

Towards Transformational Theology and Theological Education in Africa:

Collection of outlines of presentations and reports during 2020
webinars on theological education in Africa

For discussion and interaction



Collected by Dr. Sas Conradie

- b. Introduction to the Light Wheel
(<https://learn.tearfund.org/en/resources/online-courses/introduction-to-the-light-wheel>)
- c. Tearfund's Approach in Disasters
(<https://learn.tearfund.org/en/resources/online-courses/tandem>)
- d. Advocacy Essentials
(<https://learn.tearfund.org/en/resources/online-courses/advocacy-essentials>)

CONTENTS

1) Introduction - Dr Sas Conradie, Dr Chris Sugden, Dr Joshva John.....	6
2) Perspectives from Networks of Theological Institutions in Africa.....	10
3) Reports of virtual consultations, workshops and webinars in 2020.....	20
a. Virtual consultation on collaboration in theological education and training in Africa on 2 April 2020	
b. Workshop on Online Theological Education in Africa, 27-29 July 2020	
c. Virtual conference of leaders of theological colleges and seminaries in Africa, 9 September 2020	
d. Webinar on funding theological education, 10 November 2020	
e. Transformational Theology and Theological Education in Africa, 20 October 2020 and Profiling Transformational Curricula on 30 November 2020	
4) Thematic areas.....	35
a. Context.....	35
i. Theological education in Africa: Trends & issues - Dr David Tarus	
ii. Challenges facing the church and communities in Africa - Dr Richard Mutura	
iii. The possibilities of collaboration in online theological education in a digital Africa - Dr Nico Mostert	
iv. Sustainability Lessons from African Christian College's Tree of Life Project	
b. Transformational Theology and Theological Education.....	57
i. Transformation From Within - Prof. Patrick Sookhdeo	
ii. Rethinking Transformational Theology as a foundation for theological education - Dr Chris Sugden	
iii. Rethinking Transformational Theology for the Public Square – Canon Vinay Samuel	
iv. Why African Transformational Theology? – Prof Elizabeth Mburu	
v. Why Transformational Theology in Theological Education in Africa? Dr Antoine Rutayisire	
vi. The importance of holistic theological education to transform communities and church in Zimbabwe – Rev Rangarirai Manditowepi	
vii. Transforming theological education in Africa - Rev. Lule James Kenyi	
viii. Is Transformational Theology Contextual Theology? – Dr Kuzipa Nalwamba	
ix. Grassroots Transformational Theology - A Pentecostal Perspective – Bishop Joshua HK Banda	

- x. Training for the transformation of nations: Contribution of religious sciences to development – Prof Moussa Bongoyok
 - xi. A missional ecclesiology as basis for transformed theological education – Prof Dr Nelus Niemandt
 - xii. The importance of missional spirituality in holistic theological education – Rev Doret Muller
 - xiii. Restoring broken relationships as framework for Transformational Theology in Africa - Dr Sas Conradie
- c. Online and distance theological education.....125**
- i. Why Online Theological Education? An Christian NGO perspective - Dr Sas Conradie
 - ii. Why Online Theological Education? A Teacher's perspective - Dr Prasad Phillips
 - iii. Four Theses about Online Theological Education in Africa – Dr Kevin Smith
 - iv. Challenges and opportunities in online theological education – Dr Chris Sugden
 - v. Who Do We Say That We Are? Challenges in Online Theological Education – Dr Amélé Adamavi-Aho Ekué
 - vi. Creating online content – Dr Prasad Phillips
 - vii. eLearning & Theological Education: An overview of Africa - Dr. Daniel Singh
- d. Methodologies to use and develop a Transformational Curriculum.....146**
- i. Pastoral training: A matter of balancing spiritual formation with academic scholarship for holistic transformation in Africa - Ayobami A. Ayanyinka
 - ii. Strengthening Christian ministry through Theological Education by Extension: Methods and techniques – Rev Babatunde Ogunlana
 - iii. Continuous Professional Development for the adoption of Global Learning to improve the quality of Theological Education in Africa - Roy Tokunbo Olowu and Dr Tosin Awolalu
 - iv. Theological Education and the Local Church; Paramount Players of Community Transformation – Rev Denis Ruhama Onzima
 - v. Transforming theological education in Africa by engaging African worldview - Rev Hezron K Komen
 - vi. Engaging strategic management principles for transforming theological education in Nigeria - Simon Adewuyi Ishola, Oluwafemi Samuel Amoran
 - vii. A Public Theology of Holistic Theological Education in Africa – Dr S. Trevor Yoakum
 - viii. Transformation through Discovery Bible Study Model Using African Family Network – Rev Benjamin Isola Akano
- a. Envisioning for Integral Mission (<https://learn.tearfund.org/en/resources/tools-and-guides/envisioning-for-integral-mission>)
 - b. Church and community mobilisation process: Participant's booklet for CCMP Stage 1 (<https://learn.tearfund.org/en/resources/tools-and-guides/church-and-community-mobilisation-process-participants-booklet-for-ccmp-stage-1>)
 - c. Learning Together (<https://learn.tearfund.org/en/resources/tools-and-guides/learning-together>)
 - d. Church and Community Mobilisation Process (CCMP) in Africa (<https://learn.tearfund.org/en/resources/tools-and-guides/ccmp-in-africa>)
 - e. CCM Advocacy Guide (<https://learn.tearfund.org/en/resources/tools-and-guides/ccm-advocacy-guide>)
- 5) Footsteps magazine** (<https://learn.tearfund.org/en/footsteps/>)
- 6) Bible Studies and discipleship material** (https://learn.tearfund.org/en/resources/bible_studies/)
- 7) Pillars Guides** to help churches own their own development through discussion based learning (<https://learn.tearfund.org/en/resources/publications/pillars/>)
- 8) Roots Guides** provides detailed information on organisational development topics, or good practice in key development issues (<https://learn.tearfund.org/en/resources/publications/roots/>)
- 9) Advocacy, disaster response/preparedness and environmental protection guides** (eg <https://learn.tearfund.org/en/themes/advocacy/>, https://learn.tearfund.org/en/themes/disasters_and_crises/, https://learn.tearfund.org/en/themes/environment_and_climate/)
- 10) Reveal toolkit** (https://learn.tearfund.org/en/resources/reveal_toolkit/)
- 11) Online courses**
- a. Integral Mission (<https://learn.tearfund.org/en/resources/online-courses/integral-mission>)

- e. **Social** - Get together with your classmate through the network
- 8) Strong academic collaborations**
- 9) Value-driven courses coming up**
- 10) Network - people connected by theology and ecumenism**
 - a. 39'000 participants interest in Theology from all over the world
 - b. Global Directory of Theological Education Institutions: more than 7'000 institutions of theological education
 - c. Networks of Theological Education and Research
- 11) Network - Working together**
 - a. More than 200 partners
 - b. **12 Theological Education Institutions**
 - c. Consortium on Ethics in Higher Education
 - d. The Global Ethics Network of Teachers and Institutions

Tearfund resources for use in theological teaching and training

(<https://learn.tearfund.org/>)

- 1) Theological resources** (<https://learn.tearfund.org/en/how-we-work/our-faith-based-approach>) including
 - a. Understanding Poverty (<https://learn.tearfund.org/en/resources/tools-and-guides/understanding-poverty>)
 - b. A Short Guide to Mission (<https://learn.tearfund.org/en/resources/tools-and-guides/a-short-guide-to-mission>)
 - c. Integral, inspirational, influential (<https://learn.tearfund.org/en/resources/research-report/integral-inspirational-and-influential>)
 - d. Live Justly Global (<https://learn.tearfund.org/en/resources/tools-and-guides/live-justly-global-edition>)
- 2) COVID-19 resources** (https://learn.tearfund.org/en/resources/covid-19_resources_for_response/)
- 3) Resources on tackling the challenges of poverty and injustice** (<https://learn.tearfund.org/en/themes/>)
- 4) Resources on church and community** (https://learn.tearfund.org/en/themes/church_and_community/) including

e. Examples of Transformational Theology Curricula.....180

- i. Grassroots theological reflection and theological education through the Church and Community Mobilisation Process - Passiri Levourne
- ii. Model curriculum of integral mission to bridge the gap between spiritual and social development in theological formation – Prof Rubin Pohor, Dr. Y. Roger N'dri, Mr. Mbairrodbbee Njegollmi and Pastor Roudanaba Ouedraogo
- iii. A Curriculum for Theology and Sustainable Community Development - Rev Walter Rutto
- iv. Wings of Eagle International Bible School Course: INTEGRAL MISSION (God's Heart for the poor) – Rev Jimmy Likagwa
- v. Integrating integral mission and Transformational Theology into the curriculum of ISTE in Angola – Rev Avelino Rafael

5) Resources.....207

- a. TheologyontheWeb.org.uk - A Free Online Digital Library - Rob Bradshaw
- b. Global Institute for Leadership Development (GILD): Worldwide Network of Theological Institutions offering post-secondary level education - Dr Prasad Phillips
- c. Resources for Theological Education and Training in Africa

Introduction

Dr Sas Conradie, Dr Chris Sugden, Dr Joshva John

Many church and theological leaders believe that theological education and church leadership training in Africa is at a crossroads. Some theological education and church leadership development in Africa is not relevant to the needs of communities as pastors and other church leaders are not properly equipped to engage their congregations in transforming their communities holistically. These expressions of theological education should be more contextual and the curriculum of some theological institutions more relevant to address the needs in Africa.

In 2019 a number of important African theological education and training related events were organised. They include:

- 4 regional training workshops organised by the Network for African Congregational Theology (NetACT) to equip lecturers at African theological institutions in dealing with contextual issues such as Public Theology, African Christian Leadership, Community Development and Missional Ecclesiology;
- A consultation organised by the Theology and Christian Education Commission of the Association of Evangelicals in Africa (AEA) on training grassroots African pastors and church leaders biblically and theologically to transform their communities.

With the success of the events in 2019, Tearfund decided to organize a consultation on collaboration in theological education and training in Africa from 1-3 April 2020 in Nairobi. Unfortunately, the global COVID pandemic broke out in March 2020. The result was that a face-to-face consultation was not possible. Given the interest in the consultation, Tearfund hosted a virtual consultation on 2 April 2020. 25 participants from 13 African theological networks and continental theological education initiatives took part. The consultation highlighted the importance of collaboration in dealing with challenges and opportunities facing theological institutions and training programmes in Africa. As COVID challenged African theological institutions to engage in online theological education, the Oxford Centre for Religion and Public Life decided to host in collaboration with networks of theological institutions in Africa, Tearfund and other organisations a virtual training

- a. **Church and Ecumenical Statements on Bioethics and Biotechnology**
(<https://repository.globethics.net/handle/20.500.12424/84>)
- b. **Ecotheology Climate Justice and Food Security**
(<https://repository.globethics.net/handle/20.500.12424/85>)
- c. **Gender and Theology**
(<https://repository.globethics.net/handle/20.500.12424/86>)
- d. **Global Ecumenical Mission Studies**
(<https://repository.globethics.net/handle/20.500.12424/87>)
- e. **Interreligious Dialogue**
(<https://repository.globethics.net/handle/20.500.12424/88>)

4) Publication - Giving a platform to authors

- a. **Current topics** - Ethics, education, philosophy, ...
- b. **International** - Different languages
- c. **High-quality** - International editing and cataloguing
- d. **Fair and inclusive** - Rates based on the World Bank index
- e. **Print on demand** - Provided by Kindle Direct Publishing
- f. **Accessible to all** - All books are digital available online

5) Publications published by and for theologians

- a. **CEC Series and CEC Flash Series** - Series provides tools for reflection and action for the European Churches and for the European political institutions, focusing on ethical and theological perspectives in Europe and on human rights.
- b. **More than 50 book related to theology**

6) Academy - Empowering people, building capacity

- a. **Methodology** - Online and offline learning
- b. **Fair and inclusive** - Rates according to the World Bank index
- c. **Ethics excellence** - Globethics.net is an organisation well established and known on applied ethics
- d. **Strong collaborations** - We work together with other organisation

7) Courses with a holistic approach to ecumenism and religions

- a. **100% online learning** - Study at your own pace
- b. **Material for all** - Access high quality materials to follow the courses
- c. **Practise** - Apply your knowledge with real-life case studies examples
- d. **Personal tutor** - Supported and accompanied by experts

- 23) 'Standards and Guidelines for Global Evangelical Education' – [Standards and Guidelines for Global Evangelical Theological Education \(icete.info\)](https://icete.info)
- 24) ACTEA Standards for Accreditation - [Accreditation Standards - ACTEA \(acteaweb.org\)](https://acteaweb.org)
- 25) Theological Education Resources in the Anglican Communion – [Theological Education Resources \(anglicancommunion.org\)](https://anglicancommunion.org)
- 26) ACTEA Tools and Studies - [Tools & Studies/ Resources - ACTEA \(acteaweb.org\)](https://acteaweb.org)
- 27) Good News from Africa: Community Transformation through the Church, Brian Woolnough, ed. © 2013, Regnum, Oxford.
- 28) Human Sexuality and the Holy Spirit: Spirit empowered Perspectives- Edited by Wonsuk Ma and Kathaleen Reid-Martinez; Annamarie Hamilton, Associate Editor (See chapters 9 &10)
- 29) Impacts of Congregation-based HIV/ AIDS Programmes in Lusaka, Zambia: How Abstinence and Marital Fidelity Efforts Function in Overall Strategies Addressing HIV/AIDS. Banda Joshua, H.K. PhD Thesis, 2017 (OCMS/Middlesex University)

Globethics.net (<https://www.globethics.net>)

- 1) **A world of resources open to all**
 - a. eLibrary
 - b. Academy
 - c. Publishing
 - d. Network
 - e. Online
 - f. Open access
 - g. Multilingual
 - h. Fair and inclusive
 - i. Specialised on applied ethics
- 2) **Digital Library – Holistic approach through knowledge**
 - a. **Full-text documents** - Articles, books, reference works, theses, etc.
 - b. **Full-text documents** - Articles, books, reference works, theses, etc.
 - c. **Multilingual** - Find documents in different languages
 - d. **Open access** - Access for free all the documents
- 3) **Curated collections on theology and ecumenism**

workshop from 27-29 July 2020 in online theological education. More than 300 leaders from across Africa took part.

The workshop was appreciated so much that theological network leaders in Africa organised a follow-up meeting for executive leaders and policymakers of theological colleges and seminaries in Africa on 9 September. The focus of this conference was collaboration in, sustainability of and further training in online theological education. More than 100 board members and senior executives of African theological institutions met online to consider how online theological education might contribute to the future training of African Christian leaders.

During the meeting on 9 September it was clear that the next webinar should focus on transformational theology and contextual theological education in transforming the church and communities in Africa. Tearfund and the OCRPL therefore organised a webinar on the way transformational theology and theological education in Africa can facilitate community and individual transformation in Africa. After a call for presentations and papers, this webinar, held on 20 October and attended by more than 100 theological leaders, engaged 17 theologians from across Africa who shared their perspectives on transformational theology and theological education in Africa. Many of these presentations included original perspectives that are relevant to theological education in Africa in a post-Covid context.

One question from the webinar on 20 October was the way perspectives on transformational theology and theological education in Africa could be included in curricula that transform communities. Tearfund and the OCRPL therefore organised in collaboration with networks of theological institutions in Africa a final webinar on 30 November to discuss curricula with a focus on transformational theology that could be used in theological institutions in Africa. 5 examples of transformational theological curricula currently being offered through theological institutions were presented. They included curricula that integrate transformational theology and integral mission into the whole curricula or specifically focused transformational theology and integral mission related courses.

Publication of materials

The presentations during the webinars, virtual consultations and online meetings in 2020 included important perspectives on the importance of transformational theology and theological education in Africa, especially

around online theological education. Tearfund and the OCRPL therefore include in this collection outlines of most presentations together with reports of the online gatherings. The aim of the collection is to facilitate further discussion on theological education in Africa and the theology taught through the curricula of theological institutions in the continent. Therefore only the outlines of the presentations are included and not the completed articles of the presentations. Some presentations will be published as articles in a publication intended later in 2021.

We started talking about transformational theology and theological education during the webinars in 2020 to encourage a rethink about theology, theological education and theological curricula to address the needs of the church and communities in Africa. We pray that a truly contextual theology can be developed that will transform the church and communities across Africa.

Various publications and events will take this discussion on collaboration in transformational theology and theological education in Africa further in 2021. A compendium with the major papers and proposals of the Association of Evangelicals in Africa Theological Consultation in September on scaling up theological training in Africa will be published in early 2021 (see <https://aeafrica.org/scaling-up-theological-training-in-africa-2/>). The Northwest University in South Africa is finalizing a book on critical engagement with theological education in Africa with contributions from across Africa. The All Africa Conference of Churches is planning a major consultation on the future of theological education in Africa. Progress is also being made by OCRPL in developing an MA in Transformational Theology and Sustainable Development. Further webinars on specific themes in Transformational Theology such as on corruption are in view.

The disruption in theological education in Africa and the inability to meet face-to-face during 2020 opened new opportunities to look again at theology and theological education in Africa. We hope that this booklet encapsulates some of the emerging thinking and will contribute to the conversation about theology and theological education in Africa in the 21st Century that will equip the African Church for its transformational life-style and mission so that the Kingdom of God can become more visible in communities across Africa.

We greatly value the collaboration with the following networks, denominations and institutions in organising the webinars:

- 9) What's the problem? Spiritual formation in distance and online theological education – Diane Hockridge
- 10) The theology of theological education – Brian Edgar
- 11) Theological education and hybrid models of distance learning – Steve Delamarter, Dan Brunner
- 12) Theological education between the Times – Antonio Eduardo Alonso Religious Studies News April 2017
- 13) Theological distance education: A librarian's perspective – Dave Harmeyer
- 14) Resources of Global Institute for Leadership Development - <https://www.gildlearning.com/>
- 15) Scaling up Theological Training in Africa - <https://aeafrica.org/free-ebook-scaling-up-theological-training-in-africa/>
- 16) African Public Theology - <https://langhamliterature.org/books/african-public-theology>
- 17) Africa Steward Leader Initiative - <https://thestewardsjourney.com/asli-2-3/>
- 18) 'The future of Baptist Seminaries in Africa' (an article written by Rev Prof Emiola Nihinlola) - [The Future of Seminaries in Africa \(abten.org\)](https://abten.org)
- 19) 'Perceptions of Instituto Superior de Teologia Evangélica no Lubango graduates in Angola: Implications for theological education in learning and ministry practice' (Dr Sheila Foster Fabiano D.Phil Dissertation) - <https://pqdtopen.proquest.com/doc/1793940978.html?FMT=ABS>
- 20) 'Contextualising Theological Curricula in Africa' by Prof Liz Mburu - [Dr Elizabeth Mburu - Curriculum Development in African Context \(abten.org\)](https://abten.org)
- 21) 'Designing a Model of Leadership Development for Missional Pastors in the Anglican Church of Rwanda' (Dr Antoine Rutayisire Doctor of Intercultural Studies Dissertation) - ["Designing a Model of Leadership Development for Missional Pastors in t" by Antoine Rutayisire \(fuller.edu\)](https://fuller.edu)
- 22) 'Towards the Introduction of Community Development within a Theological Curriculum: Murray Theological College of the Reformed Church in Zimbabwe' (Webster Vhembu M.Th Thesis) - [Towards the introduction of community development within a theological curriculum : Murray Theological College of the Reformed Church in Zimbabwe \(sun.ac.za\)](https://sun.ac.za)

Resources for Theological Education and Training in Africa

The following resources for use in and for theological education and training in Africa were introduced and mentioned during the webinars

- 1) African Theological Network Press is a new venture based in Nairobi and Ghana who are publishing theological texts from African scholars for theological education in Africa. They are keen to hear from prospective authors www.atnpress.com
- 2) If any PhD student or theological educator need to access EBSCO or JSTOR we would like to provide via GILD - Global Institute for Leadership Development. Please write to the director prasad.philips@ocrpl.org and also visit for faculty development with PhD distance programme please visit www.ocrpl.org Oxford Centre for Religion and Public Life
- 3) Resources from NetACT (Network for African Congregational Theology):
 - a. A list of free resources - <https://libportal.netact.org.za/>;
 - b. NetACT internal publications that are open source - <https://netact.org.za/wordpress/books-articles/>
 - c. Covid-19 resources <https://libportal.netact.org.za/?q=node/17>
- 4) For resources and access to data that was used in the ALS go to: [Africa Leadership Study – A Seedbed Resource](#). The book can be bought but the resources are all free and the data can be used in further research. <https://africaleadershipstudy.org/>
- 5) Langham Publishing offers a library grant and a reduced book programme with opportunities to order resources outside our own catalogue. To get more information email literture@langham.org
- 6) Global Handbook on theological education - http://www.ocms.ac.uk/regnum/downloads/Handbook_of_Theological_Education-Watermarked.pdf
- 7) Meditation on COVID-19 by Pope Francis - <https://www.vaticannews.va/en/pope/news/2020-03/urbi-et-orbi-pope-coronavirus-prayer-blessing.html>
- 8) The Protestant Theological University provides online resources (https://www.ptu.nl/en/Library/OnlineDatabases_E-Journals/) including access to articles that are free of charge. These resources could be downloaded on cell phones.

- Network for African Congregational Theology (NetACT),
- The Association for Christian Theological Education in Africa (ACTEA)
- The Oxford Centre for Religion and Public Life (OCRPL)
- Tearfund
- Global Institute for Leadership Development (GILD)
- African Baptist Theological Education Network (ABTEN)
- The Pentecostal Assemblies of God (PAOG)
- The Council of Anglican Provinces of Africa (CAPA)
- The Institut Universitaire de Développement International (IUDI)
- Le Conseil des Institutions Théologiques d'Afrique Francophone (CITAF)

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Perspectives from Networks of Theological Institutions in Africa

Networks of theological institutions, denominations and specialist institutions in Africa are very important to facilitate discussion on theological education in Africa, improve theological education in Africa and accredit theological education in Africa. Each network, denomination and specialist institution has a specific function or service that they provide to theological institutions on the continent. Some networks serve theological institutions in specific Christian traditions while others serve theological institutions in a specific area. In 2020, a number of networks, denominations and specialist institutions in Africa started collaborating more closely to serve each other, the church and communities in Africa better. The various networks co-hosted webinars, led discussions, gave presentations, engaged member institutions in the webinars and facilitated discussions on the content and form of theological education in Africa. This collaboration will be essential to see the Kingdom of God advancing in communities and nations across Africa.

Association for Christian Theological Education in Africa (ACTEA - acteaweb.org)

ACTEA is a project of the Association of Evangelicals in Africa (AEA). AEA established ACTEA in 1976 as a project of its Theological Education Commission (TEC) under the impetus of the General Secretary, Dr. Byang Kato. Kato believed that rigorous and quality evangelical theological education would most incontrovertibly cure African Christianity's "theological anemia," which he understood as the compromise of evangelical faith in the face of "syncretism, universalism, and Christo-paganism." ACTEA offers accreditation, support services, and capacity-building programmes for Africa's theological institutions. As Kato envisioned, theological education in Africa must contend with challenges facing the church in Africa. It must provide solutions. It must help the church to speak loudly and prophetically. All networks must work together to be successful in this endeavour. We need collaboration, networking, mutual exchange, and pooling of resources. It is through networking that scholars, institutions, and Christian networks can share ideas for mutual benefits. Networks open doors for research, writing, publishing, latest trends in a field, fundraising opportunities, and many other dividends. ACTEA is excited to work with other like-minded networks to help renew and enrich theological education in Africa.

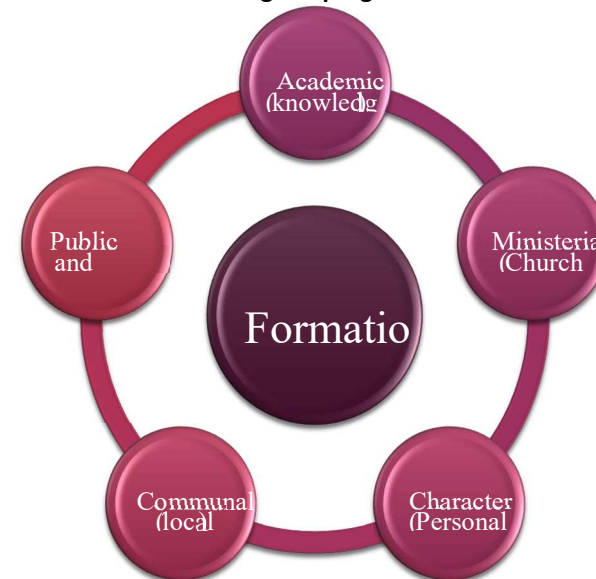
For more information, contact Dr David Tarus at actea.africa@gmail.com

- b. Regional study centres halt "brain drain" to the West.
- c. Theological education that addresses contextual needs and challenges of Christian leaders

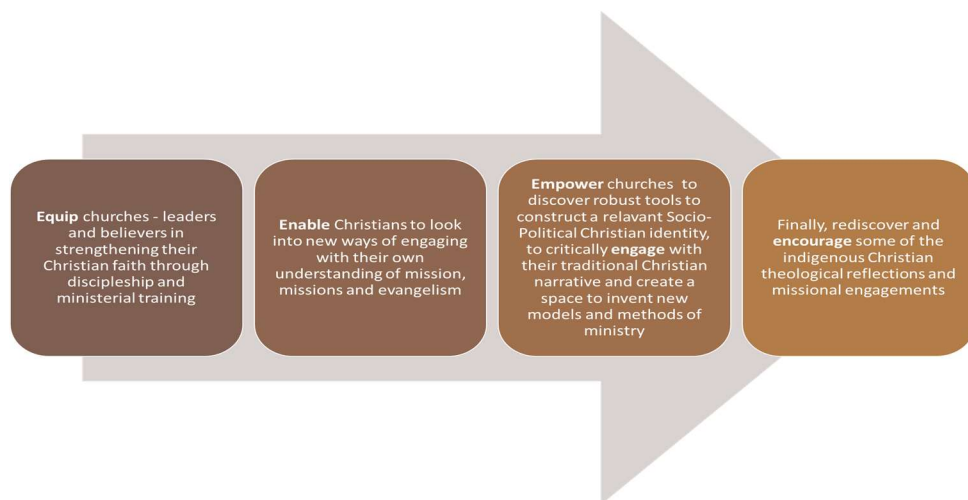
5) Philosophy of the programme

- a. Leading: Towards Mentoring, Modelling, Instructing, Prophetic Engagement, Discipline and Servant Leadership.
- b. Providing: With Spiritual Nourishment and Biblical Applied Knowledge.
- c. Caring: for Holistic Development and Transformation.
- d. Protecting: from Internal and External Challenges.
- e. Multiplying: through Discipleship, Evangelism and Mission
- f. Training with life skills: for Church, Society and Nation.
- g. Understanding: The Bible, Church, Culture and Context.

6) Formation focus during the programme



- iii. Shepherd's Academy –Bachelor of Ministry (Blended)
- iv. Museum of the Bible
- v. GILD communication platform
- d. Objective 4 – Upgrading of academic standards and capacity building
 - i. Archives and digitalisation of resources



- ii. We are facilitators
- iii. Motivating agencies – advocacy
- e. Objective 5 – Serving platform for maintenance and interconnected association of theological institutions
- f. Objective 6 – Promotion of contextual theological education For example in South Asia –
 - i. Theology of suffering and persecution
 - ii. Public theology
 - iii. Christianity, culture and religion
 - iv. Holistic and transformational development
 - v. Digitalisation and online theological education
- g. Objective 7 – Developing skills for Christian presence in the public sphere

3) GILD agenda for the Global South

4) Why another programme on theological education?

- a. New converts have little access to education in many regions.

Africa Baptist Theological Education Network (ABTEN - <https://ab316.org/>, <https://www.abten.org/>)

The Africa Baptist Theological Education Network (ABTEN) is a cooperating body of Baptist theological institutions and committed individuals that long for and work toward healthy, biblically sound churches that exhibit both Baptist and African identities. ABTEN exists to impact local African churches through Baptist theological institutions, by strengthening and promoting sound, missional and contextual theological education that is rooted in the Bible and responsive to African socio-cultural realities.

ABTEN has a variety of goals but some of the most important ones are...

- Create pathways for collaboration, consultancy, and communication of “best practices” among member institutions:
- Advocate and model doctrinal and academic integrity and development.
- Promote systems of diversified missional theological education across Africa to better serve the local church and to prepare more laborers for the mission field.
- Identify and disseminate teaching methodologies, “best practices” and curriculum development which are effective, biblically sound, and contextually relevant.
- Facilitate scholarly theological research, discourse, and dialogue.

For more information, contact Dr Kevin Rodger at kwr.in.africa@gmail.com

Institut Universitaire de Développement International (IUDI - www.iudi.org)

Institut Universitaire de Développement International (IUDI), also known as the Francophone University for International development, is a private University Institute affiliated with the University of Maroua, based in the far North of Cameroon. IUDI's vision is societal development and transformation through leaders who respond to their communities and nations' holistic needs. Our goal is to be the best African French-speaking university in the area of holistic development. Being the best means providing excellent training to our students and giving them all the necessary knowledge and practical experience that will turn them into agents of transformation actively contributing to the movement of holistic development in their communities and beyond, thus impacting all the critical spheres of society (namely: spirituality, family, economy, education, media, entertainment, and government). The rationale behind this vision is that African French Speaking nations have more needs than the English-speaking ones, and most of the poorest countries on the continent are within their ranks. Sustainable Development appears to be a significant felt need. Our mission is

to train leaders in holistic development, equipping them with the latest theory and best practices and empowering them to transform their communities and nations. Such an educational approach requires a solid biblical foundation and an interdisciplinary approach as various studies inform holistic development. Currently, IUDI offers degree programs up to the Ph.D. level in each of the following six schools: Theology, International Development, Business Administration, Intercultural Studies, Education Sciences, and Linguistics. IUDI offers courses both online and on-site. IUDI partners with various universities in Africa, Asia, Europe, and North America.

For more information, contact Professor Moussa Bongoyok at info@iudi.org, bongoyok@fuid.org

Council of Anglican Provinces of Africa (CAPA – <https://capa-hq.org>)

CAPA, as part of her objectives, seeks to develop a theological anchor for the Church's mission and ministry as well as to engage with people of other faith to use Holy Scriptures to mobilize resources for the development of the continent. To be able to achieve these objectives, there is the need for the Anglican Church to have a strong platform to facilitate theological discourse and also to develop resources for the preparation and training of people in ministry. One of the ways to prepare ministers is through the provision of theological education that is appropriate, contextually engaging and relevant. This requires that theological education be dynamic to reflect the changing context of doing theology. The landscape for theological education on the continent however is very diverse and plagued by a number of challenges ranging from access through relevance to sustainability. While there are a number of Anglican theological education institutions on the continent, the focus, content and training context differ depending on the type of churchmanship tradition modelled by the Province (or Diocese) where the institution is based. The COVID-19 pandemic has so far been the major game-changer. The impact of the pandemic has long term ramifications on the delivery of theological education on the continent. To say that the pandemic has highlighted the need for new ways of delivering theological education on the continent will be understating an obvious need. The pandemic has threatened the very existence of some institutions but more seriously has also unearthed the lack of resilience in our institutional capacity to adjust to meeting the needs of stakeholders in the changing times. Based on the various engagements and conversations with the leadership of theological education institutions and Primates, the need to re-look at ways of doing theological education on the continent has become imperative. Based on the concerns raised in these conversations, it is envisaged

Global Institute for Leadership Development (GILD): Worldwide Network of Theological Institutions offering post-secondary level education

Dr Prasad Phillips⁸⁷

Oxford Centre for Religion and Public Life Workshop on Online Theological Education in Africa, 27 July 2020

1) Church growth?

- a. Quantitative growth
 - i. Believers
 - ii. Elders
 - iii. Pastors
 - iv. Evangelists
 - v. Missionaries
- b. Qualitative growth – our focus
 - i. Strengthening the persecuted church
 - ii. Equipping with Biblical and contextual knowledge
 - iii. Enabling Christians to be aware of contextual realities to reflect and act
 - iv. Empowering to be a transformational and missional church
 - v. Engaging Christian faith in the public space
 - vi. Online theological education by extension (OTEE)

Ephesians 4:12-13 New International Version (NIV)¹²to equip his people for works of service, so that the body of Christ may be built up ¹³until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

2) Objectives

- a. Objective 1 - Facilitating further education for the development of leadership in the church
- b. Objective 2 – Creation of online distance learning database
- c. Objective 3 – Providing online database
 - i. ISIC -GILD LIBRARY (BF) -online resources
 - ii. Oxford Centre Religion and Public Life –PhD, MTh, Bmin.

⁸⁷ Dr Prasad Phillips is Coordinator Distance Learning and GILD at the Oxford Centre for Religion and Public Life (OCRPL). He can be contacted at admin@gildlearning.org

- d. If your College publishes a theological journal that is not yet online, consider letting Theology on the Web host it

and is proposed to establish a platform that will facilitate continuous engagement and conversation between and among Africa Anglican Theological Educators and others on and outside the continent. The objectives of the forum will among others include:

- Creating a platform for sharing “best practices” to address challenges of dwindling enrolment, financial sustainability and the viability of institutions
- Provide a platform for exploring, identifying and sharing resources among institutions. Resources that can be identified and shared range from human resources and subject specialist, library resources, admission opportunities and faculty and student exchanges for experiential learning
- Serve as a think tank for theological discourses and for the development of theological resources to provide anchoring for the church’s ministry
- Generate and synthesis a theological anchoring for the work of the Church and her engagement with emerging and contemporary issues on the continent.

While the above objectives are not exhaustive CAPA and her stakeholders will seek to explore other opportunities and platforms that can promote, build synergy and enhance theological education and theological discourses from the Africa Anglican perspective.

For more information, contact Canon Kofi deGraft-Johnson at kofidiggie@capa-hq.org

Network for African Congregational Theology (NetACT - <https://netact.org.za/wordpress/>)

The Network for African Congregational Theology (NetACT) is a network of theological institutions that started in the Presbyterian and Reformed tradition in Sub-Saharan Africa and that since grew to include institutions from various other traditions. It was formed in February 2000 in Nairobi, Kenya, as a network between theological institutions in Sub-Saharan Africa. These member institutions create and direct the network with the aim of assisting all members in preparing leaders for missional congregations. Congregational theology refers to NetACT’s emphasis on theology as practiced in the Christian Congregation as the Body of Christ; discerning the will of God in the process of interpreting the Scriptures specifically in the contexts of its member institutions; empowering congregations in these contexts to develop their strengths and gifts to theologically address historic, contemporary and future socio-economic, cultural, political and environmental challenges.

NetACT aims to assist member institutions with developing congregational theology, leadership and governance. It seeks to achieve this aim primarily through:

- the promotion of contextually-relevant training of congregational leadership
- upgrading of academic standards and institutional capacity-building
- developing and enhancing research within and among participating institutions
- developing continuous education programmes in and among member institutions
- promoting and facilitating lecturer-exchange between participating institutions
- hosting conferences, workshop, symposia, etc. in the field of theology in Africa and disseminating the results of these by way of publications
- addressing specific concerns in African contexts, especially by providing joint theological, moral and spiritual reflection in addressing these concerns

For more information, contact Dr Nico Mostert at missio@ngkvs.co.za

Pentecostal Assemblies of God (PAOG) Zambia

The Pentecostal Assemblies of God (PAOG) Zambia is the single largest Pentecostal denominational in Zambia, with over 1800 congregations amounting to a physical presence and representation in every district and province of the nation. PAOG Zambia is part of the **Pentecostal Assemblies of Africa (PAOA)** and currently holds the presidency of its Southern African Region Chapter, with a holding of over 4000 congregations in 10 countries. While being actively networked with sister theological institutions in the region, PAOG Zambia has anchored its theological trainings, in country, through its wholly owned Trans-Africa Christian University (TACU - <http://www.tacuzambia.org/>) by offering accredited degrees at Certificate, Diploma, Bachelors and Masters levels. Over the years, TACU has had the privilege of collaborating with ACTEA, TELTAC and other Networks of similar ideals, for the sake of advancing the cause of relevant theological education on the continent. The University spreads its services through 6 Extension Centres in selected partner churches countrywide. Several member churches run training initiatives offering supplementary bible training and church planting exposure.

PAOG Zambia believes theological education should never be done in a void. The Christian University, Seminary or Bible Institute is bound by God's Mission to serve the church in a way that provides adequately spiritually formed and

- ii. Copyright reverts to author one year from publication
- iii. Every author (or executor) needs to give permission
- iv. Publishers PDFs since 2009
- v. Project ongoing
- vi. https://biblicalstudies.org.uk/articles_evangelical_quarterly.php
- i. Digitising Journals with More Complex Copyright
 - i. Pre-1922 Public Domain
 - ii. 1923-2000 Rights belong to authors
 - iii. 2001-Rights belong to SBL
- j. Digitising a Missions Library
 - i. 1,000 Books from the library of Redcliffe College
 - ii. 500 Books from Cambridge Centre for Christianity Worldwide
 - iii. Most books in public domain
 - iv. Permission sought from mission agencies
 - v. Permission sought from executors
 - vi. Started in 2016
 - vii. Expected duration 5 years+
 - viii. Books being passed on to a Bible College after scanning

4) PART 3: Methodology

- a. Canon 9000f Scanner
- b. Flatbed scanner
- c. Video Course Available - theologyontheweb.org.uk/how-to-digitise.html

5) PART 4: Conclusion

"By the way, I am in Sao Paulo (Brazil) right now, giving guest lectures at a Presbyterian university. Their library was temporarily closed because of reorganization, so I asked the students to prepare themselves by searching for materials on www.biblicalstudies.org.uk/!"
 Prof.Dr.P.H.R. van Houwelingen, Hoogleraar Nieuwe Testament, Theologische Universiteit, Kampen, Nederlands

6) PART 5: How You Can Help

- a. Explore the websites at your leisure
- b. Share the URLs with your students
- c. Deep link the material into your course material

- iii. Free access to research library
- iv. Source of advice on theological issues
- v. STEP (Scripture Tools for Every Person)
- q. University of Iowa's e-Granary Project - widernet.org/eGranary
 - i. Provide educational resources on disk
 - ii. All Theology on the Web Sites are included
 - iii. No Internet required

3) PART 2: Examples of Projects Undertaken

- a. Digitising the works of a single author. e.g. F.F. Bruce
- b. Digitising Denominational Historical Journals e.g. Baptist Quarterly
- c. Digitising theological journals where the rights belong to the author e.g. Evangelical Quarterly
- d. Digitising journals with more complex copyright e.g. Journal of Biblical Literature
- e. Digitising a missions library
- f. Digitising the Works of a Single Author F.F. Bruce [1910-1990]
 - i. Writing career of 57 years
 - ii. Two Festschriften with bibliographies
 - iii. More than 460 articles
 - iv. Published in dozens of journals
 - v. No centralised copyright until 2016
 - vi. Project length –2 years
 - vii. 305 books and articles on-line
 - viii. https://theologicalstudies.org.uk/theo_bruce_01.php
- g. Digitising Denominational Historical Journals Baptist Quarterly
 - i. Single copyright permission
 - ii. 1908-2000
 - iii. Most issues unbound
 - iv. Project length 2 Months
 - v. Led on to further projects with other denominational journals
 - vi. https://biblicalstudies.org.uk/articles_tbhs_01.php
- h. Digitising Theological Journals When the Rights Belong to the Author 1929 –present
 - i. Some articles in public domain

appropriately skilled leaders, thoroughly furnished/equipped (2 Timothy 3:16-17) to do God's work. Theological education must therefore, aim continually for unequivocal Christo-centricity in a world whose value systems are challenged by unabating options. The premium remains on contextualized ministerial engagement that utilizes sound missiological approaches to assure relevance towards the sustained advancement of the greater missional cause of the body of Christ.

