

R E F E R E N C E S

REFERENCES

- Anderson, L. W. & Sosniak, L. A. (1994) *Bloom's Taxonomy, a Forty-Year Retrospective*. Chicago: The National Society for the Study of Education.
- ARCOSAC. (2003). *Sourcebook for Ministerial Development: Africa Region Manual Extension*. Florida, SA: Nazarene Education Service. Maputo.
- Armstrong, T. (1987) *In Their Own Way*. Los Angeles: Tarcher, Inc.
- Armstrong, T. (1993). *Seven Kinds of Smart: Identifying and Developing Your Many Intelligences*. New York: The Penguin Group. Armstrong.
- Armstrong, T. (1994). *Multiple Intelligences in the Classroom*. Alexandria, VA: ASCD.
- Atenmuller, E. O. (2004). *Music in Your Head*. New York: Scientific American, Inc. Scientific American Special. 4(1).
- Bartle, N. R. (1998). Developing a Contextual Theology in Melanesia: Teaching the Bible with Stick Figures with Reference to Death, Witchcraft, and the Spirit World. Asbury Theological Seminary, Wilmore, KY. Unpublished paper.
- Bartle, N. R. (2001). Developing a Contextual Theology in Melanesia with Reference to Death, Witchcraft, and the Spirit World. Asbury Theological Seminary, Wilmore, KY. Unpublished doctoral dissertation.
- Bediako, K. (1995). *Christianity in Africa, the Renewal of a Non-Western Religion*. Maryknoll, New York: Orbis Books.
- Bee, H. (1996). *The Journey of Adulthood*. Harlow, Essex: Prentice Hall.
- Bergland, R. (1985). *The Fabric of Mind*. New York: Penguin Books.
- Bible, K. (1982). *Wesley Hymns*. Kansas City: Lillenas.
- Boddy-Evans, A. (2004). *About African History*. Available on line at: <http://africanhistory.about.com/library/weekly/aa-SharpevilleMassacre-a.htm>. Accessed 20 Nov. 2004.
- Boff, L. (2000). *Holy Trinity, Perfect Community*. (Santissima Trindade , a Melhor Comunidade, Editora Vozes Ltda, Petropolis, Brasil, 1988.) Maryknoll, New York: Orbis Books.
- Bonhoeffer, D. (1953). *Letters and Papers from Prison*. London: SCM.
- Borda, O. F. (1998). *People's Participation, Challenges Ahead*. Bogota. Terceiro Mundo S.A.
- Borrow, D. J. (1960). *Dictionary of Word Roots and Combining Forms*. Mountain View, CA: Mayfield Publishing Company.
- Bowling, J. Ed. (1997). *Church of the Nazarene, Manual, 1997-2001*. Kansas City: Nazarene Publishing House.
- Brennan, H. (1997). *Memory*. London: Scholastic.
- Briggs, P. (1997). *Guide to Mozambique*. Bucks, England: Bradt Publications.
- Brookfield, S. (1986). *Understanding and Facilitating Adult Learning*. San Francisco: Jossey-Bass Inc., Publishers.
- Brookfield, S. (1987). *Developing Critical Thinkers, Challenging Adults to Explore Alternative Ways of Thinking and Acting*. San Francisco: Jossey-Bass Inc., Publishers.
- Brookfield, S. (1988). *Training Educators of Adults, the Theory and Practice of Graduate Adult Education*. London & New York: Routledge.
- Brookfield, S. (1995). *Adult Learning: An Overview in A. Tuinjmans (ed.) International Encyclopaedia of Education*. Oxford: Pergamon Press.
- Brookfield, S. (1998). Understanding and Facilitating Moral Learning in Adults. *Journal of Moral Education*. 27(3) 283-301.

- Brookfield, S. (2004). Stephen Brookfield: Teaching and the Adult Student, an interview. Jan/Feb 2004. CTE Newsletter (electronic version).
- Brother Lawrence. (1982). *The Practice of the Presence of God* (1672 originally). Springdale, PA: Whitaker House.
- Brown, L., Farr, B. & Hoffman, R.J. (1997). *Modern Spiritualities: An Inquiry*. Amherst, New York: Prometheus Books.s
- Bruner, J. (1986). *Actual Minds, Possible Worlds*. Cambridge, MA and London: Harvard University Press.
- Bruner, J. (1996). *The Culture of Education*. Cambridge, MA and London: Harvard University Press.
- Bruner, J. (1966). *On Knowing, Essays for the Left Hand*. Cambridge, MA: The Belknap Press.
- Burgess, S. (2002). *S.A. Tribes: Who we Are, How we Live and What we Want from Life in the New South Africa*. Epping, SA: David Phillip.
- Byrnes, J. P. (2001). (2nd Edition). *Minds, Brain and Learning*. New York: Guilford Press.
- Cabeza, R. (2002). Hemispheric Asymmetry Reduction in Older Adults: The HAROLD Model. *Psychology and Aging*. 17(1):85-100.
- Caine, R. N. & Caine, G. (1991). *Making Connections: Teaching and the Human Brain*. Alexandria, VA: ASCD.
- Campbell, D. (1997). *The Mozart Effect*. New York: HarperCollins.
- Campolo, T. (1994). *Carpe Diem*. Milton Keynes, England: Word Books.
- Chambo, F., ed (1999). Theological Education by Extension in Mozambique. Unpublished paper presented at Regional Conference of the Church of the Nazarene, Johannesburg, November 1999.
- Clarke, A. & Erickson, G. (2003). *Teacher Inquiry Living the Research in Everyday Practice*. London: Routledge Falmer.
- Civen, J. D. (1984). *Illuminations, a Ro-Mlen Alphabet, a Modern Spiritual Alphabet*. New York: Dodd, Mead & Company.
- Cohen, G. (2006). The Myth of the Midlife Crisis. *Newsweek*. 16 January 2006.
- Coleman, R. E. (1973). *They Meet the Master: A Study Manual on the Personal Evangelism of Jesus*. Wilmore, KY: Asbury Theological Seminary.
- Colson, C. (1990). *The God of Stones and Spiders: Letters to a Church in Exile*. Wheaton, IL: Crossway.
- Copley, B. (2000a). Holistic Intelligence. Presentation for Swedbank, Dublin, Ireland. 14 Sep.
- Copley, B. (2000b). Community Building Principles and Practices. Presentation at Cogmotics Learningshop. Cape Town.
- Copley, B. (2000c). Calling Circle, Crafting Council, Co-Creating Community and Making the World Round Again. Presentation at Cogmotics Learningshop. Cape Town.
- Country Profile Republic of Mozambique. Review of African Political Economy. Available on-line at: <http://www.roape.org/cgi-bin/roape/show/cmzb.html> Accessed 30 December 2004.
- Craker, R. J. (2000). Personal interview. Maputo, Mozambique.
- Cranton, P. A. (1992). *Working with Adult Learners*. Toronto, Ontario: Wall & Emerson, Inc.
- Crow, K. (1991). Essential Characteristics for Nazarene Pastors. Available on-line at: http://www.nazarene.org/ansr/articles/crow_01.html. Accessed 20 May 2003.
- Csikszentmihalyi, M. (1993). *The Evolving Self*. New York: HarperCollins.

- Dass, R. & Gorman, P. (1985). *How Can I Help? Stories and Reflections on Service*. New York: Alfred A. Knopf.
- De Boer, A-L, Steyn, T., & du Toit, P. H. (2001). A Whole Brain Approach to Teaching and Learning in Higher Education. *South African Journal of Higher Education*. 15 (3), 185-193.
- De Bono, E. (1973). *Lateral Thinking: Creativity Step by Step*. New York: Harper & Row, Publishers, Inc.
- De Bono, E. (1976). *Teaching Thinking*. London: Penguin Books.
- De Bono, E. (1985). *Six Thinking Hats*. Boston: Little, Brown & Co.
- de Caussade, Jean-Pierre. (1989). *The Sacramento of the Present Moment*. San Francisco: HarperCollins Publishers.
- de Dalmases, C. (1985). *Ignatius Loyola, Founder of the Jesuits: His Life and Work*. St. Louis: Institute of Jesuit Sources Fusz Memorial St. Louis University.
- de la Hunt, R. (1990). A Man and His Vision, special review of the book *The Holistic Smuts--a Study in Personality* by Piet Beukes. *Odyssey*. April/May.
- DeLong, R., Taylor, M. (1955). *Fifty Years of Nazarene Missions, Volume II*. Kansas City, Mo: Beacon Hill Press.
- Diez, J. N. (1998). *Education and Participatory Research in People's Participation, Challenges Ahead*. Bogotá: Tercero Mundo S.A.
- Diphofa, M., Vinjevold, P. & Taylor, N. (1999). Introduction in *Getting Learning Right Report of the President's Education Initiative Research Project*. Wits: The Joint Education Trust.
- Donovan, P. & Wonder, J. (1994). *Forever Mind, Eight Ways to Unleash the Power of the Mature Mind*. New York: William Morrow Company, Inc.
- Du Toit, P. (2002). Diagnostic Assessment of Educational/Training Practice. Unpublished Manuscript: University of Pretoria
- Easum, W. (1993). *Dancing with Dinosaurs, Ministry in a Hostile and Hurting World*. Nashville: Abingdon.
- Emge, D. R. (1988). *Base Christian Communities: A Challenge to the Status Quo*. Tulsa, OK: Paper presented at the Annual Meeting of the American Association for Adult and Continuing Education (Tulsa, OK, November 5, 1988).
- Erickson, H. L. (2001). *Stirring the Head, Heart, and Soul: Redefining Curriculum and Instruction*. London: Sage Publications Ltd.
- Esselstyn, T. (2003). The Development of Nazarene Theological Education. E-mail response to outline of Nazarene history of theological education.
- Esselstyn, T., Ed. (1999). *Sourcebook for Ministerial Development: Africa Region Manual Extension*. Florida, SA: Nazarene Education Services.
- Fairbanks, L., Ed. (2001). *Manual (2001-2005) Church of the Nazarene*. Kansas City, MO: Nazarene Publishing House.
- Ferris, R. W. (1990). *Renewal in Theological Education: Strategies for Change*. Wheaton, IL: Billy Graham Center, Wheaton College.
- First, R. (1983). *Black Gold, The Mozambican Miner, Proletarian and Peasant*. New York: St. Martin's Press.
- Floeter, N. (2004). The Meat and Methods of Military Survival Training. Ritzville, WA. personal interview. 15 Feb. 2004.
- Foss, M. (1969). *The Founding of the Jesuits 1540*. London: Hamish Hamilton.
- Foster, R. J. (1998). *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. New York: HarperCollins.

