible School students to be trained as monitors, that as a faithful partner IBNAL must always communicate closely with the districts on all matters pertaining to Bible School students from the districts as well as the IBNAL students in the districts. The ANCA meetings encouraged parallelism with the Ministry of Education in facilitating learning in the maternal languages by producing, at least, the first certificate material in three languages besides Portuguese. The ANCA discussions also encouraged the goal of bilingual leaders, maternal tongue and Portuguese, or trilingual adding English, as best, and affirmed that ordination qualifications are not linguistic but are competency based.

The PAR 4 team also understood from the ANCA meetings that their work agenda for PAR 4 between July and December was to prepare well for the December encounter to be a participatory learningshop for all who attended. In order to plan effectively for the big event, the PAR 4 recruited student and faculty volunteers from the Bible School to be the steering committee.

In an early meeting of the steering committee, the theme “*Juntos na Missão*” (Together in the Mission) was chosen with the real goal of fixing in the mind of all the participants that the Bible School and the Extension programme (IBNAL) were different but united. “*Juntos na Missão*” would be printed on giant banners in the meeting room, and on t-shirts and programmes and pens for all the participants. The encounter was the first ever of its kind – bringing together pastor-trainers and district superintendents from all over the country.

On December 4, 2002, the group from Northern Manica and Sofala provinces arrived first. Then came the delegation of 17 men and women from Tete Province, some of whom had studied in Tavane before a campus even existed in Maputo. Throughout the day groups kept on arriving from places as far away as Montepuez, some 3,500 km. During the six days of the event, here was preaching by most of the Bible School faculty and from each Area. The five evening meals included foods typical of the area – the Tete delegation brought frozen goats for the meal time dedicated to Area 3.

The editorial work of the learningshop was conducted in small groups which discussed the draft version of a student text. In the plenary sessions the PAR 4 team members in Maputo introduced the whole assembly to several new student books for use in their classes, including the IBNAL Student Guide which would put resources into the hands of the learners which the monitors could use to facilitate learning encounters more holistically. Besides the normal procedures and expectations of the IBNAL student, including the pass/fail requirements, the Guide included all of the verses specified per course, critically selected hymns and choruses to facilitate the monitors use if any singing was done in Portuguese, and many visual resources: maps of Bible lands, of Mozambique and its five Nazarene “areas”, of the other countries of Lusophone Africa and their flags, and of each Mozambican province and the visual cues within the short text of “The Story of

God”. In the closing message of the learningshop, by D Restrict, Academic Dean, detailed similarities between 18th century England and Mozambique today, then challenged all those assembled to carry the fire of holy living into today’s society to heal the country, as John Wesley did in England.⁸

Before the event, the PAR 4 team planned, with the student helpers in the office as the workers, to have a Bible quiz on the verses from the three certificates as a sports-like event during the learningshop. The Bible School students could earn small prizes each week by memorizing the verses from one of the courses. Then the three top winners of the quizzing event in December would get nice prizes.

In one afternoon session of the learningshop, the “quizzing event” took place – with the excitement of a basketball game in the States. The ten Bible School students who had prepared well enough to volunteer as contestants were divided into two teams seated in chairs facing the large audience of about one hundred fifty people. The officials read the Biblical reference to a verse, like “Hebrews 1:1” for one team to hear. The contestants who knew the verse which corresponded to the reference jumped up from their chairs. The referees pointed to the person who jumped first. That contestant recited the verse. If the recitation was perfect, as judged by the referees who had the verses written out before them, the contestant scored a point. If the recitation was imperfect, the question was repeated a second time to those of the other team. If a contestant tried and failed three times to give a correct answer, then they were eliminated from the quizzing. The start was rather slow, but as the number of contestants got smaller and smaller, the suspense and excitement got larger and larger. Five contestants answering with verses, one of them misses for a third time and is out. Four contestants vying for first place, then three, then two contestants for several verses is a row. They obviously knew *lots* of verses with perfection! The audience clapped encouragingly as they recited one verse after another. Then there was one contestant left. He continued to recite verses called out by the officials as *encores* were called for by the audience. How worthy Alexander Bila was to receive the gold-edged study Bible as first prize. He knew all 169 verses perfectly. He showed the whole assembly that it could be done. His performance was a story that every monitor could take home to his students. Bila became the effective “hero” of verse memorization.

Phase Three was at an end. In a break-away session one afternoon, the five Area Facilitators met together with me for the first time. The PAR 5 team is composed of the five of them, the District Facilitators of the southernmost districts – Maputo and Matola – F Chambo, J Scott, K Walker and me. The big event and this small meeting signalled the beginning of decentralization. With authority squarely and publicly vested in the five Area Facilitators of IBNAL, with some struggles for power diminished with the unity experienced in the learningshop, and with most of the resource materials developed for the courses of the first certificate, Phase Four as the time of ***Reflective and Responsive Empowerment*** began to take this PAR project to fuller, more quantified answers.

The empirical data that was collected and analyzed in Phase Three A was reflectively enfolded throughout Phase Three B into the planning on the December learningshop. The “ticket” for a monitor to attend the event had been their

⁸ See photo and news article about December 2002 event as Appendix E

successful completion of at least one IBNAL course. By the end of Phase Three B participation in the learning system was informed and directed toward common goals through commonly known holistic learning strategies. This status would naturally move the whole learning system toward attention to learning in the cooperative learning groups and to authentic empowerment which is what is presented in the next section.

4.3.6 Presentation of Findings from Phase Four

The authentic empowerment that was budding in Phase Three blooms in Phase Four. Table 4.13 introduces the section which presents the findings from Phase Four.


	2000	2001	2002	Dec. 2002	2003	2004	2005
	Key word =				Reflective and Responsive Empowerment;		
PAR 5 in Phase FOUR					Write, Assess, Test, Reflect, Refine, Respond, Quantify Assessment, Report		
							

Table 4.18 Schematic Representation of Phase Four and Actions of PAR 5

Discussion: As in previous tables of introduction, Table 4.18 simply highlights the key actions of the PAR team most active during the phase. In this case it is PAR 5 active throughout Phase Four. The verbs in the shaded boxes qualify the actions of the team – “Write, Assess, Test, Reflect, Refine, Respond, Quantify Assessment, Report” within the key words recently cited: **Reflective and Responsive Empowerment**. Phase Three was a year and a half long. Phase Four is already full three years long and is still going.

The outcome of the long discussions at the ANCA meetings in July of 2002 and the subsequent discussions with the powers at the Bible School was that the training of the monitors shifted from an add-on option for some students to a required course of the regular curriculum for all students. This shift constitutes part of the ambient of Phase Four – that of greater stability, less need for PAR team members to “sell” the whole idea of facilitating learning in the remote groups of learners by training the Bible School students to become monitors; the idea had become institutionalized. The students took “Monitor Training” as a pass/fail course in Bible School; if they passed it then they would be certified as monitors; if they did not pass they were not certified.

The most important actions which took place during Phase Four are listed in Table 4.26 below:

Phase Four: 2003 - 2005		
1	January 2003, Maputo and Johannesburg	Workshops on “Using Visual Cue Books for Pre-Literates”
2	May 2003, Tete	Visit to conduct first of the larger surveys.
3	August 2003, Maputo	First encounter of Five Area Facilitators, all nationals who are part of the PAR 5 team
4	September 2003, Quelimane	Intensive course for TEE monitors
5	September 2003, Tete	Site visit to facilitate course for first group of advanced students
6	September 2003, XaiXai	Workshop for TEE monitors
7	October 2003, Nampula	Meeting of active monitors of Area 5
8	January 2004	Tete and Zambezia. Facilitators train new monitors up-country
9	May 2004, Tete	First field test of “Holiness in Day to Day Living” course and retreat
10	July 2004, Maputo	Special class of volunteer students for testing other learning strategies.
11	May 2004, Tete	Second larger survey administered
12	July 2004, Nampula Sul	Conferring of 1 st Certificates: Tete, Nampula
13	July 2004, Nampula.	Encounter of facilitators with Area 5 Monitors
14	September 2, 2004 Nampula	Short meeting in Area 5 to make plans per district
15	September 2004	Meeting with Active Monitors, XaiXai, Tete
16	Oct-Nov 2004, Maputo	Holiness in Day to Day Living
17	December 2004, Tete	Testing 2 nd Certificate Practicum
18	January 2005, Maputo	Post-ordination session with PAR 5
19	Feb 2005, Inchope	Inaugural encounter of monitors in Area 2
20	April 2005, Maputo then all over	Largest survey administered in the PAR study in Mozambique
21	May 2005, Tete	Field test of 2 nd Certificate history book
22	July 2005, Maputo	1 st Senior Synthesis Seminar, Bible School
23	August 2005	PAR 5 in Literature Workshop
24	December 2005, Tete, Nampula and XaiXai	Monitor meetings and short survey to 2 nd Certificate students

Table 4.26 Actions of Phase Four

Table 4.26 above identifies twenty-four actions which comprise the qualitative aspects of Phase Four and introduces the actions which I describe in more detail in subsequent paragraphs and figures including Table 4.27 which follows.

Phase Four: 2003	IMPACT OF THE ACTION ON THE RESEARCH
<p>1 January 2003, Maputo and Johannesburg. Workshops with Neville Bartle on “Using Visual Cue Books for Pre-Literates” (like those in Papua New Guinea)</p>	<p>VISUAL CUE INTERPRETATION. Bartle brought big flip-chart blocks of stick figures which act as visual cues for the Bible story which they symbolize (not illustrate). A pre-literate person can “read” the story, including the emotions and other non-concrete aspects of the interaction, by careful attention to the detail in the stick figures. About 25 attended session with him in Maputo and another 25 in Johannesburg. His was an affirming voice to the action taken by PAR 4 in 2001-2002 to use visual clues in the IBNAL Student Manual.</p> <p>APPROPRIATELY APPLYING BIBLE CONTENT TO LIFE SCENARIOS. By his explanations of how the use of stick figures works in Fiji and Papua New Guinea, it became clear how active in reflection the pre-literate is as he or she reflects on the stick figures and compares them to life scenarios. The stick figures probably relate more to life situations than the geometric figure type visual clues in the IBNAL Student Manual.¹¹ Around the discussion table in Johannesburg, the subject of “What is ‘goodness’ in an African context?” An energetic interchange between African Nazarenes from several countries tied “goodness” (from Bible texts) to “ubuntu”.</p> <p>PRAXIS (action – reflection – dialogue) and MINI-PRAXIS. After telling the story to the attendees, the group of twenty-five was broken into groups of five to retell the story in small groups. Then re-forming into the group of twenty-five, Bartle asked what people now saw in the story that they had not noticed when he told it. This mini-praxis, a (holistic) learning strategy, is the standard one he uses among pre-literates which empowers them immediately to “read” the story. They take home a miniature version of the chart so they can re-tell the story to their families and friends.</p>
<p>2 May 2003, Tete. Visit to conduct first of the larger surveys.</p>	<p>TEAM WORK. SHORT SURVEY. While the Area Facilitator met with the three District Superintendents, I administered a short survey to the over two-hundred learners gathered for an intensively delivered course. The superintendents made the decision to accept the completion of the first certificate programme of fourteen courses as fulfilment of the study requirements for the pastors-in-training of their districts to receive district licenses. These three districts are the first of thirty-one in Mozambique to officially adopt this position.</p> <p>COLLECTIVISM. The action of these three district superintendents affirmed the efforts of monitors and learners all over the country as they collectively recognized the validity of the preparation.</p> <p>REFLECTION. Reinforcing the frequent voice of those from Tete in discussions who insist their students do not speak Portuguese, most of the students gathered did not speak Portuguese so one of the monitors translated me as I gave instructions on filling out the brief survey.¹²</p>

Table 4.27 Interpretation of Actions #1 and #2 of PAR 5 in Phase Four

¹¹ See Appendix D

¹² See Appendix A for the survey questions and the results below in Table 4.28.

Discussion: Table 4.27 describes research findings embedded in the web of twenty-four actions which comprise the qualitative aspects of Phase Four that are in the table. I added description in order to make the action more understandable and interpretive comments as to the relation of each action to the essence of my research. The results of the brief survey referred to in Action #3 follow.

The first small survey was administered to groups of learners in the geographic Areas 2 (Sofala and Manica) and Area 3 (Tete). The basic reason for the survey was to investigate the number of books normally owned by Nazarene leaders and learners in order to get a glimpse of that aspect of their reality. The findings of this survey follow. The number of books that each individual owns in the sample surveyed yields a median of 3 books and a mean of 5.9 books per person. The number of books as a frequency distribution is displayed in the table below.

# Of S T U D E N T S	80	85												
	70	-												
	60	-												
	50	-												
	40	-		40					42					
	30	-	27	-	31				-					
	20	-	-	-	-	21	21		-	17				
	10	-	-	-	-	-	-		-	-	10	14		
	05	-	-	-	-	-	-	8	-	-	-	-	4	2
			0	1	2	3	4	5	6	7 - 10	11 - 15	16 - 20	22 - 30	31 - 50

Of 322 valid responses 85 own no book at all ; 255 or 70% have 5 or less.

Table 4.28 Number of Books Owned by Students and Leaders in Areas 2 and 3

Discussion: The numbers on the horizontal axis of Table 4.28 indicate the number of books the leaders own. The numbers on the vertical axis record the number of students who own x number of books. The table shows that the number who own 0 (zero) books is 85 out of the sample of 322; in other words 23% have no books. The number who own 1 book is 27, and so on. According to the results of this survey, of the 322 valid responses from Central Mozambique, the provinces of Sofala, Manica and Tete, 70% of the leaders or leaders in training have 5 books or less. Considering the total responses, the average number of books owned per person is about 6 (5.9 books). This statistic is a narrow window into their reality.

During the time of this survey, the PAR team was studying the applicability of the Wesley model of praxis to the research population of this research. One aspect of Wesley praxis was to require his pastors-in-training to read for five hours a day

from the Bible and other great books. From the results of this small survey, the PAR team members could see clearly that this advice from Wesley would be very difficult for the pastors-in-training of Mozambique to put into practice.

The following table (4.29) continues the interpretation of the actions of Phase Four of this PAR study.

Phase Four: 2003	IMPACT OF THE ACTION ON THE RESEARCH
<p>3 Aug 2003 Maputo.</p> <p>First encounter of Five Mozambican Facilitators, who are part of the PAR 5 team</p>	<p>TEAM WORK. The work done among the Facilitators in discussions in and out of the meeting room is actually a “building project” as they construct a system in which learning can take place in cooperative learning groups across the country. They share solutions.¹³</p> <p>PRAXIS. Reflecting during dialogue on the action taking place in each of the areas, the Facilitators make plans with me about a future action. They verify different levels of abilities among the monitors in their areas so they decide to create a system of three levels of monitor certification through which the monitors can advance. Each course of the curriculum was then qualified by the level of monitor who could facilitate it.</p> <p>COLLECTIVISM. This action will solve problems in several situations the Facilitators face; it will give them leverage to take some unpopular stands to improve learning environments by bringing in more able monitors for certain courses.</p>
<p>4 Sept 2003 Quelimane Intensive course for monitors</p>	<p>TEAM WORK. The work being done is learning and mastery which permits all of the learners to pass the course. The intensive course periods give opportunity for the several district superintendents, pastor-monitors, missionaries and the IBNAL facilitator to come together for fellowship as well as learning. The same questions discussed with other groups of leaders in round table discussions are addressed to this group of leaders.</p>
<p>5 Sept 2003, Tete.</p> <p>Site visit to facilitate 1st course for a group of advanced students</p>	<p>TEAM WORK. The three districts of Tete Province have identified students who are able to proceed faster than most; they are “fast tracked” by way of more frequent intensive courses which they attend with the monitors.</p> <p>PAIR OR TRIO GROUPINGS. The American pastor who taught this intensive course made several assignments from the Bible that they worked on it small groups. Many photos of this work, shown below, show enthusiastic engagement in this learning strategy. The linguistic advantage is that they can hold these small group discussions in Chichewa even when the large group discussions are held in Portuguese. See photos below.</p>

Table 4.29 Interpretation of Actions #3, #4 and #5 of PAR 5 in Phase Four

Besides making the training of monitors an official and required course in the resident Bible School in Maputo instead of an add-on elective, another official action of the Bible School authorities during Phase Four was to approve the plan for the “articulation” of courses from IBNAL into courses of the Bible School. This plan allows an IBNAL student who comes to be a resident student at the Bible

¹³ See photo in Appendix F

School to receive certain academic credit for courses taken in the IBNAL programme. This articulation presents a viable solution to the weakness of the TEE model cited by (Gatimu *et al* 1997:14), i.e. “the lack of academic recognition outside the TEE programme”. The policy takes into account that the nature of IBNAL is not “academic” in terms of content-based measures of learning but has real value in terms of the acquisition of ministerial competencies. So if the IBNAL student becomes identified by the leaders of his or her district as a potential leader¹⁴, specifically as a potential monitor, he or she is recommended to go to the Bible School. Then the courses he or she has from IBNAL are commuted to academic credit at the Bible School, at approximately a two-to-one ratio, i.e. two IBNAL courses are worth one Bible School credit.¹⁵



Visual 4.6 Pair and trio work groups, Tete, September 2003

Discussion: Even when the furniture is not optimal for pair and trio groups for doing in-class study on certain Bible passages, the mini-praxis of putting the

¹⁴ These students are those that the district leadership tries to select to send to the Bible School so IBNAL becomes both a proving ground and an effective pre-screening for the residence school.

¹⁵ The plan is not any two IBNAL courses to count for any one Bible School course; it is worked out specifically which two IBNAL courses can count for courses in the other.

instructions to work straightaway with the help of a classmate or two appears to be, from the expressions on the faces of the learners an enjoyable learning strategy. The small group work encourages broad participation and enables expression in the mother tongue.

Table 4.30 below continues the interpretations of the actions which constitute Phase Four. These actions take place in 2003 and end with the field testing of “Holiness in Day to Day Living” in May of 2004.

Phase Four: 2003 – 2005	IMPACT OF THE ACTION ON THE RESEARCH
6 Sept 2003, XaiXai. Workshop for TEE monitors	TEAM WORK and COOPERATIVE LEARNING GROUPS. In order for the monitors in XaiXai to be involved in the writing of a monitor’s guide, the small groups each wrote a lesson plan to be published and circulated to help other monitors.
7 October 2003, Nampula Meeting of active monitors, Area 5	ROLE-TAKING. In spite of attention and excellent human resources in place, only two or three of the monitors in Area 5 are actively taking the role of facilitating cooperative learning groups.
2004	
8 January 2004 Tete and Zambezia. Facilitators train new monitors up-country.	TEAM WORK. No one from Maputo was sent to train new monitors. The Facilitators from Areas 3 and 4 handled the training themselves. AUTHENTIC EMPOWERMENT is an anticipated result of Participatory Action Research. The Facilitators have been in the PAR for as long as two years, and accept empowerment.
9 May 2004, Tete. First field test of “Holiness in Day to Day Living” course and retreat	CLASSICAL SPIRITUAL DISCIPLINES. Loosely based on the “spiritual exercises” of St. Ignatius of Loyola, this course which I designed from material from this research project on Holistic Learning Strategies offers the learner opportunity to authentic experiment with several classical spiritual disciplines and also Wesley-type bands. In exit assessment of the experience, the forty people present, monitors and fast-trackers, voted on the stations of the mini pilgrimage that they felt were weakest. The two voted weakest were the two five-minute stations where they were only to rest, where they had no directed spiritual activity. They said to leave those out the next time. The exercises include holistic experiences including movement, tasting, contemplation, tactile stimulation.

Table 4.30 Interpretation of Actions #6 through #9 of PAR 5 in Phase Four

Discussion: Table 4.30 organises actions which take place in many different places in Mozambique during this phase where decentralization is enacted – XaiXai is in the South, Nampula in the North, Tete in the Northwest, Zambezia just South of Nampula and Tete again. The Area Facilitator in Tete paces group of fast-tracked learners to have two intensive courses every year; they are pictured below in Visual 4.7 during the field testing of “Holiness in Day to Day Living”.



Visual 4.7 Spiritual Exercises of Retreat Closing “Holiness in Day to Day Living”

Discussion: Though the learners in Tete usually smile for the camera, they do not seem to even notice the camera during this course involving several classical

spiritual disciplines because of their serious engagement and contemplation. The photos show a few of the holistic exercises which are based on Bible passages like Acts 21:5 when they prayed “kneeling in the sand”, on the classical spiritual disciplines and on the spiritual exercises of St. Ignatius of Loyola.

Table 4.31 below organises and interprets the actions #10 though #13 of Phase Four.

Phase Four: 2004	IMPACT OF THE ACTION ON THE RESEARCH
10 July 2004, Maputo. Special class of volunteer students for testing other learning strategies.	CLASSICAL SPIRITUAL DISCIPLINES; REHEARSING INTEGRITY; SINGING FOR LEARNING; REFLECTION; PAIR OR TRIO GROUPINGS; DRAMA. These thirteen Bible School students actually pled with me to give them a special class on “methods”, so I spent sixty hours with them in deliberate experimentation with learning strategies. The instrument for their assessment of the experience is Appendix A, Example 3. The experiment with “singing for learning” indicates that working with the words in a reflective written exercise, and singing the song repeated times seems to enhance its effectiveness as a holistic learning strategy. Probably the influence of this strategy is conditioned by the “musical IQ” of each learner.
11 Second larger survey administered through Facilitators.	HOLISTIC QUANTITATIVE ASSESSMENT TOOL. This instrument asked six biographical items and three questions requesting ratings of multiple variables and two open ended questions. ¹⁶ There was a sample 256 respondents from places scattered across the country. The survey helped to give practice in critical reflection to all who filled in out and in administration of a survey to a wide audience. The questions of the survey were improved and included in the large survey in 2005.
12 May 2004, Tete and July 2004, Nampula Sul. District Assemblies conferring of 1 st Certificates	HOLISTIC ACHIEVEMENT. In Nampula Sul (South) one of the poorest settings of the country, seventeen IBNAL students completed the first fourteen courses and, like those in Tete, those who were serving as pastors, were granted district licenses allowing them to marry, bury, baptize and serve communion in their local churches. HERO-IDENTIFYING. These students and their monitors become “heroes” in my eyes because of their self-sacrifice to reach this goal. I shared their story to other groups of students across the country as a means of encouragement. If Nampula Sul was able to do it, as poor and remote as their setting was, others could do it, too.
13 July 2004, Nampula. Encounter of Facilitators with Area 5 Monitors	TEAM WORK. The Facilitators from four of the five areas travel far to get to Nampula in the North. The intent of the visit is to encourage the monitors of Area 5 who meet in small groups by district to plan visits to former students to encourage them to come back to their cooperative learning groups.