For more information, contact Bishop Joshua Banda at jhkbanda@northmeadassembly.org

Le Conseil des Institutions Théologiques d'Afrique Francophone (CITAF)

Le Conseil des Institutions Théologiques d'Afrique Francophone (CITAF) is the recognized network of theological institutions in French-speaking Africa. CITAF was founded in 2005 in Lomé, Togo to encourage theological institutions in Francophone Africa to equip and resource present and future church leaders to take the gospel throughout French-speaking Africa. To do this, members must maintain academic excellence, reflect and consult together, and share learning and best practice. CITAF presently supports more than 100 theological institutions in 36 Francophone Africa countries including West Africa (Benin, Burkina Faso, Côte d'Ivoire, Mali, Guinea, Niger, Togo), Central Africa (Gabon, Cameroon, Chad, Democratic Republic of Congo, Central African Republic, Congo Brazzaville), East Africa (Burundi, Rwanda) and North Africa: (Morocco). Through this support CITAF hopes to secure the future of Biblical and Theological Institutions (BTI) of Francophone Africa, to contextualize the programmes of theological institutions and to be more relevant to meet the needs of communities in French-speaking Africa. CITAF is passionate about the difference that integral mission can make to the local church and wants to use its significant network to empower the region in its whole-life mission. We believe that this prayerful, coordinated unity will have a big difference in theological formation and fostering long-lasting connections between church leaders. For CITAF that unity is around the gospel - one that forms a community of brothers and sisters with our differences, in the realisation of integral mission.

For more information contact Prof Rubin Pohor at pohor.rubin@gmail.com or Dr Roger N'Dri at ndriroger@yahoo.fr.

Le Conseil des institutions théologiques d'Afrique francophone (CITAF) est le réseau reconnu des institutions théologiques d'Afrique francophone. Le CITAF a été fondée en 2005 à Lomé, au Togo pour encourager les institutions théologiques en Afrique francophone à équiper et à fournir des ressources aux

responsables d'églises actuels et futurs pour faire passer l'évangile dans toute l'Afrique francophone. Pour ce faire, les membres doivent maintenir l'excellence académique, réfléchir et se consulter ensemble, et partager l'apprentissage et les meilleures pratiques. Le CITAF soutient actuellement plus de 100 institutions théologiques dans 36 pays d'Afrique francophone dont l'Afrique de l'Ouest (Bénin, Burkina Faso, Côte d'Ivoire, Mali, Guinée, Niger, Togo), l'Afrique centrale (Gabon, Cameroun, Tchad, République démocratique du Congo, République centrafricaine, Congo Brazzaville), Afrique de l'Est (Burundi, Rwanda) et Afrique du Nord: (Maroc). A travers ce soutien, le CITAF espère assurer l'avenir des Institutions Bibliques et Théologiques (BTI) de l'Afrique francophone, contextualiser les programmes des institutions théologiques et être plus pertinente pour répondre aux besoins des communautés d'Afrique francophone. Le CITAF est passionnée par la différence que la mission intégrale peut apporter à l'église locale et souhaite utiliser son important réseau pour responsabiliser la région dans sa mission de vie entière. Nous croyons que cette unité coordonnée et priante aura une grande différence dans la formation théologique et favorisera des liens durables entre les dirigeants de l'Église. Pour le CITAF, cette unité est autour de l'Évangile - celle qui forme une communauté de frères et sœurs avec nos différences, dans la réalisation de la mission intégrale.

Pour plus d'informations, contactez le professeur Rubin Pohor à pohor.rubin@gmail.com ou le Dr Roger N'Dri à ndiroger@yahoo.fr.

Tearfund (<https://www.tearfund.org>)

Tearfund is a Christian international relief and development organisation that is passionate to see all people freed from poverty, living transformed lives and reaching their God-given potential. Tearfund was established to enable churches respond to poverty and disasters. With a focus on church and community transformation, Tearfund's vision is a global church movement significantly transforming the holistic wellbeing of the poorest in communities. This means churches understand, embrace and live out its integral mission in communities and in doing so, improve those living in poverty in these communities. Tearfund therefore works with and equips churches and denominations integrate Integral Mission Theology into their theology and ministry. This is often best being done through collaboration with theological institutions where pastors and church leaders are trained. Since 2016, Tearfund had been specifically working with theological networks and theological institutions in Africa to equip African church leaders to meet the spiritual, material, social and other needs in their communities. For example, Tearfund

ii. Histories		
iii. Conference Reports		
iv. Mission Societies		
m. Website Visits in 2019		
	Visits	Bandwidth(GB)
Biblical Archaeology	88,537	212
Biblical Studies	1,195,190	4,811
Early Church	154,731	177
Medieval Church	75,064	45
Reformation	51,229	101
Theological Studies	195,934	122
Missiology	129,869	667
Theology on the Web(Hub)	74,302	5
Total	1,964,856	6,140 GB (6.14 TB)
n. Spreading the Word		
i. Via Social Media		
	Audience	
Facebook Group "members"	6,817	
Facebook Page "likes"	7,954	
Facebook "friends"	4,951	
Twitter "followers"	4,890	
LinkedIn "connections"	4,619	
Total:	(29,231)	
ii. Updates about new material		
iii. Feedback on new projects		
iv. Occasional requests for support		
v. Targeted Facebook advertising of key posts to specific countries		
vi. Via Blogs...		
o. Association of British Theology & Philosophical Libraries - abtapl.org.uk		
i. Provide redundant library stock		
ii. Loan books and journals		
p. Tyndale House, Cambridge		
i. Theological research library - tyndale.cam.ac.uk		
ii. Provide free scans of journals		

- iii. Canon
- iv. Criticism
- v. Commentaries
- vi. Hermeneutics
- vii. Biblical characters
- viii. Biblical languages
- ix. Ranked #1 on Google for “Biblical Studies”
- g. A Resource for Studying the Archaeology of Bible Lands - <https://www.biblicalarchaeology.org/>
 - i. Cities
 - ii. Nations
 - iii. Artefacts
 - iv. Archaeologists
- h. A Resource for Studying the Early Church to c.600 AD - <https://earlychurch.org.uk/>
 - i. Apostolic Fathers
 - ii. Church Fathers
 - iii. Doctrines
 - iv. Heresies
- i. A Resource for Studying the Medieval Church from c.600 A.D. to the Dawn of the Reformation - <https://medievalchurch.org.uk/>
 - i. Papacy
 - ii. Monasticism
 - iii. Theologians
 - iv. Crusades
- j. A Resource for Studying the Church during the Reformation - <https://reformationchurch.org.uk/>
 - i. Reformers
 - ii. Counter Reformation
 - iii. Doctrines
- k. A Resource for Studying Christian Theology - <https://theologicalstudies.org.uk/>
 - i. Doctrines
 - ii. Theologies
 - iii. Theologians
- l. A Resource for Studying Christian Mission - <https://missiology.org.uk/>
 - i. Biographies

is working with The Conseil des Institutions Théologiques d’Afrique Francophone (CITAF - the Francophone Africa theological network) in developing an integral mission curriculum that will be used in Francophone African theological institutions. Tearfund also has excellent resources that theological institutions can use in teaching (<https://learn.tearfund.org/en/how-we-work/what-we-do/church-and-community>). A very popular and practical resource is the Footsteps Magazine (<https://learn.tearfund.org/en/footsteps-magazine/about-footsteps-magazine>). Our hope through is that a truly contextual and holistic theology and grassroots church leadership training is developed in Africa for Africa so that African church leaders will be equipped through the theological institutions to meet the needs in their communities.

For more information, contact Dr Sas Conradie at sas.conradie@tearfund.org

The Oxford Centre for Religion and Public Life (<https://www.ocrpl.org>)

OCRPL is a registered charity in the United Kingdom. It has always had a close working relationship with Barnabas Fund, and in recent years have deepened this mutually beneficial collaboration. OCRPL was founded in 2010 by Dr Vinay Samuel with Dr Chris Sugden as a think tank, holding consultations and publishing studies with theological and mission leaders in the Global South. Building on their previous 25 years of experience in founding and developing the PhD and Masters Programmes of the Oxford Centre for Mission Studies with British Universities, they developed an educational programme with a Church Denomination in South Africa, which led to developing a PhD programme with Stellenbosch University in 2017. The first researchers enrolled at that time are now preparing to present and defend their completed theses.

In 2018, OCRPL deepened its collaboration with Barnabas Fund and saw Dr Patrick Sookhdeo succeeding Dr Vinay Samuel as the Executive Director. Dr Patrick shared his vision for providing training to Christian leaders and theologians in the Global South, particularly among those Christians who suffer as a minority or even as the majority in some countries in Africa with Muslim communities. Through our links with Stellenbosch University, the base of the Network for African Congregational Theology (NetACT), Dr Sookhdeo was invited to share his vision with the NetACT annual conference in 2019 at Limuru, Kenya. His vision was to develop leadership among Christians who would strategically understand and critically engage with Islam and thus develop a better relationship with Muslims at all levels in their communities and countries. He suggested a programme to develop theological educators in postgraduate studies in the area of Islam: if every theological institution taught

Islam so that people could understand it from the inside rather than in confrontation or collaboration with it, then we may be able to train the pastors to provide strategic leadership in such contexts and countries.

We signed a MoU with the Theology and Religion department at the University of Pretoria by which we offered courses on Islam in their already existing M Th in the area of Religion and Culture. The strategic vision was to produce 20 M Th students in two or three years and 20 to 30 MTh graduates in French so that we will slowly cover Africa with theological instructors and church leaders who are qualified with this M Th on Religion and Culture with a focus on Islam. We currently offer an M Th in Islamics with Pretoria (two cohorts) and IUDI Cameroon (two cohorts). It is envisaged that some MTh graduates will progress to Ph D studies. We are also launching an MPhil in Religion and Culture with a focus on Islam with Stellenbosch University towards the end of 2021, based on reading and an extended dissertation.

For more information contact Canon Dr Joshva John at joshva.john@ocrpl.org or Canon Dr Chris Sugden at csugden@ocrpl.org.

Resources

Theologyontheweb.org.uk - A Free Online Digital Library

Rob Bradshaw⁸⁶

Oxford Centre for Religion and Public Life Workshop on Online Theological Education in Africa, 27 July 2020

1) Outline

- a. Introduction
- b. Examples of projects undertaken
- c. Methodology
- d. Conclusion
- e. How you can help?

2) What is Theology On The Web?

- a. A free digital library of 40,000+ full-text articles from over 60 journals plus hundreds of books for Bible students around the World
- b. An archive of British denomination publications and journals
- c. A network of eight websites
- d. Eight Inter-linked Websites
 - i. TheologyontheWeb.org.uk (Hub site)
 - ii. BiblicalStudies.org.uk
 - iii. BiblicalArchaeology.org.uk
 - iv. TheologicalStudies.org.uk
 - v. EarlyChurch.org.uk
 - vi. MedievalChurch.org.uk
 - vii. ReformationChurch.org.uk
 - viii. Missiology.org.uk
- e. Hub site - <https://theologyontheweb.org.uk/>
 - i. Introduction
 - ii. Donation page
 - iii. Contact information
- f. An Internet Resource for Studying the Bible – <https://biblicalstudies.org.uk/>
 - i. Bibliology
 - ii. Biblical books

⁸⁶ Rob Bradshaw is the Webmaster of Theologyontheweb.org.uk. He can be contacted at rob.bradshaw@gmail.com

indicates: “feedback from assessments, student and faculty evaluations, and student performance need to be directed to specific educational administrators who have the ability to make the decisions regarding redesign of the curriculum or revision of specific courses.” And he goes on advising that “too often evaluations are done, but the information is never used to make the educational program more relevant.” I finish my presentation with Das’s words as a challenge that we ALL need to continuously keep in mind.

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Reports of virtual consultations, workshops and webinars in 2020

Virtual consultation on collaboration in theological education and training in Africa on 2 April 2020

Dr Sas Conradie, Tearfund Theology and Networking Manager Africa

1) Background

African Theological Education and Training Networks and Ministries have an opportunity to ensure that theological institutions in Africa equip leaders with the needed understanding and skills to exegete the Bible and their communities and transform their communities holistically. That would require greater collaboration in theological education and training. A consultation was intended from 1-3 April 2020 to discuss collaboration in theological education and training in Africa. Unfortunately, this consultation could not be held due to COVID-19. Tearfund therefore decided to host a virtual consultant on 2 April. Despite technological challenges, 25 influential theological leaders from 8 countries participated in the consultation.

The consultation engaged with a number of key themes:

- Trends and issues in theological education and training in Africa.
- Challenges facing the church and communities in Africa.
- Challenges, solutions, opportunities, resources and most important issues in theological education and training in Africa.
- Collaboration in a book on theological education in Africa.
- Areas of collaboration in theological education and training in Africa.

This report is a summary of the discussion and possible next steps for each theme.

2) Theological education in Africa: Trends & issues (introduced by Dr David Tarus)

- a. Main challenges and issues around theological education and training in Africa:
 - i. Development of and access to especially African theological resources
 - ii. Educational infrastructure, including technological infrastructure

- a) **Basic/Core Theological Truths**, where students need to not only know the meaning of the theological core truths but, above all, understand how to address them and apply them to life situation;
- b) **Contextual Theology**, where they learn how God is perceived and understood in their own social and cultural context. What are biblical perspectives on the issues of witchcraft, corruption, social injustice, poverty, unemployment, gender, etc. How to transform their culture and society with the power of the Gospel
- c) **Pastoral Theology**, where they learn how to deal with pastoral issues.

Regarding integrating integral mission and Transformational Theology, I want to make four important comments:

- a) In the Integral Mission subject, three outputs are important to reach: (a) Ability to overcome the problem of dichotomy; (b) Ability to understand the historical development of the concept “Integral Mission”; (c) Ability to understand and apply the biblical and theological foundation of Integral Mission.
- b) In Christian Community Development three outputs are important to keep in mind: (a) Understanding the major causes and multiple manifestations of poverty; (b) Understanding development as transformation; (c) Abilities to apply development approaches in Integral Mission.
- c) While it is important to keep the subjects of Integral Mission and Christian Community Development in the programme, integrating integral mission and transformational theology into the curriculum, is more an approach that must guide the all educational philosophy and activities of the school;
- d) Good supervision in the apprenticeship is key, therefore, there is a need to have qualified people to supervise students in the field.

6) Conclusion

According to Fabiano’s PhD research report that involved 21 ISTEAL alumni, who graduated between 1997 – 2012 and 6 faculty staff members, there are indications of graduates being holistically transformed by the curriculum and they are challenged to transform the context where they are ministering. Although, assessing the outcomes and the impact of our activities is really a continuous and complex challenge. I think, any theological institution which is committed to a transformational theological education must keep this complex challenge in mind. Das

being with Local Churches, between the first and the second year, to familiarize them with the church ministries and programmes. Between the second and third year they are exposed to well-structured community development projects run by NGOs or denominations, after they have studied Holistic Mission in the first semester and Christian Community Development in the second semester. The aim is to give students the opportunity to apply the theories and principles of Christian Community Development they have studied in classroom in the context of Integral Mission. Between the third and fourth years students are sent to different people group and different denomination of theirs to experience cultural shock and learn how to deal with it in the light of what they have learned in Cross Cultural Communication subject. In all this the practical work of students are supervised by pastors and community development experts. The students have to write a report at the end of the practical work and his/her supervisor have to send to school a short report informing how the student engagement was in the field.

4) Theological reflection

For critical thinking, during their studies students have to engage themselves with theological reflection, using the doing theology circle that consists of:

- (a) **Anecdote – telling the story** (“writing down of an experience of significance or concern to the storyteller”);
- (b) **Analysis – identifying the issues** (“exploring what are the concerns, issues and questions that this story raises”);
- (c) **Application – bringing Christian insights to bear** (“trying to make meaningful connections between the issues raised by the story and their knowledge and understanding of Scripture”)
- (d) **Action – New actions and responses** (“what clues, hints or ideas for new approaches emerge in their mind? How can these be turned into Christian response? What new experiences will such action lead into?”). This process help the students to biblically and theologically engage with social issues the church is facing in the society in a very relevant way.

While this is not an easy process, there are have been a tremendous intentional effort of ISTEEL staff continuously assess its curriculum and courses in order to keep them relevant and transformational every four years.

5) Summary

The ISTEEL curriculum has three essential parts:

- iii. Development of contextualised curriculum and educational delivery
- iv. Accreditation
- v. Engagement with various stakeholders in theological education
- vi. Financial and governance sustainability of theological institutions.
- b. There seems to be a need to identify specialists who could assist with:
 - i. Accreditation.
 - ii. Resource development and distribution in various theological disciplines.
 - iii. Contextually relevant curriculum development and delivery.
 - iv. Networking to ensure that the various stakeholders are properly engaged.
- c. Various networks and organisations can assist theological institutions in Africa dealing with specific challenges and issues
- d. Working groups should be developed to address the key issues of accreditation, resource development, curriculum and educational development and networking.

3) Challenges facing the church and communities in Africa (introduced by Dr Richard Mutura)

- a. There is a clear need to address specific challenges in communities and churches in which pastors and church leaders are trained and should be trained to address:
 - i. Leadership crisis
 - ii. Socio-cultural issues, including values and practices
 - iii. Economic issues and especially poverty
 - iv. Spiritual challenges such as discipleship, secularism and religious radicalism
 - v. Environmental crisis
 - vi. Weak states as reflected in lack of political and other areas of accountability
- b. Models of theological training, including spiritual formation, developing a culture of discipleship, should be identified to equip leaders to deal for these challenges.

- c. There are many opportunities for theological education including the growth of the church in Africa, the role of the church in African society and the cultural heritage.

4) **Challenges, solutions, opportunities, resources and most important issues**

After an interactive discussion, the following emerged as main focus areas and opportunities for theological education and training in Africa:

a. **Focus areas**

- i. Collaboration and networking in theological education and training.
- ii. Contextual curriculum development and delivery.
- iii. New models of theological education in collaboration with churches.
- iv. Access to books, finance, teachers and other resources.
- v. Accreditation and quality of education.
- vi. Development of African scholars and writers.
- vii. Discipleship and spiritual formation.

b. **Opportunities**

- i. Growing churches and wholistic spirituality in Africa that takes the spiritual, economic and social aspects of spiritual formation seriously.
- ii. The world is turning to religious organisations such as churches for solutions.
- iii. Use of different models of theological education and training.
- iv. Growing number of competent African theological scholars.
- v. Engaging with Africa's youth population.
- vi. Lay movements in churches.
- vii. Resources in communities.
- viii. Growing collaboration including theological education and training.

As a result of a continuous process of assessment of needs, problems and dynamics of the church and the larger society we added the subject of Christian Community Development in the second semester as a continuation of Integral Mission taught in the first semester. Currently the curriculum is as follow:

- a) **First year:** OT; NT; Biblical Studies; Christian Education; Discipleship; Evangelism; Health, including HIV/AIDS; Portuguese and How to do Research. Students have to be involved in a practical ministry in a Local Church, under a Pastor's supervision during the academic year. Then, they leave for practical work with a local church before proceeding to the second year.
- b) **Second year: Deepening the Biblical field**, studying specific books of the Bible from the OT and NT; Biblical Archaeology; Hermeneutics; Liturgy; Homiletics; Holistic Mission and Christian Community Development; Practical ministry involvement in a Local Church under a Pastor's supervision. Then, again, they leave for a practical work with a well-structured Community Development Project before proceeding to the third year.
- c) **Third year:** Deepening the Biblical field, continuing studying specific books of the Bible from OT and NT; Systematic Theology; Church History; World Major Religions and Sects; Missionary Anthropology; Didactic (How to teach?); Practical ministry involvement in a Local Church under a Pastor's supervision. And the students leave for their last practical work of Cross Cultural exposure, working in a different people group of theirs and different denomination.
- d) **Fourth year:** Continues deepening the Biblical field by studying books of the Bible, both from OT and NT; Systematic Theology; Church History; Contemporary Theologies; Philosophy; Counselling; Ethics; Church Administration; Pastoral Theology and Care; Research Proposal and Paper Submission and Public defense. Students are strongly encouraged to research and write their last paper following the method of theological reflection reflecting on relevant and practical issues facing the church and society.

3) **Apprenticeship and mentoring**

During the process of their training, students are organized in small groups of 8 to 12 students to be followed up with faculty mentors for character formation, academic support and accountability. It is also important to note that, during the process of their training students are exposed to practical work (apprenticeship) for 30 days in between the academic years,

2) ISTE Curriculum Development, Activities and its Impact

“The theology they are taught needs to be relevant in the contexts where they will minister.”

As most of the seminaries in Africa, if not all, ISTE was founded with the inspiration of the Western missionaries and as such, it started with a western curriculum (copy and paste curriculum) which had a traditional focus of a theological seminary, namely the Biblical/Theological Truths and Pastoral Theology/Practices core only. There was no, specific subjects to connect the curriculum with the needs of the context, although some practical ethical issues used to be discussed in the classroom. There was no intentionality to engage in critical political, social and economic issues facing the church and the society.

An intentional connection between the context where graduates live and will minister and the curriculum used to train them was desperately needed. The Western missionaries involved, catalyzed the process of bringing in a third focus, the focus on Contextual Theology. I remember, as a student, in 1995 studying a new subject called: “The Church in the World”. In this subject, we tried to engage our theological knowledge with the main social issues facing the church and the society as a whole. We had also to understand more some social issues like poverty, justice, development, and so on, which we earlier considered as wasting time a theologian studying those issues. We also had a short training course called *banco no quintal* which consisted in learning about entrepreneurship as a way of equipping families to wrestling with poverty.

In 2001, two experts were sent by TearFund UK to ISTE to evaluate its curricula in terms of Holistic Mission orientation. In their report, they recommended ISTE leadership to appoint one of its faculty staff member to join a Master programme with the focus in Integral Mission and Christian Community Development in partnership with TearFund UK. So, I was chosen and sent to join a MTh Course in Mission and Christian Community Development offered by Spurgeon College at Ghana Baptist Theological Seminary at Kumasi – Ghana. The course was accredited by the University of Wales. After I have finished the course I was assigned to teach the subject of Holistic Mission.

“Flexibility to the context and fidelity to the text (Gospel)” is the school motto that guide the curriculum and the all learning activities and process.

5) Collaboration in a book on theological education in Africa that will be published by North-West University (introduced by Prof Hannes Knoetze and Prof Alfred Brunsden)¹

- a. There is wide support for the publication of the book that North-West University in South Africa aim to publish in 2021 with chapters submitted by October 2020
- b. The book should be authentic Africa and should be the start of a much bigger initiative to review and reimagine theological education and training in Africa.
- c. The African theological education fraternity should own the concept.
- d. The book could be possibly updated every second year.

6) Areas of collaboration in theological education and training in Africa

- a. Collaborate in publications such as the book on Theological Education in Africa
- b. Collaborate with NetACT in the online theological journal.
- c. Create an ongoing online forum to share best practices and post resources.
- d. Facilitate collaboration around practical issues, challenges and opportunities facing theological institutions and training programmes including contextual curriculum and educational development, library resources, publications, accreditation, networking, mentoring and sharing platforms
- e. Develop opportunities to engage institutions, theologians and practitioners
- f. Form working groups around contextual issues and opportunities
- g. Zoom meetings and webinars
- h. Possible face to face consultation
- i. The concept of a Consortium for Theological Education and Training is essential and should be taken further to facilitate collaboration in theological education in Africa.

¹ For more information contact Prof Hannes Knoetze at Johannes.Knoetze@up.ac.za and Prof Brunsden at Alfred.Brunsdon@nwu.ac.za

**Workshop on Online Workshop on Theological eLearning Africa
27-29 July 2020**

Hosted by the Oxford Centre for Religion and Public Life (OCRPL), Barnabas Fund, and the Global Institute for Leadership Development (GILD). In association with the Network for African Congregational Theology (NetACT), the Association for Christian Theological Education in Africa (ACTEA), Africa Baptist Theological Education Network (ABTEN), The Council of Anglican Provinces of Africa (CAPA), The Association of Pentecostal Theological Education in Africa (APTEA), South African Theological Seminary (SATS), Globethics.net, KLESIS, Tearfund, theologyontheweb.org and others.

1) Overview

- a. This past year has brought a great deal of challenges to theological institutions and education in Africa. These challenges will result in significant changes to the way these institutions deliver theological training and education in the future. However, in God's providence these challenges are not without opportunity. The opportunity being the chance to move and deliver a significant portion of training and resources online. As such, a number of networks and organisations collaborated to organise a three-day Online Workshop, hosted by GILD, Barnabas Fund and the Oxford Centre for Religion and Public Life, to help explain how these institutions could successfully adopt and adapt to online theological education.
- b. Over the three days, a variety of content was covered and 350+ leaders and educators attended. The first day was spent casting the vision for theological training –explaining the need for online theological training and how this can be possible. The final two days focused on the practical side of online teaching and education, such as creating audio-visual content, accessing online resources, and using online platforms to deliver content. For many participants, online theological training was a new concept altogether and it was enthusiastically received. Attendees commented that, "The workshop was very insightful and interesting.", "The program

Integrating integral mission and Transformational Theology into the curriculum of ISTEEL in Angola

Mr Avelino Rafael⁸⁵

Webinar to Profile Transformational Theology Curricula on 30 November 2020

Thank you so much for inviting me to share the experience of integrating integral mission and transformational theology into the curriculum of the Instituto Superior de Teologia Evangélica no Lubango (ISTEL). I am doing this by sharing a short history of ISTEEL, its curriculum development and activities toward integrating integral mission and transformational theology. How is integral mission and transformational theology integrated into the whole curriculum of ISTEEL and what has been the impact in the community?

1) ISTEEL Brief History

ISTEEL is located in Lubango's city, in the southern of Angola, the second largest after the capital Luanda. It was launched in 1981 by the Evangelical Alliance of Angola. It was started having in mind not keeping on sending students abroad for graduation in theology as it was common in those days. There was a potential risk of graduates not returning home after graduation or coming back with difficulties to readapt in their context, besides being more expensive sending students outside the country. The school started with 4 students (2 couples) from two different denomination. Today, it offers BTh programme (both residential and distance learning) with a total of 127 students. A Master in Arts programme was recently launched as most of the graduates are willing to continue postgraduate studies after graduation. It has 21 students. A Basic Biblical Course is alternatively offered for students' spouses and those who want to study the Bible and serve as lay people in their local churches. This course has 15 students. Students are from over 20 different denominations from Evangelical, Ecumenical and Pentecostal traditions. Students are sent by their own denominations who monitor them during the four years of studies. The students return to their sending churches after graduation. Five hundred students from all 18 provinces of Angola graduated from ISTEEL. Many of graduates have influential leadership positions in their denominations.

⁸⁵ Rev Avelino Rafael is a lecturer at the Instituto Superior de Teologia Evangélica no Lubango (ISTEL) in Angola. He can be contacted at avelinoistel@gmail.com

- (2) To equip students with an exercise that helps church and community use the people, skills and resources they have identified to overcome hindrances
- (3) To support students to plan their end of year assignment and be able to try out the exercises they have learned

5) Mode of delivery

- a) Lecturing
- b) Assignments
- c) Assessments (Exams)
- d) Role plays
- e) Focus Group Discussions
- f) Bible Studies
- g) Exposure field visits
- h) Online learning (to be rolled out shortly)

6) Results

- a) Since the subject started graduates have been able to accomplish the following across all the regions of the country, in almost every district in Malawi
- b) Equipped their followers to practice integral mission, carrying out social action (following the Church's Social Action Policy)
- c) Provided support to the vulnerable (Acts of love): Orphans, widows, the sick, the elderly, etc
- d) Mobilized and equip their local communities
- e) Church and communities started developmental initiatives such as child care centres, savings and loans/self help groups, livestock pass-on, food security interventions, afforestation, etc
- f) Provided guidance and support on community developmental projects by government and other agencies, as a key community stakeholder.
- g) Carried out advocacy to Government agencies on matters of concern to communities

was educative and timely.", and "This was a huge eye opener!"

- c. Moving forward, we are hoping to offer more training opportunities and support for these institutions. Not only was the conference pertinent for this moment, but it also provided a unique space to bring together scholars, educators, and facilitators from all across Africa. As such, our hope is that we can serve as a platform for continued collaboration and sharing of resources as we journey with one another for the furtherance of the Gospel and the strengthening of God's church.

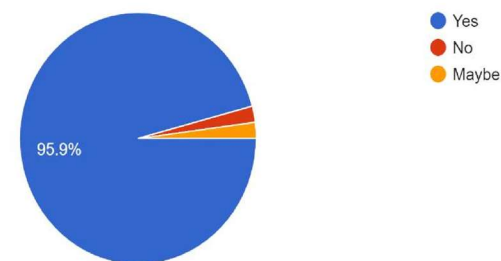
2) African countries represented

Angola, Botswana, Burundi, Cote d'Ivoire, Cameroon, DRC, eSwatini, Ethiopia, Ghana, Kenya, Lesotho, Liberia, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Nigeria, South Africa, South Sudan, Sudan, Tanzania Togo, Uganda, Zambia, Zimbabwe.

3) Value of the workshop

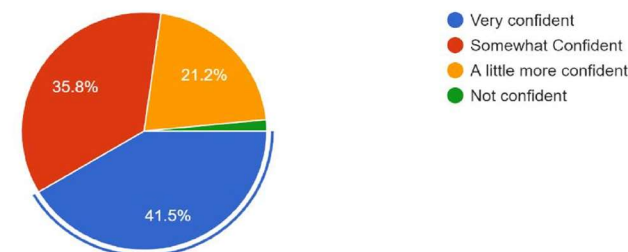
Did the Online Workshop enhance your skills?

193 responses



Are you confident to now offer online teaching and courses?

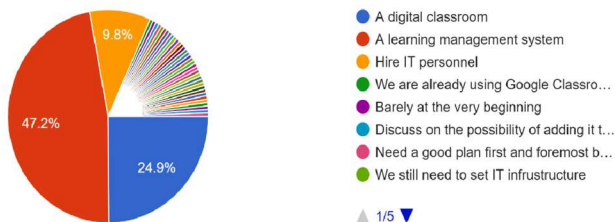
193 responses



4) Further action

What kind of steps will your institution take to offer online courses? (you can select multiple options)

193 responses



- a. Three Categories of Online Training
 - i. Not yet started: Funding Issues
 - ii. Just beginning: Some planning to move to digital classroom and training staff to operate these systems
 - iii. Already doing: Some seeking to improve existing online delivery
- b. In what areas would you like a future workshop?
 - i. Creating Online Courses
 1. Quality assurance and copyright
 2. Further development of Francophone teaching
 3. Lesson planning and delivery
 - ii. Delivering Online Courses
 1. More technical LMS teaching and advice on managing systems
 2. Further training on integrating multimedia into online teaching
 3. How to ensure academic excellence in online education
 - iii. Other
 1. Training for Library Staff
 2. Basic IT training: use of Zoom; security systems, etc...

- (2) To enable students to develop a vision and understanding of what integral mission looks like in practice and trust in God to help them put it into practice
- (3) Experience of applying their learning in practice in the 'acts of love' and assignments

ii) Monitoring, evaluation and learning

Aims

- (1) To enable students to see and understand the Biblical basis for monitoring, evaluating and learning and its relevance to them
- (2) To help students gain knowledge of some basic principles and tools that they can use to help their churches and communities monitor progress and apply their learning
- (3) To familiarise students with tools that they will need to use with the Social Action Committee to track what is happening in their own churches and communities

iii) Develop a vision for the future

Aims

- (1) To help students and those they will work with move from a problem-focused mindset to a vision-focused one that inspires action
- (2) To equip students with tools that helps church and community develop a joint vision for their future and priority areas they want to tackle

iv) Community mapping

Aims

- (1) To help students internalise the abundance that God offers us and has made available in creation for us to use and enjoy
- (2) To equip students with an exercise that helps church and community map out who and what helps and hinders the change they want to bring so they can work effectively together
- (3) To show students the holistic change that can happen when a church practices integral mission effectively and sustainably

v) Planning the way forward

Aims

- (1) To encourage and inspire students to put their learning into practice

iv) Community entry – breaking barriers

Aims

- (1) To enable students to see the importance of involving everyone in the transformation process and to break down the barriers between church and community
- (2) To provide a tool with which students can involve others in identifying who needs to take part and who may be left out and should be drawn in
- (3) To help students develop appropriate ways to approach and involve others so they feel more confident to involve the community leadership and members
- (4) Conclusion and 'act of love' response; volunteers to enact the 'river code' in the next session

v) Community attitude change – breaking dependency

Aims

- (1) To provide students with tools that enable them to surface attitudes of dependency in others and create the space where people realise for themselves the resources and skills available
- (2) To develop a spirit of fun and creativity in identifying and using resources
- (3) To show how people can learn to depend on each other and themselves to reach their goals, without being dependent on external sources

vi) Sending out for integral mission

Aims

- (1) To ensure students include practical's from the integral mission module in their outreach and see it as part of their mission
- (2) To help students trust God to go with them and to help them as they fulfil his commission
- (3) To show how people can learn to depend on each other and themselves to reach their goals, without being dependent on external sources

c) Part 3: Church and community action

i) Learning outcomes

- (1) To equip students with the exercises they need to plan, take action, monitor and learn as church and community together

c. What other topics or skills do you feel your institution would benefit from?

i. IT skills

1. Further training on integrating multimedia into online teaching
2. Developing and preparing quality online content

ii. Non IT Skills

1. More info on GILD program and Shepherd's Academy
2. Finance management and administration
3. Global Trends and Theological Education in the 21st Century
4. Specifics on online theological education (OTE) in Africa, inclusive of how to overcome the challenges in both urban and rural areas.
5. Biblical hermeneutics and practical teaching skills

**Virtual conference of leaders of theological colleges and seminaries in Africa,
9 September 2020**

**Collaboration and sustainability in African online theological education –
review of virtual conference of leaders of theological colleges and seminaries
in Africa on 9 September 2020**

Dr Chris Sugden

Over 100 board members and senior executives of African theological institutions met online to consider how online theological education might contribute to the future training of African Christian leaders. The conference on September 9 was facilitated by the Oxford Centre for Religion and Public Life and the Global Institute for Leadership Development. Major theological networks in Africa, the Council of the African Provinces of Africa, represented by the General Secretary, the Venerable Kofi deGraft-Johnson, the Network for African Congregational Theology, the Africa Baptist Theological Education Network, Tearfund, the Association for Christian Theological Education in Africa, and the Association for Pentecostal Theological Education in Africa came together to discuss and explore possible ways forward.

Dr Patrick Sookhdeo, the director of OCRPL, urged that while COVID had come out of the blue, Paul's example (Philippians 1.5) should be followed, to acknowledge God's hand in and embrace what had happened and be confident that He would provide, care and meet their needs. Tertiary education would now include blended learning, combining in person and online modes. There is no going back. This would require new mindsets among both staff and students.

New mindset

In online education, students could suffer distraction through the need to attend funerals or see to shopping. Digitality opens the door to plagiarism. Software and learning platforms are expensive. Some churches are unwilling to accept pastors trained online. Another obstacle is foreign donors, who contribute sixty to seventy percent of current costs and want to maintain their own institutions with their distinctive doctrines.

The many advantages include the end of the need to travel, the ability to access scholars and libraries around the world and with the rise of African academia to bring African theological knowledge to a global audience. Spiritual

- (1) To show that other groups and factors influence integral mission and we cannot achieve God's kingdom goals if we work in isolation
- (2) To help students understand how to get the whole system working for sustainable change

b) Part 2: Responding effectively as a church to poverty and injustice

i) Learning outcomes

- (1) To equip students with the attitudes and principles that underlie a Biblical implementation of integral mission – both in knowledge and their own attitudes
- (2) To enable students to break down the barrier between church and community, using participatory activities that will enable them to change attitudes and inspire work together
- (3) Experience of applying their learning in practice in the 'acts of love' and assignments

ii) Effective integral mission

Aims

- (1) To draw out lessons learned from the assignments using a participatory activity that students can also apply in their own mission work
- (2) To draw out the key principles that make the church effective in sustainable integral mission
- (3) To understand the 'Church and Community Mobilisation Process' and its stages and structures

iii) Attitudes for integral mission

Aims

- (1) To study Jesus' attitudes as he ministered to people as a model for working with the vulnerable
- (2) To enable students to apply that understanding and develop right attitudes towards others
- (3) To develop a right understanding of the character of God as a God of abundance who has created us for fullness of life and for service
- (4) To understand that God expects us and those we serve to participate in our own transformation and not just wait for Him to act
- (5) To surface students' own dependency attitudes and expectations, allowing God to change those through his Word and Spirit

- (2) To assess students' current awareness of the importance of reaching out to those in poverty and injustice
- (3) To create space for God to touch and change their hearts and minds to respond to his heart

iv) Jesus' ministry to those in poverty and injustice

Aims

- (1) To enable students to see that Jesus' ministry was holistic (physical, spiritual, emotional) and God calls us to love people in the same way.
- (2) To introduce students to concepts that will be explored in more depth in the following studies including who we are called to reach and the attitudes and principles we need to be effective

v) Who we are called to reach

Aims

- (1) To develop a Biblical understanding of the groups experiencing poverty and injustice
- (2) To analyse who is caught in poverty and injustice in our own context of Malawi
- (3) To reflect on how the church in Malawi and we as individuals can respond

vi) Why people experience poverty and injustice

Aims

- (1) To help students to analyse the roots of poverty from a Biblical perspective
- (2) To enable students to see how the lies of Satan cause poverty in Malawi and even affect their own thinking
- (3) To assess how a Biblical understanding of poverty should affect the way we work with others

vii) The call of the church to address poverty and injustice

Aims

- (1) To reflect on the situation in Malawi and encourage students to hear what God is saying to them about their own response
- (2) To help students to explore in more depth the role of the local church in addressing poverty and injustice
- (3) To assess the role that the local church is playing currently compared to the Biblical mode

viii) The role others play in addressing poverty and injustice

Aims

formation, character development and discipline which are part of residential training can be outsourced to local churches and alumni.