- Freeborn, E. D., Tartaglia-Metcalf, J., Tracy, W., & Weigelt, M. A. (1994). *The Upward Call: Spiritual Formation and the Holy Life*. Kansas City: Beacon Hill.
- Freire, P. (1970). *Pedagogy of the Oppressed*. New York: The Continuum Publishing Company.
- Freire, P. (1994). *Pedagogia da Esperança, Um reencontro com a Pedagogia do oprimido*. (Pedagogy of Hope, a Re-encounter with the Pedagogy of the Oppressed). Sao Paulo: Colecao Leitura, Paz e Terra.
- Freire, P. (1996). *Pedagogia da Autonomia, saberes necessarios a pratica educativa . Pedagogy of the Autonomous, Knowledge Needed for Educative Practice*. Brazil: Colecao Leitura, Paz e Terra.
- Gardner, H. (1983). *Frames of Mind, the Theory of Multiple Intelligences*. New York: Basic Books.
- Gardner, H. (1993). *Creating Minds, an Anatomy of Creativity*. New York: Basic Books.
- Gardner, H. (1997). *Extraordinary Minds, Portraits of Exceptional Individuals and an Examination of our Extraordinariness*. New York: Basic Books.
- Gardner, H. (1999). *Intelligence Reframed, Multiple Intelligences for the 21st Century*. New York: Basic Books.
- Gardner, H. (1985-87). *The Mind's New Science, a History of the Cognitive Revolution*. New York: Basic Books.
- Gatimu, K., Gachegoh, J., Oyiengo, K., Kithome, L., Suwa, B. (1997). *A Manual for Writers and Designers of TEE Study Materials*. Nairobi, Kenya: Uzima Press.
- Gellatly, A. and Zarate, O. (1999). *Introduction to the Mind and Brain*. Lanham, MD: Totem Books.
- Gifford, W. A. (1946). *The Story of the Faith; A Survey of Christian History for the Undogmatic*. New York: The MacMillan Co.
- Goduka, I. N. (2000). African/Indigenous Philosophies: Legitimizing Spiritually Centered Wisdoms within the Academy in Balchin (2000) *African Voices in Education*. Landsdowne: Juta & Co. Ltd.
- Goleman, D. (1996). *Emotional Intelligence: Why it can Matter More than IQ*. London: Bloomsbury.
- Goleman, D. (1998). *Working with Emotional Intelligence*. London: Bloomsbury.
- Gonzalez, J. L. (1985). *The Story of Christianity: The Reformation to the Present Day; Volume 2*. New York: Harper Collins Publishers.
- Grandpierre, D. (1997). *Como Ter Uma Boa Memoria [Avoir une Bonne Memoire]*. Mem Martins, Portugal: CETOP.
- Graves, F. P. (1910). *A History of Education During the Middle Ages and the Transition to Modern Times*. New York: The MacMillan Co.
- Gravett, S. (2005). *Adult Learning, Designing and implementing learning events, a dialogic approach*. Pretoria: Van Schaik Publishers.
- Grayzel, S. (1968). *A History of the Jews*. New York: Mentor Books.
- Gross, R. (1991). *Peak Learning; How to Create your own Lifelong Educational Program for Personal Enjoyment and Professional Success*. New York, Penguin Putnam Press
- Gultug, J. (Ed.) (1998). *Understanding Outcomes-Based Education: Teaching and Assessment in South Africa - Learning Guide*. Capetown: Oxford.
- Gumbo, M. (2003). Action Research as a Relevant Process. Paper presented at Pretoria: Unpublished manuscript.
- Hanna, R. (2000). Personal interview with Margaret Scott Maputo, Mozambique. 11 May 2000.

- Harth, E. (1982). *Windows on the Mind, Reflections on the Physical Basis of Consciousness*. New York: William Morrow & Company, Inc.
- Harth, E. (1993). *The Creative Loop, How the Brain Makes a Mind*. Reading, MA: Addison-Wesley Publishing Company.
- Hasbrook, M. (2002). Blah or Praxis? Reflection in Freirean Pedagogy. Paper presented at the Annual Meeting of the National Council of Teachers of English, 92nd. Atlanta, GA, 21-26 November 2002.
- Heimlich, J. E. & Norland, E. (1994). *Developing Teaching Style in Adult Education*. San Francisco: Jossey-Bass.
- Henerson, M. E., Morris, L. L., & Fitz-Gibbon, C. T. (1987). *How to Measure Attitudes*. Newbury Park, CA: SAGE Publications, Inc.
- Herrmann International. (2002). <http://www.hbdi.com/SolutionsFor/education.cfm>. Accessed 05 November 2005.
- Herrmann, N. (1994). 5th printing. *The Creative Brain*. Lake Lure, NC: The Ned Herrmann Group.
- Hiebert, P. G. (1976). *Cultural Anthropology*. Grand Rapids, MI: Baker Book House.
- Hofstede, G. (1997). *Cultures and Organizations, Software of the Mind*. New York: McGraw-Hill.
- Holdstock, L. (1987). *Education for a New Nation*. Johannesburg: Africa Transperson Association.
- Holland, F. (1975). *Teaching Through T.E.E.* Nairobi, Kenya: Evangel Publishing House.
- Holland, G. (1992). *Theological Education by Extension Study Materials: Which Way for a Changing Africa?* Nairobi, Kenya: Evangel Publishing House.
- Hollingsworth, S. & Sockett, H., eds. (1994). *Teacher Research and Educational Reform*. Chicago: National Society for the Study of Education.
- Howie, F. (1993). *The Mozambique Story*. Kansas City, MO: Nazarene Publishing House.
- Howie, G. (1969). *Educational Theory and Practice in St. Augustine*. London: Routledge & Kegan.
- Hudson, F. M. (1991). *The Adult Years, Mastering the Art of Self-Renewal*. San Francisco: Jossey-Bass Publishers.
- Hulley, L. D. (1987). *Wesley, a Plain Man for Plain People*. Durban: Christian Printers.
- Hulme, R. D. (1996). Use of Decision Models in a Diverse Learning Environment. Available on line at: <http://www.csupomona.edu/~jis/1996/Hulme.pdf>. Accessed 05 November 2005.
- Hurst, D. V. (1994). *E Ele Concedeu Uns para Mestres [And He Gave Teachers]*. Deerfield, FL: Editora Vida.
- Imel, S. (1995). Inclusive Adult Learning Environments. ERIC Clearinghouse. Digest #162.
- Ingersol, S. (1998). Why These Schools? Historical Perspectives on Nazarene Higher Education. Paper presented to The Association of Nazarene Sociologists of Religion, March 1998 . Paper presented to ANS. Didache Faithful Teaching.
- Ivan-Smith, H. (2004). Ministry Beyond Generationalisms. Keynote address at pastors' and spouses retreat, 20 January 2004. Camp Taconic, New York. Unpublished manuscript.
- Jensen, E. (1994). *Super-Teaching, Master Strategies for Building Student Success*. Del Mar, CA: Turning Point for Teachers.
- Jensen, E. (1997). *Brain Compatible Strategies*. San Diego: The Brain Store.

- Jensen, E. (1998). *Introduction to Brain-Compatible Learning*. San Diego: The Brain Store.
- Job, R. P. (1997). *A Wesleyan Spiritual Reader*. Nashville: Abindon.
- Johnston, C. A. (1996). *Unlocking the Will to Learn*. Thousand Oaks, CA: Corwin Press, Inc.
- Jones, A. (1992). *Sacrifice and Delight: Spirituality for ministry*. San Francisco: HarperCollins.
- Jones, E.S. (1942). *Abundant Living*. New York: Abingdon-Cokesbury Press.
- Jourdain, R. (1997). *Music, the Brain, and Ecstasy*. New York: HarperCollins.
- Kelsey, M. T. (1984). *Christo-Psychology*. London: Crossroad.
- Kember, D. (2000). *Action Learning and Action Research: Improving the Quality of Teaching and Learning*. Virginia: Stylus.
- Kemmis, S. (1993). Action Research and Social Movement: a Challenge for Policy Research. *Education Policy Analysis Archives*.1(1).
- Killen, R. (2000). *Teaching Strategies for Outcomes-based Education*. Lansdowne: Juta & Co. Ltd.
- Kimbrough, S.T. (2002). *Orthodox and Wesleyan Spirituality*. Crestwood, New York: St. Vladimir's Seminary Press.
- Kinlaw, D. (1998). *The Mind of Christ*. Wilmore, KY: The Francis Asbury Society.
- Kivett, F. (1995). *John Wesley's Use of Small Groups For Spiritual Renewal*. North Carolina: Wesleyan Church Local Church Education.
- Kornfield, D. (1976). Weaknesses in Theological Education by Extension. Discussion paper at Conference of Association of Christian Theological Educators in Africa (ACTEA) 30 May 1990. Limuru, Kenya.
- Kreeft, P. (1990). *Making Choices: Practical Wisdom for Everyday Moral Decisions*. Ann Arbor: Servant Publications.
- Lai, J. C. (1995). Andragogy of the Oppressed: Emancipatory Education for Christian Adults. Available on-line at <http://www.eric.ed.gov/contentdelivery/servlet/ERICServlet?accno=ED396104> Accessed on: 15 October 2005.
- Laine, T., Ed. (1982). *Hallelujah March*. Lubbock, TX: Duncan Press.
- Lambert, J., Ed. (1995). Oxford Affirmation. Oxford Consultation on Global Strategy for Nazarene Higher Education. Published position paper. Oxford, England.
- Lambert, J., Truesdale, A. & Vail, M. W. (2000). Identity and Relationship, Emerging Models in Higher Education, Church of the Nazarene. Paper presented at Harvard University: October 2000.
- Laubach, F. C. & Laubach, R. S. (1954). *Channels of Spiritual Power*. Westwood, NJ: Fleming H. Revell Co.
- Laubach, F. & Laubach, R. S. (1960). *Toward World Literacy*. New York: Book Craftsmen Associates, Inc.
- Laubach, F. C., Kirk, E. M. & Laubach, R. S. (1981, 1991). *Laubach Way to Reading, Teacher's Manual for Skill Book 1*. Syracuse, New York: New Readers Press.
- Lawson, A. B. (1963). *John Wesley and the Christian Ministry, the Sources and Development of his Opinions and Practice*. London: S.P.C.K.
- Leonard, R., Ward, P.M. & Schipull, D. (1989). *Individual Differences Due to Hemisphericity in Affective Education: Methods and Techniques*. Sonnier, I. New Jersey: Educational Technology Publications.
- Letseka, M. (2000). *African Philosophy and Educational Discourse in African Voices in Education*. Lansdowne: Juta & Co. Ltd.

- Lewis, H. (1990). *A Question of Values, Six Ways we Make the Personal Choices that Shape our Lives*. New York: Harper & Row, Publishers, Inc.
- Lindsay, T. M. (1941). *A History of the Reformation*. New York: Charles Scribner's & Sons.
- Linksman, R. (1996). *How to Learn Anything Quickly*. New York: Barnes & Noble Books.
- Machava, M. (2004). Personal interview with Margaret Scott. Tavane, Mozambique. 28 December 2004.
- Marienau, C., Taylor, K. & Fiddler, M. (2000). *Developing Adult Learners: Strategies for Teachers and Trainers*. San Francisco: Wiley.
- Mandlate, S. (2005). Public class session, Seminario Nazareno de Mocambique, 21 February 2005. Maputo: Mozambique.
- Mario, M., Fry, P., Levey, L. & Chilundo, A. (2003). *Higher Education in Mozambique*. Oxford: James Currey Ltd.
- Master, J., Burish, T. and others. (1987). *Behavior Research*. San Diego: Harcourt Brace Jovanovich.
- Maxwell, J. (2001). EQUIP material on Biblical models for leaders. Johannesburg: Unpublished manuscript.
- Maytham, J. (2002). In Her Own Right - Graca Machel. ICON. Vol. 2:2003.
- McKenna, D. L. (1999). *What a Time to Be Wesleyan!* Kansas City, MO: Beacon Hill Press.
- McLean, J. E. (1995). *Improving Education Through Action Research, a guide for administrators and teachers*. Thousand Oaks, CA: Corwin Press, Inc.
- McMorland, J. (2003). ALARPM World Congress, Reflective Session. Pretoria, SA.
- McNiel, J. T. (1935). *Makers of the Christian Tradition From Alfred the Great to Shleiermacher*. New York: Harper & Row, Publishers, Inc.
- McNiff, J., Lomax, P. & Whitehead, J. (1996). *You and Your Action Research Project*. London: Routledge.
- Mezirow, J. (1999). Transformational Theory -- Postmodern lues 1999 AERC Proceedings. Available on-line at: <http://www.edst.educ.ubc.ca/aerc/1999/99mezirow.htm#Top>. Accessed 4 Feb 2006.
- Middlewood, D., Coleman, M. & Lumby, J., Eds. (1999). *Practitioner Research in Education, Making a Difference*. London: Paul Chapman Publishing Ltd.
- Miller, J. & Nakagawa, Y., eds. (2003). Nurturing our Wholeness, Perspectives on Spirituality in Education. Available on-line at: <http://www.great-ideas.org/jmiller.htm>. Accessed 3 March 2003.
- Miller, K. A. (1990). Christian History: The 100 Most Important Events in Church History. Carol Stream, IL: *Christianity Today*, Inc. X(4).
- Mindell, A. (1995). *Sitting in the Fire, Large Group Transformation Using Conflict and Diversity*. Portland: Lao Tse Press.
- Mkabela, NQ & Luthuli, P.C. (1997). *Towards an African Philosophy of Education*. Pretoria: Kagiso Publishers.
- Mouton, J. (1993). Critical Social Science and the Emancipatory Interest in *Emancipatory Education and Action Research, Davidoff, Sue, Julie, Cyril, Meerkotter, Kirk, Robinson, Maureen, Eds*. Pretoria: HSRC Publishers.
- Mouton, J. (2002). *How to succeed in your Master's and Doctoral Studies, a South African Guide and Resource Book*. Pretoria: Van Schaik Publishers.
- Mucavele, S. (2002). Recorded comments in minutes of Lusophone ANCA Conference. Maputo, Mozambique.
- Neethling, K., Stander, H. & Rache., R. (2001). *Think Like Jesus*. Vanderbijlpark, SA: Carpe Diem Books.