Table 4.31 Interpretation of Actions #10, #11, #12 and #13 of PAR 5 in Phase Four

Discussion: The four actions reviewed in Table 4.31 are interpreted in the right column. The conferring of the 1st Certificates in two different district assemblies,

¹⁶ A copy of the survey is Appendix A.

Tete and Nampula Sul was a milestone especially considering that the certified students who were also serving as pastors were also granted license to practice ministerial rituals. The photo of both groups of these learners should be part of this report, but only the photo from Nampula is part of the data collected. It follows as Visual 4.8.



Visual 4.8 Nampula Sul Group of Learners with 1st Certificates in Hand at District Assembly

Discussion: This photo is taken in July 2003 at the district assembly in Nampula Sul in the town of Mooma. The year before Makhua Bibles were distributed at the district assembly and several of the students pictured in Visual 4.5 also appear in Visual 4.5 with Bibles in their maternal language in their hands.



Visual 4.9 District Superintendents and Monitors per District in Area 5

Discussion: The conferring of the 1st Certificates of IBNAL and district licensing of the pastors took place in one of the seven ecclesiastical districts of Area 5 (the North). This action signalled the potential for the success in this district, Nampula Sul, to spur momentum in the other six districts of the Area. To make plans to recover the learners of IBNAL that had been lost from the system, the monitors of

the districts met with their district superintendents; these small planning clusters are pictured in Visual 4.9.

Table 4.32 below shows actions numbered 14 and 15 of Phase Four.

Phase Four: 2003 – 2005	IMPACT OF THE ACTION ON THE RESEARCH
14 September 2, 2004, Nampula. Short meeting to make plans per district	DISCUSSIONS ON BIBLICAL CONTENT. PRAXIS. After the brief devotional commentary on a biblical passage, I asked the monitors in attendance a question. The several spontaneous answers indicated a degree of synthesis that was a pleasant surprise.
15 Sept. 2004. XaiXai, Tete Brief meetings with Active Monitors	TEAM WORK. Two other PAR 5 team members and I work as a team to conduct this short workshop as a bridge to communication between several parties. TEE MODEL. I begin a short survey of the monitors to discover some aspects of practice in their cooperative learning groups. The results of this short survey are discussed below.

Table 4.32 Interpretation of Actions #14 and #15 of PAR 5 in Phase Four

Discussion: The question I asked in action #14 was the following: “Based on the Scripture we read, *how* does IBNAL correspond to the passage “to combat heresies and interminable genealogies”? The replies of the monitors were the following and my comments [in brackets]:

- “a person who has more experience with the Word [of God] and with knowledge of didactics is able to open the understanding of students in the classes by analysing verses” [The young Mozambican pastor can use rather critical phraseology ‘open the understanding of students’ and the phrase ‘analyzing verses’].
- “interacting with students, correcting certain practices in their lives by showing them how to put the Word into action” [This is ‘collaborative praxis’],
- “analysing the singing of the students for us to be able to teach the Word of God through songs well chosen to reinforce the teaching” [Hurray, somebody understood ‘critical singing’!]
- “IBNAL opens learning up to mixed groups who come from all social strata” [and this open learning combats interminable genealogies, i.e. dependence on lineage not on personal worth]
- “the IBNAL books contain the Bible in little pieces to be explored in maternal languages” [Evidence of their using the books in Portuguese and discussing in maternal languages],
- “memorizing verses stores the Word in your heart” [This is a familiar Church concept],
- “putting music to the words of the Bible to be able to sing the Word of God makes it penetrate deeply” [Another score for ‘critical singing’].
- “IBNAL offers a way for us to do what Jesus did, to concentrate on some as disciples to spend time with them” [To be identified as ‘hero-modelling’ and ‘role-taking’],
- “taking Truth to the context of the student himself, in his own language, bringing the Word as close to him as possible” [Praxis again].

The responses of these monitors are appreciated individually, but the collective value of their responses is a positive reading as to the ability they demonstrate to think with a reasonable degree of criticality. These monitors have approximately eight years formal schooling, three years of classes at Bible School, including several weeks of training as monitors. Three of the nine were among the students who sought and received extra learning sessions with me; one is a PAR 3 team member.

The short five-question survey referred to in action #15 was administered to experienced monitors from Area 1 (the South), Area 2 (Sofala and Manica Provinces) and Area 3 (Tete). The eight questions of the survey are found in Appendix A7. Twenty-six monitors filled in the survey: 12 from Area 1, 3 from Area 2 and 11 from Area 3. Between them they had taught 332 IBNAL courses, an average of 13.4 courses. The average was affected by the fact that two of them had only taught two courses each. Excluding the monitors who taught only five courses or fewer, 17 monitors taught 308 IBNAL courses or 18 courses each.

In answering the question “Normally, how many of the learners have the answers written in before they come to the group?” only one monitor answered “almost none of them”, 21 or 81% answered “almost all of them” and six answered “about half of them” so usually, **81% of the time, with these monitors, the learners fill in their student books before they come to the face-to-face sessions.** This finding gives a small glimpse into the workings of the face-to-face sessions of these monitors. Nineteen (19) of the 26 or **73% of them say that if the learners do not have their textbooks filled in before the session, the monitor allows them still to participate actively in the discussions.** Still in relation to what normally happens during group discussions, 15 of the 26 or 58% indicated that “all learners participate freely”, 8 or 31% marked that the participation varies from week to week and three said “usually 2 or 3 engage in debate and the others are quiet”.

In relation to the language in which the discussions are conducted, 5 or only 19% report that the learners speak in Portuguese, 6 or 23% report their learners using their maternal languages in discussions, and 16 or 62% say that “learners speak in Portuguese sometimes, maternal languages at others”. Looking just as the monitors from Tete, who usually insist on maternal language use, four of the 11 monitors (36%) report discussions in maternal language, one reports the use of Portuguese, one did not answer the question, and five of the 11 or 45% say sometimes they discuss in Portuguese sometimes in “dialect”.

The number of respondents, 26, in this survey is too low to be conclusive about what actually is the normal practice in the face-to-face sessions in regards to filling out the textbooks and the language(s) used in discussion. The questions could be repeated to a broader sample which would include learners, too, to validate the trends in these narrow findings.

There is one finding which may have size enough to be considered significant: of the ten monitors from Tete who answered the question about language usage, the one who answered “in Portuguese” has facilitated 42 of the courses; the four who answered “in dialect” have facilitated 77 courses. The five who reported “sometimes in Portuguese, sometimes in dialect” have facilitated 135 courses. Of the total number of courses represented in this sample or 332, 72% (240) were

facilitated by those in Tete. Of these 240 courses 77 have had discussions conducted “in dialect” – 39% of the coursework so far under these monitors in Tete has been conducted only “in dialect”. **This rather surprising finding shows that the Portuguese language shows up 61% of the time in discussions held in Tete, the geographic Area which insists on having the student texts in the maternal language.** In order to properly understand this statistic, the PAR team needs to return to Tete for the interpretation of how this finding fits with their usual position on the student texts

Table 4.33 below displays actions #16 and #17 of Phase Four.

Phase Four: 2003 – 2005	IMPACT OF THE ACTION ON THE RESEARCH
16 Oct. – Nov 2004 Maputo. Holiness in Day to Day Living. ¹⁷	CLASSICAL SPIRITUAL DISCIPLINES; REHEARSING INTEGRITY. When I field tested this course with its diverse set of holistic learning strategies in Tete, the feedback given was oral in the large group, so it was difficult to capture their words in detail. When I repeated it with the group who did this in Maputo, I asked them to reflect and write right then before they spoke their first impressions of their experiences of previous 12-18 hour period. Several quotes from these written responses are presented below.
17 Dec. 2004, Tete. PRACTICUM of 2 nd CERTIFICATE	TEAM WORK; PRAXIS; REHEARSING INTEGRITY; PHOTOS. The IBNAL curriculum of forty-two courses has three practicum – one in prayer, the second in ministerial service, the third in the community. Practicum are holistic – role taking, praxis in which integrity is rehearsed. In this brief course, several of the eighteen ministerial situations were simulated in class during the practicum for on-the-spot peer critiquing. The photos are presented below as Visual 4.8.

Table 4.33 Interpretation of Actions #16 and #17 of PAR 5 in Phase Four

Discussion: The brief Table 4.33 records only two actions of Phase Four, actions that directly involve groups of learners with a few of their monitors. Since the courses being tested are “2nd Certificate Courses” which means these learners have already completed at least the 14 courses of the 1st certificate, implying they have experience with holistic learning strategies. Written impressions of the learning experience, particularly the retreat ending “Holiness in Day to Day Living” give a glimpse of their thinking. The organization and textual content of this culminating experience as well as the full script of the students’ written responses are found as Appendix I. A sampling of their introspective comments follows:

Antonio Bernardo Manhiça: I want to tell that since the first second yesterday afternoon, many wonderful things affected me that I have not experienced since my childhood. I hope that all that I have learned will be fruit for me and for my children, my grandchildren, my great grandchildren and for people in general. The whole design of this event was very interesting, culminating in the suffering that Jesus had in life from the love of God. I will carry with me for the rest of my life the memory of these 15 hours. It was a historic event for me.

This holistic learning experience causes Manhiça to recall from his childhood, and to desire blessing for his offspring. He expects to carry the memory of the experience for all of his life. He demonstrates considerable emotion by what he

is saying. In fact, there is little substance to what he is saying but the impact is evident. Emotional memory of the event will probably imbed the learning experience in long-term memory.

Israel Munguambe: The parts that affected me most were the showing of the Passion of Christ and prayer outside in the sand. The Film showed us the pain that Jesus had with us and the prayer in the sand out where the sun was beating down signified a tiny fraction of the suffering that Jesus endured for us. Tasting the vinegar was a shock to my system because it was like Jesus experienced with the bitterness of our sins.

Munguambe understands as parallel experiences his little pain (in the sand) and Jesus big pain of suffering, his little shock from the vinegar compared to Jesus big shock with sin. He demonstrates penetrating understanding of Christ's suffering in a new dimension.

Adérito Carlos Mungui: Sincerely speaking, or better, writing, all of the experiences of the last 15 hours affected me. But one affected me most was the film the "Passion of the Christ". I must confess that it was terrible. I always knew that Christ suffered a lot for me but I never had imagined the extent. Another part that affected me and continues to is the period of silence. I never, never thought that this could happen, that we are together but no one dares to say a single word. To me it is one of the 7 key words of this course "Honourable". In fulfilling one of the words, then we become wise, loyal, transformed, self-disciplined, full of love and long-suffering, making progress in Holiness in Day to Day Living.

Mungui is the only one of the 13 participants to write about the key words. He connects the silence they kept in community with the key word "honourable". "No one dares say a single word" show that the group did, in fact, keep the silence when they were away from the eyes of the monitor. Mungui rightly calls this a question of honour. Then he predicts that fulfilling one of the seven key words facilitate the fulfilment of the other six traits. He believes this – he is synthesizing the whole course; it is making sense to him.

Coitado Júlio Conjo: This ceremony was a great marvel for me. I would like to have God to be with me always as I feel He is today. God is powerful! I drink coffee and tea all day long, everyday so I thought I would have a terrible headache, but I don't. I think this is miraculous.

Isaias Simião Gundane:

When I came here I doubted that I could bear to fast for 24 hours. But, thanks be to God, because it is possible – to go these hours without eating, without speaking, and I don't feel weak nor hungry.

These older gentlemen know their bodies well; they have lived in them for several decades. They evidently were previously concerned about bearing up under the physical duress of the experience, and then relieved, grateful and actually they are amazed that they had managed to fast – even from caffeine. It felt good to them to have had this testing experience; they were grateful.

Chiconela: It was wonderful and still is! I think this method is an excellent innovation. I was particularly affected by:

- The silence, from 8:30 p.m. yesterday. I never had experienced such a thing. I read, thought, and everything revolved around our God. No word came from my mouth but my heart was full of poetry, song and praise.
- The film: the "Passion of the Christ" affected me profoundly. I cried. It is so moving to see the dimensions of suffering that Jesus had to bear to redeem us.
- The spiritual activities impressed me. The diversity of them always innovative, always keeping us in constant contact with God through prayer.
- Suggestion: this practice could become an annual event in our courses.

Chiconela is affected by the silence, the film, and the spiritual activities, in short, most everything involved in the experience. From his perspective as an engineer, used to thinking in Quadrants A and B, he is thinking in D quadrant "poetry, song and praise", he "cries" an emotion from C quadrant, he responds to the spiritual activities with constant

prayer, C again. Then he ends up back in quadrant B again – organizing and planning the annual event.



Visual 4.10 Practicing pastoral ministries in 2nd Certificate Practicum

Discussion: Although they are both holistic and require all four quadrants of the brain, the “2nd Certificate Practicum” is very different than second certificate course “Holiness in Day to Day Living” which has been discussed in previous paragraphs. The latter constitutes a mini-praxis of introspective *personal practices* of piety, spirituality and accountability, the “2nd Certificate Practicum” organises mini-praxes of *public acts* of pastoral ministry like baptising believers, officiating funerals, dedicating babies and visiting the sick, 18 mini-praxes in all. The photo above shows a male monitor with a scarf on his head playing the role of a mother who is dedicating her baby. The “pastor” with the book of rituals in his hand is a 2nd certificate learner. They are smiling; the mini-praxes are fun learning experiences, touching on quadrant D learning.

Table 4.34 below continues description of and interpretation of the actions which constitute Phase Four of the research study. Actions number 18, 19 and 20 are described and interpreted in this table.

Phase Four: 2003 – 2005	IMPACT OF THE ACTION ON THE RESEARCH
18 January 2005 Maputo Post-ordination session with PAR 5	TEAM WORK. In order for pastors to qualify for the international credential “ordination”, if they live with a partner they have to be married by the church and by the state, i.e. with a religious ceremony and a legal ceremony. Since the learners who are already in the 2 nd certificate are proceeding toward ordination, the current problem in several parts of the country is how to get them married both ways. There are two difficulties presented in their context. The historical one is that many children born during the war years have no birth records and birth records are needed to get a marriage license. The cultural difficulty has financial implications – the expectation of a large meal. One monitor in Zambezia had solved the problem by coordinating multiple weddings in which

	<p>several IBNAL students scheduled their legal ceremonies near the same time, then came to one church for the religious ceremony for whomever might be lacking that service and one simple party for all of them to which each family contributed a share.</p> <p>PRAXIS (action-reflection-dialogue). Reporting and reflecting on past action in dialogue the facilitators come up with solutions for future action. This becomes SOCIAL or COLABORATIVE PRAXIS.</p>
<p>19 Feb/ 2005, Inchope</p> <p>Inaugural encounter of Monitors in Area 2</p>	<p>TEAM WORK. Several factors, not the least being topographical, influence the workings of the IBNAL model in Area 2 (Sofala and Manica provinces) such that February 2005 was the first time that the four district superintendents, the Area Facilitator, the monitors including one missionary, met together. In one sense the team there was just beginning to form, as contrasted with other area teams which come together much more easily and therefore frequently to give impulse to the learning taking place in the local centres. See photo below discussion of this table.</p>
<p>20 April 2005 Maputo Then all over. Largest survey administered in the PAR study in Mozambique</p>	<p>HOLISTIC QUANTITATIVE SURVEY. Based on the hybrid survey completed by 256 respondents in 2004, this four-page survey in two parts yielded the voluminous findings from this long survey which has over 900 respondents are presented in detail below.</p>

Table 4.34 Interpretation of Actions #18, #19 and #20 of PAR 5 in Phase Four

Discussion: The holistic learning strategies always being used in the intensive training sessions and in the cooperative learning groups scattered across the country are always affected by the multiple social connections of the learners. They are not learners who live in the cooperative learning group setting; they are adults who live with and are responsible for families, in villages or towns, as well as their volunteer responsibilities as leaders in their local church settings and as students of IBNAL. Some are also students in public school settings at night. So Actions like #18 in which facilitators who live close to them brainstorm solutions to how the dilemma of weddings can be facilitated deal with subject matter very relevant to the whole success of the learner sub-population.

Visual 4.11 is a set of four photographs from a place called Inchope in Area 2. Area 2 is an area infrequently mentioned in the research so far. Areas 3 and 4 are both single provinces each with a very clear centre point, clear because public transportation converges on the city of Tete in Tete Province and the town of Mocuba, Zambezia. The age of the work in Tete, the existence of a large church building for meetings and the support of the three district superintendents, all contributed to success of learning centres in Tete. The topography of Area 2, the geographic distribution of its four ecclesiastical districts and the lack of infrastructures in which to hold meetings, all contributed to difficulties in establishing learning centres in Area 2, the Provinces of Manica and Sofala. Therefore, the inaugural encounter in February 2005 in the yet-unfinished, but large building which would be the centre of the Area was an important event.



Visual 4.11 Inaugural Intensive Course for monitors in Area 2, Inchope

Discussion: Visual 4.11 pictures monitors in an in-service session to upgrade the training they have started in other places. It was held in the large, unfinished learning centre, meant to be the location where monitors from Area 2 (Sofala and Manica) would gather from time to time for continual improvement of their training and encouragement. The district superintendents from each of the four districts of Area 2 were present in the brief, two-day event which inaugurated the use of the centre.

The learners and their leaders involved in the holistic learning system, IBNAL, constitute the target population for the “large hybrid survey conducted in 2005”. This long, hybrid survey of the whole population of my research had two distinct parts to it: 1) a biographical data sheet with names and ages recorded and 2) a three-paged, multi-response questionnaire. The administration of both of these was conducted in the same meetings, but each was administered, collected and stored independently. In this way the biographical data from the first part was always separate from the second part so that the answers on the second could be anonymous. In general, this seemed to work to give the respondents freedom to respond anonymously.

The size of the whole population of Nazarenes involved either as learners or facilitators in the Nazarene educational system which are those targeted in these surveys is approximately 1,800 people made up of about 300 diploma-level graduates and about 1,500 people who have been students of IBNAL. The size of

the sample of respondents on the biographical data sheets is 952 approximately 52.9% of the estimated target population. The results from these 952 give descriptive demographics about the “whole population” which is presented as a whole or sometimes as the set of several sub-populations. One set of sub-populations is the group of three categories within the Nazarene context that indicate how far along an individual has progressed toward being a recognized *leader* in the church; these sub-populations are “elder”, “district licensed” and “student”. “Elders” have credentials which are internationally recognized within the Church of the Nazarene. “District licensed” people have completed their academic preparation for eldership, are recognized on the ecclesiastical district but still have not attained the years of experience in ministry to be considered for ordination as “elders”. “Students” is the category at the beginning of the process of preparing for ministerial leadership. For purposes of analyzing the results of “learners” as opposed to “leaders,” the criteria for these two categories of interest to the research are defined by the tag “student”, i.e. those who marked “student” whether or not they are already pastoring are placed in the sub-set “learner”. Those who did not mark “student” but marked “pastor”, “monitor” or other leadership category belong to the sub-set “leader”. The responses of those who marked neither “student” nor any category of leadership but answered other questions in the survey get

The presentation of findings in this section is organized by

- **the title of the variable or set as found on the table,**
- the **question** that the data answer, followed by
- the statistic **data** (usually compiled by using SPSS),
- a brief explanatory discussion of the data and sometimes
- **charts and/or graphs** which are derived from the data.

To increase clarity in the discussions, I sometimes highlight **in yellow** the statistical data or subjects which are being pointed out in the discussion. The impact of the findings on my research has already been presented in the global considerations of Sections 4.1 and 4.2.

Variable “1” Statistical findings of Current category of church leadership

Question: What is the breakdown of the whole sample by category of church leadership?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	elder	64	6.7	7.1	7.1
	district licensed	200	21.0	22.1	29.1
	student	639	67.1	70.5	99.7
	38354	2	.2	.2	99.9
	38355	1	.1	.1	100.0
	Total	906	95.2	100.0	
Missing	System	46	4.8		
Total		952	100.0		

Table 4.35 Distribution of the Whole Sample by Categories of Church Leadership

Discussion: The total number of respondents who marked the category clearly is 904. Those marked unclearly or not marking are 48. Of the 904 respondents 64 or 7.1 % are “elders”, 200 or 22.1% are “district licensed”. Together these two categories or 29.8% are already “leaders”. Those who marked that they are “students” were 639 or 70.5%. These include students in the residence Bible School as well as the extension system called IBNAL. These statistics show that most of the respondents (95%) indicated their leadership category by responding to the question. They also show that well over half of the respondents are learners. If a majority of the responses came from leaders the results would have had a more external base of reference. With the 70 learners and 30 leaders per 100 respondents, the opinions about learning, which constitute the multiple variable responses to the questions of this survey, yield both an internal voice (that of the learners themselves) and an external voice (that of those already in leadership). A pie chart below, Figure 4.1 illustrates these same statistics.