The new mindset requires three c's - co-operation, co-ordination and collaboration. Co-operation is short term and voluntary on shared information and office space. Co-ordination orchestrates people, tasks and resources in joint planning. Collaboration requires institutional and culture change, communication, competence and trust. It is also key to the sustainability of African theological education.

A new mindset is required among teachers who will no longer be the sole repositories and communicators of knowledge. Being a good scholar does not equal being a good educator. Online learning does not recreate the classroom, which only actively engages ten per cent of those attending, nor extends the pulpit. It must help the creativity of adult students.

Attitude not technology

Dr Kevin Smith, who pioneered online education through the South African Theological Seminary said that such students covered material five times faster and retention of students increased by sixty percent. Ninety percent of success depends on the attitude of senior leaders and teachers and ten per cent on aptitude. Technology is not the focus as people with the right attitude can figure out the technology. "Curiosity plus you-tube equals proficiency" he said. Bringing in IT experts is useless. The focus must be on a learner centred approach where people are engaged, work in community and have to participate. He encouraged current lecturers to enrol in well-designed e-learning courses themselves to see how technology is used as "we teach the way we were taught", and course designers to work in teams, not in isolation.

Sustainability

Examples of the three 'c's were shared in small break out groups. Some institutions had invested in solar panels, often in stages, and one claimed 24 hour continuous electrical supply from its panels. Others used their many acres of land, (40, 51, 65, or 125) for farming, whether with piggeries, growing macademia nuts on 14,000 trees for export, or leasing it to a dairy company and using biogas for their kitchens. Students also earned income by working on the farms. Investment in grain farming was subject to price fluctuations. One built student accommodation for the nearby university on their land as a source of income, others let out accommodation in the holidays as a guest house and

retreat centre. Another had started a high school in their grounds. One had leased land on their high ground for a telecom tower. Keeping the community of staff, students and workers together was emphasized for any 'bounce forward'. Such investment had enabled colleges to reduce their energy bills significantly or subsidise their fees by 50%. There is also a shift to community focused short theological courses instead of full-time students only.

Bishop Joshua Banda of Malawi, who leads a network of 4000 Pentecostal churches across Africa concluded that "pooling what we have makes kingdom sense, expressing the stewardship to which Jesus calls us."

- a) To equip students to understand the Biblical mandate for integral mission and experience the heart conviction that enable each respond to the calling
- b) To equip students with the Biblical attitudes, principles and approaches that underlie the implementation of integral mission
- c) To equip students with participatory Bible reflections and other activities that will enable them to mobilise their own church to fulfil integral mission
- d) To equip students with the exercises and skills they need to plan, take action, monitor and learn as church and community together and to get government and other groups to play their part
- e) To equip students with technical knowledge of some of the key issues related to priority areas of need that communities may identify
- f) To give students experience of applying their learning in the 'acts of love' and in-depth assignments, developing their faith that God will support them in effective integral mission

4) Course content

a) Part 1: Awakening the church

i) Learning outcomes

- (1) To enable students to understand the Biblical mandate for integral mission and experience the heart conviction that each must respond to the calling
- (2) To equip students with participatory Bible reflections and other activities that will enable them to awaken their own church to the call to integral mission
- (3) Experience of applying their learning in practice in the 'acts of love' and assignments

ii) Introduction to integral mission

Aims

- (1) To help students understand poverty and suffering as the result of broken relationships when Adam and Eve sinned: between people and God, each other and with creation
- (2) To understand what the Bible shows us about God's plan for redemption and the mandate that He gives us as part of that plan for integral mission

iii) God's heart for those experiencing poverty and injustice

Aims

- (1) To help students understand the priority given in the Bible to reaching out to those in poverty and experiencing injustice

Wings of Eagle International Bible School Course: INTEGRAL MISSION (God's Heart for the poor)

Jimmy Likagwa⁸⁴

Webinar to Profile Transformational Theology Curricula on 30 November 2020

1) Introduction

- a) Living Waters Church Eagles Relief and Development Programme (Eagles) developed and incorporated a module called 'God's Heart for the Poor' in the Wings of Eagles International Bible School 2003.
- b) The module equips students for integral mission. To date, approximately 450 students have graduated, from all regions in Malawi and even from outside Malawi, with many going on to implement their learning with their church and community.
- c) This has brought about tremendous impacts spiritually, emotionally, intellectually and physical wellbeing. For example:
 - i) people having a more active & practical faith
 - ii) churches with increased membership;
 - iii) churches and communities that take action to solve their own problems;
 - iv) strengthened relationships and
 - v) more inclusion of stigmatised and vulnerable people;
 - vi) improved food security and livelihoods;
 - vii) better health and hygiene;
 - viii) improved access to, and retention in, education; and
 - ix) improved care for the environment.
- d) Building on this success, Eagles is revising the module, to update certain sections and address some gaps in the first module.

2) Purpose of the course

The course was designed to equip future pastors and church leaders from different denominations with knowledge and skills in how to support the vulnerable, mobilize their local church and community that they work together in dealing with different challenges affecting their lives for holistic transformation.

3) Aims of the course

⁸⁴ Jimmy Likagwa is the Church Mobilisation Coordinator of Eagles Relief and Development Programme in Malawi and lecturer at Wings of Eagle International Bible School. For more interaction contact jimmylikagwa@eaglesmw.org

Webinar on funding theological education, 10 November 2020

**90% of Pastors Lack Proper Theological Training, Major Conference is Told²
Dr Chris Sugden**

90% of pastors have no formal theological education, a specialist in theological education in the Global South has told an international consultation. Dr Manfred Kohl, who has experience in supporting and financing ministry training, explained that for this reason he funds only people – and not buildings. He also challenges institutions and their funders to think radical thoughts about theological education.

Representatives of theological education networks from the South Pacific, East and South Asia and across Africa – speaking for over 300 institutions – met with a large number of funding agencies to address these questions at the event. The consultation was arranged by the Oxford Centre for Religion and Public Life (OCRPL), and chaired by Dr Joshva John, Co-Dean of OCRPL.

Chris Sugden writes: This situation prompts evaluation of how effective theological education is. In Africa Christians form a sizeable community, if not the majority in some countries. Yet Africa remains the poorest continent. How might theological training enable people to lead Christian communities to engage with their neighbourhoods so that they can transform them spiritually, socially, and economically? Dr Sas Conradie of Tear Fund has been working for some months alongside OCRPL with networks of theological training institutions to explore training curricula that enable such 'holistic' theology and mission.

Global Cast of Lecturers

Online education is here to stay. Theological Education by Extension has been in place in the Global South for over 40 years, using local pastors as mentors for small tutorial groups of trainees embedded in the life of their local churches. Residential education was required to bring students and qualified lecturers together in one place with the physical books needed for study. Digitisation and the Internet now have the capacity to provide both a wider range of resources (through online libraries) and access to a global cast of 'lecturers'. The

² This report was published in Evangelicals Now - [90% of pastors lack proper theological training, major conference is told | Evangelicals Now \(e-n.org.uk\)](https://www.evangelicalsnow.org.uk/)

development is the same as the 'replacement' of the stage coach by the railways.

A number of points need to be noted. Investment is needed in providing access to good Internet connections either in an already existing institution or by using commercial centres. Students need to have their own laptops or iPads. While expensive, these cost less than travel to and residence in an institution.

The need to train 'students' to enable their Christian communities to be agents of transformation requires that they take part in placements to experience and be involved in such activity on the ground, much as medical students do placements on hospital wards.

The need to form character as well as feed the intellect requires 'blended learning', where students develop 'face-to-face' relationships with fellow students and mentors. One speaker suggested that each trained pastor should have two or three mentees, and every theological graduate have one.

Extension Education has for long been regarded as a second-class citizen in the world of theological education. However, when people take their driving test, as one speaker pointed out, the only issue is whether they can drive, not where they learnt to drive nor who taught them. What matters is whether people can teach and minister Biblical Christian faith and practice. Ways of accrediting this need to be developed.

Much theological education in the Global South is supported not by their churches but by the West. This makes it vulnerable and already one government threatens to close any Christian institution receiving foreign funds. The challenge is for students to find resources and support from friends, family and local churches.

500	The second coming of Christ
600	Agri-business – farming God's way
700	Business as a mission
800	Ministry mentorship
600	Specialized units – Biblical perspective on Christian Compassionate Services
	601 Rehabilitative related ministries
	601.1 Ministry to children/families in the street
	601.2 Ministry to commercial sex workers
	601.3 Ministry to prisoners
	601.4 Ministry to alcoholics
	601.5 Ministry to drug abusers
	602 Outreach to the Vulnerable
	602.1 Ministry to abandon babies
	602.2 Ministry to orphans
	602.3 Ministry to widows and single ladies
	602.4 Ministry to widowers and single men
	602.5 Ministry to people living with disabilities
	602.6 Ministry to the aged
	602.7 Ministry to the sick and terminally ill patient

NB/ Some of these units form the foundation of diploma level where they are taken as a graded units

MODULE. III

3.1 PURPOSE OF THE MODULE

This module aims at helping the students to practice what they have learnt so far. It guides the student to discover the resources within their jurisdiction. Since the failure to recognize and discover resources is inhibited by the worldviews that most people have either knowingly or unknowing, it is in this module that students shall be able to use the knowledge they have now acquired in the application of the previous lessons for they can now see the resources around them. Finally, the students shall be able to plan using the resources given to them to bring positive transformation to their families and communities around them.

MODULE III UNITS:

UNIT SN	UNIT CODE	UNIT NAME MODULE UNITS	CR HR
12	CD102	Biblical Perspective of poverty in Africa	3
13	CD103	Biblical Concept of poverty	3
14	TD103	Divine intervention to human limitations	3
15	TD104	Project I	3
16	TD105	Project II (Planning & implementation)	3
			15

WORKSHOP 3: 3 -5 days – After two months of field assignments 1 and 2

CODE	WORKSHOP UNITS
	Field Assignment review
	Celebration of Spiritual discipline, Refer to a book by Richard Foster
	Lessons as per the needs of the learners as shall be captured in an evaluation form during module I session

Additional ministry enhancement units to be carried out through workshop format when learners have graduated. The units are taken as a lifelong engagement with alumni focusing on their specific areas of needs

CODE	UNITS
400	Introduction to holistic holiness

Transformational Theology and Theological Education in Africa, 20 October 2020 and Profiling Transformational Curricula on 30 November 2020

Dr Sas Conradie

About 100 leaders attended a webinar on 20 October 2020 to discuss 25 presentations on Transformational Theology and Theological Education in Africa. This was after a call for presentations on Transformational Theology and Theological Education in Africa. This was part of the journey in 2020 to facilitate discussion on a more contextual theology and theological education in Africa.

Some of the themes that participants engaged with include:

- Why Transformational Theology and Theological Education in Africa?
- Why African Transformational Theology?
- A framework for Transformational Theology in Africa.
- The Integral Mission Curriculum in Francophone Africa as example of contextual theological education in Africa.
- A missional ecclesiology as basis for transformed theological education.
- Transformational Theology and Theological Formation – perspectives from African Instituted Churches.

The intention was that theologians from across Africa share their perspectives on Transformational Theology and Theological Education in Africa. Despite serious technological challenges, the presentations generated lively discussion and enabled presenters to add new perspectives to their thinking and presentations. There was a strong feeling during the presentations that there is a disconnect in what is taught in theological education in Africa and the practical realities on the ground. Practical theological courses that speak to the context is therefore essential. There are specific contexts such as urban contexts that are neglected in theological courses. Webinar participants called for a reframing of the way we do theology in Africa from a wholistic perspective in which God's incarnation at the centre. Colonial Theology enslaved people in Africa. Transformational Theology should set people free to live harmoniously. In essence, we need a theology with new clothes. The dichotomy between a Theology of Being vs a Theology of Doing was also mentioned as a challenge to theology and theological education in Africa. Theology and the style of theological education in Africa must be more communal because the style of learning in African culture is more communal. The discussions clearly indicated that both theology and theological education in Africa need to be transformed. The different presentations provided glimpses how best this could be done.

However, much more discussions and conversations are needed to facilitate change.

With the increased interest in Transformational Theology and Theological Education, Tearfund and OCRPL in collaboration with networks of networks of African theological institutions organised a webinar on 30 November to discuss curricula with a focus on transformational theology that could be used in theological institutions. 30 Participants discussed 4 examples of Transformational Theology Curricula that are being offered through theological institutions including:

- A curriculum to train Pentecostal leaders in Transformational Theology in Zambia.
- A Certificate in Theology and Sustainable Community Development provided through the Transformational Compassion Network in Kenya.
- Integrating integral mission and transformational theology into the curriculum of Instituto Superior de Teologia Evangélica no Lubango (ISTEL) in Angola.
- The 'God's heart for the Poor' course at Wings of Eagle Bible International Bible College in Malawi.

The presentations of the curricula showed how various theological institutions, denominations and networks start to contextualize theology and theological education in Africa. These curricula could be used in other theological institutions as well and could motivate theological institutions to adapt their own curricula. The discussions showed the importance to engage with the curricula and refine the curricula so that it could better meet the needs of churches and communities in Africa. Further interaction with leaders of theological institutions to improve their curricula would therefore be essential. One suggestion was to discuss more theological curricula in 2021.

	Module I Field Assignment review
TH 100	Introduction to Theology
CO100	Ministry Stress Management
BE100	Ministry Financial Management
	Lessons as per the needs of the learners as shall be captured in an evaluation form during module I session

MODULE II

2.1 PURPOSE OF THE MODULE

This module seeks to help the students see God as the primary resource for development emphasizing on prayer and obedience as essentials for Biblical development

MODULE II UNITS:

SN	UNIT CODE	UNIT NAME: MODULE UNITS	CR HR
7	TH104	Kingdom Theology	3
8	CD102	Church and economic development	3
9	TD100	Transformational Development	3
10	TD101	The church as agent of transformation	3
11	TD102	Integrating faith and development	3
		Field Assignment – Love matrix /Discipline of Love	
			15

WORKSHOP 2: 3 -5 days – After three months of field assignments

CODE	WORKSHOP NON-CREDIT UNITS
	Module II Field Assignment review
CD104	Biblical Perspective of Sustainable Community Health and Development
	Lessons as per the needs of the learners as shall be captured in an evaluation form during module I session

Discussion, Presentation, question and answer, facilitation, flip method, Group work

INSTRUCTIONAL MATERIALS/EQUIPMENT

Watching videos, Reading manual, White board markers/chalk board, Charts

UNIT ASSESSMENT

Unit tests - 20 marks

Quizzes - 10mks

Essay writing - 10mks

Book summary – 10 mks

Field assignment – 50 marks

PROGRAM MODULE SUMMARY

MODULE. 1

1.1 PURPOSE OF THE MODULE

This module is to lay the foundation of the course by introducing the main elements of transformation. The learners are to be made aware of the true storyline of the Christian belief and theology. Wrong and warped mindsets shall be examined; analyzed and studied to know the effects such beliefs have had on the society. On the other hand truths too shall be evaluated using God's word as standard measure to see how communities that have the truth as the foundation grow Just society while those that embrace lies bring destruction.

MODULE I - UNITS AND TIME

ALLOCATION MODULE I UNITS:

UNIT SN	UNIT CODE	UNIT NAME: MODULE UNITS	CR HR
1	TH 101	The Transforming World View	3
2	MI 100	Understanding the Worldviews	3
3	MI101	The loss of Biblical Worldview	3
4	TH102	Introduction to Cultural Transformation	3
5	TH103	Foundational elements of cultural Transformation	3
6	TH04	Reforming culture - Field Assignment	3
			18

WORKSHOP 1: 3-5 days – After two months field assignment

CODE	WORKSHOP NON- CREDIT UNITS
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Thematic areas

Context

Theological education in Africa: Trends & issues

Dr David Tarus³

Virtual consultation on collaboration in theological education and training in Africa on 2 April 2020

1) Key points of presentation

a. What is ACTEA?

- Association for Christian Theological Education in Africa
- A project of the Association of Evangelicals in Africa (AEA)
- Globally connected to International Council for Evangelical Theological Education (ICETE) and the World Evangelical Alliance (WEA)
- ACTEA renews theological schools in Africa: *by promoting quality theological training through institutional reviews and academic recognition; by providing institutional support services and capacity-building forums for leaders and faculty of theological institutions; and by facilitating networking and cooperation among African theological institutions.*

b. Trends:

The Church is growing in the Majority World but declining in the West

- This is a known fact as attested by notable scholars such as Lamin Sanneh, Philip Jenkins, Kwame Bediako and others.
- There is a big demand for theological education in the Majority World. Churches are opening new schools/training centers. This might not be the case in the West where churches and theological colleges are closing shop.

Interest in non-traditional theological education

- Schools are realizing that they need to be innovative in their TE because they are not getting students. Students are interested in non-formal, off-site, online/hybrid/blended theological education because these modes of delivery afford students the opportunity to work and study at the same time.

³ Dr David Tarus is the Executive Director of the Association for Christian Theological Education in Africa. He can be contacted at - actea.africa@gmail.com

- d. Some students are interested in studying at extension campuses so as to be close to their work places and families; some are interested in evening and weekend classes.
- e. Some students are not interested in full-time Christian ministry but would want to gain theological and biblical training in order to serve their communities better.
- f. In many places, churches and their institutions strongly resist nontraditional TE. They are afraid of compromising quality, watering down spiritual formation of students, and enhancement of Christian character especially in younger students.

Interest in spiritual formation of students and faculty

- i. Institutions have realized that it is important to emphasize spiritual formation of students and faculty in addition to academic and ministerial formation. Spiritual formation happens in and outside the classroom. It also occurs through Christian service. Thus, some institutions emphasize these varied components of formation. Others still have a long way to go.
- ii. "This is why the key institution in the church is the seminary or theological college. In every country the church is a reflection of its seminaries. All the church's future pastors and teachers pass through a seminary. It is there that they are either made or marred, either equipped and inspired or ruined. Therefore, we should set ourselves to capture the seminaries of the world for evangelical faith, academic excellence and personal godliness. There is no better strategy for the reform and renewal of the church." John Stott, The Message of Titus.

A mushrooming of institutions that have no interest in quality theological education

- iii. There is a mushrooming of institutions especially from the Pentecostal and charismatic persuasions that have no interest and capacity for quality TE. Some of these institutions are training centers conducted inside the church or the pastor's house. Most have no libraries and curriculums. Some import materials wholesale from the West. Some are degree mills.

traditional approach of lecture. This is so in a deliberate belief that discovery is key to effective acquisition of knowledge.

THREE TRACKS

Program Qualifications Is Based On Three Tracks

The three tracks:

- **Track 1** – (Institution based) admits those with minimum qualification to enroll for a chartered University/ Theological Institution/ Seminary certificate course which is a grade of D+ and above in Kenya
- **Track 2** – (Institution based) admits those with minimum qualification to enroll for a Bible college/Training Institute certificate course which is D- and below in Kenya
- Track 3** – (Church based) admits those without academic qualifications, or if they have, they just want to pursue the course to gain skills and knowledge of the integration approach. This is a church-based program which is non- credit.

Practical theology

Irrespective of any level, the training is designed to be more of practical than class academic work. Emphasis is in the faithfulness of implementations for greater results and impact in the community.

GENERAL OBJECTIVE OF THE PROGRAM

1. To **promote and propagate** holistic development for community transformation
2. To **empower and equip** church leaders irrespective of their educational level in order to influence church outreach approaches for towards transforming communities around them and beyond
3. To facilitate churches, **implement practical activities** in meeting the felt needs of communities as a demonstration of God's love to the society
4. To facilitate **research-based and home grown solutions** to emerging community social, spiritual and physical challenges
5. To facilitate **theological institutions' linkages and transfer of knowledge** to churches at the community level
6. To **facilitate interdenominational harmony and mutual partnership** as the body of Christ in ministry for community transformation

MODE OF DELIVERY

A Curriculum for Theology and Sustainable Community Development

Rev. Walter Rutto⁸³

Webinar to Profile Transformational Theology Curricula on 30 November 2020

THE CURRICULUM OVERVIEW

PROGRAM DESCRIPTION

THREE MODULES

Program Modules

The program is a modular format and it has three modules namely:

Module I,

Module II and

Module III

Each module has five to six units. A module is considered:

- A one-week class interactions, (from Monday to Saturday, 8am to 5pm daily)
- Two to three months' field projects assignments (Submitted during the workshop)
- Three to five days' workshop (To be done at the end of two to three months' field assignments) A learner has to complete those steps before moving to the next module. That means each module has those three steps to complete. The program takes one year to complete and class interactions are done during school holidays or non- school holidays depending on the learners' agreed availability.

Each sub- unit has suggested teachings / learning resources to help the facilitators deliver the lesson appropriately. Evaluation and assessment method have also been included to help the learners acquire the competencies intended. Although these suggestions have been made, room is left for the facilitators to dynamically come up with best approaches depending on their context and environment.

The program is concerned with the analysis of belief systems and the application of the biblical truths in a manner that shall bring glory to God. The teaching takes the flipped classroom approach that moves away from the

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- iv. Is there a way we can help these new 'institutions'?

Recognition for the need to train holistically

- v. **SKILLS TRAINING.** Students need to be shaped in community development, leadership, public speaking, research, publishing, media, technology, social media, marketing, and other life skills. However, few institutions actually have such programs ingrained in their curriculum.
- vi. **CROSS-CULTURAL TRAINING:** Institutions are aware of the need for cross-cultural training that goes beyond the traditional curriculum which only emphasized evangelism, discipleship, and mission outreach. We need to equip students for intercultural skills that include issues of national cohesion, conflict transformation, marketplace existence, public service, and community building.
- vii. **FORMING PROPHETS FOR THE SOCIETY:** Institutions are desperately aware of the need to form their students to speak truth to power. They know that students need to engage in critical areas facing African societies such as materialism and corruption, sexuality, creation care, peace-making, urbanization, and interfaith relations. As to whether the institutions are actually equipped to successfully train students in this endeavor is debatable.

Seminaries transitioning to Liberal Arts/Christian Universities

- viii. We observe a trend among established theological institutions to shift to liberal arts orientation. Even those institutions that are yet to shift are longing for that shift even though they don't have the capacity or resources. What are the reasons offered for transition? (Simon Mulatu, Transitioning from a Theological College to a Christian University)
- ix. *To build financial sustainability*
- x. *To have a Christian influence in society by providing Christian higher education*
- xi. *To be able to offer government-accredited degrees so that graduates can get jobs in governmental and non-governmental organizations*
- xii. *To fulfill the church's long-time vision of providing Christian education up to university level*

- xiii. *To meet the growing need for trained leaders in churches in different areas (in addition to theological/pastoral ministry)*
- xiv. *To meet the growing needs for higher education in the country*
- xv. *Pressure from the government to get a charter/accreditation*
- xvi. *To compete with other religious groups that have started their own universities.*
 - 1. The dangers of secularization. The loss of religious distinctiveness; a revision of the Christian mission statement of the college; a more liberal admission as well as hiring policies; a decline in Bible-centered education; a decline in chapel services; the institution abandons its strong connection to the church etc.

g. Issues:

- i. **Seminary Sustainability**
- ii. *Theological institutions do not have resources such as endowments, capital funds, legacy funds, etc. Thus, they cannot afford commercial rate like private universities, yet they are expected to deliver services of comparable quality. The reality is that "theological education in the majority world is more often economically not viable."*
- iii. - Some institutions are not up to date in payments of salaries; some have cut on maintenance
- iv. - *How can the seminary be viable in the midst of overwhelming poverty? Will theological institutions survive Covid-19?*
- v. **Ownership**
- vi. *Many theological institutions in Africa operate like orphans. The stakeholders rarely have the enthusiasm to support, enrich, and resource their schools yet they claim ownership of them. This is called 'deferred responsibility' – stakeholders claim ownership but defer responsibility to institutional heads.*

5) Methodological approach

The course description also offers a variety of teaching methods for different modules or disciplines. It offers among others: Conferences or seminars, distributed teaching material, reflection journal, interaction with the group, pre-test and post-test, lessons and interaction, role plays, situation analysis book, interaction with the group basic, online courses and interaction, tutoring sessions, etc.

6) Conclusion

CITAF understood that theological education in French-speaking Africa must be more contextual and that the relevance of the curricula of biblical and theological institutions would lie in their capacity to meet the needs of the populations. This is the fundamental reason, through its collaboration with Tearfund, CITAF has succeeded in designing, developing and integrating an "integral mission curriculum" for IBTs. To date, the biblical and theological institutions in French-speaking Africa that are members of CITAF have at their disposal all the manuals on Integral Mission. These IM documents will also play a vital role in equipping pastors, church leaders and Christians to effectively fulfill integral mission. It also implemented a training plan for two (2) lecturers per biblical and theological institution members of CITAF in order to teach the curriculum of integral mission. For us, carrying out this program would mean bridging the gap between theological training and the holistic and inclusive development of communities.

However, in this training action it was not just a question of developing an "integral mission curriculum" to pour into or replenish the existing leadership training programs in our biblical and theological institutions. But it was, in effect, a question of ensuring that all of the building blocks of IBT programs embrace and demonstrate the integral character (integral reality) of the mission.

b. Goals

It is in response to how to bridge the gap between theological training and the holistic and inclusive development of communities that the IM curriculum has been developed to enable it to equip learners for the effective fulfillment of integral mission. Thus, taking into account the unique realities of IBTs, designing, developing and integrating an "integral mission curriculum" into the existing program is a step forward on the path to the formation of leaders imbued with the integral character of the mission with which they (they) will be responsible for leading the implementation when they leave their respective IBTs.

4) Content of the IM Curriculum

The IM curriculum set up by CITAF revolves around 8 main modules which are:

- a. Definition & biblical and theological basis of integral or "holistic" development;
- b. Partnerships with the local Church;
- c. Project management, work and entrepreneurship;
- d. Environment and sustainable development;
- e. Law, justice, peace, advocacy and integral development;
- f. Leadership and integral development;
- g. Community health and integral development;
- h. Family and integral development.

Each module has an educational model (EM) per level of training (I, II, III, IV). The EM gives the title of the courses and their educational objectives. It indicates the number of credits or hours and the level of the teacher authorized to teach the course. Then a course description (CD) by level is established. The CD reviews the educational objectives and makes a proposal for an evaluation and a partial bibliography. Each lecturer is invited to enrich this partial basic bibliography which is offered to him.

2) Governance

- a. *Several institutions struggle with councils that have no clue in governance of theological institutions. Some of them are there by virtue of their denominational leadership but do not have the knowhow or enthusiasm to assist the schools to move to the next level.*

3) Leadership and Management

- a. *many seminary leaders have not always been trained in Executive leadership and its responsibilities. The work of leading a seminary is very demanding.*
- b. *The faculty members are not adequately prepared for the various administrative tasks that are sometimes placed on their shoulders*
- c. *We also see serious problems when it comes to leadership transitions.*

4) Curriculum Development

- a. Many curriculums in theological schools are outdated. They were developed by Western missionaries many years ago. Some curriculums have never been revised.
- b. Others are imported wholesale from elsewhere. Some curriculums are not contextually relevant; some do not address current challenges that the students will experience when they graduate.

5) Accreditation and Affiliation

- a. Accreditation and affiliation are still a major issue and problem for both mainline and other church-based and ecumenical theological institutions. Why the reluctance to be accredited?
 - a. Inadequate facilities such as classrooms, library, etc
 - b. low enrolments
 - c. unqualified faculty
 - d. Financial challenges + some colleges have no audit reports
2. Other colleges simply don't want to go through the rigorous process of accreditation
3. Others don't want to be accountable to an external body

6) Main discussion points

7) Dr Tarus emphasised a number of trends and challenges

- a. Interest in non-traditional theological education
- b. Theological institutions are not prepared for changes
- c. Spiritual and pastoral formation vs academic learning
- d. Whole person training
- e. Quality theological education
- f. Wholistically trained pastors in areas such as community development.
- g. The transition to Liberal Arts universities.

8) Dr Tarus emphasised a number of issues

- a. Most institutions are not financially sustainable.
- b. Ownership of theological institutions
- c. Curriculum development
- d. Accreditation

9) Better mapping of theological institutions

10) Theological resources is a big challenge for institutions and students.

- a. Theological institutions use books that are outdated.
- b. Seminars for writers should be arranged.
- c. Out of date electronic infrastructure and equipment.
- d. The NetACT internet portal could give access to theological resources.
- e. NetACT is working on an online African Theological Journal.
- f. Langham Publishing provides grants of £100 per year to theological libraries to access books and £2,000 as larger grants..
- g. Collaboration would be needed to create access to more resources.

11) Curriculum development

- i. There is a big demand for pastors but pastoral ministry is not attractive because of income of pastors and the curriculum taught at theological institutions.
- ii. There is a high number of part-time pastors.
- iii. Theological institutions need to revise their curriculum to meet the needs of churches. Qualified teachers who can help with curriculum development need to be identified.

It is in this context that the Council of Theological Institutions of Francophone Africa (CITAF) during its General Assembly of August 2010 in Ouagadougou (BF) adopted a framework for reflection on the establishment of a curriculum on the general theme “Church and Development”. Following the work in committee, the CITAF GA decided:

- To accept the principle of the introduction of a Course on development in our training institutions at all levels of the Common Minimum Program (MCP).
- The name “Church and Development” has been kept for this Course
- A technical commission is set up to organize a Reflection Workshop in 2011 on the content of this Course. This commission will report on its work to the 2012 GA. The CITAF coordination is responsible for setting up this Technical Commission.

2) Target audience

From the above, it follows that the training of church leaders cannot ignore the integral character of the mission. This is why CITAF has found it essential that students enrolled in the different Biblical and Theological Training Institutions (IBT) are exposed, during their course, to all the constituent elements. of the mission which they will be responsible for animating the implementation of when they leave within the churches and communities.

3) Nature and objectives of the IM Curriculum

a. Nature of training

The training actions in this IM curriculum are of an andragogical nature and are carried out according to a pre-established program which, according to determined objectives, specify the level of prior knowledge required to follow the training, the educational, technical and supervision implemented as well as the means to monitor its execution and assess the results. We have therefore made the choice here, based on proposals from the various CITAF AGs, to build the curriculum around very specific themes with a view to carrying out fairly specific training actions. Those of empowering learners to take into account social, economic, environmental, technological challenges ... in the communication of the gospel of salvation.

Model curriculum of the integral mission to bridge the gap between spiritual and social development in theological formation

Prof Rubin Pohor, Dr. Y. Roger N'dri, Mr. Mbairodbbee Njegollmi and Pastor Roudanaba Ouedraogo⁸²

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

1) Context of the development and use of the Integral Mission Curriculum

Why the existence of a curriculum on Integral Mission (IM) for Bible and theological training institutions? We can answer this question by saying that this curriculum exists to bridge the gap between spiritual and social development in theological training. Indeed, when we consider the biblical story of the creation of the Human Being, we have to recognize that God made him soul, body and spirit (Genesis 2.7 = "The Eternal God formed man from dust from the earth he breathed into his nostrils a breath of life and man became a living being"; Cf. 1 Cor 15:45). God therefore created a whole and multidimensional Human Being.

However, we often get the impression that the Church tends to reduce Human Being only to its spiritual dimension in fulfilling its mission of communicating the gospel. This mission of communicating the gospel concerns all dimensions of the human being; the mission as stated in the gospels is inclusive, comprehensive, integral. It is integral in essence (nature). Thus, IM arises as a sine qua non of the life of the church and of the community. This mission is based on Matt. 28:18-20, John 20:21 and other well-known biblical texts and aims to bring not only the gospel of salvation in its simple expression, but also and above all, holistic and inclusive transformation to the church and the community.

However, it is observed that the acts of transformation of the life of the church as well as that of the community are not always noticeable. The spiritual truths that the church strove to live was a clear break or out of step with the social realities of Christians.

⁸² Prof Rubin Pohor, Dr. Y. Roger N'dri, Mr. Mbairodbbee Njegollmi and Pastor Roudanaba Ouedraogo are leaders of Conseil des Institutions Théologiques d'Afrique Francophone (CITAF). For further interaction contact pohor.rubin@gmail.com.

- iv. Revise curricula of institutions to decolonise theological education and equip pastors to address the needs in their institutions.
- v. Refresher and short courses could help to train pastors.

b. Accreditation is a key challenge

- i. Accreditation is tilted towards academic development and not ministerial formation
- ii. Many theological institutions provide sub-standard of training. Well-established institutions could assist small institutions.
- iii. Greater collaboration is needed with the Commissions of Higher Education in the different countries to accredit the curricula of theological institutions. ACTEA could help to lobby governments. MOU's with the higher education bodies of countries could help improve accrediting theological institutions.

12) Conclusion and possible next steps

- a. The following challenges and issues around theological education and training in Africa emerged:
 - i. Development and access to theological resources
 - ii. Development of contextualised curriculum and educational delivery
 - iii. Accreditation
 - iv. Engagement with various stakeholders in theological education
 - v. Financial sustainability.
- b. There seems to be a need identify specialists who could assist with:
 - i. Accreditation.
 - ii. Resource development and distribution in various theological disciplines.
 - iii. Contextually relevant curriculum development and delivery.
 - iv. Networking to ensure that the various stakeholders are properly engaged.

- c. There are various networks and organisations that can assist theological institutions in Africa dealing with specific challenges and issues:
 - i. Langham Publishing
 - ii. The Network for African Congregational Theology (NetACT) is developing an online resource portal
 - iii. The Association for Christian Theological Education in Africa (ACTEA) and the Le Conseil des Institutions Théologiques d'Afrique Francophone (CITAF) can help with accreditation advice.
 - iv. The Theological Commissions of the All Africa Conference of Churches (AACC), the Association for Evangelicals in Africa (AEA) and the Organization of African Instituted Churches (OAIC) can help with the engagement of various stakeholders in theological education and training.
 - v. Dr John Jusu can assist with curriculum development and educational delivery methods.
- d. Collaborative working groups should be developed to address the key issues of accreditation, resource development, curriculum and educational development and networking.

The curriculum has nine (9) main parts outlined as follow:

- a. Introduction
- b. The objectives of the curriculum
- c. The theological/biblical background
- d. Background to the Curriculum
- e. CCMP – Background
- f. Non-negotiable:
- g. The Breakdown of the Curriculum:
 - i. The title of the modules,
 - ii. Contact hours
 - iii. Learning objectives,
 - iv. Course Description
 - v. Assessment method
- h. The orientation to guide the assessment of teaching, and
- i. The bibliography references.
- j. The audience
 - i. This curriculum is designed for the biblical and theological institutions in Africa. The institutions will use it for academic and practical training of their students, for holistic transformation of the local churches and their immediate communities.
- k. Qualifications of the Teachers
 - i. To teach CCMP, the faculties must meet the following practices and academic qualifications:
 - ii. Practical Qualifications
 - 1. Being trained in CCMP and have practiced it
 - 2. Have passion for the transformation of the church and the community
 - l. Academic qualifications:
 - i. The academic qualifications are based on the program levels in which the intervention takes place and also according to the basic requirements specific to each institution.
- m. Organisation of the courses:
 - i. The curriculum of CCMP has six modules, to be covered in 195 hours, split into three years of training as follows: year 1: 95 hours; year 2: 40 hours and year 3: 60 hours

- vi. Facilitating the church to take action (critical one being to go out to build relationships with community)

b. Stage 2. Church and Community Description

NB: People are the best experts of their situation

- i. Facilitating the church to describe its situation
- ii. Facilitating the community to describe its situation
- iii. Facilitating the church and community to understand the general situation they are in (may decide to work together to address it)

c. Stage 3. Information gathering

- i. Church and community determine the need for additional information
- ii. Church and community selecting teams of information gatherers
- iii. Teams gathering and compiling the information gathered
- iv. Church and community validating the information

d. Stage 4. Analysis

- i. Church and community analysing all the information compiled
- ii. Church and community writing the baseline from analysis

e. Stage 5. Decision Making

- i. Church and community reaching informed decisions to transform their situation
 - 1. Desire to change
 - 2. Vision for the desired future (What change?)
 - 3. Priorities (Where to begin?)
 - 4. Goals setting (What targets?)
 - 5. Determining Indicators
 - 6. Action plans (What to do?)
 - 7. Monitoring systems (Tracking change)
 - 8. Structures (oversee implementation of action plans)
- ii. Church and community taking action to change their situation

5) CCMP Curriculum

Challenges facing the church and communities in Africa

Dr Richard Mutura⁴

Virtual consultation on collaboration in theological education and training in Africa on 2 April 2020

1) Presentation

a. Challenges facing the communities in Africa

i. A crisis of social-political leadership

1. Massive looting, corruption and mismanagement of public resources resulting in poverty and unemployment
2. **Leadership crisis:** unethical leadership; leaders not accountable to the electorate; voting leaders without ethics and integrity; political greed (protecting self-interest); overrepresentation and duplication of roles
3. **Lack of accountability** of political leaders to the electorate; abuse of power; Lack of trust
4. **Disunity and lack of patriotism;** Divisive politics; tribal Politics leading to post-election crises; Political parties lacking ideology; they are personal outfits to win elections; Cyclic violence (Negative ethnicity, Nepotism)
5. **Corruption;** Lack of value-driven leadership; Greed for power
6. **Lack of civic engagement** in holding government accountable due to apathy and lack of awareness; This leads to poor service delivery.

ii. Socio-cultural crisis

1. **Disintegration of values;** Lack/poor values; Lack of good role models; Increasing moral decadence (abortion, domestic violence, LGBTQ); Erosion of values and morals (corruption is symptomatic of this erosion; moral decadence);
2. **Family breakdown:** Divorce; Violence in the family; Lack of social cohesion; Moral decadence; Impunity); Dysfunctional families - as seen from difficulties with parenting, rise in adultery and divorce; Declining moral standards and respect for each other - drug/substance abuse; radicalization; gangs and goons.