University of Pretoria etd – Scott, M M (2006)

- Newberg, A., D'Aquili, E. & Rause, V. (2001). *Why God Won't Go Away, Brain Science and the Biology of Belief*. New York: Ballantine Books.
- Newitt, M. (1995). *A History of Mozambique*. London: C. Hurst & Co.
- Noelliste, D. (1993). *Toward a Theology of Theological Education*. Seoul: World Evangelical Fellowship Theological Commission.
- Noffke, S. (2001). *Action Research: Towards the Next Generation in Day, Christopher, Elliott, John, et al, Eds*. Oxford: Symposium Books.
- Nouwen, H. J. M. (1972). *The Wounded Healer*. New York: Doubleday.
- Nouwen, H. J. M. (1977). *The Living Reminder, Service and Prayer in Memory of Jesus Christ*. Minneapolis: The Seabury Press.
- Nouwen, H. J. M. (1981). *The Way of the Heart, Desert Spirituality and Contemporary Ministry*. New York: The Seabury Press.
- O'Dell, C., Grayson, Jr., Jackson, C. with Essaides, N. (1998). *If only we Knew what we Know, the Transfer of Internal Knowledge and Best Practice*. New York: The Free Press.
- Olasky, M. (2005). Model Missionary, David Livingstone. World, 16 July 2005.
- Olin, J. C. (1990). *Catholic Reform: From Cardinal Ximenes to the Council of Trent 1495 - 1563*. New York: Fordham University Press.
- O'Mearg, J. (1965). *The Young Augustine*. New York: Alba House.
- O'Sullivan, E. (1999). *Transformative Learning: Educational Vision for the 21st Century*. Toronto: University Press.
- Outler, A. (1964). *John Wesley*. New York: Oxford.
- Palmer, D. (2000). *The Eureka Effect, the art and logic of breakthrough thinking*. New York: W. W. Norton & Company, Inc.
- Palmer, D. (2001). *Breakthrough Thinking and The Eureka Effect, an interview with Professor David Perkins*. Boston: HGSE news of the Harvard Graduate School of Education.
- Payette, F. A. (2002). The Role of the Holy Spirit in Transformational Learning. Asbury Theological Seminary, Wilmore, KY. Unpublished manuscript.
- Pederson, E. (1993). *The Message*. Colorado Springs, CO: NavPress.
- Pink, D. H. (2005). *A Whole New Mind, Moving from the Information Age to the Conceptual Age*. New York: Penguin Group.
- Pinker, S. (1997). *How the Mind Works*. New York: W.W. Norton & Co. Inc.
- Plueddemann, J. (2004). Do We Teach the Bible or Do We Teach Students? *ACTEA Forum*. No. 4
- Plunkett, D. (1990). *Secular and Spiritual Values: Grounds for Hope in Education*. New York: Routledge.
- Polman, A. D. R. (1961). *The Word of God According to St. Augustine*. Grand Rapids: William B. Eerdmans Publishing Company.
- Posner, G. J. & Rudnitsky, A. N. (2001). *Course Design: A Guide to Curriculum Development for Teachers (6th ed.)*. New York: Longman.
- Reason, P. (2003). Quality in Action Research. Keynote address,.Pretoria: ALARPM 6th and PAR 10th World Congress. September 2003.
- Reed, R. (2003). Lessons From the History of Higher Education in the Church of the Nazarene. Paper presented at Africa Region Theology Conference, November 2003. Johannesburg.
- Reed, R. (2004). Minutes of ARCOSAC, August 2004. Unpublished minutes of meeting.
- Republic of Mozambique - Council of Ministries. (2001a). Plano Estrategico da Educacao (PEE): Estrategia do Sub-Sector de Alfabetizacao, Educacao de Adultos e Educacao Nao-Formal (AEA/ENF) 2001-2005 .[The Strategy of

- the Sub-Sector of Literacy Education of Adults and Non-Formal Education 2001-2005]. Maputo: Published public document.
- Republic of Mozambique - Ministry of Education of Mozambique (MINED). (1998). Plano Estrategico de Educacao 1999-2003: Combater a Exclusao, Renovar a Escola. [Strategic Plan of Education 1999-2003: to Combat Exclusion and to Renovate Schooling]. Maputo: Published public document.
- Republic of Mozambique - Ministry of Education of Mozambique - (MINED). (2000). Report on Literacy in Mozambique. Maputo: World Bank.
- Republic of Mozambique - Ministry of Education of Mozambique - (MINED). (2001b). Estrategia para o Ensino Secundario Geral e Formacao de Professores para o Ensino Secundario. [Strategy for General Secondary Education and the Formation of Teachers for Secondary Education]. Maputo: Published public document.
- Restrak, R. M. (1979). *The Brain, the Last Frontier*. New York: Warner Books, Inc.
- Restrak, R. M. (1988). *The Mind*. New York: Bantam Books.
- Restrak, R. M. (1994). *The Modular Brain*. New York: Touchstone.
- Restrck, D. (2001). The Church of the Nazarene and the Mozambican Revolution, 1975-1987. Boston: Unpublished doctoral dissertation.
- Restrck, D. (2004). Personal interview with Margaret Scott. Xai Xai, Mozambique. 27 December 2004.
- Restrck, D. (2005). Handbook for Seminario Nazareno em Mocambique. Maputo: mimeographed handout.
- Resource Institute International of Education (RIIE). (2003). A Global Strategy for Theological Education. Unpublished position paper.
- Rothwell, W. J. (1999). *The Action Learning Guide Book: A Real-Time Strategy for Problem Solving, Training Design, and Employee Development*. San Francisco: Jossey-Bass.
- Savahl, C. (1993). What Kind of Knowing is Socially Critical Action Research? in *Emancipatory Education and Action Research*, Davidoff, Sue, Julie, Cyril, Meerkotter, Kirk, Robinson, Maureen, Eds. Pretoria: HSRC Publishers.
- Schank, R. C. (1991). *The Connoisseur's Guide to the Mind, How we Think, How we Learn & What it Means to be Intelligent*. New York: Summit Books.
- Schirmacher, T. (1999). An Appeal for Alternative Education Models for Church and Missions. Presented at the 1999 annual meeting of the Association of German Evangelical Missiologists.
- Schultz, L. O. (1982). *Mozambique Milestones*. Kansas City: Nazarene Publishing House.
- Schultz, L. O. (1997). *Only One Life? the Autobiography of Lorraine O. Schultz*. Kansas City: Nazarene Publishing House.
- Scott, M. M. (2003). Down the Up Staircase. Johannesburg: Workshop presentation document.
- Scott, M. M. (2001). The Formation of Nazarene Leaders in Mozambique. Maputo, Mozambique: Unpublished manuscript.
- Scott, M. M. (2001). ACESA: ACESA (AFLAME) Supporting Growth by Education for the Harvest in Lusophone Africa, A Four-Year Thrust. Maputo, Mozambique: Unpublished manuscript.
- Scott, M. M. (2002). *Aprender Como os Discipulos* (Learning Like the Disciples). Maputo, Mozambique: Empresa Moderna.
- Scott, M. M. (2002). *Guia do IBNAL (Guide to the Nazarene Bible Institute of Lusophone Africa)*. Maputo, Mozambique: Empresa Moderna.
- Scott, M. M. (2004). Holiness Day In and Day Out. Maputo, Mozambique: IBNAL

University of Pretoria etd – Scott, M M (2006)

- Scott, M. M. (2004). Annual Report of IBNAL to SNM Board of Trustees. Maputo, Mozambique: IBNAL.
- Scott, M. M., Scott, J., Chambo, F, Mirashi, B. & Mahalambe, L. (2003). *From JESUS Film to Viable Church*. Johannesburg, SA: Africa Nazarene Publications.
- SIL. (2004). Ethno-linguistic map of Mozambique. Available on-line at: http://www.ethnologue.com/show_map.asp?name=Mozambique&seq=1. Accessed on: 5 July 2002.
- Smit, B. (2004). Classnotes: Qualitative Research Designs, Qualitative Data Analysis. Pretoria: University of Pretoria. 16-19 August.
- Smith, M. K. (1997). Paulo Freire. INFED. Available on-line at: <http://www.infed.org/thinkers/et-freir.htm>. Accessed on 14 July 2003.
- Smith, R. G. & Thornton, M. (2001). *Tutor Training Manual, a Course for Those Facilitating T.E.E. Student Groups in Certificate and Higher Level Studies*. Nairobi: Evangel Publishing House.
- Smith, T. (1962). *Called Unto Holiness, the Story of the Nazarenes: the Formative Years*. Kansas City: Nazarene Publishing House.
- Snook, S. G. (1992). *Developing Leaders through Theological Education by Extension, case studies from Africa*. Wheaton, IL: Billy Graham Center, Wheaton College.
- Snyder, H. A. (1980). *The Radical Wesley & Patterns for Church Renewal*. Downers Grove, IL: InterVarsity.
- Sonnier, I. L. (Ed). (1989). *Affective Education: Methods and Techniques*. New Jersey: Educational Technology Publications.
- Spener, D. (1990). *The Freirean Approach to Adult Literacy Education*. ERIC: National Center for ESL Literacy Education.
- Spickard, P. R. & Kevin, C. M. (1994). *God's Peoples; A Social History of Christians*. Grand Rapids, MI: Baker Book House.
- Sprenger, M. (1999). *Learning and Memory: The Brain in Action*. Alexandria, VA: ASCD.
- Stockwell, M. (1992). *The Lord's Boy*. Kansas City: Nazarene Publishing House.
- Stone, J. (2006). Report of the 2006 General Board, Church of the Nazarene. Available on line: <http://www.ncnnews.com/archive/gnews0609.html#content449>. Accessed 3 March 2006.
- Strauss, C. (1998). *A Cognitive Theory of Cultural Meaning*, American Anthropological Association Meeting 1989. Washington, DC: Naomi Quinn.
- Storr, A. (1992). *Music and the Mind*. New York: Ballantine Books.
- Taylor, N., Diphofa, M., Waghmarae, V., Kholofelo, P. & S. (1999). Systemic and Institutional Context of Teaching and Learning in Getting Learning Right Report of the President's Education Initiative Research Project. Wits: The Joint Education Trust.
- Taylor, P. V. (1993). *The Text of Paulo Freire*. Buckinham: Open University.
- Teffo, L. J. (2000). *Africanist Thinking: An Invitation to Authenticity in African Voices*. Landsdowne: Juta & Co. Ltd.
- Thomas, P. (2004). When the Bull Stops Bellowing: Hope for African Theologians and Educators of the Church of the Nazarene in Africa. Didache. Available on-line at: http://www.nazarene.org/iboe/riie/Didache/didache_vol3_2/thomas.html. Accessed on 9 Aug 2004.
- Thornton, M. (1990). *Training TEE Leaders: a Course Guide*. Nairobi: Evangel Publishing House.
- Tillich, P. (1968). *A History of Christian Thought*. New York: Harper & Row, Publishers, Inc.