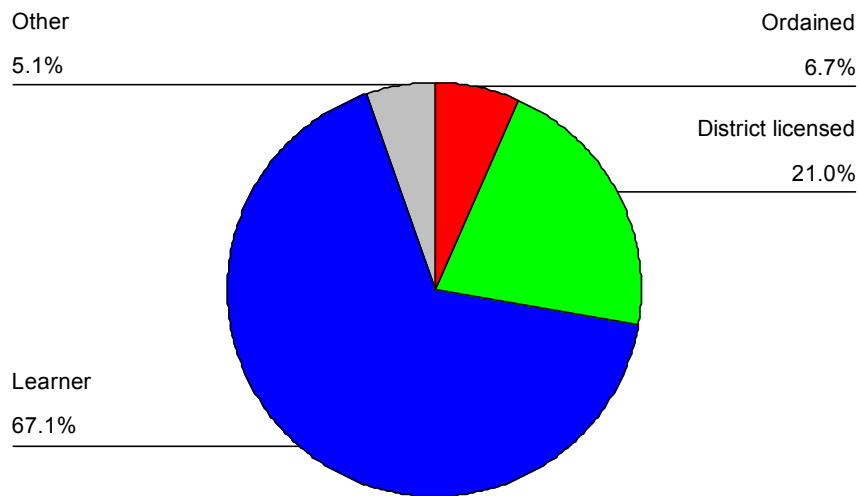


Figure 4.1 Pie Chart of Sample by Category of Leadership: Learner, Licensed or Ordained

Variable “2” Statistical findings of Geographical Context by “Area”

Question: What geographical areas of Mozambique are represented in the sample surveyed?

		Frequency	Percent	Valid Percent	Cumulative Percent
Area 1	South, Maputo	326	34.2	36.0	36.0
Area 2	Sofala, Manica	101	10.6	11.1	47.1
Area 3	Tete	158	16.6	17.4	64.6
Area 4	Zambezia	218	22.9	24.1	88.6
Area 5	Cabo, Niassa, Nampula	103	10.8	11.4	100.0
	Total	906	95.2	100.0	
Missing	System	46	4.8		
Total		952	100.0		

Table 4.36 Distribution Geographic Area of the Sample Surveyed

Discussion: Statistical Table 4.36 above displays the findings of the distribution of the sample of 952 respondents, 46 of which did not answer the question, 906 who did answer. Of these 906 respondents, 326 or 36% are from the Area 1 which is the South of Mozambique, 101 or 11.1% are from Area 2, the provinces of Sofala and Manica, 158 or 17.4% are from Area 3, the province of Tete, 218 or 24.1% are from Area 4 or Zambezia and 103 or 11.4% are from Area 5 which is the North of the country, the provinces of Cabo Delgado, Niassa and Nampula. In order to consider the popularly used divisions “North”, “Central” and “South” of the country, Areas 4 and 5 constitute “south” which adds up to 35.5%, Areas 2 and 3 constitute “Central” which adds up to 28.5%. Compared with the 35% from the South, the 35.5% from the North balances it and the 28.5% from the Central, less populated part of the country is quite balanced. These statistics show that each of the five geographical areas discriminated by the Church of the Nazarene have some representation. The least comes from Area 2, Sofala and Manica and the most from the South, where the Church of the Nazarene is oldest and strongest, and where the Bible School is located which increases the count of students. These statistics are illustrated below by both a bar graph and a pie chart.

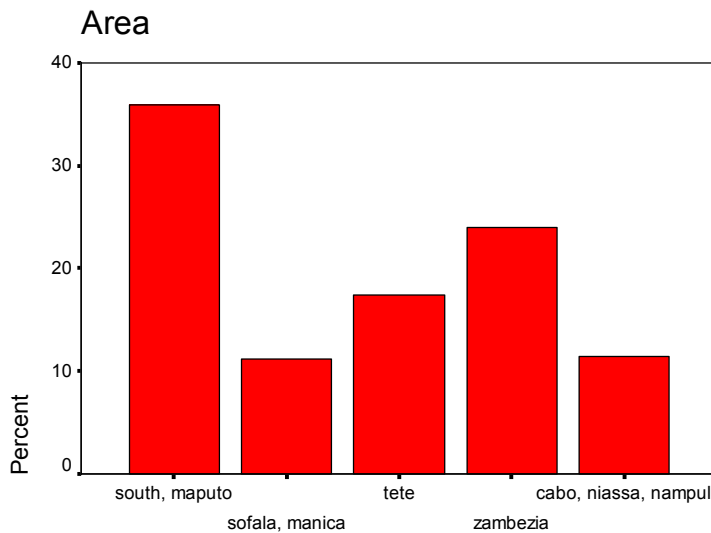


Figure 4.2 Bar Graph of Distribution of the Whole Population by Geographic Area

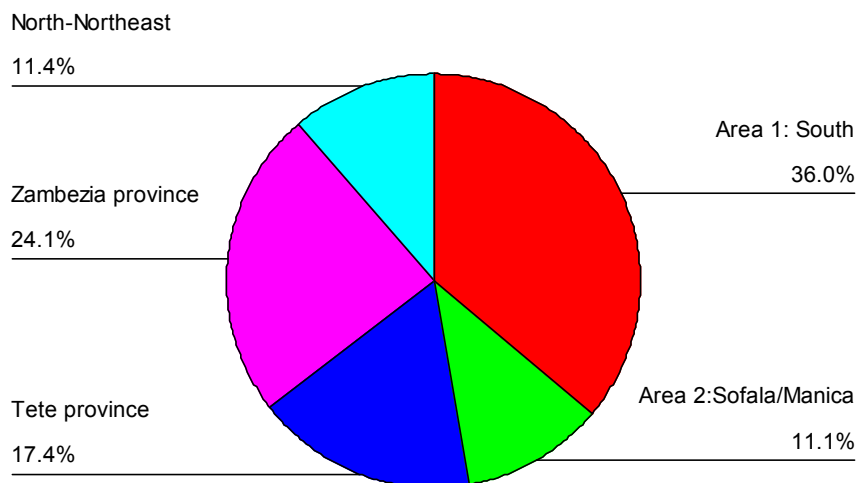


Figure 4.3 Pie Chart by Geographic Area Distribution of the Sample Surveyed

Variable “3” Statistical findings of Geographical Context by “Category” within “Area”

Question: What is the distribution of the varying categories of leadership among the five geographical areas of the country?

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Category * Área	875	91.9%	77	8.1%	952	100.0%

		Área 1	Área 2	Área 3		Área 5	Total
Category Of Leadership		South, Maputo	Sofala, Manica	Tete	Zambezia	Cabo, Niassa, Nampula	
elder	Count	36	3	12	9	4	64
	% within Category	56.3%	4.7%	18.8%	14.1%	6.3%	100.0%
district licensed	Count	41	6	40	98	8	193
	% within Category	21.2%	3.1%	20.7%	50.8%	4.1%	100.0%
student	Count	239	87	104	99	89	618
	% within Category	38.7%	14.1%	16.8%	16.0%	14.4%	100.0%
	% within Área	75.6%	90.6%	66.7%	48.1%	88.1%	70.5%
	% of Total	27.3%	3	11.9%	11.3%	10.1%	70.5%
Total		367	96	156	207	101	875

Table 4.37 Distribution of the Leadership Categories by Geographic Area

Discussion: Table 4.37 displays breakdown of the total sample surveyed here by categories of leadership within the different geographical areas shows that over half (56.3%) of the elders in the whole country (who responded to the survey) are from the three Southernmost provinces – Maputo, Gaza and Inhambane. This makes sense historically because the residential training for permitting those who desired theological education has been located in the South since the founding of the Bible School in Tavane, and also the Church of the Nazarene is much more developed and mature in the South, thus has produced more ministers qualified to be ordained as elders. The fact that half (50.8%) of the district-licensed pastors who responded are in Zambezia is a relatively unpredictable or unexpected finding. This probably reflects the fact that Zambezia in recent years has made it a priority to get people to the residence school of theology; Areas 2 (Sofala and Manica) and 5 (the North) with low numbers of district licensed people have probably sent a statistically lower number of students to the Bible School.

In relation to the relative equality of the percentage breakdown by geographic area those are in the student category is predictable because the survey was reaching out to as many extension students as possible as well as residential students. The fact that the South, where the residence school is located has about twice as high a percentage (38.7%) as opposed to the other percentages from other areas in the teens (14.1%, 16.8%, 16.0%, 14.4%) reflects the two groups of

students in the South, the Bible school students and the extension school students, while the other four areas only have extension school students.

A multiple bar graph showing this cross tabulation is shown below as Figure 4.4.

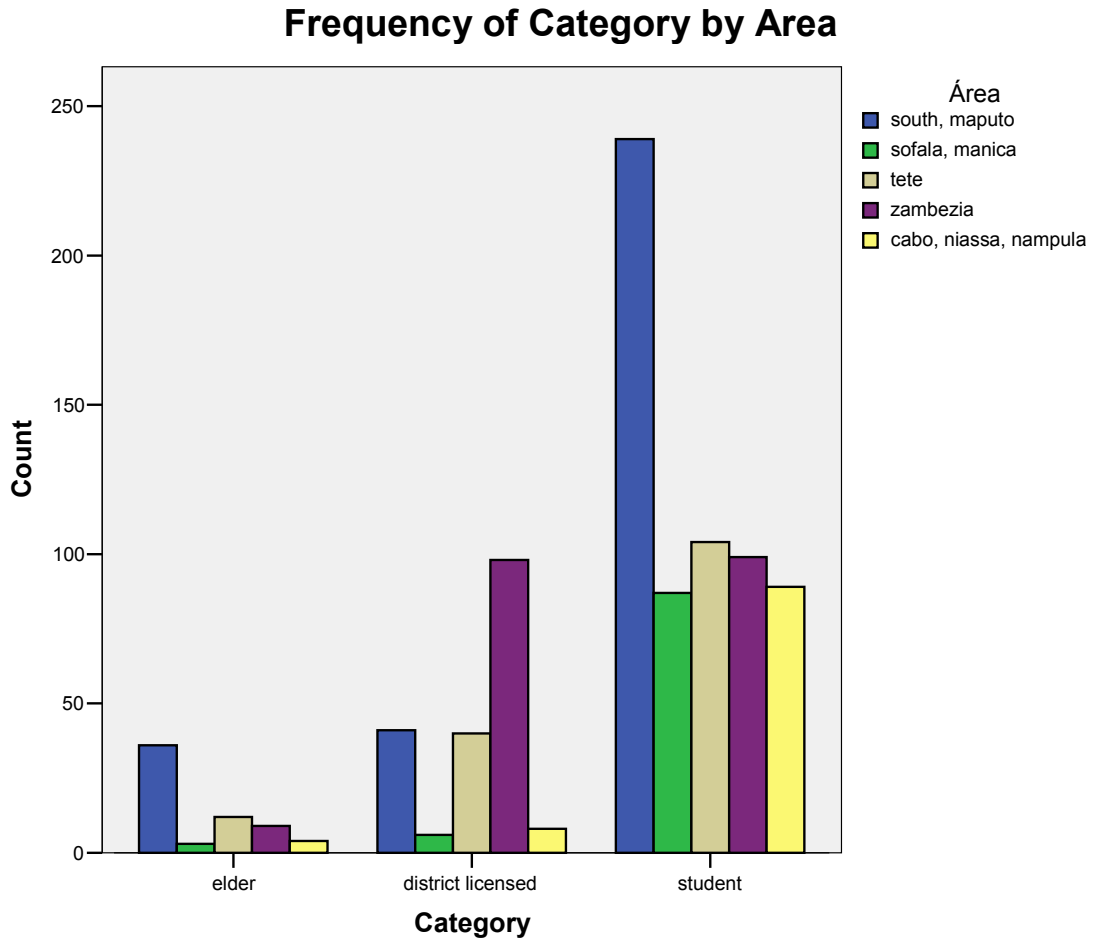


Figure 4.4 Multiple Bar Chart of Distribution of the Leadership Categories by Geographic Area

Variable “4” Statistical findings of Age

Question: What are the ages of the respondents in the survey?

The range of ages in the statistical table is quite broad – from the 13-year old and two 14-year olds to a respondent who is 89 years old. The average age of this group is 38.39 years old. The most frequent age is 30 years old – the age of 47 respondents. In the range from 25 to 45 years old 61.4% of the respondents fit. Another 195 or 22.9% are in the 46-65 age range.

If age is the criterion to categorize learners as “adults” then the number of people who are over 25 years old of the 852 who gave their ages is 743. Combining these statistics those from the variable “category of leadership”, there were 533 of these 743, who listed themselves as “students” so 62.6% of the 852 are adult learners, according to date-of-birth listed.

There are 108 others who are listed as “students” but who are younger than 25 years old. If the notion of adult-by-circumstance instead of adult-by-chronological age¹⁸ (Brookfield (2004:1) is applied to this sample, 55 of them are already in positions of church leadership, which in 10 cases is the position of “pastor”. So adding the 55 who are adult-by-circumstance, **there are 588 (533 + 55) adult learners in the sample, or 68.8%**. This statistics provides evidence that the majority (68.8%) of the sample of learners are adult learners by circumstance or by being over 25 years old.

The overall frequency distribution of age in the number of years of the whole sample as detailed in the statistics is shown as a bar graph in Figure 4.14 that follows:

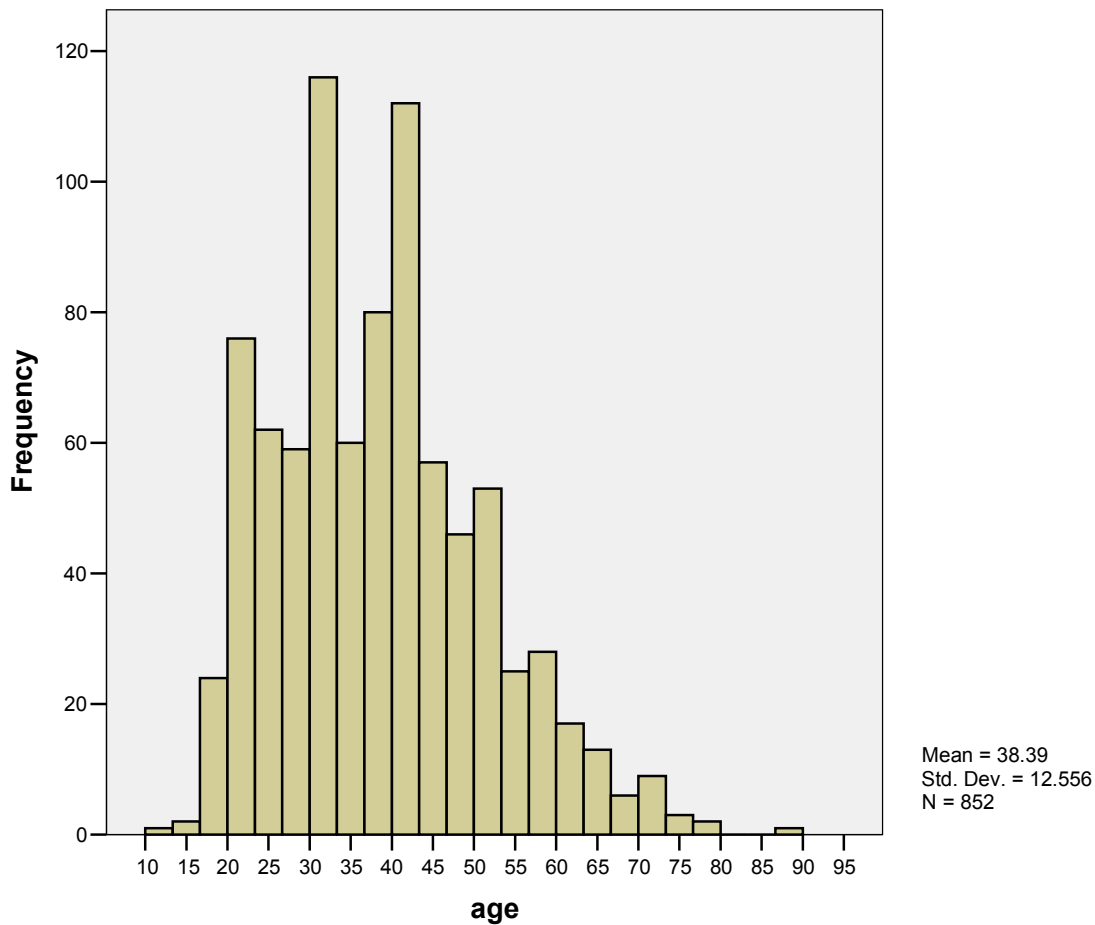


Figure 4.5 Bar Graph of Distribution by Age of the Whole Sample

Discussion: The ages shown in the statistical table above, ranging from 13 to 89 are shown in five-year increments on the horizontal axis of Figure 4.5. The number of respondents per age is marked at increments of 20 on the vertical axis.

Variable “5” Statistical findings of Age by Category of Leadership

¹⁸ Brookfield (2004:1) says: “I define ‘adult student’ experientially, as someone who has been away and then returned to the educational milieu. A straight-to-Ph.D.-candidate wouldn’t be an adult student by this definition, but a 16 year-old high school dropout who comes back at age 21 or 22 would be an adult student”.

Question: What are the age distributions within the three categories of church leadership of the whole sample?

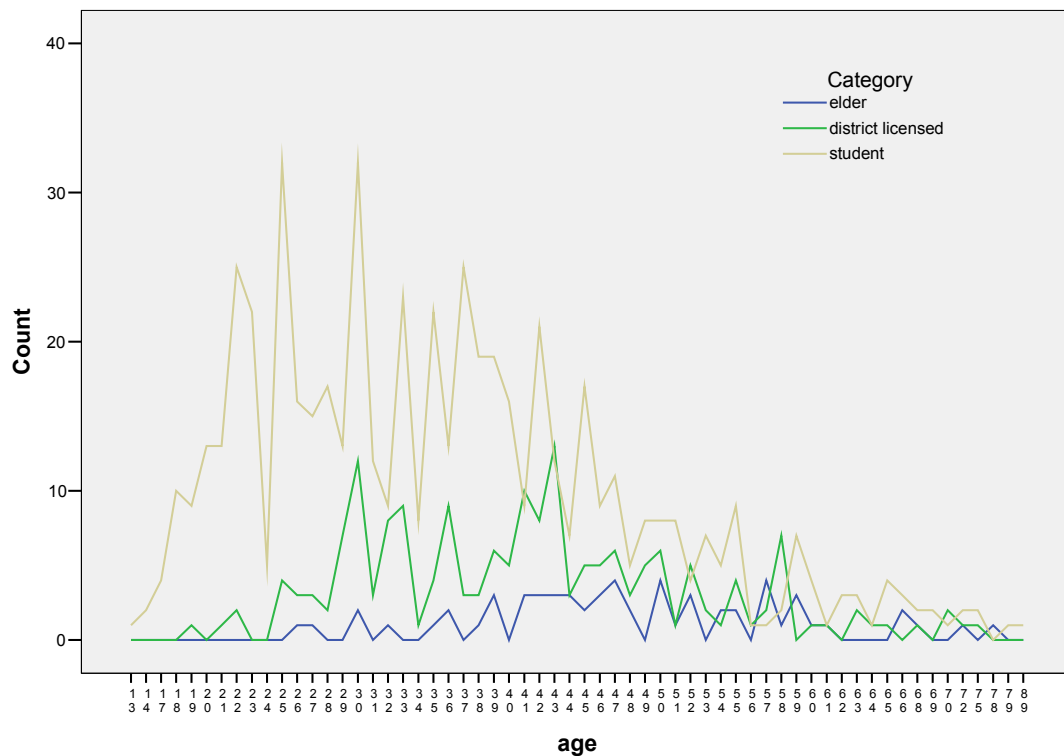


Figure 4.6 Age by Category of Leadership of the Whole Sample

Discussion: As noted previously, the age span of the whole sample is large – from 13 years old to 89 years old. The breakdown of the age frequency of each of the three categories of church leadership – elders, district licensed pastors and students, those just beginning their ministerial preparation, as explained previously. The only ages that “student” category does not have the highest count at 41-years-old at which 3 elders, 10 district licensed and 9 students are found, 43-years-old the age of 3 elders, 13 district licensed and 12 students, 52-years-old, at which there are 3 elders, 5 district licensed and 4 students, at 57 years old at which elders have 4 to the 2 district licensed and 1 student, and at 70 years old where there are 2 district licensed and one students. The relationship of the count per year of age is displayed as a triple line graph in the figure below in which the beige line of the student category is highest at every point except at 41, 43, 52, 57 and 70 as per the statistical table above. In terms of expectations about the age distribution, the distribution by category of those who are 60-years-old or above is unexpected. Instead of “elders” predominating, the statistics show that they are 7 of the 48 respondents, while there are 30 or 62.5% are “students”.

Variable “6” Statistical findings on “Learners”

Question: What part of those of the whole sample who call themselves “students” are learners in the IBNAL extension education system?

Two-hundred thirty-four respondents did not answer this question; this is listed as “missing” data and constitutes 24.6%. Of the total number answering the question, 718, there were 678 or 94.4% who said they were IBNAL students and 40 or 4.2% said “no”, that they were not IBNAL students. Since 234 respondents did not

answer, we can say that more than 71.2% of the total sample surveyed are students of the extension system, i.e. those referred to throughout this research as the “sample of learners”. Of the sample who said they were “students”, the 678 IBNAL students are 94.4% of that sample. The “learners” who are “IBNAL students” are those whose learning is being facilitated by monitors. The others are students in the resident Bible School where the learning environment and the learning strategies used are different, but all of the Bible School Students are trained to be monitors. The statistics discussed here are show below in Figure 4.7.