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3. **High levels of youth unemployment and social crimes;** Youth bulge - energetic and vibrant youth population who are idle; Loss of identity due to urbanization leading to drug misuse, gambling/betting; Alternative Lifestyles); increasing violence.
4. **Inequality and inadequate access to basic services,** such as health care
5. **Negative ethnicity;** Lack of unity; people are divided along ethnic lines.

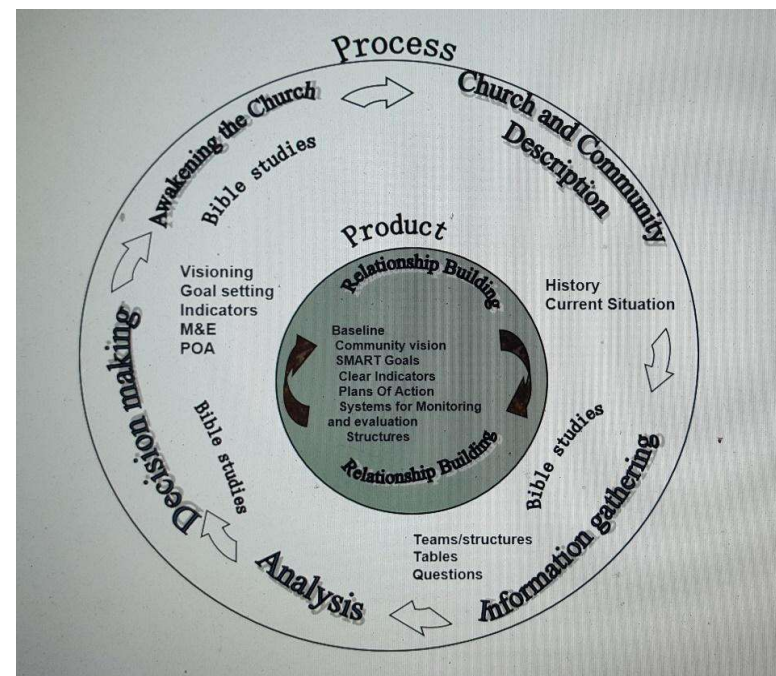
iii. Environmental/Climate change crisis

1. Weak public awareness on the importance of **environmental conservation**; Lack of stewardship of the natural resources
2. **Pollution of the environment**; Poor waste management, e.g. plastics; Air quality; Noise pollution - cars, industries, bars, churches, mosques; Garbage and waste management - plastics, landfills
3. **Poor resource Management**: wildlife-human conflicts; agricultural land used for construction; soil erosion; land grabbing; Agricultural land subdivision into unproductive land units; food insecurity.
4. **Deforestation and loss of cover**; Harvesting; massive loss of tree cover, extinction of indigenous trees, global warming; Cutting down trees; Not planting enough trees; Encroachment of forests, rivers, oceans;
5. **Water use**: lack of water harvesting; Inadequate measures of protection of water towers.
6. Manifesting itself in **global warming**.

iv. Technological crisis

1. **Misuse of information technology and social media**: redefinition of truth; dehumanization due to a false identity.
2. **Growth of cyber-crime**, bullying and terrorism Misuse of e-government platforms
3. **Growing addiction** to betting
4. **Pornography**- increased access to porn content by the youth/adults
5. **Cyber-attacks and identity theft**
6. **Use of fast internet for leisure** rather than a means of earning an income

v. Legal/Justice crisis



3) Objective of CCMP: Empowering people to holistically transform their situation using God-given local resources

- a. People deeply analyse their situation and desire to transform it
- b. People take full responsibility to transform their situation
- c. People join hands and transform their situation in a holistic manner with local resources

4) Stages of CCMP

a. Stage 1 . Church Awakening

- i. Foundational Bible Studies
- ii. Resource Mobilization Bible studies
- iii. Relationship Building Bible Study
- iv. Training the team on church awakening
 1. Understanding Integral Mission
 2. Skills to conduct bible studies
 3. Facilitation skills
- v. Conducting bible studies with the church

Thematic areas

Examples of Transformational Theology Curricula

Grassroots theological reflection and theological education through the Church and Community Mobilisation Process

Passiri Levourne⁸¹

Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

1) Introduction

- a. CCMP has been carried out for many years in Africa, Asia, LAC, etc.
- b. Is a tool that helps the Church to outwork its biblical mandate (Integral Mission)
- c. Helps the Church to build relationships with the immediate Community and work hand and hand to address common issues.
- d. Discourages dependency from external
- e. Requires more practice than theory - Reflection-Action-Reflection praxis
- f. Produces profound, holistic and lasting change.
- g. Uses the Word of God as a model for holistic transformation
- h. Five clear stages – Church awakening, Description, Information Gathering, Analysis & Decision Making)
- i. Church is the beginning point - Church must “Awaken” first so as to “stir up” the community
- j. Church understands who she is (the biblical mandate for holistic ministry)
- k. Church begins to outwork the concepts of Integral Mission
- l. Church goes out to the community to build relationships
- m. Church and community “walk” together to identify needs and resources available, and to improve the situation holistically

2) The Church and Community Mobilisation Framework

1. Access to justice in sub-Saharan Africa is limited to due over-commercialization,
2. Corruption in the courts, corrupt lawyers
3. A passive population unaware of, or unwilling to demand, its rights.
4. Why pay a lawyer when you can buy the judge?

vi. Economic Crisis

1. Access to credit and capital limited to ordinary citizens
2. **Misappropriation of public resources:** massive looting; Bloated public wage bill; poor management of the economy;
3. **Unemployment and underemployment**, especially among the youth-who are majority Africans;
4. **Lack of investment in productive sectors** of the economy such as agriculture; lack of value addition; consumerism and most resources going into salaries at the expense of development; increasing the cost of doing business
5. Increasing **national debt burden**; living beyond the means/mortgaging citizens
6. **Increasing cost of living and poverty**; Unequal distribution of resources; exploitation by the rich.
7. **Emergence of new economic Ideas: Lending institutions that shy away from /lending to/ investing in startups.**

Challenges facing the church in Africa

vii. Introduction

1. African is now the Headquarters of world Christianity
2. The church still commands great trust from the populace and goodwill from the governments across Africa
3. Going by its numbers and grassroots networks, the church has the greatest potential to influence the continent
4. The Church has the greatest concentration of young people and professionals in its ranks.

viii. A unity crisis

1. The church is not united enough to have a common voice
2. Denominations and umbrella bodies that are exclusive rather than inclusive
3. Ethnic divisions

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4. Lack of grassroots mobilisation and advocacy approaches, including movement building, that could ultimately lead to lasting positive governmental and societal changes

ix. Leadership crisis

1. The church has allowed itself to struggle with the same ills as the rest of the society, such as corruption, ethnicity, and greed amongst its leaders.
2. Obsession with wealth and riches by majority clergy
3. Manipulative and coercive where necessary
4. Church lead by pastors struggling with personal failures in education (Majority primary school dropouts)
5. Attracted to power and building alliances with politicians as a means to access power
6. Leadership transition crisis - Not plans for retirement for old clergy or term limits for bishops
 - a. Kenya example (Evangelical bishops due for retirement)
 - b. Nigeria –Government interventions to manage church transition

x. Relevance and prophetic voice in the nation

1. Church was seen as being silent or complicit to the issues of the day and did not seem to know how to be salt and light in the affairs of the nation.
2. Dwindling prophetic voice
3. The face of Christianity in public square is the non-trained theologians shaping community perspectives on the gospel of Jesus Christ
4. Training and curricula that does not empower the church to address the pressing needs in their context
5. Lack of coordinated strategic support to churches to come together to speak out on issues facing the nation
6. Inadequate refresher courses for serving pastors in holistic ministry, and production of materials for Bible study with a transformation lens for use by churches

xi. Relevancy of theological education

1. Limiting proclamation, conversation and discipleship to pulpits within the church spaces and occasional organized outreaches
2. Absolute curricula/dated curriculum

education model for holistic transformation in Africa hinges on its group discovery feature, the incorporated orality devices, and mobilisation of personal and community change alongside identity-driven accountability.

5) Conclusion

Theological education that will lead to holistic transformation in Africa will move beyond rationalistic paradigms inherited from the Western missionaries and incorporate DBS model in their curriculum. Such curriculum would be designed to focus topics and themes based on the discovered needs of the community in politics, business, marriage, administration, and other aspects of society. The changes would begin from the level of understanding that is replaced with biblical worldview about life and community. Such changes are encouraged as the DBS family corporately watch one another to take desired steps of obedience.

(Deut. 6).⁷⁵ Also, the success of the early church amid challenges may be linked with networks of *oikos* churches patterned after Graeco-Roman family structure that gave it a contextualised environment for practices, education and expansion.⁷⁶

3) Community Transformation and African Family Network

African peoples live in communities and their family system is more complex than the Western notion of nuclear and extended family. They perpetuate family links up to the sixth cousin.⁷⁷ Religion in Africa is comprehensive, linking all other aspects of life, and has ancestral connection. They derive values and morals from religious ethics, codes, and ancestral dictates, including diet, occupation, dressing and taboo. Their theological education is part of religious enculturation. The nexus between this education and community transformation occurs at the point where members are enculturated into the religious system of the community through natural day-to-day activities and special events of life. They are also accountable through the concept of face saving which is often a communal affair.⁷⁸

4) Discovery Bible Study (DBS) as a model for Theological Education in Africa

DBS is an inductive process of participatory group Bible study focusing obedience, accountability and sharing of the same within one's circle of relationship.⁷⁹ DBS is used to create an environment of disorientation dilemma for participants to discover biblical alternative with specific corresponding actions.⁸⁰ Its suitability as a theological

⁷⁵ Elizabeth Iyabo Aderonmu, "Jewish Educational System: Lesson for Contemporary Society" *Nigerian Baptist Journal of Religious Education*, Vol. 1 (April 2014): 101-102.

⁷⁶ David S. Lim, "God's Kingdom as *Oikos* Church Networks: A Biblical Theology" *International Journal of Frontier Missiology*, Issue 34, No. 1-4 (2017): 25-35; Adebimpe A. Alade, *Evangelism in the House Fellowship* (Ibadan: Vantage Publishers, 2001), 34, 35, 60-67.

⁷⁷ J. A. Ojo, *Christian Anthropology and Ecclesiology* (Ogbomoso: Adebayo Calvary, 2011), 2, 3; Samuel F. Ogundare, "Change in Family Types and Functions among Yoruba of Southwestern Nigeria since 1960" *Journal of GLBT Family Studies*, Vol. 6 (2010): 448.

⁷⁸ Stella Ting-Toomey, "Face Negotiation Theory:" 371-374. In Stephen W. Littlejohn & Karen A. Foss, *Encyclopedia of Communication Theory* (Thousand Oaks: Sage, 2009), 371.

⁷⁹ Smith & Parks, "T4T OR DMM (DBS)? (Part 1 of 2)." :36-38. This is demonstrated in David Watson's *Obedience Based Discipleship: Field Testing Guide Version 1.5* (2008). Retrieved from <https://www.internationalproject.org> <February 19, 2020>; "Discovery Bible Study." Retrieved from <https://www.dbsguide.org> <February 19, 2020>.

⁸⁰ Steve Addison, *Movements that Change the World: Five Keys to Spreading the Gospel* (Downers Grove, IL: IVP Books, 2011), 177.

3. Lack of strategic engagements with Christian professionals in the marketplace-as career missionaries in their own contexts and countries
4. New frontiers for the kingdom advancement
5. Strong Theology of the church but weak Theology of the Kingdom

xii. Lack of capacity to hold governments to account for provision of services

1. Non-existent or inadequate Training of clergy to understand processes of government so that they can hold them accountable in the implementations of plans and provision of services
2. This would help the clergy and members demand for better services
3. Public participation in bills and fiscal papers

xiii. Economic Crisis to resourcing the Kingdom

1. Church that is unable to step up and unlock its own resources according to the Biblical mandate of addressing poverty through the practical interpretation of faith; as well as a prophetic call for equity and justice.
2. Releasing resources to promote the cause of the gospel beyond the church premises
3. Business models that serve individual needs and not the kingdom needs

xiv. Discipleship crisis

1. The church that is able to attract but not able to disciple those who come to mature in faith
2. We can account for Christians on Sunday morning but we cannot account for their influence Monday to Saturday
3. Gathered church and scattered church

b. Conclusion

- i. There is an urgent need for a theological training curriculum that empowers the clergy to serve the church, the community and the nation without any tension
- ii. This curriculum should be instrumental in the formation of a pastor as a public servant, a prophet, a teacher, a preacher, a community religious leader, a social worker and a leadership coach

- iii. To attain similar orientation and formation, there is need to develop productive collaborative partnerships between theological umbrella bodies, theological institutions and Christian organizations to create synergy in curriculum review and development of a common pool of resources for training and capacity building.

2) Main discussion points

- a. The challenges facing the church and communities in Africa is the context in which pastors and church leaders are trained and should be trained for.
- b. A crisis of hope and faith – people lose faith in leaders, including theological leaders
- c. Crisis of leadership that is leading to poverty. Leaders are not accountable. Citizens are not engaged
- d. Disunity and patriotism; tribalism leading to power control
- e. Collaboration in transformative curriculum in which the context is taken into account is needed
- f. The socio-cultural crisis is a crisis of values
- g. There is a lack of awareness of environmental issues. Resources are not managed well
- h. Additional issues not mentioned in the presentation
 - i. Legacy of colonialism
 - ii. Endemic poverty
 - iii. Weak states resulting in refugees
- i. There is a question of ownership of theological education, including the hermeneutical and homiletical foundations
- j. Many pastors have little education – that makes theological education challenging
- k. Dualism in Christianity in Africa is a problem. Though African traditional culture is wholistic, Christians separate Christian life from public life.
- l. Negative analysis is due to the enormity of challenges facing communities, but also the request to focus on these issues. We need to craft models of theological training in response to these challenges. Theological leaders need to provide thought leadership to the church in addressing those challenges. If the church would not engage with those challenges they will leave the church. Some of them might even decide to become Muslims.

Transformation through Discovery Bible Study Model Using African family networks

Rev Benjamin Isola Akano⁷²

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

1) Introduction and Theoretical Framework

The unfortunate scenario in Africa shows evidence of a gap between theological education and the expected fruit of holistic transformation. Africa needs a model of theological education that is in line with their system of enculturation to bridge this gap. The thesis of this paper is that Discovery Bible Study (DBS) is a veritable model to achieve this purpose, using the familiar operating environment of, or similar to, the African family network. Despite a significant change in their cultures due to encounter with Western and other cultures, Africans still prefer learning primarily using orality devices to use of rationalistic model of the West. Vital ideas, including values and beliefs, that leads to change are handed down through stories, poem, songs and other oral devices.⁷³ Thus, theological education that leads to holistic transformation may employ the model of enculturation. Jack Mezirow's transformative learning theory provides a framework for DBS to serve as a tool while the African family network serves as the operating environment. First, there is a cognitive change due to a disorientating dilemma; second, a revision of belief system; and third, a mobilisation of behavioural changes.⁷⁴ Thus, the embedded worldview of the student will be subjected to scrutiny and replaced with biblical worldview by which behavioural changes are initiated.

2) Transformation through Religious Education in Bible Times

Both the Old and New Testaments have backgrounds of holistic transformation through religious education system that is domiciled in the household. The OT *Shema* was part of Jewish daily family routine

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⁷³ John S. Mbiti, *African Religions and Philosophy* (Ibadan: Heinemann, 1982), 3.

⁷⁴ Jude Long, "Teaching Adults: Insights from Educational Philosophy" *Journal of Christian Education*, 53 (1), May 2010:51; Michael Kroth and Patricia Cranton, *Stories of Transformative Learning* (Rotterdam: Sense Publishers, 2014), 1, 2; Jack Mezirow, "Transformative Learning: Theory to Practice" *New Direction for Adult & Continuing Education*, no. 74, Summer 1997: 5; Jack Mezirow, "Transformative Learning as Discourse" *Journal of Transformative Education*, 1 (1), January 2003: 58-63. DOI: 10.1177/1541344603252172.

- i. Promotes holistic ministry within the theological education curriculum
- ii. Provides a theological interdisciplinary matrix by which to incorporate HTE into the curriculum of theological institutions.
 - 1. Philosophy of education
 - 2. Educational psychology
 - 3. Learning theory

8) Conclusion

- a. Reiteration of the problem
- b. Summarize the solution: a public theology of holistic theological education
- c. Reiterate the critical and constructive implications of implementation

- m. Theological leaders need to show a kind of engagement with the challenges so that Africa will be different.
- n. We need to address family issues more in theological education and develop a curriculum that encourages African ways of modelling families.
- o. Churches are ill prepared for contemporary issues. We should adapt our curricula accordingly. But what should such curricula look like?
- p. Spiritual formation is essential in theological education. But it has to be relevant. We should emphasise the priesthood of all believers and look at equipping ministers for the workplace.
- q. People taking a theological degree is a calling and not to make money. However, because of the economic challenges, we start to get second career pastors in especially urban churches. This is also to engage better with the marketplace.

3) Conclusion and possible next steps

- a. There is a clear need to address specific challenges in communities and churches in which pastors and church leaders are trained and should be trained for.
 - i. Leadership crisis
 - ii. Socio-cultural issues, including values and practices
 - iii. Economic issues and especially poverty
 - iv. Spiritual challenges as reflected in discipleship, increased secularism and religious radicalism
 - v. Environmental
 - vi. Weak states as reflected in lack of political and other areas of accountability
- b. Models of theological training, including spiritual formation, should be developed to equip leaders deal with these challenges.
- c. The picture is not totally negative. There are also many opportunities for theological education including the growth of the church in Africa, the role of the church in African society and the rich cultural heritage that theological leaders can tap into for pedagogy and content.
- d. Next steps
 - i. Identify how are issues presently addressed by the theological education and training.

- ii. Identify resources that can help theological institutions and training initiatives deal with the issues and opportunities.
- iii. Consider forming working groups around those issues and opportunities that could look at curriculum development and training.

- i. *Eudaemonia*
 - ii. Work: *Nichomachean Ethics*
- b. Augustine (AD 354-430)
 - i. From *eudaemonia* to *beatus*
 - ii. Works: *Confessions*, *De Beata Vita*, *Contra Academicos*
- c. Boethius (AD 480-524): *Consolation of Philosophy*
- d. Thomas Aquinas (AD 1225-1274): *Summa Theologica*

6) Systematic theology

- a. Peter Wagner's Five Approaches to Holistic Ministry
 - i. A - Ministry of mercy and social justice are the only legitimate ministries of the church
 - ii. B - Social concern is the higher priority, but evangelism is important
 - iii. C - Social concern and evangelism, deed and word, are absolutely equal in Importance.
 - iv. D - Evangelism is the primary function of the Church; Mercy ministry is important but it is secondary
 - v. E – Ministry of the word is all that the Church does; ministries of mercy should not be the concern of the Church.
- b. Tim Keller: "The proper model is not to see (1) mercy as the means to evangelism, nor (2) to see mercy and evangelism as independent ends, but (3) to see both evangelism and mercy, word and deed, as means to the single end of the spread of the kingdom of God," *Ministries of Mercy*, 112.
- c. Abraham Kuyper (1837-1920): Dutch Reformed theologian

7) Practical Theology

- a. Critical function of a public theology of HTE
 - i. Admonishes the presence of HTE in an institutional curriculum
 - ii. Establishes criteria by which to assess, evaluate, and, if necessary, to remove elements of critical theory/postcolonial theory/neo-Marxism in the existing curriculum
- b. Constructive function of a public theology of HTE

- iii. Conclusion: function of *imago Dei* is vice-regency of creation
- b. Kingdom of God: Gen. 1:28-29
 - i. Cultural: in Ancient Near East, the mark of a king's rule was his image
 - ii. Humankind in the Garden was the mark of God's rulership in creation
 - iii. God's kingdom began in the Garden
- c. Temple of God: Gen. 1-2; Ezek. 28:13-14
 - i. The Temple represents God dwelling among his people
 - ii. Ezek. 18:13-14 makes Temple allusions to Eden
 - iii. The Temple refers to Eden and both Eden and the Temple were God's dwelling

4) Biblical Theology

- a. Image of God
 - i. Creation: Gen. 1:27-28
 - ii. Fall: Gen. 3
 - iii. Redemption: Rom. 8:29; I Cor. 15:45-49; 2 Cor. 3:18; Eph. 1:20-21; Col. 1:15
 - iv. Consummation: I Cor. 6:2-3, 15:25; Phil. 3:21; Rev. 21:1, 4, 22:3
- b. Kingdom of God
 - i. Creation: Gen. 1:28-29;
 - ii. Fall: Gen. 3:17-19
 - iii. Redemption: Ex. 19:3b, 6; Ps. 8:4, 6-8; I Chron. 17:11-14; Dan. 7:13-14; Matt. 4:17; Matt. 28:18; Jn. 3:5; Col. 1:13-14; I Cor. 15:20-24
 - iv. Consummation: Matt. 25:31-40
- c. Temple of God
 - i. Creation: Gen. 1-2; Ezek. 28:13-14
 - ii. Fall: Gen. 3:24
 - iii. Redemption: I Ki. 6-7; Ex. 40:34-35; 2 Chron. 7:1-2; Ezek. 10:18-19; Jn. 1:14, 32-33, 2:18-21; Matt. 4:23-25, 11:4-6; Is. 32:3-4, 35:5-6; 42:7, 16; Acts 2:1-4; Eph. 2:19-22; I Cor. 6:19-20
 - iv. Consummation: Rev. 21:1-4, 9b-14

5) Historical theology

- a. Aristotle (384-322 BC)

The possibilities of collaboration in online theological education in a digital Africa

Dr Nico Mostert⁵

Virtual conference of leaders of theological colleges and seminaries in Africa, 9 September 2020

1) Obstacles in institutional collaboration

- a. "One of the significant difficulties faced in inter-organizational collaboration is the conflict between an existing collective identity, formed with formerly autonomous organizations, and the need for a new collective identity involving interdependent organizations working towards mutual goals". (Mandell, Keast, Chamberlain, 2016)
- b. Theological differences (Dogma)
Denominational preferences
Access to resources (internet connectivity)
Unspoken "superiority" (bigger and smaller institutions)
Strong historical identities (church/denomination and institutional)

2) New realities

- a. Covid-19
- b. Global world connected via internet
- c. Global economic decline
- d. Poverty among African churches
- e. Rising cost of higher education (moving to or expanding online teaching)
- f. Rising of African academia
- g. Bringing African knowledge to the world platform
- h. Access to and cost of on knowledge on the global platform

3) A way out: Collaboration?/!

- a. "the action of working with someone to produce something"
- b. How to start?
 - i. "Conversation and language are the tools through which these new collective identities are negotiated,

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and successful collaboration is achieved”.
(Mandell, Keast, Chamberlain, 2016)

- c. Types/models of collaboration (theory) - cooperative, coordinative, and collaborative (Keast, Brown and Mandell, 2007).
 - i. Cooperative networks
 1. The key elements: establishment of short-term collaboration, often informal and largely voluntary relations between organizational entities (Lawson, 2002)
 2. In cooperative relationships, participants may agree to share information, office space (curriculum “gaps” or shortages) or referrals; however, no effort is made to establish common goals, and each agency remains separate, retaining autonomy and its own resources (Winer and Ray, 1994; Cigler, 2001)
 3. As a process, cooperation is essentially about taking others into consideration, compromising, and being accommodating, without necessarily adjusting individual goals.
 4. Given that cooperation entails the use of very few resources, mainly information sharing, it is further characterized by low levels of intensity and risk and tends to be a less strategic operation (Whetten, 1977; Winer and Ray, 1994; Cigler, 2001).
 - ii. Coordinative networks
 1. occur when there is a need to better align or orchestrate people, tasks, and resources to achieve a predetermined goal (better theological education across Africa, NetACT, ACTEA etc)
 2. Coordination requires more than information sharing; it is involved with joint planning and policy, decision-making, and actions between organizations.
 3. While it draws on mechanisms that more tightly and formally link organizations together, they remain separate from each other (Alter and Hage, 1993).

A Public Theology of Holistic Theological Education in Africa

Dr. S. Trevor Yoakum⁷¹

Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

1) Introduction

- a. The *problem*: ignorance, rejection, or misapplication of holistic theological education (HTE) in Africa
 - i. Some theological institutions are ignorant of holistic theological education
 - ii. Other institutions have assessed, evaluated, and rejected HTE
 - iii. Other institutions incorporate HTE, but follow hermeneutical frameworks (postcolonial theory) that are antithetical to Christianity
- b. Thesis (solution): This presentation offers a tentative outline for a public theology of HTE
- c. Theme (argument): a public theology should follow the theological encyclopedia with a practical theological plan of implementation (*implementation*)

2) Definition and biblical description of “human flourishing”

- a. Human flourishing: “Whatever is conducive to human happiness or welfare”
- b. Old Testament words
 - i. *Barak*: “to bless”
 - ii. *Esher*: “happiness”
- c. New Testament words
 - i. *Makarios*: “happiness, wellness”
 - ii. *Eulogeo*: “to speak well of”
- d. Latin: *beatus*, from which we derive the Beatitudes

3) Exegetical theology

- a. Image of God: Gen. 1:26-27
 - i. Archaeological evidence: Tel Fakhariyah inscription, Akkadian texts
 - ii. Textual evidence: chiasm in Gen. 1:27-28

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work requires competition in the market world to have head over other competing bodies and also help them pursue their dreams within a given time frame with better opportunities of reinforcing strength, strengthening weaknesses, seeking and maximizing opportunities, and providing lasting and productive solutions to threats within and outside the organizations. Without doubt, engaging strategy management principles in the various theological institutions in Nigeria and beyond is essential to experience drastic transformation for societal relevance. It will provide all requirements for sustained profitable growth; create the productive climate that will ensure success; and ascertain the bid for relevance and quality assurance control.

iii. Collaborative networks

1. In a collaborative network there is reciprocal interdependence—there is an understanding that “they cannot meet their interests working alone and that they share with others a common problem” (Innes and Booher, 2000: 7)
2. For a collaborative networks to succeed the following factors needs to be considered:
 - a. Institutional factors – Resources, structure, willingness to change
 - b. Relationship factors – communication, commitment, trust, culture (denominational and institutional)
 - c. Output factors – objectives, be sure of one’s own needs and requirements, knowledge and technology transfer
 - d. Framework factors – environment (context), respect for contracts and intellectual property rights (Rybnicek and Königgruber, 2018)

4) **In conclusion**

- a. No “one size fits all”
- b. We have in Africa numerous good networks (and they in turn are networking)
- c. There is a movement towards conversation between all and a “new” language is taking shape
- d. We have different models which can be used to suit your institutions needs
- e. Fact is: it will become increasingly difficult to “make it on your own” , sustainability is connected to collaboration

5) **Questions for small group discussions**

- a. Share your institutions experience (if any) with collaborations with other institutions?
- b. What is/was the benefits for your institution within collaborations?
- c. What “best practices” have you discovered that contributes towards better collaborations with other institutions?
- d. What are the hindrances that makes collaborations with other institutions difficult?

Sustainability Lessons from African Christian College's Tree of Life Project
Shared during the virtual conference of leaders of theological colleges and seminaries in Africa, 9 September 2020

sustainability - the ability to secure stable and sufficient long-term financial resources, and to allocate them in a timely manner and appropriate form, to cover the full costs of the organization.

THE TREE OF LIFE STORY

The first students of Manzini Bible School in Eswatini began their training in 1967. Primarily supported by a USA congregation, the school and its farmland survived, but struggled. By 1995, the supporters were ready to sell the property and close the school but one leader maintained hope. His efforts, with the help of many others, led to the development of the Tree of Life Project — a macadamia orchard on the campus property — in 1997 to become a “living” financial endowment for the school.

Many macadamia trees have been planted since the first seedlings. Significant resources have been spent on growing, caring, and maintaining the orchard of over 14,000 trees. As the orchard has grown, so has the school. Brought under the oversight of a board of trustees in 2007, the school changed its name to African Christian College and cast a vision as a Christian higher education institution. It continues to grow and seek ways to best serve the changing church in Africa. ACC is one of only 3 recognized private higher learning institutions in Eswatini and its Bachelor of Theology degree is accredited by ACTEA.

Today, the orchard provides work to a dozen full-time employees, a two dozen temporary employees, and over fifty students. Today, revenue from the macadamia nut orchards on campus provide between 75-100% of the college's operational costs in Eswatini.

CHOOSING MACADAMIAS

African Christian College had 200 acres of land that hadn't been cultivated in over 20 years. A missionary farmer began a farm on the property in 1968, but had two years of mild success. The land remained untilled until 1996 as plans to rent the land for farming began. However, a South African Christian farmer who was converting his land into a macadamia orchard, gathered soil and weather data from campus, and recommended the college grow macadamias,

competency level of the employees of the organization through proper strategy guideline formation.⁷⁰

Strategic management generally situates its principles and practices around four major areas of operation which administrative arms of theological institution can engage strategic repositioning of their programs with the attempt of achieving their aims and assuring quality. The principles include:

- a. Analysis;
- b. Planning;
- c. Implementation and
- d. Evaluation.

They are to ensure effective management training; management development; and organizational development that will transform holistically into the reality of the present age (Post-COVID-19 era) where education in general is moving sporadically from the wall-bound school to a wall-less school system

4) Conclusion

The management that will be effective is required to possess various elements of thinking, reasoning, strategizing and productive implementation of visions and missions of the organization. This is to say, strategic management requires strategic thinking, strategic reasoning, strategic structuring and systematized implementation. The activeness of an organization is most often determined by their level of response to both internal and external factors that may influence their productivity; however, this requires adequate planning. Organizations, such as schools, corporate bodies and churches require adequate and mutual sense of planning that is strategically positioned to bring about change and transformation. This is done to enable the bodies prepare adequately to meet the needs of the time and prepare for challenges that the body may encounter within and outside. Strategic planning and systematized implementation of visions and mandates will give room for theological institutions to become relevant in the present days and those to come. Therefore, strategic management and planning are essential for Christian organizations and especially theological institutions whose

⁷⁰ *Strategic Management: Principles of Strategic Management*. (2016).

FromWorldFinance: <http://finance.mapsofworld.com/strategic-management/principles.Html>
Accessed May 13, 2016.

visible in the world through a transformational agenda that will sustain their relevance and improve their quality by adopting new managerial strategy(ies). This paper thus seeks to address doctrinaire administrative strategies that have been used by theological institutions in Nigeria which may have been relevant before now but truncated by the COVID-19 experience; and then explore possible means of re-strategizing to meet the demands of the time, using the strategic management principles to redefining their programmes so as to avoid possible effect of the Post COVID era. The term strategic management in this paper is used synonymously with strategic planning.

2) Nature of Strategic Management

Strategic management is a product of the general concept of strategy. It involves the formulation and implementation of the major goals and initiatives taken by an organization's top management on behalf of the owners, based on consideration of resources and an assessment of the internal and external environments in which the organization competes.⁶⁸ Strategic management provides overall direction to the enterprise and involves specifying the organization's objectives, developing policies and plans designed to achieve these objectives, and then allocating resources to implementing the plans.

3) Principles of Strategic Management

Strategic management principle is concerned with the planning of effective strategies for a business organization. The Effective strategy itself starts with the conceptualization of the long-term goals of an organization.⁶⁹ The principles of strategic management are utilized by the business bodies or organizations to achieve goals related to: special identity of its own; chalk out a path of development to be pursued by the organization; give the company a competitive edge among similarly placed organizations; address the diverse needs of a company like increasing the targeted customer groups; and implementing proper technologies in production and uplifting the

too. Money was raised for the project — first at Africans Claiming Africa in 1997 — from African and USA congregations and, with the help of this new orchard farmer, the Tree of Life Project was born.

Macadamia growing was just becoming popular in Southern Africa. African Christian College's campus was suitable in size, shape, weather, and resources for this new export crop. Today, Southern Africa is the world's leading producer of macadamia nuts. Most of African Christian College's macadamia nuts are sold directly to a high-end grocery chain called HEB Central Market in Texas, USA.

FACING CHALLENGES

The Tree of Life has been filled with challenges, mistakes, and new problems arise regularly. The biggest challenge came on 11 Sept 2001 when an early morning fire killed over 400 trees and devastated the orchard.

Mistakenly, the grass between trees had been allowed to grow uncut becoming a wick for the fire to quickly spread all the way down a row. The farm was not equipped with access points for water nor fire-fighting equipment to put out the fire. Today, the orchard is mowed, fire breaks are burned, has multiple water access points and a fire cart.

Other mistakes include securing inadequate equipment, poor planning, and polluted water sources. These mistakes reduce the ability to harvest usable nuts for earning revenue. Now, the leadership utilizes the services of certified macadamia experts, replaces equipment, fixes what can be fixed, and tries to plan carefully to reduce negative consequences.

ENSURING ONGOING SUCCESS

Managing an orchard of 14,000 trees is no small task. It requires year-round attention. The orchard staff works daily fertilizing, watering, harvesting and pruning trees to ensure a healthy, plentiful harvest. They also work repairing equipment, keeping bees, maintaining finances, and working with partners in cracking, roasting, packaging, and delivering nuts.

The college invests in the development of the Tree of Life staff to improve their performance. This includes attending workshops, participating in macadamia nut associations, hosting fire-fighting lessons, and providing learning materials

⁶⁸ R. Nag; D. C. Hambrick.; M.J. Chen. "[What is strategic management, really? Inductive derivation of a consensus definition of the field](#)" (PDF). [Strategic Management Journal](#) 28 (9): 935–955, 2007. From Wikipedia: The Free Encyclopaedia. <https://en.wikipedia.org/wiki/Strategy>. Accessed, May 13, 2016.

⁶⁹ Ibid

to increase success. We evaluate employees, products, equipment and methods to improve our annual harvest.

MAKING AN IMPACT IN THE KINGDOM OF GOD

The Tree of Life Project doesn't exist simply as a business to make money. It is a business of African Christian College and a tool to accomplish the mission to glorify God by equipping students for excellent service in God's Kingdom. Increasing and maintaining income from the Tree of Life project is part of African Christian College's sustainability plan. The college grows much of the food served in its cafeteria, seeks payment from students and maintains relationships with donors and potential donors. An investment in the success of the Tree of Life Project is an investment in the college's mission. The growing, harvesting, processing, roasting and sale of macadamia nuts leads to African Christian College's ability today and in the future to prepare visionary leaders to serve, grow, and strengthen the church in Africa.

SUSTAINABILITY LESSONS

- 1) **SECURE LOCAL RESOURCES BEFORE IT'S TOO LATE** - Churches and mission organizations should seek stable and sufficient long-term financial resources from local sources before the threat of losing
- 2) **USE YOUR ASSETS** - Identify resources (expertise, land, labor, time) you already have and find ways to use it for producing revenue.
- 3) **DO WHAT WORKS** - Find things that earn money and are needed in your community.
- 4) **PLAN CAREFULLY** - Before embarking on a major project, research to find the best methods for success. In some cases, it is necessary to find a true expert to help with planning.
- 5) **PREPARE FOR THREATS** - The unexpected can happen, but many costly mistakes can be avoided by preparing for them ahead of time.
- 6) **INVEST IN SUCCESS** - Successful ventures require equipped staff, adequate tools, and commitment from the leadership.
- 7) **EVALUATE + IMPROVE** - Look for ways to improve efficiency, increase income and reduce costs.
- 8) **REMEMBER THE MISSION** - Don't forget the reason sustainability efforts exist: to continue growing the Kingdom of God.

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Engaging strategic management principles for transforming theological education in Nigeria

Dr Simon Adewuyi Ishola and Oluwafemi Samuel Amoran⁶⁷

Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

1) Introduction

Theological education as both social and religious structured organization, had in most times argued the maintenance of their structural system; believing that what they have is capable of achieving their aims and set objectives throughout all ages. Invariably, theological education is in itself not static but dynamic historically and pragmatically; it is realistically not divorcing theoretical framework of biblical culture from social life of the society. Therefore, maintaining the organizational structure or system of any institution must be intentionally done to give room for dynamism, yet without jettisoning the original purpose of establishment. Management in this wise, becomes a tool for ensuring 'what was' is capable of influencing 'what is' and 'what is to come.'

The recent invasion of the chronic and devastating global pandemic that had led many to death and left many unemployed, hopeless and helpless; and equally position uncertainty in measures of social gatherings where visual interactions and communal relationships are originally allowed; had continue to lead virtually all social institutions to re-strategizing the ways and means of reaching their wards in their various forms. Many theological institutions in Nigeria have been apt in ensuring global relevance through the quality of program they package for the beneficiaries who were at most times present in person within the four-walls of the school, but now, COVID-19 pandemic struck and thus left many institutions in a state of devastation; and placed restrictions on the normal classroom operations and could become the pathway to extinction of some schools.

It is therefore expedient that theological institutions that would remain relevant in the Post-COVID-19 era embrace the paradigm shift

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Zwingli did as discussed above. Efficiency is determined by how much we engage, mobilize and empower all believers for transformational ministry.

6) Conclusion

In conclusion, this presentation has endeavored to show that all people and communities have worldviews through which they interpret reality hence assertions like 'this is the way things are'. In Africa as elsewhere in the world, some worldviews have promoted behaviors and actions that are contrary to the gospel. The church as the body of Christ has a mission to make disciples of all nations. This can be achieved through a holistic transformational theological education that not only forms students but also communities in the specific mission area. In my view formation is possible by use of a curriculum designed to challenge individual and communal world views. Holistic Transformation can be achieved by making theological formation a circular continuum between the university and the community. This can be done by use of current advanced technology for theological formation, enhance the role of alumni in transformation, maintaining a 'healthy tension' between the church and the university, continuously reviewing theological curriculums so as to have relevant themes that foster healthy public discourses and finally empowering every believer to play a role in transformation.