- Tracy, W., Ingersol, S. (1998). *What is a Nazarene? Understanding our Place in the Religious Community*. Kansas City: Beacon Hill.
- Troutman, P. (1995). Theological Education by Extension in Mozambique. Unpublished paper.
- UEM. (1999). Reforma Curricular Documento Base. Maputo Curriculum Committee.
- Vail, M. R. (2000). Developing an Outcomes-based Curriculum. Johannesburg: Unpublished manuscript.
- Vail, M. R. (2001). Outcome-based Ministerial Preparation – A Case Study. Available on line: http://www.nazarene.org/ed%5Fdidache/vol2_1.html. Accessed on 20 May 2003.
- Vail, M. R. (2004). E-mail communication to Margaret Scott. 31 May 2004.
- van der Horst, H. & McDonald., R. (1997). *Outcomes-Based Education: Theory and Practice*. SA: Kagiso Publishers.
- Vulliamy, G., Lewin, K. & Stephens, D. (1990). *Doing Educational Research in Developing Countries*. Basingstoke, UK: The Falmer Press.
- Vygotsky, L. S. (1962). *Thought and Language*. Cambridge, MA: The M.I.T. Press.
- Walker, P. K. (2000). Personal interview. Maputo, Mozambique. 20 May.
- Walker, P. K. (2001). Personal interview. Maputo, Mozambique. 24 August.
- Walker, W. (1908). *Great Men of the Christian Church*. Chicago: University of Chicago.
- Walker, W. (1959). *A History of the Christian Church*. New York: Charles Scribner's & Sons.
- Webber, R. E. (1986). *The Majestic Tapestry*. Nashville: Thomas Nelson, Inc.
- Wegner, D. M. (2002). *The Illusion of Conscious Will*. Cambridge, MA: The M.I.T. Press.
- Wetmore, G., Ed. (1989). Extended Report of the Education Commission to the Twenty-Second General Assembly of the Church of the Nazarene. Indianapolis: Published report for international assembly.
- Wilks, F. (1998). *Intelligent Emotion, How to Succeed Through Transforming your Feelings*. London: William Heinemann.
- Wilson, R. (2003). Deep Teaching. Available on line: <http://www.great-ideas.org>. Accessed on 12 June.
- Winter, R. D., Ed. (1969). *Theological Education by Extension Study Materials: Which Way for a Changing Africa?* South Pasadena, CA: William Carey Library.
- Woodruff, R. L. (2001). *Education on Purpose: Models for Education in World Areas*. Kansas City: Beacon Hill.
- Wurmbrand, R. (1982). *100 Prison Meditations*. London: Marshalls.
- Zohar, D. & Marshall, I. (2000). *Spiritual Intelligence, the Ultimate Intelligence*. London: Bloomsbury Publishing Plc.
- Zuber-Skerritt, O., Kalliath, T. (2003). From Little Things Big Things Grow. Keynote address. Pretoria: ALARPM 6th and PAR 10th World Congress.

A P P E N D I C E S

CD with Visuals of

- **Centres in South**
- **PAR team member comments**
- **Travel footage between
Centres in Tete and North**

Appendix A Surveys Conducted in Phases One and Two

Sample A 1:
Survey questions to the lecturers at the Nazarene Bible College, Maputo, May 2000

1. Name, name of wife.
2. Where born.
3. 1st language
4. 2nd language
5. Present occupation
6. Present role in church
7. Which Christian workers had the most influence on your call?
8. What books (beside the Bible) contributed the most to your spiritual formation?
9. Of all the workers in Africa, who would be your choice for teaching the following subject areas:
 - a. New Testament
 - b. Old Testament
 - c. Basic Theology
 - d. Wesleyan Theology
 - e. Church History
 - f. Christian Ethics
 - g. Christian Education
 - h. Preaching
 - i. Administration
 - j. Music and Worship.

Example A2: The following questionnaire was sent by e-mail to the, then, four Area coordinators of the Church of the Nazarene in Mozambique. All four filled them out in detail.

July, 2000.

Dear Area Coordinator:

I know “surveys” can be a pain but I need information that only you have in order to put together a more relevant and complete plan for TEE in Mozambique. Jon and I have only been in country since May 5th so we are in a learning mode with a very sharp curve. My assignment is to develop to a new phase the plan proposed by Fili Chambo last fall. [Nov. 1999] Please, please take 5 minutes to answer these few questions. Thank you. Margaret Scott

1. Your centres:
 - a. How many centres had classes in 1999 or 2000?
 - b. How many of these have electricity?
 - c. How many centres would you like to have functioning?
 - d. What is the limiting factor for these to function?
 - e. I'd like to recommend a very basic set of educational tools for each centre (who know where the money would come from, but...hey, let's dream a little). I'm thinking of a Bible dictionary, a Bible atlas, a world map, Bible maps, an Africa map, a Mozambique map, a Portuguese dictionary and a wind-up (for power) cassette recorder with an audio version of the “JESUS Film” sound track at least. What do you think of this idea? Do you have additions to the “basic set”?
2. Your students:
 - a. What is the most common level of instruction that your students have? I mean do “most” start TEE with a 2nd or 3rd grade level of learning of “most” start with 5th? Or with zero instruction?
 - b. Please guess at a percentage between students studying to be pastors, students planning to be laymen.
 - c. What are the first languages of most of your students?
 - d. Do you think it would be of some advantage for your students to do their TEE work in their first language? Or do they do fine in Portuguese? Please comment:
 - e. We are thinking of encouraging TEE students to improve their instructional level by also studying as “external students” in order to take the 5th grade and then 7th grade exams, especially if the students want to seek ordination. What do you think would be the biggest limiting factors on this recommendation: expense of coming into town to take the exams? Lack of time to study independently? Lack

University of Pretoria etd – Scott, M M (2006)

of motivation or interest in doing this? Lack of competency in Portuguese? What do you think about this idea?

3. Your teachers:
 - a. About how many teachers do you have?
 - b. What preparation do they have?
 - c. If a seminar (2-4 days) were planned this year for your teachers, what month and what locality would be the best place for it to happen?
4. The licensing on your districts:
 - a. When people on the districts of your area are seeking a local license, what are the prerequisites for them to complete?
 - b. When candidates are seeking a district license, what are the prerequisites?
5. If you had a “magic wand” what would you love to see happen for TEE in your area?
6. What could we (the Scotts) do to help you in your area?
7. We are thinking of requiring three quarters worth of work in TEE before admission to the Seminary in Maputo for any student. This would give more connection with the local church, time for confirmation of the call, etc. What do you think of this idea?
8. What could/should the Bible School do to help you in your area?

Appendix A 3: Instrument to Assess Learning Strategies in Experimental “Methods” Class Of Volunteer Students at Bible School, July 26, 2003
--

Assessment of Strategies Used

- 0 = I don't remember this one so I don't have an opinion.
1 = I did not like it; I would prefer not to use it again.
2 = It was okay but not very positive.
3 = It was all right for me.
4 = I liked it.
5 = I liked it a lot and intend to use it in groups that I lead.

- Verse-by-verse analysis of a Bible passage 0 1 2 3 4 5
- Group discussion about a passage 0 1 2 3 4 5
- Individual meditation on a passage 0 1 2 3 4 5
- Reading a passage from several versions 0 1 2 3 4 5
- Comparing versions in group discussions 0 1 2 3 4 5
- Identification of attitudes and characteristics of “saints” today 0 1 2 3 4 5
- Identification of activities that strength me spiritually 0 1 2 3 4 5
- Representação duma passagem por drama 0 1 2 3 4 5
- Reflecting about the feeling and thoughts of the disciples in the boat 0 1 2 3 4 5
- Individual meditation on the title of Jesus in songs that I know well 0 1 2 3 4 5
- Reflecting and writing about what happened in class sessions 0 1 2 3 4 5
- Choosing someone in the group to be the representative 0 1 2 3 4 5
- Choosing a hymn for the group to learn well 0 1 2 3 4 5
- Singing songs that linked with the Bible 0 1 2 3 4 5
- Hearing little explanations about the link between songs and the Bible 0 1 2 3 4 5
- Lectures about the 4 quadrants of the brain 0 1 2 3 4 5
- Demonstration of cerebral matter of a goat 0 1 2 3 4 5
- Putting notes up on papers on the walls 0 1 2 3 4 5
- Having debates, discussions and questions in class 0 1 2 3 4 5
- Reading and filling out a student text 0 1 2 3 4 5
- Giving attention to the Disciples as models 0 1 2 3 4 5
- The use of active songs and movement in the classroom 0 1 2 3 4 5
- Sitting in a circle 0 1 2 3 4 5
- The use of several different activities in each session 0 1 2 3 4 5
- Which strategy did you appreciate the very most? (Put a + behind it)

Appendix A 4: HOW do you study? And how do you get closer to God? 7-12- 2004

Put an "X" in the all the squares that identify you

1. male or female
2. student of SNM student of IBNAL pastor monitor , superintendent other
3. from which area of Mozambique are you? 1 , 2 , 3 , 4 , 5

Put a circle around the last grade level that you passed:

1^a 2^a 3^a 4^a 5^a 6^a 7^a 8^a 9^a 10^a 11^a 12^a Higher

This is not an exam! It is a written interview for you to give your own opinions and experiences. Please respond with sincerity. Doing this you will help us in IBNAL.

For each one of the following questions, first read all of the answers that are possible. Then choose the answer that you think best and write "1" on the line in front of it. Then select another answer that is your second choice and put a "2" on its line. Then choose one to be your third choice and put a "3" on its line.

A. When you are preparing for tests, which method do you prefer?

- ___ 1. Talking with classmates about class notes
- ___ 2. Studying alone
- ___ 3. Copying my class notes onto a clean notebook
- ___ 4. Writing out my class notes in a different way
- ___ 5. Reading over my notes, silently, to myself
- ___ 6. Reading over my notes, aloud, to myself.

B. Now about prayer, we would like to know which way of praying brings you closer to God. Please mark your 1st, 2nd and 3rd choices.

- ___ 1. Alone and silently
- ___ 2. Alone and aloud
- ___ 3. In church when everyone prays at the same time
- ___ 4. In church when one person leads others in prayer
- ___ 5. In a small group of 5-12 people, all praying at the same time.
- ___ 6. With one or two other people.

C. There are several spiritual activities that help us to strengthen our faith. Choose the three that help you the most by putting a 1, 2 and 3 beside them.

- | | |
|---------------------------|---------------------------------|
| ___ 1. Praying alone | ___ 5. Going to church services |
| ___ 2. Praying in group | ___ 6. Fasting |
| ___ 3. Reading the Bible | ___ 7. Singing or music |
| ___ 4. Studying the Bible | ___ 8. Meditation |

D. All of us face temptations. Sometimes it takes us a while to realize that we are being tempted. But when we see, "I am being tempted", what happens in your mind in that exact moment that helps you to resist the temptation? What do you think in that exact instant?

E. Which course that you had this year was the one you think learned the most from and why did you learn more from it than from others?

F. In your whole life, through what experience do you think you learned the most about God? Was it in a class or in a crisis or a spiritual meeting or through a book or some other means? Please do it with me, writing about it on the back of the page.

Appendix A5 Instrument to collect input from District Superintendents May 28, 2003

BIBLE INSTITUTE OF LUSOPHONE AFRICA

Dear District Superintendent of Fingoe:

Christian greetings from Maputo. IBNAL wants to serve the districts of the Church of the Nazarene in the Lusophone Field. We would like to improve our service to you. We are asking you to respond to three questions to help us in this intent. These three relate to the period of time from June 2002 to May 2003.

- ✓ To the positive: IN your opinion, what was the value of IBNAL for your district?

- ✓ To the negative: What do you think are the weakest point of IBNAL on your district?

- ✓ Suggestions Please complete this sentence: if I could change one thing about IBNAL it would be

For the Facilitator of IBNAL in your area or district to complete:

1. Name of your district: _____
2. How many centres were active during this period _____
3. How many monitors turned in reports of courses of IBNAL during this period? _____
4. How many students completed at least one course in this period? _____
5. What do you think are the biggest needs of your district that IBNAL may be able to help with?