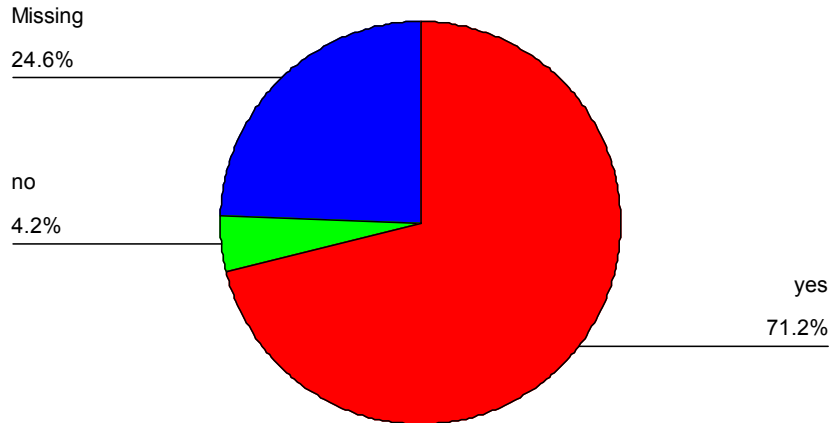


Figure 4.7 Frequency of “Learners” who are IBNAL Students

Variable “7” Statistical findings on Maternal Language

Question: Which maternal languages are spoken by the sample?

	Frequency	Percent	Valid Percent	Cumulative Percent
changaan	197	20.7	22.3	23.1
chewa	150	15.8	17.0	40.1
lomwe	111	11.7	12.6	63.1
makhua	87	9.1	9.9	73.2
portugues	85	8.9	9.6	93.1
masena	67	7.0	7.6	81.8
chuabo	37	3.9	4.2	46.3
lolo	20	2.1	2.3	50.5
tswa	18	1.9	2.0	97.8
tsonga	16	1.7	1.8	95.8
chope	15	1.6	1.7	42.1
nhungue	13	1.4	1.5	83.4
chimanica	8	.8	.9	100.0
bitonga	7	.7	.8	98.6
xitsua	7	.7	.8	98.6
manhua	4	.4	.5	74.1
ronga	4	.4	.5	93.5
chitonga	4	.4	.5	99.1
chiute	2	.2	.2	40.4
maconde	2	.2	.2	63.3
malewe	2	.2	.2	73.4
mandau	2	.2	.2	73.6
shona	2	.2	.2	93.8
takwane	2	.2	.2	94.0
chicocola	1	.1	.1	40.2
palanca	1	.1	.1	83.5

Table 4.38 Distribution of the Maternal Languages of the Sample

	Frequency	Percent	Valid Percent	Cumulative Percent
Total	883	92.8	100.0	
Missing	69	7.2		
Total	952	100.0		

Discussion: The statistics of the maternal languages of those who responded to the survey are within the expectations of our context. These are displayed below in a bar graph, Figure 4.8.

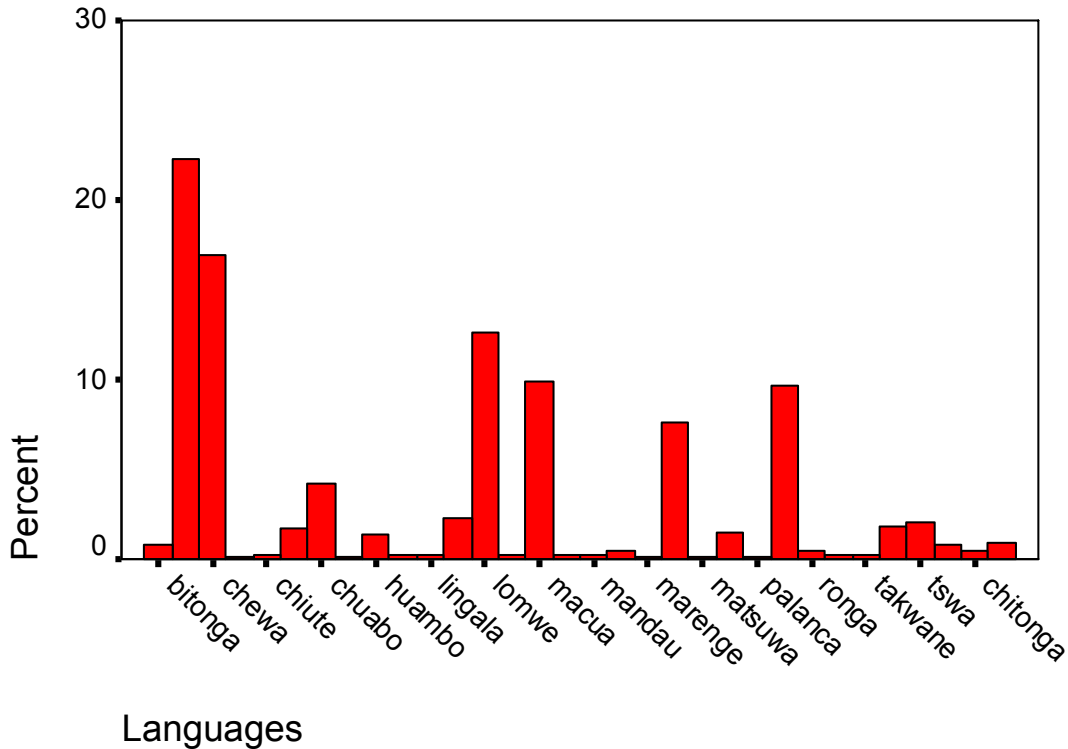


Figure 4.8 Bar Graph of Frequency of the Maternal Languages in Sample

Discussion: In Figure 4.8 half of the languages, every other one, show up labelled across the horizontal axis. “Changaan” is not one that is labelled but is represented by the tallest bar which falls between “Bitonga” and “Chewa”; it does not show up as a name because of graphic limitations. “Masena” is the tall bar between “Marengo and “Matsuwa” and “Portuguese” between “Palanca” and “Ronga”.

The maternal languages spoken by 50 or more people in the survey are Changaan with 197 or 22.3% of those who responded, Chewa (or Chichewa) with 150 or 17%, Lomwe with 111 or 12.6%, Makhua with 87 or 9.9%, Portuguese with 85 or 8.9% and “Masena” (usually Sena) with 67 or 7.6%. These six maternal languages, Changaan, Chewa, Lomwe, Makhua, Portuguese and Sena, are spoken by 697 of the 883 those who responded giving them 79% of the sample. The pie chart in Figure 4.8 displays only the languages which are spoken by more than 5% of the respondents. There are six languages above 5% and the others are clustered in the “other” category.

The other 21% of the respondents speak 27 different maternal languages. These statistics are shown below in Figure 4.9

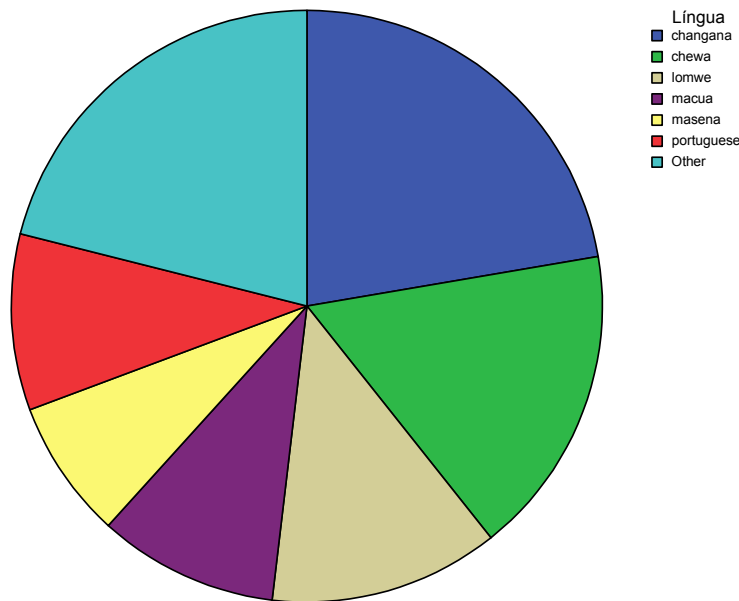


Figure 4.9 Pie Chart of Frequency of the Top Six Maternal Languages in the Sample

Variable “7” Statistical findings on Language of Preference to Read In

Question: Does the population prefer to read in Portuguese the language of education or in their maternal languages?

		Frequency	Percent Valid	Percent	Cumulative Percent
Valid	Portuguese	425	44.6	53.7	53.7
	local	362	38.0	45.7	99.4
	12	4	.4	.5	99.9
	31	1	.1	.1	100.0
	Total	792	83.2	100.0	
Missing	System	160	16.8		
Total		952	100.0		

Table 4.39 Language of Preference for Reading – Whole Sample

Discussion: Of the 952 of the whole sample, 160 did not answer this question, leaving 792 respondents. Of these 792 respondents 425 or 53.7% prefer to read in Portuguese and 362 or 45.7% prefer to read in their maternal language. The statistics which are found below in the pie chart, Figure 4.10 represent the whole sample including the 160 or 16.8% of the respondents who did not answer the question, and the .5% whose answer was “other”. The percentages illustrated are those calculated on the whole sample including the missing data.

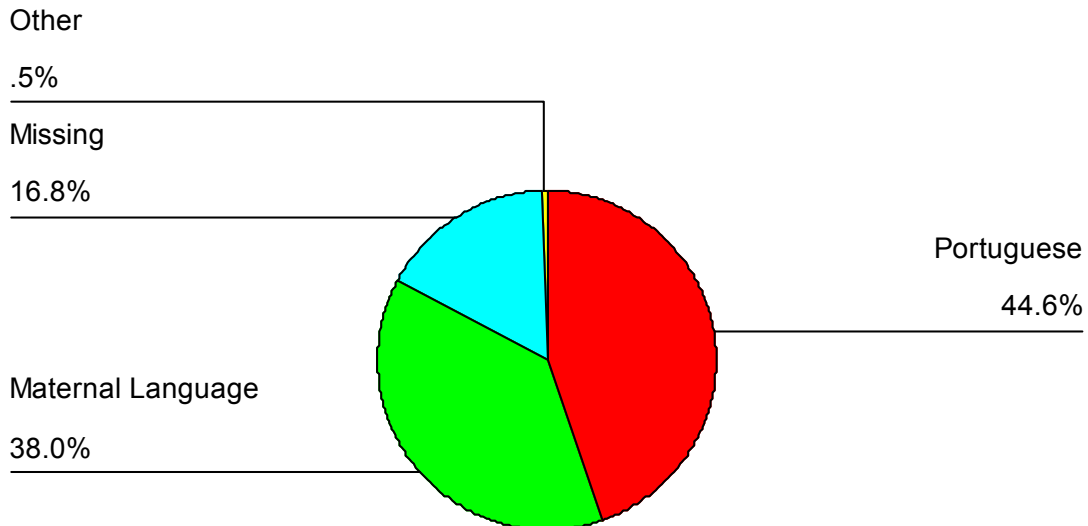


Figure 4.10 Pie Chart Indicating Language Preference for Reading of the Whole Sample

Variable “8” Statistical findings of Sex

Question: What is the male / female distribution?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	653	72.8	79.9	
	female	164	18.3	20.1	
	Total	817	91.1	100.0	
Missing	System	80	8.9		
Total		897	100.0		

Table 4.40 Male / Female Frequency Distribution for Whole Sample

Discussion: The total number who responded to this question is 817 out of a potential of 897. There were 80 which did not respond. Of the 817, females constitute 164 or 20.1% of the sample and males are 653 or 79.9% of the respondents. The number of females as learners or leaders is low. Even though the public educational philosophy of Mozambique welcomes female learners as does the Church of the Nazarene, the amount of physical energy a woman spends on the bearing and caring for the children, which are usually many and close together age-wise, as well as the energy required to gather wood to cook over simple fires and lack of electricity to provide lighting to read or study at night, strangle the hours which might be put into studying.

The next sets of data that I present were collected and analyzed from the second survey which was administered at the same gatherings as the proceeding set of data, so it surveys essentially the same sample but was not connected with the names of the individuals so the opinions solicited were able to be given in a manner that was deliberately and obviously anonymous. This anonymity was called to the attention of the survey takers so that they could more freely express their views. The first variables are biographical in nature so that some cross-tabulations would be facilitated. “Age” as a variable was not included in this

instrument which is unfortunate for some of the cross-tabulations which might have been possible taking “age” into account.¹⁹

The data collected by the question of anonymous survey are composed of two groups; a group of single variables which are descriptive and another group which is composed of four questions with multiple variables. The descriptive variables are of particular interest to the readership of Nazarene educators and are useful for future, more complex statistical analyses. In respect to the finding of this PAR study, the variables of these four questions provide pertinent empirical findings to the three research questions.

Variable 9 Where Ministerial Preparation Began

Question: Where did the respondents begin their ministerial preparation?

Location of Ministerial Preparation: Distribution of All Respondents
MIN_PREP

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Tavane	21	2.250804	2.586207	2.586207
	Furancungo	9	0.96463	1.108374	3.694581
	Maputo	54	5.787781	6.650246	10.34483
	SNM				
	Laulane	117	12.54019	14.40887	24.75369
	IBNAL	609	65.27331	75	99.75369
	Other	2	0.214362	0.246305	100
	Total	812	87.03108	100	
Missing	System	121	12.96892		
	Total	933	100		

Table 4.41 Locations Where Respondents Initiated their Ministerial Preparation

Discussion: The old residential Bible School in Gaza and Tete which are Tavane and Furancungo, respectively, are the settings where 21 + 9 = 30 respondents began their preparation for ministry. Another 54 respondents indicated they started preparing in “Maputo” during the years that the Bible School functioned in Maputo proper, not at the present campus which is labelled “SNM Laulane”. Those who began at the present campus numbered 117 or 14.4% of the respondents. The other respondents started in the extension system (IBNAL) 609 of them or 65.3%; two studied elsewhere, probably in Swaziland, and 121 did not answer the question so are listed at “missing” data. The statistics show that there are people in the system from each of the delivery systems used so far by the Church of the Nazarene in Mozambique to prepare leaders which were presented in Section 2.5.2.4. They show that 75% of the respondents start in the system under closest research scrutiny in this study – the learning system, IBNAL. The pie chart below arranges the data from Table 4.41 in graphic form.

As previously discussed, some students in IBNAL surface as candidates to speed up their preparation. They start in IBNAL and then are sent to the residential Bible School. This would be one explanation why the figure of 75%, those who responded to the question started in IBNAL, is different than the percentage of the sample in a previous table which says there are 678 IBNAL students making up 71.2% of the sample. The difference between 678 IBNAL students recorded in

¹⁹ The next time the population is surveyed, the inclusion of “age” as a variable is to be recommended.

one set of findings and 609 recorded here on another question can also be accounted for by the number of students who did not the question. The student difference (678 - 609 = 69) is probably found in the 121 people who did not answer this question.

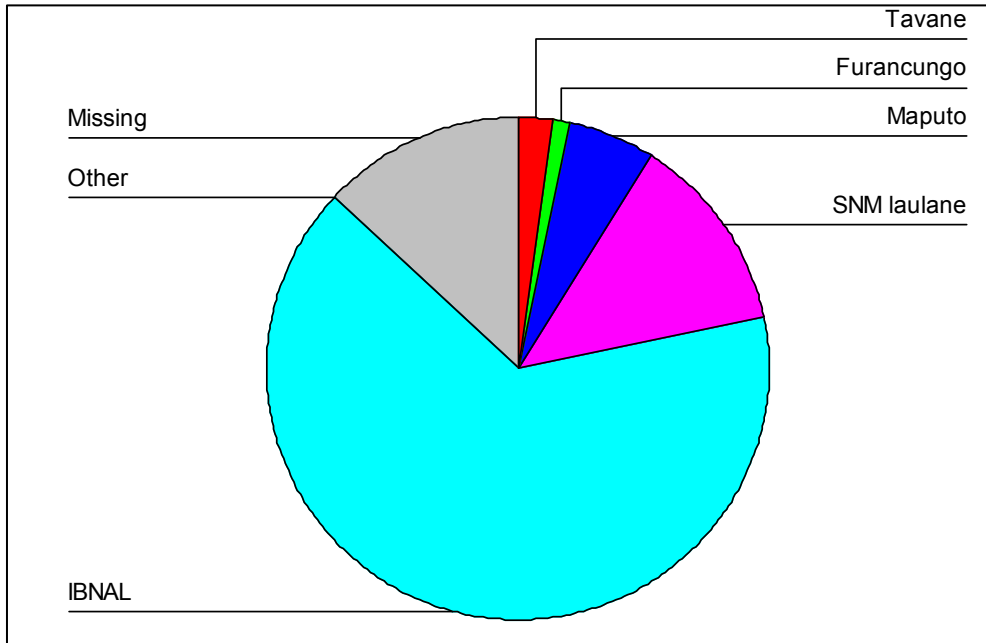


Figure 4.11 Pie Chart of Locations Where Respondents Initiated their Ministerial Preparation

Variable 9 Where Ministerial Preparation Began – per Category

Question: What differences are there between location where the LEARNERS began their ministerial preparation and the LEADERS began theirs?

Leadership		Frequency	Percent	Valid Percent	Cumulative Percent
1.00 LEARNERS	Tavane	6	.8	.9	.9
	Furancungo	2	.3	.3	1.2
	Maputo	18	2.4	2.7	3.9
	SNM	62	8.2	9.4	13.3
	Sub-total	(88)	11.7		
	IBNAL	571	75.3	86.4	99.7
	Other	2	.3	.3	100.0
Missing System	97	12.8			
Total	758	100.0			
2.00 LEADERS	Tavane	15	9.0	10.2	10.2
	Furancungo	7	4.2	4.8	15.0
	Maputo	36	21.7	24.5	39.5
	SNM	55	33.1	37.4	76.9
	Sub-total	113	68.0		
	IBNAL	34	20.5	23.1	100.0
	Total	147	88.6	100.0	
Missing System	19	11.4			
Total	166	100.0			

Table 4.42 Locations Where Respondents Initiated their Ministerial Preparation by Category of Leadership

Discussion: The popular, uncritical opinion of the Nazarenes in Mozambique is that the combination of those who prepared for ministry in the residence Bible Schools is the major impetus of education in Mozambique, i.e. Tavane + Furancungo + Maputo + SNM/Laulane is greater than IBNAL. But, a logical projection on the mathematics of the situation easily anticipates that there are more being prepared by IBNAL than the sum of the other delivery systems because there is a multiplication effect taking place. Those produced in the sum of the other delivery systems are those trained as monitors to each have a group of learners, i.e. they multiply their learning, their influence, their leadership. As expressed in the discussions in the July 2002 ANCA meetings, “the grandparents are few but the grandchildren are many”. The statistics do show this. Among the leaders, 68% began training in the residential institutions and only 20.5% began in IBNAL. The two pie charts presented below, graphically illustrate the present distribution in the training of the leaders. Already 20.5% of the leaders who responded to this survey began their ministerial training in IBNAL. In the other category of leadership, “1.00”, which refers to those in training, 75% of them started in IBNAL. By the time the IBNAL students finish their course of study, the percentage of leaders trained in the extension programme will be greater.

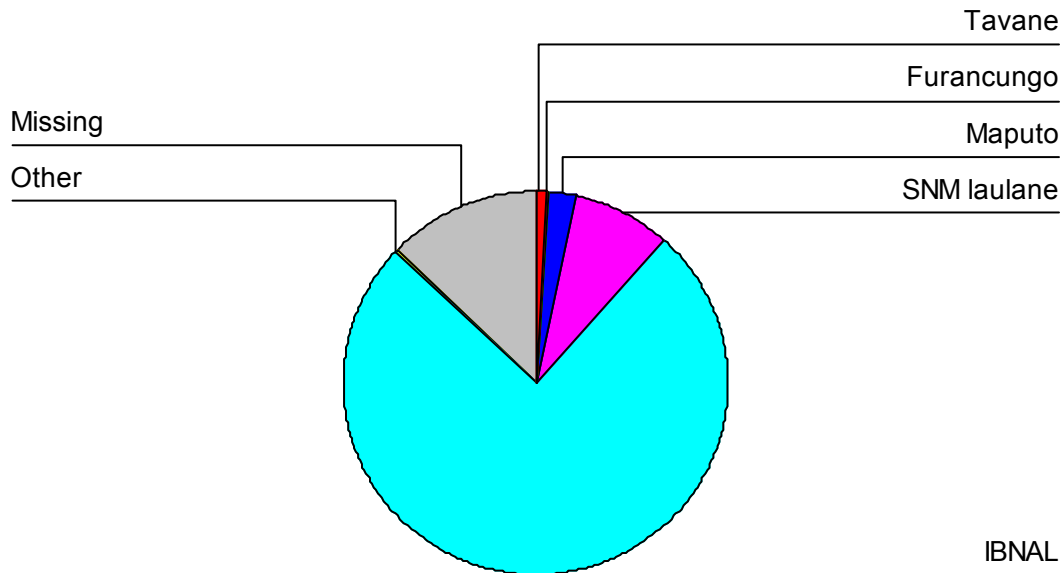


Figure 4.12 Locations Where LEARNERS Initiated their Ministerial Preparation

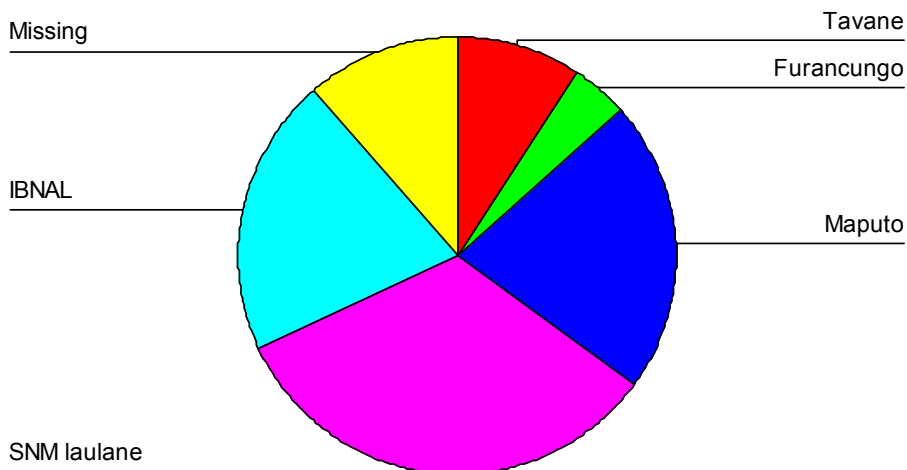


Figure 4.13 Locations Where LEADERS Initiated their Ministerial Preparation

Variable 10 Level of schooling on entering Ministerial Preparation

Question: How much formal schooling do the respondents have when they begin their ministerial training and how does this differ between the leaders and the learners?