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Thematic areas

Transformational Theology and Theological Education

Transformation From Within

Prof. Patrick Sookhdeo⁶

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

Introduction

Yesterday we heard from Msgr. Indunil J. Kodithuwakku of Pope Benedict XVI's comment in his encyclical *Spe Salvi* that

"Christianity did not bring a message of social revolution like that of the ill-fated Spartacus. [...] Jesus was not Spartacus; he was not engaged in a fight for political liberation like Barabbas or Bar-Kochba." They used violence in attempting to overthrow unjust and repressive political rulers and systems. Instead, Pope Benedict XVI adds that "Jesus who himself died on the Cross brought an encounter with the living God and thus an encounter with a hope stronger than the sufferings of slavery, a hope which therefore transformed life and the world from within" (*Spe Salvi* n.4).⁷

As Pope Benedict pointed out, hope is essential for human life. Without hope, there is no will to live. Every human needs hopes, whether great or small, to motivate us. As Christians we have the greatest of all hopes, the Biblical hope of the Kingdom of God, which is not only the hope of heaven, but also the hope to see Christ reigning wherever He is loved. Yet, for many the hope of the Kingdom of God has been displaced by a hope for the "kingdom of man", a humanistic hope of a better world, perhaps to be achieved by social revolution, even by the violent overthrow of unjust rulers and repressive systems. The hope of the "kingdom of man" is a hope that is constantly receding, but the hope of the Kingdom of God is a hope that transcends suffering and transforms life from within and thus enables us to engage the world.

⁶ Prof Patrick Sookhdeo is International Director of Barnabas Fund (<https://barnabasfund.org>).

⁷ Msgr. Indunil J. Kodithuwakku K., "Interreligious Dialogue in the Catholic Church Since the Vatican Council II: An Evaluation" Public Lecture, Oxford Centre for Religion and Public Life, 19 October 2020.

In the context of this transformation of life from within, I would like us to consider today the New Testament Greek word *nous* (νοῦς) and how it impacts on our Christian belonging and identity both as individuals and as a community and the effects this has on the world.

With the pronunciation “nowse”, this word has become a British slang term meaning common sense, good judgement, practical intellect. But originally in Greek it meant reason, the universal mind, the force that brought the world into being.⁸

But what does *nous* mean in a Christian context? For the Protestant understanding, I will quote Strong’s Concordance:

3563 *noús* (a masculine noun) – the God-given capacity of each person to *think* (reason); the *mind*; mental capacity to exercise reflective thinking. For the believer, (*noús*) is the organ of *receiving God’s thoughts*, through *faith*.

However, the Eastern Orthodox churches understand *nous* as having a far deeper meaning than simply the intellectual mind used for thinking and reasoning. In Orthodox Christianity, the *nous* is described as “the eye of the soul”, meaning the heart or the centre of our being, where true (i.e. spiritual) knowledge is recognised. Orthodox Christianity teaches that God created humankind with both intelligence and *nous* as well as with sensory perceptions that would include the spiritual realm.

1. Transformation involves the remoulding of our inner being

Transformation must begin with a transformation of each of us, as individuals - a transformation of our inner being. We are told in Romans 12:2 “Do not be conformed to this world.” In JB Phillips’ famous translation: “Don’t let the world around you squeeze you into its own mould.” The Greek word for being conformed is *suschematizesthai*, based on the root *schema*, meaning an individual’s outward form, which is continually varying, like passing fashions.

⁸ Western tradition created a dichotomy between the mind and the heart, mind being the centre of reason and heart being the centre of emotion. It is interesting to note the difference in Chinese thought, for “the ‘heart’ and the ‘mind’, in their Western senses, are conceptualized in ancient Chinese philosophy as being one, the *xin* ‘heart,’ which houses thoughts and feelings, ideas and emotions. The Chinese heart is the core of affective and cognitive structure, conceived of as having the capacity for logical reasoning, rational understanding, moral will, intuitive imagination, and aesthetic feeling, unifying human will, desire, emotion, intuition, reason and thought.” Ning Yu, “Heart and Cognition in Ancient Chinese Philosophy”, *Journal of Cognition and Culture*, Vol. 7 (March 2007) p.28.

built their alumni in the particular desired direction of transformation. Therefore Theological institutions should, as they seek for their ‘NEW’ learners, also seek for their ‘OLD’ learners. The new students for fresh training and old students for refresher training. Doing so could foster transformation as both the ‘old’ boys/girls would be reading from the same script with the ‘new’ boys/girls.

- c. Maintaining a ‘healthy tension’ between the Academy and the temple. Every setup has its Alexandria and Jerusalem⁶⁶. The Bishop and the Vice Chancellor (the University) and the Bishop (The Cathedral) should live in tension for transformation to take place. The Cathedral is an embodiment of the past and the present of the kingdom ministry through preservation and praxis of theology. The university is the embodiment of the present and the future of the Kingdom ministry through formation and research in theology. These two aspects of the kingdom though not mutually exclusive, in my view should exist in health tension for transformation to take place.
- d. Theological institutions’ curriculum should be reviewed regularly so as to set relevant agendas fit for public discourses. St Paul’s University Kenya for example, reviews its curriculum every five years. With proper research, such curriculum reviews can produce curriculums which generate relevant agendas for public discourses by students and communities in mission areas especially when the agendas touch on themes affecting peoples’ worldviews. In most African countries agendas for daily public discourses are set by politicians and journalists. In Kenya for example it is as if people wake, work, talk, walk, eat and sleep politics. Politics and politicians dominate the narratives in the public social square. It is possible for Christians to have a good space in daily public discourse if its theological agendas seek to transform society.
- e. Employ the concept of priest hood of all believers. Beginning from where Christ has planted an individual, one should identify and confront drivers of oppressive worldviews just like what

⁶⁶ The first university was found in the City of Alexandria and was regarded as the centre of Knowledge. The temple in Jerusalem symbolized the centre of religion. To have a healthy society, the two centers where to critically check each other’s consciousness hence need to maintain a ‘healthy tension’.

- a. Has learning outcomes of its courses seeking to transform specified factors of world views in given mission areas of the African context.
- b. Has diverse specified instructional methods that are tailored to suit varied situations of learners, teachers and communities of ministry.
- c. Materials, media and tools that are used for teaching and learning are clearly and critically identified to suitably serve the varied contexts.
- d. Assessment criteria describe the reasons for the methods and levels of measuring student and community formation progress.
- e. Duration of study, student work load and subject content are all prescribed and tailored to foster formation of the student and communities of the varied mission area.⁶⁵

5) Suggestions on how Transformational Theological education can engage world views.

- a. Utilize and use technology as one of the tools and avenues for learning and feedback. COVID 19 setup has clearly shown that Theological education and formation can be done in many ways including through online mode. Seminaries and universities no longer need not be purely residential. It is possible to take the seminary to the field. This I also think was Jesus' way any way. Online lifelong continuous theological education can be a big possibility for transforming individuals and communities. With internet connectivity and convenient access to smart phones the world has become a global village. Communication is now days faster and convenient. Holistic Transformational Theological education is button click away!
- b. Utilize alumnus to promote agenda of transformation through refresher courses which need not be residential. Alumni in most cases have played a role of promoting institutions development through advertisement yet they can be empowered to facilitate the ever changing institutions instructional goals. Theological institutions can reach out to their alumni serving in the respective institutions' catchment areas. Then using its networks and structures, empower and intentionally capacity

Paul is commanding us not to try to follow the ways of the world, like a chameleon that changes colour to match its surroundings.

The world, in this verse, is all that stands against God, whether ideas, ideologies, spiritual principalities and powers, demonic forces. The world is controlled by Satan. After the Fall, he took control of our minds and made them dark, deceitful, dishonest and destructive. For some, the mind is therefore a place of great terror, as depicted vividly in a poem by Gerard Manley Hopkins (1844-1889):

O the mind, mind has mountains; cliffs of fall
Frightful, sheer, no-man-fathomed.⁹

This is what Milton described as the mind making a hell of heaven, although equally the mind can make a heaven of hell.

... A mind not to be chang'd by Place or Time.

The mind is its own place, and in it self

Can make a Heav'n of Hell, a Hell of Heav'n.¹⁰

Instead of conforming to the world, we must be transformed by the renewing of our *nous*, which is translated as our "mind" or "thinking" in most English versions of the Bible. The word translated "transformed" is *metamorphusthai*, based on the root *morphe*, meaning the essential and unchanging aspect of something – in Platonic thought the "real". Our *schema* will change considerably as we move from childhood to old age, but our *morphe* remains the same, as we are still the same person ... until we commit our lives to following Christ. Then we must undergo a profound transformational inner change, affecting our *morphe*. This change renews our *nous*, for which we now see the English word "mind" is very inadequate. Perhaps the Jubilee Bible gets closer to the meaning with its use of the word "soul".

It is clear Paul cannot be saying that merely a change in our intellect, reasoning and common sense is what should follow when we give our lives to the Lord. What must change is the "eye of the soul", that which governs the body and directs all its parts, as well as governing our thoughts and wills. The *nous* is the seat of this governance, directing our wills, passions, desires, attitudes, ambitions, even the movements of the body.

⁹ Gerard Manley Hopkins, "No worst, there is none. Pitched past pitch of grief"

¹⁰ John Milton, *Paradise Lost*, lines 221-270

⁶⁵ Seed R. page 24.

As we have seen, the world lies in the hands of the evil one. But a Christian's *nous*, the control centre of their whole being, is focused on God and a process of transformation is taking place, as each believer's *nous* is gradually renewed and purified, making us into the likeness of Christ.

This transformation process is boldly described in Orthodox Christianity as *theosis*, literally deification, "a never-ending growth, a process, an ascent toward God",¹¹ whose purpose is to achieve unending union with God. This aim can never be achieved in this life, or even the next, and yet the process of transformation in this direction, the quest to become more and more like God, must continue and never be abandoned.

2. Transformation involves a radical change

At the Fall, Satan entered Eden and darkness ensued. The human *nous* became corrupted. It lost its spiritual anchor, focus and direction, and is now orientated towards evil. God is no longer the master of man. Man thinks he is his own master, but is in fact the slave of sin and Satan.

This is the situation that Paul describes in Ephesians 4:17-18 as walking in the futility of our *nous* and having our *dianoia* darkened, alienated from the life of God. The Greek word *dianoia*, translated "understanding", is derived from *nous* and means the function of the *nous* (in the same way as seeing is the function of the eye).

In verses 23-24, Paul commands: "Be renewed in the spirit of your *nous* and put on the new man which was created according to God in true righteousness and holiness." At conversion, Satan's hold over us is broken, but the journey of sanctification that we then begin is a gradual process, a process of purification, with the end of Godlikeness, of Christlikeness.

3. Application

As individual Christians, we are now in the process of developing in Christlikeness, of growing in purification, sanctification and holiness as our lives are re-orientated Godward. All our attitudes, all our ambitions, are now a new creation. This has huge implications:

¹¹ Hieromonk Damascene, "The Way of Spiritual Transformation", a talk given at the Parish Life Conference of the Antiochian Orthodox Diocese of Wichita and Mid-America, Sioux City, Iowa, June 9, 2005.

and women who will be able to communicate the Good News of Christ, call people to repentance and faith so as to be able to follow Jesus' commands. The subsequent assumed result would be that this obedience would lead to the transformation of people's physical, social and spiritual lives in a given mission area. Sometimes this aim has been successfully achieved but most often especially in the current times and in my Kenyan context poorly achieved.

It is my view that a church ministry that can transform individuals and communities is one whose personnel get a ministry formation (theological education) that enables them to use the gospel to identify and challenge worldviews that inhibit human beings from experiencing abundant life. A case at hand is the ministry of one of the 16th Century reformers, Ulrich Zwingli. Upon graduation from seminary, his first mission area was in the Swiss city of Glarus. There he identified and preached against the system of 'Reiselaufen', a deeply ingrained practice of Swiss young men who hired themselves out as mercenaries to the armies of various states in Europe. In his next mission station in Einsieden, Zwingli met with another systemic problem. A pilgrimage center of Mary devotion setup in the area by the Catholic Church had become a key source of income that exploited poor ignorant faithful and enriched few unscrupulous clergy and city officials apart from corrupting the Christian's faith by promoting the idea of the veneration of Mary as an intermediary between Christ and believers. He began to criticize and campaign against the practice which was regarded in that context as the norm⁶⁴.

In my view, Zwingli was able to preach and campaign against the systemic practices of his time and context, because of the ministry formation he got. Apart from the theological education, Zwingli studied humanism and other trending movements of the time. This was during the context of the 15/16th century reformation. He therefore became one of the 16th Century ministry 'transformers' who contributed to the protestant reformation in his context in Switzerland.

4) Characteristics of a curriculum that can engage world views.

The following curriculum characteristics are modified from the handbook on "Preparing to teach in a university or Seminary" by Richard E Seed.

⁶⁴ Paas S. pg 174-175.

include natural philosophy; fundamental, existential, and normative postulates; or themes, values, emotions, and ethics”⁵⁸. According to Oregon State University website a world view “is the set of beliefs about fundamental aspects of Reality that ground and influences all one's perceiving, thinking, knowing, and doing”⁵⁹.

Whole life ministries⁶⁰, explains how world views function and that a world view, “govern how we live, not where we live. It defines why we live, what we live for, what we appreciate, what we reject, what we are passionate about, and what we detest”⁶¹. It further goes ahead to explain some three key factors that shape people’s worldviews. These are how we think, how we discern and how we decide. On the cognitive, that is how we think; the understanding is that how we think determines how we live. Discernment on the other hand touches on morals and an individual cannot make a moral decision without having a clear idea of what is right and wrong. The last is the practical one on how we decide on what to do and how to do it. The actions we do are results of the decisions we make⁶².

A world view is therefore a combination of how individuals and or communities view the world. It is the lenses in which individuals and societies interpret reality and hence behave and act in a particular manner. Everyone and everybody worldwide has an individual and communal worldview.

3) Need for a curriculum that engages African worldview.

Through the Church of Jesus Christ, theological educators both in formal and in informal institutions regard the transformation of society to be a critical part of its mission task. As an example, the mission of the reformed Institute for Theological Training in Eldoret, Kenya is “to equip responsible servants of God for biblically grounded holistic ministry and service where all her members are equipped to discern the world through God’s eyes so that their engagement with the society will lead to the nation’s transformation”⁶³. The focus here as is for many theological training institutions mainly is to train men

- a) We are no longer our own, for we belong to Christ. Our identity is that of Christ. Our first and primary identity is no longer that of our human family, that of our tribe, that of our ethnicity, or that of our nation. Our first and primary identity is that we belong to Christ. The Christian brotherhood, *adelphoi*, means literally to be born in the womb of Christ, of Jesus. Therefore we are all blood brothers.

When the Chinese government ordered that churches should carry the Chinese flag, many Christians objected. They thought this was Chinese political and nationalistic interference in the Church, showing the Christians submitted to the Chinese state. But what of the American flag in many American churches or the British Union Jack flag in British churches? If the flag speaks of identity and loyalty, then should we have it in our churches, for Christians do not owe their first allegiance to a national entity, culture or identity, but rather it is Christ to whom they belong.

- b) Having recognised this primary identity, there can be no racism or sexism within the Church or within the lives of individual Christians. One of the insults faced by the early Church was to be called the “third race”, and yet this hostile comment, as recorded by Tertullian, contains a wonderful spiritual truth.¹²
- c) The individual Christian is now a part of a whole. As Paul writes, we are the Body of Christ and every individual Christian is a part of that Body. Each of us is of value, of worth and of status. Therefore, the Christian community, the Church, must now be in a process of transformation, just as each of her individual members is. The Church as a whole must reflect Jesus, must be that city set on a hill, that light which will cause all humankind to praise our heavenly Father (Matthew 5:14-16).

If one part of that body suffers the whole body suffers. So Christians should care especially for each other’s needs (Galatians

⁵⁸ <https://en.wikipedia.org/wiki/worldview>

⁵⁹ <https://web.engr.oregonstate.edu/funkk/personal/worldview.html>

⁶⁰ This is a Christian discipleship ministry in Singapore.

⁶¹ <https://www.wholelife.sg/wholelife/contents/Articles/values>.

⁶² <https://www.wholelife.sg/wholelife/contents/Articles/values>.

⁶³ Reformed Institute For Theological Training (RITT) is a theological college of the Reformed Church of East Africa (RCEA) in Eldoret Kenya. It is an affiliate college of the St Paul’s University, Limuru, Kenya. The writer is a lecturer in this college.

¹² Tertullian, *Ad Nationes*, volume 1, chapter 8, translated by Q. Howe, in conjunction with the Patristics Project at Faulkner University.

<http://www.faulkner.edu/academics/artsandsciences/humanities/patristics.asp>

and http://www.tertullian.org/articles/howe_adnationes1.htm [accessed 18 October 2020].

6:10). The early Christian community was remarkable for this, as the New Testament records, with the disciples in Jerusalem having everything in common (Acts 2:44-45), and later substantial offerings being taken up by churches in Macedonia and Corinth for example (2 Corinthians 8).

The generous care of the early Church for those in need around them was one of the reasons that people were attracted to the Christian faith. They took seriously the value and worth of every human life. Sharing material goods and caring for others, for example nursing the sick during an epidemic, was a highly emphasised part of discipleship in the early Church and was duly noted by them¹³ and by those around them – not always approvingly:

It is disgraceful that, when no Jew ever had to beg, and the impious Galileans [Christians] support not only their own poor but ours as well, all men see that our people [pagans] lack aid from us.¹⁴

These characteristics, which are the marks of a Christian growing in Christlikeness, must also be the marks of a Christian community. So the Christian community, the Church, should display selflessness, not materialism, status, wealth or power (Philippians 2:5-8). The Church must be emptied of any pride or nationalism. This transformed community now engages the principalities and powers of the world. The selfless, sacrificial love that shapes the individual Christian must be embodied in their Christian community, and extended to the world. This love by the transformed Christian community crosses all geographical, all racial, all cultural, all manmade barriers.

Transforming theological education in Africa by engaging African worldview
Rev Hezron K Komen⁵⁷
Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

1) Introduction

The church is called to be the salt and the light of the world. A times the way things are one wonders about the lightness and saltiness of the church. In my Kenyan context there are many evils in society for instance corruption is so much rooted in the society. Whenever this topic of corruption arises in any conversation one cannot miss to hear comments like ‘this is Kenya’ and ‘this is the way things are’. This can even be heard in church and among Christians. Kenya is said to be over 80% Christian. Any given society or human community not only in Africa in one way or another has this kind of thinking “this is the way things are” which in most cases may be contrary to God’s kingdom requirements of the Gospel. The notion of “this is the way things are” in this presentation is an indication of the individuals/communities worldview which builds cultures. Individual and community culture dictates behaviors and actions.

It is my view that for a society to be transformed by the Gospel, the church through the agency of the Holy Spirit can achieve it by targeting to challenge individual and community worldviews in her specific mission area. This is possible through a continuous holistic Theological education that transforms individuals and communities by a formation of students and communities of the mission area. This kind of formation can be achieved by a curriculum that target to challenge worldviews and deeply ingrained traditions/assumptions that define individuals and communities and are contrary to the Gospel of Jesus Christ. In this presentation, I intend to suggest ways in which theological education can be transformative by way of engaging world views of students and communities in the mission areas.

2) World views and how it affects actions and behaviour.

Wikipedia defines a world view as “the fundamental cognitive orientation of an individual or society encompassing the whole of the individuals or society's knowledge and point of view. A worldview can

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¹³ Takanori Inoue, “The Early Church’s Approach to the Poor in Society and Its Significance to the Church’s Social Engagement Today”, Asbury Theological Seminary, 2017, pp.6-11
<https://place.asburyseminary.edu/firstfruitpapers/74/> [accessed 19 October 2020]

¹⁴ The Roman Emperor Julian (reigned 360-363, known to the Church as “Julian the Apostate” because he rejected Christianity) writing to a pagan priest, *Epistles*, 22. 430D, quoted in Binger A. Pearson, *The Emergence of the Christian Religion: Essays on Early Christianity* (Harrisburg, PA: Trinity Press International, 1997), p.211.

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Indeed, it not only crosses these barriers, it shatters them. For the old creation fell into moral corruption, darkness, death and destruction. But the new creation has a new *nous*, in which the understanding is enlightened, darkness is banished, moral and spiritual corruption give way to purity and holiness, death gives way to life, and destruction ushers in a new creation.

Conclusion

God created us in His divine image with dignity, worth and value. We see in each human being the *imago dei*. In this journey towards perfection, in becoming more Godlike, we take on the attributes of our God, the infinitely perfect One. God has made us in His image and to reflect His purposes.

He is the Rock, His work is perfect:

For all His ways are justice,
A God of truth and without injustice;
Righteous and upright is He.
(Deuteronomy 32:4 NKJV)

It is the three characteristics of God described in this verse – truth, justice and righteousness – that now shape us, both in our dealing with each other as Christians and in our dealings with the world around us that is under the control of the evil one. To this world, we must show the reality of truth, we must practise justice with mercy, and we must exhibit the moral characteristics of righteousness. Our engagement with the world will result in hostility and rejection (John 15:18-19) but it is a mission from which we cannot turn away. As Jesus our Lord engaged with the weak and the vulnerable, the sick and the lame; as He knew powerlessness, human frailty and human poverty, having nowhere to lay His head, so, as Christians, we show to the world this other life, this other realm not because we teach it but because we live it. We are shaped by the life of Jesus incarnate, in His love and compassion, as we live in our dark and hostile world.

This calling will lead us to seek to address the injustices and abuses of our day, in whatever form they take, and to be faithful stewards of God's creation. It will point to a true way of living and of being, and it will extend its compassion to those who are in need. Every culture, every individual has its particular weaknesses. The challenge of the Church of Jesus Christ today is to know which

aspects of a prevailing culture, based on its history and its values, must particularly be transformed. It is easy to recognise the weaknesses in other people's cultures but hard to recognise them in one's own.

This has always been the way of Christ and must ever be our way, the road that we take, the life that we live. The transformation from within that issues in the transformation of a Christian community will result in the healing of a suffering and broken world.

the community and help develop theology from the community that in turn informs the theological institutions. Every quarter, the students meet for three weeks of face to face to give feedback, and engage in practical learning so as to go and apply in the communities. At the end of the 12 months, the participants write comprehensive report of their ministry training and receive a certificate in Transformational Leadership Development, that in addition to the university degrees, diplomas and certificates qualifies them for ordination. The courses are integrated in such a way that social aspects do not stand alone and perpetuate social gospel that is biased and unbiblical. It is envisaged that this program will go a long way in promoting church as paramount player of holistic community transformation.

6) Conclusion

The church is a major stakeholder in the well-being of the community. As it is part of the community, its role to foster transformation in all areas of the society is paramount. Although traditionally clerical aspects of ministry served its term, a more holistic approach ministry is a must in the post-modern era. This requires a shift from traditional theological training to a holistic training where the ministers are equipped to promote social as well as spiritual transformation in the society. This is possible through developing models for in-service training and review of existing curriculum to foster holistic aspects.

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the leaders of the church make the kind of congregation. Holistic transformation theological education equips the church leaders in a holistic manner. Such leaders will espouse holistic ministry and thereby promote social and spiritual changes in the society. Church members transformed in holistic way are Christians everywhere; market place, home and on the way. They are the Christians who take efforts to address environmental degradation, support the need, promote peace and reconciliation, all for the glory of God!

5) Holistic Transformational Leadership Development Program

- a. The Holistic Transformational Leadership Development Program (HTLDP) was developed in 2020 by the Heralds Anchor (THA), a Christian organisation that focuses on empowering leaders for holistic community transformation. HTLDP bridges the gap between the traditional theological education and holistic community needs. The program aims at equipping ministers with integral skills that enhance holistic ministry in the church and society in the Christian Churches in Uganda. The in-service tailored model is offered for fresh graduates from universities aimed at ordination. The program was modelled from studying Madi West Nile Diocesan initiative to place fresh graduates for a year or so under senior clergies to learn ministry. Where, on the recommendation of the parish priest, the ordinands would be ordained or observed further, if necessary. From the assessment of the experiment, it was found out that the ordinands end up replicating the ministers they work under in disguise to earn recommendation for ordination. The ordinands end without holistic initiatives into their parishes.
- b. The Transformational Leadership Development Program aims at equipping fresh graduates and ministers with practical skills and attitudes by engaging with community as learner while in the community. The students are formally placed in parishes for a period of one year where they work with the existing church structure. The students are expected to use 60% of their time in the community doing non-clerical ministry of community issues such as health, food and nutrition, education, trauma counselling, marriage, child care water and sanitation, environment, etc. The students are equipped to engage in basic research in order to learn from

Rethinking Transformational Theology as a foundation for theological education

Dr Chris Sugden¹⁵

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

1) Introduction

I have been asked to begin with a **reflection on my own experience of teaching** transformational theology in theological education.

My wife and I were invited to move to India to take up a post at a seminary in 1977 to teach ethics and modern theology. I had completed research in 1973 on A Christian Approach to Violence and Revolution. I had studied Liberation Theology, especially Gustavo Gutierrez's recently published work Theology of Liberation. I did not accept his Marxist analysis of society but found his biblical insights very helpful. I also read Jesus and the Kingdom by George Eldon Ladd and Ron Sider's Rich Christians in an Age of Hunger. The Lausanne Congress of 1974 published an appendix on Radical Discipleship. I introduced their insights on evangelism and social actions to the students. Shortly after we arrived a cyclone hit the East Coast of India devastating hundred's of villages. I could not in conscience teach students about social concern and do nothing about this so took a team of students over the Christmas holiday to assist a relief agency with the clear up work in some villages.

After six months during Lent 1978 I was called to see the principal and in essence told that my teaching was causing problems for the seminary with some of the American donors. We would therefore have to take a break. We did so and the Lord called us to other ministry with Dr Vinay Samuel. But I do not regret that six months, painful as the outcome was since the students I was privileged to teach have gone on to lead significant holistic ministries in India and South East Asia.

Following our departure from the seminary Dr Vinay Samuel asked me to work with him in Theological Education by Extension. We created

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three courses related to wholistic ministry for lay people between 1978-1982: Jesus the Liberator, Poverty and Development and Working Together for Health. These courses involved participants in exposure to those living in poor conditions and engaging in action. From there Dr Vinay and other leaders from the Global South developed post-graduate theological education by extension through the Oxford Centre for Mission Studies where people with significant experience in ministry did Masters and Doctoral work on aspects of holistic ministry for transformation in their communities. This is now continuing in the partnership of OCRPL with Barnabas Fund.

I will outline four pillars of transformational theology and note that while a holistic theology is a necessary foundation for bringing transformation to a community it is not sufficient.

2) The Biblical Pillars of transformational theology

a. New identity

My own doctoral research on the work of Dr Vinay and Mrs Colleen Samuel among poor people in Bangalore, on innovative enterprise development work in India and Indonesia, and recent exhaustive research on new communities of Christians among Dalits (outcastes) in South India by Dr Rebecca Shah, have shown that the main impact of exposure to the Christian gospel for poor, vulnerable and marginalised people is that having been treated as nobodies by the rest of society and the wider community, they find that in Jesus they become somebodies, sons and daughters of the creator and lord of creation.

This new identity gives them a sense of dignity and worth that had been denied them. This opens up new views of who they and their families were, what they could do and what they could become. This will contribute to people being able to change their mindset, which has been identified as a most important factor in addressing their situation.

We see this theme of a new identity throughout the scripture:
If anyone is in Christ he/she is a new creation
You must be born again
Citizens of the kingdom

relationship between sacred and secular aspects of life. Consequently, nurturing Christians with dichotomized lifestyles; secular and spiritual. It is due to the dichotomy that Uganda is characterized by denominational fights, increasing poverty, moral challenges of ethnicity, tribalism and nepotism (Byaruhanga 2013:160; Lubaale 2018: 11-12). To exact the failure in meaningful ministries in the country, the number of members of the Anglican church in the 2014 census was found to have dropped by 6%. It is therefore clear that the Ugandan society has more needs that the conventional theological education has not addressed.

3) The solution to the issue

As the Africans are religious, Christian church gains a central position of importance among the non-governmental organisations to address the enormous challenges in Africa. However, there is need for a drastic shift from the traditional deductive theology to an inductive one that focuses in addressing specific community issues in a holistic way (Jurgens 2014:19). Theological education training styles need to move from teacher-centered to learner-centered. The education needs to consist of adequate community-based mechanisms where the students learns hand on in the various aspects of the society in addition to the ministerial formation aspects in worship. Brunsdon (2018:433,435) claims that transformational theological education focuses on authentic personal transformation of students, learning takes real-life challenges seriously, for student's self-transcendence. He also adds that learner-centered education exposes students to the real-life situations instead of passive classroom learning. Holistic theological education empowers the church leaders with skills and abilities to adopt all round theologizing and promoting the kingdom of God in the body of Christ.

4) Why Holistic Transformational Theological Education.

The Body of Christ, the local church plays pivotal role in transformation of communities. The local church understands the people, stays with them longer than any institution that may come to support them (Myers 2011: 191; Woolnough 2014: 3). The local church has a tradition of charity and voluntary work (Jones and Peterson 2011:1296) and is endowed with professional skill within its congregation (Galpin 2015:31) that are willing to serve people and society in order to promote the kingdom of God *Basileia*. Transformational Theological education is vitally important because,

Theological Education and the Local Church; Paramount Players of Community Transformation

Rev. Denis Ruhama Onzima⁵⁶

Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

1) Introduction

The local church plays very crucial role in transforming the community. The transformation first and foremost is a result of the kind of training the leaders of the church. In this article, I argue that traditional seminary education is inadequate to bring about holistic transformation. Transformational theological education is the way to go to bring holistic changes in the society. The transformational theological education can be implemented first as in-service integrated training for skilling up the church leaders. Secondly, revamping of the theological curriculum is necessary if it is to be dynamic enough to the society trend.

2) What is the issue?

The traditional seminary education has faced stiff challenge towards holistic transformation. This is because the curriculum aims at equipping ministers for clerical jobs of expository preaching and teaching in worship services (Jurgens 2014:20; TEAC 2012.6-8,11). Byaruhanga (2013: 155, 161-2), claims that the traditional theological education focuses on ministerial formation. The products of the theological education chiefly perform rituals performance with less pragmatic engagement with the society. Byaruhanga then argues that a theological education that first transforms the ministers then the congregation is excellent enough to play at pulpit to address the moral challenges in the society. To him, such a theological education should be dynamic according to the trends in the society both social and religiously.

Uganda is enormously religious with the biggest percentage being Christians (83%) and 32% the population are Anglicans. It can be noted that a substantial percentage of Ugandans receive ministry from leaders who are not equipped enough to for holistic approach to ministry. The kind of preparation promoted lopsided doctrine on the

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Sons and daughters of God

New identity is because through the death and resurrection of Jesus, the second Adam, we are born into the new creation which is the second pillar

b. Kingdom of God

The synoptic gospels all introduce the ministry of Jesus in the same way: He came into Galilee preaching the good news of the kingdom of God. The Jews were looking for this kingdom, the new heavens and new earth foretold for example by Isaiah.

Jesus announced that the kingdom was present in his person and ministry even while this earth still stood. His ministry exemplified the life of the kingdom - through his healings, through his mastery of the created order, and through creating a new community of the kingdom of those who were born again.

The major point here is that the life and impact of the kingdom extends to the whole created order. Thus its impact is to be seen here and now over all aspects of life.

This good news of this kingdom, Jesus said was especially Good News to the Poor. To those with a new identity as members of the kingdom the kingdom offers the hope that God has a purpose which can be seen already in this world and which will be fulfilled when the kingdom comes in all its fulness. The good news of the kingdom brings a new identity and hope.

This is a third pillar of transformational theology.

c. Good news to poor

The poor in scripture means those who are economically or socially poor and marginalised. In the Beatitudes we read Blessed are the poor in spirit as well as blessed are the poor. What this means is those who have an attitude to God which characterizes poor people, dependence on God, because they cannot depend on others or even themselves. Poor in spirit does not mean those

who are spiritually poor or dead in sin, but those whose attitude to God is the same as that of those who are poor.

There are qualitative and quantitative definitions of the poor. The reference is not purely materialistic but includes those who are vulnerable, whom as Dr Vinay Samuel has said, literally live on a precipice and very near to falling off. Such are those who depend on daily wages and have lost their jobs in the current covid pandemic.

This teaching shows that what the gospel means to those who are really poor who receive it is to define what it means for everyone else. We are called to bring the good news of the kingdom of God to the poor.

What then is the goal of Christian ministry with the poor?

d. That people may be stewards of creation.

This is a fourth pillar of transformational theology. God's purpose for humanity was to be the image of God. Images in the Ancient Near East were the representatives of the absentee God and ruler of the land. The Genesis account affirms that the image and representative of the invisible landlord of the land is not an idol or statue, but every man and woman. Every man and woman has the role of representing God and caring for the world he made.

So our purpose is to enable men and women to fulfil their calling as stewards of creation. One ministry that has taken this forward is that of micro-enterprise development, enabling people to begin their own businesses with small loans and as part of a supportive group.

This is an expression of justice.

3) These biblical pillars underpin the role of the church

The church is called to be an outpost of the kingdom of God which will one day transform the whole world into the new heavens and earth when Jesus returns. It is to show in this order of creation what a transformed world would look like. It is to show the love of Christ

conceptualisation of global skills and competency in learning. The Learning in a Global Dimension project report has been published in the Bloomsbury Handbook for Global Education and Learning.2020 <https://www.bloomsbury.com/uk/the-bloomsbury-handbook-of-global-education-and-learning-9781350108738/>.

Since management have influence over their institution's ethos, values, policy, staffing and curriculum, their role in developing a GL CPD is critical. A needs assessment exercise should be implemented to acknowledge the project scope. It would be advisable to develop GL expert centres depending on the footprint of the institution. The programme should adopt a pilot scheme approach to be followed by the actual roll out on a local, regional or national basis.

Dialogic Facilitation skills	A method that steers away from and challenges educator centred autocratic learning practices.
Reflective Learning skills	Attitudinal change and transformation through developing a consciousness and intrinsic interest of global issues and perspectives.
Collaborative Learning skills	Problem solving skills enabled by teamwork and technology enhanced learning

Fig 1

3) Core topics

The CPD in GL course titled Learning in a Global Dimension (LGD) has 8 core topics:

- a. **Global Citizenship:** Gaining the knowledge, skills and understanding of concepts and institutions necessary to become informed, active, responsible citizens.
- b. **Conflict resolution:** Understanding the nature of conflicts, their impact on development and why there is a need for their resolution and the promotion of harmony.
- c. **Diversity:** Understanding and respecting differences and relating these to our common humanity.
- d. **Human rights:** Knowing about human rights including the UN Convention.
- e. **Interdependence:** Understanding how people, places, economies and environments are all interrelated, and that choices and events have repercussions on a global scale.
- f. **Social justice:** Understanding the importance of social justice as an element in both sustainable development and the improved welfare of all people.
- g. **Sustainable development:** Understanding the need to maintain and improve the quality of life now without damaging the planet for future generations.
- h. **Values and perceptions:** Developing a critical evaluation of representations of global issues and an appreciation of the effect these have on people's attitudes and values.

4) Conclusion

In November 2016 Soft Contents UK organised Learning in a Global Dimension workshop Ondo State Nigeria, in collaboration the Nigerian Institute for Educational Planning and Administration (NIEPA). The objective of the workshop was to ascertain educators'

which Augustine described as follows in answer to the question: "What does love look like? It has the hands to help others. It has the feet to hasten to the poor and needy. It has eyes to see misery and want. It has the ears to hear the sighs and sorrows of men. That is what love looks like."

To do this the church needs to engage with local community in which it is set.

As it shares the good news of the kingdom through word and deed it holds out a new identity to the poor and vulnerable, it demonstrates the work of the kingdom to transform all areas of life, it seeks to enable people to fulfil their calling to be the stewards of creation.

There are many ways to do this. One that has recently been pointed out is that especially among communities of the poor there are not enough skills or resources to do this. So the church can train people in the skills they need, and where appropriate for any large scale project that is needed to engage with partners in the nation who can bring larger scale resources. This may well be businessmen at the national level or the government.

4) Changing not only the content of the curriculum but the way training takes place

Such theology is necessary but it is not sufficient to bring about transformation in a community.

Theological education should enable people, both those training for full time ministry and lay people to experience for themselves good examples of the church's involvement in transforming communities. The training will then enable them to reflect on these in the light of the Bible.

So our theological education will need to include exposure visits to situations of need and where Christians are ministering to those needs; placements of trainees for short or long periods in such ministries; and also hands on work experience. This experience must then be a resource for reflection in the light of the scripture, which will

illuminate the experience and also open up fresh understanding of the biblical material.

5) Imparting skills in engaging with other communities - business/ government

Many Christians are involved now in ‘development’ and ‘social action’ with agencies. It is important that they are equipped to insist religion is important for the total development of people and take seriously the spiritual reality, encouraging them to draw on whatever spiritual resources there are in their traditions. Of course for us Christ is central. Hopefully they may see there are more of the needed resources in Christ. But we should not make conversion a condition of working with them or supporting them if they agree with our goals of human flourishing.

This will involve developing a public theology - an expression of how biblical resources and Christian faith engages with the challenges and issues facing a community - it may be a Christian approach to bringing emergency relief, to extending educational opportunities, to communication or to ensuring integrity in business and political life.

For all this theological educators cannot act alone. We just do not have enough skills and resources. There will need to be collaboration: collaboration between residential institutions and those with experience of training people who are already engaged in ministry; collaboration with other training programmes to enhance each other’s resources (for example at OCRPL we have greatly benefitted from collaboration with Barnabas Fund and their links with churches in situations of persecution and with four universities in Africa to benefit from their expertise and academic standards in post-graduate work); collaboration with people and churches in fruitful ministry both with poor communities and the world of business and politics, not for their money but for their expertise in training people for ministry. I worked for some time for the BBC as a religious programmes producer and greatly benefitted from training placements to which I was sent at college and in my curacy.

So as we rethink transformational theological education we need to remember four of the pillars of transformational theology: a new

*promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development.*⁵³ The question arises about how the TE is being equipped to work towards this global educational objective.

2) The Relevance of Global Learning to Theological Education

GL is not a subject but ‘a guiding principle defined by thematic issues such as development, environment, peace and interculturalism; and by competences that need to be acquired to live in a global society. The competencies include the ability to understand and critically reflect global interdependencies, own values and attitudes, develop own positions and perspectives, see options, capability to make choices, to participate in communication and decisions within a global context.’⁵⁴ GL is the skillful practice of pedagogical methods that link subject disciplines with diverse perspectives on global issues such as inequality, social justice and sustainable development.