Thank you for your attention to these subjects. MM Scott

Maputo, 28 May 2003

A 6 Instrument to comment input about books and reading: May 3, 2003

IBNAL

NAZARENOS EM TETE

3 de Maio de 2003

1. Your name is _____
2. How old are you ? _____ Man or woman ? _____
3. Which administrative district do you live in? Zumbo Maravia Chifunde, Macanga, Angônia, Tsangano, Moatiza, Changara, Chiuta, Cahora Bassa, Magoe, Mutarara
4. When you were a child, did you go to school? Yes or No
5. If “yes”, for how many years did you go to school? _____
6. If you went to school, what did you use to take notes? _____
7. If you went to school, did the teacher have a blackboard and chalk? Yes or no
8. Do you know how to read? Yes or no
9. If “yes”, do you read in Portuguese or another language? _____
10. Do you have books in your house? Yes or no
11. If you have some books in your house, how many, (approximately)? _____

A7 Short Survey Administered to Monitors to Discover Current Practices in their Cooperative Learning Groups

1. Aproximately how many courses of IBNAL have you facilitated? _____
2. In relation to filling in the student texts before arriving to the cooperative group, we would like to know how this works in your setting. Pick the answer that best describes what happens in your face-to-face sessions, by putting an “x” in front of it.

Normally, how many of the learners have the answers written in before they come to the group?

- A. almost none of them
- B. almost all of them
- C. about half of them

3. Still in relation to filling in the student texts before arriving to the group session, what is your procedure during the session toward the learners who do not have their textbooks filled in?

____A. they can be in the group session but they are not allowed to participate in the discussions

____B. they can be in the group session and they participate actively in the discussions

4. In relation to what normally happens during group discussions:

- A. learners speak in Portuguese
- B. learners speak in their maternal languages
- C. learners speak in Portuguese sometimes, maternal languages at others

5. Still in relation to what normally happens during group discussions: learners speak in Portuguese

- A. all learners partipate freely
- B. usually 2 or 3 engage in debate and the others are quiet
- C. the participation varies from week to week

Appendix B: Arboric Research: Human Systems Analysis

Description/ Definition	Arboric research aims to assess a whole human system by critical discourse about its parts and accurate description of them and of the inter-relationships between the parts and the whole and between the parts.	
Design classification	Empirical	Hybrid data
	Quantitative & Qualitative	Medium control
Key research questions	How do the parts impact the whole? How does the whole impact the parts? How does the germ impact the mature and vice versa? What are the elements the environment and the relation of it to the whole, and the relationship of the whole to the environment?	
More specialized design types	Research questions represent varying domains of functionality such as “the four C’s” of learning domain: Content, Capacity, Character and Context.	
Typical applications	Multi-level assessment over time, <i>in situ</i> , of the satisfaction of the partners in the community with the empowerment and functionality of the system which is described by community members; assessment of process management is pertinent.	
Meta-theory	Critical observation of the whole instead of the parts plus integrative analysis are reliable because A. every part impacts the whole; B. the whole impacts the parts; C. parts impact each other; D. isolation or dissection of the parts means a. alteration of the natural state at best b. crippling or death at worst.	
Conceptualisation /mode of reasoning	What are the parts of a system which produces authentic learning? Analogous to any complex plant or animal, the living, dynamic whole consists of the following: A. a cycle of life; life from life; “chicken or egg?” – either may be chosen to begin dialogic observation. B. fertilization; union, genetic coding; C. embryonic life: vulnerable, potential, immature in function and structure, different from its adult form; D. growth: dimensions; E. development: diversification of structure and gradual achievement of function of all parts; F. renewal or rigidity-to-death	
Selection of cases/sampling	Sampling intends to be extensive to all levels and to many parts of the whole; full participation encouraged.	
Mode of observation/ sources of data	All available data collection methods, including structured and semi-structured methods.	
Analysis	Integrative, synthetic descriptions; comparative analysis, including relational, chronological and dialogical; descriptive statistical graphics including tables and examples.	
Strengths	High usefulness to the specific “whole” and all of its parts; affirmation of value, ownership and empowerment of the parts.	
Limitations	Possibility to access only approximate real “whole”; medium generalisability.	
Sources of error	Participant bias; sampling errors; selectivity effects.	

Appendix C Verses to Commit to Memory for the first 14 Courses of the IBNAL Programme

Worldviews

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days, he has spoken to us by his Son, whom he appointed Heir of all things, and through whom he MADE THE UNIVERSE! The Son is the radiance of God's glory and the exact representation of all things by his powerful word. Hebrews 1:1-3

Just as a man is destined to die once, and after that to face judgement, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sins, but to bring salvation to those who are waiting for him. Hebrews 9: 27-28

God's Plan for Health & Peace

Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective. James 5:16

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body. 1 Corinthians 6:19-20

Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord. Hebrews 12:14

Therefore just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned. Romans 5:12

The Minister as a Student

But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. John 14:26

There are different kinds of spiritual gifts, but the same Spirit. 1 Corinthians 12:4

I can do everything through him who gives me strength. Philippians 4:13

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And Surely I will be with you always, to the very end of the age". Matthew 28:18-20

The Minister as Communicator and Model

Set an example for the believers in speech, in life, in love, in faith, and in purity. 1 Timothy 4:12b

It was he who designated some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of perfection found in Christ. Ephesians 4:11-13

Worship

Do any of the worthless idols of the nations bring down rain? Do the skies themselves send down showers? No, it is you, O Lord our God. Therefore, our hope is in you, for you are the one who does all this. Jeremiah 14: 22

God is spirit, and his worshippers must worship him in spirit and in truth. John 4:24

Sing to the Lord a new song, sing to the Lord all the earth. Psalm 96:1

For great is the Lord and most worthy of praise; he is to be feared above all gods. Psalm 96:4

Introduction to the Holy Scriptures

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. John 20:30-31

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. 2 Peter 1:20-21

Life of Jesus I

[Mary] will be with child and give birth to a son, and you are to give him the name Jesus. Luke 1:31

Jesus said to him, "Away from me, Satan! For it is written, 'Worship the Lord your God and serve him only.'" Matthew 4:10

[Jesus said], "Anyone who does not carry his cross and follow me cannot be my disciple". Luke 14:27

In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven. Matthew 5:16

Life of Jesus 2

Simon Peter answered, "You are the Christ, the Son of the living God". Matthew 16:16

Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies". John 11:25

At that time, the sign of the Son of Man will appear in the sky, and all nations will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. Matthew 24:30

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. John 13:14

The Foundations of the Christian Faith

In the beginning, God created the heavens and the earth. Genesis 1:1

If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him. Romans 10:9

For God so loved the world that he gave his one and only son, that whoever believed in him shall not perish, but have everlasting life. John 3:16

But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulphur. This is the second death. Revelation 21:8

University of Pretoria etd – Scott, M M (2006)

Evangelizing and Church Planting

For all have sinned and fall short of the glory of God. Romans 3:23

For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Romans 6:23

Jesus declared, “I tell you the truth, unless a man is born again, he cannot see the kingdom of God”. John 3:3

From JESUS Film to Viable Church

[Jesus said], “When I am lifted up from the earth, I will draw all men to myself”. John 12:32

To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. 1 Corinthians 9:22

A gentle answer turns away wrath, but a harsh word stirs up anger. Proverbs 15:1

Thy word is a lamp to my feet and a light for my path. Psalm 119:105

The Mission and Manual of the Church of the Nazarene

We proclaim him, counselling and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. Colossians 1:28

Then [Jesus] said to his disciples, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field”. Matthew 9:37-38

Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching. Hebrews 10:25

He must hold firmly to the trustworthy message as it has been taught, so that he may encourage others by sound doctrine and refute those who oppose it. Titus 1:9

The Life of Prayer

Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. Philippians 4:6

Faith comes from hearing the message, and the message is heard through the word of Christ. Romans 10:17

If we confess our sins, he is faithful and just and will forgive our sins and purify us from all unrighteousness. 1 John 1:9

For where two or three are gathered together in my name, there am I with them. Matthew 18:20

Practicum in Prayer

This is how you should pray:

“Our Father in heaven,
hallowed be your name,

your kingdom come,

your will be done,

on earth as it is in heaven.

Give us this day our daily bread.

Forgive us our debts,

as we also have forgiven our debtors.

And lead us not into temptation,

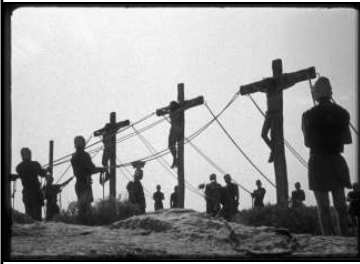
but deliver us from the evil one.

For yours is the kingdom, the power, and the
glory, forever.

Amen”.

Matthew 6:9-13

Appendix D1 Visual Cues from Leaflets used with the JESUS Film



What kind of changes does Jesus' death on the cross make in people who repent of their sins?

From **Luke 24: 46-47**: [Jesus told His friends]: "This is what is written: The Christ will suffer and rise from the dead, and repentance and forgiveness of sins will be preached in His name to all nations".

Read **John** chapter **5**, verses **24-27**.



People who have had many sexual partners become faithful in the way they live.

Luke 7:37, 38, 48 tells how a sinful woman visited a Pharisee's house where Jesus was eating. She brought an alabaster jar of perfume and wept at his feet. As her tears wet his feet, she wiped them with her hair, kissed them and poured perfume on them. Jesus said to her, "Your sins are forgiven".

Read **John 11:1-5, 21-25**, and **45**.

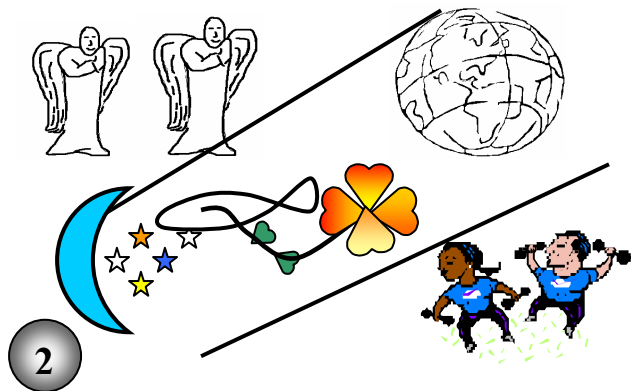
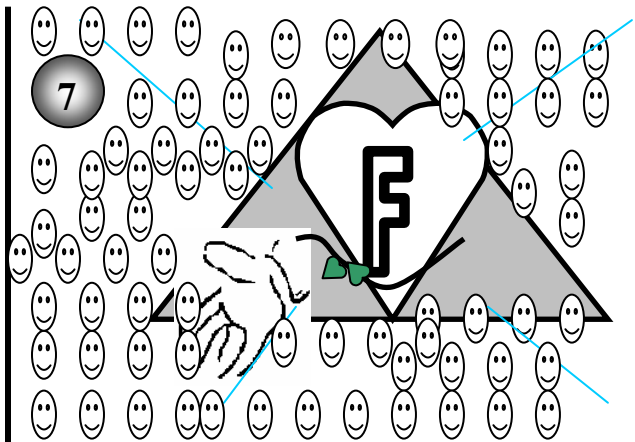
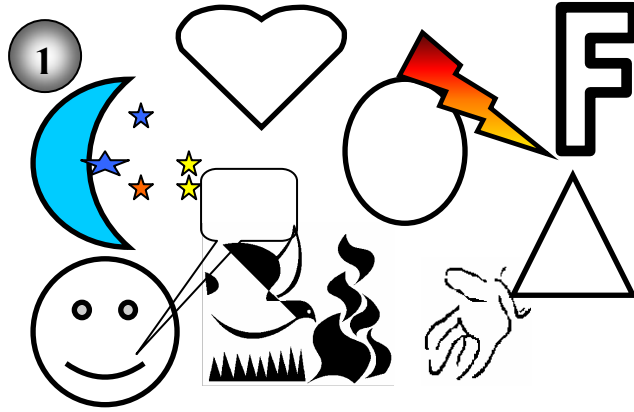


Even friends of Jesus who betray Him can repent and be forgiven and blessed by Him.