Leadership		Frequency	Percent	Valid Percent	Cumulative Percent
1.00 LEARNERS	Valid	1	29	3.7	3.9
		2	27	3.4	3.6
		3	62	7.9	8.4
		4	115	14.7	15.5
		5	119	15.2	16.0
		6	123	15.7	16.6
		7	95	12.1	12.8
		8	47	6.0	6.3
		9	46	5.9	6.2
		10	43	5.5	5.8
		11	10	1.3	1.3
		12	19	2.4	2.6
		13	3	.4	.4
		16	3	.4	.4
	Total	340	1	.1	100.0
	Missing System	742	94.8	100.0	
	Total	783	100.0		
2.00 LEADERS	Valid	1	7	4.1	4.4
		2	3	1.8	1.9
		3	3	1.8	1.9
		4	26	15.3	16.3
		5	18	10.6	11.3
		6	20	11.8	12.5
		7	37	21.8	23.1
		8	11	6.5	6.9
		9	13	7.6	8.1
		10	8	4.7	5.0
		11	3	1.8	1.9
		12	10	5.9	6.3
		13	1	.6	.6
		Total	160	94.1	100.0
	Missing System	10	5.9		
	Total	170	100.0		

Table 4.43 Entry Level of Schooling by Leadership Category

Discussion: The TEE model targets adult learners with three years of formal schooling. The statistics of the sample of learners show that, there are 62 + 27 + 29 = 118 learners or **15.9% of the sample of learners with 3 years or less of schooling**, which is a much lower percentage than presumed at the outset of the study. Going up the educational ladder, 14.7% have 4 years of education upon entering and 15.2% have 5 years of schooling, the end of elementary school in the public education system of Mozambique. This adds up to **45.8% of the sample of learners began ministerial training with 5 years of formal schooling or less**. This figure is under half and, therefore, generally lower than popularly thought in the Nazarene context. Because the policy allows pre-literates to begin to study, the presumption that “almost all” IBNAL students are barely able to read or write is now shown with hard statistics to be false. The statistics also show that the percentage of learners who would not qualify to be students in the resident program (which has a 7 year minimum) is 61.5%. This means that **just over 60%**

of the IBNAL students would be unable to come to the resident Bible School because of their insufficient level formal education.

The learners who start with 6 or 7 years of school, middle school education are 27.8%. Those who start with 8, 9 or 10 years completed are $6.0 + 5.9 + 5.5 = 17.4\%$ and the few with 11 or 12 years or more on entering are only 4.7%, less than 5%. A count of 25 (19 + 3 + 3) learners of 742 or 3.2% have high school equivalency or more. These statistics will be surprising to those from other contexts like America and Europe, who enjoy the opportunity of easy access to schooling and even compulsory education. However, the reality of adequate and easily accessed schooling is not the reality of Mozambique. As pointed out previously, schools are scarce. The person who has managed to eek out 5 years of formal schooling in remote sectors is on top of the socio-educational heap. Those with 7 years are sought as leaders not only in the church setting, but also in other sectors.

The relative adequacy of 7 years of formal schooling for leadership is reflected in the statistics of those who are current leaders in the research sample of my study. The percentage of LEADERS who started with 3 years of schooling or less is $4.1 + 1.8 + 1.8$ or 7.7%. Thirty-nine percent (39%) of the current leadership has 5 years or less of schooling. Another 33.6% has 6th or 7th grade completed, leaving 26.5% with 8-12 years of schooling. Only 6.5% of the leaders had 12th grade or higher when they began ministerial training.

Variable Current level of schooling

Question: What is the current level of schooling of the learners?

	leaders	learners
Mean	7.68	6.3
Mode		
Minimum	1	1
Maximum	13	16
Count	167	622
Missing		81
Valid		870
Total		951

Of 167 LEADERS, the mean for their current schooling is 7.68 years. Of 703-81 LEARNERS, the mean for their current schooling is 6.3 years of school. The number who did answer this question is 81. Frequency distribution of the 622 learners is shown as Table 4.44 below.

Count of Learners	Current Years of Schooling												
	1	2	3	4	5	6	7	8	9	10	11	12	>12
110													
100					107	102							
90				96									
80							83						
70													
60													
50													
40			42						49				
30									36	36			
20		15										25	
10	6										9		8

Table 4.44 Frequency Distribution of the Current Years of Schooling of the Learners

Discussion: Of the total number of 622 learners, the number who have 3 years or less of schooling is $6 + 15 + 42 = 63$ or 10.6% as compared to 15.9% who started ministerial preparation with that level of schooling. As noted above **45.8%** of the learner sample began ministerial training with 5 years of formal schooling or less. The current number of the learner sample with 5 years of formal schooling or less is $63 + 96 + 107 = 266$ or **42.9%**. This shift indicates fewer of the learners have that lowest level of formal schooling. The probable reason is that they are studying in the public school classes to increase their general education while they are preparing for ministry.

The line graph below, Figure 4.14, attest to the fact that those who begin their training at one academic level, do not stay at that level, but many of them continue to study in formal academic settings. The double bar graphs show the mean of the entry level of schooling per geographical area represented by the red line and the current mean of schooling per geographical area represented by the green line.

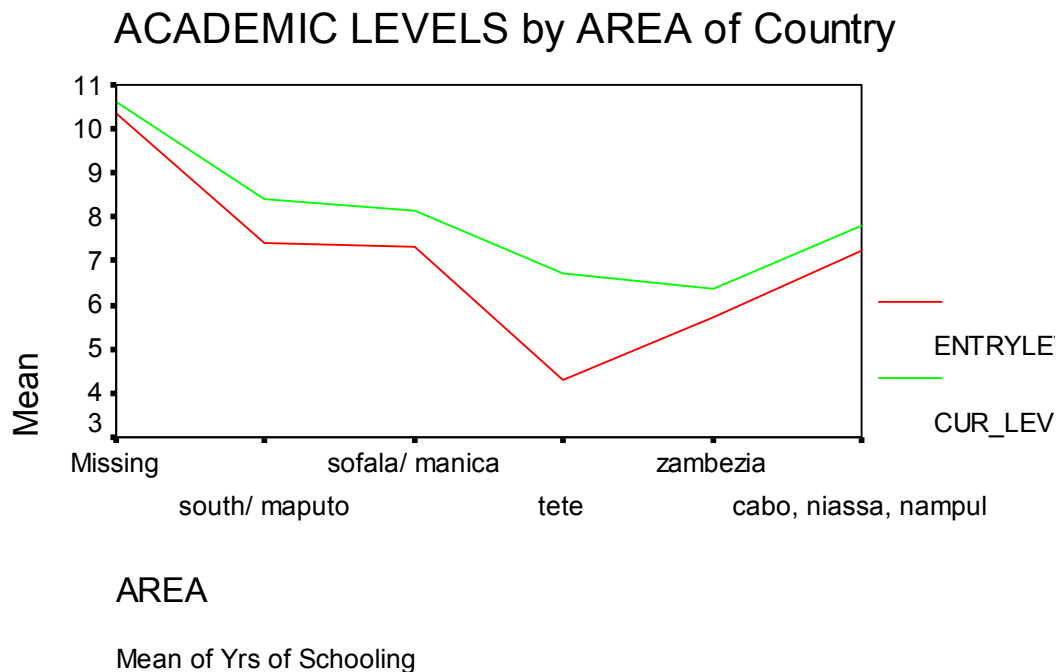


Figure 4.14 Comparison of Means per Area of Years of Schooling on Entering Ministerial Training and Years of Current Schooling

Variable 12 Number of courses taught or studied of IBNAL programme (MEAN)

Question: How much experience in the learning system does the sample have?

LEARNERS	Cases		Missing		Total	
	Valid N	Percent	N	Percent	N	Percent
QUANTITY	569	74.6%	194	25.4%	763	100.0%
QUANTITY	Mean		6.86	.329		
	Median		3.00			
	Range		34			

Table 4.45 Number of IBNAL Courses Studied by the Learners

LEADERS	Cases		Missing		Total	
	N	Percent	N	Percent	N	Percent
QUANTITY	115	68.9%	52	31.1%	167	100.0%
QUANTITY	Mean		Statistic	Std. Error		
	Median		16.04	1.174		
	Minimum		14.00			
	Maximum		0			
	Range		49			

Table 4.46 Number of IBNAL Courses Studied or Facilitated by the Leaders

Discussion: There is a broad range of experience with the IBNAL system as indicated by the number of courses a learner has studied, indicated in Table 4.45 or a leader has studied or taught, indicated in Table 4.46. The leader sub-population has exposure to the courses in training to be a monitor, and then the leader facilitates the courses so the maximum number indicated in Table 4.46 of 49 exceeds the number of courses in the IBNAL curriculum (42) because leader can have experience with courses both as a trainee and as a monitor. In this way a respondent may have more than one experience with a course. The monitor may have facilitated a specific course more than one time by leading more than one cooperative learning group which would also increase her or his experience with the programme.

The statistics indicate that the learners have had between 0 and 34 courses. How could a learner have “0” courses and still be categorized as a “learner”? If the learner is at the Bible School during the first year, he or she may not have any experience with IBNAL yet but they could have an opinion about it formed from the experience of others involved on his or her district. In a similar way, leaders may have “0” experience with IBNAL if they have never attended an intensive session to train monitors; these are all for volunteers. **The average number of courses of experience for the learners is 6.9, i.e. about 7 courses and for the leaders is about 16 courses.**

Variable 13 Problems encountered with IBNAL

The task of surveying this population took many people several months and hundreds of kilometres of travelling. Early in the period of conducting the survey those of us on PAR 5 tabulating the initial data noticed a problem relating to the question relating to identification of the “Problems with IBNAL”. (See the four-page survey in Appendix I. The problem was the number of times the respondents skipped the question. Perhaps it was too negative for them or too complex to do the rating. Since it was near the beginning of the surveying time, the PAR 5 team made the decision to reformulate the question to make it easier to answer.

Instead of rating each aspect as a potential problem as in Version A, the respondents only identify the two aspects of IBNAL which were most problematic to them in Version B. What the PAR 5 team did not estimate accurately in deciding to make this change was the size of impact on the data collection. The fact that the initial wording of the question had been photocopied already many times means the decision effectively divides the sample surveyed into two groups – one which answered the question with version A, the other which answered

according to Version B. The data collected in this way provides two ways of looking at the problems experienced, first through the lens of responses to Version A, then through the responses of version B. Both sets of data are reliable; each is smaller sample than those of other questions. I present first the statistical findings for the responses from Version A, the ratings of different aspects on a 1-4 scale, 1 being “no problem”, 4 meaning “it was such a problem it made me seek another way to prepare for ministry”.

The overall question rates eight areas of IBNAL in terms of the problem they pose or do not pose to the respondents. The average of the total count for each of the eight areas to assess, calculated from the samples responding to each of the eight aspects, is 275 which means that 275 people from the whole sample identified problems with IBNAL by responding to Version A. The first aspect of IBNAL to assess was the requirement that the students “pay for books”.

Question: How much difficulty have you had with paying for student textbooks?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
no problem	242	23.1	79.1	79.1
little problem	42	4.0	13.7	92.8
big problems made me seek other way to prepare	10	1.0	3.3	96.1
0	1	.1	.3	99.7
21	1	.1	.3	100.0
Total	306	29.2	100.0	
Missing System	742	70.8		
Total	1048	100.0		

Table 4.47 Ratings of “Paying for Books” as a Problem with IBNAL – Group A

Discussion: The “valid percent” column is calculate on the count of valid respondents – 306. On this particular issue, paying for the books, of the 306 who responded to the question, 242 or 79.1% had no problem with paying for books, but for 10 respondents or 3.3% the paying of books presented such a problem that it “made them seek another way to prepare” for ministry. Figure 4.15 below presents these statistics in a histogram.

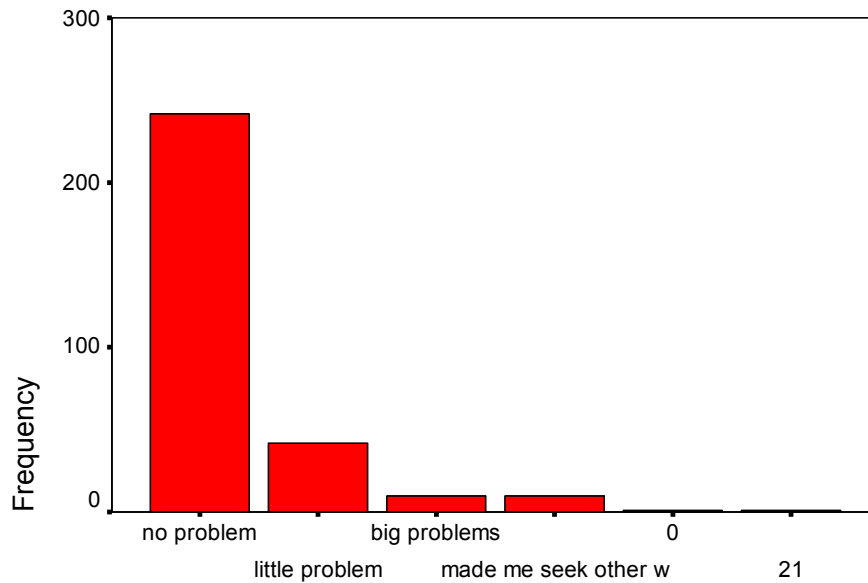


Figure 4.15 Histogram of Ratings of “Paying for Books” as a Problem with IBNAL – Group A

Question: How much difficulty have you had with memorizing the Bible verses?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no problem	213	20.3	72.0	72.0
	little problem	73	7.0	24.7	96.6
	big problems	8	.8	2.7	99.3
	made me seek other way to prepare	2	.2	.7	100.0
	Total	296	28.2	100.0	
Missing	System	752	71.8		
Total		1048	100.0		

Table 4.48 Ratings of “Verse Memorization” as a Problem with IBNAL – Group A

Discussion: The question concerns memorization of Bible verses which is one of the requirements to pass the courses. Of the 296 who responded to this, 213 (or 72%) had no problem with it. There are 8 (2.7%) who had “big problems” with this aspect, and 2 report that it “made [them] seek another way to prepare”. Two is a small number, but every reason for lack of retention of students in an educational system must be considered important. The statistics discussed here are represented graphically in the figure below.

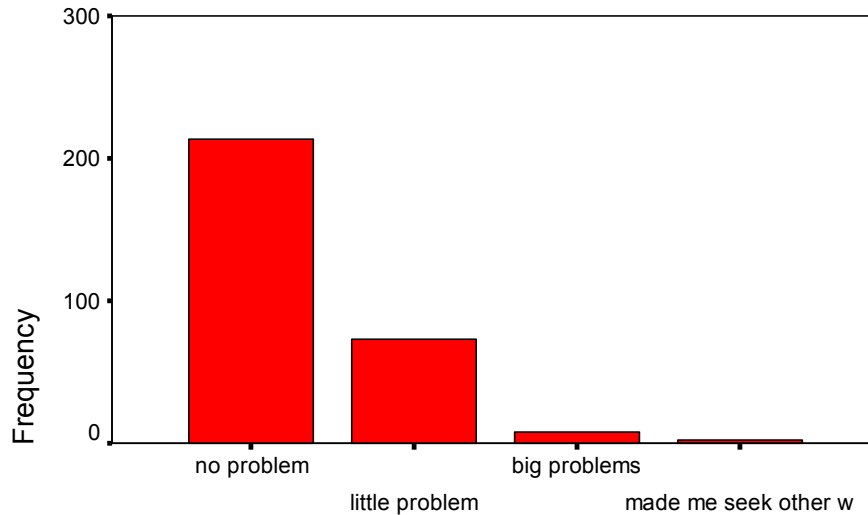


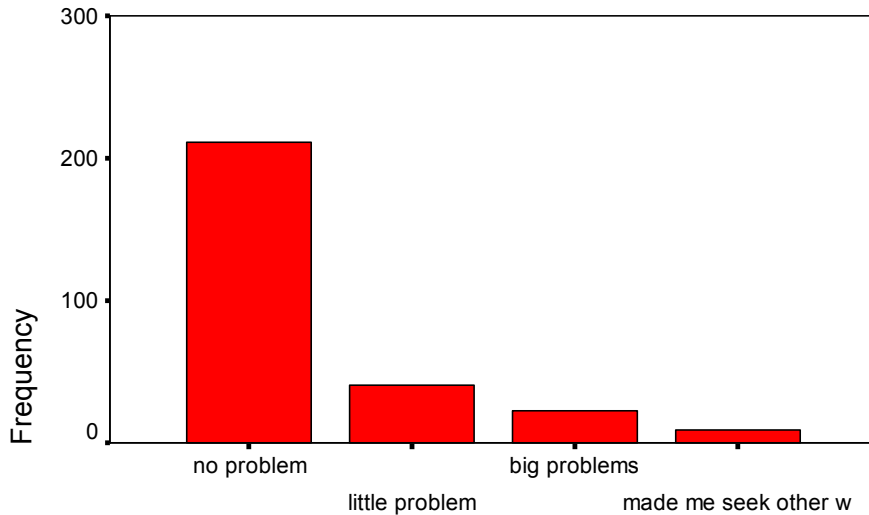
Figure 4.16 Histogram of Ratings of “Verse Memorization” as a Problem with IBNAL – Group A

Question: How much difficulty have you had with the skills of the monitors?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid no problem	211	20.1	74.6	74.6
Valid little problem	41	3.9	14.5	89.0
Valid big problems	22	2.1	7.8	96.8
Valid made me seek other way to prepare	9	.9	3.2	100.0
Total	283	27.0	100.0	
Missing System	765	73.0		
Total	1048	100.0		

Table 4.49 Ratings of the “Skills of the Monitor” as a Problem with IBNAL – Group A

Discussion: In this question the skills of the monitor(s) are being assessed as potentially problematic. 74.6% of the 283 who responded to this question said the monitors were “no problem” but 22 or 7.8 said the skills of the monitors presented “big problems” and 9 respondents or 3.2% said they sought another way to prepare because of the skills of the monitors. The schematic presentation of these statistics follows.



MONITOR

Figure 4.17 Histogram of Ratings of “Skills of the Monitors” as a Problem with IBNAL – Group A

Question: How much difficulty have you had with other learners in your group?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
no problem	218	20.8	78.7	78.7
little problem	32	3.1	11.6	90.3
big problems	16	1.5	5.8	96.0
made me seek other way to prepare	11	1.0	4.0	100.0
Total	277	26.4	100.0	
Missing System	771	73.6		
Total	1048	100.0		

Table 4.50 Ratings of the “Having Difficulty with Other Learners in the Group” as a Problem with IBNAL – Group A

What difficulty with other learners in the cooperative learning group caused them “no problem”. For 4% of the respondents (11 in number), difficulties with other learners made them find another way to prepare for ministry.

Question: How much difficulty have you had with finding time to fill in the book and studying your homework?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no problem	211	20.1	72.8	72.8
	little problem	42	4.0	14.5	87.2
	big problems	20	1.9	6.9	94.1
	made me seek other way to prepare	7	.7	2.4	99.7
	Total	290	27.7	100.0	
Missing	System	758	72.3		
Total		1048	100.0		

Table 4.51 Ratings of the “Finding Time to Do Homework” as a Problem with IBNAL – Group A

Discussion: One of the ten weaknesses cited by Kornfield of the TEE system relates to this question of the learners having enough time (or *not* having enough time) to do the homework which is reading the lessons and responding to the questions in writing in their textbooks. Of the 290 respondents, 20 or 6.9% said this caused them “big problems” and 7 respondents or 2.4% said it made [them] seek [an]other way to prepare. The sum of 2.4% and 6.9% 9.3% of this sample, as always, is important to note. Of the respondents 211 or 72.8% had “no problem” with the homework, a strong majority for the positive position. The statistics above are represented graphically in the figure which follows.

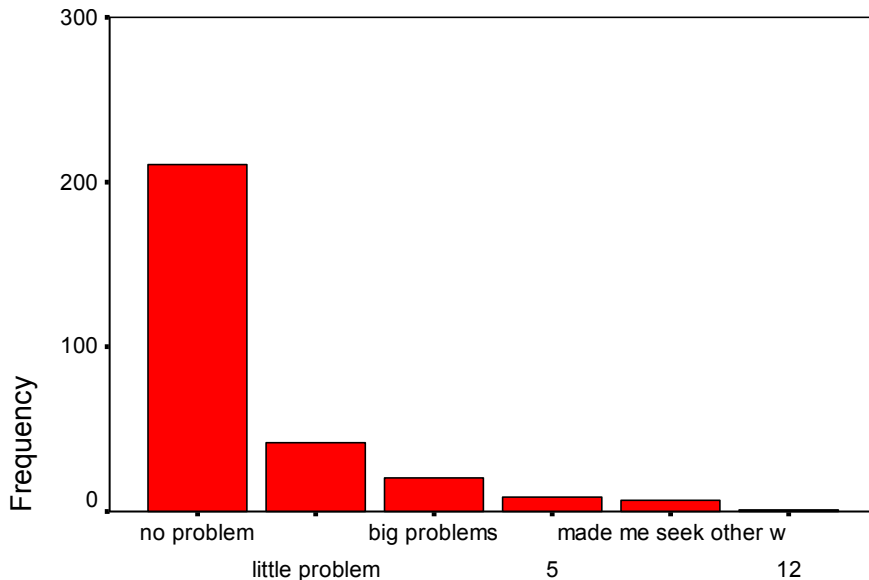


Figure 4.18 Histogram of Ratings of the “Finding Time to Do Homework” as a Problem with IBNAL – Group A

Question: How much difficulty have you had with the books being in Portuguese and not the maternal language?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no problem	188	17.9	65.7	65.7
	little problem	51	4.9	17.8	83.6
	big problems	29	2.8	10.1	93.7
	6	(10)	1.0	3.5	97.2
	made me seek other way to prepare	8	.8	2.8	100.0
	Total	276	27.3	100.0	
Missing	System	762	72.7		
Total		1048	100.0		

Table 4.52 Ratings of the “Books in Portuguese and not the Maternal Language” as a Problem with IBNAL – Group A

Discussion: This question speaks to the important issue of learning in the maternal language. The percentage of those who state they have “no problem” with this is lower (65.7%) than the percentage of “no problem” responses in the table above. Compared with percentages from other problems there is an increase in the number who responded that it was a “little problem” that the books were in Portuguese. Eight (8) respondents or 2.8% considered it a big enough problem to leave the system and 29 others (10.1%) considered books in Portuguese a “big problem”. The graphic representation of these statistics follows.