Theological subject disciplines also pursue personal development with desired outcomes for spiritual formation, intentional discipleship. and opportunities for personal reflection. The adoption of a CPD in GL will not reinvent the wheel due to the similarity of skills currently practised by the TE. GL is transformational. ‘The totality of the experience is expected to be an enrichment of educator training (pre service and in service) and the quality of learning culminating in the development of the ‘global educator - the global educator skilled in multiperspectival and pedagogical approaches that relate to cultural differences and the understanding of socio economic and educational disparities’.⁵⁵ The skills and themes offered by GL are described in Fig 1 below.

Skills offered in the practice of Global Learning	
Critical thinking skills	Looking at topics and issues from different perspectives. Discouraging elitism with a critical pedagogy approach

⁵³ <https://www.undp.org/content/undp/en/home/sustainable-development-goals/goal-4-quality-education.html#targets>

⁵⁴ Scheunflug, A. (2010). *Global education and cross-cultural learning: A challenge for a research-based approach to international teacher education.* (International Journal of Development Education and Global Learning).

⁵⁵ Oyekan O, Olowu R. Awolalu T, (2020) Ed. Bourn. D. *Research and Innovation in Education, A case for the inclusion of Global Perspectives for effective learning in formal education in Ondo, Nigeria* (Chapter 27, The Bloomsbury Handbook of Global Education and Learning, London.)

Continuous Professional Development for the adoption of Global Learning to improve the quality of Theological Education in Africa

Roy Tokunbo Olowu, Dr Tosin Awolalu⁵¹

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

1) Introduction – Why Global Learning?

The theological educator (TE) and the work he or she does is susceptible to global issues prevalent in the world in which we find ourselves today. Theological educators, policy makers and curriculum developers are key workers in shaping the future in the leadership and administration of church, ministry and the workplace. This infers that they should be the focus for any plans of improvement in the quality of theological education. Globalisation brings to the fore the realisation that education does not operate in a vacuum and so learning methods that do not embed global tools, issues and perspectives will always fall short of universal standards. According to Michael Green 'the mandate of the church in mission and evangelism is about the impact of the church on the world. It is about its influence and involvement with socio political and moral life of the community and nation where it is placed; its succour of bleeding humanity in every way possible. This mission includes evangelism. The greatest thing we can do for anyone is to bring them face to face with the Christ who died for them. But it is clear that evangelism is one aspect, and only one of the total mission of the church.'⁵²

Theological education therefore cannot be exempt from existing global collaborations between the United Nations and its 193 members. One of the most important of these collaborations are the targets that have been agreed to meet the 17 Sustainable Development Goals (SDG) 2030. With a total focus on quality education, SDG target No 4.7 says, *'to ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality,*

identity in Christ, through being born again into the kingdom of God, which is good news to poor people and which will fulfil the stewardship to which everyone is called in a new heaven and new earth, made possible by the death and resurrection of Jesus.

As we craft our curriculum to train our colleagues in this theological perspective we must remember that theology alone is not enough. We must point people to and immerse them in models and examples of where such ministry is taking place and enrol such ministries as collaborators in our work of theological education.

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⁵² Green, M. (2012). *Evangelism through the local church : a comprehensive guide to all aspects of evangelism*. (Vancouver: Regent College Pub.)

Rethinking Transformational Theology for the Public Square¹⁶

Canon Vinay Samuel

Introduction: This essay will attempt a rethinking of Christian Mission as Transformation, particularly its engagement in the public square that has spanned nearly four decades and something that I am connected with since its beginnings.

The concept of Mission as Transformation was adopted by socially committed evangelicals in the early 1980's as it enabled them to see social engagement as integrating belief, development and action for social and political transformation. It was resisted for a while by evangelicals who had social concerns but could not see socio-political action as part of Christian mission engagement.

The spread of Evangelical Social Engagement as transformation of society gained steam as evangelicals from countries where poverty was a major problem recognised that Christian mission included social change and began using the language of transformation.

Evangelicals, particularly in the West, who were reluctant to engage directly in tackling systems that perpetuated poverty and prejudice (like racism & classism) did believe change was needed but believed that changing hearts and turning them to Christ was a priority and that along with prayer will bring change. But the experience of believers who converted to Christianity from the historically excluded and oppressed "untouchables" and lowest casts of India showed that poverty and oppression persisted for not one generation but in many cases up to four generations. Social change as a natural outcome of conversion was not universally true. In fact, change for full civil rights of people, for inclusion and economic opportunity did not happen naturally and gradually. It had to be addressed, often struggled for and gained as in the case for civil rights of African Americans in the United States of America.

This transition of evangelicals from social action passivity to social engagement for change was led largely by evangelicals from the non-western world with increasing support from their brothers and sisters in the west. C.B. Samuel and I had the privilege of being part of the transition enabling Mission as

remain in their community and church while they train. It will serve to strengthen Christian ministry.

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¹⁶ From Public Theology- Exploring Expressions of the Christian Faith edited by Bonnie Miriam Jacob. TRACI India 2020. Available on Kindle.

Some programmes that may be organized in the rural programmes are discussed as follows:

- a. **Bible School:** This short-term or long-term Bible school will equip Christians in Biblical interpretation and preaching.
- b. **Leadership Ministry Training Programmes:** This training will equip Christians in different leadership roles in the church.
- c. **School of Mission:** This school will equip local evangelists to participate effectively in mission.
- d. **Correspondence Course:** This is home study through carefully programmed material based on a simple method of progression and carefully grading reinforcement. This enables the student to study at home at his or her own pace.
- e. **Literacy Programme:** This programme will enable the illiterate to read and write.

4) Techniques

- a. **What Theological Education by Extension Should Involve?** Theological education by extension should be a blend of both theory and practice of theology and strategy, of ideas and recommendations (Banks 3).
- b. **Curriculum:** Biblical studies, church history, theology and practical theology should be the focus of the curriculum. The curriculum should give a preference to contextualized theology (Banks 39).
- c. **How It Can Work –** It should have three intertwined specific components: self-study materials, regular seminars and field experience in the students' context.
- d. **Admission:** It should not be automatic. Students should be screened properly. Academic, spiritual and ministerial standards should be set for students entering the theological education by extension program. Standard should be set for the facilitators. Standard should be set for completing the courses. Proper record of students should be kept.

5) Conclusion

All Christians need theological training to participate in Christ's ministry. However, not all Christians can be trained in residential theological institutions. This is the presupposition for theological education by extension. Theological education by extension, if well organized, will provide a mean for a higher number of leaders to be trained at any one time in the rural areas. It will ensure that students

Transformation to become mainstream among evangelicals. We recognised Transformation had become mainstream when a leader of a global evangelism organisation based in the United States adopted the terminology and with it a wholistic understanding of the gospel mandate. He was Transformation's severe critic in the 1980's and 90's.

In this essay I will examine some of the key theological themes of the understanding of Mission as Transformation, revisit their sources and influences and suggest how they may develop for the 21st century.

A. Uncovering and reviewing the ideas and influences that shaped the concept of Mission as Transformation among evangelicals.

Evangelical development of Mission as Transformation has its roots in the challenge posed by Latin American liberation theologians as they drew their understanding of a Christian approach to poverty and oppression from the Bible itself in the 1970's. Latin American Liberation theologians, many of them catholic priests and scholars drew from the refreshing theological changes that were crafted at the Second Vatican Council. Vatican II took the social mission of the church seriously. It gave impetus to a focus on human development. It also sought to identify the causes of under development of the "third world" as it was then called. The connection between the poverty of the third world and the wealth of the western world was also examined by the Church. Catholic theologians like Gutierrez, Segundo, Gesa joined with protestant theologians like Castro, Santa Ana, Alves and Bonino and began to reflect on Christian approaches to addressing poverty. Themes like praxis, periphery and centre, preferential option for the poor and liberation all began to tumble out of their reflection and writings. The first book that came out was "A Theology of Liberation" by Gustavo Gutierrez in 1971 in Spanish. I had the strange privilege of reading a review of it in English in 1972 while a student in the U.K. It's themes were Christology and Ecclesiology. Evangelical scholars like Samuel Escobar, Rene Padilla, Orlando Costas began to respond to the Latin America liberation theologians. They saw that liberation theology was biblically rooted - Ernesto Cardinal's "The Gospel in Solentiname" published from 1975 to 1977 showed how poor peasants read and understood the Gospel without the mediation of millennia of church tradition or scholarship. They had gospel centred discussions and analysed their situation and developed plans of action.

There is also a European background to the developments of liberation theology in Latin America. In the Post Second World War period Catholic Leaders and Scholars in Europe faced a devastated landscape. Their theology

of public engagement moved from the church building civil society as it had for many centuries to largely shaping the political sphere and political institutions for the ends of social transformation. Their thinking inspired some of their Latin American students who went on to develop liberation theology. Shaped by interaction with liberation theology Latin American evangelical scholars like Padilla and Escobar participated in the historic Lausanne Congress in 1974. Padilla's plenary presentation on the biblical teaching of the world, a study of the word "cosmos" brought the themes of social Transformation to the heart of evangelical debate. It was providential that Lausanne adopted a resolution to affirm social engagement as an integral part of Christian mission.

B Gospel and the Poor

I wish to examine the theological themes that deal with poverty in Transformational theology. As Evangelicals developed their theologies of development Justice, empowerment and equality became the theological themes at the heart of addressing poverty.

1. Justice was recognised as a strong overarching theme due to its ubiquitous presence in the prophetic literature of the Old Testament, Images, narratives of justice beginning with the experiences of God's people in Egypt, the Exodus event all flooded evangelical reflection and preaching to encourage evangelicals to adopt "seeking justice" and "struggle for justice" as a mission imperative.

Evangelicals accepted the analysis that the power of the powerful dictated, created and sustained social conditions of exclusion, marginalisation and oppression of poor peoples. They believed that the biblical message was that justice as the Rule of God and God's Law's for humanity must shape social and political institutions and life. Ensuring universal human rights in the laws and constitutions of countries, ensuring protection and implementation of rights became a key agenda for action.

Early in evangelical discussions a difference arose about the way biblical justice is to be understood. Some western conservative evangelicals saw justice as what is owed to people. Non-western evangelicals insisted that Justice is positive and is what God intends for humans who he has made in his image. In the first view, justice is tied to people's behaviour. The poor were often seen as responsible for their own poverty. They needed opportunity to change and move

Strengthening Christian ministry through Theological Education By Extension: Methods and techniques

Rev. Babatunde A. Ogunlana⁵⁰

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

1) Introduction

Today, the church in Africa is faced with the challenge of training leaders in the rural areas. The church has the potential of growing faster in these areas, but lack of enough trained leaders has become hindrance. Every Christian in the rural areas is called to the ministry. However, only few are called to full-time ministry. What then must be done to prepare them for the ministry? This has necessitated the need for the establishment of more non-residential theological institutions, where theological education can be acquired to strengthen Christian ministry in the rural areas. This kind of theological education is called theological education by extension. How can this kind of education be organized and be of great strength to Christian ministry especially in the rural areas? The thrust of this presentation is to answer this question.

2) What Is Theological Education by Extension

Theological education by extension is a form of theological education. According to Oladimeji, it is 'that model of theological education which provides systematic, independent study plus regular, supervised seminars in the context of people's varied life and work and ministry (9). Hogart, Gatim and Barrett define it as a method of training for ministry in the church, and through it, the teaching and learning are taking to people where they are' (9). It is theological, educational and extensional. It is theological because it teaches truth about God, his attributes and the nature of his work. It is educational because it is built on sound training principles. It is extensional because it causes the good work of a school or seminary to reach out. It takes the training out to the students. It is in-service training which guided self-study. Its targets are lay leaders, church officers, volunteer church planters, missionaries.

3) Methods

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- i. Holistic transformation of Students: Students should see the need for holistic change and thus embrace it with all passion.
- ii. Devotion and Discipline of the Students: Devotion to God and self-discipline should be prioritized and practiced among the students during and after training. However, the preaching license of those who have been working in the field should be ceased whenever they misbehave to curb or curtail the widespread of such misconduct in the body of Christ. However, the theological institution should ensure that such persons are restored to God.
- iii. Appreciation and Motivation: Distribution of awards at the completion of training should also include quality character demonstration among the students. In recent years, distribution of awards has been limited to academic scholarship over the years. This is the time to see the need to balance these aspects too. Students who demonstrate godly character, a life of devotion, commitment to biblical standards should as well be recognized during the award given day by the institutions. As a matter of fact, academic scholarship awards should be considered from the viewpoints of excellent demonstration of character of students before such awards are given. This will encourage and motivate students to take their spiritual lives seriously.

5) A Concluding Summary

If spiritual formation and academic scholarship are balanced, the gospel message will be impactful, meaningful, accurate, and transformative. Therefore, ministers of the gospel must lead first with their lives before they lead with their words (Matthew 7). This is because people are not impressed with charisma but look for character. Who preachers are is much more important than what they say or preach. The world wants to see preachers living out what they profess they believe. Achieving this will bring the world to know God, and His name will be glorified.

out of their poverty. The second view linked Justice to God's love integrally linked to his concern for the poor and insisted that the Bible does not teach God assessing why poor are poor but bends to uplift them, release them and set them free. This is also linked with the biblical view that justice is addressing and redressing wrong done to the poor. It is about the personhood of the poor rather than their behaviour. It recognises that poor and the powerful fail morally but God's concern for the poor does not anywhere in God's word judge the poor harshly for their poverty. On the contrary the word of God doubles down on the actions of the rich that enable and perpetuate poverty.

Dignity and Equality are other themes that are linked with Justice. The Arc of Justice bends in Holy Scripture and it bends towards the poor. Biblical justice as it relates to the poor is not blind but privileges the poor. The integral relation of justice to love enables us to see justice not as an abstract universal, a principle that is applied to every context. When justice is used like that in social action it often becomes brittle. When integrated with love justice gets contextualised, liberating and empowering.

Transformation theology has not adequately related justice to the biblical understanding of Incarnation. We have tended to use incarnation as a mission strategy. It is that, but it is also much more. The biblical teaching of Incarnation must shape over understanding and practice of justice. Justice is not just Conceptual; it is primarily an Ontological category in the Bible. God's justice is not separate from his being. In the incarnation of Christ we see justice, truth and love in the flesh. This enfleshed understanding of justice is a powerful basis for social engagement. The universality of Law & Rights can become a very abstract concept and difficult to apply contextually. The Bible relates the work of the Holy Spirit to Law. Law is reconstituted by the operation of the Holy Spirit. Transformation theology needs to draw out more substantially the integral relationship between the Spirit and law.

2. I now turn to the theme of Empowerment that Christians engaged in addressing poverty have employed to inform their theology and strategy.

Deepa Narayan defines empowerment as “Empowerment is the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives.” (Measuring Empowerment: Cross Disciplinary Perspectives. OUP. Delhi 2006. P5).

Freedom and Capabilities are goals of empowerment against the forces of institutions and structures that keep people poor and perpetuate poverty. The intention of poverty reduction action is to provide opportunity to the poor and enable agency of the poor.

So themes like freedom, capabilities, participation, structures, institutions, opportunity and agency are at the heart of mainstream development strategies. They were also adopted by evangelicals to shape their development thinking and action. Transformation theology has reflected on these ideas relating them to biblical teaching.

There was always tension about whether empowerment was an end in itself – producing an empowered poor with capabilities and opportunities to address the causes of their poverty or is empowerment a means to the end enabling people to move out of poverty. Is empowerment intrinsic or instrumental ask different contributors to the study edited by D. Narayan. Another issue raised is whether empowerment is to be seen as a universal concept applied contextually or is it always context specific. Again as empowerment has to do with people, is it at heart empowerment of the individual or the collective?

The ideas that shaped the understanding of empowerment have not been adequately related to the biblical teaching of empowerment. Biblical language of Christ’s promise to empower his people was used to relate possibly secular concepts to a biblical understanding. In the New Testament empowerment is a promise to God’s people. It is integrally related to the gift of the Holy Spirit. The power of the Holy Spirit endows the believer with the capabilities of addressing the “powers of this age” that seek to frustrate God’s purposes. Biblical teaching of empowerment is first about the identity formation of the

the theological institution, the school authority should see that staff engagement is based on a genuine conviction for teaching. The motive behind applicants’ application should not be because they do not get calls in local churches or have problems with the churches they are already working with, which enable them to resign pastorate, thereby see teaching in the theological schools as a better option or alternative.

- ii. Teachers as Agents of Transformation: The Faculty members in theological institutions serve as the tools, instruments, and agents of transformation. It is when they are transformed that the students who undergo lectures under them can emulate them. In this regard, institutions should organize spiritual retreats from time to time for faculty members and ensure that they attend. Similarly, faculties are encouraged to attend seminars, workshops, and conferences geared towards academics and scholarship. The two must blend.
- iii. The teacher-student relationship should be strengthened to bridge the distance that comes as a result of graduation. In this regard, the teacher can still contact the students to see how they are faring in their various fields. In other words, Alumni relationships need to be deepened and strengthened.
- iv. Promotion of Faculty Members. The institution must see that faculty members are promoted when due to facilitate hard work, honesty, and total commitment to ministerial duty.
- v. Incentive and Motivation for Faculty Members: A Yoruba proverb says, “Ku ise, ni m’ori ise ya” meaning that *Appreciation enhances hard work*. Faculty members who demonstrate outstanding commitment, faithfulness and honesty to work deserve to be recognized, acknowledged, and appreciated. This will encourage them and enhance and boost their capacity for more effective ministerial endeavors. Besides, it will challenge other staff and, as a result, bring holistic transformation to the institution.

d. Transforming the Students who Enroll for Training

- i. Curriculum Design: Theological institutions need to balance spiritual formation with an academic scholarship in their curriculum design. This can be achieved by exposing students to the biblical understanding of leadership for the holistic transformation of theological education and faith communities in Africa. Hence, the curriculum design should kick start by adopting the biblical model of training where the teaching process is learner-centered both in practices and theories. This means that individual students should be attached to faculty members who will oversee their lives and give an adequate report. This should be in the form of discipleship, mentoring, and accountability partner. Examples of the biblical model such as Moses – Joshua, etc. This model is best practiced and demonstrated by a Nigerian Preacher, Brother Gbile Akanni of Peace House, Gboko, Benue State, Nigeria. This writer has been a beneficiary and a product of that ministry over the years, and I can testify that this model is working very well in raising men and women for God.
 - ii. Teaching Methodology: The need to have a Bible-centered curriculum in our theological education by making Christ at the center of every subject. In this case, each course would be approached with an eye on spiritual formation, discipleship without neglecting, or losing academic flavor.
 - iii. Grading Methodology: Examinations should involve practical aspects in terms of academics and spirituality. For example, exams should include reflective and application questions. However, examination malpractices, cheating, and plagiarism should be dealt with by institutions among students. Awarding grades should as well affect both the spiritual development and academic scholarship of the students.
- c. Transforming the Faculties who Facilitate Learning**
- i. Recruitments/Engagements of Faculty Members: The appointment of lecturers in a theological institution is important. At the point of recruiting faculty members in

believer. John 1:12 asserts that those who believe in Jesus and receive him are empowered to become God's children. One can see how this identity formation can include concepts like freedom, capability and agency. But they are integral to a person's relationship to Christ and relating then to the poor collectively is a difficult task. Secondly empowerment in the New Testament is about being empowered to fulfil God's mission (Acts 1:8). The focus here is external and about service in Christ's mission. Biblically empowerment is about identity and mission, about formation and service.

We need to explore Incarnation of Christ as the model of empowerment. For the Son of God, the second person of the Trinity, it was necessary to empty himself of all divine power to become truly and fully human. As the "second Adam" the human Jesus is filled with God as it was God's original intention for humans created in God's image. Jesus is filled with that power as the true human and so he could promise his disciples they too will exhibit the same power as they participate in his humanity. The "first Adam" failed as he fell to the temptation to become divine in himself and was cast out from God's presence. In the Resurrection of Christ we see the complete image of the empowered incarnate Lord that transcends time and history. The resurrected Christ does not shed his humanity but takes it to heaven where it will be at the very throne of God himself eternally. Incarnation and Resurrection are two biblical themes that must inform our view of empowerment as they model how power and human personhood are related.

When Korean theologians developed their version of the theology of the poor called "Minjung theology" in the 1970's they worked tirelessly to empower the poor. They lived among poor and facilitated agency, freedom, awareness, analysis etc. However, a vast percentage of the Korean poor joined Pentecostal/Charismatic churches as they hungered for an empowerment that changed their identity from Minjung to Children of God who also experienced individually and collectively the presence of God in their lives through a powerful experience of the reception of the Holy Spirit. For the poor identity transformation was most important rather than legal empowerments through justice, and human rights. Experience of tens of thousands of Dalits coming to Christ in India in the past 20 years confirms that in

their conversion they see empowerment to an identity that lifts them from the pressed down status they experienced for many generations and is worth paying the price of conversion.

In the West conversion is from a fierce independence of the individual that defies and rejects God to a submission to God's will, acceptance of one's sinfulness, throwing oneself on God's mercy, submitting one's will to God's will, experiencing forgiveness and acceptance by God and discovering freedom and love in that submission. For the poor, particularly in India, conversion is the pathway to dignity and significance in an Indian culture that had crushed their will and trampled on their identity. Their identity was not self-made with a strong will to resist oppressive forces. It was a crushed identity. Acceptance as members of God's family produces true inner release and a sense of being blessed. The poor long for inner release- the healing of a crushed soul and an embrace that made them know they belonged to God and his family that healed and empowered them within. At the heart of their new identity are healing and belonging and that is their empowerment. Experience of poverty is not just economic deprivation and political marginalization. It is a daily experience of obnoxious behaviour that assaults one's sense of self, the bigotry that cuts deep, the generalised prejudice, negative attitudes, the discrimination and stereotyping. Healed within and belonging to God's family is the Identity they seek.

Transformation theology should not lose the importance of justice, rights and equality in the understanding of empowerment of the poor but must relate it clearly to the biblical teaching of identity empowerment.

3. The Kingdom of God is the overarching theological theme that has shaped Transformation theology from the beginning. The Kingdom of God as God's rule entering human history became a powerful theme. The teaching of Jesus about the Kingdom of God did not limit its operation to the sphere of the spiritual. The ethics of the kingdom covered all of human life, individual, communal and institutional.

It is the teaching of the Kingdom of God that enabled the Gospel to be seen as wholistic and gospels impact as transformational. A great deal of scholarly work was done in the past two decades by scholars like Richard Bauckham and

news to hear that some pastors arranged their kidnapping to extort wealth for themselves from their members. These are a few atrocities experienced in contemporary African worship, which has watered down God's Word.

4) Implementation: Four-fold Holistic Transformation Plan

a. Transforming Theological Education where Pastors are Trained

- i. Review of Theological Education vision statement, mission statement, and core values to reflect spirituality and academic attainment. For instance, the President of the Nigerian Baptist Theological Seminary, Ogbomoso, Rev. Prof. Emiola Nihinlola, since he assumed office in 2013, has emphasized and worked out the review and the development of the school curriculum. To some extent, the result is positive. Though the effect is gradual, Rome was not built in a day; however, the institution has experienced a positive change in the community. Therefore, the writer advocates for the need to revisit school curriculums by laying more emphasis on the spiritual aspect of learning that can, in turn, produce unquestionable character in the lives of pastors who undergo theological training. This will ensure a positive result in training, preparing, and equipping pastors for holistic theological education and faith communities in Africa.
- ii. The learning environment that is conducive for transformation. One that does not condole sin. The place of prayer cannot be over-emphasized in this regard. Concerted prayers and travelling over individual students' lives by the faculty members and staff should be a significant concern in every theological institution. Thus making the atmosphere with fear, godliness, and righteousness.
- iii. Admission process should be thorough. School authority must ensure that students pass examination and scale through the interview process.

b. Transforming Curriculum, Teaching and Grading Methodology

Thematic areas

Methodologies to use and develop a Transformational Theology Curriculum

Pastoral Training: A matter of balancing spiritual formation with academic scholarship for holistic transformation in Africa

Ayobami A. Ayanyinka⁴⁹

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

1) The Problem

There appears to be inadequacy in the contemporary discourse on theological education. This inadequacy is best seen in assessing the character displayed by some gospel preachers, who claim to have attended a theological school or Bible college, but whose actions and ministries are characterized by misconduct. The reason is that there is a wide gap between the academic curriculum and the spiritual formation in theological education in Africa. This seems to render the goal of theological training unattainable.

2) The Solution to the Problem

Theological institutions need to balance spiritual formation with an academic scholarship for students in training. This can be achieved by exposing students to the biblical understanding of leadership for the holistic transformation of theological education and faith communities in Africa. Therefore, it is critical to give priority to spiritual formation, discipleship, personal and corporate retreat from time to time.

3) An Argument to make a case for the Solution

It is saddening to pinpoint that some of our churches across denominations in Africa today have replaced sound biblical teachings for mundane or canal approaches to life, such as health and wealth gospel. There is a daily increase in the quest for miraculous power at the expense of salvation of the soul, undue yearning for prophecy among members, heretical preaching, false prediction, manipulation, and an over-emphasis on money by church leaders. It is no longer

N.T. Wright on the background to the gospels and the teaching of the Kingdom of God. New Testament studies have drawn on the Jewish world of Jesus' time. It was world of Second Temple Judaism that looked forward to the fulfilment of history in the coming of the Messiah. The Kingdom of God coming in and with Christ then is about the fulfilment of history, not just the restoration of the People of God but the whole of Creation. So, the Kingdom of God is the right basis for Christian engagement for Transformation of society and creation itself. Along with fulfilment we find in Jesus' teaching about the Kingdom of God the theme of universality. The kingdom was not just about restoration of Israel, it extends to all peoples.

The New Testament portrays two visions of what a Kingdom is like. We see this stark contrast in the encounter of the Roman Governor Pilate with Jesus himself. Rome stood for a kingdom based on raw human power. It is the power of those who can organize, resource and rule nations. Against that power Jesus speaks of the kingdom based on truth. But here truth is not just a different way of knowing and making meaning of the world. It is truth incarnated in a person - the word became flesh full of grace and truth. So, arrayed against a kingdom constructed by human power is the kingdom shaped by love, grace, sacrifice and truth. The rulers of the world are judged by the criteria of kingdom Jesus inaugurates and embodies. When Transformational mission activists draw on the kingdom of God to develop their strategies and outcomes for wholistic mission, they need to be aware of the contrast between the kingdoms of the world and the Kingdom of God. Kingdom initiatives and mission activities must reflect this tension and contrast.

Another area that needs further examination is the nature of a community that reflects the Kingdom of God. Transformational mission is about building communities of wholeness (Shalom) and justice. The teaching of Jesus stresses the rule of God. What is the nature of the community that the teaching of Jesus outlines? Does the teaching of the Kingdom of God privilege communities of the poor as is sometimes stressed in transformational theology? We need to imagine the community that exhibits the rule of God.

Further, along with the inbreaking of the Kingdom of God in human history, we have the incarnation of God himself in history, his death in history and his resurrection. Incarnation, crucifixion and resurrection all occurred in history. While using the Kingdom of God as the template for transformational mission

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we must relate it integrally to the Incarnation, Crucifixion and Resurrection of Christ

C. Context and the search for rootedness

Transformational theology made the local central to its theological reflection and understanding. It did not reject the universal formulations of theology but rigorously tried to relate the often inherited and assumed universal theological formulations to the local and contextual. Transformation theology is always plural as expressed in local theologies of transformation.

The drive to privilege the local comes from social justice activists who seek rootedness by focussing on “the subjective, embodied and social determinative experience” (Tara Isabella Boutton, in Comment 2020 “Past Liberal Epistemology”).

Rootedness means race, gender and other identity makers became central in the search for justice. The focus shifted to identity justice in many cases overshadowing economic and political justice.

This move to the psychological meant that for some at least self-actualisation was based on the freedom of the will to fashion their identity as they desired. Others found their rootedness in biology and biological determinism.

So contextual means search for rootedness to identify the context you belong to and from which you derive your identity. The identity of the poor is rooted in the context of poverty. The identity of the marginalized is rooted in the context of marginalisation, other factors of understanding poverty and marginality become secondary and at best derivative.

Rootedness is not just about the social context but also our experience as embodied persons with particular backgrounds, culture, race and also biological endowments. We are addressed as embodied persons by others not just as belonging to a context as that can be reductionist. Our particularity as embodied persons prevents us being seen as an expression of a universal. This is particularly true of the poor. A poor person should not be seen as representing the universal category of the poor. It is this refusal by the poor to be just expressions of a context of oppression and poverty but privilege their lived experience that explains why their choices do not necessarily align with the concerns for justice for the context that activists focus on.

- e. Promote demand-driven data culture and VLE: getting more actionable insights from present data and process new data flows into effective VLEs.

i. Administrative and management challenges

Student	Teacher
Motivation	Technological confidence
Conflicting priorities (time)	New learning style confidence
Academic confidence	Motivation and commitment
Technological confidence	Qualification and competence
Learning style	Time
Gender	
Age	Course
	Curriculum design
Technology	Pedagogical model
Access	Subject content
Software and interface design	Teaching & Learning Activities
Costs	Flexibility (delivery mode)
Localization	Localization
	Availability of educational resources
Institution	
Knowledge management	Support
Training of teachers and staff	Support for students from faculty
	Social support for students
Costs	Support from employer
Technology	Support for faculty
Access rates	
Tuition, course fees	Society
Books	Role of teacher and student
Institutional Economy and funding	Attitudes on e-learning and IT
	Rules and regulations

6) African eLearning Way Forward

Top 5 recommendations

- Develop Institutional Frameworks & Policies: establish education data policy.
- Boost human resources, Train Online Educators and Develop Digital Content & Skills.
- Data integration and standardization approaches across institutions.
- Develop IT Systems, Internet Connectivity to minimum functionalities for EIMS and define technology upgrade paths (based on levels of interactivity, learners ability, institution deliverability and end user affordability).

The incarnation of Christ is the normative biblical model of contextualization for the Christian. God the creator enters the context of creation. He takes on creaturehood, not as a universal category but as a member of a race, a nation and a particular family at a particular time and in a particular culture. Christ's Incarnation is very particular contextually.

It is in that particular that the universal God is expressed and accessible. Christ is the universal incarnate in the local, incarnation is the rupture of the context with the universal divine. It is obvious that God's creation is made for the continuing entry of the divine in creation as part of creation's own story and journey.

A Christian approach to contextualisation recognises this relation between incarnation and creation and does not see a context primarily as a cultural, historical, social reality.

D. Anthropology, Hope, Future and Ethical Framework..

I will briefly touch on other theological themes that need review as we rethink transformational theology. Among the several I focus on three themes that are significant.

- We need to examine the anthropology that shapes our transformational mission. Evangelicals have not drawn adequately on Catholic social thought. Pope Leo XIII's encyclical *Rerum Novarum* (1891) opened up a Christian understanding of human personhood. Since then papal encyclicals and Catholic scholars have developed a rich theological understanding of human personhood. When development thinkers speak of human agency it tends to be primarily an expression of human rationality. Our log frames make rationality central to development thinking and planning. A Christian understanding of personhood that sees body, mind and soul as integral part of God's endowment of his image in the human person will deepen the understanding of human agency and is likely to be more effective in reaching development goals. Sociological studies of personhood have identified the emergent and complex nature of human personhood. Transformational theory must draw on all these to enrich its own understanding of human personhood.
- The understanding of hope that connects the present to the future is at the heart of the biblical teaching of the future.

There is always tension between seeing future as a gift that we hope for and future as an activity in history that we participate with God. The empowerment of the Spirit is to enable God's people to work on the future God intends for his creation. Mission is a future making activity. It is to fulfil the prayer of Christ that God's will is done on earth as in heaven. The dominance of "blessing theology" among many bible believing Christians tends to focus on the experience in the present of the eschatological blessings God promises. It suggests you can have it all now and it is a gift. You just have to receive it. The energy of mission to work with a future orientation is sapped by this offer of blessing in the present. We need to renew our understanding of hope that this is a gift of the spirit that motivates our transformational mission.

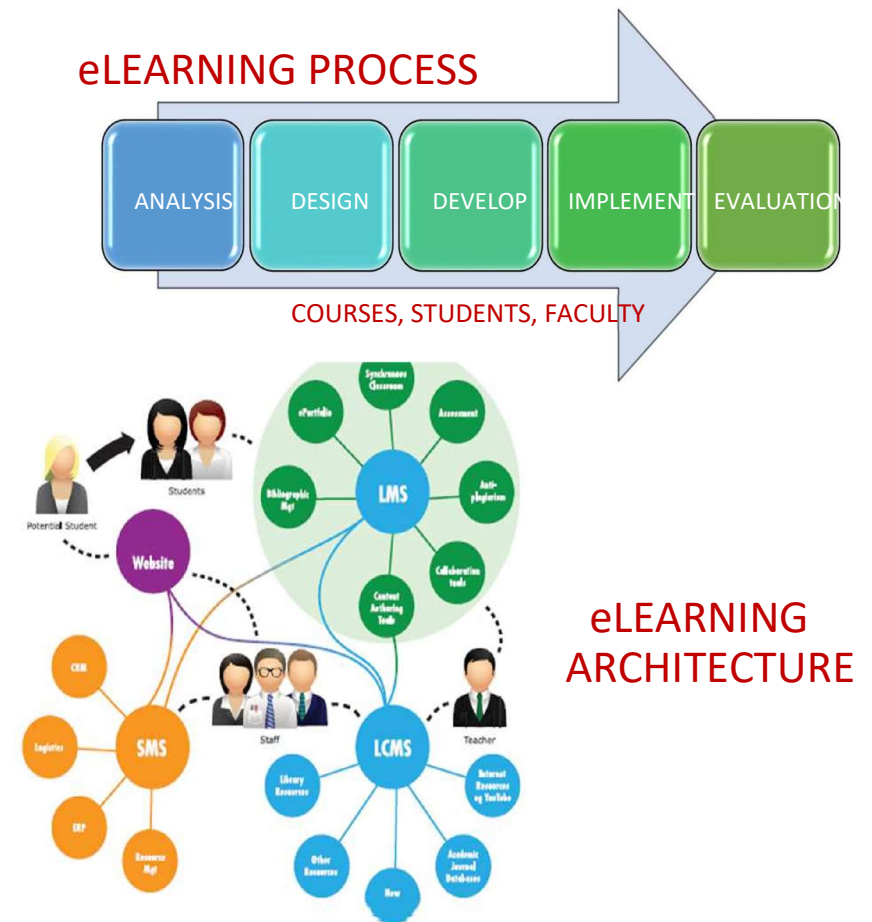
3. The ethical framework of transformation theology is a vast subject, but it needs to be flagged as an area that must be reflected on in depth.

Transformational mission is rightly focused in context. Should ethics of development emerge out of the context? Should the "is" of context provide the basis of 'ought' for the context or is ethics brought in from outside and related to the context? Transformational development in Context is so fiercely promoted that it more often than not allows its ethical framework to develop from the context. Some of the moral scandals that have emerged among development agencies may be possibly due to this way of privileging context for moral frameworks.

Transformation mission needs to layout much more clearly where its ethics comes from and how it does ethics.

Conclusion:- This paper was written in quarantine in Bangalore away from access to my Library in Oxford. One can extract only so much from internet resources. It has turned out to be a very personal reflection rather than a scholarly study. I hope that it will do no disservice to CB who has modelled transformational mission so faithfully.

I have sought to put down some of the areas in Transformation Theology that I believe need reviewing. And I have also raised



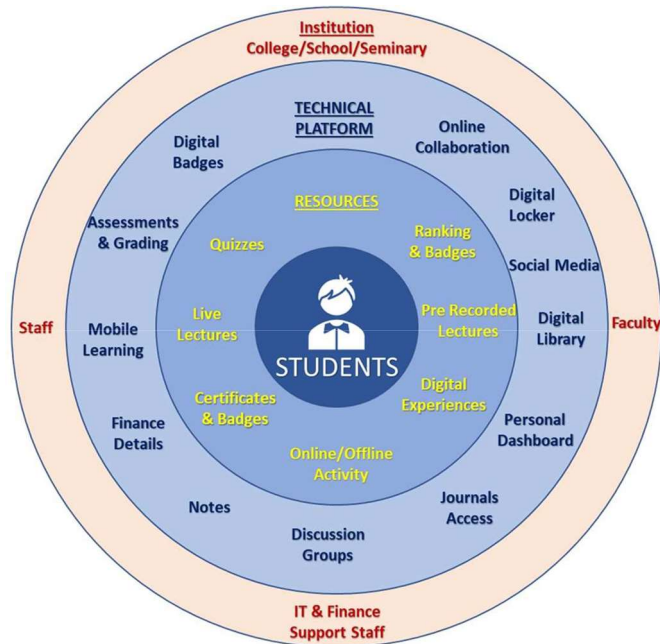
5) eLearning: Institutional Challenges

- a. Student and teacher challenges
- b. Leadership and funding challenges
- c. Personnel support and technical staffing challenges
- d. Course design and content creation challenges
- e. Governance, risks and compliance challenges
- f. Technology and infrastructure challenges
- g. Cybersecurity and data privacy challenges
- h. Family and society challenges

- f. Delivered Live or Pre Recorded and easily Revised.
- g. Learning Paths, Continuous Monitoring.
- h. Better Knowledge Retention, Peer Learning.
- i. Scalable, Personalized as per need, Consistent, Inclusive.
- j. Spontaneous Localization, Orality & Native Language Support.
- k. Technology Oriented and an ENABLER which breaks every BARRIER.

4) eLearning: Components, Process & Architecture

a. eLEARNING COMPONENTS



b. eLEARNING PROCESS and Architecture

questions and suggested possible developments. I trust this will encourage others to take up themes on this and new themes and enrich transformational theology for the 21st century.

Why African Transformational Theology?

Prof Elizabeth Mburu¹⁷

Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

1) Introduction

The Bible is at the heart of theological education. How we read/interpret it matters because it shapes our doctrine and practice. Hermeneutics is at the heart of a transformational theology. Most students in African theological institutions study hermeneutics, exegesis, theology and various courses on Bible exposition using the resources available to them. These are mainly Western sources. There is the general consensus now that Africans need to move away from the western approaches that have been imposed on us because they promote a “foreign” way of reading the Bible that introduces a “double hermeneutical gap.” This is the general impetus or motivation behind the development of African hermeneutical approaches. Because our methods of interpretation affect our doctrine and practice, this presentation will focus on the implications of African hermeneutical approaches for Christianity in Africa and beyond.