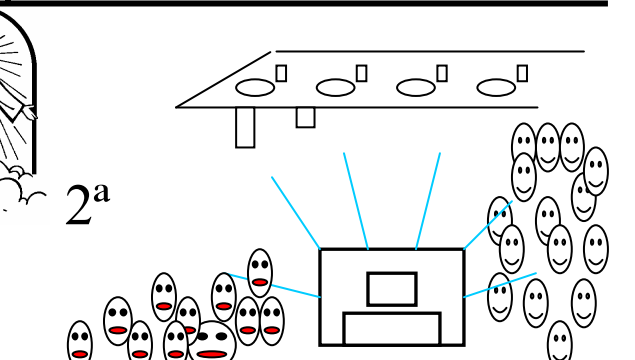
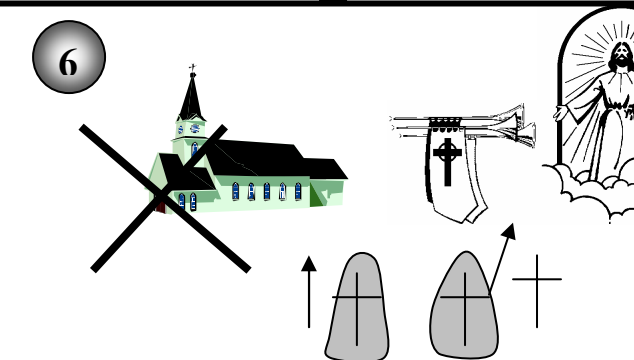
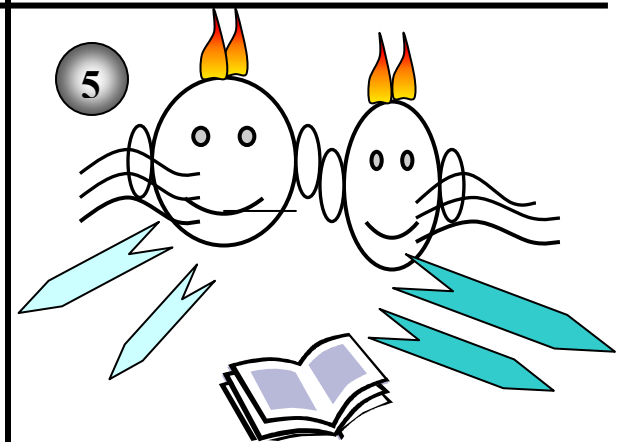
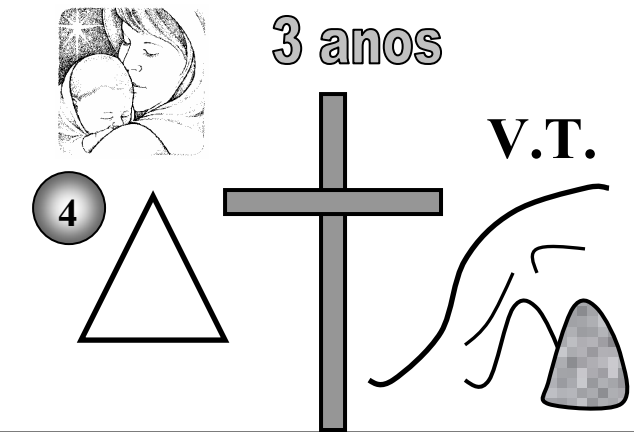
Luke 22:45-62 tell how Jesus was arrested. In verse 34, Jesus told Peter: "I tell you, Peter, before the rooster crows today, you will deny three times that you know me". Peter insisted that he would never deny Jesus, but he did, the rooster crowed, and Jesus looked at Peter. Peter went away and wept bitterly. And Jesus forgave him.

Read **John 21: 11-17**.

Appendix D2 "ICON-LIKE FIGURES WHICH ARE "PACKED" WITH SIMPLE CONCEPTS OF THE "STORY OF GOD" COMPILED BY MÁRIO NETO JORDAO MARRENGULA, 04/05/2002; MAPUTO- MOCAMBIQUE



→ Adão, Eva, Filhos
 → Noé
 → **Abraão, Isac, Jacó**
 → **Moises, Josué**
3
Reis, Juizes, Profetas



Appendix E News Article about December 2002 event with picture

Maputo, Mozambique. The place: campus of Seminario Nazareno em Mocambique. The occasion: the first ever encounter of pastor-trainers and district superintendents from all over the country. The group from Northern Manica and Sofala provinces arrived first. Then came the delegation of 17 men and women from Tete Province, some who had studied in Tavane before there was a seminary in Maputo. Throughout the day groups kept on arriving by minivan from places as far away as Montepuez, some 3,500 kilometres. Directing the opening service, Dr. Filimao Chambo welcomed the tired but joyous conferencees. Including the present students, there were over 200 people. Rev. Margarida Langa delivered the opening message.

Giant banners, t-shirts, program covers, theme chorus and messages on Body life all accented the theme: “JUNTOS NA MISSAO” (TOGETHER IN THE MISSION)! Both SNM, the resident school, and the extension centres are united in the task of preparing leaders for the growing Church of the Nazarene. All Nazarenes, indeed, all Christians are together in the mission of proclaiming Christ and establishing His church.

“Together in the Mission” included inspiration from the Word by teaching from Rev. Paulo Sueia and Rev. Simeao Mandlate and by evening services which were directed by leaders from each one of the 5 Areas of Mozambique. Fellowship at mealtimes was enhanced by meals prepared to celebrate diversity through foods typical of the different areas.

The conferencees were seminary graduates or current students who have received additional preparation in methods and materials to become trainers of pastors in extension centres. They teach 1,272 current students in the 97 extension centres in the Lusophone Field TEE Network. During the 7 days of the encounter, they received several new books to use in their classes. In small group editorial sessions, the conferencees examined the semi-final draft of the book: *The Mission of the Nazarene* by Rev. Bonifacio Mirashi and suggested modifications. Another new book, *Using the JESUS Film to Plant Churches* was presented by its group of 5 writers: Rev. Jon & Margaret Scott, Dr. Filimao Chambo, Rev. Bonifacio Mirashi and Pr. Levy Mahalambe. Two other new books written by Margaret Scott, Field Extension Coordinator for Lusophone Africa, were detained at the local printers because of a workers’ strike. Through prayer, the conferencees liberated the books the day before the conference ended! The workers even delivered the books to the campus.

The closing message, by Dr. David Restricks, Academic Dean, detailed similarities between 18th century England and Mozambique today, then challenged all those assembled to carry holy fires of sanctified living into today’s society to heal the country, as John Wesley did in England. The Lord moved over the service with great power.

Rev. Eugenio Duarte, Field Director said the conference achieved “much more than an educational agenda”. Others said it was “the first but cannot be the last [national encounter],” “a dream come true”, “a revival for all”, “a God-filled meeting to bring us together—on our knees”. Rev. Isaac Baloi, Coordinator of NCM / Mozambique and overall coordinator of the event said, “It was historic; much more than I imagined it could be”. All spoke gratefully of the great evidence of God’s Presence throughout, and the wonderful gift given by Harvest Partners who helped fund the encounter.



Appendix F Photographs: Lead Facilitators of IBNAL and PAR Team Members



Area Facilitators: Area 5 - Rev. Gervásio Raimundo, Area 1 - Rev. Josias Langa, Coordinator Rev. Margaret Scott, Area 3 - Rev. Albino Banda, PAR Team Member - Rev. Bonifácio Mirashi, Area 4 - Rev. Manuel Vale Afonso, Area 2 - Rev. Phil Troutman (Dec. 2002)



Lead Facilitators and PAR 5 Members: Matola - Rev. G. Macia, Area 5 - Rev. J. Manonga, Area 4 - Rev. M. Afonso, Area 3 - Rev.A. Banda, Area 2 - Rev. E. Sombreiro, Area 1 - Rev. J. Langa, Maputo - Rev. L. Mahalambe (Maputo, Aug. 2005)

Appendix G Comparative Analysis of Video Capture of Three Cooperative Learning Groups Functioning

Centre	A Matola City	B Liberdade	C Mahalhane
Locale	Urban church	Suburban church	Neighbourhood
Physical Setting	Spacious, modern, Tables to sit at, Electric lighting	Spacious, modern, Tables to sit at, Electric lighting	Small, reed construction, Small, plastic table Kerosene lamp
Experience of Monitor	Substitute monitor who works w/ other groups	The regular monitor of group; much experience	The regular monitor of group; much experience
Experience of Learners	Much – 2 nd certificate	Much – 2 nd certificate	Much – 2 nd certificate
Demographics of Learners	Middle-aged men and women	Mix of 20-35 year olds plus a couple of older adults	Mostly middle-aged men and women; 2 youth
Time Period of Observation	About an hour	About an hour	About an hour
Discussion Details			
Group Use of Bible	Frequently – in opening, in text readings	Frequent use throughout the session	They read from Bible to begin, and then spoke in their dialect.
Group Dynamics	The learners responded openly to the substitute monitor even though they did not know him. Two women spoke the most, more than the monitor.	Balanced participation between monitor & several learners asking questions and answering each other's questions	The group dynamics were slower than the other two groups but a balance of participation was shown among group members.
Life Situations as Part of Biblical Discussions	The two women brought life and Bible together with a lot of vigour and conviction.	The monitor posed application questions which generated debate on life situations	Discussion took place in maternal language so I could not evaluate the discussion content.
Use of Material in Student Text	The monitor guided in the regular weaving of text material with questions	This monitor also guided in the regular use of the text weaving it in and out of questions posed.	Group appeared to lean more on <i>reading</i> from the book than Group A or B or than using text for discussion base.
Use of Memorized Verses	Did not use them; may be result of absence of regular monitor	They used them to open and close the meeting.	They used verse recitation at the opening.

**Appendix H Holiness in Day to Day Living Retreat Organization and Written Responses
from Students**

**Program for the End-of-Course Retreat
Holiness in Day-to-Day Life
November 19-20, 2004
Nazarene Seminary of Mozambique**

Friday

Arrival of the students: give attention to the book *Talking to God* or other devotional material 16:00 hs.

All participants come to the IBNAL room. Visit the installations of the Seminary 18:00 hs.

Rehearse the seating positions and the bell ringing signal for the activities for Saturday, then hold class to review: 19:00 hs.

The Lord's Prayer = last words spoken aloud until Saturday's communion hymn 20:30 hs.

Saturday

Wake up; personal hygiene and personal devotions (all in silence) 5:00 a.m.

Return to the classroom of IBNAL 6:30 a.m.

Presentation of the Film: The Passion of the Christ

Moments of silence in the classroom

Brief interval until the bell rings

Each to his/her first station at the ring of the bell

When the bell rings again start to observe the 5 minutes at the first station

When you have visited all 30 stations, you can return to any one of the stations one time (for 5 minutes).

Then there will be a 10 minute break before the bell is rung to return to the big classroom for the next activities.

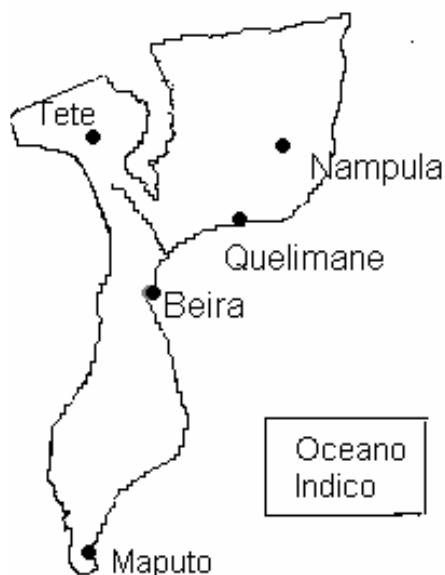
Before communion you are requested to write a statement about what you have experienced. About 12:30 p.m.