PROBLEM OF BOOK IN PORTUGUESE

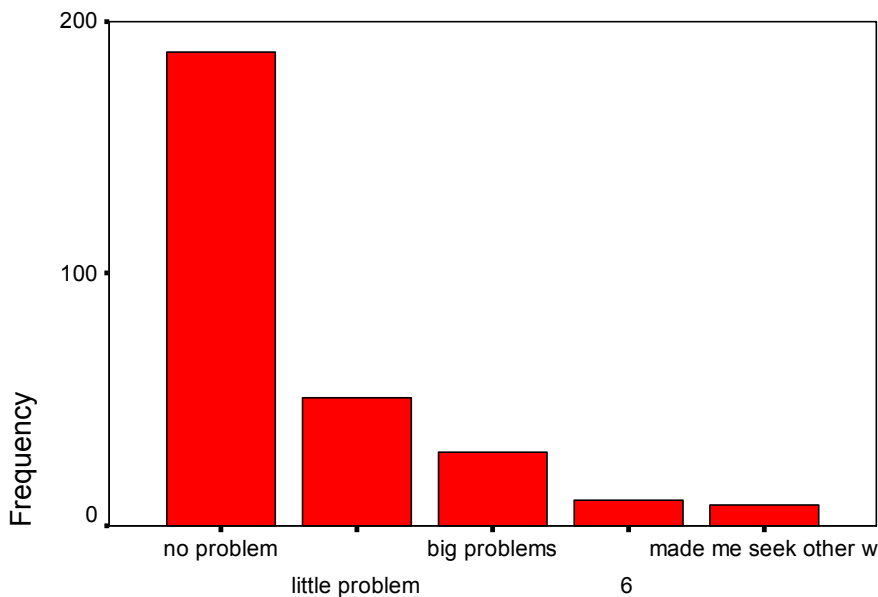


Figure 4.19 Histogram of Ratings of the “Book in Portuguese and not the Maternal Language” as a Problem with IBNAL – Group A

Question: How much difficulty have you had with varying academic levels in the same cooperative group?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no problem	190	18.1	67.9	67.9
	little problem	50	4.8	17.9	85.7
	Made me seek other ways to prepare	19	1.8	6.8	92.5
	big problems	16	1.5	5.7	98.2
	Total	275	26.7	100.0	
Missing	System	768	73.3		
Total		1048	100.0		

Table 4.53 Ratings of the “Varying Academic Levels in the Same Cooperative Learning Group” as a Problem with IBNAL – Group A

Discussion: As noted previously in respect to the demographics of the learner sub-population, there is great diversity in the levels of formal schooling which the learners have. This diversity is essentially ignored in the formation of the cooperative learning groups which are based on the accessibility of the learners and monitors to the learning setting. The practice of training trainers produces a number of trainers which is larger than in the past but not sufficiently large to subdivide learning groups according to the level of schooling they have. These practical limitations make the learning groups diverse but there is also a philosophical rationale for this practice; in order for the learners to succeed in the contexts where they will be leaders, it behoves them to learn to relate effectively to people of differing educational and social levels. Effective leaders *do* learn this. The statistics show that this practice causes “big problems” to 16 respondents (5.7%) and made 19 or 6.8% of the respondents “seek other ways to prepare”. This means 35 or 12.5% of the respondents (280) were very bothered by this practice. On the other hand 190 or 67.9% of the sample considered that this practice gave “no problems”. The statistics discussed above are graphed below.

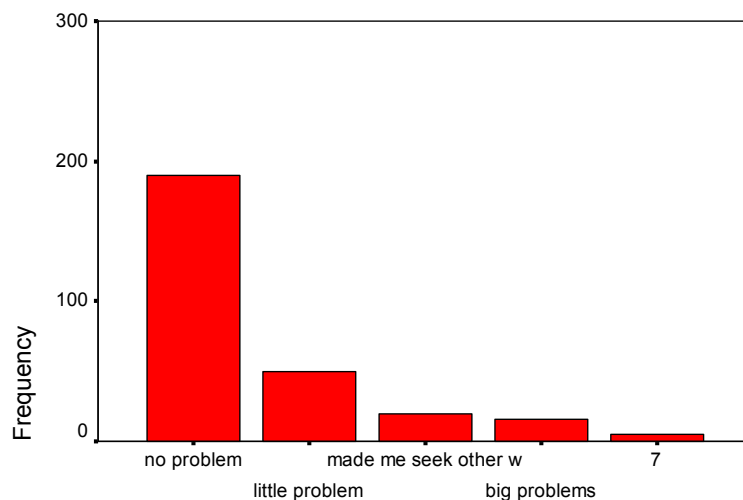


Figure 4.20 Histogram of Ratings of the “Varying Academic Levels in the Same Cooperative Learning Group” as a Problem with IBNAL – Group A

Question: How much difficulty has another problem not listed been for you?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no problem	132	12.6	71.4	71.4
	little problem	24	2.3	13.0	84.3
	big problems	13	1.2	7.0	91.4
	8	10	1.0	5.4	96.8
	Made me seek other way to prepare	5	.5	2.7	99.5
	0	1	.1	.5	100.0
	Total	185	17.7	100.0	
Missing	System	863	82.3		
Total		1048	100.0		

Table 4.54 Ratings of the “Some Other Aspect” as a Problem with IBNAL – Population A

Discussion: Version A of this question allowed the respondents to indicate that there was “something else” about IBNAL that created problems for them. This option elicited fewer responses (185) than previous items in this question and of those 13 considered some other problem “big” and 5 considered it big enough to seek another way to prepare. A few respondents wrote in “lack of transportation [money] for monitors”. The statistics represented graphically are found in the Figure 4.21 below.

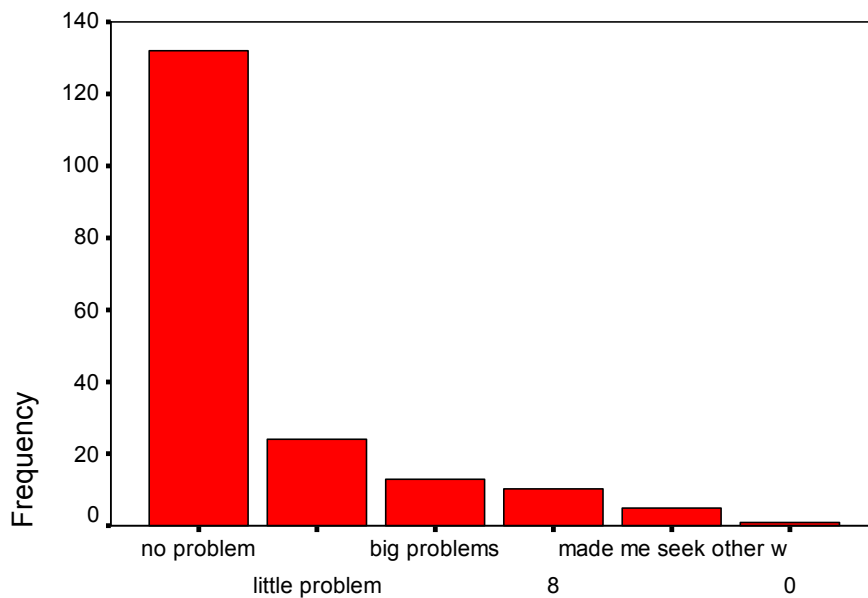


Figure 4.21 Histogram of Ratings of the “Some Other Aspect” as a Problem with IBNAL – Group A

The items from Version A of the question about problems with IBNAL have been presented item by item. In Table 4.48 below I bring the frequencies presented above into one table for analysis of the whole set of issues which may be considered problems of IBNAL.

	PROBLEMS WITH IBNAL: HOW MUCH OF A PROBLEM IS IT?	Re- spon- dents	No pro- blem	Little pro- blem	I had “big pro- blems” with this	This made me seek another way to prepare
		FREQUENCIES				
1	Having to pay for the textbooks	304	242	42	10	10
2	Memorizing Scripture to pass	296	213	73	8	2
3	Difficulties with the monitor	283	211	41	22	9
4	Difficulties with other students in your group	277	218	32	16	11
5	Finding time to fill in the books, to do the homework	290	211	42	20	7
6	Having the book in Portuguese not maternal language	276	188	51	29	8
7	Mixing academic preparation of students in same group	275	190	50	16	19
8	Some other problem not listed	185	132	24	13	5
	Mean of number of respondents	273	200.6	59.1	22.3	11.8
	TOTALS	2186	1605	355	134	71
	Valid percentages		73.4%	16.2%	6.1%	3.2%

Table 4.55 Summary of the Ratings of the Eight Aspects of IBNAL as per Group A

Discussion: Gathering data regarding problems perceived with IBNAL into Table 4.55 makes it easier to see that the large majority of the whole sample finds no problem with these seven aspects of IBNAL; 73.4% find “no problem”. The issue with the smallest number of responses is #8, “Some other problem”; these were 185 respondents. In order to answer this question the respondents must think more than in the other seven items because they have to think of the “other problem” so more people elected to not answer it. The next set of statistics is the tabulation of answers from the Version B question on this same set of items.

	BK PAY- MENT	VERSE MEMO- RIZE	MONITOR SKILLS	OTHER TIME FOR LEARNER HOMEWK	FOR PORTUGU E-MIC	BKS IN ACAD OTHE R	NO PROB		
Valid	306	296	283	277	290	286	280	185	117
Missing	742	752	765	771	758	762	768	863	931

Table 4.56 Statistics of Problems Identified with IBNAL – Sample B

Discussion: The data in Table 4.56 above reflect responses from the sub-group of respondents who responded to Version B of the question regarding problems with IBNAL. In this version, the respondents indicated which two items were problematic for them; they did not rate each item so the number of data missing is high because with each choice of two items, the respondents were automatically not putting any value into the other seven columns of potential choices.

	HOW MUCH OF A PROBLEM IS THIS ASPECT OF IBNAL?	A Version A Respondents who had some problem with	B Version B Respondents marked two problems	C Sum of Responses Versions A and Version B	Rank Order Of Problems Per C
FREQUENCIES					
		# of responses minus number who had no problem with item	Count given in Table 4 above as raw data	Indication of frequency within the whole sample	Ranking of sum of response s
1	Having to pay for the textbooks	304 - 242 = 62	+ 306 HIGHEST	368 4 th RANKED	4
2	Memorizing Scripture	296 - 213 = 83 4 TH RANKED	+ 296 2 ND RANKED	379 HIGHEST	1
3	Difficulties with the monitor	283 - 211 = 72	+ 283	355	6
4	Difficulties with other students	277 - 218 = 59	+ 277	336	7
5	Time to fill in the books, to do homework	290 - 211 = 79 5 TH RANKED	+ 290 3 RD RANKED	369 3 rd RANKED	3
6	Book in Portuguese not maternal language	276 - 188 = 88 2 ND HIGHEST	+ 286 4 th RANKED	374 2 ND HIGHEST	2
7	Academic mix in same group	275 - 190 = 85	+ 280	365	5
8	Some other problem not listed	185 - 132 = 53	+ 185	238	9
9	No problem with IBNAL	Mean = 200.6 HIGHEST COUNT	+ 117 LOWEST COUNT	318 8 TH RANK	8
	Responses	2186	2036		
	Respondents Mean of	273.3	226.2		
	TOTALS				

Table 4.57 Comparison of Responses of Versions A and B to Question on Problems

Discussion: Putting together responses from Version A and those from Version B in Table 4.57 the findings show a small range of difference of responses within the sums shown in the highlighted column of sum of responses. The highest score is 379, the lowest score 336, a difference of 43 responses is small among 1048 responses. The net result of putting together the two sets of responses is to render the responses contradictory in respect to the option of selecting “no problem”. With the ratings given in Version A, the 73.4% of responses concur that there is “no problem”. In Version B, when it is made easier to choose a problem, then the choice of problem ranges from 304 votes for the biggest problem being “buying the books” to the next to the lowest number of votes going to “no problem”.

The set of “missing data” contributes to the inconclusiveness of these data sets. There is more than one reason why a response may end up as “missing data; in version B they are directed to only choose two responses so the other response possibilities are counted as “missing data”. Respondents in both versions who did not have any particular problem with IBNAL frequently chose to not mark anything, putting their opportunity to respond into the “data missing” category. Why did they do that? They may have made the choice (not to “vote”) because they are not used to pointing out problems, especially in written form, or because they really do not have problems with IBNAL so they assumed, wrongly, that not marking anything would be an automatic scoring for “no problem” or because they simply may be a bit lax about putting thought into their own opinion about the matter.

The statistics do indicate that three of the potential eight choices surface as the most frequently cited problems. According to which set of responses is considered, they surface with different rankings so there is no problem which can be called the “top problem” cited by the respondents. Three are cited. “Having to pay for the textbooks” does not surface as a top-ranked problem in results from Version A, is the highest ranked problem cited in Version B and the 4th ranked problem in the combined responses of A and B. “Memorizing Scripture” is ranked 4th, 2nd and 1st according to the sample of responses. “Having the book in Portuguese not maternal language” is 2nd ranked among Version A respondents, is 4th ranked among Version B respondents and is 2nd ranked in the combined results. **So these problems are considered to be the top three ranking problems of IBNAL: “Having to pay for the textbooks”, “having the book in Portuguese not the maternal language” and “memorizing Scripture”.**

Variable 11 Ratings of structured aspects of IBNAL (1-4)

As mentioned above, items which relate to the problems cited by respondents are also assessed in other questions. The question on the “Structured Aspects of IBNAL” has nine variable items in the question, i.e. the goal, the student books, the skills of the monitors, group discussions, memorizing Scripture, applying the lessons to life, singing together, praying together and just being together.. Those being surveyed are requested to rate each of these one a 1-4 scale, 4 being the highest. The respondents do not always rate all nine which creates “missing data”. The question in the survey is presented below followed by the table of statistics of the number of responses.

	GOAL	BOOKS	SKILLS_ Monitor	DIS- CUXN	MEMO- RIZE	APPLI- CXN	SING_ TOG	PRAY_ TOG	BE_ TOGET
Valid	629	585	594	605	594	565	607	610	569
Missing	304	348	339	328	339	368	326	323	364

Table 4.58 Structured Aspects of IBNAL – Whole Sample

Discussion: Table 4.58 above answers only indicates how many respondents rated each of the variables. The ratings of each variable organized by category of leadership of the respondents are presented in the statistics which follow. Each of these aspects is presented and discussed in more detail in the subsequent pages.

	Cases		Missing		Total	
	Valid N	Percent	N	Percent	N	Percent
Leadership						
poor or low	16	61.5%	10	38.5%	26	100.0%
normal	103	55.1%	84	44.9%	187	100.0%
very good or very high	153	62.2%	93	37.8%	246	100.0%
excellent	168	71.2%	68	28.8%	236	100.0%
	424		245		669	

Table 4.59 Ratings of the “Goal of IBNAL” by the Whole Sample

Discussion: Table 4.59 details the number of responses which are valid across each of the possible ratings of “goal”. The goal of IBNAL is “to be like Jesus” and is kept before the learners by means of the theme hymn, reference to *Christlikeness* as the goal of faith and living, and the goal is written into the intent of the programme outcomes. The assessment of this goal has more than nuances of interpretation. The wording of the question asks respondents to rate “the helpfulness of the goal of growing toward Christlikeness”. How is “poor or low” to be interpreted as a response to this question? It may be that some learners would say “poor” if their monitor rarely makes any reference to that goal; if something is not known or used, it cannot be deemed “helpful” (as per the wording of the question), so the rating would actually be the effectiveness of the monitor in inculcating or promoting the goal of Christlikeness. Maybe the goal simply is not helpful to some learners.

“Leaders” are so categorized by virtue of their responses on another field of the survey where they designated that they are already serving in positions of leadership in the Church of the Nazarene in Mozambique; there are 96 LEADERS. The category of those who, according to their designations, are studying to be leaders number 499. The other set of answers come from other group of respondents, numbering 56 who did not indicate their leadership status so they did not get tagged so the software counts them as “missing”. The total number of valid responses is 657 composed of responses from 96 leaders, 499 learners and 6+56 = 62 of unknown status. The following table, Table 4.53 displays the statistics organizing them by category of leadership, including the “zero” category of unknown classification.

RATINGS OF REGULAR ASPECTS OF IBNAL:	Sum of Ratings by LEARNERS		Ratings by LEADERS		Ratings by Unclassified or Missing		Combination of Sub-sets to give Overall		
								%	
GOAL									
Poor or low	21	4.2%	2	2.1%	0	0.0%	23	3.5%	4
Normal	142	28.5%	24	25.0%	12	19.5%	178	27.4%	3
Very good or very high	162	32.5%	37	38.5%	34	54.8%	233	35.5%	1
Excellent	174	34.9%	33	34.4%	16	25.8%	223	33.9%	2
Total number Of responses	499	100%	96	100%	62	100%	657	100%	

Table 4.60 Summarised Ratings of GOAL of whole sample (657) by LEADERSHIP Category

Discussion: Table 4.60 above shows that 4.2% of the learners and 2.1% of the leaders find the helpfulness of the goal to be “poor or low”. That is the position of 3.5% of the whole sample of respondents (657). The percentage which found the helpfulness of the goal to be “normal” is 17.4%. Adding together those who found the goal to be “very good” or and those who found it “excellent” comes to 68.4% (35.5 + 33.9), so it may be said in summary that **a large majority of the sample surveyed (68.4%) find the helpfulness of the goal of IBNAL to be very good or excellent.** The next two figures present the data by category of leadership, first the “Learners” and then the “Leaders”.

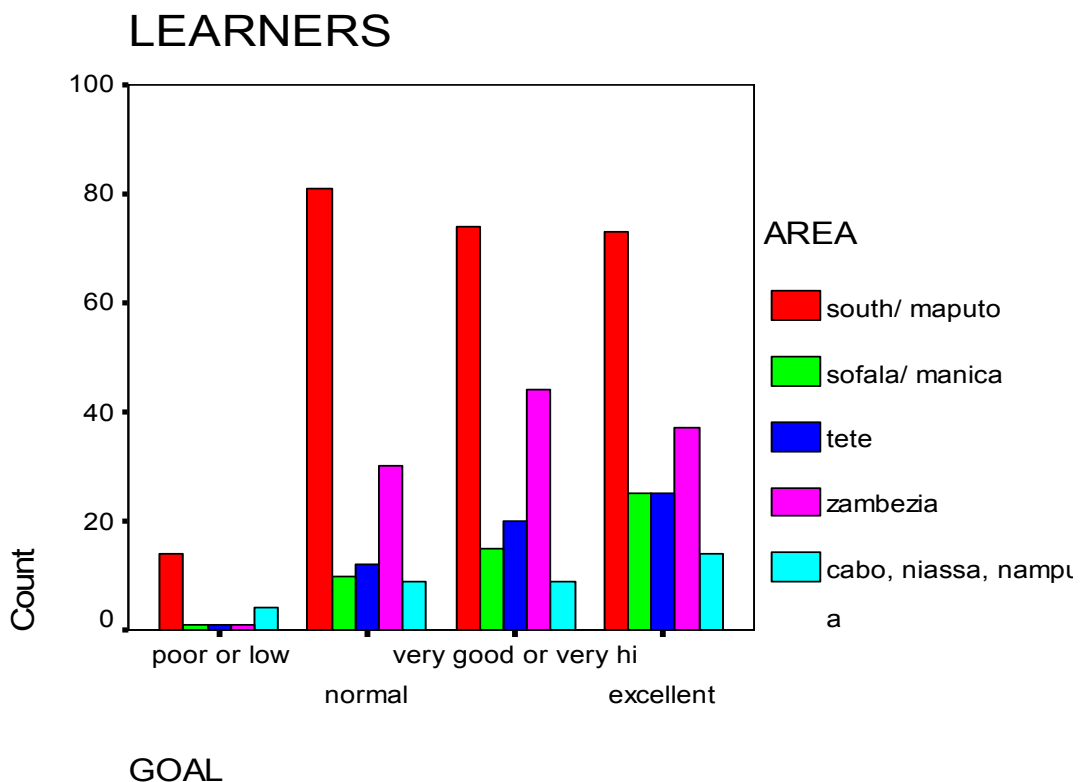
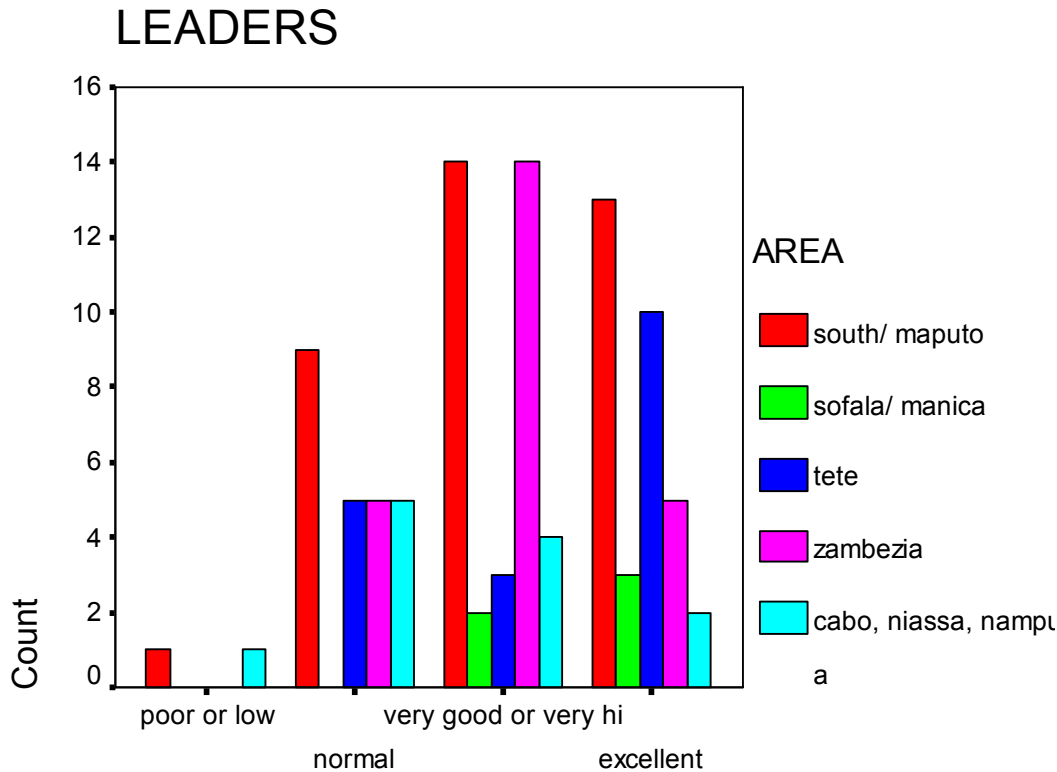


Figure 4.22 Bar Chart of Rating of Goal by Learners by Geographic Area

Discussion: The frequency distribution of the rated responses of the sub-set “learners” is represented above. The bars are coloured according to the geographical area of the respondents. It shows that the majority of the learners are from the south (red), and the distribution of their responses is over 60 for each of the first three ratings. The lowest number of learners is from the North, Cabo, Niassa and Nampula (aqua blue). They, as well as learners from Tete (medium blue) and Sofala/Manica (green) give the most ratings as “excellent” to the goal.