2) The Role of Context in Hermeneutics

Hermeneutics is not new to Africa. Take the story of the tortoise and the hare that is common in many African communities. Without knowing which rules to apply, or “how to read,” one might misunderstand this story to be a criticism of tortoise’s deception. However, this story is not about deception; rather “it is an appeal to a higher moral ethic, and that ethic is that a family (or village or clan) must work together in unity to see that disgrace never comes to it.”¹⁸ Our contextual situatedness leads us to different ways of understanding this story.

3) Reading the Bible in Africa

History records that interpretation of the Bible was being done by Africans almost two thousand years ago. In more recent times, missionaries re-introduced biblical hermeneutics into Africa. They inevitably brought with them cultural baggage from their western

- d. The 3 Key topics: Connectivity, Capacity and Content are not focussed.
- e. AFRICA has near absence of e-learning programmes and inability of Students to gain access even to the few that do exist creates a greater challenge.
- f. e-learning is seen as a Threat by those who adhere to traditional ‘certainties’ and encourage technophobia.
- g. Technophobia in AFRICA invokes negative emotions (anxiety, incompetence, fear, stress, nervousness) and the whole process is viewed as dehumanising.
- h. Varied learners academic preparedness challenges: (large classes; multilingualism in 1st language context; inadequate curriculum design; diversity in (schools) background; and academic ability.
- i. Technophobia is slowing down innovations across AFRICA as the workforce is not willing to accept the new responsibilities for the changes to take effect.
- j. Need to develop and nurture greater value-added partnerships across public/private sectors for eLearning in Africa.
- k. There is a need for capacity building to empower technical users (system administrators, web designers, programmers and database administrators) and end users (lecturers, students, administrators).
- l. Online and Cybersecurity is a key concern in implementing eLearning across AFRICA due to Technology gaps and lack of effective policies.

3) eLearning: Definition

- a. eLearning is defined as learning which utilises electronic technologies to access educational curriculum outside of a traditional classroom.
- b. eLearning encourages the sharing of educational resources and is modelled on peer collaborations defined as the use of online strategies in which students learn with and from each other without the immediate intervention of the teacher.
- c. Synonyms: Online learning, iLearning, mLearning.
- d. It is not delivered via books/DVD/SD-Card/video-tapes or over a television channel
- e. Interactive, real time, digital culture and current trends.

¹⁷ Prof Elizabeth Mburu is the [Langham Literature](http://langhamliterature.org) regional coordinator for Africa. She can be contacted at liz.mburu@langham.org

¹⁸ <http://bucheled.blogspot.com/2008/01/tortoise-and-hare-african-storytelling.html> retrieved 24 September 2020.

1) AFRICAN eLearning Landscape

- a. Africa is Not a poor continent. It is an abundantly rich continent.
- b. Lifelong Learning is the New African Mindset.
- c. Sustainable Education must be integrated within Traditional Curricula for a Sustainable Digital Future.
- d. elearning is enabler for +ve changes only when we identify fundamental skills, needs, & map them to the upcoming technological and ecological changes.
- e. Need to Develop, preparedness for Education of the Future via Online and eLearning.
- f. Every educational organization must Implement 4A's (Access, Affordability, Ability, Appetite).
- g. Every educational organization must formulate comprehensive Remote Education Policies.
- h. Use Mobile Solutions: MTN Group Ltd. & Orange SA offering a \$20 Android-based phone.
- i. Create Networks like GIZ/BMZ eLearning Project: Africa Cloud-My space of learning.
- j. A cocktail mix of eLearning & Traditional Education is the optimum approach.

2) AFRICAN eLearning Challenges

- a. Globalisation of Knowledge and Education via Borderless Education across Space and Time has created a H U G E GAP for AFRICA.
- b. Most African countries have inefficient infrastructure (electricity, telecommunications, computers and trained personnel).
- c. The ICT Infrastructure where present is Expensive and Poorly Managed due to lack of Knowledge and Skills.

⁴⁸ Dr Daniel Singh is the Director of Klesis Global Pvt Ltd in Bengaluru, India. His contact email is Daniel.singh@klesisglobal.in

context. Unfortunately, at around the same time, colonization was also taking place. Because of this, some Africans have objected to western approaches, preferring instead to “decolonize” hermeneutics and make it applicable to the African context. Consequently, African hermeneutics generally tends to be liberational and against the colonial missionary enterprise; done by ordinary Christians or church leaders at the ‘grassroots’ level, for example, in worship, prayer and preaching; is not limited to academic study or even written forms of interpretation, but also includes oral hermeneutical reflection; and is functional. Biblical hermeneutics in Africa includes both the theories of interpretation as well as general principles and methods implicit in practices of interpretation.

4) Current Trends¹⁹

Previous generations of biblical scholars argued that Bible interpretation was neutral. With advances in the study of hermeneutics, there is the recognition of the two sided nature of historical conditioning. Readers come to the different texts with their assumptions. At the same time, the various methods that we use in hermeneutics are also based on certain assumptions. The aim of African hermeneutics is to recover the message of the Bible and to separate it from western assumptions. These approaches are based on a few common assumptions: Faith in God, the Holy Spirit is actively involved in the process of interpretation, the Bible is a significant sacred text, the Bible is powerful, the socio-cultural and religious contexts of the African reader are important, and interpretation is not just an academic exercise but should result in transformation of believers and society as a whole.

a. Ethiopian Hermeneutics

Andemta, which includes translation and commentary in Amharic on the Bible and related literature written in Ge’ez.

b. African Independent Hermeneutics

Scripture is understood as directly related to the challenges facing African Christians and its authority is combined with

¹⁹ Acknowledgements to Benno van den Toren and Sam Bussey for some of the material used from Van den Toren, Benno, Elizabeth Mburu and Samuel K. Bussey. "Biblical Hermeneutics." In *Bibliographical Encyclopaedia of African Theology*, forthcoming, www.african.theologyworldwide.com.

the authority accorded to African traditions. The physical Bible is itself an object of power.

c. Liberation and Black Hermeneutics

Liberation theology was developed in the 1960s and 70s in the context of oppression and inequality in Latin America and amongst African Americans in North America. It addresses the realities of injustice, oppression and colonization. There are two ways of reading: hermeneutic of trust and hermeneutic of suspicion

i. Liberation Hermeneutics

It is characterized by the sequence of see-judge-act in which the understanding of the meaning of the Scriptures begins with an understanding of the context, particularly the realities of oppression and injustice. Epistemological privilege is granted to the poor/oppressed.

ii. Black Hermeneutics

It is similar to North American Black theology. It originated in the South African apartheid context of an oppressed majority.

d. Feminist/Womanist Hermeneutics

It focuses on the struggle against the subordination of women in contemporary society, and ecclesial and familial roles.

e. Contextual Bible Study

It foregrounds the role of the ordinary, non-academically trained Bible reader and specifically the reading of Scripture with marginalized communities.

f. Pentecostal Hermeneutics

It provides a new method of interpretation that is founded on an understanding of the role of the Holy Spirit and the contemporary church in the process of interpretation.

g. Reconstruction Hermeneutics

It emphasises the interpretation of the Scriptures in the light of political, social and economic realities, but the focus is no longer on the fight against the oppressors, but on the collaborative and inclusive task of reconstruction.

h. Post-colonial Hermeneutics

Few Paragraphs, Photos, links to, sections or complete journal, eBook, video or audio content...

8) Quiz (choose the write answer): E Content –At least 6.

- a. Why do you think there is a 'scramble' ...? Because...
 - i. Correct Answer.
 - ii. Incorrect Answer.
 - iii. Incorrect Answer.
 - iv. Incorrect Answer.
- b. What are the two main ways we can and should respond to God?
 - i. Incorrect Answer.
 - ii. Incorrect Answer.
 - iii. Correct Answer.
 - iv. Incorrect Answer.
- c. How should we deal with Culture and Context? Because...
 - i. Incorrect Answer.
 - ii. Incorrect Answer.
 - iii. Incorrect Answer.
 - iv. Correct Answer.

9) Some questions to think about or discuss : E Content (At least 3 to 4)

- a. When you read the Lord's Prayer in light of the issues in Africa is there anything that stands out to you?
(Suggested answer)
- b. In what way other religions have impacted your life or those around you?
(Suggested answer)

- i. Content to understand and reflect
 - ii. Character Formation
 - iii. Ministry Application
 - iv. Community engagement
- b. Chapter Requirements
 - i. Reading to acquire knowledge.
 - ii. Recalling the information learnt through quizzes.
 - iii. Reviewing
 - iv. Applying.
- c. Chapter Details
 - i. Xyz..

6) Chapter or Lesson Details: Introductory Video

Welcome to the first chapter of the course. Before we begin to delve into the teachings of Islamic practices and how ..., it would be good to have a basic foundation on how and why we as Christians

The Bible teaches us God is thus not only great Keeping this in mind, in this chapter we will be looking at:

Various Topics in this chapter/lesson

- The Scramble ...
- God's ...
- Gospel and Culture...
- Bible and Context....
- Gentle Reminder

After every section, there will be a quiz and some discussion questions. Please take time to reflect on the questions and put your reflections on the discussion notes either to share it with your group leader or study group members.

7) Chapter or Lesson Topics: E Content

- a. Topic 1: The Scramble ...
Few Paragraphs, Photos, links to, sections or complete journal, eBook, video or audio content...
- b. Topic 2: God's ...
Few Paragraphs, Photos, links to, sections or complete journal, eBook, video or audio content...
- c. Topic 3: Gospel and Culture...
Few Paragraphs, Photos, links to, sections or complete journal, eBook, video or audio content...
- d. Topic 4: Bible and Context....

It analyses how literary texts themselves are shaped by 'imperialism' and how the subjugated voices of the oppressed can be retrieved.

i. Mother Tongue Hermeneutics

It uses indigenous language translations of the Bible as resources for interpretation. It focuses on the world in front of the text and is a collaborative, communal task.

j. Inculturation and Intercultural Hermeneutics

Inculturation and intercultural hermeneutics are very similar. Both are Afri-centric, as opposed to Euro-centric; both emphasize a two-way dialogue between the world of the biblical text and the world of traditional and contemporary African realities. Both these approaches legitimize cultural diversity. Both are hermeneutics of trust rather than suspicion.

i. Inculturation Hermeneutics

It is a contextual, interdisciplinary hermeneutic that acknowledges that there is no neutral or acultural exegesis and that explicitly makes the African context the subject of biblical interpretation. The goal is socio-cultural transformation and its ethos is cultural diversity and identity in reading practices.

ii. Intercultural Hermeneutics

Intercultural hermeneutics evolved from inculturation hermeneutics. The major development is that while inculturation hermeneutics focuses on the incarnation of the gospel in a culture as well as the evangelization of that culture, intercultural hermeneutics consolidates a constructive dialogue between the biblical and the African cultures.

5) Implications for an African Transformational Theology

a. Weaknesses

African approaches have several weaknesses that must be noted.

- i. Some of these approaches encourage syncretism.
- ii. Some of these approaches make the reader more important than the author or the text.
- iii. Some impose meaning on the text because of an overemphasis on what the reader needs to hear.

- iv. Some collapse the two horizons of meaning and significance by moving directly from text to application without actually engaging in interpretation.
- v. Risk of a canon within a canon.

b. Strengths

While one must take note of the weaknesses, the strengths give us a rationale for promoting African hermeneutics in our institutions.

- i. The biblical text finds a home in the African heart because it speaks to the contextual realities that believers face daily.
- ii. Some approaches confront dichotomy and syncretism.
- iii. They acknowledge the multidimensionality/global character of the Christian faith.
- iv. They include ordinary readers.
- v. They encourage transformation of society.
- vi. They promote understanding and interrogation of African contexts and awareness of our religious spaces.
- vii. They help redefine African Christian identity.

6) Conclusion

African hermeneutics recognizes that the Bible speaks powerfully into the present. Given the weaknesses noted, dependable methods of African hermeneutics that recognize the importance of preserving the original biblical message are crucial if we are to begin to develop a truly transformational theology. This century has seen a radical shift in the growth of the Church in the Southern hemisphere. Reverse missions is increasing. Some of the biggest churches in Europe have been founded by Africans. Technology has contributed to exposure of African ways of biblical interpretation to a wider audience. Just by sheer virtue of numbers, it is probably not an exaggeration to suggest that Africa now has the sober responsibility of shaping the global Church for the 21st century and beyond. African hermeneutics cannot be ignored either on a continental or a global level if we are serious about a genuine transformation of the African Church and society in general.

Creating online content

Dr Prasad Phillips⁴⁷

Oxford Centre for Religion and Public Life Workshop on Online Theological Education in Africa, 27 July 2020

1) What is Digital Content?

Digital content is considered to be any piece of information that is published online. Digital content comes in many forms, from text and audio and videos files, to graphics, animations, and images. Typically, digital content refers to information available for download or distribution on electronic media such as an ELearning content, eBook or iTunes song etc., but many in the content industry argue that digital content is anything that can be published

2) Who Creates Digital Content?

Everyone!

If social media has taught us anything, it is that we are all content publishers. It includes – tweets, Facebook status updates, photos, videos, blog posts, audio files, games, and eBooks.... If digital content is considered any piece of information that is published, that means with every tweet you share, every video you upload to Facebook, and every time you update your blog, you are taking on the role of a digital content creator.

3) How to create ELearning Content for Theological Education?

- a. We all have written and published Theological content.
- b. We are just transferring the skills into a new format – online learning Platform – Creating Raw material.
- c. You/We basically write as if you are speaking or giving a lecture to an individual student.

4) Outline

- a. Chapter or Lesson Details: Introduction
- b. Chapter or Lesson Details: Introductory video
- c. Chapter or Lesson Topics: E Content
- d. Quiz (choose the write answer): E Content
- e. Some questions to think about or discuss E continent

5) Chapter or Lesson Details: Introduction Section

- a. Learning Objectives:

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- a. E-learning as opportunity for a new theological education project on how we belong and how we can live together (horizontal learning)
- b. The current global health situation functions as an intensifier and accelerator for the way, with whom and where we engage with one another
- c. Three key thematic areas for refocussing the pedagogical space: a) Human life in relation to other life b) How to think outside of mastery and dominion, and c) How to organise life together based on reciprocity and vulnerability

5) Online Theological Education: A Life-Affirming Mission

- a. Online TE as opportunity for a learning that elevates, in a life affirming and life-sustaining perspective
- b. Creating knowledge with others that addresses future-related questions/poses old questions afresh: What does it mean to be human?
- c. New locations and bodies of thought and praxis to create innovation: online theological education can be a successful project, if it succeeds to bridge the digital divide and if it can link the contextual with the 'trans-contextual' online experiences

6) Who Do We Say That We Are?

- a. 'Who do you say that I am?' Jesus once asked his disciples (Mk 8, 29 par.)
- b. Online Theological Education has to re-actualise this question by making the invisible spaces of life-affirmation and moral imagination visible
- c. At the heart of this theological enterprise are all initiatives to developing responses on theological identity, belonging and imagination that focus on why Christians are the 'people of the resurrection'
- d. Such an endeavour would be distinctly pedagogical, i.e. creating blended learning environments, in which responses to the question 'Who do we say that we are' can emerge.

7) Thank you - join now at www.globethics.net

Why Transformational Theology in Theological Education in Africa?

Dr Antoine Rutayisire²⁰

Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

1. The African dilemma: big churches in broken communities.

Africa is blessed with a great number of churches, some of them megachurches that count membership in the tens of thousands. But at the same time, those churches are often implanted in very poor neighborhoods with dirt, hunger and many preventable diseases. The question to ask ourselves seriously is: what is it that has gone wrong with our church practices? Why aren't we known for the transformation we are bringing in our communities like the church of the first century we read about in the Book of Acts?

2. Theology of salvation vs theology of transformation.

It has been extensively argued that the failure of the church in impacting its ambient community is rooted in the "theology" that undergirds its praxis. One of the theorems of mission is that "orthodoxy precedes orthopraxis" that is, a good understanding of the mission of the church will inspire its practices. The church has always preached about sin without going deep into its ramifications and their consequences on the daily realities of personal and collective life. Sin not only tarnished the image of God in man, it also corrupted man's relationships and cultures ending in injustices, oppression and exploitation. It is then clear that salvation will have to restore all spheres of life to their pristine conditions and that is why the proclamation of the Gospel cannot be estranged from social responsibility. The redemptive purpose of God encompasses individual salvation as well as social transformation and calls for active involvement in social, cultural and political life. Kirk (2000) has extensively argued that issues like justice for the poor, fighting violence and building peace, care for the environment are all part and parcel of the Good News. On his part, Van Engen (1996) argues that theological reflection must always end in informed action, otherwise we end up being like Paul's "resounding gong or clanging cymbal" (1 Corinthians 13:1). In practical terms, the mission of the church will vary

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from context to context because God's redemptive purposes will be dependent on the precise problems of the place at a given time. Theology will always have to do with "biblical presuppositions and values", applied to the "ministry and mission of the church" and set in "the context of specific activities carried out in particular times and places" (Van Engen 1996, 22).

3. Transformative Theology and Theological Education

It is therefore understandable that the missional church will need missional leaders who are like the sons of Issachar, "who understood the times and knew what Israel should do" (1 Chronicles 12:33), leaders of character well literate in their Bibles and able to use it to exegete their communities and plan for their transformation. The missional leader will be a catalyst of change, an influencer of people through his/her spiritual, emotional and mental character. Their major role will be to equip and organize the people and release them to go out and "provide the hands, feet and spiritual gifts necessary to carry out the congregations' missional intentions" (Van Engen 1996, 166).

Elsewhere, Van Engen (1991) strongly argues again that the failure of the church in its missional calling to be incarnational and transformative is due to the fact that its leaders are trained in seminaries that do not equip them for missional activities. The focus of the leadership development in those institutions of learning is often if not always on the personal, spiritual and liturgical aspects of church life but rarely on "contextualized administration, accounting, stewardship, organization and the building of church structures" (189). Writing about institutions of theological education in Africa, Gatwa (2010) espouses the same position when he affirms that most of those institutions are inherited from the colonial western paradigm and remain detached from the daily realities of their communities. He calls for a replacement of the "academic theology" that tends to be more elitist and rooted in ideological warfare with "organic theology" which is synchronized with the realities on the terrain.

Guder (2000) takes the debate to a higher level when he argues that congregations and seminaries need to understand that times of great changes like the ones we live today call for a paradigm shift in the identification and formation of leadership to respond to the challenges of the moment. He advocates for a redesign of theological

Who Do We Say That We Are? Challenges in Online Theological Education

Dr Amélé Adamavi-Aho Ekué⁴⁶

Oxford Centre for Religion and Public Life Workshop on Online Theological Education in Africa, 27 July 2020

1) The Double Bind of Theological Education

- a. Theological Education (TE) insists on the value of location for gaining theological competences and skills: Through being in and seeing the world through the lens of a particular form of existence, in which 'translating the message' of the Triune God (Lamin Sanneh) becomes possible.
- b. Theological Education (TE) also holds fast to the vision of oikoumene, that all may be one, and that the experience in a particular location relates to other experiences in various locations and different translations of this same message.

2) Some Key Questions

- a. Against the background of this double bind, TE invites to ask a set of key questions and endeavours to create an appropriate pedagogical environment for asking these questions
- b. How and where do we see that God's mission and the Christ event has universal plausibility?
- c. How and where do we see that people are enabled to 'name their world' (Paolo Freire) because of this event and message?
- d. How and where do we see that the Christ event and message enables envisioning life of all creation?

3) The Re-Arrangement of Theological Education in the Online Space

- a. Space and Time: One shared space/multiple spaces; continuity/discontinuity of empirical experiences; synchronic/a-synchronic layers
- b. Belonging-Becoming: Being-in-relation and bearing the potential of change in creating knowledge with others
- c. Imagination/Future-Knowledge: Envisioning the future world differently and living with difference

4) Embracing the Challenge and Developing a New Theological Education Project

⁴⁶ Dr Amélé Adamavi-Aho Ekué is Professor of Ethics and Academic Dean at Globethics.net

Some pointers from our OCRPL/ Stellenbosch University/ University of Pretoria online Ph D programme

1. Most online distance Ph D candidates work on their own and engage with their supervisor, and of course their resources, online.
2. The OCRPL process includes developing a community among the researchers. As Christians with a common commitment to develop their leadership through researching aspects of mission, ministry and theology, they share much in common and can learn from each other as well as from their supervisors and reading.
3. As part of our selection process, candidates are interviewed to ensure that they have a 'passion' for the topic they are planning to research. OCRPL does not assign research topics to candidates. We look for experience, interest and passion.
4. The OCRPL process includes an introductory four week seminar (in 2020 by zoom) which both introduces the researcher to the academic process and also helps to build community and support. This introductory seminar is important because many supervisors do not have the time to bring a candidate up to speed from their Master's work to Ph D level work and so many drop out. Stellenbosch University has affirmed that our programme has cut the drop out rate from their Ph D programme by half.
5. This support is continued through a monthly seminar where a presentation is made related to the research topics and researchers engage with each other and faculty
6. Researchers are contacted on a regular basis for online discussion with the co-deans of any 'administrative' or 'personal' issue with which they are having to deal.
7. This support is also continued through an informal whatsapp group which was initiated by the students themselves.
8. The OCRPL has links built up over many years with scholars in many parts of the world. Therefore when a researcher is needing a specialist second supervisor in their field OCRPL can approach many well qualified scholars from a range of institutions and countries to assist.

education rooted in the contextual realities of the community, with "an intentional missional thrust" (216). He goes further and prescribes how this could be done by first discerning the call of God to missional leadership, transforming the classroom into communities of character formation and accountability and establishing a covenant between the school and an actual missional community. He advocates for radical changes in the way theological schools organize their system of education and calls for a shift from the usual theory separate from practice and from academic learning distanced from personal involvement. This will equally affect not only the content of the curriculum but also the way it is presented to take it from the usual speculative and abstract mode and relate it to the ambient realities of the church. This calls for the end of the disconnect between the local church and the academia, between theological theory and practice. Theological schools will have to revisit their curricula and gear them to producing the kind of church leader will be context literate and equipped to raise and empower and send agents of transformation into the community. This is the challenge of change in theology and theological education, not only in Africa but even in other continents.

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The importance of holistic theological education to transform communities and church in Zimbabwe

Rev Rangarirai Manditowepi²¹

Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

1) Introduction

The article will give statistics on Zimbabwean population and Theological Colleges that are found in Zimbabwe. It will define Transformation and Holistic Theological Education. In Zimbabwe eighty percent of the population are Christians. There are many theological colleges but only three theological colleges are doing holistic mission. These three theological colleges are merging theological education and academics. This article will be an eye opener to these three colleges and the rest of other theological colleges in Zimbabwe to consider merging theological education with technical skills.

2) Current context of theological education

The current set up of dividing Theological Education and Transformational programs which was inherited from our colonial masters will be highlighted. This system was established in Zimbabwe without carrying a proper research. The colonial missionaries did a good job of establishing Theological Colleges. However, there was a need to do further research and establish these theological colleges that will meet the needs of that community. These theological colleges did not do much in transforming the communities. The majority of Christians are still languishing in poverty. The current set up has now derailed the mission work.

3) Current socio-political and religious context

The social, political and religion situation that is prevailing in Zimbabwe will be explained. The rise of charismatic preachers, abuse of Pastoral office, eisegeses of scriptures and the use of object of faith will be analysed. Most Pastors who come out from Bible Colleges will be equipped with Pastoral skills. They will be having the knowledge of the scripture and the zeal to work for God. However, the environment which they are practising their pastoral ministry is unfavourable. They

3. So it is very important that they do any **preparatory reading** before the online sessions. Students need to come to the online sessions well prepared to make best use of the time for interaction and engaging with their questions.
4. It is also very important that there is **regular two way feedback**. Online requires regular appraisal / self-check and group support and engagement. It is important that students give feedback about the input that received and that instructors give prompt feedback to students.
5. OCRPL's concern is not just in head knowledge but in **action/reflection** in the light of the bible - reflecting on the rich experience people already have in their ministry / professions and which they bring to the learning process. So for the recent course in Islam we asked participants about their experience of Islam and engagement with Muslim people. This was not a course about learning about a religious system. It was to prepare them to engage with Muslim people on the basis of their understanding of Islam, its history, its practices and its people and train others so to do.
6. The course included **group and mentoring support on a regular basis**. This is also because many online learners are on their own. So developing a community of learning together is very important. It is important to register attendance at online seminars to ensure that students do not miss out on the seminars or discussions or when other students are presenting their work. The online community that will develop over the time of the course will be a very important support for them.
7. These points are important if we are going to **make online theological education mainstream**. Too often in the past, such extension courses run from seminaries or colleges have only been an extension of the lecture hall. Such legacy institutions have a conflict of interest because an increase in online students means less increase in the residential students from whom most of their income comes to support their accommodation, building and staff costs. Such institutions have therefore tended to suggest that online qualifications are of less quality and standing. Our position is that they are potentially of better quality because study is grounded in experience and ministry and is aimed at improving the effectiveness of the leadership of Christian communities.

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Challenges and opportunities in online theological education

Dr Chris Sugden⁴⁵

Oxford Centre for Religion and Public Life Workshop on Online Theological Education in Africa, 27 July 2020

Online Theological Education is the way of the future - as we are experiencing it now

Gives access to a wide range of scholars and teachers

Gives access to online library resources

Gives access to online mentoring and discussion

Avoids need for travel, residence and dislocation from current ministry

Is 'consumer-led' according to the needs of the student rather than the requirements and constraints of the institution.

That is why and how we developed the MTh programme online - because such courses were not available but were perceived to be much needed

But we need to remember

People may have limited internet connectivity. People should not just accept that. Can we all do something about it. Can people **locate a 'learning hub'** probably in already existing college or even in a commercial facility that will be most important so that they can take full part in the online sessions. In our recent MTh conference a number of people including resource people had continual problems.

Online theological education

1. Is **not about delivering or listening to lectures online**. It changes the whole way a curriculum is designed and delivered. The courses must be designed by those with expertise in teaching and learning the subject matter. It is not just a matter of handing a reading list and videos of lectures to the IT department. IT specialists are very good at setting up the technology, but not necessarily equipped to know how it can be accessed and used most effectively.
2. The whole MTh curriculum is designed with **learning outcomes at each stage**. So it is important for candidates to check and appraise work as they proceed to ensure that they have absorbed and understood the learning of a particular section.

⁴⁵ Dr Chris Sugden is the Co-Dean of the Oxford Centre for Religion and Public Life. He can be contacted at csugden@ocrpl.org

come across high inflation, cash shortages, food shortages in shops, no water, electricity, fuel etc. This is forcing some Pastors to compromise their calling and start looking for survival skills.

4) Effective transformation

The article will explain the process of effective transformation. For effective transformation to take place, the spiritual needs: evangelism, church planting and discipleship training must be first accomplished, the church then meet the physical needs of that community. Research must be done in order to meet the physical needs which is needed by that community. Implementation programs, finding partnership with strategic organisations.

5) Women participation

Women play an integral part in development as evidenced by this article. Women constitute the majority both in church and in the community. To empower a woman is to empower the whole church and the whole community. Leaving women outside the community development programs will delay the transformation of that community. Programs that encourages women to participate in community programmes and theological education should be launched in those targeted communities.

6) Biblical examples

The biblical examples of Jesus, Paul and the early church will be highlighted. Jesus Christ meet the spiritual and physical needs of the people which he ministered. Apostle Paul had a skill of tent making. This helped him to preach the gospel without compromise. He managed to meet his expenses on his own for example, he managed to pay his rentals for two years.

7) Advantages and disadvantages

The advantages and some disadvantages in Holistic theological education that transform the communities and the church will be explained in detail. Several advantages like increased income of the church, proper management of church projects, reduced expenses of caring for the Pastors etc. Few disadvantages like proper time management and it requires more capital to establish the technical skills Training College.

8) Conclusion

They are more advantages in merging theological education and community transformation programs. Theological education and community transformation programs are two sides of the same coin.

9) Recommendations

In order to remove the church from poverty, there is an urgent need to merge Theological education and community transformation programs.

4. Spiritual or ministerial formation is the work of the Lord and the responsibility of the church. Data is beginning to confirm what long-term practitioners of online theological education already knew—God produces mature, well-rounded men and women well suited for ministry through OTDE. In fact, there are indicators that people who remain in their primary spiritual community (the local church) and integrate theory with practice throughout their study journey are often better prepared for ministry than those who attend residential institutions.

Sadly, I could not match Martin Luther's by writing 95 theses, but the four claims above are foundational for institutions contemplating OTDE. We have passed the point where scepticism about the educational merit or the formative power of e-learning can be sustained. OTDE will become the preferred method of theological study for most students worldwide. Institutions can start with low-tech approaches, gradually introducing new technologies as the situation permits, but those institutions who do it without conviction while relying on unsuitable personnel will struggle. Finally, it is time to lay to rest the favourite excuse of the sceptics that OTDE cannot form ministers for service—the twin benefits of remaining rooted in their primary community and applying their learning throughout the process outweighs the benefits of campus life in forming well-rounded Christian leaders.

Four Theses about Online Theological Education in Africa

Dr Kevin G. Smith⁴⁴

Oxford Centre for Religion and Public Life Workshop on Online Theological Education in Africa, 27 July 2020

The Covid-19 pandemic forced some institutions to move online kicking and screaming, and compelled others to expedite their hopes of introducing some online theological distance education (OTDE). Whether we like it or not, the educational landscape has changed irrevocably. Therefore, the institutions that adapt best to the changed realities are likeliest to flourish long-term. Against this background, I want to table four theses regarding OTDE in Africa.

1. *OTDE will become the dominant form of theological training.* OTDE is more affordable and sustainable than traditional education. As it becomes more and more accessible, it will surpass residential theological training as the most popular option. There is a significant body of research to show that online learning is at least as effective as contact education. What is most interesting for OTDE is the growing body of research that suggests spiritual formation is at least as effective online, because students remain grounded in their primary spiritual communities.

2. *There are many effective variants of OTDE.* Online theological education does not need to be high-tech to be effective. Institutions can provide well-conceptualised training that requires modest levels of connectivity. As students' access to bandwidth improves, the institution can gradually incorporate new technologies.

3. *The personnel make or break the introduction of OTDE.* Transitioning to OTDE requires buy-in from management and the right people at the helm. People who do it under duress or compulsion seldom do it well. Teaching online requires different talents and skills to teaching face-to-face. It is a serious error to assume that the lecturers who excel in the classroom can adapt their courses for online delivery. Even more important than the people preparing the courses is the vision of the institution's leadership. OTDE will not succeed when the leadership does not see it as mission-critical.

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Transforming theological education in Africa

Rev. Lule James Kenyi²²

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

1) Introduction

In Africa and within the globe, theological education training is dominated by biblical studies with more emphasis on the literature of the Old and New Testament. A great emphasis also placed on church doctrines, church history, sacramental theology, church planting, homiletics, Christian ethics, and pastoral studies and in some cases other world religions. Little attention, if any placed to holistic theological education. This article assesses the relevance of holistic theological education in transforming life of the church and society.

2) Definition of holistic theological education

- a. It is an act of teaching the Bible as inspired and infallible words of God with curriculum that is flexible according to the needs of the church and society (Kuhn, 2005). It should involve curriculum that aims at developing reflective Christian identity and practice, empowering people for participating in the mission of God in the world. Therefore, to accomplish such, a, classroom experience may not be enough; we need to incorporate mentoring as a supportive skill that will promote the integration of classroom experience with spiritual formation of the theological student. The mentoring will help a young theologian to grow, develop and mature in the Bible and be able to transform lives of other people. For example, in the Bible we can witness in the life of Aquila and Priscilla helping Apollo to mature and develop in his preaching ministry (Acts 18:24-28).
- b. It is a kind of training of church ministers who by the end of their training will be able to plant self-support church, self-government and self-propagation churches in their own context. Also by being self-support, local churches should be able to finance the training of their ministers. Efforts should

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be advance by theological institution not to completely depend on the foreign aid but should be able to support and finance some of the essential activities. Some African theological institutions still struggle to support the pay of theological education lecturers much dependent from external support from overseas partners, theological education by being holistic need to be self-sustaining institutions to enable the church grow into self-sustaining church.

- c. Holistic theological education is training of the whole person. It considers human as an integrated whole comprised of mind, body and spirit-not only intellect, but also of emotion, spiritual sensitivity and ability to communicate and cooperate with others. It is learning experience that intentionally addresses, the needs of the whole person, including character and spiritual formation, skill development and understanding. The holistic theological education builds personality; develop good moral characters which are manifestation of high spirituality, intellectual knowledge and professionalism (accessed on 3rd Oct, 2020 www.commongroundjournal.org). However, as theological institutions exist in this pluralistic world with greatly differing contexts and cultures in which they are ministering, theological education has to be context-sensitive and relevant. It is no longer enough to ensure that students have mastered a core of theological concepts and truths, and have biblical knowledge and some basic ministry skills. The transforming power of theological education should be seen by the effectiveness of its graduates in their specific ministry context. Therefore, theological institutions should continue to revisit their curriculum so that it is connected with the contexts of the graduates. Holistic theological education should enable people to experience good examples of churches transforming communities and reflect on them in the light of the Bible which includes exposure of students in visits, pastoral placements, and hands on work experience during the training process and provision of resources for reflection in the light of the Bible.

3) Relevance of holistic theological education

- ii) Personal
- iii) Spiritual
- iv) Ministerial
- v) Communal
- b) Learning⁴³
 - i) Athens – for the Public
 - ii) ‘Good’ Berlin – Intellectual (Reason)
 - iii) Jerusalem – missional
 - iv) African – ?
- c) Action Reflection Action
 - i) Prior learning and Action
 - ii) Reflection through TE
 - iii) Action in church and Community
- d) **Theological Education for All**
 - i) Professional?
 - ii) Church focused?
 - iii) For All?

⁴³ See Kelsey, D. H. (1993). Between Athens and Berlin: The theological education debate: Eerdmans Grand Rapids.

Why Online Theological Education? A Teacher's perspective

Dr Prasad Phillips⁴¹

Oxford Centre for Religion and Public Life Workshop on Online Theological Education in Africa, 27 July 2020

1) Reality Check – Few presuppositions

- a) suggested that residential education is seen as the standard for excellence in theological education
- b) assumption that formational learning can and does occur in a traditional on campus or residential learning context
- c) the depersonalisation and commodification of learning associated with online learning
- d) a fear that distance education may result in isolation and greater individualism
- e) that distance education is educationally inferior to on-campus education and results in a 'dumbing down' of students
- f) and that distance and online learning is "disembodied"

2) Reality Check – Few considerations for the future

- a) COVID-19 has compelled us to go online/digital. This can continue for few months or years?
- b) Majority Theological Teachers who are Digital Migrants may be soon engaging with a new generation, who are Digital Natives.
- c) Future students will be the Generation Z and the Generation Alfa (Digital Residents). In other words they are the twenty-first century generation.
- d) They are digitally well informed but
- e) Theological education for All – not just a professional degree but more towards formation and learning.
- f) Institutional training is expensive.

3) Online Theological Education⁴²

- a) Formation
 - i) Cognitive

- a. Motivate, equip and enable the people of God to develop their gifts and give their lives in meaningful service in the church and society. As noted by Samuel, 2020, that the teaching of Jesus about the Kingdom of God did not limit its operation to the sphere of the spiritual. The ethics of the kingdom covered all of human life, individual, communal and institutional. Therefore, holistically theological education should be able to transform the life of the church and society.
- b. By being holistic in the training of church ministers, it enable theological educators and students to create, share, interpret, mediate and analyse their faith, experiences and religious meanings in relation to their contexts, traditions and communities. A transformation of a society totally depends on meaningful application of transformation theology in the life of the church and society. As asserted by Brooking (2014) that effectiveness of a theological institution is not assessed by how many graduates it has produced and the quality of the graduates, but whether the graduates have been able to meet the needs of churches, mission agencies and the communities where they work.
- c. Holistic theological education enable one to build communities in which people learn together from their differences and also learn to value their own personal strengths and are thus empowered to help one another.
- d. Promoting mutual responsibility, respect and accountability between the church, theological training institution and the community.
- e. Bind the gap between the church practice and theological education.
- f. Theological institutions become learners centred together with church and community in order to understand, interpret the social, cultural and political issues in the light of the theological point of view (Raja, 2005).
- g. Holistic theological education encourages better collaboration, cooperation and networking between institutions in Africa in order to address the needs for theological education on academic levels (Wahl, 2013).

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⁴² See Hockridge, Diane. "What's the Problem? Spiritual Formation in Distance and Online Theological Education." *Journal of Christian Education* 54, no. 1 (May 2011): 25–38. doi:10.1177/002196571105400104

- h. Enable church leaders in helping all believers to be transformed through the renewal of their mind (Roman 12:2)-to have transformed mind-set.
- i. Theological education becomes context sensitive and relevant. Thus the impact of theological education is always seen by the effectiveness of its graduates in their specific ministry context (Brooking 2018:39).
- j. Provide a holistic curriculum of intellectual, spiritual, political, aesthetic and relational development, and create time and space for spirituality and self-awareness.
- k. Making theological institution theological but not denominational. All theological institutions have connection with a local denomination. By having holistic theological education it encourages theological institutions to embrace spirit of inter-denominationalism where students of various local churches come to study the word of God and get united in the ministry of our Lord Jesus Christ.
- l. Enhance sensitivity, openness, innovation, and collaboration in bringing the needed transformation in the church and community.

4) Developing holistic theological education in Africa

- a. There is need to design relevant curriculum that include theory and practice in African context. To achieve this, the teaching space does not need to be confined to the classroom or campus but should be extended to the community. Here we need theological education institutions to include a programme of Theological Education by Extension (TEE) in their programmes.
- b. There is need to improve on technology so that online programmes are registered to enable accessibility of theological education. Many African countries experience lack of accessibility to quality theological education. Through online programmes many young people of our generation will get access to holistic theological education.
- c. Grassroots church leaders training programmes should be design and accredited with the theological institutions to help those pastors who do not have an access to travel or access online to access theological education in their own local languages.

- a. Online theological education is the latest form of the long standing practice of distance learning in the church. Embrace the technology that is available at the time!
- b. Online theological education has the potential to equip church leaders in meeting the needs in their communities
- c. Online theological education has specific benefits but it should be part of a blended approach to theological education that includes face to face learning
- d. Tearfund started with an elearning platform that can contribute to online theological education. Potential students can visit the Tearfund elearning platform at <https://elearning.tearfund.org/login/index.php> and register for short courses related to church and poverty.

their contexts and contextualise the theology that they learn as part of the learning process.