Turn to hymn # 11 of your IBNAL chorus book to begin Communion service

ACTIVITIES IN EACH OF THE 30 POSITIONS OF THE PRAYER RETREAT

- 1) Consummation: Go outside to the mat. Lie down and look up to the sky. Try to imagine how the 2nd Coming of the Lord Jesus will be. How will you feel when He comes back? Imagine this. (Return to the room when the bell rings.)
- 2) Look around the room at your colleagues. Pray for them quietly, with your eyes open. Give thanks to God for each one of them.
- 3) "It is to a man's honor to avoid strife, but every fool is quick to quarrel". Proverbs 20:3 Think about the Proverb and take notes for your Journal under the heading "Honorable".
- 4) Mission: our "Jerusalem": This photo represents your local community. Think about your neighborhood.
 - a. Are you in good relationship with everyone there?
 - b. Is there someone who has something against you?
 - c. Is there someone who needs your help?
- 5) Mission: our Judea. Consider this map of Mozambique. Can you identify your province? What areas in your province are more spiritually needy? Take some time to pray for the growth of the church in your province.
- 6) Mission: our "Samaria": people with AIDS. Sooner or later this sickness will affect your life.
 - a. Are you prepared to deal with people suffering with AIDS and their family?
 - b. Are you prepared to extend the love of God to them?
- 7) Mission: our "ends of the earth":
 - a. Has your church given money for people in other world areas? --Do you have monthly Missionary meetings?
 - b. What do you do personally for people in other world areas?
 - c. Write in you Journal under "Transformed" your plan to make a difference in the world.
- 8) Kneel face down to Worship God: "Come, let us bow down in worship, let us kneel before the Lord our Maker". Psalms 95:6
- 9) Eternity: Imagine what it will be like when you first get to heaven. What would you like to ask when you first get there? Write this in your Journal under "Wisdom".
- 10) Practice the verse: in whatever language you like Matthew 5:43-46 You have heard that it was said, 'love your neighbor and hate your enemy', but I tell you: love your enemies and pray for those who persecute you, that you will be sons of your Father in heaven. He causes his sun to rise on the evil and on the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward do you get? Matthew 5:43-46
- 11) Love to the 4th Degree. In which degree do you need to improve: Love toward God? to yourself? to others? or to your enemies? God wants to fill you with His love. Let Him love through you.
- 12) Children are loved of God. How do you treat children? With dignity? Do you work with children? Do you need to change the way you treat them? Make notes of the way you work with children in your Journal under "LOVE".
- 13) Make a plan to improve your spiritual diet. Write about this plan in your Journal under "SELF-DISCIPLINE".
- 14) Practice the Verse Romans 12:1-2 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform to any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will. Romans 12:1-2
- 15) Connect Romans 12:1-2 with Psalms 90:12 "Teach us to number our days aright, that we may gain a heart of wisdom. Take notes in your Journal under "WISDOM".
- 16) God. Open your Bible to read Isaiah 6:1-5 with attention. Read more than one time. Close your eyes and try to imagine the scene with the angels and God. Let the images fill your imagination. Can you imagine that you are in their presence??
- 17) Creation: God made the earth like a gigantic globe and put Adam in it to tend and protect. But...man is walks around destroying the land he was given to protect. What can you do to improve the situation on earth? What could you do each day for the good of the earth for the sakes of your grandchildren and great – grandchildren? Spend some time thinking about this. Take notes in your Journal under "Honorable".
- 18) Creation: "And God blessed the seventh day and made it holy, because on it he rested from all the work he had done". Genesis 2:3. You can also rest now.

- 19) Alliance: Genesis 2:16 e 3:6: “And the Lord God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil...when the woman saw that the fruit was good for food and pleasing to the eye...she took some and ate it”. Look at the fruit in front of you. Smell the fragrance of it. When Eve ate of it, she broke the alliance with God. Eve was not God’s faithful friend. In the midst of temptation will you be faithful? Make a plan to be able to escape temptations when they come and write about it in your Journal under “Faithful” .
- 20) Alliance: Read about FASTING in Isaiah 58:5-7. Verses 6 and 7 speak of the kind of fasting God chooses. Write about fasting in your Journal under “SELF-DISCIPLINE”.
- 21) Alliance: Pray like Jehoshaphat in 2 Chronicles 20:18 “bowed with his face to the ground, and all the people of Judah and Jerusalem fell down in worship before the Lord”.
- 22) Practice the verse: John 16:33 [Jesus] “In this world you will have trouble. But take heart! I have overcome the world”. John 16:33 Think about this truth and write about it in your Journal under “SUFFERING”.
- 23) Christ: What part do you have in the sufferings of Jesus? Matthew 27:48 says: “they...filled it with wine vinegar, put it on a stick and offered it to Jesus to drink”. Take some of the vinegar and taste it like Jesus did. He suffered the pain of rejection, condemnation and worse, the separation from his Father...for us. (After tasting the vinegar on the cottonette, throw it away.)
- 24) These are symbols of the crucifixion. Meditate on them. Continue to think about the suffering of Jesus...for me, for you, and be grateful.
- 25) Lie down on the cold hard floor – just like the floor of the tomb. Lie still with your eyes closed, and head covered. You are dead with Christ. Stay quiet until the bell rings.
- 26) Read the Hymn # 110. He Has Risen! Celebrate (without making any noise) dancing, running and praising Him. Afterwards, be seated and take notes in your Journal under “SUFFERING”. (Please leave the hymnal.)
- 27) The Church: Read Hymn # 103. Record the day or days when the fire of God fell on your heart. Write about these memories in your Journal under “TRANSFORMED”. (Please leave the hymnal.)
- 28) The Church: Prayer: “I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive’. When he had said this he knelt down with all of them and prayed”. Acts 20:35, 36. Pray on our knees for sick people that you know and be grateful for your own good health.
- 29) Consummation: Are you ready to die? Choose hymns to be sung at your own funeral.
- 30) Prayer on your knees: Kneel in the sand as they did in Acts 21:5 to pray for your brother colleagues in your district, the workers, the local leaders in your district.



Map for possible use with #5

Photos for possible use with position #4 depending on the “Jerusalem” of the group



Appendix I Comprehensive Hybrid Survey Conducted April – Dec. 2005

THE BIOGRAPHIC FORM WHICH IS SEPARATE FROM THE OPINON SURVEY

The personal information you give on the following short form will be used for updating files on pastors and students the offices of the Lusophone Field, the Seminary and IBNAL. Please answer each question fully and carefully.

Full name _____ Date of Birth _____

Area ____ Church District _____ Cell phone Number _____

1. Full name of church where you are serving _____

2. What is/are your current position or responsibilities in the church?

3. Are you called by God to serve as a pastor? Yes/No Or to serve as a layperson? Yes / No

4. Are you an Ordained elder? Yes/No

5. Do you have a preachers' license from your local church? Yes/No

6. Do you have a pastors' license from your district Yes/No

7. Are you a student of SNM? Yes/No

8. Are you a student of IBNAL? Yes/No

A. If so, in what centre? _____

B. If IBNAL, in which centre did you have your first class? _____

9. What is your first language _____

10. Do you prefer to read in this language or in Portuguese? _____

EDUCATIONAL SURVEY FOR ALL PASTORS, STUDENTS, PREVIOUS STUDENTS

This is not an exam! It is a written interview for you to give your own experiences and opinions. Your name is not on this survey, so please feel free to respond honestly and take your time. The information you give will help us to improve education across the Lusophone Field.

SECTION A: BIOGRAPHICAL INFORMATION

This will give me an accurate description of the population;

1. Where did you begin your preparation for ministry? Please mark one with an “X” :

Tavane___ Furancungo___ Maputo between 1982-94___ SNM in Laulane___ IBNAL_____

2. When you started to prepare for ministry, what was your level of schooling? Put a circle around the level:

1^a 2^a 3^a 4^a 5^a 6^a 7^a 8^a 9^a 10^a 11^a 12^a Higher

3. Where did you end your preparation for ministry, or where do you plan to end it?

Mark one with an “X” : Tavane___ Furancungo___ Maputo between 1982-94___
SNM in Laulane___ IBNAL ___ Other _____

4. Your level of schooling now: put circle around the last grade level that you passed:

1^a 2^a 3^a 4^a 5^a 6^a 7^a 8^a 9^a 10^a 11^a 12^a Higher

5. Are you currently studying either as a student in regular classes or preparing for external exams this year (2005)? Yes/no

6. Are you male or female? _____ (Some have 6B. Area 1,2,3,4, or 5)

7. Mark with an “x” **each** of your current relationships to IBNAL. Example: you may be both a “former student” of IBNAL and also an “active monitor” so you would mark two relationships).

superintendent ___ active monitor ___ inactive monitor ___ monitor-in-training ___

pastor___ IBNAL student ___ former IBNAL student ___

8. In your opinion, what is the greatest impact of IBNAL? Please read all five possibilities and choose two of the following, marking them with a “x”:

- a. better relationships between colleagues and leaders on the district _____
- b. greater capacity to minister in the local church, especially in preaching _____
- c. more knowledge of the Bible _____
- d. opening of appetite to study and learn more _____
- e. personal spiritual and moral growth resulting in more dedication to God _____

9. Have you been active in a class of IBNAL since April of 2004? Yes / no

10. How many courses of IBNAL, more or less, have you have taught or studied? _____

11. GETTING CLOSER TO GOD. You may have answered questions like this on other surveys but the list of spiritual activities on this one is longer than the others. So, we ask you to please share again about the ways God uses to bless you and draw you closer to Him. There is a listing of 19 spiritual activities, longer than lists on other surveys. Please read all 19 of them carefully. Then choose FOUR of them which help you the most to get close to God. Put an "X" behind these four. Please mark only FOUR.

- Attending church services _____
- Going to Sunday School _____
- Taking holy communion _____
- Attending baptismal services _____
- Attending weddings _____
- Attending funerals _____
- Singing or listening to music _____
- Being involved in theological class sessions _____
- Being outside in nature _____
- Studying the Bible _____
- Evangelizing _____
- Reading the Bible _____
- Studying spiritual books at home _____
- Studying books at home for IBNAL classes _____
- Fasting _____
- Meditation _____
- Practicing acts of mercy _____
- Praying alone _____
- Praying with others in group _____

**SECTION B: GENERAL ASPECTS OF THE IBNAL PROGRAMME
FOR THOSE WHO HAVE HAD ONE OR MORE CLASS THROUGH EXTENSION**

12. STRUCTURED ASPECTS OF IBNAL. Please give us your personal opinion of each of the aspects of IBNAL found in box 12. Please give a "grade" (1, 2, 3, 4 or 0) to each one:

- "1" is low or poor
- "2" is normal,
- "3" is very good or very high
- "4" is excellent or extremely high

- a. the helpfulness of the goal of growing toward Christlikeness _____
- b. the helpfulness of the student books in general is _____
- c. the ability of the monitor(s) to conduct classes properly is _____
- d. the value of group discussion of the material is _____
- e. the value of memorizing Scripture is _____
- f. the value of applying the lessons to life problems is _____
- g. the value of singing together is _____
- h. the value of praying together with colleagues is _____
- i. the value of just being with others in a study group _____

12. IDENTIFYING PROBLEMS WITH IBNAL.

A. Please help us improve IBNAL by telling us the problems that you encountered with it. Again, please give each of the following a number according to these meanings:

“1” means “this caused me almost no trouble at all”

“2” means “this caused me a little bit of trouble”

“3” means “this caused me big trouble”

“4” means “this caused me so much trouble that I decided to look for another way to prepare for ministry”

having to pay for the textbooks _____

memorizing Scripture to pass the final exam _____

difficulties with the monitor _____

difficulties with other students in your group _____

finding time to fill in the books, to do the homework _____

having the book in Portuguese instead of the maternal language _____

mixing academic preparation of students in the same group _____

something other problem: _____

B. Please help us improve IBNAL by telling us the problems that you encounter with it. Mark an “X” to show the two (2) aspects of the extension programme which have been most difficult for you.