GOAL

Figure 4.23 Bar Chart of Rating of Goal by Leaders by Geographic Area

Discussion: The bar chart above shows the frequency distribution of the rated responses of the sub-set “leaders”. The bars are coloured, as above, according to the geographical area of the respondents. It shows that many of the leaders are from the south (red) but there are also many leaders from Zambezia. Leaders from both the South and Zambezia rate the goal as “very good”. The leaders from Tete give an “excellent” mark to the goal. The votes of all of the leaders from Sofala/Manica were either “excellent” or “very good”.

The next four variables to be analyzed of the normal aspects of IBNAL are those of the books, skills of the monitors, discussions and verse memorization. The summarized statistics of these four are organized for presentation in the table below.

RATINGS OF REGULAR ASPECTS OF IBNAL:	Overall RATINGS OF BOOKS		Overall RATINGS OF SKILLS OF MONITOR		Overall RATINGS OF DISCUS- SIONS		Overall RATINGS OF MEMORIZING VERSES	
		%		%		%		%
Poor or Low	26	4.5%	17	2.9%	24	4.0%	19	3.2%
Normal	221	37.8%	124	20.8%	191	31.6%	174	29.2%
SUM of "low ratings"		42.30 %		23.70 %		35.60 %		32.40%
Very good or Very high	169	28.9%	219	36.8%	213	35.2%	222	37.3%
Excellent	168	28.8%	235	39.5%	177	29.2%	180	30.3%
SUM of "high ratings"		56.7%		75.3%		64.4%		67.6%
Total number Of responses	584	100%	595	100%	605	100%	595	100%

Table 4.61 Ratings of Regular Aspects of IBNAL Problem: Books, Skill of Monitors, Discussions and Memorizing Verses

Discussion: Table 4.61 above has the ratings from "Poor or low" to "Excellent" listed on the vertical axis and the statistical findings displayed first as a raw count of the responses then the percentage of those responses to the total number of valid responses for that variable. Below the line displaying the findings of "normal" is the "Sum of 'low ratings'" which is the simple addition of the percentages of "Poor or low" and "Normal". Similarly the sums of the "high ratings", i.e. the percentage of "very good" added to the percentage of "excellent".

In the phrasing of the question in the survey about the books, the respondents are asked to give their personal opinion in the form of a score about the "helpfulness of the student books in general". Other aspects about the books, e.g. "having to pay for the textbooks" and "having the book in Portuguese not the maternal language" were two of the top three problems of IBNAL as discussed above. This question refers to the "helpfulness" of the books. The highest percentage (37.8%) rates the usefulness of the books as "normal". Only 4.5% judge the usefulness as "low," and over half of the respondents, 56.7%, rate the highly the "helpfulness of the student books in general". So although the ratings are lowest of what has been discussed so far, the overall ratings are still positive.

The question about monitors asks the respondents to rate "the ability of the monitor(s) to conduct classes properly". The skill of the monitors earns a high score from the respondents: 75.3% rate their skills "very high" or excellent and only 2.9% rate them "low". This statistic gives evidence as to the feasibility of the diploma-level monitors facilitating learning.

The item about group discussion asks the respondents to rate "the value of group discussion of the material". This material, in general, is the content of the student texts, handled by the monitors through different forms of questions. The two middle scores, for "very good" and "normal" total just under 70% (31.6% + 35.2%) of the sample of respondents. Few score discussions "low" – only 24 respondents

or 4.0%. The ratings are quantitative evidence of the positive opinion held about the value of discussions.

Regarding the memorization verses, the fourth variable found on the table above, the question on the survey asks about the “value” that memorizing Scripture has to the respondents. The response pattern is similar to the other three variables presented in this table. The percentage of respondents who rated the value “low” is low itself, 3.2%, “normal” is the response of 29.2% and the highest percentage response is for “very good” which has 37.3%.

The data presented in the next table is organized in exactly the same format as the table above, but it considers four other variables from the question on the regular aspects of IBNAL.

RATINGS OF REGULAR ASPECTS OF IBNAL:	Overall RATINGS OF LIFE APPLI-CATION		Overall RATINGS OF SING TO-GETHER		Overall RATINGS OF PRAY TO-GETHER		Overall RATINGS OF BEING TO -GETHER	
		%		%		%		%
Poor or Low	30	5.5%	28	4.6%	14	2.3%	18	3.2%
Normal	173	30.7%	153	25.2%	126	20.7%	119	21.0%
SUM		36.20 %		29.80 %		23.00 %		24.20%
Very good or very high	180	32.0%	231	38.0%	242	39.7%	201	35.4%
Excellent	180	32.0%	195	32.1%	227	37.2%	230	40.5%
SUM		64.0%		70.1%		76.9%		75.9%
Total number Of responses	563	100%	607	99.9%	609	99.9%	568	100.10 %

Table 4.62 Ratings of Regular Aspects of IBNAL as Problems: Life Application, Sing Together, Pray Together and Being Together

Discussion: The respondents are asked to rate “the value of applying the lessons to life problems”. This is the only one of nine aspects of the research model that has a “poor or low” rating that exceeds 5.0%; in this case it is 5.5%. This is also the least answered variable of the nine, with 563 choosing to rate it. However, the positive ratings are also strong, 32% say “very high” the value of applying lessons to life problems, and another 32% say the value is “excellent”.

The monitors are encouraged to make singing in the cooperative learning groups a frequently-used activity, singing together more than once in each encounter. The survey asks the respondents to rate the “value of singing together”. Of the 607 respondents to this question 28 of them or 4.6% rate it “low”, 25.2% rate it “normal”, 38.0% rate it “very high” and 32.1% rate it “excellent”. “Singing together” is one of the learning strategies discussed in Chapter 2 and is further discussed at the end of this section.

For the learners and their monitor to pray together, at least at the beginning and the end of the face-to-face session, is a regular feature of the IBNAL learning session. The survey asks respondents to rate the value of “praying together with

colleagues”. The percentage of the 609 respondents who rate it “low” is only 2.3%. Those who rate it “normal” is 20.7%, and the sum of those who rate it “very high” (39.7%) and “excellent”(37.2%) is a high 76.9%.

The last regular aspect of IBNAL the respondents are asked to rate is the “value of just being with others in a study group”. Again the sum of those who rate this practice “very high” or “excellent” is high, 35.4% plus 40.5% for a sum of 75.9%. Further discussion of these statistics follows the next table, Table 4.63.

	WHOLE SAMPLE								
REGULAR ASPECTS OF IBNAL	Goal	Books	Skills of Monitors	Group Discussion	Verse Memorisation	Life Applicaxn	Sing Tog	Pray Together	Be Together
Number of respondents	657	584	595	605	595	563	607	609	568
	69.4 %	56.7 %	75.3 %	64.4 %	67.6 %	64.0 %	70.1 %	76.9%	75.9 %
Ranking of satisfaction level	5	9	3	8	6	7	4	1	2
	LEARNER SUB-SAMPLE								
Number of respondents	515	477	486	497	487	463	493	503	474
Satisfaction level as %	67.7 %	57.0 %	75.5 %	63.4 %	68.2 %	66.3 %	67.7 %	76.6%	75.7 %
Ranking of satisfaction level	4	9	3	8	7	5	4	1	2
% rating it “poor”	4.5 %	6.7%	2.9%	3.8%	2.7%	3.7%	4.7 %	2.6%	2.5 %

Table 4.63 Satisfaction Ratings of the WHOLE Sample and LEARNERS with Nine Regular Aspects of IBNAL

Discussion: Table 4.63 is a summary of some data presented in the previous three tables. It displays the number of respondents for the questions pertaining to each of the nine regular aspects of IBNAL under assessment and records a “satisfaction level” which is the sum of two percentage ratings, the rating of “very good or high” and the rating of “excellent” given for each of the nine aspects. **Essentially, then, the data from this table indicates that the whole sample surveyed and the sub-sample of learners alone display a high satisfaction with the learning system as a pattern across all of its regular aspects.**

Of the whole sample 69.4% and 67.7% of the learners who responded are satisfied with the goal of IBNAL, “to be like Christ”, which is one of the ways in which the hero, Jesus, is kept in the consciousness of the learners. This implies the extent to which the learning strategies of “hero identification” and “hero modelling” are satisfactory.

The table also displays the relative rank of each aspect among the nine. The lowest ranking aspect is “the helpfulness of the student books”. The satisfaction level is still over half (56.7% for whole, 57.0% for learners) but considerable dissatisfaction is implied. The data from the “Problems of IBNAL” may provide help in understanding the relative dissatisfaction since “having the book in Portuguese, not the maternal language” was one of the top three problems cited. If the sample considers that the books in Portuguese are far less helpful than the books would be in their maternal languages, then such thinking would account for ratings of “normal” or “poor” in the opinion of these respondents as to the “helpfulness” of the texts. Another one of the top three problems also is a reason for dissatisfaction; the learners have to pay for the books or they do not pass the course. Paying is a problem, one of the top three problems, so the level of satisfaction with the books, even their “helpfulness” would naturally be diminished. The data collected can be used in other research projects to calculate further relationships and correlations within the sample as to what about the books renders them less satisfactory.

Table 4.63 shows that the third ranking aspect of satisfaction is the “skills of the monitors” and the eighth ranked aspect is the “value of group discussion”. These data seem to present contradiction because one of the “skills” that monitors use certainly is that of conducting the group discussions. If the sample is highly satisfied (75.3% from the whole, 75.5% from the learners) with the skills, in general, of the monitors but not as satisfied (64.4% whole, 63.4% learners) with group discussions, the implication is that there are other skills of the monitor which are taken into consideration with the satisfaction indicated in their assessment of the monitor skills. Another implication is that the value of the group discussions is somewhat diminished by factors other than the skill of the monitors, like the academic diversity of the groups, for example. Further statistical correlations might generate more evidences to explain these differences; however these are outside the plan of this research project. The overall satisfaction with “group discussions” is not really low; it is just relatively low in comparison to other aspects. Taken by itself, the fact that 64.4% of the whole sample and 63.4% of the learner sub- sample are highly satisfied with “group discussions” is a positive statistic that gives evidence to the extent that this aspect, which is also a holistic learning strategy, is satisfactory.

“Verse memorization” scores 67.6% among the whole sample and 68.2% among the learners in “voter satisfaction” yet, among the problems with IBNAL, this is one of the top three. Not many of the sample votes it “low” or “normal” – only 32.4% vote it low. Memorizing verses has confirmed “value” (67.6%), however, the act and accomplishment of memorizing the verses is a difficult task, so it also surfaces as a top “problem”.²⁰

²⁰ Verse memorization has some parallel to “raising children” – this life skill is both the source of greatest satisfaction and the cause of great problems, sometimes on the same day.

“Life application” is the fifth ranking aspect of IBNAL; it is in the middle of the nine, but well over half of the sample (64.0% of the whole, 66.3% of the learners) considers it, at least, “very high”. The last survey conducted so far in this research, the one with open-ended questions to the limited sample of 53 students in the 2nd Certificate which is reported below, yielded findings which contributed more perspective to the assessment of the aspect of “life application” as these learners report numerous ways in which their learning has applied to their lives – spirituality, biblical knowledge, increased ability to minister, to care, to relate to family members and to do the workings of the church.

“Praying together” is the number one ranked aspect of the learning environment of the sample and “being together” is a close second place. As mentioned in previous descriptions of the physical settings of the population, the cooperative learning groups are scattered and remote. The leaders and learners who compose the sample of the “whole population” give strong evidence that meeting together and praying together when they meet is significant to them. The high esteem for “praying together” contributes evidence to the value and efficacy of considering it as an effective strategy to be employed in the learning environment. “Praying together” is also part of making the learning environment “spiritual” as was discussed at length in the models of spiritual learning environments of Section 2.4.2. The satisfaction with “being together” is tied to the strategy of “cooperative learning groups” and shows that the whole surveyed sample is 75.9% (75.7% of learners) satisfied with coming together.

The assessment by the whole sample surveyed of regular aspects of IBNAL gives data which relate to the research questions of this PAR so in a subsequent section I return to it when I organize the empirical data in respect to these questions. Particularly pertinent to the research questions is the assessment of the learner sub-sample of the nine regular aspects. The highest ratings of the learner sub-sample maintain the same rank order as that of the whole sample. Learners are slightly less positive about the goal and singing together than the whole sample and slightly more positive about memorizing the verses and applying learning to life than the whole sample.

Before then, the data from two other multiple variable questions is presented. The first one asks the sample to choose between potential areas of impact, the two that they perceive to be those of “the greatest impact” of IBNAL.

Variable 15 Opinion about area of greatest impact of IBNAL

Question: What does the research sample indicate as the greatest impact of IBNAL – better relationships, greater capacity to minister, more knowledge of the Bible, opening up of the appetite to study and learn more or personal spiritual and more growth resulting in more dedication to God?

Category label	Code	Count	Pct of Responses	Pct of Cases
RELATIONSHIPS	1	71	4.2	8.1
CAPACITY	2	314	18.7	36.0
KNOWLEDGE	3	332	19.7	38.0
APPETITE	4	443	26.3	50.7
GROWTH	5	522	31.0	59.8
Total responses		1682	100.0	192.7

158 missing cases; 873 valid cases

Table 4.64 Statistics of Responses to Choosing Two Areas of “Greatest Impact”

Discussion: The term “impact” in the question is used in the popular sense, not in relation to making an “impact study” which would have required implementation of many other constructs and research tools. Table 4.64 displays the five potential choices of “greatest impact” in the order that the options appeared on the survey. In Table 4.64 this is the order identified by the numerals “1” to “5”. The easiest option for the respondents to mark would have been the first one, “relationships” if they had taken the survey uncritically yet this ends up to be the one least chosen, the lowest ranked.

Over half of the 873 respondents, 59.8% of them (522) chose the 5th option in the question –“Growth” – as the greatest impact of IBNAL. By “growth” they are indicating “personal spiritual and moral growth resulting in more dedication to God” according to the full wording of the question. This finding is supported by the findings from responses to the questionnaire to the limited sample of 53 learners with at least four years of learning in IBNAL. Spontaneously, in open-ended questioning, they report that the aspect of their lives most changed by learning is personal “spirituality”, and this is affirmed in many of the responses of their classmates.

That just over half of the whole sample attests to IBNAL “opening up [their] appetite to study more” is also supported by the findings which show that the current level of schooling of learners is higher than the entry level of schooling. Because they started in self-disciplined further preparation for ministry, which gave them appetite to study more, they also manage to work more public schooling into their schedules. There is evidence that this is a trend.

The options of “biblical knowledge” and “increased skills” are not chosen as frequently as “spirituality” and “increased appetite to study”; they were chosen by 35-40% of the sample (38.0% and 36.0% respectively). Considering, again, the findings from the group of 2nd Certificate Students in December 2005, 36 of them or 69% respond that “biblical knowledge” and 33 or 63% “increased abilities like preaching” are changes that they perceive in their own lives. The 36 and 33 learners who respond in December 2005 are likely to be in the count of those who responded positively to “spirituality” as the greatest area of impact, then split their vote between “biblical knowledge” and “skills” for their second vote.

The statistics regarding the perceived “greatest impact” are separated into two categories, “leaders” and “learners” and presented as statistical graphs in Table 4.65 below. Note that the numerals 1-5 correspond to different options than those in the presentation of the statistics above

	1 Appetite to learn	2 Spiritual Growth	3 Skills	4 Biblical Knowledge	5 Improved Relationships
Learners	50.6%	56.2%	36.8%	44.3%	9.8%
Leaders	38.3%	57.4%	30.5%	29.2%	9.7%
% Difference	12.3%	0.8%	6.3%	15.1%	0.1%

Table 4.65 Statistics of Responses to Choosing Two Areas of “Greatest Impact” by Category of Leadership

Discussion: Table 4.65 shows that the comparison of percentage response from leaders to learners varies from an insignificant 0.1% and 0.8% in regards to “relationships” and “spiritual growth” respectively, and as much as 12.3% difference in regard to “appetite to learn” and 15.1% difference in “biblical knowledge”, the category of learners regarding both considerable more than the group of leaders. Such differences and similarities are easy to discern in Figure 4.24 below, a chart of three-dimensional columns in which the blue represent the choices of leaders and burgundy the choices of learners.

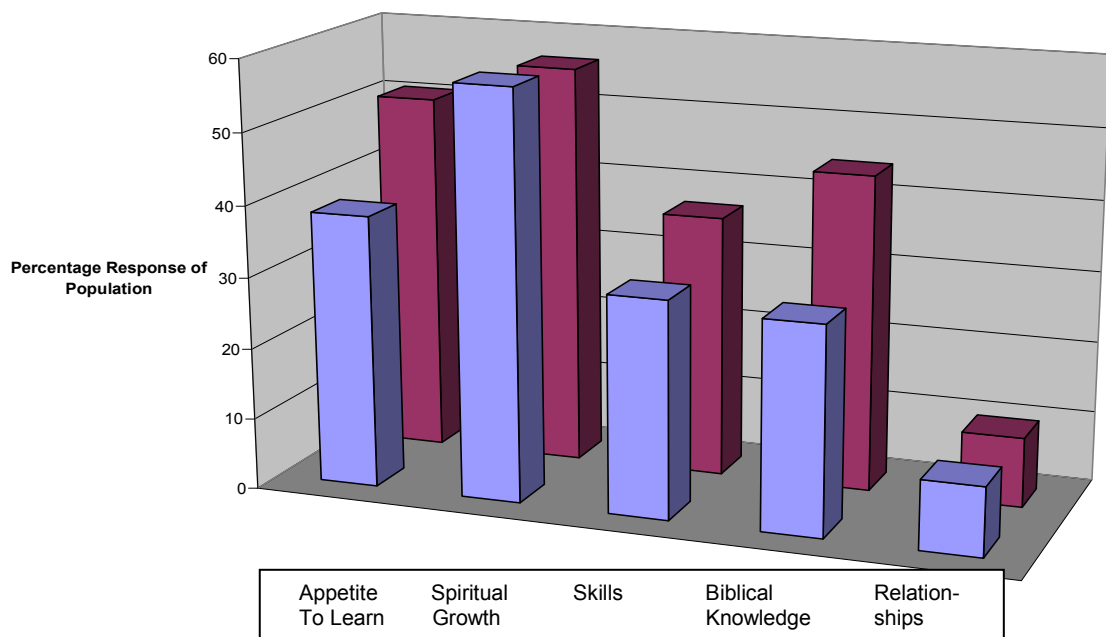


Figure 4.24 Impact of IBNAL Comparison of Percentage of Responses from Leaders and Learners

Variable 16 Four spiritual activities which most help to draw close to God

Question: What kinds of activities do the leaders and learners perceive to draw them closer to God?