3) Why is online theological education important

- a. Online theological education provides interaction between students and tutors and between students from widely different contexts. This is more possible through online education than for example through correspondence education
- b. Online theological education removes the barriers to access learning, flexibility of learning provision, student-centredness, supporting students and constructing learning programmes with the expectation that students can succeed.
- c. Online theological education bridges the time, geographical, economic, social, educational and communication distance between student and institution, student and academics, student and coursework and student and peers. More students can be reached through online theological education than through any other forms of theological education.
- d. Online theological education provides an opportunity to study a wider range of courses and subjects – students are able to construct their own knowledge on the basis of their experience

4) Practical benefits of online theological education

- a. Access to online resources
- b. Cheaper than residential and other forms of theological education
- c. Online theological education presents opportunities to gather theological perspectives from a much broader group of individuals.
- d. There is an interface between various forms of learning – video, blog, vlogs, electronic discussion groups, social media interaction, etc that provides students to contribute their opinions and perspectives.
- e. COVID shows the ability to continue with online theological education despite traveling restrictions

5) Conclusion

- d. Societal needs should be considered when designing a holistic theological education curriculum and students should be given chance of making their own choices. In Africa in some theological institutions students are not given chance to make specialization. Students need to be encouraged and allowed to make specialization at their early stage of theological education. We have different gifts so theological training should consider gift of the student for the training.
- e. Incorporation of African Arts in the curriculum. Remember African continent is endowed with a great artistic culture. It is a disservice to the community when this rich culture is not incorporated in our theological curriculum (Murithi, 2014).
- f. Promotion of research agenda to enable curriculum change by research data.

5) Conclusion

A holistic theological education should be able to equip and mature church leaders who can lead the church and their communities towards holistic transformation. After training of pastors/ministers, local churches should be able to meet the physical, moral and spiritual needs of the community. Murithi (2014) stated that an institution should be challenged by what happen in society. Holistic theological education should be able to equip Christ-like leaders who by the power of the Holy Spirit holistically lead and care for congregations of believers to fulfil the reign of God in all of its dimensions for the glory of God.

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Thematic areas

Online and distance theological education

Why Online Theological Education? An Christian NGO perspective

Dr Sas Conradie⁴⁰

Oxford Centre for Religion and Public Life Workshop on Online Theological Education in Africa, 27 July 2020

1) Tearfund's involvement in theological education and training

- a. Collaborates with theological institutions, networks and organisations to equip church leaders to respond to poverty in communities – formal, informal and non-formal theological education
- b. Trains church leaders especially in the church and community mobilisation process (CCMP - https://learn.tearfund.org/en/themes/church_and_community/)
- c. 2,500+ church leaders in Africa had been trained as CCMP facilitators to meet the needs in their communities
- d. The training is very relational and practical in small groups
- e. Should we equip church leaders in meeting the needs in their communities using online theological education?

2) Online theological education as form of distance learning

- a. Online theological education is not new – distance learning had been a form of theological education since the writing of the Epistles. The Epistles are not only pastoral letters but were also sent to churches for teaching purposes. Paul taught by word and epistle (2 Thess 2:15).
- b. Distance learning had been very important to the church throughout the centuries to equip leaders often difficult to reach leaders with the communication means available at that time – letters to books to electronic through radio, cassettes,
- c. Distance learning such as online theological education allows students to learn in their communities and stay connected with them. They are therefore able to apply knowledge in

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5) Implications and conclusion

- a. A theological framework based on the restoration of broken relationships could facilitate harmonious living in Africa.
- b. Such a framework could form the foundation for further work around the development of a transformational theology based in Africa.
- c. Theological perspectives on the various relationships and aspects of life in Africa could be developed as part of the framework to address the challenges on the continent
- d. A theological framework based on the restoration of broken relationships could be worked into theological education in Africa

Is Transformational Theology Contextual Theology?

Dr Kuzipa Nalwamba²³

Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

Introduction

The belief that inspires the label 'contextual theology' is that there are theologies that are universal. I would contend that every theology is contextual. No single theology can have universal validity and application to the various forms of World Christianity in all contexts. To the extent that every theology seeks to give an orderly coherent account of the Christian beliefs, to that extent there is a core Christian teaching that all Christians uphold. In that sense, we may speak of a shared core of Christian theology. If theological reflection is going to make a difference, it must speak to specific human experiences in a specific place and time. An African transformational theology that takes the realities and complexities of the continent seriously is therefore a possible and welcome proposition.

Are there Intersections with Management/Leadership Studies?

Transformational theology has something in common with ideas that have found expression in management and leadership studies, particularly in America. Such ideas of transformation hinge on leadership and charisma as key components of transformative leadership. This has a history in western thought and is tied to leadership and management studies in America and other parts of the world that are recipients of that model. The notion of raising leaders who can exhibit transformational behaviours, foster commitment in the people they lead and give them something to believe in is the underlying ethos. The salient point of such transformational leadership is its focus on **values, vision, belief and trust**.²⁴

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²⁴ Bernard Mees' article, 'Transformational Leadership as Theology', gives a critical account of the development of transformational leadership in western thought, its relationship with management studies and theology (https://www.academia.edu/14603919/Transformational_leadership_secularized_theology, accessed 17 October 2020); see also: Helen Delany & Sverre Spoelstra, 'Transformational Leadership? Secularised Theology',

A critical observation that ensues from this the emphasis on a visionary leader being at the helm of the envisioned transformation. In churches where the emphasis is on the pastor's role, the question of accountability, shared leadership and indeed servant leadership are themes that need to be held in critical relationship with the emphasis on the pastor and bearer of the transformational vision.

Without delving into the subject too deeply, one may ask whether the influence from management and leadership studies flows in a single direction or if it is a mutual back-and-forth one. The location of transformational theology within the discipline of Practical Theology²⁵ makes that question relevant. In this brief paper, we only observe this as a question for further reflection.

Contextual Aims, Methods and Functions?

In order to answer the question about whether transformational theology is contextual theology, further questions about its aims, methods and functions arise.

It seems the **aim** of an African transformational theology is to put reconciliation, justice, peace²⁶ and the flourishing of life (human and the rest of creation) as the starting points and commitments of such a theology. It is proposed as a theology that seeks to take deeper concern on how to bring about the fruits of God's kingdom to bear on the present complex African socio-economic context. In that regard, such a transformational theology that is defined in terms of African concerns is a contextual theology concerned to translate core Christian beliefs in terms of the African experience.

For the aims of an African contextual transformational theology to be realised, the methods applied have to draw attention to the specifics in the context. This raises another important question of how the socio-economic realities of Africa are presented for a theology that begins with real experience. This could easily

https://www.academia.edu/14603919/Transformational_leadership_secularized_theology, accessed 17 October 2020).

²⁵ See Robert K. Martin's 'Dwelling in the Divine Life: Dimensions of Leadership and Practical Theology',

https://www.academia.edu/2202708/Dwelling_in_the_Divine_Life_The_Transformational_Dimension_of_Leadership_and_Practical_Theology, (accessed 17 October 2020).

²⁶ Stan Chu Ilo, 'Africae Munus and the Challenges of a Transformative Missional Theological Praxis in Africa's Social Context', *JSTOR*, Vol. 31, No. 2, Special issue: The African Church and its Missional Praxis (April 2014), pp. 116-131.

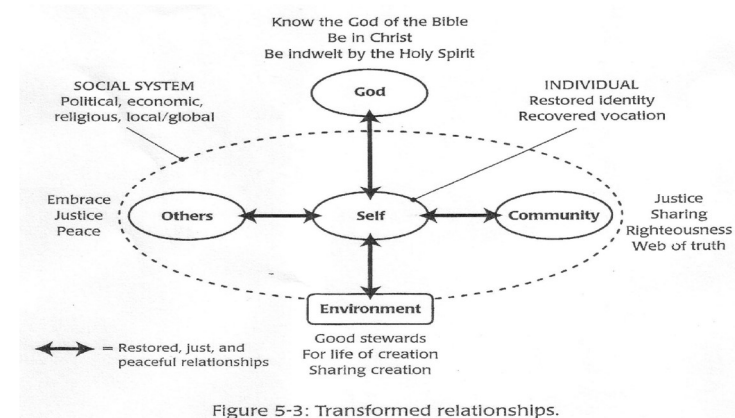
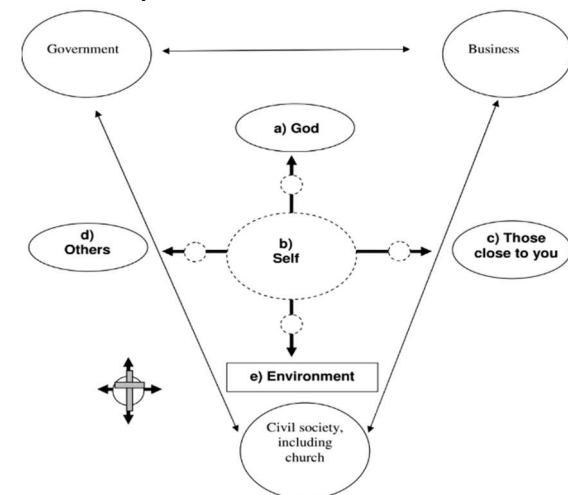


Figure 5-3: Transformed relationships.



c. Interaction with different structures of society to restore relationships



- e. I would argue that this focus on harmonious living should be a theological framework in Africa instead of a narrow focus on how we can live in a right relationship with God.

3) Principles for an African theological framework

- a. African contextual – understand and apply the Bible from within the African context
- b. Scripture centred, church based and community focused
- c. Focus on wholistic wellbeing of people and communities
- d. A framework for daily social, political, cultural and economic living and relationships.
- e. Engages with challenges that Africa faces – resilience, leadership in church and society, disenfranchised youth, break cycle of trauma and violence, respond to environmental and other disasters, peace building, non-violent action and advocacy to deal with geopolitical challenges and resource competition

4) A theological starting point – restoring broken relationships

a. Broken relationships created disharmony in the cosmos

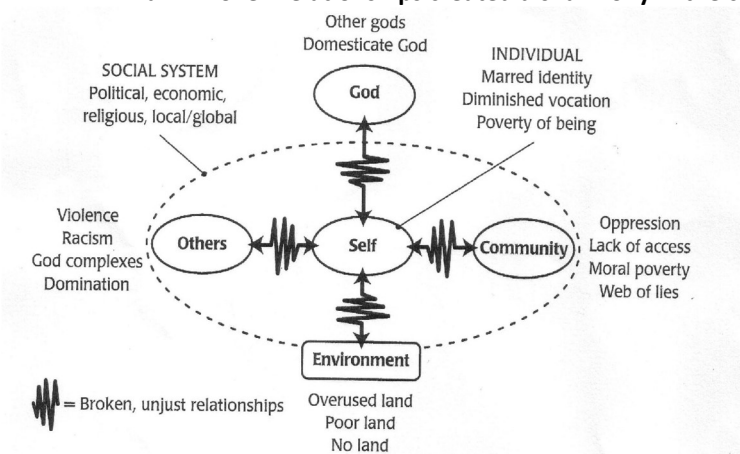


Figure 3-13: A relational understanding of poverty.

b. Restoring relationships brings harmony to the cosmos

play into generalised, stereotypical tropes about the continent that are prevalent in the public domain. An African transformational theology that prioritises authenticity will seek, among other things to:

1. Offer a continual socio-theological analysis of the African situation and offer specificity of social contexts instead of resorting to rehearsed tropes.²⁷
2. Excavate the spiritual, religious, cultural, human, material and intellectual resources of Africa as a hermeneutical lens for the development of such a transformational theology.

My preliminary questions and tentative proposals on sourcing the content of social-theological analysis and excavation of African cultural and intellectual resources are as follow:

1. A Social-theological Analysis of Context

- a. What social analysis already exists in various contexts that could inform and deepen theological reflection on specific contextual issues?
 - i. Scholarly literature locally and in the diaspora.
 - ii. PhD dissertations (and other studies) in theological institutions on the continent that have researched various aspects of African life from theological perspectives
 - iii. Learning from ecumenical partners whose theologically-informed analysis has undergirded church and civil society work (e.g. the Basic Needs Basket in Zambia and South Africa pioneered by Catholics, Green Anglican's work on the environment,

2. Excavation of African Cultural and Intellectual Infrastructure

- a. What is the place of local cultures, languages and logics in shaping theology in Africa?

²⁷ A helpful tool that has been tested and is acclaimed in this regard, is the Pastoral Cycle developed Catholic priests Joe Holland and Pete Henriot (see: https://www.lifelongfaith.com/uploads/5/1/6/4/5164069/pastoral_circle_process.pdf, (accessed 17 October 2020).

- b. What work has been done that we need to build theological conversations on?
- c. What is our commitment to biblical exegesis and what lenses arise from our localities?
- d. Which critical (ecumenical, interdisciplinary, intercultural, interreligious) voices are going to invite in to build credibility for such a theology in society and in the world?

Conclusion

Providing theological answers to the contextual realities of churches and their embeddedness in respective cultures takes commitment. An African transformative theology that could result in a praxis of African development built on such a theology will require deep reflection and theological formation of leaders who are capable to enshrine in theological education and church life in those realities. When theological reflection engages people in exploring social issues from the perspective of faith - the Bible, the teachings of their denomination, the resources of the Christian tradition, and the lived faith of the church community – it raises question of methodology and epistemologies that support such learning. Thus, the borrowing from American management and leadership studies alluded to in the introduction needs to pay attention to contextual and cultural appropriation of aims, methods and functions of such a transformational theology.

The commitment then should be continual education to explore what the Christian faith says about particular social issues and explore what the faith community is already doing about those social issues. For such reflection to be transformative, it should call forth an intellectual assent to faith and a commitment to incorporation within life. The witness of committed individuals can go a long way toward making transformation a reality.²⁸ It requires learning, subverting, re-learning and unlearning the aims, methods and functions of theological education. The role of an equally transformative theological education cannot be over-emphasised.

Restoring broken relationships as framework for Transformational Theology in Africa

Dr Sas Conradie³⁹

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

1) The African dilemma

- a. Flourishing churches in broken nations
- b. Growth of the church but often struggling within the context of African spirituality
- c. Legacy of colonialism and oppression on African identity
- d. Ongoing socio-economic challenges - inequality, poverty, hunger and exploitation
- e. Environmental destruction and climate change result in more vulnerability in already extremely poor communities
- f. Do we have a broken theology that deals only with the spiritual wellbeing of people instead of their wellbeing in all areas of life?
- g. **We need a theological framework that engages with the realities of the church in Africa.**

2) What is a theological framework

- a. Basic structure of questions that theologians are trying to answer.
- b. Key theological issues, positions and approaches that are important to engage with contextual realities of Africa
- c. The theological framework in the West is one based on the question 'How can I be made right with God?'. Means of justification therefore became the key theme.
- d. In his book *Africa's Social and Religious Quest: A comprehensive survey and analysis of the African situation*, Porf Randee Ijatuyi-Morphé argues that the main question for Africans is 'How can we experience wholeness and live in harmony with the living, ancestors, nature, spirits and the Supreme Being?'

²⁸ Ibid.

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context of a dynamic relationship with God, and (3) spirituality is now connected with theology and Biblical studies, “theology has moved from a deductive, transcultural approach to reflection on the experience of God and the practices of discipleship in cultural particularity” (Sheldrake, 2010:62). Spirituality without theological reflection and theology not grounded in real life experiences, is not only inadequate but also feeble. Spirituality has liberated theology and together it has transformative potential (Kourie, 2009:167). This interdependence between theology and spirituality is significant because, in the same manner, theological education and spiritual formation are interdependent. Theological education should be holistic formation, forming a missional spirituality.

4) **How the solution could be implemented**

A theological education curriculum that is holistic formation should thus consider its content but also methodology, having an intentional focus on the spiritual development of students. This learning area can be addressed by creating the right context for development or formation to take place: Creating a space, opening or opportunity, for vulnerability and reflection; focused on relationships with others and deeply aware of God’s presence; and establishing new habits and rhythms. Theological education should thus include a spiritual formation programme.

5) **A concluding summary**

Theological education is not about academic excellence, it is about forming church leaders to equip God’s people for God’s mission. Theological education is not only about *knowing* and *doing*, but about *being*.

Grassroots Transformational Theology - A Pentecostal Perspective

Bishop Joshua HK Banda²⁹

**Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020**

“The university is a clear-cut fulcrum with which to move the world. The church can render no greater service to itself and to the cause of the gospel than to try to recapture the universities for Christ. More potently than by any other means, change the university and you change the world.”³⁰

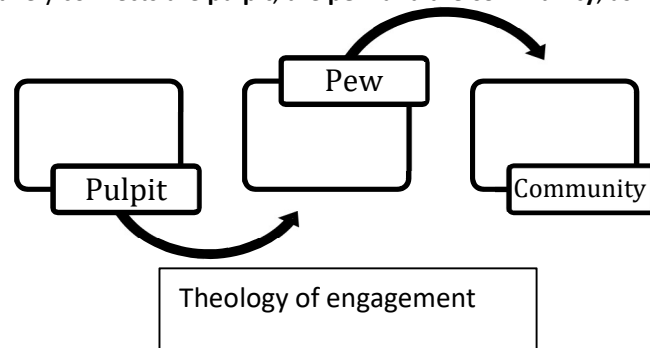
Charles Habib Malik, who said these words in his 1981 Pascal Lectures, as a Christian critique of the University, is former president of the United Nations General Assembly. His incisive critique underscores the relevance of the gist and assumption of this presentation, that is set on a retrospective reflection on the desire borne by the author to demonstrate or at least to catalyse the direct working of God the creator, in the most impactful manner, at the very root of our society. It assumes a quest to produce life-long change in the recipient of gospel. The premise is that Theology becomes transformational when it is deliberately repatriated from the echelons and towers of academia, particularly in the Theological Seminary classroom, so its tenets can be practically implemented on the ground, to touch lives in the community. I propose a dual engagement of a demonstrable Christology and Pneumatology wherein, Christ in us, is truly the hope of glory (Col. 1:27) and is seen touching and transforming lives, spiritually and socially, reaffirming his words in the Lucan narrative: *“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.”* (Luke 4:18)

While some aspects of Pentecostal teaching is replete with evidence of vigorous proclamation of the gospel with signs and wonders (commonly known as demonstrations), it has sometimes lacked the realization (or at least the equal spiritual fervour to apply the gospel consistently as a holistic package that transforms people, and is in essence an actualization of proclamation and demonstration, working side by side.) Meaning Christ is at work salvifically and

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³⁰ Charles Habib Malik, former president of the UN General Assembly, in his 1981 Pascal Lectures, A Christian Critique of the University.

just as much, impactfully touching peoples' social livelihoods. I have postulated elsewhere that in most Pentecostal settings, Christian "Mission" involves the propagation of the Christian message of the love of Christ for mankind, invariably carrying the connotation that God is present and indeed concerned about human suffering and that He responds to humanity through answer to prayer and the loving actions of those who consider themselves messengers of the Christian gospel message.³¹ This requires a new level of engagement that more effectively connects the **pulpit**, the **pew** and the **community**, as follows:



The shared engagement must be distinguished from the mere pursuit for conventionally espoused sustainable development approaches, though noble, yet concerning which the World Bank lamented as follows, for lack of uniform interpretation – “*Important as it is, the concept of sustainable development is still being developed and the definition of the term is constantly being revised, extended, and refined.*”³² The fluidity at play here should be cured in the Seminary or University, by exposing students to biblical content that enables them to see Transformational Theology as central to the overall mandate of discipling nations. Such course content must be well infused with practical models and examples of what is working already on the ground, and such examples now abound.

The term “grassroots” in this discourse suggests the “the most basic level of an activity or organization.”³³ In the specific Christian ministry context under

³¹ Banda Joshua, HK. PhD Thesis, Impacts of Congregation-based HIV/ AIDS Programmes in Lusaka Zambia: How abstinence and Marital Fidelity efforts function in overall Strategies addressing HIV/AIDS. 2017

³² Soubbotina, T. P. 2004. Beyond Economic Growth: An Introduction to Sustainable Development. Washington, D.C.: The World Bank.

³³ <https://www.google.com/search?q=grassroots+meaning&og=grassroots&ags=chrome.2.69i57j46i175i199j0i6.7442j0i15&sourceid=chrome&ie=UTF-8> Accessed 16 October 2020

our own lives and for the sake of others” (Barton, 2008:15-16). Thus the importance of forming missional spirituality in holistic theological education.

2) The solution

Theological education that forms students holistically should focus on developing all the different learning areas: a minimum knowledge base, pass-on-able habits and skills, and attitudes and beliefs. The outcome of these different learning areas should be the formation of a missional spirituality.

Missional spirituality is fundamental to theological education and fundamental to the capacities (knowledge, attitudes and skills) of church leaders. Helland and Hjalmarson (2011:loc. 508-509) asserts that theology is inherently spiritual as it addresses the whole person and inherently missional as it concerns God’s mission to the world. This suggests that theological education is already forming spirituality, but when it is not done intentionally and when theology ceases to focus on God’s mission to the world, it is most likely an immature or constrained spirituality. Guder (ed. 1998:217) advocates that the model of academic learning, regarded as an “abstract enterprise and based on observation rather than personal involvement”, should be reconsidered and “structured intentional formation needs to be rediscovered”. It is not enough to add another course or module for spiritual formation, theological education as a whole needs to be re-evaluated – the content, but especially the methodology. The importance of missional spirituality in holistic theological education cannot be understated.

3) An argument

Theology and spirituality are irrevocably connected (Schneiders, 2002:135; Hernandez, 2006:4; Sheldrake, 2010:62; Van Niekerk, 2019:28). In recent decades several major shifts took place in the relationship between spirituality and theology and three significant changes can be noted: (1) What was understood as ‘spirituality’ has changed considerably, “it is no longer limited to monastic-clerical elites and has also broadened beyond attention to prayer and contemplation to include reflection on the values and lifestyle of all Christians” (Sheldrake, 2010:61); (2) spirituality, about all the different aspects concerning human life, is according to Sheldrake (2010:62) no longer concerned with defining ‘perfection’ in the abstract, rather it examines the complex mystery of human transformation in the

The importance of missional spirituality in holistic theological education

Dr Doret Muller³⁸

Webinar on Transformational Theology and Theological Education in Africa,
20 October 2020

1) The issue

The paper will underline the importance of attending to missional spirituality in holistic theological education. Current theological education cannot be regarded as holistic formation as theological education curriculums tend to focus on knowledge and skills development with spiritual development seen as implicit and not intentionally focused on. Forming leaders for the church requires holistic formation.

Spirituality is not an abstract discipline, but rather as a way of life. Bosch (2019:15) understands spirituality as all-pervading, spirituality is not contemplation and retreating from the world over against action and involvement, spirituality is both at the same time. He refers to the Lund meeting of Faith and Order (1952) who recognised this and stated that church was always and at the same time “called out of the world and sent into the world” (Bosch, 2019:16-17). Spirituality has a history of private piety – practising spiritual disciplines such as prayer, meditation and contemplation for personal growth and shaping morality. But as Wright (2008:270) affirms “there is ultimately no justification for private piety that does not work out in actual mission...” Spirituality is the way we relate to the world and about being formed by and in the world, becoming who we are in Christ. Describing spirituality as ‘missional’ is about re-establishing an important dimension of spirituality that was lost. Missional spirituality is, as Helland & Hjalmarson (2011:loc. 284) suggests, spirituality from the inside out: “missional spirituality is an attentive and active engagement of embodied love for God and neighbour expressed from the inside out”. This means that missional spirituality is a spirituality for the sake of others. Zscheile (2012:8) also makes it clear that spiritual formation is not merely for personal growth, but for the love of God and neighbour. “Spiritual transformation is the process by which Christ is formed in us for the glory of God, for the abundance of

focus, the term is understood to refer to engagement with ordinary household dwellers in the community. Oliver Davies writes that “Transformation Theology” is distinctive as an innovation in theology on account of the fact that it is better understood to be a re-orientation of theology rather than a paradigm to be added to others in the Modern Theological tradition.”³⁴ He argues that Transformation Theology is a “strongly ecclesial theology...since it takes St Paul’s experience of encounter with the exalted Christ in his own commissioning as normative, with all the implications of a universalism that appears within Christ’s particular presence in the Church at Damascus.”³⁵

This brief paper therefore, adopts a deliberate, non-nuanced experiential approach presenting identified interventional community activities that are seen as modelling grassroots transformational initiatives in 4 selected communities of Lusaka, Zambia. These are Operation Paseli, Lazarus Project, Circle of Hope Family Care Centre and Son-shine School. The initiatives were partially propelled by what I felt I missed in my own training as a theological student then, and what I observed later, I did not offer adequately to my own students.

Recommended Resources for more on these grassroots initiatives:

1. ***Good News from Africa: Community Transformation through the Church***, Brian Woolnough, ed. © 2013, Regnum, Oxford.
2. ***Human Sexuality and the Holy Spirit: Spirit empowered Perspectives***- Edited by Wonsuk Ma and Kathaleen Reid-Martinez; Annamarie Hamilton, Associate Editor (**See chapters 9 & 10**)
3. ***Impacts of Congregation-based HIV/ AIDS Programmes in Lusaka, Zambia: How Abstinence and Marital Fidelity Efforts Function in Overall Strategies Addressing HIV/AIDS***. Banda Joshua, H.K. PhD Thesis, 2017 (OCMS/Middlesex University)

³⁴ https://www.academia.edu/1508691/Transformation_Theology_in_its_Historical_Context. Accessed 19 October 2020

³⁵ Ibid

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Training for the transformation of nations: Contribution of religious sciences to development

Prof Moussa Bongoyok³⁶

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

1) Definition of some key words

- i. Holistic Mission: "Holistic mission is concerned with ministry to the whole person through the transformative power of the gospel. While holistic mission affirms the functional uniqueness of evangelism and social responsibility, it sees them as inseparable from the ministry of the kingdom of God. Therefore, the holistic mission is the intentional integration of church building and societal transformation. " Douglas McConnel in Moreau, Netland & Van Engen (2000: 448)
- ii. Development "It is a process which takes into account in its planning, the factors economic, political, institutional, cultural, environmental and technological to achieve its objective of generating benefits in these areas for all or the majority of people, especially those living in poverty. " Dr. Yosef Ben Meir Source: <https://www.indepthnews.net/index.php/the-world/africa/3718-building-a-definition-of-development-10/14/20>

2) Place of Religion in Development

- i. Strong influence of secularism on academic research today
- ii. The top-down approach to development (instead of a bottom-up approach) makes the situation even worse.
- iii. Yet humanity is predominantly religious
- iv. "... For development to be successful, development policies really need to be comprehensive. Religion cannot therefore be excluded from the debate" James D. Wolfensohn, Foreword to Religion and Development (2011: xviii)

Niemandt, N., 2019, *Missional Leadership*, in HTS Religion & Society Series Volume 7, pp. i–242, AOSIS, Cape Town.

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mission and the way He chooses to interact with His world in a very unique way'. It explains God's solidarity with creation. The incarnation of Jesus Christ reminds us that God came to creation in Jesus Christ, and that he participated in the economic realities, political history, religious differences and social structures of his time (Niemandt 2019:33)

Do as you are – proclaim and be the Gospel

Newbigg (1995:52) mentions the surprising fact that Jesus did not embody his teaching about the kingdom in written form, but rather that Jesus formed a church. He called a living community of men and women who would be the witnesses of what he was and did. The kingdom reality was to be continued in history in the form of a community of disciples, not a book. The church must proclaim the good news and simultaneously be the good news.

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Niemandt, C.J.P., 2015a, 'Together towards life and mission: A basis for good governance in church and society today', *Verbum et Ecclesia* 36(1), a1361. <https://doi.org/10.4102/ve.v36i1.1361>

3) Place of Development in Holistic Missiology

- i. God as master of the universe and all that it contains
- ii. Mission beyond saving the soul from eternal damnation (1st believers in my village)
- iii. Jesus as a model
- iv. "Holistic mission is commitment to all that the Church is called to do, which includes the GREAT COMMISSION (Mt 28: 18-20) and the GREAT COMMANDMENT (Mt 22: 37-40)" (McConnel ibid).
- v. Evangelism and social action "They are like the two blades of a pair of scissors or the two wings of a bird." in "Evangelism and Social Responsibility: An Evangelical Commitment, "Grand Rapids Report No. 21, Consultation on the Relationships between Evangelism and Social responsibility (CRESR) (Wheaton, IL: Lausanne Committee on World Evangelization and the World Evangelical Fellowship, 1982).
- vi. Missionary hermeneutics is very broad: God's mission to reconquer the world
- vii. So development is a key missionary component

4) Interdisciplinary Approach to Development

- i. Theological / missiological approach to development required in development studies
- ii. Development studies are inherently interdisciplinary (involve more than one discipline). Purpose of development studies: to make a difference (Sumner & Tribe, 2010: 31)
- iii. Take into account the specific research direction and study research methods related to the other discipline (s) involved (eg economics, sociology, agriculture, science, etc.)
- iv. Example of current research by our institution: the root causes of poverty in two counties of the poorest region of Cameroon.

5) Conclusion

- i. The task can be tough, but let us remember that we are not alone. The Lord is with us every day (Mt 28:20)

- ii. Also join forces and we will become stronger. An African proverb says: "If the ants unite, they can carry an elephant"

life in the Holy Spirit, as one of the strengths of the WCC mission affirmation.

4) **Relational**

Mission is a 'relational commitment: the engendering of a new family of faith, to be a blessing for all'. 'God created humans as relational beings because God exists as a relational being.' (Niemandt 2019:27). Mission, beginning in the heart of the Triune God, emphasises the relational nature of mission. Mission is expressed in relationships. Sweet (2011:loc.261) explains: 'Faith in God is a relationship involving all of who you are and all that is around you. Faith is a lived encounter, a relationship of truth with the Divine. *Mission-shaped Church* also focusses on this facet and explains that in a missional church, a community of faith, characterised by welcome and hospitality, is being formed (The Archbishops' Council 2004:81-83). No wonder the WCC appreciates the Spirit as the *Spirit of Community*. The WCC affirms the important role of the Spirit in creating community and a communion that opens the hearts and lives of the people of God to live in the movement of love overflowing from the Trinity. (WCC 2013:63).

5) **Incarnational, contextual and inculturated**

The church is in a relationship between church and the world. The missional church is an incarnational movement sent to engage its context. The church as constituted by both its participation in the life of God and its participation in the world. Just as the gospel is inherently translatable into every context, the church is inherently translatable. The church does not pass through time and context in hermetically (and hermeneutically) sealed containers but rather like yeast that takes a new form and changes every culture (Sweet 2009:178). Kim explains:

The gospel is never encountered, and the Holy Spirit is never at work in human lives, except within a particular cultural setting, so the Spirit can only be discerned in and through human culture' (Kim 2009:42).

The incarnation is the doctrine explaining the second aspect of the plan of God. In the person of the Son, the universe is taken into the nature of God in the sense that the same quality and completeness of relationships which characterises the trinity is found in the link between Creator and Creature. The incarnation is one of the core ideas of the Christian faith. The incarnation of Jesus Christ explains God's

future, restoring corrupted creation. The Father sent the Son to accomplish this redemption and sends the Spirit to apply this redemption to the hearts of men and women. Included in God's mission is the *missio ecclesiae* whereby He empowers the church for witness and service that leads to witness. (Stetzer 2016: loc.2478)

3) Joining in with the Spirit

The Holy Spirit is the 'agent' of Trinitarian mission and the era of the Spirit is the era of the church (Bosch 1991:517). Mission is joining in with the Spirit or, in the words of Archbishop Rowan Williams '...finding out where the Holy Spirit is at work and joining in.' (Kim 2009:1). The WCC argues that life in the Holy Spirit is the essence of mission, the core of why we do what we do, and how we live our lives. The church is the result of God's action through his Spirit and is thus dependent on the Spirit for its very existence. The WCC confirms:

We affirm that mission begins with God's act of creation and continues in re-creation, by the enlivening power of the Holy Spirit. The Holy Spirit, poured out in tongues of fire at Pentecost, fills our hearts and makes us into Christ's church (WCC 2013:74)

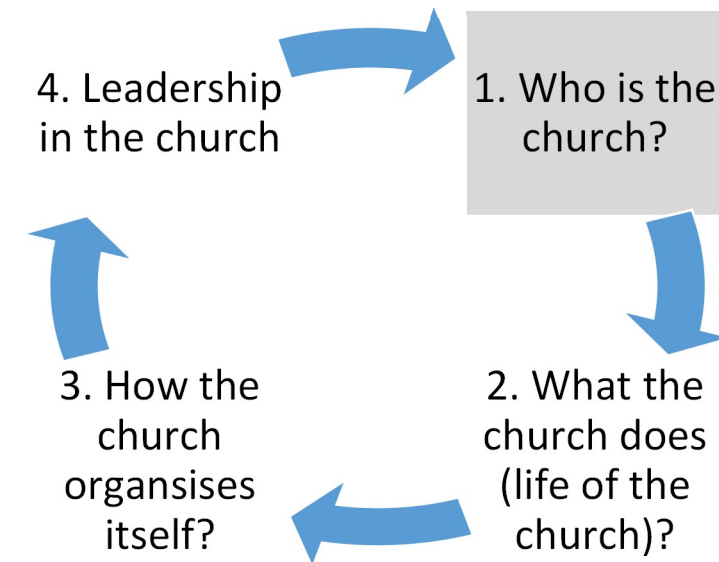
By the Spirit we participate in the mission of love that is at the heart of the life of the Trinity. All who respond to the outpouring of the love of God are invited to join in with the Spirit in the mission of God. The work of the Spirit is also linked to the importance of spirituality. Spirituality and the life in the Spirit is the source of energy for mission. When followers of Christ participate in God's mission, and live a spiritual life under the influence of the Holy Spirit, transformation is inevitable. The Holy Spirit is a transformative Spirit and 'enliven and equips the church to play its role in proclaiming and bringing about that general transformation for which all creation groans' (WCC 2013:16). In *Mission-shaped church*, the authors argue that a missionary church is transformational. A missionary church exists for the transformation of the community that it serves, through the power of the gospel and the Holy Spirit. It is not self-serving, self-seeking or self-focused ((The Archbishops' Council 2004:81-83). Theologians appreciate this emphasis on the essence of mission as a

A missional ecclesiology as basis for transformed theological education

Prof. Dr. Nelus Niemandt³⁷

Webinar on Transformational Theology and Theological Education in Africa, 20 October 2020

The identity of the church determines the understanding of, and thus training for, leadership in the church. Thus: the presentation of a missional ecclesiology as basis for transformed theological education. This is best explained by the following figure (Niemandt 2019:12):



Developing a missional ecclesiology starts by reflecting on the identity of the church. The identity of the church is determined by the missional nature of the church. Ecclesiology follows mission. This will impact on the life of the church (what the church does), authority of the church (how does the church organise itself?) and leadership in the church, and ultimately the nature of theological education. The purpose of the church and the direction and scope of its ministries are determined by the nature and character of the church. The

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church organises what it does and agrees on ministries. Church polity and organisation, as well as leadership, must reflect the identity, calling, life and order of the church. Issues such as church governance, polity and officially sanctioned leadership training must reflect ecclesiology and the identity of the church.

Who is the church?

We do not start with the church, but with God. The identity of the church is determined by our understanding of God and the relation between our understanding of God and our conceptualisation of the church. Being, and not doing, determines the church's nature, life and mission. 'Mission is an extension and amplification of God's very being' (Niemandt 2012:2).

1) Participation in the life of the Trinity

Theology of mission, no less than any other field of theology, draws its life from the Christian view of God and so connects with all other doctrines.

According to the gospel story, God is active as "Father," "Son," and "Holy Spirit" as the source, the medium, and the effective promise of liberating and reconciling love. To this beginning point in God's relationship to us through Christ in the Spirit trinitarian theology must return again and again. (Migliore 1991:69-70).

God is the primary agent of mission, and the church secondary. Newbigin (1989:118) said, 'the mission of the church is to be understood, and only be rightly understood, in terms of the Trinitarian model'. Mission begins in the heart of the Triune God and the unifying love which binds together the Holy Trinity that overflows to all humanity and creation (WCC 2013:52). The Trinitarian God is a God of boundless loving and endless life. Mission is participation in the boundless love and endless life of the Triune God. The church can exist because of the loving inner relationship between Father, Son and Holy Spirit, finds its origin in the love flowing from the Trinity and models its existence on the inner relationships in the Trinity. The basis of our ecclesiology is to acknowledge the Trinity as the determining reality of mission, and of the church.

2) Participation in the *Missio Dei*

It is important to understand that the concept of *missio Dei* affirms, first and foremost, the belief that God acts in history and in creation, and in concrete realities of time and contexts (WCC 2013:60). God

seeks the fullness of life for the whole earth through justice, peace and reconciliation. This is why God is described as a sending and missional God. The term *Missio Dei* has been used to describe the understanding that (NGK 2013):

The very life of God is a process of being sent [...]: the Father loved the world (creation) so much that He sent His only begotten Son to bring new life and hope; the Son [...] sent the Holy Spirit to accompany and empower the church; and the Father, Son and Holy Spirit sent (and are still sending) the church into the world. (p. 4)

It is not a case of the church having a mission, or even mission programs. It is rather a case of God's mission having a church. The church and the church's mission are understood as being from the very being of God Himself. The *Missio Dei* defines the essence and substance of the church (Niemandt 2015):

The *Missio Dei* is at the core of being church. The church focuses on the world and is directed towards the world because the church does not exist for the sake of its members or itself. (p. 4)

Bosch refers to God's loving movement towards his creation (Bosch 1991:390–391). God does not love us because we are good; God loves us because God is good. The gospel is, first of all, God's story, God's mission to redeem his creation and to bring life abundant. This mission includes not only all of humankind, but also all of creation. *Missio Dei* language invites the church to understand itself as a sent community, dispatched by the Triune God for witness in the world. God is a missionary God who sent the Son to the world and calls all God's people and empowers them to participate in God's mission. It must also be noted that the theology of *missio Dei* has a anti-ideological thrust, 'as it refuses to prioritize any particular cultural narrative, either positively or negatively.' (Guder 2015:28). It is all about the missionary nature of God and the missionary existence of the people of God. To summarise, in the words of the Ed Stezer:

We affirm that the *missio Dei* is the mission of the triune God to glorify Himself. God does so in this world by redeeming sinful humans and, in the