a. having to pay for the textbooks _____

b. memorizing Scripture to pass the final exam _____

c. difficulties with the monitor _____

d. difficulties with other students in your group _____

e. finding time to fill in the books, to do the homework _____

f. having the book in Portuguese instead of the maternal language _____

g. mixing academic preparation of students in the same group _____

h. some other problem: _____

Appendix J The Four Quadrants of the Brain – Africa Style

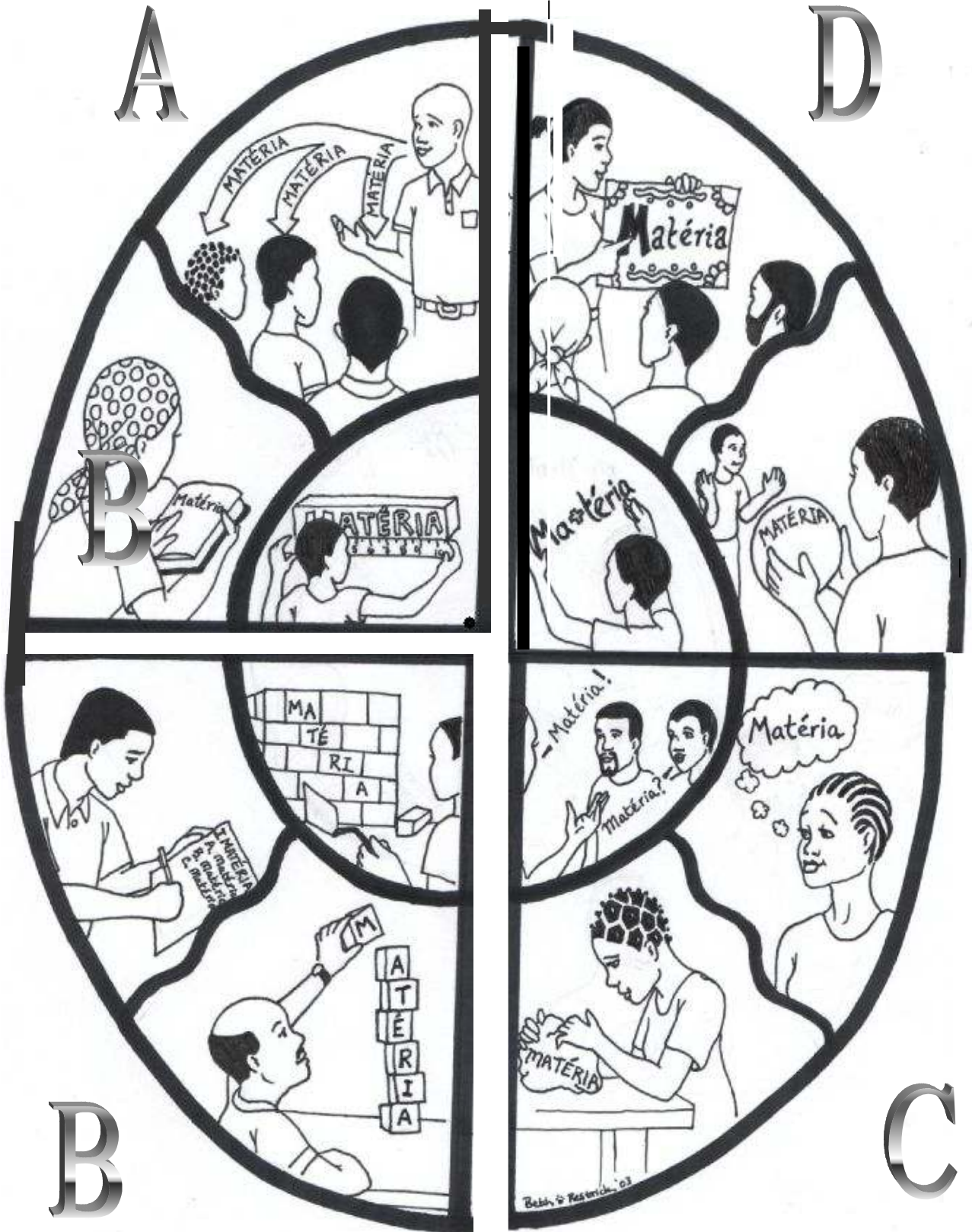


FIGURE 3.1: IDENTIFYING LEARNING STRATEGIES

Note: “Matéria” in Portuguese means “subject matter” which the learners are dealing with in 12 different ways, each of them representing a learning strategy.

In each quadrant there are three learning strategies illustrated. These are known to take place in that quadrant because research technologies allow neuroscientists to actually observe levels of brain activity as different learning methods were being experienced. The four strategies in the centre sections are key to the primary nature of each quadrant; those are A. Analysis, B. Application, C. Group discussion and D. Synthesis. In a group session, try to name the other two strategies in each quadrant.*

A. Analysis, _____ and _____

B. Application, _____ and _____

C. Group discussion, _____ and _____

D. Synthesis, _____ and _____

In facilitating learning in our classes there are learners who better learn by means of strategies associated with each of the four quadrants. Logically, then, in order for real learning to take place for everyone, facilitators must deliberately vary methods in each class period, choosing activities from all four quadrants.

Another effective style of learning facilitation is to use in every class session methods known to impact all 4 quadrants. Because of its economy of effort and efficiency, this style is probably easiest to adopt. Learning strategies which impact all 4 quadrants are “critical singing”, active group discussion, problem solving, rehearsing, role playing and role taking. These terms can be written in the spaces between the four quadrants.

* A: analysis, reading, listening, B: application, ordering, reorganization, C: group discussion, reflection, tactile experience (touching), D: synthesis, playing and seeing images.

Class notes
Margaret Scott
2003

Appendix K Opened-ended Responses by 2nd Certificate Learners to Explain Differences in their Lives from Learning in IBNAL, December 2005

Albano Serafim: Since I began studying there has been a change: I visit the sick and pray for them; I know how to preach the Gospel.

António Bernardo Manhiça: 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 1Timothy 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".

Arlindo Julião Bazima: Before studying at IBNAL, I would only attend the church services. I listened to the Word of God, but hardly understood a thing. I didn't know how to seek in the Bible, even to satisfy my own needs....but 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.

António Mário Manhique: I was an impatient man. One of the aspects that changed in my life is that I lacked the will to pray everyday and to offer myself for the work of the church. A colleague says, "He did not like the opinions of others but now he knows how to live – socially and spiritually.

Cacilda Culos Mondlane: Before I started with IBNAL, I preached, but hardly understood what I was saying. Now I can preach and teach the word with understanding.

Carlos Albino Plavi: Before beginning with IBNAL, I was a lay pastor, but didn't have the Gospels and couldn't speak with my colleagues. Now that I am a part of IBNAL, I have learned much more of the scriptures and I am not embarrassed like before. I am not afraid of speaking to the members of the church. I visit the sick and fear has left me. I am free in Christ Jesus in the Gospel. A colleague says of him: "now he speaks easily with his colleagues. He is dedicated in his way of life. He preaches and prays well. He really enjoys learning. "

Celeste Mazive Manhique: 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 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.

Celestino Gabriel Nampula Sul – Moma; Before IBNAL, I did not know how to preach, I did not dig into the Bible, my heart was not connected to the Bible. Now I know how to visit the sick, give ideas to my friends and I love my enemies.

Dias Artur: 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 like the Bible.

Domingos Mussa Augusto: I was a pagan that knew nothing about God. Since I began to study I know how to talk to people without arguing with them. A colleague says: Domingos is spiritually changed because he repented from the bad habits he used to do. He is much better

University of Pretoria etd – Scott, M M (2006)

Domingos Ozório: Before starting at IBNAL I was a pastor but when I preached the Word of God, many people did not understand. But now I preach well and follow the life that Jesus followed here on earth. Testimony of a colleague: “My friend is greatly changed in his behavior; now he is good to his friends and gives good ideas in our group; he visits the sick and helps us when we are sad, at church and outside of church.

Francisco Benjamim Mondlane: Before IBNAL I felt very empty, but now I feel complete, able to serve, ready to teach the Word of God. The changes in my life since I started studying are many: love for my family and for my neighbor. I have more patience and am more tolerant of others. A colleague says: “There is much to say about the changes verified in the life of this servant, but perhaps it would be enough to say that we see God in his life”.

Inácio Mbiri: Before I started studying with IBNAL, I knew very little of the Bible, what I thought wrong. Now I am learning many new things and I know much better how to use the Word of God. 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. A colleague says about him:” He has changed even in practical things like his finances. He now uses an outline when he preaches. He is active in spiritual things”.

Joaquim Muzé. Before studying I was a lay pastor but I did not know how to preach the Word of the Lord. Now I know how to apply the Word. I now make visits and know how to encourage people. A colleague says, “I want to reinforce what my friend says — he no longer is up-tight about directing the activities of the church”.

Júlio Nhipa: Before beginning extension classes I did not know how to read or to preach. I knew almost nothing, but now I know how to speak and how to do some things. Now my life is changed; I am sanctified; I know how to love others, to counsel and to help. .

Juma Adamugi: I had no knowledge about preaching and I was very disobedient. But now that I am in IBNAL classes, I preach with knowledge of the Word of the Lord and without fear of others. A colleague of his said: “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”.

Lourenço Sefo Chauque: Before IBNAL I really misinterpreted things about the Bible. With the teaching I am receiving, I am not only more knowledgeable and able to preach better, but I have also grown spiritually. I have changed several things in my personal conduct, my Christian life and how I share good news with the needy.

Martinho Vece Soda: I see a change in my preaching; before I stuttered while I preached. I also didn't know how to make or use an outline in preaching, but now I know how to make an introduction, I follow an outline and am able to preach my sermon without difficulties. One of the monitors says about him:” I see a great change in this student for the better. He is the best at following instructions”.

Samuel Ketane Chidzuna: I have been changed so that I can bring others to know Jesus also. I have learned to respect my leaders, both of the church and others.

Samuel Moisés: Before I started studying with IBNAL, I didn't know that God could change people. Now I know that God can as He gives us power to know His Word. I have learned how to do weddings and visits in the hospitals. One colleague says ”I see that my friend has changed much in his work for God. He is caring with others and especially his family. My counsel for those who haven't started yet. It is good to study with IBNAL , because the courses help in many things. After I finish my studies with IBNAL, I think I want to prepare to be a monitor and help others.

Selemane Domingos: I did not respect my colleagues but now I know how to love putting it into practice. The Spirit of God is using me in many transformations. A colleague of his says: This classmate did not love his friends, but now he has learned how to love”.

Marcos Paulo Phiri: 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”.

Vicente Sandreque Suqueia: Before I started with IBNAL, 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.

Appendix L Articulation Policy Between IBNAL and Bible School in Maputo

ARTICULATION POLICY

In keeping with our conviction that ministerial learning does not end upon completion of a specific course of study or program, but that one program should lead into another, specific articulation procedures have been developed between the curricula of IBNAL and SNM to facilitate the transfer of students from the extension program to the diploma program, or to give credit in the diploma program for students who have completed one or more of the specified certificate programs through IBNAL. Credit will be given for the IBNAL courses, given that the student has a grade of 80 (B-) or better.

Specific articulation of courses follows the chart below:

SNM course equivalent:

DTD111, Introduction to Christian Theology

DTB112, Hermeneutics

DTP112, Christian Education

DTP114, Church Growth & Evangelism

DTB211, Sinoptic Gospels

DTD211, Theology 1

DTB211, Old Testament 1

DTB212, Old Testament 2

DTP218, Homiletics

IBNAL courses taken:

Fn11, World Perspectives

Fn15, Worship

D11, Foundations of the Faith

B11, Introduction to Holy Scripture

Cc22, Methods of Biblical Study

Cc23, Building a Message from the New Testament

Fn12, Plan of God for Health & Peace

Fn13, The Worker as Student

Ig11, Mission & Manual of the Church of the Nazarene

Cc11, Evangelizing & Planting Churches

Cc12m, JESUS Film to Viable Church

B11, Introduction to Holy Scripture (as prerequisite) and

Any three of the following:

B12, Life of Jesus 1

B13, Life of Jesus 2

B21, New Testament 1

B22, New Testament 2

D21, Holiness Day to Day, and any three other doctrine classes of the 1st and 2nd Certificate

B31, Old Testament 1

B32, Old Testament 2

B33, Old Testament 3

B34, Old Testament 4

Fn14, The Worker as a Model of \ Communication

Cc23, Building a Message from the New Testament

Pr21, Life & Work of the Pastor

Applicants who have completed all three certificates through IBNAL can apply for the Diploma in Theology and may be admitted to the third year of the program. Upon completion of the third year courses, and half of the night division classes on offer at the time, the candidate may be awarded a Diploma in Theology.