This question pertains to spiritual activities that they value which take place in places other than the learning settings. The intent with this question was to give many different means that might draw people to God in order to give them a lot on which to reflect before they responded. The respondents took a long time during

administration sessions of the survey to answer this question. Several asked, “Only four?” implying that they would rather have chosen more. The full tabulation of the statistical results of this 19 variable question is displayed in Table 4.66:

Spiritual Activity	Whole Sample 793 Valid Cases			Sub-Sample Of Unmarked 84 Valid cases			Sub-Sample Of LEARNERS 575 Valid cases			Sub-Sample Of LEADERS 134 Valid cases		
	Total Count	Pct of Cases	Rank	Count	Pct of Cases	Rank	Count	Pct of Cases	Rank	Count	Pct of Cases	Rank
Church	507	63.9	1	55	59.5	1	380	66.1	1	72	53.7	1
Study Bible	366	46.2	2	30	35.7	4	269	46.8	2	67	50	2
Fasting	261	32.9	3	21	25	7	183	31.8	3a	57	42.5	3
Read Bible	243	30.6	4	24	28.6	5	168	29.2	5	51	38.1	4a
Sunday School	230	30.0	5	35	41.7	3	183	31.8	3b	21	15.7	9b
Praying alone	217	27.4	6	21	25	8	145	25.2	7	51	38.1	4b
Study IBNAL books at home	198	25.0	7	43	51.2	2	131	22.8	8	24	17.9	8
Through music	159	20.1	8	22	26.2	6	104	18.1	9	33	24.6	6
Taking communion	135	17.0	9	5	6	13	103	17.9	10	27	20.1	7
Praying in group	134	16.8	10	18	21.4	9	98	17.0	11	18	13.4	11
Theology class	126	15.9	11	18	21.4	10	93	16.2	12	15	11.2	12a
Meditating	88	11.0	12	9	10.7	11	58	10.1	11	21	15.7	9a
Doing acts of mercy	85	10.7	13	7	8.3	12	63	11	14b	15	11.2	12b
Attending funerals	84	10.6	14	4	4.8	16	73	12.7	13	7	5.2	16
Doing evangelism	77	9.7	15	5	6	14	63	11	14a	9	6.7	15
Attending baptisms	66	8.3	16	5	6	15	50	8.7	16	11	8.2	14
Being outdoors	38	4.6	17	2	2.4	18	31	5.4	17	5	3.7	17
Attending weddings	36	4.5	18	3	3.8	17	29	5	18	4	3	18
Studying spiritual books	24	3.0	19	2	2.4	19	21	3.7	19	1	0.7	19
	3,083	388.2			329.0		2,245	390.5		509	379.7	

Table 4.66 Statistics of Responses to Choosing Four “Spiritual Activities” which Draw the Respondents “Closer to God” – Whole Sample by Category of Leadership

Discussion: Whether the sample is considered as a whole or broken into the sub-samples of “leaders” and “learners” the variables end up being ranked rather equally across the sub-sets. The top three variables are the same for both “leaders” and “learners”, i.e. 1) “attending church services”, 2) “studying the Bible”, and 3) “fasting”, which ties for 3rd with “attending Sunday School” for the “learners”. These are three classical spiritual disciplines which rank among this sample as the best ways to draw close to God. It was probably artificial to separate “studying the Bible” from “reading the Bible” and, in a repetition of the survey, it would be recommended to put them together.

There is agreement across the sub-groups as to the *least* preferred ways of “drawing close to God” – “studying spiritual books” ranks last, then “attending weddings” and “being outdoors in nature” vie for the next to the last place. Maybe “being outdoors in nature” does not particularly draw them closer to God because they spend so much time outside that it is hardly novel or inspiring. “Attending weddings” may be seen more as a legal ceremony than a spiritual activity since weddings ceremonies in the churches have not been widely practiced.

Those spiritual activities in the middle of the list of nineteen are basically consistent across the sub-groups. An exception is the sacrament of “taking communion” which ranked 3rd for the “leaders” which is higher than the 7th ranking given by “learners” and the 13th ranking by the “unmarked” group.

A relatively high ranking of “studying IBNAL books at home” was a surprise to the PAR team members who did not expect it to outrank “taking communion” or “praying in group” or even “meditating” but it did. The 84 respondents of the “unmarked” category rank 2nd “studying IBNAL books at home” while this comes in 8th for “leaders” and “learners” and 7th overall. This relatively high ranking of IBNAL contrasts greatly with the other option they could choose which had to do with books, i.e. “studying spiritual books” which was ranked in last position so the sample definitely perceives that “IBNAL” books draw them closer to God far better than “spiritual books” in general. Remembering that the survey from Areas 2 and 3 showed that this research population tends to have very, very few books so they may never or almost never had the opportunity to read “spiritual books”.

Table 4.67 below returns to the interpretation of details of the other actions of Phase Four. It presents only one action (#21) which yielded findings relevant to the holistic learning strategies of the research study.

Phase Four: 2003 – 2005	IMPACT OF THE ACTION ON THE RESEARCH
<p>21 May 2005 Tete</p> <p>Field test of 2nd Certificate history book</p>	<p>IDENTIFYING HEROES. The content of the material being tested in Tete, Nazarene Church History, presents story after story of people who have demonstrated significant self-sacrifice and determination in the pursuit of their personal life goal to spread Biblical holiness to as many as possible on the continent of Africa and into Mozambique. The names of some of these people were known to those present at the field testing of the material; most were unknown. The material included details about the ways these folk travelled, the means they had of communication, the lives they touched are the stuff of stories which commonly are told about ancestors; these people are spiritual ancestors, even Nazarene ancestors, so the leaders and leaders-in-training responded to the material with enthusiasm and acted out several historical scenes which were easy to put into drama. Identifying people who become “heroes” is a process that starts with being introduced to them personally or by stories about them. This intensive course introduced potential heroes to the group in Tete.</p> <p>PHOTOS. The photographs for the book were not in the drafted manuscripts put together for testing the material, so I arranged to have a video projector in learning setting so that I could show the group of 40-some people the pictures which would illustrate the finished book. They watched quietly and tried to pronounce the names of those who went from America and from the British Isles to South Africa, those who went to Swaziland, and to Gaza. But when I showed the photos of those who taught in the Nazarene Mission in Tete (Furancungo), their area, the group was quiet no more. A stir moved so noisily among them that I turned from the business of projection to watch them pointing to the pictures, whispering and talking animatedly to each other. I was not prepared for their reaction. I suppose it was like a “visit” of an esteemed leader. The pictures of those whose memory was kept alive by stories from the several old monitors who were their students spiked the learning event – unexpectedly. The learners were connecting stories from their past with images. A picture is worth one thousand words, one thousand happy words in this case.</p> <p>CRITICAL SINGING. Applying experience gained in the experimental Bible School group in July 2004, I used two hymns again and again during this intensive, two which are critically linked to the historical content and which they have in Chichewa. By the end of the four days, they could sing them with gusto. Look at their faces singing in the picture in Appendix H.</p>

Table 4.67 Interpretation of Action #21 of PAR 5 in Phase Four

Discussion: The discussion of this action is contained in the interpretive comments in the right column of Table 4.67. The table which follows, Table 4.68, presents descriptive and interpretive detail for the last actions to be reported as this PAR study, Actions numbered 22, 23 and 24.

Phase Four: 2003 – 2005	IMPACT OF THE ACTION ON THE RESEARCH
<p>22 July 2005 Maputo</p> <p>First Senior Synthesis Seminar at Bible School</p>	<p>TEAMWORK. As a result of knowing from dialogue and reflecting on solutions that Nazarene educators in other countries are doing to move learners toward balanced and holistic learning (OBE expressed in 4C competency statements) Nazarene educators in Mozambique adapted an idea which called the “Senior Synthesis Seminar”. Several faculty members participate in this. I led the first one. The intent is to lead the students to reflect on their whole Bible School experience and synthesise it before they return to their districts.</p> <p>PRAXIS (action – reflection – dialogue). Each participant had also been trained to be a monitor so the quality of their preparation to be successful leaders is important because of the multiplied influence they have when they get to the field and are training others to be leaders.</p> <p>REFLECTION. The overall position of the learners was that the experience was “excellent but late”, that they would have liked to have started the synthesis earlier to allow more time to devote to the experience. Learning strategies of this experience will be Incorporated into one of the 3rd Certificate learning sets of IBNAL.</p>
<p>23 Aug 2005 Maputo</p> <p>PAR 5 in Literature Workshop</p>	<p>TEAM WORK. The PAR 5 team has worked together as trainers, facilitators, administrators, friends, and writers. In this August experience, the PAR 5 team was called together to work as editors.</p> <p>PRAXIS. The action to be taken was for PAIR GROUPINGS to read aloud to each other books from the 3rd certificate to reflectively dialogue on changes to make in the wording or the analogies given in the books for increased appropriateness in expression and imaging for the learner sub-population.</p>
<p>24 Dec 2005 Tete, Nampula and Matola</p> <p>Meetings of fast-tracked students for field testing (in Tete) and for short survey</p>	<p>This one week-long trip was packed with many actions in which TEAMWORK (with its implicit COMMUNICATION) was <i>the</i> key word. F Chambo made it to Tete to meet on site for the first time the team of monitors and fast-tracked learners he had heard so much about. The Facilitator of Area 1 (the South) travelled to other areas for the first time by road and began the course in Tete and anchored the one in Nampula. The Facilitators of Areas 2 (Central Sofala and Manica) and 4 (Zambezia) assisted J Scott and the Area 5 (North) Facilitator implemented the complex course on CLASSICAL SPIRITUAL DISCIPLINES in Area 5 without my presence. Cell phones and e-mail instructions made essential communication possible. They managed to do it.</p> <p>SHORT HYBRID SURVEY. A short survey administered to all of the 2nd Certificate students produced some excellent data which is presented below.</p>

Table 4.68 Interpretation of Actions # 22, #23 and #24 of Phase Four

Discussion: In relation to Action #24, as soon as they finished the course in Nampula, Holiness in Day to Day Living, which ends with an intensive group experience of immersion in the disciplines (24 hours of fasting from food, use of the film “The Passion of Christ” within 16 hours of silence, etc.) the Area 5 Facilitator, J Manonga, phoned me. “Mama”, he said using his normal title for me but a very special tone of voice, “Mama, you didn’t tell me what was in store for us

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in this course”. “What do you mean?” I ask, “Was it good?” “Good?!” he replied, “we are touching heaven...I’ve got to run back now to the others, but I had to call you for you to know”. In a relationship of trust and caring, the PAR 5 team member, wanted to share as soon as silence was broken, the success of the unique learning experience for his group of learners and the success of the team in managing the complexities of the retreat.

Action # 24 refers to the last and most recent data collections which are the responses from the survey administered to the 2nd Certificate students in December of 2005. The fifty-three respondents are all IBNAL students who have had at least eighteen courses and most of them over 30 courses now, so of the whole research population they have the most time in the learning system and the most experience with the books/courses. The names of the books or courses were not on the survey; this means the respondents drew from their memory to name these books/courses. The four cooperative learning groups who were the respondents to this survey have classes in Maputo and Matola in the South, in Tete (Central Mozambique) and in Nampula Sul (Northern Mozambique). Not all of them have studied all of these courses. The shaded cells indicate courses which have only been studied by one or two of the four sub-groups, so this fact limits the possibility of their choosing the experience from that particular course. Their choices are listed in order of the greatest to the least number of learners indicating the title.

Approximate date that most studied the course	Rank of selection	Request to name of “a few” of the courses that had greatest impact on them”	Raw count	% of 53	Brief interpretation
2001	1	The Shepherd and His Work	21	39.6%	This is a “how-to-do” book of the Text Africa series
2004	1	Holiness in Day to Day Living	21	39.6%	This is a “how-to-be” course, product of the PAR research in Mozambique.
<p>The Shepherd and His Work: Each of ten chapters focuses on a different skill of pastoral ministry. Learners had this course five years ago.</p> <p>Holiness in Day to Day Living is a combination of spiritual exercises and Wesley Bands – is non-textual, experiential and relational which emphasizes character development.</p>					<p>These two books/courses which tie for first place are vastly different from one another.</p>
2004	3	Study the Book of Mark By Yourself	13	24.5%	This is a Text Africa book introducing exegetical tools for study of any textual material; is a “how-to” book.
2001	4	Bringing People to Jesus	10	18.9%	These are all books from the Text Africa series that they studied five years ago. All of them have the same 10-lesson format, all on Bible bases of different subjects of Christian life.
2001	4	Speaking with God	10	18.9%	
2001	6	Life of Jesus, Vol. 1	9	17.0%	
2001	6	Foundations of	9	17.0%	

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		the Faith			
2001	8	Life of Jesus, Vol. 2	8	15.1%	
2003	9	Learning Like the Disciples	8	15.0%	Not a Text Africa book, I wrote this study of five Bible “heroes” who write biblical books and tell in them what it was like to learn from Jesus and the Scriptures.
2002	10	Caring for God’s Things	7	13.0%	Other books from the Text Africa series.
2005	11	Studies in the Old Testament, Vol 1	6	11.3%	
2005	11	How did the Church Get to Us?	6	11.3%	Only one (Tete) of the four groups had this original (non-Text Africa) book/course.
2004	13	Acts, Vol. 1	5	9.4%	Text Africa books
2004	14	Studies in the NT, Vol. 1	4	7.5%	
2004	14	Life & Work of a Pastor	4	7.5%	Only one (Tete) of the four groups had this original (non-Text Africa) book/course.
2005	14	Studies in OT, Vol. 2	4	7.5%	Text Africa books.
2005	14	Studies in OT, Vol. 3	4	7.5%	
2005	14	Studies in OT, Vol. 4	4	7.5%	
2002/3	19	Honouring & Worshipping God	3	5.6%	
2002/3	19	Intro to the Holy Scriptures	3	5.6%	
2003	19	The Mission of the Nazarene	3	5.6%	An original text edited by all the monitors in December 2002.
2004	19	Studies in the NT, Vol. 2	3	5.6%	Text Africa books
2004	19	Studies in the NT, Vol. 3	3	5.6%	
2004	19	The Practice of Preaching	3	5.6%	
2005	19	Practical Service	3	5.6%	This is a brochure of practical plans for them to elaborate about ministerial service.
2003	26	The Story of God	2	3.0%	Within the Guide Book, this course is short and visual. It may be rated low because the songs and framework become a part of every course so it “disappears” as

					a course on its own.															
2004	26	Acts, Vol. 2	2	3.0%	Text Africa books															
2004	26	Powerful Bible Teaching	2	3.0%																
2003	29	Using the Jesus Film to Plant Churches	1	1.9%	An original text of the PAR teams.															
2004	30	Christian Family Life	1	1.9%	Text Africa book. I do not know how to account for the low rating of this book. It may only be relatively unexceptional, therefore, not frequently remembered.															
2005	30	Four Brochures about Health	1	1.9%	Non-exceptional, non-theological material															
2005	30	Lessons from the Past	1	1.9%	Text Africa book only studied by one or two group.															
Another question on this survey asked: “How much have you have changed since you started to study? The learners had three answers to choose from: “very little”, “a normal amount”, and “a lot”.					<table border="1"> <thead> <tr> <th>Response</th> <th>Count</th> <th>%</th> </tr> </thead> <tbody> <tr> <td>“very little”</td> <td>0</td> <td>0</td> </tr> <tr> <td>“normal”</td> <td>7.0</td> <td>13%</td> </tr> <tr> <td>“a lot”</td> <td>46</td> <td>86.8%</td> </tr> <tr> <td>Totals</td> <td>53</td> <td>100%</td> </tr> </tbody> </table>	Response	Count	%	“very little”	0	0	“normal”	7.0	13%	“a lot”	46	86.8%	Totals	53	100%
Response	Count	%																		
“very little”	0	0																		
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Table 4.69 Results from Survey of Four Groups of Learners in the System for >4 Years

Discussion: Some discussion of the choices is found in the column farthest right of Table 4.69 and is also discussed in the summary comments found at the beginning of this chapter in Sections 4.1 and 4.2. Besides the descriptive findings concerning the choices of courses which most impacted them which are tabulated and interpreted in the table, they also gave a blanket response to “How much have you changed since you started to study?” to which none of the 53 chose “very little”, 7 of 53 or 13% chose “normal” meaning a normal amount, and 46 of 53 or 86.8% responded “a lot”. The learners also wrote answers to a few short-answer questions and asked one of their colleagues to write a short response to qualify the change(s) they could note. Many of the short-answers are found in Appendix K and a few are given as examples below:

(From the South): Before entering IBNAL, I knew very little about the Word of God. I preached poorly, but now that I know the Bible, I feel so much better. Studying has changed my family life as well as my preaching. I understand the value of marriage and living in harmony with my family. I not only understand the rules of preaching, but God has helped me with my pride, fear and self centeredness (see 1 Timothy 3:1-6). A colleague says of him, “my brother Antonio Manhiça has changed a lot. In the beginning he would hardly participate in the debates, now he even starts them at times. In the last lesson, as leader, he showed how much he had changed in the way he led the class”.

(From the South): Before coming to IBNAL, my life was very different than it is now. I didn’t understand prayer very well. I only prayed when I was

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really sad. Now I understand that prayer is what connects me to God in all situations. I am grateful to God that I was able to enter IBNAL to study. My life has changed from speaking evil. Before I enjoyed talking about others, but now I understand that gossip is wrong.

(From the North). Before I became an IBNAL student I was very nervous and confused. Now I know how to speak very well in front of 100 or more people. I like to compare my past with the present, my present being such a better life. I console the sad and sick, hear the opinion of others and I like the Bible.

(From Tete): Before I started IBNAL, I had great difficulty understanding the Bible. Now I enjoy studying, I am getting better as a pastor. I know how to lead in the services and serve Holy Communion. One of his colleagues says about him, "It is true that this brother was very backward in his spiritual life, because he understood so little of the Bible. Now because of IBNAL, both his spiritual life and his leadership skills have improved".

Analysing the textual content in order to categorise the statements in the narrative, the following system of coding was applied so that the responses could be tabulated numerically:

- A = Abilities in preaching, etc.
- B = Biblical knowledge and understanding
- C = Caring, loving, visiting the sick, etc.
- D = Dependability, responsibility in church ministry, etc.
- F = Family relations improved
- S = Increased Spirituality, prayer life, love for Scriptures, purity, etc.

For example, analysis of the textual narrative of the learner from Tete above shows that he considers himself improved in biblical understanding, and in his ability to be "a pastor" because he knows "how to lead services" and "serve Holy Communion". His narrative was coded "A" and "B". The comments of his colleague were coded "S" (spirituality) since "his spiritual life...has improved" and "A" (abilities) because "his leadership skills have improved".

	Responses Of Learners	Responses Of Colleagues	Maputo South	Matola South	Tete Cen- Tral	Mooma North	
Count	52		8	12	18	14	
# responses			16	24	36	28	
Abilities	33 /63%	11	4	7	20/36 =56%	13/28 =46%	44
Biblical knowledge	35 /67%	2	4	7/24 =29%	17/36 =47%	9/28 =32%	37
Caring	14/27%	10	2	1	9	12	24
Dependability	6	26	4	1	15	12	32
Family relations	9	3	5/16 =31%	2	1	4	12
Spirituality	36 /69%	21	10/16 =63%	23/24 =96%	7/36= 19%	15/28 =54%	55

Totals	133	73	29	41	69	65	204
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Table 4.70 Codification of Changes Narrated in the Lives of Learners for >4 Years, Organised by Geographical Area

Discussion: Table 4.70 is a tabulation of findings from the open-ended questionnaire given to four groups of learners who have been studying for more than four years in IBNAL. The responses were all narrative. Of the 52 respondents who wrote about the kind of changes that had taken place in their lives 36 or 69% of them refer to increased “spirituality” and 67% to “biblical knowledge” and 63% to increased “abilities” of some kind, frequently the ability to preach. The highest ranking change that was noted by their peers is dependability at a count of 26 or 50% and the second most noted change was in spirituality noted by 21 or 40%.

Taking note of the counts per centre (in the right side of the table) there also seems to be a trend by geographical area. The two centres of the South are frequent to note increases in “spirituality”; 96% of the responses from Matola and 63% of those from Maputo speak of “spirituality”. In Tete, only 19% mention “spirituality”; the two high scoring for improvement are “abilities” which are mentioned in 56% of the responses and “biblical knowledge” 47% of the responses, not frequently mentioned in the South. The fact that most of the learners in the South are not pastoring; most in Tete and the North are pastoring may influence the findings. Such a trend would have to be researched further.

These perceived outcomes in their lives correlate with the “4 Cs” (content, competency, character and content) of the Nazarene OBE curriculum. These learners perceive that they had improved in the first three “Cs”:

- *content* (knowledge) which 67% judged that they have improved
- *competency* (skills) which 63% considered themselves improved
- *character* (spirituality) which 69% say they have improved

The fourth Nazarene “C”, *context* could be calculated by their responses which fall into the categories C, D, and F, and improvement in these areas does not surface frequently from the spontaneous responses.

The same data displayed in Table 4.70, organised by geographical area, is re-organised by the age group of the respondents and displayed in Table 4.71 below:

	Abi- lity	Biblical knowledge	Caring, loving	Family improved	Dependabili- ty improved	Increased spirituality	# learners / responses
Group A 30 yrs & under	10 28%	7 19%	5 14%	0	7 19%	7 19%	8 /36
Group B 31-40 yrs	11 22%	6 12%	5 10%	4 8%	4 8%	19 39%	12/ 49
Group C 41-50 yrs	15 27%	9 16%	6 11%	2 3.5%	9 16%	15 27%	17/56
Group D 51-55 yrs	2 9%	3 13%	4 17% together	4 17% = 34%	5 22%	5 22%	6/23
Group E learners 68-75 yrs	3 16%	6 32%	0	1 .5%	2 1.0%	7 37%	5/19

Table 4.71 Codification of Changes Narrated in the Lives of Learners for >4 Years, Organised by Age

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Discussion: The type of instrument and coding used above could be repeated with a broader sample to yield more reliable findings. “Increased spirituality” is the greatest perceived change in Groups B and E and ties for first place in Group C. The youngest group, A, perceived that they changed most in their abilities, 28% of them said that, then other improvement is scattered out over three categories. Group D has a unique pattern; since both categories C (caring, loving, visiting the sick) and F (improved relationships within the family actually deal with relationships, putting the two together in Group D indicates the area of greatest perceived change in them – relationships, which account for 34% of their responses.